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The Harbinger of Light

A Monthly Digest devoted to
**Psychical Research, Spiritualism, and
Spiritual Philosophy**

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Edited by

Rev. J. T. Huston, N.D.

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Levitation

Voice Speaks from the Blue

Paralysis Cured

How a Dentist Wrote a Bible

Voices in Daylight

A Living Person Materializes

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THE Harbinger of Light

FOUNDED 1870

A MONTHLY DIGEST DEVOTED TO
**Psychical Research, Spiritualism, Progressive
Thought and Spiritual Philosophy**

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LEVITATION

Reprinted from "Prediction"

Spiritualists of earlier years were familiar with the phenomenon of Levitation—a strange, mystifying psychic gift which has since become extremely rare. Below Abdy Collins discusses the amazing "flight" of Mrs. Guppy, the "disappearance" of Mirabelli, and the still more extraordinary levitation of an Italian Marquis.

There are a few cases on record of the miraculous transportation of persons to distant places. In Acts 8: 39 and 40, for instance, we read, "The Spirit of the Lord caught away Philip and the eunuch saw him no more . . . but Philip was found at Azotus."

Perhaps the best-known case of modern times is the sudden projection of a certain Mrs. Guppy from her home three miles or so distant where she was sitting by the fire in deshabille into a closed room in which a number of persons were sitting in darkness.

This occurred in 1872 and was reported in the press accompanied by signed statements from

those present. Mrs. Guppy was at one time a professional medium but had been married for some five years to a very wealthy man and had long ago given up her occupation. Still, two of the circle into which she was precipitated were professional mediums and the whole affair was not unnaturally received with incredulity.

The same phenomenon, also well attested, is reported of the famous Brazilian medium Carlo Mirabelli, though in this case he merely vanished out of the locked seance room where he was bound and tied to a chair into a side room in the same house. However, this occurred in Brazil and Mirabelli was a professional medium. It attracted little attention in this country.

The "miracle" I am about to describe took place in Italy and the person concerned was the Marquis Carlo Centaurione and the venue was his castle Millesimo.

The Marquis first became interested in Spiritualism owing to the death of his son Vittorio in a plane accident and he and his wife came to England to sit in the circle of Valiantine, the well-known medium, at the home of Mr. Dennis Bradley. There he was convinced that he heard and conversed with his son. Subsequently Valiantine visited him in Italy and to cut a long story short, the Marquis himself was found to be a powerful medium not only for direct voice but also for other psychical phenomena.

After Valiantine left, a long series of sittings was held at Millesimo and these are described in great detail by Mrs. Gwendolen Hack, wife of an American doctor, in her book, "Modern Psychic Mysteries."

The events I am recording took place at a sitting on July 29, 1928, towards the end of the series. Eleven persons were present, including the Marquis and his wife, Prof. Ernesto Bozzano, world famed for his investigations into and writings on

psychic phenomena, and Mrs. Hack the authoress. The others were Italian men and women of good position. The sitting was in a small room which had three doors leading out of it. It began at 10.30 p.m. and was held in complete darkness. Mrs. Hack and the Marquesa both took notes. The ultimate denouement was entirely unheralded and unexpected. The sitting proceeded as usual and Cristo d'Angelo the control soon remarked, "You must content yourself with a little sitting. You will have small force for the voice."

Further conversations took place and d'Angelo again announced that the power for the voice was waning but there was enough for one more materialization. Signor Rossi, who sat next to the Marquis, felt some movement and asked him if he was in his usual place. He replied, "Yes," and said he had not moved, extending his hand to Mme. Rossi as proof. Presently he withdrew his hand and there was silence.

Suddenly the Marquesa called anxiously "Carlo." There was no reply. Again she called him with no result. Prof. Castellani then called and getting no answer asked Mme. Rossi to feel in his direction. She found his chair empty. Signor Rossi felt on the sofa with like result. The Professor then appealed to Angelo but got no reply. After some discussion the red light was turned up and it was seen that the Marquis had disappeared. Consternation reigned. The Marquis was a tall man weighing nearly fourteen stone and fully dressed. A long heavy table covered with vases and other objects had been pushed against the folding doors leading to the dining-room. The room itself was a small one and the backs of the sitters' chairs were up against the other two doors making egress impossible. Where had he gone?

His wife was much upset. Search throughout the castle and the neighbouring stables was fruitless.

Presently his surviving son Mino returned home, and the search continued for some two hours. Someone suggested that the Marquis might have been moved to his palace in Genoa.

In the absence of the medium no word could be had with the control d'Angelo. Eventually Mrs. Hack, who practised automatic writing, was prevailed on, somewhat against her will, to sit. Her hand wrote as from her guide Imperator that the medium was not far off and was safe. He was asked where he was and he advised them to go outside the main door and turn to the right and said that the Marquis would be discovered lying on something soft, "Hay . . . hay."

These directions led them to the stables. The key was again fetched, when the sound of heavy breathing was heard from a little room on the right of the entrance. A light was procured and the door of the room opened. There was the Marquis lying on a heap of hay breathing loudly and regularly rather as if snoring. He seemed in deep trance. Prof. Castellani made some magnetic passes and he came into consciousness. At first he was confused and angry but at the sight of his son he became calmer and soon his wife arrived also. He professed himself quite well. It was then 2 a.m. Shortly afterwards he retired to bed, slept well, and was none the worse for his experience.

His own account of what happened is of great interest. "I could not feel my legs any more, having the impression of going into trance. I asked Fabienne (Mme. Rossi) for her hand, which I took willingly to reassure myself. After having taken her hand I felt something descend over my brain and my face — and I felt myself light . . . light . . . light, but of such a lightness (moving his arms as if they were wings) . . . I felt myself as if fainting and I . . . then I recall nothing more. Nothing — nothing."

He described his sensations on coming round in the small room thus: "The first moment when I

awakened was a most sorrowful moment and I seemed to be in another world. I was not afraid and I felt supernormal . . . I at once called for my son and my wife. I saw near to me my son and I realized I was here. And next I thought they have brought me here as a joke."

The occurrence, and indeed the Marquis's mediumship generally, with its rare phenomenon of direct voice for which Bozzano vouched, naturally attracted much attention. Men of science and others interested in psychical research not unnaturally asked for the Marquis to sit under test conditions, e.g., with his hands and feet completely controlled. This was a very delicate matter for Bozzano. The Marquis disliked going into trance which he rarely did, and the scientific side of experiments did not interest him at all.

So nothing came of these suggestions and the "cognoscenti" dismissed the case without further consideration. This is all very well for the scientists but the ordinary man and woman do not apply this criterion in their own lives. Anyone who reads the full account in Mrs. Hack's book will feel that the evidence for the Marquis's strange disappearance is very strong. Certainly he had no motive for conscious fraud. He is, or was (I do not know if he is still alive) head of one of the oldest families in Italy and was for eleven years a member of the Italian parliament.

It might be argued that he left the room in trance, evading the notice of those present in the darkness, but how did he do this and how did he get where he was?

It is well to make haste in doing good, for there is much to do, and one's earth life is very short.

Everything is planned and carefully prepared, and the result watched with great interest. There is no chance. Be assured of this.

PARALYSIS CURED

Edwards the Healer

Reprinted from "Psychic News"

When Grimsby Docks were bombed in 1941, Mr. F. C. Rowland, then serving in the armed forces, was in the midst of the hell which the Germans unloosed on the city.

From the effects of that terrible bombardment he developed a form of paralysis. The army medical resources could do nothing for him and eventually he was discharged.

His malady was then considered by civilian doctors and specialists. Periodically he appeared before medical boards who persuaded him that he was getting better and advised a reduction in his pension.

But the years went by and to-day, eight years later, twenty-nine-year-old Mr. Rowland is still incapacitated by what some medicos diagnose as disseminated sclerosis.

Recently Harry Edwards, the famous healer, gave a public demonstration of psychic healing at Mitcham Baths, Mitcham, Surrey, and Mr. Rowland was present, brought along by a friend.

"Poker Back"

When the healer called for cases of paralysis Mr. Rowland was one of those who went forward.

He told the healer that he believed he was suffering from disseminated sclerosis, and Edwards immediately tested the spine for the characteristic "poker back" symptom.

Satisfied that it was present, the healer called for a doctor to come forward and check the diagnosis. There was no doctor present, apparently, but a nearly-blind masseur, a dark-haired, well-built man of about thirty, volunteered to check the condition.

He was led on to the platform and readily agreed that the back was rigid. Then Edwards set to work.

He manipulated the spine, pressed at one spot, released his grip and applied pressure elsewhere. For some minutes the audience sat tense, only the sounds of the patient's chair creaking under the healer's exertions and a few stray coughs being heard.

At last Edwards stepped back, breathing heavily from his labours. He walked to the other side of the platform and invited the physiotherapist to re-check the spine.

Once again the audience fell into a hush as the masseur ran his fingers up and down the vertebrae. He spent a considerable time rocking Mr. Rowland back and forward, then he stood up.

"Well?" enquired Mr. Edwards. "It's free now, isn't it?"

For reply the blind man leant down, gripped Mr. Rowland's shoulders and twisted him to right and left. Members of the audience exchanged glances, and a puzzled expression crossed the healer's face. Had he failed to free the back?

Still the physiotherapist made no comment. Instead he ceased twisting the patient's spine and rocked him from side to side. After a while he stood back and Edwards returned to his side.

Free Movement

They exchanged a few words and the healer led the masseur to the front of the platform.

"All the movements which it is possible for the spine to make are now there," the physiotherapist stated.

Edwards resumed his treatment, paying attention to the neck and a locked elbow. The healer finished, Mr. Rowland put on his jacket, which had been removed during the treatment, and before he left the platform he demonstrated that he could walk a little easier.

He also succeeded in combing his wiry red hair, an action he had been unable to perform since he was first stricken.

Talking to "Psychic News" later he said that his back felt much straighter and his left leg was freer.

Mr. Rowland must have derived much comfort from the presence on the platform of Miss Eunice Metcalfe. Miss Metcalfe was, at one time, a sufferer from disseminated sclerosis.

She was a much more advanced case than Mr. Rowland, but to-day she is a healthy, virile young woman who pursues a very vigorous life on the stage.

She was cured of the disease by Harry Edwards about two years ago. During the meeting she testified to her permanent cure and entertained the audience with two verses from "Bless This House" sung in a powerful contralto voice.

Since we featured Miss Metcalfe's case she has developed a singing voice with a range of more than three octaves, which she attributes partly to her cure.

Before he left the platform the masseur, Mr. E. Fowler, of Normanton Road, South Croydon, received treatment for his eyes.

In this Edwards was helped by Mrs. Burton, who, with her husband, is present at all his meetings.

Mr. Fowler was scarcely able to discern the healer's hand about a foot in front of his eyes before Mrs. Burton ministered to him, but later he could see Edwards wriggling his fingers at a distance of about four feet.

Some time after he had returned to his seat our reporter spoke to him. He declared that when he had come to the meeting he had been unable to see Edwards on the platform. Now, he said, he could dimly discern his outline as he moved about.

When our reporter told him that Edwards was about thirty feet away he was overjoyed at the result. His eyes had troubled him since he was fourteen, he said.

He disclosed that he was a fully qualified physio-therapist working at a hospital and quite capable of diagnosing the movements of the spine.

Asked why he had taken such a long time to arrive at a conclusion he said that he had no desire to be hoodwinked.

Moved All Ways

"There must be three movements for a spine to be fully free," he explained. "It must be capable of movement backwards, forwards, and sideways, and it should be able to twist.

"I wasn't satisfied just by rocking him to and fro that all the movements were there, so I checked the others."

Mr. Fowler said that if he attempted to do what Edwards was doing the patients would scream in agony.

A little eleven-year-old boy, Jeffrey Seward, of 77 Lammas Avenue, Mitcham, Surrey, was a case which aroused the enthusiasm of the audience.

His mother said that his legs had been paralyzed since birth, although his well-formed, rounded limbs looked the picture of health.

He received the healer's ministrations and seemed to walk appreciably easier as a result. To show that there was power in the limbs Edwards had the boy jump off a chair, a feat which brought a thunderous cheer from the audience, to the intense astonishment of Jeffrey.

Jeffrey told a member of the audience later, "When I go to Portsmouth and see my father and he sees me climbing the rigging, won't he be surprised!" — and he did a little jig to prepare himself.

FUNERAL SERVICES

Our representative in Sydney, Mr. Chas. Neil, 8 Hatfield, Waruda Street, Kirribilli, conducts Spiritualist funeral services according to approved Spiritualistic rites. There is no charge for this service.

THE MANHOOD OF JESUS

By Geraldine Cummins

Reviewed by W. H. Evans in "Psychic News"

Those who have read "The Childhood of Jesus" will welcome this further contribution from the inspirers of Miss Cummins. There is in these scripts a radiant quality that stamps them with an air of authenticity.

As one reads the book the narrative flows with grace and charm; the incidents recorded are so natural that one feels they must be true.

In this volume, which fills in the years before the ministry of Jesus, his wanderings about Palestine indicate how his spiritual life, not only coloured all He did, but was in turn influenced by His experiences.

This is as it should be for there is, whether we are aware of it or not, an interchange of influences between the material and the spiritual realms, and blessed are they who know this and are alive in the inner side of their being.

The story opens when Jesus has reached the age of twenty-two years. As the former book tells us, He had been wandering about with His friend Heli, and now that His counsellor knows that the time has come for them to part, "for Heli believed that, though love cherishes, it can also overshadow." Therefore Jesus must now learn to be independent and face the perils of the world in His own strength.

In the first part of the book one finds recorded that what Jesus told as parables in the Gospels were actual experiences. The hireling shepherd, the lost sheep, the house built upon sand, and the good Samaritan, are here told as actual experiences, Jesus Himself being the man who fell among thieves who was saved by the good Samaritan.

We are told of His first meeting with Judas Iscariot. A band of robbers fell upon a caravan

and after the skirmish went to their caves, leaving one behind to watch.

This man stopped Jesus on His way past the spot and spoke harshly to Him, declaring he would kill Him.

Jesus bared His breast and offered Himself to the assailant's knife who, at this strange conduct, did not know what to do. He made Jesus go with Him to the cave. There He met the robbers and their chief.

Now the robbers had a purpose in view; they were imbued with the vision of freeing their people from the yoke of Rome and robbed to get money to provide arms for an uprising.

Chief's Pledge

In the cave the calm mien of Jesus and His wise sayings won the heart of the chief. During the talk it came out that Jesus could heal, and the robber chief said that if Jesus would heal His brother, who had been seriously wounded in the fray with the caravan, he would allow Him to go free. He was taken to the suffering man, who was nigh unto death.

He was Judas. Jesus healed him and so strong was the impression He made upon Judas that He won his love, albeit it was a strongly possessive love that could not take second place. Later Judas joined Him as one of the twelve.

The second part of the book follows the lines of the Gospel story but fills in the gaps in that record. The story of the betrayal brings out much that is not mentioned in the Gospels, and Judas is here shown in a new light.

He was a man who believed in violence as a means of attaining his ends, and was the antithesis of Jesus, who was a man of peace.

Judas, who was fired with the idea of freeing his people from Rome, thought he could make use of Jesus, but was himself made use of by the priests to effect their dire purpose.

His despair at the crucifixion of Jesus was extreme. He went and hanged himself.

The story of the crucifixion is told with fine restraint, and His appearances after His death are dealt with, light being thrown on the disappearance of the body.

It is stated that its rate of motion was increased so that it became invisible to mortal eyes, and it was by slowing down the rate of motion that the body was made visible to the disciples.

This went on for forty days, after which it may be presumed that it was finally dispersed, for all his future appearances were of a spiritual nature.

The reader will see from these few excerpts from the narrative that a wealth of detail is here recorded. Jesus is alive in these pages. His sunny temperament and joyous spirit beams at us from them.

We rejoice with Him and sorrow with Him. We enter into His inner life and breathe the calm of His spirit. Here is a MAN, one filled with the Spirit of God: one full of love for all creation.

His arms stretched so painfully upon the cross embraces the universe. And to-day He lives in thousands of human hearts.

"The Manhood of Jesus," by Geraldine Cummins, Andrew Dakers Ltd., London. Price, 10/6, postage 4d. (English Currency), can be obtained from "Psychic News" Bookshop, 140 High Holborn, London, W.C.1.

SOME PARENTS SAY

"We will not influence our children in making choices and decisions in the matter of religion." Why not?

The ads. will! The press will! The radio will! The movies will! Their neighbours will! The politicians will!

We use our influence over flowers, vegetables, cattle, yes, even table manners. Shall we ignore children?

AN ADVENTURE IN ITALY WITH MRS. HESTER DOWDEN

By Irene Conybeare

(Mrs. Hester Dowden, daughter of the late Prof. Ed. Dowden, one of the best automatists, a highly cultured, professional medium, whose psychic development was marked by the successive appearance of five interesting personalities, one of which was Johannes referred to below. — Ed., "Harbinger of Light.")

I am here going to give a very unusual experience which took place while Mrs. Dowden and I were staying at Torri del Benacco on Lake Garda.

On the night of August 29, 1934, I went to bed (in the annexe of the hotel) at about 11.30. At midnight I was still awake, lying on my right side facing the wall, when I suddenly became conscious that someone was pinching me! I told myself it was my imagination and took no notice. However, the pinching and touching along my body continued until I could stand it no longer. I sat up in bed and looked round; I saw an elderly female figure in a white nightgown which was fastened high up to the neck. I immediately thought it was Mrs. Dowden — she must be ill and needing something. Then I remembered that she was no longer in the annexe, as she had moved into the hotel proper a few days back. I thought it odd that she could come all the way, unless she was sleep walking — besides, the figure did not much resemble her. This was my first impression. Then I thought of something else, perhaps another thunderstorm had started and the elderly person now in my room was frightened.

I spoke to the figure several times, but received no reply, although it bent down to feel and run its hands over my arms as though searching for something. This was most unpleasant. The room was dark, but the shutters (which had no apertures in them) were open about a foot wide so that a bright shaft of light from a harbour lamp below

was admitted into the room. The beam fell across the middle of my bed and I could see the face of the figure distinctly, but could not quite distinguish the features.

I realized slowly that it was not at all like Mrs. Dowden. I spoke to it, thinking then it must be an old lady who slept on the next floor and that she was sleep-walking. Then I wondered if it could be a thief disguised as an old lady, but I thought it odd that she should be searching me instead of the wardrobe. Suddenly, I became frightened and felt that I must at all costs force my way past the figure to the window in order to give the alarm. I jumped out of bed, struggled with the figure, which had resisted my efforts to escape and was now clinging to my neck, but only very feebly. So I gave it a push, noticing then how very weak it was, and now I felt some compunction for treating a poor old lady like this; but nevertheless I dashed to the window, throwing open the shutters, and began screaming (I had completely lost all self-control): "*Huomo, huomo, nella mia camera!*" being convinced now that the figure must be that of a male thief in female attire! The figure immediately scuttled for the door, its feet not touching the ground, and it disappeared, though I noticed that the door was not opened!

Meanwhile, a crowd of people who had been sitting round tables below came running as hard as they could to the edge of the quay, not understanding me and thinking someone was being drowned and that I was trying to call attention to the fact! I continued to scream until the proprietor, in company with others, rushed up to my bedroom. He could not find anything of an alarming nature, and reassured me that there was on the floor above only one old lady, who was very lame and who could not possibly have reached my room, and obviously I had had a nightmare, and so on. He then took me to Mrs. Dowden's room; her

door was locked. My cries had not awakened her—she knew nothing and I realized immediately that it was not she who had been in my room. Her nightgown was not the same!

The figure had a white, expressionless face and white hair, and appeared to me as physically quite solid. There was none of the cold wind or drop in temperature which sometimes precedes an apparition; and, curiously enough, it never struck me as being a phantom visitation in the first place, and I had never before seen a ghost.

Only when I was safe in Mrs. Dowden's room and she remarked: "It must have been your mother," did I think of this possibility; and then I recognized the likeness of the figure to my mother, and remembered that the nightgown, with its long sleeves and frill up to the neck, was exactly like the old-fashioned kind she always wore. I had not realized this before, because my mind had been convinced first that the "apparition" was Mrs. Dowden, then the old lady of the floor above, and finally a thief. It never so much as occurred to me that it could be my mother, though this was obviously the case.

Next morning I had a sitting with Mrs. Dowden to see what "Johannes" (Mrs. Dowden's control.—Ed.) had to say about about it. His explanation of the night's adventure, through Mrs. Dowden's hand, was as follows:

"This is to explain that the trouble last night was a projection from Irene's mother; she is quite right to think this (a reference to a question on my part), but she does not understand the circumstances. She had a visitation from her mother's thoughts. Her mother is extremely suspicious at present, chiefly because you and Irene are together here. In Irene's state of half-sleep she gathered not only a message from her mother, but a televismic impression, probing and feeling her to discover what the position really was."

I had written to my mother a few days before this, telling her that I was coming back much sooner than I expected and that I would arrive in London on September 12. I had changed my plans and was coming home, as my father had asked me several times through Mrs. Dowden's hand, during our Italian trip, to return to England, as he maintained it would be my last opportunity of seeing her alive. She would certainly have received this letter before the night of August 29 when she "visited" me. Although I did not know it until after her death, in the following November (accurately foretold by my father six months ahead through the hand of Mrs. Dowden), she was at this time about to make an alteration in her will, not altogether to my interest. (This was also forecast in June by my father.) My letter must therefore have puzzled her, making her suspicious that my father had told me more about her intention than I should know, and that he wished me to be in London to prevent the alteration!

When I subsequently saw my mother in London, I naturally did not tell her about this very unpleasant experience, nor did she make any allusion to her will. I simply did not believe "Johannes'" information, which was afterwards verified as being quite correct after her death; neither did I anticipate my mother's death, as she had appeared to me to be in excellent health all the summer.

My mother's "apparition" was obviously a thought-form and not her etheric or astral body. I use both terms to avoid confusion of thought, as some writers speak of the astral body when they mean the etheric, and vice versa. It is well known, from what evidence there is on this difficult question, that the thought-form generally corresponds with a depletion of vitality on the part of the physical body. My mother must have been in a low state of health, as this event took place only a few months before her death.

LIVING PERSON MATERIALIZES

By Horace Leaf, F.R.G.S.

In "The Two Worlds"

It is generally accepted to-day that supernormal faculties exist independent of mediumship; these faculties, of which telepathy is the best known, are the basis on which mediumship is established. It may be laid down as an axiom that anyone not endowed with these supernormal faculties cannot become a mental medium.

It is still a disputed question as to whether supernormal powers of a psychical nature exist apart from mediumship. There is, however, evidence supporting the belief that such phenomena as materializations can occur without the intervention of spirits. I have personally experienced the materialization of a living person under test conditions, the manifesting person being at the time some four hundred miles away. This person knew nothing of the occurrence until I reported it, and her scepticism was removed on my recounting a secret which she imparted to me whilst in the materialized state. In this case, however, there was for me reasonable proof that her materialization was the result of spirit aid.

Strengthens Spirit Hypothesis

But since the extrusion of the psychic body is a well-established fact, it might be contended that in some unaccountable way the lady produced her own materializations. This is said to be a frequent phenomenon among Indian Yogis, and some years ago the "Strand Magazine" published some photographs showing the semi-materialized figure of a living Yogi standing pensively behind several others who were sitting in meditation.

Colonel de Rochas, a famous Continental psychical researcher, obtained convincing photographic evidence of the semi-materialized extrusions of a hypnotized subject's psychic double.

Spiritualists have no reason to refuse to accept this sort of evidence for fear that it may exclude

the spirit hypothesis. Indeed, such evidence strengthens their claims. I have had ample evidence over a number of years that I have personally supernormally appeared to and spoken to people in distant places without my being aware of the fact. The last instance occurred in 1947, when I manifested in this way to a sceptical member of the New York American Society for Psychical Research. To what extent one may, on such occasions, be indebted to spirit aid cannot always be said, as in no instance was I aware that anything unusual was taking place. In every case the recipient was sure that imagination played no part.

A Strange Experiment

In 1936 I took part in a series of remarkable experiments conducted by the Executive Council of the American Society for Psychical Research, when the famous voice and materializing medium, Frank Decker, was "killed" twice in the presence of the members of the Council, in full electric light. On each occasion he was restored to life after a careful examination by two qualified medical doctors, both of whom pronounced him to be "dead." In this case the entire proceedings were under the control of "Walter," the deceased brother and control of that remarkable medium, "Margery."

There can be no doubt about the existence of second-sight as a natural gift on the part of the seer who may know nothing of Spiritualism. Some years ago members of the Committee of Glasgow Spiritualist Association introduced me to a Scottish seer who not only was not a Spiritualist, but who positively disliked it. This man worked in a shipbuilding yard and was a Presbyterian. He assured me that if he sat alone in complete darkness for two hours, on coming into the light, he was quite unable for a time to distinguish between spiritual apparitions and living persons. He deplored his gift because it brought him undesired

renown among his neighbours. There was no doubt about the genuineness of his faculty as he gave complete proof of it to members of the company.

Manifestations of the Living

One example was when he described to his host an apparition standing behind his chair whom he declared had lost his leg and used a crutch. "He has taken his crutch from under his arm," he said, "and has, with an amused smile, struck you lightly on the shoulder."

The apparition was that of the recipient's father who, before he died, lost a leg and used a crutch and when pleased would jokingly strike his son lightly on the shoulder with it. As this man had been dead many years, this was obviously a case of clairvoyance common to mediumship, although the seer denied that he was a medium.

While travelling extensively in Wales some years ago, I collected a large number of evidential cases of the living appearing to their friends and relatives at a distance, and being, with one exception, unaware of the fact. At New Tredegar, I resided for a time with a miner who had experienced a very impressive manifestation occurring by sound without vision. His young son, aged five years, was staying with his grandparents at Ebbw Vale, some miles away. The father repeatedly heard the child crying outside the Tredegar house and several times went to see if he could find the child. At dinner he mentioned his experience to his wife, who immediately admitted that she too had heard the cries. Later on, the next-door neighbour complained to the parents about the child disturbing him by crying aloud, and he too had failed to see the child. All the time the child was in Ebbw Vale.

Went Home during Sleep

One Welshman living in Mountain Ash, told me that although he knew nothing of Spiritualism

at the time, he had had a remarkable experience which convinced him that he had travelled a considerable distance in his psychic body to his home, while actually being about thirty miles away. This case was particularly impressive as it had been registered by the man's daughter.

The story is as follows. The gentleman had occasion to attend a meeting of Oddfellows in a town in a neighbouring valley, his intention being to return home the same day. Circumstances made this impossible, so he took lodgings for the night. While in bed he remembered having heard that it was possible to influence people at a distance, and he lay still, wondering whether he could impress his daughter and wife with a sense of his presence. The next morning he found himself walking briskly down the street to his house, in Mountain Ash. On arriving at his home he walked through the doorway, singing the well-known hymn, "There Is a Silver Lining to Every Cloud." He removed his hat and coat and hung them in the hall, walked into the kitchen, still singing. Finding the family had gone to bed, walked upstairs into his daughter's bedroom, kissed her good night as she lay sleeping, and then, walking to his own bedroom, awoke to find himself in his lodgings.

Not Dreaming

The whole experience was so vivid that he concluded he had not been asleep and dreamed it all, but that he had actually visited, in some mysterious way, his home. On arriving home the following morning he said nothing about his strange experience; but as soon as his daughter came into the room, she asked him what time he had arrived home the previous night. He explained that he had only just returned. The daughter looked perplexed and said, "I could have sworn you came home last night. I heard you come in, and hang your clothes up in the hall,

Concluded on bottom of page 23

BIBLE STORIES OF SPIRIT INFLUENCE

One has read and heard it said that "there is no instance in the Bible of one good person putting himself under the control of another spirit; the prophets had their messages direct from God." It is true that no case of spiritual messages uttered under immediate control is mentioned in the Bible, though we are given many instances — notably in Isaiah, Ezekiel, Daniel, and The Revelation — of angelic beings appearing to the authors of the narratives, imparting messages and revelations and showing them visions of "things which must shortly come to pass." In these cases the seer is often described as in a condition of trance — "I fell on my face," "I fell into a deep sleep with my face to the ground," "I was in the spirit." As to the source of the prophets' inspiration, our conception of the Supreme Being has progressed since Old Testament days.

Few great theologians now hold that the tribal deity of the Hebrews, whom Moses and Aaron and the priests and elders of Israel saw on Sinai, with "under his feet as it were a paved work of sapphire stone," the vengeful deity who instructed the Israelites to destroy utterly their defeated enemies, men, women, and children, only reserving the young virgins for themselves; or even the grander, holier Being of Isaiah's vision, that Lord of Hosts whose "train filled the Temple," is to be identified with the "Our Father" of Jesus, the Infinite and All-Loving One whom no man hath seen at any time, and whose presence was never confined to

any one place or any temple made with hands. while you were singing 'There Is a Silver Lining to Every Cloud.' Then I thought you came upstairs into my room, kissed me, and went to your own bedroom. But I suppose I was only dreaming."

A "VOICE" SPEAKS FROM THE BLUE

By Major J. W. Crampton, Christchurch, N.Z.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."
Acts 9: 7.

Wars bring about strange happenings, and much human emotion is stirred up as the result of overwrought nerves. Casualties, too, bring untold suffering for those who are left behind to mourn an irrecoverable loss.

With human emotion, keyed up to such a pitch, comes some of the phenomena, the result of which we hear only in a stray story picked up here and there. It is usually in the heat of battle that these strange experiences come to most soldiers (sailors and airmen, too), and they could — if it were not for the fear of ridicule, or being thought "nuts" — tell of some incident where they heard distinctly a quiet "voice" coming, as one chap put it, "From out of the blue." "It all seemed so strange at first," he said, "but after a time I somehow seemed to look forward to hearing that quietly spoken "voice," which after all helped me to overcome an occasional lapse of fear — usually felt by most chaps when going into action for the first time."

All wars seem to bring about the same uncanny feelings and strange happenings. No doubt many an old soldier will recall the words of an English officer on Gallipoli, who used to fortify the courage of those about him, as well as his own, with the words: "You never hear the bullet that hits you." Although these words are said to be true, many a poor chap that was hit never lived to say what he thought of them.

Other strange happenings include the much-talked-of vision of the "Angels of Mons" and "The Phantom Cavalry," both of which greatly impressed our men, as well as the enemy, who served on the Western front during the First World War.

You would often hear a chap tell of some premonition he had regarding the fate of his mates, as well as that of his own; and on one occasion, on the night before the landing on Gallipoli, I remember hearing a young New Zealand officer, aboard the transport "Lutzow," asking some members of his platoon to drink to the day of his death, which, he said, would take place on the following day. I think it was his twenty-first birthday too, but anyway his was among the many names of "killed in action" on that day.

During the last World War a New Zealand Bren gunner told me that before going into action he invariably had the feeling of a "voice" being spoken from within, or sometimes quite near his ear, telling him in a few plain words what was going to happen — not only to himself but also to the other members in his team. On one occasion, just before the heavy fighting in and around the Sangro River, he received a warning that two members in the team would receive "homers" and that one would be serious. He himself would come out without a scratch. The same "voice" seemed to tell him to warn those two chaps, which he did, and at the time both thought him "nuts." He even told them that one would get it in the arm while the other had better keep his head well under, or it would go hard with him. Well, it all happened according to his invisible guide's warning — one received a bullet through the forearm and the other lost an eye through a shell splinter. During the action, he said, the "voice" kept urging him forward, saying: "Go on, make for that cover ahead; you're all right; you won't get hit." And so, he said, he felt as if a sort of supernatural protection had been given him, and although he saw some killed nearby, and several others wounded, at no time did he feel himself in any danger. "I could never understand it," he said, "but probably some other chaps may have had similar experiences — I wonder!"

COMPLETE HISTORY OF MODERN SPIRITUALISM

The great story of the wonderful achievements of Modern Spiritualism has at last been written! A new book, entitled "The History of Modern Spiritualism and Its Scientific Foundations," by the Editor of "The Two Worlds," Mr. Ernest Thompson, has been published by The Two Worlds Publishing Co. Ltd. This is an important document of history and a treasure of information. The glorious cavalcade of Modern Spiritualism is portrayed from its beginning at the Fox Cottage, Hydesville, N.Y., U.S.A., on March 31, 1848, to the great Centenary Celebration in the Royal Albert Hall, London, on March 31, 1948.

Pioneers and Mediums

The reader is introduced to all the early pioneers of the Movement, Emanuel Swedenborg, Dr. Andrew Jackson Davis, the Fox Family, Judge Edmonds, Professor Hare, Hudson Tuttle, and Dr. Peebles. The wonderful mediumship of all the early mediums is described, D. D. Home, D. Duguid, Dr. H. Slade, Wm. Eglinton, Florence Cook, Mrs. Piper, Paladino, d'Esperance, and those who succeeded them in the years that followed, including such modern mediums as Mrs. Gladys Osborne Leonard, Mrs. Helen Hughes, and Mrs. Estelle Roberts.

The fine contributions to thought given by our leaders, Mrs. Emma Hardinge Britten, Stainton Moses, W. T. Stead, Alfred Kitson, Sir Arthur Conan Doyle, Ernest Oaten, Swaffer and Lord Dowding are given an important place.

Our modern writers, Rev. G. Vale Owen, W. H. Evans, Arthur Findlay, and Rev. Drayton Thomas are mentioned.

Wonderful Phenomena

A section of this book is devoted to extraordinary forms of mediumship such as the spirit photography of William Hope, the spirit controlled

writings of Miss Geraldine Cummins, the drawings of Frank Leah and the auragraphs of Harold Sharp, the direct voices of Mrs. Etta Wriedt and George Valiantine, the spirit finger prints of Mrs. Margery Crandon and the amazing levitations and materializations of Carlo Mirabelli. The healing work of Parish, Simpson, Lilley, and Edwards is described. Another chapter deals with the development of the organized movement in Britain, the rise of Christian Spiritualism, Theosophy, Psychological Research, and events abroad. Finally the significance of this great history is brought to the reader's notice and the lessons of the past noted with a view to guidance for the future.

Scientific Foundations

This handsome volume is divided into two books, and the second book, "The Scientific Foundations of Spiritualism," links up, for the first time, the numerous forms of psychical phenomena with the various branches of physics, chemistry, physiology and psychology. This provides the student of psychical phenomena and mediumship with a popular introduction to some of the most important laws of modern science, and indicates how this scientific knowledge can bring to the investigator a deeper understanding of all the phenomena of Spiritualism, emphasizing that science is a study of the laws of God.

This volume, comprising two books, complete with a fine collection of photographs, is a treasure-house of knowledge and every Spiritualist should possess a copy. After you have enjoyed reading it, you will find, in the years to come, that you will constantly need to refer to it for all sorts of information. It is also invaluable for discussion groups and education classes. Order your copy now, before this edition is sold out. Price, 8/6, postage 4d. (English currency).

Two Worlds Bookshop, 18 Corporation Street, Manchester 4, England.

VOICES IN DAYLIGHT

And Spirits Sing Quartets

In "Psychic News"

Dispensing with the customary aids to direct-voice phenomena — trumpet, cabinet, hymn-singing and darkness — spirit voices have been manifesting in full daylight in the home of a girl living in Sydney, Australia.

This claim is made by Alfred E. Rayner, the Australian medium now working in London, who has attended twenty-one circles in the girl's home.

The girl (whose name, owing to family reasons, is not disclosed) was taken to Australia by her widowed mother in the hope that the climate would aid her poor health. Their house, over a hundred years old, is situated in beautiful gardens and overlooks the Sydney harbour.

The manifestations first occurred in 1947, Rayner being called to the house to investigate alleged spirit voices.

"Circles were held in the day and evening," Rayner writes. "No trumpets were used, no hymn-singing and no darkness. When afternoon circles were held the sun frequently shone into the room through the large windows.

In Electric Light

"During circles held at night two lamps of one hundred candlepower were used."

The only procedure adopted before the seances was the holding of hands for about five minutes while the girl seated herself in an armchair.

After that period the voices started speaking. They were always very clear and each one, according to the testimony of the sitters, reproduced his own personality and vocal tonalities as when on earth.

The seances usually lasted for one hour to one hour and a half, the girl not being entranced but sitting sewing or knitting

Rayner himself claims that he has received outstanding proof of survival at this circle: "One of my sisters, who possessed a beautiful soprano voice, has, on numerous occasions, sung to me the song I always loved her to sing when she was on earth."

Shortly before leaving Australia for England, Rayner attended a seance where he was contacted by his father in spirit, who remarked: "I have a little pal here for you."

"The next minute," Rayner says, "I felt my dog, whom I had had put to sleep a few days previously, jump on to my knee. At intervals during the rest of the seance I heard little welcoming barks."

Spirits, Rayner adds, have spoken to sitters in foreign tongues, including French and Italian. Melba, the celebrated singer, is also claimed to have sung at the circle, sitters who had heard her sing when on earth declaring that there was no mistaking her wonderful voice.

Other spirits have sung quartet arrangements. "What made it more wonderful," Rayner writes, "is that I could see the lights of the ferries moving across the harbour during the seance."

At one afternoon seance a young girl fully materialized—this with the sunlight streaming through the window! A woman present recognized the spirit as her daughter.

After shaking hands with all present, the spirit then took hold of her mother's hand, called the sitters over and requested them to watch.

"The girl placed her hand close to her mother's,"

Identical Rings

On the mother's and on the materialized hands were identical rings! This ring, the girl's mother said, she had given to her daughter as a birthday present. Since the girl's death in an air raid she herself had worn it.

THE A.B.C. OF ANDREW JACKSON DAVIS

By Kathleen Moorhead

In "The Lyceum Spotlight"

A—A child is the repository of infinite possibilities.

B—Beautiful and peaceful are the ways of Love and Wisdom.

C—Charity is fraternal justice.

D—Death is but an advent in our eternal life. It is simply a birth into a new and more perfect state of existence.

E—Error, however beautiful and gold enamelled by time, must be extracted from the human mind by the archangel of eternal truth.

F—Facts are only things, but truths are principles. Fidelity is the integrity of the soul itself.

G—God is the central magnet of the universe, the spiritual world is the continuation of the natural world, and man's spirit comes out of his brain at death as the flower comes out of the bud in the garden.

H—Harmony is the Guardian Angel of Universal Love.

I—Intuition is the Soul's telegraph.

J—Justice is both means and end in the elaboration of the natural and spiritual universe. Justice and truth generate happiness, the natural religion of the soul.

K—Knowledge is the acquired and superficial; but wisdom is unfolded and intuitional.

L—Learn the beautiful lesson of strict loyalty to your deepest convictions.

M—Music in its perfect and full expression is a revelation of the whole system of nature.

N—Nothing noble or heroic can be obtained without labours and dangers of greater or less magnitude.

O—Order and Form, Love and Wisdom, are indicated in each created object from the lowest to the highest.

P—Prayer is sometimes the key by which the golden door of opportunity may be unlocked.

Q—Quietness of Mind is essential to interior light.

R—Reason on the wings of faith and justice is a bird of paradise. Its flight is outward, onward, upward.

S—Spiritualism is useful as a living demonstration of a future existence.

T—Truth is the golden key of entrance to the human heart.

U—Under all circumstances keep an even mind.

V—Vitality is a part of the Divine Mind associated with, and specifically acting upon organized matter.

W—Wisdom is greater than knowledge.

X—Xistence after death is not ghostly, or ghastly, but is natural, palpable, definable, and most desirable—a relative existence, as much in harmony with objects and substance as the present.

Y—Yes, we will put a “new song” into their mouths. We will have our children chant the anthem of Love and Wisdom. We will echo the music of the spheres. We will do for our children what the Church has not the disposition nor the power to do, namely, we will make them happy.

Z—Zealously labour for the Children’s Progressive Lyceum. Let us all pull together in this heavenly work—let us feel the divinity of devotion—and the perfection of effort will be crowned.

SUNSET IN WESTERN AUSTRALIA

By Reuben A. Webb

The setting sun, In Austral West, With splendid glow
Precedes the night: Its rising beams, In other East,
With morning gleams.

So setting life, At human death, With paling glow,
Precedes the flight To Astral light Of splendid soul;
Self-robed in white.

SPIRITUALISM IN CHINA

Spiritualism is no new thing to the Chinese. Psychic phenomena can be traced back for several hundred years B.C. Mr. Chung Yu Wang, M.S., B.Sc., a graduate of Columbia University and a member of the Psychic Research Societies of London and America, publishes an interesting article in the American Journal of the S.P.R., in which he points out that Confucius, 500 B.C., was quite familiar with supernormal phenomena attributed to spirits.

He relates that in the reign of King Keui-Ming, 264 A.D., two mediums gave evidence of their clairvoyant powers in an effort to identify the grave of a princess. They even described the garments in which she was buried, and when the grave had been located and the coffin opened these were found to exactly tally with the description given. Wang Chung, who lived at the close of the first century A.D., stated in his writings that "among men, the dead speak through living persons whom they throw into trance, and the mediums call down the souls of the dead to speak through the mouths of mediums."

Chinese Mediums

Mr. Wang also records a case of telepathy in the eleventh century, in which the medium was able to tell the number of draughts held in the hand of draught players, which had been previously counted, but when they seized a number at random without counting them, she could not determine their number. He also speaks of automatic writing, and affirms China possesses a well-known case which is quite the parallel of that of "Patience Worth." The daughter of Woang-Lun, a doctor in the Court of Sacrificial Worship, produced automatic writing of such exquisite beauty that it has been incorporated in the collected works of the female immortals.

One Chinese volume, "The History of the South," records a remarkable case of materialization.

There was a medium who assures the Emperor (Hsiao-Wu, A.D. 554-465) that it would be possible to secure the appearance of his second wife. The Emperor expressed his pleasure, and in a few minutes she was actually seen on a curtain in the exact form which she had presented when alive. The Emperor desired to speak with her, but she remained silent, and just as he attempted to grasp her she vanished.

Mr. Wang says that in present-day China, all the psychic phenomena known in Europe and America are prevalent.

PRE-EXISTENCE AND IMMORTALITY

In reply to a critic who stated that "it is a curious fact that, as far as I know, no definite information about this pre-existent state has come to us from the Other Side," Baron E. Palmstierna replied in "Horizons of Immortality" and "Widening Horizons," of which he was the author — a product of seven years' communication with the "Other Side" — information has been given which satisfactorily answers our need of knowledge in this respect. And a plausible explanation why particulars of a pre-existent life could not be tendered was also given: if our past were known, improvement on earth would have little merit.

The "curious fact" is that since the Council of Constantinople in the sixth century A.D. rejected belief in pre-existence its reality has been generally doubted, in spite of the logical connection between immortality (not Survival) and pre-existence. Believers in immortality must, as David Hume said, accept pre-existence as a correlated fact.

It is well known that Pythagoras, Socrates, Origen, Giordano Bruno, Enigene, Leibniz, Goethe, Swedenborg, Wordsworth, Shelley, Schopenhauer, McTaggart, N. Berdyzev, and other great thinkers through the centuries shared the view that we have descended to earth for purification.

SPIRIT CIRCLES

Information for Enquirers

By J. J. Morse

In "Psychic Observer"

The Spirit-Circle is a gathering of persons who desire to establish relations with the world of spirits and receive communications therefrom. As such communication is a matter of fact—proved by oft-repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired result.

Among the conditions required to be observed the following should receive careful consideration:

The place should be a comfortably-warmed and cheerfully lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles for enquiry should, at first, be held in the light.

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient. Sit around a small wooden uncovered table, and place the hands lightly upon its surface.

Obstacles Confronted

In attempting to build up a circle our spirit friends are confronted with some very great difficulties, which are absolutely needless; difficulties that we could eliminate with a little forethought when forming our circle. Obstacles that will prevent us from getting anywhere worth while, or doing anything of value as long as they are allowed to remain.

One of the first is the conflict of interests among the members forming the circle—one hopes for evidence; another for the development of mental mediumship; another, physical mediumship;

another, teaching; and yet another for help with some personal problem, and so on.

How many of you have ever sought an honest answer to the question, Why do I sit in a circle? Were each one to give a clear answer to this question, it would be found that, in most cases, three or four separate circles should be held instead of one. Some sitters should join another circle, or else readjust their attitude towards the circle in which they sit.

Conflicting Desires

For results of any value, tilting signals can still be observed. Messages may be obtained by repeating the alphabet asking that the table tilt as each letter is pronounced and stopped at the letter required. Thus, letter by letter, always starting at A, words can be formed. Should any sitter exhibit a desire to write — as indicated by the movements of the hand and arm — supply the person so influenced with a sheet of paper and a pencil, and await results. Should any sitters become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely dangerous.

Trance Control

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, and writing are among the more general methods resorted to. In most of these cases the medium is put under "control" by the spirit operating, and during the continuance of this state may deliver addresses, describe spirits present and also scenes in the spiritland; personate the character of departed friends, and repeat characteristic actions and personal incidents — names, dates, etc.

Everything is meant for the good of oneself. We are ever near to help and love you (all), so take heart and courage. Rely on us in all things. You must remember this at all times.

BLIND GUIDES

By T.D.

It is said of certain people of long ago that they were in the habit of "thanking God that they were not as other men are." This type is still with us to-day, after two thousand years of Christian civilization. That cult, having swept all before it in the Western world, has bred more of this type than any other religion the world has ever known.

Outside the great Romanist branch of the Christian Church we have at the very least about 150 "non-Catholic" sects, each one of which proclaims itself to be the one true interpretation of the will and aims of its Founder. With such a multitude of different "isms" how are we to know which is, or has, the real truth? Differing fundamentally, as most of them do, they certainly cannot all be right. It may be rather — as so many are beginning to believe — that they are all wrong.

Yet, so strongly has the old Pharisaical spirit persisted throughout the centuries, that even to-day, with all our boasted enlightenment and education, we have still with us that intolerance of spirit and narrowness of mind that allows for no other opinion or belief than that of generally accepted orthodoxy. This is true not only as between the different branches of the Christian community but more particularly on the part of so many Christians of different denominations in their attitude to Spiritualism. How many of those who so strenuously oppose Spiritualism have investigated its claims? Have they ever heard of Dr. Alfred Russell Wallace, Sir William Crookes, Sir William Barrett, Sir Oliver Lodge, Mr. J. A. Findlay, or Mr. F. W. Fitzsimmons, to mention only a few of those whose opinions and experiences carry weight with all reasonably-minded men?

All these men, and, indeed, practically all scientifically-minded men who have investigated the claims of Spiritualism, have done so, first of

all, in a spirit of scepticism. Such men are not prone to accept anything and everything that comes their way just because someone tells them that things are so. As scientists they have all been brought up in a hard school, a school that teaches them that before anything can be accepted as "fact" it must be so thoroughly investigated and so indisputably demonstrated that no other conclusion is possible. Such has been their experience with Spiritualism. Starting off as they all did in a critical spirit they listened, they questioned, they re-questioned, they probed, they investigated, they communicated their discoveries to the world, and had the satisfaction of having them verified from a thousand different sources, until they could do no other as intelligent seekers after truth but accept the findings of each and all as "facts" demonstrated and proved beyond the shadow of doubt or equivocation.

HANNEN SWAFFER

As a young reporter Hannen Swaffer went to Preston (England) from the South of England fifty-one years ago. He joined the "Preston Herald." To-day he is one of the leading journalists of the world and a most active protagonist of Spiritualism.

His Home Circle is known all over the world. It is here that Silver Birch gives his lovely yet simple teachings.

"However, it was in Preston," said Mr. Swaffer, "I saw my first Spiritualist. They called me out of the 'Herald' office and pointed him out to me. I used to stare at him afterwards every time we passed, but he seemed an ordinary sort of person. By not speaking to this man about a subject which I have now discovered to be the most important in the world, I missed half a century of what I call enlightened life."

HOW A DENTIST WROTE A BIBLE

Under Spirit Control

In "The Two Worlds"

J. B. Newbrough, the American medium, through whose agency the Kosmon Bible, Oahspe, was written, possessed remarkable clairvoyant and clairaudient faculties, and it was by these means that the Oahspe first came into the world. Newbrough was a dentist practising in New York, but was finally drawn irresistibly into Spiritualism by his own mediumistic capabilities. After investigating various types of psychical phenomena, he found himself in possession of powerful psychic talents which were being directed by spirit controls. The Kosmon Bible was typed automatically whilst his hands were under control (Newbrough himself was unable to type proficiently).

Controls Materialized

Describing what actually took place Newbrough writes: "A new condition of control came upon my hands; instead of the angels holding my hands as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them) and a light fell upon my hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a typewriter, which writes by keys, like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently.

Angel Hands

"One morning the light struck both my hands on the back, and they went for the typewriter, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next

morning, also before sunrise, the same power came and wrote again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally looked out of the window and beheld the line of light that rested on my hands extending heavenwards like a telegraph wire towards the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel, with her hands on my shoulders. My looking did not disturb the scene; my hands kept right on, printing . . . printing.

The Birth of Oahspe

"For fifty weeks this continued every morning, half an hour or so before sunrise, and then it ceased and I was told to read and publish the book Oahspe." The wisdom of the contents of this bible bears testimony to the evidence of direct revelation, and universal acclaim has been accorded by scientists, philosophers, and mystics of the present day.

PRINTING COSTS APPEAL

H.L.W. (Norfolk Island), £5; W.H.H.A. (Church), 29/-; T.T. (Nightcups), 20/9; M.S. (Tecom), 15/6; H.C. (Ellerslie), 14/6; R. and E.W. (Wellington), 12/6; A.D.N. (Cangai), bal., 11/-; C.K.C. (Swan Hill), 11/-; each 10/6: E.A.S. (Hobart), W.H.W. (Elsternwick), P.A. (Belmore), G.S. (Hobart), M.E.A. (Napier), M.E.S. (Narrabeen); A.J. (Wanganui), 9/6; J.E.S. (New Plymouth), 8/3; J.M.R. (Lota), 6/-; H.C. (Paddington), 5/6; J.F. (Panumena), 5/-; F.W.H. (River-ton), 5/-; under 5/-: M.J.H. (Sandgate), A.B.J. (Sussex Inlet), K.M.P.S. Gordon), M.D. (Rhodesia), F.C.B. (E. Preston), F.J.S. (Tambellup), L.A. (W.A.), J.H. (Upper Wiston). Total, £17 3/-.
Total to date, January 30, £55 9/9.

SILVER BIRCH SPEAKS

Edited by Sylvia Barbanell

"Our allegiance is not to a Creed, not to a Book, not to a Church, but to the Great Spirit of Life and to His eternal natural laws."—Silver Birch.

Implications of a profound nature arise from the knowledge that man is a spiritual being who survives the change called death.

Great personalities, of a highly-evolved status, have returned through mediums to give us the benefit of the knowledge and wisdom they have acquired in the world beyond the grave.

Silver Birch, a "dead" North American Indian, is a spirit teacher who speaks at seances held by the Hannen Swaffer Home Circle.

Service to humanity is the keynote of the message he brings. He affirms that there is a spark of divinity within us all. His language is simple; his oratory superb.

Insisting that religion is the way in which we conduct ourselves in every-day life, it follows that this spirit guide is not concerned with the creeds and dogmas of Orthodoxy.

Silver Birch asserts that, out of the turmoil and suffering caused by ignorance, greed, and superstition, a new world is being born. It is this better world we must all help to shape.

There are few questions that perplex humanity that have not, at some time or other, been submitted to Silver Birch for his opinion.

This book contains more of his wise teaching and a further selection of his illuminating and helpful replies.

Published by the Spiritualist Press Ltd., 48 Old Bailey, London, E.C.4 (City 1893). Price, 8/6, postage 4d. (English currency).

Out of all and every weakness comes strength and wisdom. To know one's own weaknesses is strength.

TELEVISIONING A SEANCE A SUGGESTION

By X.Y.Z., Queensland

All books I read on survival, or rather, proof of survival, are convincing to interested people, but few others will change their views because the proof is in the kindergarten or primary class.

It is well known that sceptics, scientific or otherwise, can upset a seance by their presence, yet proof of survival must be such that sceptics cannot reject the proof.

The presence of Sir Ernest Fisk in Australia prompts me to enquire if he has done anything in the way of televising a seance where materializations occur. If the seance is held in dull light or darkness a snooperscope could be used in conjunction with the televisor. All hardened sceptics may view the seance in an adjacent building; their auras will not then affect the medium and helpers.

It is, of course, necessary that the sceptics satisfy themselves of the conditions first—that should not be difficult; they accept televised surgery without question.

Before Sir Ernest left Australia for Great Britain he made several utterances on the possibility of contact with the spirit world by medium of radio. He is such an advanced thinker, I feel sure if he has not already tried out televising a seance, the idea must have crossed his mind. Still, will the powers that be in religio and politico bodies like the truth revealed?

There are many roads that lead to heaven. We do not all arrive there by the same road, but each one must take the road he honestly believes is best. So it is with us also.

Characters vary so according to one's nature, and so much depends on the strengthening and building of one's character—much more than most people ever realize.

SIR WILLIAM CROOKES AND SPIRITUALISM

By H. Boddington

In 1870 Crookes, then a very eminent chemist of about forty years of age, was asked to undertake the investigation of Spiritualism, with a view to proving that it was a fraud and a delusion, but, like Balaam of old, instead of cursing he blessed it, and his remarkable researches still remained a wonderful example of the exact and careful way in which such an investigation should be carried out.

It was noteworthy that from this study of Spiritualism he went on to a research into radiant matter, and invented the radiometer, which was still to be seen rotating in opticians' windows, and also the well-known Crookes' tube. The full wonder of this tube was not realized until 1896, when Rontgen, experimenting with it, accidentally discovered the X-ray. This, in the hands of Lord Raleigh, Sir William Rutherford, and others, had split up the atom and shown that matter after all is not materialistic, but composed of etheric or transcendental substance, as foretold by Spiritualists nearly one hundred years ago.

Crookes lived to be nearly ninety, and was knighted, awarded the O.M., and elected President of the Royal and many other scientific societies, and at the time of his death in 1919 was engaged in re-writing his experiences. It was wonderful that one man should have thus exploded the old materialistic theory, both psychically and physically.

Happiness is the best cure for all ills, and is a gift to be cultivated, for one can and should do so. Remember, it is never too late to mend; to alter one's opinions for the better; to do a good deed and think kindly thoughts. These things may be thought about little, but matter much.

VISIT TO ADELAIDE BY IRENE CONYBEARE

Irene Conybeare (Mrs. I. C. Hervey) has intimated to the Editor that she hopes to visit Adelaide some time in March.

She has been a valued contributor to our columns and "An Adventure with Mrs. Hester Dowden" in this issue is from her pen.

Her father was a distinguished Oxford scholar and well known in scholastic circles. Her brother is Sir John Conybeare, the famous physician, whose text-book on medicine is in use in most hospitals.

AT THE MOMENT OF DEATH

One day whilst tidying up the garden I heard a sound as though someone had broken a piece of wood across his knee. Turning round I saw my father whom I had not seen for thirty years, he being in London.

With a beautiful smile upon his face he advanced towards me. Then, as he almost reached me he faded away.

Ten days later I received an air-mail letter from my brother in London. It informed me that my father had passed away.

Later there came a letter from my mother in which she said that father, just before he died, remarked: "I can see boy Jack." That is how he always referred to me.

Checking up, I discovered that the time of his passing in the Lewisham Hospital, London, was the same as the time his spirit was projected across to far-off New Zealand.

This was proof positive of the continuity of life beyond the grave.

—Contributed to "Psychic News" by John S. Woodhouse, Pinewood Flats, 147a Owen Street, Newtown, Wellington South, New Zealand.

VINDICTIVE

In "New York Spiritualist Leader"

Evidently the spirit of Andries du Plessis, even after twelve years since his hanging for the murder of three persons at Sandspruit, South Africa, is still irate with a railway fireman, Vrey — considering recent poltergeist phenomena witnessed by at least six other railwaymen and reported in the South African "Sunday Times." . . . One of the stones from a sudden shower on the engine while it was standing at Sandspruit recently struck Vrey to the ground, and when the engineer got a cup of water for the injured man it was struck from his hand before Vrey could take it. Two others saw all this. . . . "All right, du Plessis; I know it's you," said Vrey, but that did not end the spirit's violent demonstration. When Vrey was later offered a cup of coffee, it, too, was knocked from the porter's hand, accompanied by a hail of stones. An hour later the same scene was re-enacted. . . . Vrey had to be hospitalized for two days, due to general shock and neck injuries. . . . Police have been investigating the affair.

SPIRIT HEALING

Many a present-day Harley Street physician was glad to make use of a clairvoyant to describe to him what was visible at the seat of disease. A little while ago a learned bishop wrote a book saying that the miracles were myths, but a well-known Spiritualist took her courage in both hands, saw the good bishop, and told him that she had had the same idea in her old materialistic days, but that now she believed in all the miracles, because she herself had seen them demonstrated. In fact, the wonders seen in the present-day seance room were quite incredible to people who had not actually seen them.

SPIRITUALISM'S CHOICE

Says Lord Dowding, in "Light": "In my opinion there is far too much trucking to the 'big guns' of science — and to the big guns of religion, too, for that matter. . . . Let them go their ways, say I. Sow the seed. Help those who come to you with an open mind. Don't try to cram your ideas down unwilling throats. The light will filter up from below through humble, common people. . . . Our modern Canutes sit on their thrones and really seem to think they can stop the flow of the flood-tide!" . . . On the same theme "Light" says editorially, "Spiritualists are entitled to their own convictions, so long as they are careful in obtaining their evidence, accurate in recording what takes place at the sitting, and so long as they apply to the resultant material a dispassionate and critical judgment. . . . The choice for Spiritualism is between being "just another sect, holding strange and ill-founded beliefs, or being the promulgator of knowledge, bringing a new assurance to mankind derived from careful experiment and logical inference."

OUR VITAL FORCE CURES

A famous Harley Street specialist, Dr. Robert Sutherland, addressing men and women teachers at the County Hall, stated, "One-third of all people who go to hospitals to-day are suffering from emotional disorders, not from physical disabilities. . . . The approach to the doctor is the approach of a savage to the witch doctor. People imagine that a doctor can wave a stethoscope, order a few pills to be taken three or four times a day and they need to do nothing further to achieve health.

"It is difficult to persuade people of the uselessness of pills and medicine. I believe that only a few drugs have any value — except for psychological value.

"We cure ourselves of diseases by some vital force within us."

SPIRITUALISM AND RELIGION

We have said that to us Spiritualism is not in itself a Religion, but never that it has no connection with Religion or religious values. The difficulty comes because of so many people placing a partial meaning on the word Spiritualism. The very fact that if the Universe is not spiritual in nature, Religion has no meaning should suffice to show that however scientific our study of psychic phenomena, there are tremendous religious implications. In his book, "Is Spiritualism of the Devil?" the Rev. F. Fielding-Ould writes: "The real end and 'raison d'être' of the movement is religious. If Spiritualism fails to rise above the level of a mere branch of science it will have fallen short of its true mission and glory. As the intellectual is greater than the physical, so is the spiritual above the intellectual." With this we fully agree. It strikes us, indeed, as self-evident. Only we should emphasize the danger of depreciating the scientific and practical issues simply because there are higher aspects and grander ends. Because man is a spirit that is no reason why he should neglect his body.

SPIRITUAL IMPRESSIONS

By Frieda Kummer

It is the spiritual things that satisfy.

It is good to have love, faith, and harmony, for one needs these for success in all things.

Be patient and persevere. Willing hearts do much good.

Be prepared, that you may receive much. The light is nigh you.

It is good to read diligently, and intelligently, for one may profit much.

Peace is a great gift, and peace of mind great beyond measure, and one should endeavour to cultivate such, for it is ever necessary for success in all things.

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