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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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LEADING FEATURES

Modern Resurrections

What Happens After Death

Obsession

War Office Acts on Spiritualist's Vision

Who Was John King?

Easter and the Ordinary Man

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THE Harbinger of Light

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

EDITOR:

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16 King William Road,
Goodwood, S.A.

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MODERN RESURRECTIONS

Daily "Easter Experiences"

By Dr. M. A. Bulman, San Francisco, California
In the "Psychic Observer"

The psychic phenomena of Rev. James J. Dickson are among the marvels of our time. They are world renowned.

They are of many phases. Materializations prove eternal life by astounding visible forms; direct voice proves immortality by audible speech; spirit drawings serve as tangible evidence of memorable spirit contact; spirit lectures explain many mysteries of the soul. The grandeur of these manifestations inspire psychic unfoldment and awaken spirituality. The substance of Spiritualism has magnificently flowered in this medium.

Many times Rev. Dickson has gone behind the curtain and people have seen a man spirit and a woman spirit immediately emerge. Wonderfully life-like, they crossed the room to the piano. The man spirit seated himself, and as casually as in a drawing-room recital, the woman spirit sang to his accompaniment. It was a fascinating spectacle!

For nearly thirty years I have observed the Rev. Dickson's superb phenomena. His materializations ever fresh and startling never cease to amaze me. One evening I was giving the Rev. Dickson a cervical adjustment for a head cold when suddenly I heard strange, sweet voices conversing. Intrigued by their lute-like quality, I listened closely to determine their origin. They were not from the street nor from the patients in the waiting-room. They emerged from the closet in my office. The closet had but one entrance; I knew it was vacant. The door was partly open.

At this moment I observed that the Rev. Dickson had fallen into a coma or trance. The voices were spirits! I stepped to the closet opening and saw in the shadows a breathtaking vision. A spirit of heaven's grace in gown form-fitting stood bathing me with smiles. I gazed spellbound. With infinite charm she pushed at the ringlets about her beautiful countenance. She spoke her name. It was my mother. She said that father, my two brothers, and a sister were present with messages of love. She spoke of several things important to me at that time and of her lovely home in the spirit land. As our conversation drew to a close she requested that I convey love to my sister Nell. Then bidding me good night she vanished through the wall.

Imagine this sublime encounter! I was transported. The Rev. Dickson still lay on the table in a coma; he soon became conscious. My experience related, I silently avowed diligent psychic unfoldment to produce my own materializations.

The Stranger

News of phenomena like the Rev. Dickson's is bound to circulate. Many people attend his seances through recommendation. Typical of such visitors was a very distinguished gentleman who sat beside me at a meeting some years ago. He advised that he had come to verify extravagant reports and perhaps communicate with his de-

ceased daughter. When the lights were dimmed and manifestations began the stranger was all attention. He watched the spirits' stimulating entrances, their movements about in display of garment details, veils, trains, a hoop skirt, jewellery, flowers, their gradual dematerializations or exits through the wall. He nodded appreciation when a powerful Indian chief appeared with feathers from head to toe, accompanied soon by his squaw with braids and blanket. When six spirits materialized simultaneously and conversed with loved ones present he exclaimed approval.

Then, when seven from the audience went behind the curtain, after which the curtain was drawn aside revealing them beside the psychic while materializations were taking place, the stranger was lost in admiration. Still no one came to him. The seance had almost ended when a beautiful young woman with long flowing hair became visible. She gave her name and the gentleman joyously arose. It was his daughter. They held quite a conversation, then the spirit drifted to the ceiling and vanished. At the close of the seance the stranger introduced himself as Dr. B. F. Austin, of Los Angeles, editor of the Spiritualist magazine "Reason." Thereafter, until he passed and his publication was discontinued, he printed many fine articles about Rev. Dickson's rare psychic powers.

Had Dr. Austin remained to observe other phases of the psychic's genius his appreciation would have been even more profound. He then, for instance, would have heard Juanita, an ancient Atlantean, lecture for over an hour while she stood fully materialized beside the Rev. Dickson outside the curtain. These lectures are the timber of the psychic's phenomena. They might be likened to a dew-spangled forest. Juanita's talk on materialization, for example, deals with spiritual science.

Most interestingly she treats thought vibrations, the effect of chemicals on vital fluids, the psychic as a magnetic-dynamo, and spirits visible, walking, talking. Familiar laws are discussed and extended. Logically and conclusively the spirit proves that materialization is a spiritual process carried on by the energy, skill, and intelligence of the spirit world. We see the finished fabric. Juanita points to nature. It, too, is materialization — the result of subtle cosmic forces that operate upon it in its natural condition.

Basis of Matter

Everything seen by the physical eye or heard by the physical ear is materialization. Organs must be materialized to produce sound. The thing to remember, Juanita brings out, is that the component parts of all solids are merely infinitely small particles of energy in vibration. The difference is in what we call spirit and what we call material. A clear sketch of the influence of materialization on man's development since the dawn of reason dramatically rounds out the subject and prepares the listener for the revelation that follows. Psychic power, explained by the spirit Juanita, is a stirring experience. She starts with a soul that desires the physical journey. Briefly she describes the perfection and harmony from which it departs, tells how it is clothed with flesh, then observes the man.

The soul, Juanita discloses, never loses contact with the spirit world. The man, however, immersed in the material, instinctively seeks recontact with spirit friends to find out about himself, his earthly purpose, and his destiny.

Psychic power is the means of that reunion. Another term is soul force. Its strength lies in one's harmony with the spirit world. Its possibilities exceed all imagination. Juanita gives an absorbing account of the spiritual and material functions of thought force, then shows its prac-

ticality in every-day life for health, inspiration, and happiness. The refining influence of conscious association with divine vibrations is obvious.

Slate Drawings

Another of the psychic's talents permits Juanita, also the medium's artist guide, to make independent slate drawings. Frequently she has combined this expression most effectively with her lectures.

Now from attending the Rev. Dickson's development class over the years I have unfolded my own psychic powers to a considerable degree and often get gratifying demonstrations in my home. In my conceit I recently endeavoured to secure one of these remarkable spirit pictures. I sat earnestly, patiently but secured not a mark. Disconcerted, I called the psychic to my office, confessed my chagrin and entreated his aid. When the Rev. Dickson arrived I brought from another room two slates, well wrapped, bound with a rubber band. Retaining them in my own hands I seated myself approximately four feet from him. It was broad daylight. With elapse of about a half-hour, I unwrapped and opened the slates. There in lovely colours was a splendid drawing of my Indian Chief Mokah, the very picture I desired. I was enraptured. Remember, the slates did not leave my hands and the Rev. Dickson did not touch them. That picture was proof indisputable of eternal life.

At gatherings of the Spiritualist Church of Revelation, Inc., I have seen on display at one time as many as two hundred of Juanita's drawings obtained without the Rev. Dickson touching the slates. When Juanita lectured about the origin of human life and different stages of the human race, she sometimes drew a likeness of a tree against a forest scene with huts in the trees, an early cave man frightening to see, a mound builder, a lake dweller. There were drawings on display of the valiant Cro-Magnon people who followed the mammoth into the north depicted against the

aurora borealis, the slates bordered with a stone hammer, a spear, a skin drying in the sun, and a herd of mammoths.

Ancients Return

The souls of these ancient men came to Juanita to have their pictures drawn as they were in early times. In this way modern people could be shown how human beings looked during another age. The souls of Atlanteans and men of Mu were present for drawings when Juanita lectured on their glamorous old continents. Other souls came when Juanita lectured about later prehistoric times. Thus there were slate drawings on display of ancient Persians in Persian style, Hindus in turbans, a moustached Chinese, Greeks and Romans, Inca kings in stately regalia from the shores of Titicaca, gorgeous Egyptian queens adorned with jewels, snakes, and wings, gaudy Seminoles, Eskimoes with totem poles, a squaw with a papoose on her back.

Over the decades so many people have delighted in the experience of securing Juanita's drawings that many hundreds have been obtained. For fifty years Rev. Dickson has been before the public displaying his magnificent phenomena. Most of this time he has given three and four public materializing seances every week. Only another highly-developed materializing medium can appreciate the requirements for such a schedule.

There have been in his audiences often anonymously, authors, lecturers, diplomats from Britain, France, Germany, China, artists, musicians, royalty, lawyers, scientists, doctors.

The Rev. Dickson's phenomena have drawn many people over the world away from orthodoxy by opening their ears and eyes.

The Spiritualist Church of Revelation, Inc., of which Rev. Dickson is pastor, holds its meetings at 465 Geary Street, San Francisco, Fourth Floor, No. 40. The pastor's home address is 2940 Nineteenth Avenue.

ONE WORD PROVED SURVIVAL

By William A. Smith

In the "Psychic Observer"

I was in the U.S. Navy. Some time in April, 1894, we were in LaGuira, Venezuela, leaving there around five o'clock in the evening.

While all hands were at their stations, a Marine sergeant named Jenkins went down to the pharmacy, took a four-ounce bottle of carbolic acid, and drank it.

Before he had gone very far he fell on deck and vomited up the acid. He was burned so badly internally that he died from the effects.

About twenty-four hours afterwards he was buried at sea. During that twenty-four hours he was in a coma, gasping for every breath.

I was working on the deck above where I could see him lying in his hammock, and I made the remark to my fellow workman that he put me in mind of a catfish just pulled out of the water, gasping for breath.

Approximately thirty-six years later, while with some friends for development, the lady of the house being mediumistic, she asked me why she kept hearing catfish with me.

I told her that it might mean anything or nothing, as I had lived in a part of the country where I had caught catfish, seen them caught, had eaten them, so the word catfish had no special meaning for me.

Then she asked me if I had ever helped bury anyone at sea. I told her "yes," and also I knew then what catfish meant. For the sergeant was the only one who had been buried at sea from aboard any ship that I had been in while I was in the Navy.

Then she said that the spirit communicator kept saying: "I can't find my head. I can't find my head."

I asked her what he meant by that. She told me that she saw a large rock, covered with sea-

weed, and on the rock was a human skeleton, and at the foot of the rock was a skull.

I asked her if he meant to tell me that he was still attached to that skeleton at the bottom of the Caribbean, and he told her that he did not know of any place to go, and did not know how to get away.

Knowing that his time of punishment had expired or he would not have been allowed to come to me for help, I told him to pray for light and help, and he would get it, and that it would be up to him, for all that I could do was to tell him what to do.

After Seventeen Years

Two or three weeks later he came in again and thanked me for the help that I had given him, and said that he was on his way out of his burdensome condition.

Some seventeen years later I was tending the cabinet at one of Iona Brandt's materialization seances.

While standing in front of the cabinet, the form of a large man built up outside in front of me and said, "Catfish."

I said, "My God, man, you are a surprise."

Corroboration

He replied: "You are the man who made it possible for me to be here to-night."

I asked him if he minded if I told the people in the seance room what happened. He said, "No," but he would tell them himself, which he did, saying that he took the acid, and that he was buried at sea, and that they called him "catfish."

He must have caught the expression that I made, in spite of his state of coma, and it was the only way he knew to identify himself.

It is very difficult to get stupid people to change their opinions, for they find it so hard to get an idea that they don't like to lose one.

EASTER AND THE ORDINARY MAN

By "Era"

In "Light"

"... Jesus Christ who hath abolished death, and hath brought life and immortality to light . . ." 2 Tim. 1: 10.

What does Easter mean to men and women to-day? Has it any special significance in the minds of the vast majority of ordinary folk? I suspect that to the average man or woman it does not mean much, and yet it ought to mean a great deal. To most people it means a holiday; a brief break from the daily routine of business, a variation maybe in the domestic round of the housewife. For some it means going away for a change of scene; and coming back! For many of the men-folk there is the renewal of old struggles in the garden for orderly and purposeful growth; toil and sweat and an aching back . . . perhaps pleasant sunshine: in the garden, where dead things are buried and rot to new and glorious life; where seeds are put under the sod with a gardener's ritual, to rise again!

The other day I happened to be in the refreshment room of a railway station on my way home from the office. It was in early February, a day of grey skies and deep snows, just before the fuel crisis was upon us. Quite a number of us were warming ourselves with drinks, chatting and stamping our feet and grumbling at the lateness of trains. It was that time of day when stomachs are empty and the spirit is low, and when there are hungry thoughts of a hot evening meal waiting at home.

Hardly anyone noticed the three working men who had come in out of the storm of wet, blinding snow for a cup of tea and a warm. They were like the rest of us, chilled, impatient, and anxious to be home; with this difference: they looked as though they had been out in the storm most of

the day. Like many other travellers drinking their tea, they would have passed almost unnoticed in the throng, but for something that happened. One of them coughed just once; a strange rattling sort of cough one hears only rarely — and then, without so much as a word or a sigh, dropped like a stone on to the hard floor. Within a few minutes a doctor was on the scene. A brief examination; a shake of the head; a handkerchief over the face . . . and the once bright spark of life had gone! The body was gently laid upon a stretcher and carried into an adjacent waiting room, where I had often seen young lovers tarrying in happy oblivion. Fellow travellers quietly removed their hats as the simple cortege passed out. Some finished their tea. Over all there was a hush. . . .

A grand way to go! With your boots on — big, stout boots they were — quickly; in harness! But I found myself thinking of the home where the news of his passing would come as a shock. His dinner probably warming in the oven. Perhaps a hurried departure from home early that morning without even a parting kiss. I hoped that whoever took the news of his death would be thoughtful and kind in the way they did it. A job for the police I expected, and I wondered what Easter might mean to the average policeman!

We bundled into our train and huddled close together, glad of the communal warmth. It was a full carriage and everyone was strangely quiet. There was a simple and sudden finality about the brief, unrehearsed drama of the refreshment room which left us thoughtful and questioning, but no one spoke. "What happens to a man when he dies like that?" I longed to ask. And then I fell to imagining how my fellow travellers might have reacted to such a question. I should probably be regarded as a crank, I thought, and at that moment I did not possess the courage to face it. Instead, I thought of Easter, but I don't suppose anyone else

did. Yet this is just what the message of Easter is about; whether the flame of life **can** suddenly and finally flicker out and perish on the hard floor of a railway station refreshment room; whether or not the soul of the common man does go "marching on."

Surely the philosophical and spiritual implications of Easter have a far deeper significance for the common man than anything else in the whole realm of thought, yet I wonder how far there is any real consciousness of this. The heart of the Easter message is the most important; the most joyous and of the greatest personal significance ever given for mankind. It is concerned with the biggest question and the most amazing secret that has ever exercised the mind of man. Of far more importance than any moral code or tablet of commandments; of far greater consequence than any creed or dogma, or the future of civilization or the outcome of atomic energy, it is concerned with the enigma of life and death; whether death is the end of our individual life.

Obviously there can be nothing more important than this. If, as individuals, we cannot be sure of our life continuing, abundantly and richly, then we are no better than Sir Arthur Keith's candle flame, quickly and ignominiously "snuffed out." We lose all; moral code, values, ideals, affections, God, everything, in a meaningless and futile oblivion. Putting first things first, then, the most important thing for man is his possession of individual life and being — and whether he is going to lose it! The moral aspect, what shall he do with his life, can only come second.

Now Jesus, of course, knew the important things and always put first things first. Preaching and living out a revolutionary philosophy, He told us how to live: "I am the Way . . . follow me. . . ." But He knew that a "Way of Life" was useless without life itself, and that to offer a moral

standard and then ask men to follow Him into oblivion and nothingness would be a futile mockery. He did not ask His followers to "live the good life," for life to be taken away by some strange and fearful visitation called death. No, having lived faithful to His gospel of love; having been put to a cruel death because of the hate and wretchedness of men; still loving men to the uttermost, and in spite of the Cross, He crowned everything by revealing to Man, for his comfort and assurance, the biggest secret of all, the fact of life after death!

How did He do this? By leaving behind some record or promise of a future life and asking men and women to "have faith"? Oh no, nothing so vague and uncertain. He wanted His followers to have something better than a belief or a faith in resurrection; He wanted them to have the knowledge and conviction! So He did the obvious thing, the only thing: He returned from the dead and demonstrated to His followers and friends and the world about Him, by practical proof and evidential appearance, that death was not the end. Not once, but many times and to many people did He do this.

He did not abolish death, however, neither did He, as many orthodox Christians think, institute the resurrection. We still have to die, just as the seed is buried in the garden in order that it may rise to new life. If we are to rise above the earth we must be buried in it! Or, rather, as Spiritualists know so well, we must cast off the old clothes before we can put on the new. When our terrestrial home—the "abode of clay" as St. Paul calls it—is worn out, old and condemned, then we must leave it for the brighter life of our celestial home. But, if Jesus did not abolish death, He did show us in a most striking way that death is a door, a gateway to life, the life of the spirit. It was He who "brought immortality to light. . . ."

Now it is not possible for anything to be "brought to light" which does not already exist, so there is a clear inference that this process of resurrection has been going on throughout the ages. God in His wisdom has from the beginning ordained that Man should rise. It is part of His Divine Order that there should be a resurrection morn for His children.

Others, then, before Jesus, must have "returned from the dead" in their risen state? Are there any records? Well, yes, there are one or two cases. There was the time when Moses and Elias, on the Mount of Transfiguration, "appeared" and talked with Jesus, long after they had been dead and gone. Of particular interest, too, on this occasion, to those with first-hand experience of physical phenomena, is the reference in Luke which tells us that "Peter and they that were with Him were heavy with sleep." Saul, too, when he secretly visited the "woman that hath a familiar spirit," discovered the fact of survival, and there was no one more surprised than the woman herself when, instead of her "familiar" (Guide), Samuel himself appeared to talk with Saul. No doubt there are many other instances of appearances after death to be found in ancient records. It has been part of Man's experience right from the beginning of self-consciousness.

But what about our own times? If resurrection and return from the dead was a fact before Jesus, then it must have been going on ever since. The laws of the universe do not change: if this thing was capable of demonstration years ago it is capable of demonstration to-day — or have we lost something that the prophets and men of old possessed? The answer to this, of course, is that there are thousands of people to-day who are convinced that they have this evidence of life after death. This is just where the testimony of Spiritualists and (some) Psychical Researchers comes in. The

truth is, however, that in a materialistic age, and in the presence of the picture presented by the Natural Sciences, such a revelation, were it accepted, would be most inconvenient and embarrassing, and calculated to undermine the very foundation of long-established scientific conceptions. And the reconciliation between what ought not to happen (according to the Natural Sciences) and what actually does happen as a matter of human experience is still a long way off. Moreover, those of us who belong to the more conventional and orthodox Christian following have been trained to prefer faith (nothing else being available) to knowledge, and belief to evidence; while many doubt the nature of the evidence and variously interpret it. This antagonism to evidence is really rather strange when it is remembered that Jesus Himself gave His followers evidence rather than ask them to believe. Jesus, by His many appearances, evidently wanted His followers to know as a stark fact of their experience that He had survived death. He offered them knowledge, not faith!

Any reasonably open-minded person considering the position quite dispassionately would hesitate to assert that the many thousands of men and women who to-day claim the evidence for survival as a fact of their experience — and there are many good brains and intellects amongst them — are all either knaves or fools. With certain discriminating reservations it should not be difficult to accept their testimony and assurance. After all, their witness does support the Easter resurrection story, and it is open to anyone to examine the evidence for himself. "Seek and ye shall find." The most orthodox Christian will at least concede that Jesus gave us the most striking practical proof of His return from the dead, and it is this fact which constitutes the glorious Easter Message we commemorate. Truly Jesus has, in the most striking manner, "brought life and immortality to light."

OUR SPIRIT FRIENDS

How They Help Us and We Help Them

By Margaret E. Grieve

Abridged from the New Lyceum "Education Handbook"
In "Two Worlds"

Spiritualism differs from other religions in its practice of proving the continuity of life after the death of the physical body.

Every person is a spirit. Spirit, being of God, cannot be destroyed, and so can never die. Whilst living on the earth, each spirit uses a physical body. When that physical body has completed its period of earth life it dies, but the freed spirit continues to live on, in the spirit world, using a spirit body.

Death Cannot Destroy Love

A spirit being is a living, thinking, conscious individual and has character and personality. It remembers and reasons. It has likes and dislikes, and loves and cares. That is true, whether the spirit lives on earth in a physical body or lives, using a spirit body, in the Summerland.

Death is the act of passing from life on earth to life in the spirit world. It is a wonderful experience, and, since it is merely the passing of the spirit from one state of life to another, cannot destroy love, friendship, and memory. So, spirits in spirit life return to communicate with us spirits in earth life. That, quite simply, is what we mean by spirit return.

Spirit Return Natural

Spirit return is so natural, that we could not expect it to be impossible. Just as, when we journey to a distant land, we want the folk at home to know of our experiences, so those who have journeyed to the spirit world want us to know of their experiences. Being free from all the little affairs of earth life, very often they can see our problems with clearer minds than we can. When that is so, they try to help us through our worries, and to direct our lives into useful and happy ways.

Quite often, those in spirit life realize that they made mistakes when on earth, and that those mistakes have caused unhappiness to themselves and to others. Naturally they want to undo unhappiness, and replace it with joy and peace of mind. They frequently attempt so to help us, that we shall not make those same mistakes. The one thing they cannot do, is to live our lives for us.

Our Guides

People who are not Spiritualists are puzzled when we claim that certain spirit people can act as our "guides," even though we never met them when they lived on earth. Yet is that really strange? Most friendships start by two people feeling attracted towards each other, when they meet for the first time. Surely it is just as natural for spirit people to feel that urge for friendship with us in the same way.

These spirit friends who act as our guides are not always people we have known on earth. They may be of a different nationality, speaking a different language. Yet, these "foreigners" establish themselves as real friends, and give invaluable help.

Their Real Mission

To many spirit people, this returning to communicate with us on earth, seems to be their real mission. To some, it is given to uphold and cheer us when we are sad. Others give us inspiration when in doubt or anxiety, and still others give us physical strength. In short, they are friends — with all the wealth of meaning that word can hold. Nor is this friendship all on their side. Just as we receive help from the spirit world, so we can help those who live there. By following out their suggestions we are often able to make their ideals practicable. Andrew Jackson Davis did that when he organized the first Lyceum session. We can help them to make public their thoughts, and the lessons they have learnt from the experience of

dying. We may act as their messengers in undoing the wrongs committed on earth. Some spirit people need our help in contacting their loved ones here, and, indeed, some need our helpful thoughts to aid them to progress in their spiritual development. Children who have passed early into spirit life are brought back to their homes so that they may realize family love and home affections as well as comfort the people in the home.

The spirit people feel this urge to keep in contact with us very strongly. To them, it is so natural as to be necessary to their happiness and progress. Yet countless people never think of the possibility of spirit return. It must seem like knocking on doors that remain shut, though people can be heard in the houses. That is why our spirit friends use so many ways of proving their power to return.

How Spirits Return

Sometimes they show themselves, and so are recognized. Sometimes they can be heard speaking, and so quickly express their thoughts. Often they attract our attention in other ways, such as making noticeable sounds, or showing coloured lights; and occasionally they cause unusual happenings, as when furniture is moved. Most frequently, they attempt to give us their thoughts, so that, without feeling at all frightened, people understand that they have been inspired to do the right thing at the right moment. Probably the happiest folk on earth are those who just "know" that a loved one they'd thought to be dead is, in some strange way, with them; and that knowledge brings with it a feeling of calm and spirituality.

A Home Circle

Spiritualists, understanding the great value of spirit return, make it possible by arranging to meet their angel friends regularly, at a given time and place. That is the purpose of seances and home

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BISHOP CONVINCED ANIMALS SURVIVE

In "The Two Worlds"

Dr. Henry Wilson, seventy-two-year-old Bishop of Chelmsford, has solemnly dedicated an animals' cemetery at Woodford Bridge, Essex. In his ecclesiastical robes, a crowd of people watching with bowed heads, he prayed:

"May God bless these our friends buried here. We pray that we may meet them in the life everlasting."

He read the reference to sparrows in Luke 12: 6, and the verse from Psalm 36, "O Lord, Thou preservest man and beast."

After the service the Bishop said, "Some people say that animals have no souls and that therefore prayers are out of place. We can act on the charitable assumption that the resurrection applies to all life.

"Anyway, there are people who are not nearly so nice as dogs. I feel that if there is a process of selection preserving the nice, then a lot of dogs will be reserved. It is difficult for me, a dog lover all my life, to believe otherwise, whatever the theologians say."

Dusty, his Alsatian, which died nine months ago, is buried in the cemetery.

circles. Only those who have experienced the joy and benefit of a home circle can know the value of those quiet talks around the family hearth, with those we hold dear. One of the most striking features of regularly held home circles, is the unfailing punctuality of the spirit guests.

Spirit return, then, is so natural that it always has happened, and it always will happen. So long as love and friendship are found in the universe, just so long will those who have crossed the bridge of death, into the spirit life, desire to prove that love and friendship are of the spirit, and can never die.

OBSESSION

By **Rev. R. J. Macdonald, Vice-President, N.S.A.
Healing Centre**

214 Fourth Street, Niagara Falls, N.Y., U.S.A.

Recently the Centre has received several letters dealing with people suffering from the effects of obsession of various kinds. This is a much misunderstood subject and all of the stories are open to so many different explanations. The only sensible way to discuss the matter is to deal with each case separately, for there is no way in which advice can be given to cover all of the cases at once. There is such a wide variety in the manner in which one may be affected. The mental anguish occasioned by the sufferer is very real, even though the cause be wholly imaginary.

It must be clearly understood that if anyone believes they are under the influence of malignant spirit entities, they have lost control of their soul understanding and are prey to all sorts of imaginary influences. Most of the stories of obsession are too highly coloured to be true, even in the smallest degree.

In these days of deeper research into the possibilities of the human mind, we must come to the conclusion that obsession is theoretically possible. The wonderful values of hypnotism are being used more and more to aid suffering humanity. It is well to remember that this form of control by a human agent is only practical when the moral sensibilities remain inviolate. If the hypnotist tries to make the subject do something against his moral principles there is an immediate break in the control.

The old Du Maurier play, "Trilby," offers a good example of a fictional story of the teacher controlling the subject to bring out the hidden possibilities within the subject, in this case singing. While Svengali is supposed to be somewhat of a villain, he really did not harm Trilby but himself.

The fact must be clear to all sensitives that if they seem to be under the influence of unwelcome spirit entities, it is because they have either consciously or unconsciously opened the door of their psychic selves to the intruder.

The ideal of life is that all people shall be fully in control of their own being at all times. If there is even a suspicion that one is being persuaded to go contrary to his accepted normal way, this is the time to pause and take stock of the situation.

The possibility of split personality is one that has more reality than most people consider. Again we refer the reader to another old play — R. L. Stevenson's "Dr. Jekyll and Mr. Hyde," which is a clear, though fictional, expression of split personality.

The advice of this Centre is in all cases of supposed obsession, investigate all causes which may be rooted in one's own nature, or in the ordinary things of every-day life. Go carefully over the background of your life; try to be honest about all the hidden compulsions or repressions in your nature. Then, and only then, consider the possibilities of excarnate spirit entities. Probably no more than one-half of one per cent. of all cases of so-called obsession are real. The rest are purely imaginary or are caused by compulsions hidden deep in the nature of the sufferer.

It is possible to be under the control of a spirit in the flesh (hypnotism). It is possible to be under the control of one out of the flesh (trance). At no time is it possible for anyone to be in either state except by invitation of the subject. Accept only that which is good at all times. Remember the admonition of St. Paul, "Try all spirits to see if they be of God."

The N.S.A. Healing Centre wants you to know that we are sending out prayers for your welfare, for your spiritual — your mental — your physical health. We send out prayers for that wondrous ideal — balance, normalcy in all things.

The following is an inspired writing from Margaret Verhurst, of Rochester, New York. We are happy to pass it on to you.

Whispers from Spirit

Think health, feel health, know health;
It is God's gift to man.
There is no darkness in this world
If we could understand.
It is our thoughts that make it so,
Change your thoughts and you will see
How soon your body will agree.
Speak health aloud and silent too,
Your subconscious mind will carry it through.
Fear not — all is well.

PRAYER FOR SPIRITUAL HEALING

In "National Spiritualist"
I ask the great Unseen Healing Force
To remove all obstructions
From my mind and body
And to restore me to perfect health.
I ask this in all sincerity and honesty
And I will do my part.

I ask this great Unseen Healing Force
To help both present and absent ones
Who are in need of help
And to restore them to perfect health.
I put my trust
In the love and power of God.

Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.—Emerson.

The age of enlightenment will not be here until every church has evolved into a schoolhouse, and every preacher is both a teacher and a pupil.—Elbert Hubbard.

CENSORED

By the Rev. Edwin N. Broomhead, M.A., B.D.

Reprinted from "The Mail," Adelaide, S.A.

It looked like a bundle of old tram tickets, but it was only a collection of war-time letters.

The censor had slashed them round a little.

We came across them when rummaging in the junk drawer. You know how it is when you begin to sort out all your old gas bills, silverfish, charters of nobility, and letters.

Mutilation

How those young officers had mutilated them!

I picked one up and read: "We came through a city that — and many towns now — are now — the one we saw — but otherwise O.K."

Doesn't make for a chatty correspondence, does it?

Four years of that sort of treatment bred within me so great a hatred of censorship that when at last I, too, put up some pips and had to censor letters, I merely skimmed through them to pick up any good stories that were going about, and let the lot go through.

Now, it is an amazing thing. The worst mutilating of correspondence took place before we came within coo-ee of the foe.

The nearer the fighting, the more easygoing the censorship. Officers of a month's status tore your letters to ribbons, because they were afraid. Two years later they didn't give a tram ticket. By that time they had lost all fear — of Schmidt der Shpy and of their own superiors.

It is a puny business, at best.

Necessary, one supposes, to a degree, but a puny business, nevertheless.

Imagine a partly intelligent man, as most officers aspired to be, shearing his way through dozens of pages of the typical stuff soldiers write to their girls, in order to snip out references to leave days and desert sores!

Some officers should have worn cross-scissors on their shoulders — but it would have shown the extent of their fears.

And the worst of it is, when they really grow to a manly stature, they learn how little there is to fear . . . apart from frank treachery, none at all.

Iron Curtain

I wonder, too, could it possibly be fear that has gripped the nations of the world in the insane censorships of the cold war to-day.

This ridiculous Iron Curtain business, for example. It is predominantly a curtain against news, a steel shears cutting across the world's intelligence.

The Reds are frightened of us, there is no doubt of it. But are we in fact such bloodthirsty people?

There is no need for fear. We seek only to live our quiet lives, and we envy no man his home in Georgia or Kamtchaka.

And — are we afraid of them?

Of a minority of Marx-crazy murderers, yes. Of the millions of quiet Russian citizens, NO. There is so little to fear.

We read that a very drastic censorship is imposed in Czecho-Slovakia. They have censored all their literature up to the Red Revolt.

Fear of their own past. That is fear indeed! But, with so little cause.

Was the noble story of Bohemia and Moravia so terrifying?

The works of old Masaryk? The national literature? The Bible?

Some day, perhaps, the world, like a wise and worn leader of men, will realize there is nothing to fear.

Nothing from Frenchmen, nothing from Germans, nothing from Italians, Americans, Easterners, Slavs.

For the majority of men look only for wise governance, just rule, and a chance to live and let live.

"Be Not Afraid"

The nearer we come to them the less there is to fear.

Secure them a home, and they will envy no man across the frontier if he has a better. Neither will they fall dupes to any murderous creed.

It is significant that the greatest Internationalist of all, the original World Citizen, who preferred above all to be known as the "Son of Man," had one phrase constantly upon His lips — "Be not afraid."

PRAY!

By prayer I mean this. To settle oneself comfortably — (I wonder if aching knees and a kink in the back are really welcome to the Lord?) and then to consider what one needs, rejecting all that may be harmful to oneself or to one's fellows. Then to ask to God straightforwardly for it, as one would ask a good friend, with an added thanks for the certainty of the granting. That is prayer; and then we pass on quietly to the sequel — action.

Then lastly, Right Thinking. That I am confident does not necessarily imply either sentimental or pious thinking. Rather, it means **constructive thinking**. The realization that thoughts are potent things; that like attracts like and healthy thoughts mean health and happy thoughts mean happiness. Right Thinking means counting your blessings so as to capitalize them (and how the tally of them outweighs the fancied disadvantages and adversities!).

Right Thinking means to laugh at worry as being as silly a self-indulgence as any other form of auto-intoxication. Right Thinking is the appreciation of the pleasant traits and good points in our neighbours and particularly in our enemies.

"Pray to God for what you want. Thank God for what you have and don't grumble."

HOW TO HELP YOURSELF

Use This Occult Law for Achievement

By William F. Lovatt

In "Prediction"

"As ye sow, so shall ye also reap." What a wealth of meaning there is waiting to be understood in those few words, if only we would stop to think about them. I wonder how many people ever realize that the result of their every thought, word, or deed — or everything sown by them, good or bad — reaps its own harvest to the uttermost farthing? An unkind word or act, a lie, envy, jealousy, besting one's neighbours and a thousand other things, come back to the sender in the same strength as they are sent out — no more and no less. Few people realize their responsibilities in this respect, or the extent of the damage (or good) that they affect. Every thought that goes out finds its target somewhere, and if a thought springs from hate or any other negative emotion, it will have its effect on the person to whom it is directed according to its kind and the power behind it. Mostly, such thoughts and acts arise quite unconsciously and without thinking, perhaps without any intention to do harm. Nevertheless, they have their effects.

If, for instance, a person is bearing a grudge against life, unconsciously, he will always be projecting his feelings on to the outside world. He expects trouble, and he usually meets it, because he is inviting it. He finds it difficult to get on with people and cannot mix freely in social life; he finds fault with everything and everybody and blames everyone except himself. Such a person would be touchy and would flare up at the slightest provocation — with the result that he lives a lonely, miserable life. His neurotic and introvertive tendencies and his intolerant attitude towards life hold him back from enjoying a normal sociability. Generally speaking, he is suffering from a strong sense

of injustice and has never forgiven the person who created it.

There are many people to-day, living a similar pattern of life, yet without any idea of what it is or of what caused it. They have yet to realize and find that other self within, to search back into the past—into the realms of the unconscious mind; for it is there that the cause lies hidden, long lost to consciousness.

As the cause and cure come under the same Law—that of habit formation—it becomes a matter of redirection of energies; a change-over from a negative state to a positive one. We must realize that the individual has been a prey to a mass of fears and inhibitions all his life, with the result that he has found no place in life for a misfit like himself; and this state of affairs must obviously take some time to eliminate. To do this, it may mean obtaining the help and guidance of a psychotherapist; but failing this, here are a few hints to help the sufferer.

First of all, accept the condition instead of running round in small circles "trying to fight it." This acceptance is not so absurd as might appear at first, for acceptance means two things: (a) it will take the sting out of the trouble; (b) it is the first step towards doing something about it, and a more positive attitude towards life will ensue. It's a case of "Here's my problem, what can I do about it?" Briefly, do all the things you think you can't do—turn everything negative into a positive. Make yourself do things. You must be prepared to abandon all the old habits you have associated with negative thoughts and emotions, especially fear, and replace them with positive thought and action. Wider horizons of thought and action are absolutely essential to break this vicious circle. A good way to resolve fears is to make out a list of them on paper, give them your undivided attention for a while, and then make some definite plans on which

to base your line of action. Once this is done, the fears cannot go on being bottled up, creating tension and wasting energy.

To form new habits is a tremendous task in the beginning; but don't get discouraged. The old habits will rear up from time to time: "cut them dead" by refusing to acknowledge them; for your fears can wield only as much power as you give to them. Join a good social club and take part in its activities — do all you can to bring out the best in other people and in life generally; and you will soon lose the disastrous effects of your sense of injustice. But while doing all this, there is one very important factor to be considered: and that is the problem of forgiveness. On no account must it be side-tracked. Learning to forgive will take a great deal of courage, for it means being absolutely honest with yourself and others — giving up all those long-cherished grudges and revenge patterns; but remember that it was those things which made your life intolerable. Is it worth while hanging on to them, merely because your child-self still wants to get its own back? If there are some persons you particularly dislike, endeavour to see their good points and ignore their bad ones — go out of your way to be kind to them. It will help you to view people and things in the right perspective.

Once you have started to carry out the above instructions, you can go a step further and begin to look into your unconscious mind — back to your childhood days. Now this must not be a morbid self-absorption, but a conscientious, constructive introspection, with the sole purpose of finding the cause of your sense of injustice; for somewhere in the recesses of your unconscious mind lies the answer to your problem. Spend about an hour each night before going to sleep, letting your mind wander back to your childhood days — to people, holidays, birthdays, those events which stand out in your mind. These main ideas will bring back

other memories — see them clearly — relive them again for the time being and endeavour to see how you reacted to each experience at the moment it occurred. It may be some time before you finally reach the cause of the trouble, which may be and usually is, due to some apparently trivial experience to which you reacted rather violently. Perhaps your sensitive nature rebelled against something you considered unjust. Perhaps you were punished for something you hadn't done — or your home conditions were very unhappy — you felt out of place — you may even have felt that you were not wanted, that nobody took any notice of you. Whatever you discover to be the cause, you will see a reflection of it in your present-day life.

Let us suppose that your sense of injustice was due to what you then considered unjustified punishment by your father. In recalling this, you will probably have some emotional disturbance, and realize how you have hated him ever since. Having recognized this, don't dwell on it; but create a mental picture of your father in your mind and try to realize that he did what he thought was right at the time. Remember his good points and then speak aloud, as if to him and say very firmly, "I forgive you." Repeat this several times and then discard the matter from your mind and go to sleep. You will have a much better outlook on life and people the next day onwards, for, having relieved your mind of the burden of hate and the sense of injustice, you will find new interests and be able to take your place in social life — you will have found your "better self."

In retrospect, you will now be able to see how you have been projecting all these thoughts of hate and injustice throughout your life, and how, because of the power they had, you automatically attracted similar conditions to yourself. Hence your chaos of mind, for "as ye sow, so shall ye also reap."

AMERICAN NOTES

Reprinted from "The New York Spiritualist Leader"
Checking "Spirit Photography"

"In Defence of William Hope," psychic photographer, F. J. Crawley, currently in "Light," points out that "No person—be he conjurer, card-manipulator, or expert photographer—has any advantage over any other person who has good eyesight and a quickly reacting nervous system" in checking tests. . . . Clarifying the general problem, Crawley points out that there are only two things to watch for as "alternative explanations"—substitution of signed plates (which is practically impossible, if advance marking is carefully noted), or precipitation on to the signed plate of previously prepared figures, by means of some chemical or illuminant. . . . (To have test conditions, special X-ray marking of film or plates—or some other fake-proof method—is considered essential—A.B.C. . . . And close watching of plates or film during development and printnig processes is of further elementary essential importance. . . . And if extras occur when it would have been impossible for anyone to have secured the likenesses by normal means—evidential extras—be reasonable in passing judgment! Far more than your own whim-of-the-moment is at stake!)

Youth Formula

Stinging nettles, dandelions, fresh green shoots from the top of a May hedge, elderberry blossoms, and red clover blossoms—stew for two hours, strain off the liquid and add honey or brown sugar (or blackstrap molasses) to it, and the juice of three lemons; also add 1 to $\frac{1}{2}$ oz. of liquid yeast while the elixir is cooling. . . . Next morning, skim and bottle it. . . . Then drink it by the mugful. . . . That's eighty-year-old Sam Taylor's recipe, handed down by his grandmother and recently demonstrated as his drink-of-youth, for he's cut his third set of teeth and his white hair is getting brown

again, much to the surprise of friends in Ilseworth, near London.

Mirrors

"It's all done with mirrors" — the old cliché regarding psychic phenomena — may soon have a good deal to do with spirit photography. A new arrangement of lenses and mirrors in a polaroid design, now in production by Bausch and Lomb, picks up short-wave lengths which make no impression on normal physical vision. (Devised for use with microscopes, the lens assembly might become even more useful in picking up spirit phenomena.) . . . Ultra-violet light is involved in the process.

Share Experiences

Ruskin once said, "The greatest thing a soul ever does is to see something, and then tell in a plain way what it saw." . . . This, to-day, is the main job of Spiritualists — so that those not aware of the Truths (or aware to the point of full acceptance) may know that their own experiences have not been isolated, or "peculiar-to-the-point-of-abnormality." Share your experiences, simply and freely. In this way can you help shape destiny. This is the true spirit of Christmas, carried through every day of the year, giving of the deepest from your rich well of experience!

Physical Phenomena in Icelandic Mental Circle

Though the story was printed in the July issue of "Neisti" (published in Siglufjord, Iceland), it was exactly five years ago that a most unusual materialization was repeated in three successive seances mainly for clairvoyance, in Reykjavik, through Laura Agustsdottir as medium. . . . In full red light, a white cloud-like globe suddenly appeared in the centre of the circle of sitters, gradually increasing in size, finally revealing a "sprightly and charming baby boy, gurgling and cooing and waving his arms about and kicking his feet — though he had not been of an age to talk."

After several minutes, the white globe and boy-baby dissolved into thin air. . . . Wholly unknown to the medium, and thoroughly evidentially, the manifestation was explained by spirit operators as "in thanks" for certain favours.

To be "a Spiritualist" is to know it as a science, accept it as a philosophy — and to practise it as a religion — per the wording of the "National Spiritualist Reporter" (coloured) masthead motto, ties in currently with Ernest Thompson's "Two Worlds" attempt to amplify and modernize the "Seven Principles of Spiritualism." Further altered, they might read:

1. Eternal Spirit has infinite intelligence.
2. Human beings are individualized expressions of Eternal Spirit. So, too, are all the natural phenomena of the universe.
3. True Religion consists of obedience-to and living-in-harmony-with the Natural Laws of Eternal Spirit. Development along these lines is a fundamental urge of all men, as brothers.
4. Death is only the doorway to another dimension of life — and there is continuous communication between the two worlds, wherever and whenever attunement is established.
5. Not only spiritual guidance but healing is available through attuned mediumship.
6. Personal responsibility is the twin of personal freedom-to-progress. None can "atone" for another — though to "help one another," selfless service, is the royal road to happiness and spiritual advancement.
7. First give — then shall you receive in increased measure.

The homemaker, the nurturer, and the creator of childhood's environment, is the constant re-creator of culture, civilization, and virtue. Therefore let her write her occupation proudly. "Housewife."

THE MYTH ABOUT MEAT

By P. Morgan-Thomas

In "Radiant Health Messenger"

The Victorian myth about meat still fills the minds of many people. Many who wish to diet say "they cannot do without meat, especially if doing heavy work. The idea that meat is necessary to health has long ago been exploded. It is quite a superstition to imagine strength and alertness can only be maintained if meat is eaten. Until 150 years ago the peasants in most European countries had very little meat, they could not afford it.

The Roman soldiers conquered the world on a non-flesh diet. The Athenian athletes were also vegetarians. The Scotch—a muscular people—in old days fought their battles on oatmeal porridge.

Vegetarians have more than held their own in all kinds of sports. In walking, as far back as 1908, George Allen broke the record of a walk from John O' Groats to Land's End and held it for years. In cycling C. F. Davey in 1931 finished first of the English team of seven in the world's 190 kilometre championship in Denmark.

Eustace Miles, well known in England as a lecturer on dietetics, won the tennis championship ten times. As a young boy he was always ailing. Later his health was entirely restored by a meatless diet.

In boxing we may state Dempsey, so well known a few years ago as the world's champion, trained mainly on fruit and nuts. Many more instances of this kind could be given.

The celebrated scientist and food expert, Prof. E. Szekeley, author of "Cosmos Man and Society," an epoch-making book, insists there are twenty different poisons in meat, and much illness is caused by partaking of flesh foods. Yet there are

people who claim they cannot do without it and be healthy.

God has given us the kindly fruits of the earth; why then should we want to live upon the blood of animals? The diet of the vegetarian or fruitarian is varied and healthful, and contains all the nutriment that is needed for a healthy body. Nuts, for instance, contain more nourishment than meat and do not load the body with poisons.

Look at these figures; they tell of the nutriment of meat and nuts respectively.

Beef: Protein, 14.7; fat, 19.5; carbohydrates, —; calories, 1,046.

Nuts: Protein, 16.5; fat, 56.9; carbohydrates, 13.6; calories, 2,960.

Mutton: Protein, 13; fat, 32.7; carbohydrates, —; calories, 1,622.

Fish: Protein, 13.6; fat, 1.2; carbohydrates, —; calories, 292.

Once again, have you ever considered that the strongest animals—the elephant and horse, are vegetarians? We might add the camel and reindeer also. It is noteworthy and should be remembered that the rise of cancer in England coincided with the greater imports of foreign meat which took place about the middle of last century. Many people like meat and to justify their passion for this unnatural food make themselves believe they could not be healthy without it.

Apart from the health point of view, think of the cruelty connected with the butchers' trade. Charles Booth, in his book, "Life and Labour in London," has the following passage with reference to the social condition of Deptford where are the largest slaughterhouses: "The work at the cattle market, though well paid, is degrading; the slaughtermen, though far from the poorest, are the most degraded class. The simplest and grossest forms of physical indulgence are all they ask of life. The conditions of the work have a degrading

effect upon the young women that are employed and who, from the nature of their task, go by the horrible name of the 'gut girls.' Altogether, there seems to be a quite exceptional amount of low-toned life, and the relations between the sexes are of the roughest."

Many people state they would not eat meat if they had to do the killing. But by consuming flesh food they are participating in the killing. One would hardly think we were in a civilized country when we see sheep, baby lambs, calves, and the rest heaped together like sardines in a box on the railway trucks going to their slaughter. Instead of needing meat as most people think they do, these persons need a moral cleansing; and one which would make them see that by living on flesh foods they are doing harm to themselves and to the animals slaughtered.

Some of the greatest of men have been vegetarians. Here is a short list of them: Bernard Shaw, Tolstoy, Upton Sinclair, Edward Bellamy, Lord Byron, Shelley, Buddha, Milton, Edison, Isaac Newton, Plutarch, Plato, General Booth. The time will come when society will, in all shame, cease to slaughter animals for food and will look back with disgust on their ancestors who did. They will remember the beautiful lines of Ella Wheeler Wilcox:

I am the Voice of the Voiceless;
Through me the Dumb shall speak,
Till the deaf world's ear is made to hear
The wrongs of the wordless weak.

Carry a vision of heaven in your hearts, and you shall make your home, your college, the world correspond to that vision. Your success and happiness lie in you. Joy is the holy fire that keeps our purpose warm, our intelligence aglow:—Helen Keller.

UNWANTED SPIRIT PORTRAITS

Expunged by Photo. Firm

By M. A. St. Clair Stobart

In "Psychic News"

Psychic photography is a form of experimentation available to anyone with a camera. If you use your own camera and supply your own plates or films, you can be assured against all possibility of fraud and you may have some surprising results.

It may, therefore, be of interest if I recall my own adventure of some years ago (elsewhere chronicled) in this line of psychic investigation. Having decided to test for myself this intriguing form of supernormal communication, I visited the manager of a well-known firm in Regent Street which had supplied me with my Kodak and films and had developed my photographs for many years. Confiding in him my purpose, I said I supposed he would think I was demented to expect that other-world personalities could project their likenesses on photographic plate or film.

The manager, however, surprised me by saying, "Not at all, this firm has frequent examples of extras, on plates or films, that are bright to them for development. These extras the firm always expunges, as customers would not understand and would assume that they were blemishes." I then asked the sympathetic manager to mark for me half-a-dozen plates with his own private sign, for ultimate identification. He gave them to me in a sealed box.

A few days later, I went with my husband (J), who was still in the open mind stage of enquiry, to the British College of Psychic Science, to have a sitting with the best-known reliable medium for psychic photography. J and I then sat round a small table, with the photographer (X) and his woman collaborator. X, a humble, uncultured working man, then said a few simple prayers, whilst our hands rested on the little box of plates.

I then took the box and unsealed it. X never handled the plates from first to last of the experiment. I placed them in the camera. J and I then sat with our backs against a plain wall, whilst X took the photograph. I then removed the plates from the camera, and took them into the dark room, where, in a subdued red light, I myself placed them in the several developing dishes. I then took the plates out into the studio, holding them up to the light for examination. On the first plate there was nothing supernormal, only a reproduction of J and myself.

But on the second plate we saw clearly that between J and myself was the additional figure of a woman in a draped garment. And though neither I nor J recognized the personality, there was no doubt that an extra figure had by some means projected itself on to the plate. Only one other plate had upon it anything abnormal. We were, of course, disappointed that we could not claim recognition. But I subsequently took the plate to my photographic expert and asked him if he could verify the plate as one of those he had supplied. He showed me his three marks of identification, namely, a cross, a circle, and a triangle, in the two corners and in the centre of the top of the plate. He agreed that obviously the extra was a genuine reproduction of a supernormal nature. We only regretted non-recognition of the personality.

However, a few weeks later, when J was leaving home to pay a short visit to his brother, in the Midlands, he suddenly asked me if I still had that psychic photograph. Surprised, I said, "Yes, but why do you ask?" "Well," he replied, "I have an idea that my brother might be able to throw some light upon it." I fetched the photograph, and then he said, as he looked at it, "I think perhaps it may be my mother." J's mother had died as a young woman and, though J's brother would have known

her, J himself would have been too young to remember her.

I fetched a photograph of his mother, and on comparing the features and general appearance of the extra we saw that one was a reproduction of the other. On being shown the photo, J's brother acknowledged the undoubted likeness of the extra to his mother, and we realized, without any possibility of doubt, that my first experiment in "Psychic Photography" had produced an interesting result.

And I wonder why Spiritualists seem to ignore this opportunity of obtaining, by means of carefully conducted experiments, irrefutable evidence of man's survival of physical death?

SPIRITUALISTS' BOOK OF SERVICES

Rev. Dr. J. Lamond wrote of this book: "I have read over the Spiritual Services prepared by Mr. R. A. Bush, and have been deeply impressed by their spiritual beauty, and by the fact that they embody in great measure the more recent teachings of the Spiritualist movement as applied to our modern life.

"Mr. Bush does not claim finality for the Services. They are models on which each officiant can base his own services. I cordially commend them."

Contents: Blessing of Children by Baptism, Blessing of Adults by Baptism, Holy Communion, Solemnization of Marriage, Consecration or Ordination of Ministers, A Funeral Service, Occasional Prayers.

The book is published by The Two Worlds and also by The Greater World, and may be obtained through Mr. Chas. Neil, 8 Hatfield Waruda Street, Kirribilli, N.S.W.

Religion is the activity and expression of the powers in our being that will live always.—Catherine Larney.

WHO WAS JOHN KING?

By W. H. Wallis, Elsternwick

In the "Harbinger of Light" for February Mr. P. Wilson, M.A., writes: "I have never seen any other identification of John King with a Sir Henry Morgan different from the buccaneer."

If anything I may have to say carries any weight, that is my opinion also. In the January issue of the "Harbinger of Light" I gave my first experience of seeing John King materialize through Cecil Husk at London in 1910. His appearance then agreed with what Florence Marryat wrote of him in her book, "The Spirit World, 1894," and in which she says their real names were Sir Henry de Morgan and Anne de Morgan. Sir Henry was a buccaneer or pirate who lived during the reign of Charles I and through part of that of Cromwell. He was a bold sea-rover and after an exciting career was executed for treason on the high seas, but whatever he may have been whilst on earth he appears to have entirely expiated his sins now and to have become one of the best and tenderest of spirits always working for the good of others."

Miss Marryat then goes on to say that she had received a lovely engraving of the picture, "L'Apparition Mediumistique," which represents the artist's (M. Tissot) wife supported by John King, as he prefers to be called. The oil painting was exhibited in the Paris Salon and a favoured few of the artist's friends have received an engraving of it. I am proud to number myself among them and the engraving has a double value to me, not only as a memento of the giver but because the portrait is exactly as he has appeared to me. It represents him as an exceedingly handsome man of about forty with high-bred Jewish features and a most benevolent cast of countenance." I agree with this description in every respect.

Now to write of my own experiences. I later met John King on many occasions, principally

through Charles Bailey, the noted apport medium, when he lived with me at Sandringham in 1920. John invariably made his presence known by announcing with his deep, booming voice, "Ship ahoy, ship ahoy. Now you sleepy landlubbers, to your posts and do your duty."

He would then in his heavy sea-boots stamp along the imaginary deck, swinging his spirit light in a large and heavy hurricane lantern, and making his presence so real that one could but imagine himself on the high seas about to join in with some exciting naval adventure. Then, when all fighting was over and comparative quietness prevailed, prisoners manacled and below deck, John would be asked what became of them. He always answered, "Some other time I'll tell you," and hinted that "walking the plank" was the most humane way of disposal.

I became a great admirer of Sir Henry and the evening prior to Mr. Bailey and myself leaving Victoria for Sydney John told me the spirit people had decided in future "not to use my own name but to call me captain."

At a Bailey seance in Sydney, Christmas, 1945, I asked about John King but was immediately silenced with the remark, "We don't want to hear anything about him here." Whether John by his forcible disposition would want to dominate the regular controls I know not, but evidently Dr. Whitcombe would take no chances, and so once again John King has passed out of my life.

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.

WAR OFFICE ACT ON SPIRITUALIST'S VISION

Search for Brigadier "Lucky" Erskine Renewed In "Two Worlds"

Troops, police, and R.A.F. personnel are now combing remote swamps in the Malayan jungle in a renewed search for Brigadier Erskine, who vanished mysteriously on October 27, while on an observation flight over the jungle near Mentakab. The reason for this fresh attempt to find the Brigadier, after he had been presumed killed, and after a memorial service had been held on December 6 at Kuala Lumpur, is found in a statement made by a Spiritualist that in a seance vision the brigadier was seen "beside a lake." Brigadier Erskine, nick-named "Lucky" because he served throughout the war without a scratch, is forty-six years old.

This is by no means the first time the War Office have acted on information provided by Spiritualists. During the war, a large number of messages were received from mediums who had had psychic visions of personnel reported missing, some of these disclosed that the men were not dead, but would be found, well, wounded, or suffering from amnesia, and giving the area in which they would be found. Others described when, where, and how certain men met their deaths.

Police Assisted

In certain cases, assistance has been given to the police in the solving of crimes by Spiritualists. On one occasion, in 1941, a woman told the London police of a seance at which her missing sister, Mrs. Rachel Dobkin, was visualized being murdered by her husband. C.I.D. officers arranged a meeting in a police station, and watched the medium clutch her throat to illustrate what had been revealed to her. Later, digging operations were commenced which disclosed the dismembered remains of the

missing woman, the husband was arrested, and subsequently, evidence at the trial revealed that Mrs. Dobkin had been strangled. Her husband was convicted of the crime, and was duly executed at Wandsworth Prison in 1943.

Details Proved

Dr. Eugene Osty, famous French scientist, reports a case in his book, "Supernormal Faculties in Man," in which a girl, upon being shown a parcel, recoiled in horror saying: "It is a cravat, and it was used to strangle himself by a man, who had killed another man, and was in prison on suspicion of murder." Her details of the murder were so accurate, continues Dr. Osty, that the police were subsequently able to prove them to be facts.

PRINTING FUND APPEAL

We desire to express our thanks for the additional sums received on behalf of the Printing Fund Appeal:

M.C. (Camberwell, Vic), A.McG. (Dunedin, N.Z.), X.Y.Z. (Qld.), each £5; B.F. Estate (Melb., Vic.), £2; G.H.B. (Vancouver), 27/6; T. M. Montgomery (U.S.A.), 22/6; M.W.N. (Brisbane, Q.), 21/-; H.C. (Auckland, N.Z.), 19/6; S.M. (Midland Junction, W.A.), 15/-; H.A.D.A. (Rotorua, N.Z.), 14/6; E.A.R. (Mount Eden), 14/6; M.J.J. (Malvern, Vic.), G.H.P. (Beulah Park, S.A.); H.R.K.S. (Noodoo, Q.); A.S.W. (Perth, W.A.), each 10/6; W.J. (Waihow, N.Z.), 5/3; M.D.B. (Duvauchelle, N.Z.), 5/-; E.M.D. (Mt. Albert, Vic.), 2/6; K.K. (East Canterbury), 2/6; F.M. (Parramatta, N.S.W.), 1/6. Total to date, £81 7/5.

Several subscribers have added the one shilling asked for in addition to their annual subscription and which will be acknowledged when our books are balanced.

OCCUPATION — HOUSEWIFE

In "Ladies' Home Journal"

A woman of my acquaintance with a University education said, "I've never made anything out of my life. I'm just a housewife."

"The trouble," I said, "is that you have to find one word to cover many occupations, such as manager, cook, nurse, teacher, or just 'philanthropist'."

"Philanthropists are people who give away money," she demurred.

"A philanthropist is a person who loves humanity and gives away something for love. You have been giving away your energies, skills, talents, and services — for love."

"Your children are musical because you brought music into your home. They have good manners, exceptional intelligence, and have learned consideration and kindness."

She typed her husband's manuscripts, played duets with the children to make practising more fun, and helped them in their school reading, and helped in the work of the community.

"But I never earned any money," is the lament of many housewives. Millions of women contribute as much to their families by the services they render as their income-earning husbands.

Who can hire a substitute for a mother? Many men would have given up in despair, but for the patient faith and concealed sacrifices of a loving wife.

Children usually get their ethical standards, as well as their ambition and courage, largely from their mothers.

I hear all that you say and think. Much is known to us.

Very much will be theirs who love much and try hard.

PEACE IS MORE THAN A WORD

Selected

The word peace has been printed billions of times, uttered in billions of prayers, spoken millions of times over the radio and voiced thousands of times by every member of the human race in all the languages of earth. And still we have wars.

It is high time to consider that peace is more than a word. It is more than a spot of ink on a piece of paper, or a sound on our lips.

Peace is everything that makes life worth living.

Peace is God on both sides of the table in a conference.

Peace is goodwill in action.

Peace is open-mindedness. It is a willingness to listen as well as to talk. It is looking at both sides of a situation objectively.

Peace is patience. It means keeping our tempers, rising above petty irritation, taking the long-look.

Peace is having the courage and humility to admit mistakes and take the blame when we are wrong.

Peace is vision. It is being big enough to give up small individual advantages for the universal advantages of a warless world.

Peace is the open hand instead of the clenched fist. It is tolerance and understanding toward men of every class, creed, and colour.

Peace is a mighty faith. It is a radiant belief in the potential goodness and greatness of men. It is a dynamic confidence that war can be abolished for ever.

Peace is a thing of the heart as well as the head. It is a warmth, a magnetism, that reaches out and draws people together in a common purpose.

Peace is a way of living.

PHENOMENA IS IMPORTANT

By Herbert Holt Veemba, P.O. Box 28, Umtali,
Sth. Rhodesia

In "Psychic News"

May I enter a protest against a move by several persons to discredit phenomena in Spiritualism upon the false supposition that it is cheap and brings discredit upon those who are interested in it, or those who practise it. I claim that it is the life and soul of Spiritualism and that to drop it would leave Spiritualism as dead as the other churches. After all, Jesus Christ used it as the chief attraction of His teaching and we would probably never have heard of Him unless He had done so and proved to the contemporaries that He was something different from those around Him.

Let the churches rise to the occasion, train their mediums, contact the spirit-world and fill their churches.

TOLERATION

A little time ago an American friend of mine said to me, "Now, I am really convinced you English believe in liberty of speech. I was driving my car through Hyde Park one day when I heard an orator vigorously denouncing the "brutal and corrupt" Metropolitan Police. I stopped my car to listen, but without stopping the engine. Just then I saw a mountain of a man, a member of the "brutal and corrupt" force, stalking in our direction. I thought—now there will be some fun! I suppose he will seize the speaker by the scruff of the neck and rush him off to gaol. But when he got nearer, to my surprise he turned, not to the speaker, but to me, and said, quite politely, "Would you mind stopping your engine, sir? People can't hear what the gentleman is saying."

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