

*"Dawn approaches, Error is passing away, Men arising shall hail the day"*

# THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, Progressive Thought,  
Healing, and Spiritual Philosophy

Founded 1870

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

Box 64A, G.P.O., Adelaide

'Phone U 3765

Registered at G.P.O., Melb., for transmission by post as a newspaper.

---

Vol. 85, No. 9,

SEPTEMBER 1952

Price, 1/-

---

## APPORTS OF LIVE BIRDS AND FISHES

Reprinted from "Psychic News."

So the diamond ring you received at an apport seance turned out to be a fine paste imitation? Well, count ten before you judge the medium to be fraudulent, for it can happen that fake articles are apported at a genuine seance. Stanley Beck, writing in the American psychic monthly "Chimes," takes pains to establish this point.

The medium, in the case he discusses, was the famous Australian psychic, the late Charles Bailey, whom he visited in 1940. Bailey was then getting on in years, and was conducting only one circle a week, a small exclusive group, but his powers were still extremely good. In former years, at the height of his mediumistic career, Bailey had produced thousands of apports, so many, in fact, that customs officials, suspecting the medium to be camouflaging a well-organised smuggling racket, descended on him one day and subjected the psychic to a thorough investigation. They found no shred of evidence to substantiate their suspicions.

Breck sat several times with Bailey and at the final seance he was asked: "You are returning to America. Would you like some apports as souvenirs?" According to Breck, the medium knew nothing at the time of the writer's intended departure.

Describing what followed, the author says that a blanket was held out for the reception of the apports and the sitters were rewarded with the delivery of a couple of small ivory statues, a large card on which were raised puppet figures officiating at a Chinese wedding, and a clay tablet with cuneiform characters inscribed on both sides. Breck declares that the card was too large for Bailey to have concealed on his person. It was about ten inches wide.

The day after the sitting one of the sitters, a James A. Arcus, presented Breck with several other apports which had come through Bailey's mediumship. These included a large clay fragment bearing the figure of a winged body with a human head in the style of Assyrian art; a tablet inscribed with cuneiform writing, in the centre of which was a seal; and some plaster casts.

One man showed the writer a huge framed picture hanging on the wall. The owner told Breck: "No medium could possibly hide so big an object on his person—and it was produced at a seance in my own home."

Dealing with the extensive investigations which had been conducted into Bailey's mediumship, Breck quotes from "Science of the Soul," a book written in 1908 by W. Britton Harvey—a former editor of "The Harbinger of Light"—which dealt exclusively with the Australian medium's work in earlier years.

Telling of the strict test conditions which were imposed, the American refers to:

"Bailey being stripped, placed in a bag from feet to neck, boxing gloves securely tied on his

hands. Bailey would be unaware in advance of where the seance would be held. The room would be cleared of all furniture except some kitchen chairs. Sitters would all search each other before the seance began."

An extensive inventory of some of the fantastic apports which have come through this phenomenal medium are given in this book. Breck lists quite a number as follows:

"Dozens of live birds from India, the Malay Peninsula and elsewhere, some of which no ornithologist in Australia could name.

"Many beautiful birds' nests from Egypt and India—some containing eggs and others unfledged young. Several live fish enveloped in seaweed from the South Pacific.

"Large quantities of seaweed, dripping with sea-water and permeated with sand, a live starfish being found in one of the heaps and dozens of hopping insects.

"A leopard's skin measuring six feet from neck to tail-tip. A head-dress such as is worn by the hill tribes of India. Greek, Egyptian and Roman manuscripts, mostly of papyrus.

"One hundred antique coins. Exotic shrubs. Antique slippers. Garnets, sapphires, chrysobels, rubies, cinnamon stones, moonstones, turquoises.

"A Bedouin woman's head-dress. Flying fish entangled in a piece of net and seaweed not to be obtained in Australian seas.

"A piece of Indian tapestry measuring eleven feet by five feet which completely enwrapped the medium. A fetish doll from the Congo. A Braham picture (sacred cow) 12 inches by 18 inches.

"Twelve leaves of palm tree with prayers written thereon. Skull. Tibet charm. And so on."

After his return to America, Breck carefully packed the apports given to him by Mr. Arcus

and sent them to Lord Dowding with a request that the British Museum endeavour to translate the cuneiform script. Some time later Breck received this reply from Dowding:

"I took the apports to the British Museum and you will be sorry to hear that the clay tablets were pronounced without hesitation to be fakes. The man quite obviously knew what he was talking about. He had lived for some time in Iraq and he was fairly sure that he knew the village where they had been forged and the man who had forged them. This man made a handsome income by selling forged tablets to the troops. Of course, the fact that the tablets are fakes does not necessarily bar their having been apports."

Breck points out in his article that Bailey's controls "might have found it easier—or more convenient at the time—to lift easy-to-find forged tablets than to seek for the rarer genuine kind."

---

Oh, wondrous scheme devised on high,

At once to take and give;

He that is born begins to die,

And he that dies to live.

For life is death, and death is life,

A harmony of endless strife;

The mode of universal growth

Is seen alike in both.

—"Immortality": A. W. Momerie, M.A., D.S.C.

---

"Those who know nothing of how wireless experts plot out wave motions in the ether so that one line of communication shall not interfere with another are aghast at the idea that a room full of spirits communicating through a medium cannot see each other or combine forces intelligently to produce the apparently simple tests our critics devise," cryptically averred Harry Boddington recently in his Advice-on-Development page in London's "Psychic News."

## THEY HEARD "SPIRIT VOICES"

By F. Terry-Newman, in "Prediction."

All down the ages, from Socrates to Joan of Arc, right up to the present-day clairaudient mediums, certain people have claimed to hear "voices" giving them advice, comfort or exhortation to certain lines of action.

Bernard Shaw, in his Preface to "St. Joan," wrote: "There are people in the world whose imagination is so vivid that when they have an idea it comes to them as an audible voice, sometimes uttered by a visible figure. . . ."

But it is doubtful whether the dynamic Maid of Orleans would have agreed with Shaw that her "voices" were simply idea projections.

She heard them, she obeyed them. They spurred her on and enabled her, a seventeen-year-old peasant girl, in the face of powerful opposition, to find again the soul of France.

And then she died for them.

If such voices be regarded as hallucinations, then it may indeed be time for us to search deeper, for hallucinations may partake of the true substance of reality!

In the same Preface Shaw couples Joan's name with that of Socrates. There has been much controversy about the "Daemon" Socrates referred to as a supernatural "voice" which guided him, according to Xenophon, telling him how to act or not to act, and, according to Plato, only restraining him from certain actions, never instigating them.

F. W. H. Myers has expressed the view that the monitions of the "Daemon" of Socrates conveyed to that great philosopher the identical kind of telesthetic or precognitive information that is the sensitive's privilege today.

The "voice" which Socrates acknowledged was not unique to him nor to his time. The Delphic Oracles, delivered through the Pythian priestess throughout the golden age of Greek culture,

were accepted by everyone. Literally, the "voice" of Apollo spoke to them, whilst the prophecies delivered were invariably fulfilled to the letter.

And Saul, treading that lonely path to Damascus, was in no doubt about the objectivity of the voice which hailed him, nor were those who journeyed with him who cowered beneath its intensity.

Was this also an hallucination, to effect such a profound metamorphosis upon the man who previously desired only the death of the disciples? Who, after the vision of heavenly light so transcendent it took away his sight, and the voice reproving: "Saul, Saul, why persecutest thou me?" thenceforward preached in the synagogues that Christ is the Son of God!

Down the centuries in all countries, in all tongues there have been "voices" not of this world; paranormal voices echoing through the long pages of history.

They have been disregarded by the obtuse; ignorant peasants have been terrified by them; the emotional have hearkened and wondered; the Saints have been transported by them. Almost always they have echoed about genius.

Sometimes the voices of men and women long passed from this earth have lingered, seemingly haunting the places they have loved, rebuking urgently, exhorting wistfully, those who are living. Voices in the fields, in desert wastes, in ancient shrines, around the sites of vanished homes.

Geoffrey Gorer, almost casually, and without making any attempt at explanation, refers to a strange experience whilst travelling through West Africa.

In a car together with two native companions, driving along a river flanked on either side by high cliffs, above the noise of the engine they heard very distinctly a number of voices urgently

calling. The voices were speaking incomprehensibly yet loudly and seemed to be coming from all around them.

Later, one of the natives asked Gorer if he had also heard the spirits. He admitted that he had, and pointed out that, "whatever the noises were they certainly were not echoes."

If this were a single isolated incident it could perhaps be lightly dismissed as a flight of fancy, a case of group hypnosis. In fact, it is a well authenticated paranormal phenomenon.

Harry Price cites a similar experience which befell Mr. Henry Ridley, C.M.G., F.R.S., M.A., F.L.S., in the Malay Peninsula. Known locally as the "Orang Bunian" (literally, "men making a noise"—i.e., chattering) or the "talking men."

Mr. Ridley, while inspecting forests, met this remarkable phenomenon at Taos, in Western Singapore. At one point where the whole place was covered with forest, and there were no villages or houses, Mr. Ridley heard quite distinctly the voices of people.

"The words were indistinguishable, but the sound was as if half a dozen men were talking together."

The voices were located at one spot only, and Mr. Ridley walked right round them. His men were very nervous, though familiar with the phenomenon. He discovered that about fifty or sixty years previously there had been a village at the spot, though all traces had disappeared.

In the north of the island the voices were reputedly much louder, due to the fact that the villages had been much larger.

Records of poltergeist phenomena abound with instances of voices which reprimand and threaten, coax and promise and prophesy.

They fit into no special category, and are evoked sometimes purposefully, often without witting provocation.

Frequently they are remarkably articulate as in the case of the voice which so fervently addressed Mrs. Foyster as she stepped over the threshold of Borley Rectory on her husband's incumbency. "Marianne!" it called, "Marianne!"

A phantom voice, insistent and entreating, a ghostly voice addressing the living by name, and forerunner to a period of paranormal manifestations unique in the annals of Psychical Research.

And then, the weird case of the "talking poltergeist" at Bell Farm, Robertson County, Tennessee.

The "entity" first appeared in 1817, but has returned intermittently from time to time, and a complete record of the infestation was compiled by C. B. Bell, M.D. It concerns a jaw-bone which was unearthed on the farm by some of the Bell boys, who in playing with it knocked out one of the teeth, which was lost somewhere in the house. Their father made them rebury the bone.

The poltergeist was furious, and said: "I am the spirit of a person who was buried in the woods nearby, and the grave has been disturbed, my bones disinterred and scattered, and one of my teeth was lost under the house, and I am here looking for that tooth."

A search was made for the molar but without success, whilst the phenomena increased in violence.

Fantastic? Incredible? Nevertheless, fully documented and a manifestation with many parallels.

In 1947, a woman remained in her car, parked near an ancient building in a West Country market town, whilst her husband left her to attend to some business.

Presently the woman heard voices, sibilant and urgent, talking together quickly and indistinguishably, yet there was in sight only one elderly man walking along the pavement in brilliant sunshine.

The voices grew louder, nearer, seemed to be now in the car with her, and rose slowly to such a crescendo of concentrated invective that the frightened woman left the car in panic.

One thing remains, these things have happened and are happening still.

At a Spiritualist church in Hampshire this year a young woman, early for an evening meeting, sat in the empty hall alone.

Quite suddenly she was startled, awe-stricken and then enthralled, by the urgent clamour of voices about her, and the animated babble of conversation which was presently merged into a well-known hymn, clear, distinct, yet unearthly.

When it subsided into quietness there was a pause, the voices were heard again loudly yet indistinguishable and gradually faded away!

Hallucinations or realities, what matter the words by which we try to explain these things! Such voices have been with us since the beginning of time; who knows but that they are swelling in chorus about us now, and that as Shakespeare has so exquisitely pointed out:

"Such harmony is in immortal souls:

But while this muddy vesture of decay

Doth grossly close us in, we cannot hear it."

---

## JOTTINGS

By Chas. Neil, Sydney

The trembling dewdrop flashing back the beauty of the morning sun, is this not more beautiful than any diamond or my lady's most precious gems?

The hush that proceeds the dawn when the first white light appears in the East, the whisper of the wind, the setting of the sun, the peace of the still night, when the stars tell us their story, are not these far better than all the vanities of a self-seeking world?

(Continued on bottom page 16.)

## NEW ZEALAND CRUSADER'S CHALLENGE TO BRITISH SPIRITUALISM

Phillip Paul, in "The Two Worlds."

Are British Spiritualists ignorant, prejudiced and hypocritical? No doubt the answer, like that to so many questions, is dependent upon one's point of view, but the Spiritualist movement of this country has received a rousing and disturbing challenge from a crusading New Zealand visitor.

Speaking at Caxton Hall on May 10, Mrs. Kathleen Philpott, a prominent Spiritualist worker from "down under," gave some unpleasant facts about her reception and discoveries on arriving in Britain.

In conversation with her and her husband after the meeting I was told that, before leaving home on their "revival Crusade" for Spiritualism in Britain, they received encouraging letters from the movement's organisations in this country, offering them every assistance when they reached these shores.

On arrival very little of this promised co-operation was forthcoming and one prominent Spiritualist told them the best thing they could do was return home at once!

The Philpotts expect their crusade to have cost them £1,500 by the time they return to New Zealand in August. "It is all our savings," they told me, "and we shall have to start again from scratch." Their journey was spirit-inspired.

They have undertaken other tours. Apart from propagating Spiritualism over the New Zealand radio, Mrs. Philpott has spoken and demonstrated her clairvoyance and psychic art gifts in Australia, Canada and America. I gathered that nowhere has their reception been as disappointing as here in Britain.

"We on the other side of the Empire are British too," Mrs. Philpott told her audience. "British,

although we have been called foreigners here in England. When you are in need and squeal for help, what do we do? We send our manhood to your aid and we women put our backs to the wheel so that you can eat. We love the mother country, but mother's house is pretty dilapidated. Get in and clean it up and see what you can do! I am not going to tell them back home all I have seen.

"But I may be back again one day—then look out!"

Mrs. Philpott referred to those among us who declare that they are interested only in "the higher teachings." "The higher teachings—when they don't know the lower ones. Until we clean ourselves inside we have no right to ask for any higher teachings. There may be these higher teachings they boast of, but they are the higher teachings of the other place, not of true Spiritualism.

"When you meet a true Spiritualist you can see it. You can see true spirituality flowing out of the eyes, the mirrors of the soul. You may think me crude for speaking in this manner. Maybe I am, but I am trying to save those who are being drawn into the backwash.

"The whole world is craving for spirituality. The man in the street is craving for something to get hold of. Yet there are more people leaving Spiritualism than are coming into it. There are causes for this.

"I was brought up strictly orthodox Church of England. I taught in a Sunday School. In the depression years we worked hard to keep our church together. Then I saw the light. Four walls and nothing in them!

"Spiritualism is not just running around picking up a message here and there. That is very nice, but it is not Spiritualism. You are here on earth to do a job of work and you are here to do

it whether you like it or not. It is not a matter of cringing and begging for mercy. All that has gone long ago. One of the first things we Spiritualists must learn is to curb our tongues. Every time we use a slandering tongue we set a snowball in motion.

"Many people are saying they long for the day when they will go over and meet their loved ones. When we go over we learn another way of life, but we Spiritualists should learn that here and now or we shall not be on the same level as our departed loved ones.

"Don't worry about chasing the higher teachings. Get down and learn the ABC! Then you will become conscious of the fact that God has used you as an instrument."

---

### UNITY OF MANKIND

By W. D. Walters, Edgware, Middlesex.

Let us recognise that Jesus never taught abstractions. He spoke of our "Father" in Heaven. There we discover personal relationship which is beyond time and death and which is capable of bringing Light to all human relationships.

Thinking of God as Father relates us to all mankind as the Children of God. From thence, there is a spirit of brotherhood, which we cannot of ourselves create, but which Divinity already creates for us in the nature of the universe itself.

The love of Jesus was perfect. His standard was perfect and he never deviated; he never used compulsion. For imperfection and opposition he had compassion and healing. In brief, the way of unity of mankind is the union of earth with the Kingdom of Heaven within.

In which case the life of the individual is **transformed**, both for himself and his relationships. In unity, faith takes the place once occupied by compulsion.

## **I SAW MY BODY LIFELESS**

**Eminent Catholic Described His Own Passing**

Reprinted from "The Psychic News."

The series of articles by Reginald Lester in the national magazine, "John Bull," describing his investigations into Spiritualism, aroused such widespread interest that he has been asked by that paper to write two further articles discussing some of the points raised by readers.

The first, which appeared just recently and is titled "What I know about the Other Side," tells how the Fleet Street journalist questioned his wife in spirit and also "philosophers and other great teachers who have passed through to the Other Side" as to what conditions were like there.

With clairvoyants and those in the spirit world he also discussed the transitional stage of passing from this life to the next.

"During our earth life," Lester told "John Bull" readers, "we often leave our physical body temporarily during the sleep state, but we are then still attached to it by a 'silver cord' (also referred to in the Bible, in Ecclesiastes 12: 'The silver cord be loosed').

"When that is severed, we pass over permanently into the spirit world, but until then the etheric body has no separate existence. A parallel is that of the umbilical cord at birth, as until that is severed the baby has no separate existence from its mother.

"When we are approaching death, the silver cord is so loosely attached that we are out of the physical body quite a lot. A striking example of this was to be found in the concluding installment of Russell Braddon's 'John Bull' serial, 'The Naked Island.'

"The young soldier, Norm, during his last weeks, would wake from his intervals of coma and tell his comrades . . . that he had been 'home,' and would relate what he had done there.

"I believe that he was not dreaming," declares Lester, "but was in fact travelling out of his body in the 'etheric' or 'astral.'"

Marjorie, Reginald Lester's wife, figured prominently in his researches into Spiritualism, and it was communications received from her through various mediums which largely influenced his findings.

Questioning her about her own passing he was told that being very fond of music—she was a brilliant pianist—made the adjustment to the next phase of life very much easier.

She says that she was taken to a place where the great composers still work. It did much to acclimatise her.

She did not, she told her husband, realise at first that she had passed over. She believed that she was still in hospital; everything seemed hazy and fuzzy.

Lester asked her whether it was true that coming back to talk to loved ones still on earth made her temporarily earthbound.

"That is so untrue," was her reply. "It is quite the reverse. When I found myself over here, I was so upset at first, and wanted to fly straight back to the only real safe anchor I know, and that was you.

"Learning that I should be allowed to come back and talk to you made all the difference, and brought to me a sense of calm that helped me to adjust myself much more quickly to my new surroundings.

"The earthbound ones are those poor souls who come over here refusing to accept the fact of another world and so continue to be bound to their old earthy haunts, or those who have lived an evil life and are unprepared for entering the spiritual life. They refuse to believe they are dead."

Getting into touch with her husband did not hinder her progress. It was amazing, she said, how she could come to him with the rapidity of thought.

From the evolved spirits on the other side Lester learned that knowledge of survival played a big part in helping the individual to adjust himself to spirit world conditions.

Those who possessed this knowledge "awoke into the full activity of their new surroundings." Those who had endured a long physical illness, said one guide, needed a period of rest and building up before starting on their spirit journey.

Children who died, Lester was told, grew to what we on earth spoke of as the prime of life, the mid-thirties. They remained at this age, old age being unknown in the spirit world.

The transition of death was described to the journalist by several psychics, but perhaps the most exhilarating description was given by Anthony Borgia, the author.

The experience related by Borgia concerned a Catholic priest, Monsignor Robert Hugh Benson, who, thirty years after his passing, returned to Borgia, who had known him when on earth, and dictated in detail the conditions of his death.

"I knew for certain that my time had come to pass on," said the priest, "and I was full of eagerness to be gone. I had no fear, no misgivings, no doubts. . . . I suddenly felt a great urge to rise up.

"I had no physical feeling whatever, very much in the same way that physical feeling is absent during a dream, but I was mentally alert, however much my body seemed to contradict such a condition.

"Immediately I had this prompting to rise, I found that I was actually doing so. . . . Turning,

I then beheld what had taken place. I saw my physical body lifeless upon its bed, but here was I, the real I, alive and well!"

Benson also related how, at the moment of death, he was joined by a colleague who had passed on some years before.

Says Benson:

"I noticed that we spoke just as we had always done upon the earth. . . . We simply used our vocal chords and spoke quite as a matter of course."

---

(Continued from page 9.)

The purity of a child's face, the toil of honest men, the neighbourly "Good night"; communion with the unseen; the knowledge that all is well, are not these better than the glittering tinsel and the gaudy shams of life?

I appeal to all Spiritualist workers to unite and work together for this, the greatest of all great causes. And to others to start at once to investigate this great truth which will bring them a happy and contented life, and provide them with a beautiful home on the other side.

Time adjudicates on all things. In the long run this ever eternal fact will decide and be accepted all over the world.

### Some Spiritualists

Queen Victoria, of Great Britain — John Brown was the medium.

Abraham Lincoln, who abolished slavery.

President Roosevelt had regular sittings with mediums.

Lord Balfour, Prime Minister of England, was President of The Society for Psychic Research.

There are 26,000 clergy in the Church of England and six hundred clergy have examined Spiritualism and now regularly attend seances.

## MY GREATEST SCOOP

By Maurice Barbanell, in "The Two Worlds."

The passing of Dr. William Brown, the celebrated psychologist, enables me to disclose part of the story which gave me my greatest journalistic "scoop." This was the disclosure of the actual findings in the suppressed report of the committee appointed by Dr. Lang, Archbishop of Canterbury, to inquire into Spiritualism.

The story began when Hannen Swaffer met a distinguished public figure who was angry because he knew that the report was being withheld from the public. He had helped in the investigation and was present at some of the sittings held by members of the committee. Some time previously, he had made his own inquiry into spiritualism and, with the aid of a mediumistic friend, had succeeded in receiving communications which satisfied him that Survival was a fact. When Swaff mentioned this meeting, I went to see his informant, who told me that he had seen a copy of the report and gave me some of the names of its signatories. Dr. William Brown was one of them.

I telephoned the psychologist and saw him in his Harley Street consulting rooms. I soon discovered that he objected to the report being suppressed. He stated that if he had known the efforts of his labours were not to be made public, he never would have joined the inquiry. The Primate had invited him to co-operate because of his scientific prestige. This gave me my cue. I pointed out to Dr. Brown that, as a scientist, he could not be a party to the suppression of truth, a statement with which he promptly agreed. He himself was very sympathetic to Spiritualism, largely because of his own researches, coupled with the fact that he had discovered he possessed the psychic faculty of automatic writing.

Dr. Brown, however, would not allow me to take away a copy of the report because it was a confidential document which had been sent to him as a member of the committee. He opened a drawer in his desk, pulled out the report, and handed it to me.

"You can read it," he said, "provided you do not take any notes. What you do afterwards is entirely your own affair." I held the historic document in my hands and began to read the pages. Fortunately, nature has blessed me with a retentive memory. When I had finished reading, I expressed my thanks and jumped into a taxi. No sooner had I reached the office than I dictated from memory all I could remember of the majority report. While I could not quote the actual words, I was able to give a fair summary.

The publication of my story created a sensation. National newspapers avidly seized on it, and soon the Primate was in a dilemma. Doubtless, the fact that he was unsympathetic to Spiritualism—he had made no secret of his hostility—had influenced him in a decision to suppress the report. "The Daily Telegraph" was among the many national newspapers which followed up my story. It got into touch with Lambeth Palace and printed a reply by the Archbishop of Canterbury that my statements were 'both unauthorised and inaccurate.' I was not concerned with the charge of being unauthorised and willingly pleaded guilty to it. The only inaccuracy I would admit was the fact that the committee numbered 10 instead of 12, as I had stated.

Having obtained from my perusal of the report the actual names of the signatories, I then arranged for each of them to be interviewed. Some were co-operative and some were not. When some of them made unhelpful comments, I went back to Dr. Brown to tell him what they had

said. "Oh," he would answer, "is that so? Let us see what it says in the report." Back again he went to the drawer and fished out the historic document. Then he would quote, word for word, statements that completely answered any criticism of the accounts I had printed. Finally, so much of the report was published by me that other members of the committee came out into the open and disclosed the part they had played, which made nonsense of the Primate's suppression.

I have placed these facts on record so that Spiritualists should know the debt of gratitude they owe to Dr. William Brown for the vital part he played in defeating a clerical attempt to suppress psychic truth.

---

### **CHURCH BELONGS TO THE PAST**

Editorial in "Psychic News."

Strong criticism of high Church of England dignitaries comes from a surprising quarter—the preface to Crockford's Clerical Directory, published last week by the Oxford University Press.

The Church's "intellectual armaments" are criticised, the writer of the preface declaring that far too many bishops "bring no intellectual gifts or accomplishments to adorn the episcopal office, but derive their only personal authority from it."

The writer speaks of the multiplication of bishops to supervise fewer clergy, and the dressing up by bishops in coloured robes and external decorations is criticised.

These things are of little importance to the outside world, however they may be regarded by Churchmen. What is of the greatest importance is the writer's diagnosis of the cause of the decline in church attendance:

"The root cause of the grave position is manifest: the Church is unable to attract people to listen to the Gospel and is unable to preach and teach it in a way which induces belief, leading to action, when people do hear it."

Our own diagnosis of the position goes even deeper. The Church has failed to attract because it has no message to give on the questions in which people are interested; it is failing in its duty as laid down by its Founder; and it has cut itself off from the inspiration which in early days provided its force and its fire.

It has been said on many occasions, and by its own members, that Religion attracts but the Church repels.

The deficiencies in its teaching on the life after death, for instance, have forced out of the Church thousands who have turned to Spiritualism in their hour of bereavement and sorrow. The failure of the Church to heal the sick, as it was commanded, has meant that countless others have sought other faiths where the ministry of healing is practised.

But perhaps the main reason why parsons now preach to almost empty churches is that people no longer believe that what they say is true. In the present age proof is demanded, whereas generations ago worshippers were content to believe what they were told—especially when they were threatened with hell-fire if they dared not to believe.

### **“Dead Letter”**

The Communion of Saints, acknowledged by leading Churchmen to be “often a dead letter” as preached in Anglican churches, is brought to life in the seance room, from which the Church draws aside its skirts in horror.

The Church belongs to the past and its congregations will continue to dwindle until its creeds and its outlook are brought up to date by the inclusion of the newer revelation which has come through Spiritualism.

## SPIRITUALIST MINISTER REPLIES TO CRITICS

The Rev. John Baker, a minister of the Spiritualists' National Union (England), in replying to an attack on Spiritualism in a provincial newspaper, writes: "There are nearly three million people in the British Isles who have embraced Spiritualism as a religion, and that approximately 90 per cent. have come to us from orthodoxy, because they have found orthodoxy a dead religion, failing in the true principles of Christ's teaching, which has been so camouflaged with man-made dogma that, to the intelligent people of today, it lacks commonsense and consolation.

"There are over four hundred churches in Great Britain where Spiritualists meet in a true spirit of worship and where spiritual gifts—enumerated by St. Paul in 1 Cor. 12—are understood, practised and expounded.

"The clairvoyance and clair-audience of our mediums are the equivalent of St. Paul's 'discerning of spirits.'

"The Government of this country have recently passed an Act freeing Spiritualists from the injustices of the Witchcraft Act and the Vagrancy Act, giving the Spiritualist religion the same freedom and status as all other Nonconformist religions. This Act went through both Houses without a dissenter. One of the attackers quoted Exodus 22: 18: 'Thou shalt not suffer a witch to live,' as the words of his God. If he believes that his God could utter such vile words and others in the Old Testament equally vile, then I am sorry for him and his conception of the Deity. Few people today, however bigotted, would like to go back to the dark days when thousands of innocent people were put to death in this country by fanatics because those terrible words were allowed to be printed. Spiritualists have a greater conception of God than this. They

believe God to be a God of Love, a loving Father, an impersonal God who manifests Himself through all His children. They see God in their fellow creatures and in all creation. Is Spiritualism a religion? Of course it is! It embraces all religions and understands what is meant by the 'Brotherhood of man.'"

## RINGING OF BELLS, AND KNOCKS

By Mrs. L. D. Niles, in "Light."

Sir,—I was interested in the account in "Light" for March of the ringing of the door bell, as similar experiences have occurred here over a period of years; not with an electric door bell, but the knocker of the front door, and always three knocks.

It commenced occurring after my mother passed over in 1940, and we were told by a visiting medium that she was the cause of it. Several times I have answered the door in response to the three knocks, and found no one there. While my father was very seriously ill in 1947, both my sister and I answered the door independently, in a space of a few minutes, hearing the knocks. Of course, no one was there.

After my father passed over it ceased.

Now, an old friend is living with me. His wife is in the Spirit World, and during the last eighteen months these knocks have recurred at intervals. On the night of 27th-28th January this year I was awakened suddenly; it was 1.30 a.m. My friend had been rather ill since November with a heart condition, and was slowly recovering. However, no ring came from his room, and I settled down to sleep again. At 1.45 a.m. I was aware of someone in the hall, talking, the light on, and the front door opening and shutting. Much alarmed, I hurried to find the cause. There was my friend in his night attire in a very bewildered state.

"Whatever is the matter?" I enquired.

"Someone knocked loudly on the door, three distinct knocks, and I got up to save you going," he replied.

"No one would knock us up at this time in the morning," I said decidedly, but nevertheless I opened the door to make sure. Taking him back to bed quickly, for I was afraid for his heart condition, he insisted that the knocks were a fact and very distinct. I assured him that I believed him, and that it was somebody in spirit, who had thus awakened him, probably his wife.

Two days later this was confirmed. On 3rd February I was told to take a communication from her by the direct dictation method. In this communication she referred to the night of the knocking, stating she had been in his room, touched him and had not intended to wake him, as had happened; she had trod very softly. It almost appears as if spirit visitors use the front door to enter your house like ordinary visitors here on earth!

---

### IN EGYPT

Unearthing of Pharaoh Snefru's 5,000-year-old Temple of the fourth dynasty in Egypt recently—due to the spirit messages of Pharaoh Echn-Aton through his medium, H. J. Kerkhof, of Voorburg, Holland—has been voted the most important discovery of the year by the Egyptian Service for Antiquities and the Egyptian Association for Psychic Research. The exact spots for successful excavations were photographed and marked out by Kerkof's spirit guide.

---

"I am convinced that materialism is an outmoded habit. In the Spiritualist movement you have the greatest answer to those who would propose the Marxist theory as sufficient."—From a speech by the Rev. Dr. Donald O. Soper, leading Methodist orator.

## COMMUNICATION SCIENTIFICALLY PROVED

**Sir Oliver Lodge Talks With "Dead" Friends**

(Continued from August issue.)

In September, 1913, he delivered his historical pronouncement at Birmingham as President of the British Association for the Advancement of Science. In the presence of three thousand of his fellow Scientists, representing all the leading nations of the world, he said:—

"In justice to myself and my co-workers, I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent."

This utterance marked a considerable advance on his previous declarations, and naturally evoked widespread comment in the pulpit, on the platform, and in the Press. His conviction of the reality of communication between the two worlds apparently continued to deepen, and later he gave expression to his conclusions in terms much

more emphatic than any he had ever used before.

Language used when opening a series of conferences at the Browning Settlement, Walworth, Eng., on the subject of "Science and Religion—Are They Enemies, Neutrals or Allies?" impresses one as that of a man who considered that the time was ripe for making "a clean breast" of the whole business and of arresting public attention by speaking as emphatically as the terms of human speech would permit. With the same object in view we give the utterance special prominence:

### **A Tremendous Statement**

**"Survival of Existence is Scientifically Proved by Scientific Investigation."**

"When once we realised that consciousness was something outside the mechanism which it employed, we realised also that survival was the simplest and most natural thing. We shall certainly continue to exist after death. Why do I say that? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them.

"Communication is possible, but one must obey the laws, first finding out the conditions. I do not say it is easy, but it is possible, and I have conversed with my friends just as I can converse with anyone in this audience now. Being scientific men, these friends have given proof of their identity—proof that it was really they, not some personation or something emanating from myself.

"I tell you with all the strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. I know this is a tremendous statement, a tremendous conclusion. I do not think any of us, I do not think I

myself, realise how great a conclusion it is.

"You know that other scientific men beside myself think the same, and many who are not scientific. There are many who have not yet investigated. If, however, a man gives thirty or forty years of his life to this investigation, he is entitled to state the result at which he has arrived. You must have evidence, of course. It is recorded in the volumes of a scientific society, and there will be much more.

"That evidence is not a matter for casual conversation. Those students who have given most attention to this subject have gradually, and in the course of many years' research, come to the conclusion that the proof is now coming. I have now no doubt, whatever, about it, though for many years, ever since the 'eighties, I have tried all sorts of other explanations, but these gradually, one after the other, have been eliminated, and I have proved that the people who communicate are who and what they say they are. Not always. But, still, the conclusion is that survival of existence is scientifically proved by scientific investigation.

"I know that man is surrounded by other intelligences. If you once step beyond man, there is no limit until you come to the Infinite Intelligence Himself. Once having gone beyond man, you go on, and must go on, until you come to God. But it is no strange land to which I am leading you. The Cosmos is one. We here on this planet are limited in certain ways, and blind to much that is going on; but I tell you we are surrounded by beings working with us, co-operating, helping us in ways of which people in visions have had some perception, and that the Master Himself is helping us is, I believe, literally true."

As though this statement was not sufficiently emphatic, he also said:

(Continued bottom page 27.)

## THE EMERGENCY FUND

We acknowledge with sincere thanks the following donations: A.A., Westport, £5/7/3; A.N., Can-gai, £5; E.D.E., Malvern, 27/6; W.M.R., Spring-wood, 9/-; I.J.C., Mt. Evelyn, 7/6; M.C., Mentone, 7/6; Mrs. L., Middle Park, 2/-.

## PLEASURE

The most delicate, the most sensible of all pleasures, consists in promoting the pleasure of others.—Bruyere.

Pleasure is very seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks.—Samuel Johnson.

No pleasure is comparable to the standing upon the vantage-ground of truth.—Francis Bacon.

False pleasure will be, is, chastened; it has no right to be at peace.—Mary Baker Eddy.

The difference between false and true pleasure is this: for the true, the price is paid before you enjoy it; for the false, after you enjoy it.

Do not stand idly waiting for some greater work to do;

Time is a fickle goddess; she will never come to you.

Go and toil in any vineyard; do not fear to do and dare;

If you want a field of labour, you can find it anywhere.

---

"I HAVE CONVERSED WITH MY FRIENDS OVER YONDER JUST AS I CAN CONVERSE WITH ANYONE IN THIS AUDIENCE NOW."

No language could be more definite or pronounced. It is the frank and outspoken utterance of a man who KNOWS—knows by the application of the strictest scientific methods of his investigations.

## MEDIUM'S STITCHED COAT REMOVED DURING SEANCE

At a physical circle at Potters Bar (England) the coat of the medium, William Olsen, of Kent, was taken off him by spirit power during a recent seance, writes Ben Herrington, Universal Brotherhood Federation official, who was there at the time. The medium was securely roped in a chair by two men, and Herrington says that the coat, which was also sewn from neck ai waist, was dematerialised and taken from Olsen.

Noah Zerdin, founder of the U.B.F., who was also present, says that during this phenomenon the red light momentarily was switched on by one of Olsen's guides, and he could see the coat "slipping and sliding away from the medium." At about this same time the medium and his chair were levitated and dumped heavily in the middle of the circle some six feet from the original position.

Zerdin tells us that just before the chair came to rest the red light again came on and he saw the chair and medium land on the floor. He regards the sitting as very good from the point of view of the phenomena which were produced.

During the direct-voice manifestations, some of which were produced without the aid of trumpets, Ben Herrington received communications from three guides of his home circle who gave their correct names.

At an earlier seance at Bromley Spiritualist Church, conducted by Olsen, sitters say that a child materialised and skipped round the circle. Several of those present could feel the touch of the rope. The rope, which had been provided for the spirit child, was left finally on the lap of a sitter. Here, as at Potters Bar, it is claimed that ectoplasm was clearly visible issuing from the medium.

—"Psychic News."

## EMMA HARDINGE BRITTEN

Ernest Oaten gave this fascinating description of her when he addressed the Britten Memorial Fellowship in 1938:

I shall go back to about 1853, to the year when Mrs. Emma Hardinge Britten was an actress who occupied a very prominent part on the English stage and went to America with a theatrical company. As a matter of fact she played in London with Madame Cally, one of the great actresses of the past, and we think we have some photographs of her in some of her stage costumes. Mrs. Britten was a most remarkable woman.

When she was aged fifteen her father died and from the age of fifteen she earned a living composing music. She wrote a large number of Masses for the Roman Catholic Church, many of which were sung daily at St. Mary's on the Weir at Bristol. She, of course, used a nom-de-plume, but she earned quite a reputation as a musician. She claimed, and not without some justification, that she was inspired by Beethoven, and I have a number of spirit photos in which you can see him beside her. One in particular was taken in America and another was taken by Young in London. Her claim to inspiration was really remarkable.

In 1852 or 1853 she went to America with an English theatrical company to produce plays in New York and whilst she was there she got interested in spiritualism. She was herself a church-woman and her whole nature revolted against the idea of Spiritualism, but after what she heard from some of the members of the company, she decided to attend some seances, and as a matter of fact at her first sitting she was in trance and spoke of her own volition and had no idea of what she said. She became a very remarkable woman.

You may take it from me that the first form of phenomena—raps and so forth—came through the mediumship of the Fox sisters. Kate Fox and her sister had premises in the same building and Mrs. Britten was in association with them and was a very close friend and confidante for many years of these two sisters. Leah, who had married, had isolated herself from the other sisters.

Then Mrs. Britten became a trance speaker and by her photographs you will find her wandering through the world. Her photographs give no time or dates. She objected to anyone knowing her age. She visited both North and South America, Norway, Sweden, Rome, Germany, Australia, New Zealand, Ceylon, and touched on India. She gave an address in all these places.

She was a personal friend of President Lincoln, and helped him in his election by writing, and she was the recipient of a typewriter. His address as President, I think, is in the Robertson family of Glasgow.

Coming to England in the early '70's, she gave a number of addresses—trance addresses in London, always taking her subject from the audience. It was quite usual to form a committee of six or eight and choose a subject on which she talked. The "Daily Telegraph" made so bold as to say, "There is no orator equal to Mrs. E. H. Britten." That was the statement of the London "Daily Telegraph."

—"The Two Worlds."

### INCOME AND EXPENDITURE, 1951-52

**Income:** Subscriptions, 1951-52, £179/12/-; Agents, £189/6/3; Donations, £160/12/1; Sales, £9/18/9. Total, £539/9/1.

**Expenditure:** Printing, £308/6/-; Postages, £36/2/9; Rent, £45/5/4; Wages and Office Expenses, £144/7/-; Cash in Hand, £5/8/-. Total, £539/9/1.

## "THE HARBINGER OF LIGHT"

Box 64 A, G.P.O., Adelaide, South Australia

### Subscription Rates

Australia and Tasmania, 12/6 per year; 6/6 per half-year in advance, post free.

Exchange on cheques to South Australia from other States is 7½d. Please add exchange to the subscription.

All British overseas subscriptions are 15/- per annum, post free (postages costing 3/-), except New Zealand.

United States of America and Canada subscription, 1 dollar 75 cents, post free.

**D** ON your wrapper indicates that your subscription is due with the next issue.

1      2      3      4

One of these figures on your wrapper indicates the number of months that you are in arrears.

As the wrappers are prepared for and forwarded to the printer about the 15th of the month, a subscription received after that date is too late to have the letter or figure removed from the wrapper.

### CHARLES NEIL

Representative and Wholesale Agent for  
THE HARBINGER OF LIGHT  
for New South Wales and Eastern States  
IMPORTER OF SPIRITUALIST BOOKS

|                                | s. | d. |
|--------------------------------|----|----|
| Teachings of Silver Birch      | 10 | 6  |
| More Teachings of Silver Birch | 9  | 6  |
| Wisdom of Silver Birch         | 9  | 6  |
| On the Edge of the Etheric     | 6  | 6  |
| Psychic Healing                | 9  | 6  |
| The Gift of Healing            | 9  | 6  |
| The Curse of Ignorance, Vol. 1 | 20 | 0  |
| The Curse of Ignorance, Vol. 2 | 20 | 0  |
| Life of Sir A. Conan Doyle     | 22 | 0  |
| Rock of Truth                  | 12 | 6  |

Write, enclosing self-addressed envelope, to  
8 HATFIELD, WARUDA STREET, KIRRIBILLI  
SYDNEY, N.S.W. 'Phone XB 4069

### VIC. SPIRITUALISTS' UNION

Victorian Association of Spiritualists and Melb. Progressive Spiritualist Lyceum  
109 Flinders Lane, Melbourne  
Founded by Mr. W. H. Terry, 1870

Sunday Services: 3.15 p.m., Address, Healing, Clairvoyance; 6 p.m., Psychic Forum and Open Discussion; 7.15 p.m., Address, Healing, Clairvoyance

Mid-week activities advertised in "The Age" each Saturday  
Pres., Edmund Mygar; Hon. Sec., Leslie J. Plum, 49 The Avenue, Windsor, Vic.

### STANMORE SPIRITUAL CHURCH

2 London St., Enmore, terminus Reached by Canterbury, Dulwich Hill or Earlwood trams.  
Services 3.15, 7.15 each Sunday.  
Visitors and visiting mediums are cordially invited.

President: Mr. Jno. K. Bennetts  
28 Wallace Street, Ashfield, Sydney.

Hon. Sec.: W. Priestland,  
2 Lord Street, Kogarah Bay, N.S.W.

### SPIRITUALISTS' PROGRESSIVE CHURCH, Inc.

122 William Street, Perth, W.A.

Pres.: Mr. J. A. McDonough

Ministers: Rev. M. McDonough and Rev. E. Milner

Secretary: Mrs. E. Milner, 27 Harvey Road, Shenton Park.

### ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

Carrington St., Adelaide, S.A.

'Phone: UA 7056

Sunday Service, 7 p.m.

Superintendent and Treasurer: Mr. E. E. Mack, 4 Regent St., Parkside

### West Australian Christian Spiritual Fellowship

Head Centre: 387 Hay Street, Subiaco, Western Australia

President: Mr. F. H. A. Smith. Vice-President: W. Newick. Secretary: Mrs. D. Farmer, 283 Barker Road, Subiaco, W.A. Sun., 7.30 p.m., Divine Service; Tues., 8 p.m., Healing Circle.

### THE SPIRITUAL CHURCH BRISBANE

Main and Boundary Streets  
Sunday: 3.25 p.m., Afternoon Service; 6 p.m., Discussion Group; 7.25 p.m., Evening Service

Wednesday: 7.45 p.m., Spiritual Endeavour Class

Thursday: 2 p.m., Ladies' Social Afternoon

Madame Marie Loft, President.  
Mr. J. L. Stewart, Treasurer.  
Mrs. Myrtle Pargeter, Hon. Sec.

### THE SPIRITUAL RESEARCH SOCIETY

(Founder: Dr. J. M. Moorey)

Zercho's Buildings, 157 Collins Street, Melbourne

Services: 3.15 p.m. and 7.15 p.m.

President: Mrs. A. Lewis

Secretary: Mrs. Inez York, 151 Miller Street, N. Fitzroy, N7.

Treasurer: Mrs. L. Cowan

Wholly set up and printed by Hunkin, Ellis & King Ltd., 113 Pirie St., Adelaide, for "The Harbinger of Light," and published by J. T. Huston, 16 King William Road, Adelaide.