

"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: A. W. Austen

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

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

Vol. 83, No. 3.

MARCH, 1953.

Price. 1/-.

Editorial

THE TASK BEFORE US

One day, I believe, the whole world will accept the facts of survival and communication; and at a later date all mankind will live in brotherhood, and wars will be but a memory of the barbarous days before enlightenment came.

I put the two events in this order because I regard knowledge of survival and of after-death states as a necessary step to lasting world peace. Man must think spiritually before he can act spiritually, and he cannot think spiritually unless he can prove for himself the facts on which constructive, spiritual thought is based.

There will of course be attempts to outlaw war long before the facts of Spiritualism are universally accepted, and I believe such attempts will be successful so far as the prevention of armed clashes is concerned. Not to believe this would be to accept sentence of annihilation on the earth and all it contains, with the execution of the sentence not very long delayed.

I believe, therefore, that peace will come—if the absence of active warfare can be termed peace—but, until mankind learns to think spiritually it will be an uneasy, apprehensive peace based on the fear of what will happen to us if we make war or allow anyone else to make war on us.

We must pin our faith to Spiritualism as a unifier of the world, for it seems that there is none other. Politics and ideologies do not unite people—they merely drive us into opposing camps. Religion has caused far more wars than it has helped to prevent.

But if we all accepted and lived up to (or even tried to live up to) the teachings that come to us from the other side of life—that man is spirit and therefore a divine being; that the purpose of life is evolution and that service to one's fellows is the only way to achieve it; that kindness, brotherhood and love are the outward signs of inward progress—then we could create out of this earth a new heaven.

The ultimate aim of all Spiritualist organisations and all spirit communication is to bring to earth the message of the spirit, to remind us that we have already started our eternal life, that we cannot put off until we die our efforts to climb the ladder of progress.

To comfort the mourner is very important, but our job does not end there. We have to broadcast the lessons we have learned in the seance room; we have to put into operation the teachings we are given by tireless and painstaking spirit guides whenever we make ourselves receptive to their influence; we must work without ceasing to spread our knowledge to the rest of the world so that gradually the earth will become a better place and a more fitting place from which to start our endless journey through the spheres.

A. W. AUSTEN.

CONAN DOYLE BROADCASTS TO AUSTRALIA

The spirit voice of Sir Arthur Conan Doyle, noted Spiritualist and world-famous author when on earth, has been broadcast over the Australian radio. The seance, which was relayed by the Melbourne station, 3AW, followed an earlier and unsuccessful one at which Edgar Tozer, lifetime friend of the great writer and now with him in spirit, deputised for Doyle.

This historic event occurred as a sequel to a story which Rex Walden told over the air in his series, "And so the story goes."

Walden discussed Sir Arthur at some length, in the course of which he said that the author had come into Spiritualism after the death of his first wife.

Mr. E. Stanley Brookes, president of the Society of Occult and Psychic Scientific Research, was listening to the broadcast and he knew that Walden was wrong. For Brookes had known Sir Arthur personally. So he contacted Rex Walden and told him that Doyle had been interested in Spiritualism for a great many years before his first wife died.

He also told the broadcaster that he had been in contact with Conan Doyle the night before the broadcast and Sir Arthur had said that Walden would make a mistake.

Arising from this it was arranged that a seance should be held at which Doyle could speak and Walden could ask questions, and that the whole proceedings should be recorded with a view to subsequent broadcasting.

At the second sitting Doyle succeeded in manifesting through a trance medium and during a 45-minute conversation dealt with a number of questions concerning his eventful life when on earth. His interest in politics, the colour bar, medicine, and criminology, he touched on at varying length

and he also referred to his prowess in sport, for he was a first-class cricketer and could give a good account of himself as a heavyweight boxer.

On the question of his interest in criminology Doyle, creator of the world's most famous detective of fiction, Sherlock Holmes, said: "I did a considerable amount of criminal investigation during my earth life, and I was directly responsible for releasing from prison two men who were wrongly accused."

Although he did not mention them by name this, of course, referred to the cases of Oscar Slater and George Edalji. Both these men were innocent of the crimes which they were alleged to have committed and it was largely through the untiring efforts of Conan Doyle that their innocence was admitted. Slater received compensation for the many years he had been unjustly imprisoned.

He spoke of his work as a doctor in the South African War and how he wrote a history of that campaign.

It is possible that the collapsible rubber dinghies which saved so many airmen's lives during the last war originated from an idea which Sir Arthur passed to the Admiralty in the war of 1918. He was greatly concerned about the loss of life suffered by the Merchant Navy due to the submarine menace. After a deal of thought he suggested that crews should be supplied with some kind of rubber collar which would keep them afloat if their ships were sunk.

"Eventually," said Doyle, in answering a question on this point, "we worked out the idea of rubber safety boats which I understand were used in this war to a very great extent."

In the realms of sport he said that he had got himself into hot water on one occasion by agreeing to referee a fight between a white boxer and a coloured champion.

What convinced Doyle of the truth of Spiritualism? Here is his answer to that question:

"I had a great friend who was good at automatic writing. I will admit that I always thought it lent itself too much to fakery, but very strangely she used to write a lot of important military secrets which she could not have known anything about. A lot of the matter she wrote was utter nonsense, but strange to say, one day she wrote something when I was not present and which no person in the world had any idea of at all. It was a purely personal matter appertaining to myself. I had never mentioned it to a soul on earth, and that convinced me."

—*Psychic News.*

— : o : —

WHAT WAS CHEIRO'S SECRET?

On the foggy Atlantic morning of April 12, 1912, a stocky, white-bearded man scrambled along the tilting decks of the "unsinkable" liner Titanic, soon to make her final plunge after ripping open her hull on an iceberg. As the man moved aside to let a woman pass to a lifeboat, he was overheard to say to a companion: "Looks like that damned Cheiro was right after all." William Stead, author, reformer, traveller, was paying tribute in his last moments to a strange personality with amazing powers of prophecy, Count Louis Hamon, known the world over as Cheiro, the Hand, who told Edward VII, Kitchener, Mata Hari and Rasputin how and when they would die. He also predicted the downfall of the playwright, Oscar Wilde.

Though he has been dead for 16 years, experts on the occult are still discussing whence Hamon derived his mystic power, says the Sydney "Mirror." He himself maintained it came from a study of palmistry from the days of ancient Egypt. His admirers claimed he had other occult gifts.

There is no doubt that Hamon warned William Stead almost a year in advance that, "It will be dangerous for you to travel next April, especially by water. It could mean your death." Nevertheless, William Stead embarked on that fateful Titanic maiden voyage and the prediction came true. It could, of course, have been attributed to coincidence had not so many other predictions been fulfilled.

Charles Stewart Parnell, the Irish Statesman, laughed when a young man told him a woman would be his downfall. He had not yet become embroiled with Kitty O'Shea.

Oscar Wilde, the great playwright, then at the height of his fame, ran from the room at the prediction that ruin would come between his 41st and 42nd birthdays. It did. He went to gaol.

Hamon told King Edward VII, Kitchener, Rasputin and Mata Hari, the spy, when and in what circumstances they would die. Edward jested that he had been condemned to death. But it came true.

Louis Hamon was born near the Irish town of Waterford on November 1, 1866, only child of Count William de Hamon, last of an aristocratic French family who had lived in Ireland for centuries. From his father, young Louis inherited a love of poetry, philosophy and the occult.

At 11, he spent most of his time pouring over treatises on palmistry. He also received his first sound spanking for predicting the future of yokels at the village pub. Louis' main ambition then was to be a writer, so at 19, backed by a generous allowance from his father, he set out to conquer Fleet Street. He found editors very cagey. "His writings," they said, "were too theoretical."

While travelling by train to see a publisher, Louis made his first outstanding prediction. He was reading a German book on palmistry when a handsome, well-dressed man leant across the

carriage, "I see you believe in palm-reading," he said. "Tell me about myself." Louis scrutinised the strong hand and foretold a brilliant future. "But this," he added, pointing, "is where your career suddenly fades—at its peak."

"And what will be my Waterloo?" asked the stranger quizzically. "A woman," replied young Louis Hamon.

As the train pulled into the terminus the man smiled and said: "Here is my card. Most of what you have said tallies with my life, but the woman—no. A man with my problems has no time for women." As the stranger waved goodbye, Louis glanced at the card. It read, "Charles Stewart Parnell." A few years later the great Irish statesman fell—because of his infatuation for Kitty O'Shea, a married woman.

Louis' failure to make the grade as a writer induced him to travel. He went to Rome, where he dived into ancient works on palmistry in the Vatican Library. In Cairo he studied the history of palmistry right back to the Pharaohs. But it was in mystic India that he found the knowledge he sought. For four months he lived with a sect of Brahmins whose predecessors had evolved a study called Samudriak, or the meaning of the lines of the body, and from that, Kastirika, the science of the lines of the hand.

Louis Hamon was 23 when he returned to London, determined to become the greatest palmist of modern times. He adopted the nom de plume "Cheiro" (pronounced Cairo), derived from Greek meaning "hand," and set up a consulting room in Bond St.

Clients were few, however, till he helped the police solve the murder of a Cockney labourer in the East End. The only clue was a bloodstained handmark on the door of the room where the man had been killed. Cheiro examined the mark and told the police the crime could have been com-

mitted only by a relative. Detectives were inclined to scoff, but when they questioned the relatives, one, previously considered above suspicion, panicked and confessed. In the subsequent publicity, Cheiro was made.

The first big wave of clients included the young Australian singer, Nellie Melba, who had just reached London. Cheiro told her she would have both good fortune and bad. In her debut, in "Lucia di Lammermoor," at Covent Garden, Melba had a triumphant success, but the same night a young Russian singer she had befriended slipped into her hotel, stole £5,000 worth of her jewels, and escaped to the Continent.

One morning in July, 1891, an elderly man with shrewd eyes and thin lips, who refused to give his name, came to Cheiro and demanded to know his future. Cheiro was reluctant, but the man persisted. Eventually Cheiro told him. "Three years from now you will attain the highest position open to you in your profession." The man left, still not revealing his identity.

On July 19, 1894, a messenger arrived at Cheiro's office and demanded his presence at the Courts of Justice. Cheiro was left alone in a gloomy room for some minutes. Then a man entered dressed in the robes of the Lord Chief Justice. In Lord Charles Russell, who had just been elevated to the highest position on the Bench, Cheiro recognised his mystery client of three years before.

In 1901, when his father died, Cheiro became Count Hamon. He still preferred, however, to be called "Cheiro."

Soon afterwards, while visiting Paris Exhibition, he received a summons from the Shah of Persia, Muzaffer-ed-Din, then staying in the French capital. The wizened little Shah first called Cheiro "Magician" and demanded to know what the future held. He began to laugh and

taunt him, and finally demanded to know what was happening that very moment in Teheran, his capital. Cheiro concentrated for 10 minutes, then told him that at that very hour people were rioting in Teheran because of high food prices.

"You are an imposter," snapped the Shah. "What you say is impossible. Go."

Three days later Cheiro was again summoned by the Shah. Muzaffer-ed-Din apologised. Despatches, he said, had confirmed that riots were actually raging in Teheran at the very hour Cheiro had spoken of them. Solemnly he bestowed on the palmist the Order of the Lion and Sun of Persia.

In 1905, in St. Petersburg (now Leningrad), Cheiro met Rasputin, the Mad Monk, evil genius of the Czars. Rasputin was intrigued by Cheiro's claims and asked the palmist to foretell his future. "You will be menaced by poison, knife and bullet," said Cheiro, "but your end will be when the icy waters of the Neva close over you."

The Mad Monk flew into a rage. "Rasputin can never die," he shouted. "Neither knife, bullet nor poison can harm him. He is greater than the Czar." Eleven years later, after many attempts to assassinate him had failed, Rasputin was poisoned, shot, and, still living, was tossed over the Petrovsky Bridge into the Neva.

In 1907, in Petrograd, Cheiro was kidnapped by a band of revolutionists. At their hideout a distraught mother pleaded with him to save her son, who was due to face a Czarist firing squad three days later. Cheiro used his influence at court to save the boy.

Three years later, while crossing the wild mountains of Georgia with a Cossack Prince, Cheiro was captured by bandits. He and his companion were taken to the gang's headquarters, where they were in some fear of their lives. To their surprise, however, the bandit chief embraced

them. He was the lad Cheiro had saved from the firing squad. As a result the two prisoners were escorted safely to Tiflis.

King Edward VII spoke jestingly of Cheiro as "the man who condemned me to death at 69." The prediction had been made when the King was the gay Prince of Wales. Edward was 69 when he died in 1910.

Cheiro told Lord Kitchener that he would lose his life either by water or in stormy conditions in 1916. Because of this, Kitchener learnt to swim—all to no avail. When in May, 1916, the British cruiser Hampshire struck a mine on her way to Russia and sank, Kitchener went down with her.

Before World War I, Cheiro became friendly with a Madame Zelle, later to be known as Mata Hari, the notorious spy. At their first meeting Cheiro told her: "The cycle you are now commencing will reach its climax about October, 1917. There it will end in violent death for you," Cheiro met the lovely adventuress many times after that. Their last meeting was in June, 1917, when Cheiro bumped into her masquerading as an Irish peasant in a Dublin cafe. One morning in October, 1917, Mata Hari died before a French firing squad after being found guilty of espionage.

In 1933 Cheiro went to Hollywood to write scenarios for a film studio. Ill-health a year later forced him to retire to a modest home in South California, where he died on October 8, 1936, aged 70.

— : o : —

REPORTER CHECKS UP ON MEDIUM

By Don Wakefield

"I do not believe a thing you have said," shouted a sceptical member of the audience in Carnegie Hall, where Arthur Ford was recently demonstrating his remarkable work. The audience became tense. This was a challenge which could not be ignored. The great hall was packed with people.

How would Ford handle the situation? He was silent for a moment, then laughed an infectious sort of laugh which the audience took up. He said, "Scepticism is normal and healthy until one has proof. An honest sceptic does not inhibit psychic phenomena. If it did none of us would be here, for we were all sceptical in the beginning. As a matter of fact, we have a right still to be sceptical of much that passes as psychical phenomena."

He then proceeded to tell this man about a relative with an odd foreign name. This relative had been a materialist in his lifetime. A heart attack precipitated him into the next world where he had to face reality. Ford gave several unusual identifying details, then told the sceptic that he was suffering from a serious illness, which he probably did not know about, described the symptoms, and urged the man to see a doctor at once. The man reluctantly admitted that all this was correct.

I made it my business to check this message after the meeting. It was all true. A physician in the audience told me that Ford's statement was correct as regards this disease. It is a condition of the spleen which causes the victim to become a "bleeder." The sceptic admitted to me that everything Ford said was true and that now he did not know what to think about it all. He also said he had never heard of Ford before coming to this meeting, and he had never been to a psychic in his life. That since he, himself, did not know what the nature of his illness was, he knew that no one else could have told Ford about it.

This was only one of many startling and involved messages which Ford gave. I made it my business to buttonhole as many of those who received messages as I could. Without exception,

they all declared that they did not know Ford, and that the things he said to them were true.

I am a newspaper reporter, old and hardened in this game of reporting all kinds of events. I am not surprised by anything I see or hear. But Arthur Ford's demonstration excited me as few things have. If the things he says and does are true, it is the most important news in the world.

As I see it, there are only two possible explanations of Ford. He is either genuine or he is fraudulent. Many of the brainiest men in the world declare him to be one of the great mental mediums of all time. If he is not that, then he is one of the cleverest charlatans of all time. I imagine there are many people who think he is just that. I wanted to find out.

I interviewed a distinguished member of the U.N. delegation from a Northern European country. His comment was to the effect that he was impressed by the number of people who answered Ford in broken English. If these people could not speak English without an accent, then it was unlikely their ancestors spoke English at all. Yet he gave names and details of events which happened in distant lands and some which occurred as long as fifty years ago.

"If it is mind-reading," said this man, himself a linguist, "how can he read so many languages and translate them so accurately?"

Gertrude Ogden Tubby, former secretary to the American Society for Psychical Research, was there. I could not reach her in the crowd. Contacted by telephone the next day she said:

"I have watched Arthur Ford and his work for nearly thirty years. Last night's demonstration was one of the finest I ever heard him give. He reached a friend of mine who was at such a meeting for the first time, and did not sit with me. The names he gave were correct and he called her by a nickname which no one else but the

person purporting to speak ever used for her. I consider the whole evening a remarkable proof of supernormal mental activity."

Ford referred to Miss Tubby during his lecture as one of the best informed persons in America on psychical research. I learned later that she had written some important books on the subject.

I sat where I could watch the audience, as I wanted to get "audience reaction" to Ford's work. The first message he gave struck me as unusually evidential. It was to a woman in the balcony. Her mother gave a name, then several more, all recognised. This was followed by the statement that many years ago this woman had given a concert in Carnegie Hall and the mother, now deceased, had been present. The mother said she was happy to be back in the hall with her daughter, even though she was supposed to be "dead."

I asked for a statement from this woman. I have before me a letter from her. I quote: "Never having had the privilege of meeting Mr. Ford, my evening was one of anticipation. His lecture was splendid, very clear and to the point. He gave much valuable information which will be a substantial help to those seeking truth and the assurance of the continuity of life. I was the first person he reached. The message was absolutely correct. I had sung in Carnegie Hall. The names of my loved ones were specific, even to the grandchildren. These were given in order according to age, Susan 8, Patricia 5, Peter 6 months. It was altogether an evening long to be remembered."

This letter is signed by a famous singer who has long been in retirement. I checked and found that in all that was published about her during her career, there is nothing which would have given Ford the information he gave to her.

With the resources of an international news-gathering agency at my command, I checked on

Ford. He has travelled all over the world. I was astounded by the amount of space given to him by newspapers everywhere. I found no hint of scandal about the man or his work. This was reassuring. On the other hand, I was struck by the fact that men of unquestioned integrity and many of them of great fame and achievement were glad to have their names linked with his. Some of them had written books in which Ford's work was critically appraised.

The people in the audience interested me. As a newspaper reporter I meet a lot of people. I recognised many well-known persons at Ford's meeting. These were not the sort of people who would be wasting an evening, nor were they the sort who would be seeking mere entertainment. It was an intelligent crowd.

The rental manager of Carnegie Hall was there. She said, "I have watched all kinds of audiences attending all sorts of meetings in this hall for twenty years. Arthur Ford always attracts the most cosmopolitan group of people. I know many of these people by sight. If they are interested, there must be something in it." That is my own reaction.

How I happened to be at this meeting is a story in itself. Over a year ago I heard Arthur Ford speak in Miami. He was speaking to a different kind of audience. He was telling how three years ago he was stricken with a disease for which medical science has found no cure. He was doomed to an early death. Then by the simple act of turning his life over to God, as he understood Him, without reservation of any kind, and living each day with the consciousness that God will heal if one is absolutely honest, absolutely humble and absolutely willing to share with others, he was healed. Such a life allows of no hate, no selfishness, no resentment and no fear.

At that time I was on the brink of suicide. I had tried every known remedy for this disease. I was hopeless. I was impressed by Ford and what he said. Would it work what he said. Would it work for me? I tried it. It worked for me as it has for thousands of others. Today, I am in perfect health for the first time in nearly thirty years. I know that Ford could not have made such a demonstration unless he was perfectly sincere and thoroughly honest.

Ford, the man, is a stronger argument for the validity of what he does than the amazing phenomena he produces mentally. So I asked Arthur Ford for an interview. I wanted to sit down and study him as a person. Would he try to sell me a bill of goods? In my profession, we are wise to the ways of publicity seeking characters of all kinds. Ford is a quiet, cultured man. That he is a public speaker of unusual ability I knew. Was it an act, or was it backed up by genuine scholarship?

I asked questions which could not be answered glibly. The man knows his subject. I then asked him how he felt about the inevitable criticism to which he must be subjected. He takes an objective attitude toward criticism of his work. He is not dogmatic. Admits he does not know very much; that no one does. That it is a field which is interesting an increasingly large number of scientists.

I had heard him viciously attacked by certain people—the sort of people who think that anything which lies outside their own limited field of knowledge is unimportant. I had even heard snide attacks on him as a person. I asked him how he felt about all this. His answer was simple and to the point:

"I know that when a certain type of person cannot explain or discredit my work they stoop

to personal attacks on me. That is not important at all. Everyone who espouses an unpopular cause expects that sort of thing. I seldom bother to answer such attacks. They are the result of prejudice or jealousy. After all, jealousy is a certain kind of compliment. I never try to repay in kind. I refuse to waste energy in hate and resentment. What people say about me is not the important thing . . . the thing that justifies my existence is my work. I try to stay calm and do it the best I can. I am much more concerned with helping people who need such help as I can give, than I am in convincing a sceptical world. I believe in the old adage of the mystery school, 'I have neither friends or enemies, only teachers.' "

"Are you one of a few who can do this, or are there many others?" I asked.

"There are many fine psychics in the world. It is not at all a unique or unusual gift. There are many in America who can do far more convincing work than I," said Ford.

—*Psychic Observer.*

— : o : —

Mrs. Kate Huston has asked us to convey to the numerous kind people who have written personal letters her sincere thanks for their sympathy and good will. It has been a source of much comfort to her, in this sad time, to realise the widespread appreciation of her late husband's work for spiritualism.

Because of a rather serious vision disability, Mrs. Huston is unable to answer these letters individually, and asks the senders to accept her warm thanks through this channel.

CAN WE DISMISS SPIRIT WORLD?

This was the heading used by the Brisbane "Sunday Mail" recently in printing the following report on Spiritualism and psychic incidents collected by a local Research Bureau.

Recently, when the Norwegian ship Templar berthed at Newcastle (N.S.W.), crew members complained that the apparition of a headless man in Nazi uniform was haunting the sick bay. Crazy?

In May, 1951, Lady Binney, wife of the retiring Governor of Tasmania, announced that during the five years she spent at 90-year-old Government House she had heard a ghost voice at night. Phantasy?

Before damning the stories as ridiculous, consider this reasoned statement of Dr. Raynor Johnson, M.A. (Oxon.), D.Sc. (Lond.), Master of Queen's College, Melbourne University; "Evidence that apparitions have been seen is very strong indeed."

Dr. Johnson isn't a dreamy philosopher. He's a hard-headed atomic and molecular physicist. Interest in spiritualism and the supernatural is rapidly growing in Australia as a result of the big inflow of British migrants since the war.

England is the world stronghold of spiritualism. There the movement is so powerful that it was able to force the House of Commons to pass an Act legalising in effect "belief in communication with the dead."

There are now more than 20 spiritualist and psychic research bodies in Australia. They are spread through every State and have a total membership of thousands.

Is there any scientific support for spiritualism, or is it merely "mumbo jumbo"? Believers presented with this challenge produce a list of un-

deniably brilliant scientists and thinkers of world standing who have, this century, openly supported the cult.

Among them are Sir Arthur Conan Doyle (Doctor of Medicine and famous author), Sir Oliver Lodge, D.Sc. (a father of wireless), Sir William Barrett (Professor of Physics at Royal College of Science, Dublin), his wife, Lady Barrett (Dean of London School of Medicine for Women), Sir William Crookes (President of the Royal Society, the Chemical Society, the Institution of Engineers, and discoverer of six elements).

All these people conducted their own scientific experiments before announcing themselves as converts.

The late Bishop Gerard Trower, first Bishop of North-West Australia, swore to this personal experience in the Bishop's Palace, Broome (W.A.).

He claimed that he woke one evening with the feeling that someone was in the room, and called out, "Who's there?" An apparition stepped into the light cast by the window. It was a Jewish Rabbi in full regalia. The apparition then disintegrated. A dream or an hallucination? The Bishop insisted it was neither.

(The Bishop's Palace had once been the home of a Jewish pearl buyer named Davis, who had been lost at sea.)

The daughter of Mr. Junor Brown, prominent Melbourne citizen, who later married Alfred Deakin, famous Victorian Premier, had two sons by her first marriage—Hugh and Frank. The boys went sailing on Port Philip Bay and did not return. Two days later the family sought the services of a medium. Allegedly the son Hugh "came through," and announced that he and his brother had been drowned. He added that a strange-looking shark had taken Frank's arm.

Weeks later a rare, deep-sea shark was caught 27 miles from Melbourne. In it were the arm bones of a man—and Frank's wristlet watch. Alfred Deakin was so convinced of this incident as a proof of spiritualism that he became the leader of the movement in Victoria.

Spiritualists say their movement started when first contact was made with a spirit by a fluke in the little hamlet of Hydesville, near New York, in 1848. The incident has been heavily documented. A State investigation was made into it.

Bare facts are that a family named Fox moved into a "haunted" cottage. The daughters, Margaret, 14, and Katie, 11, were scared by strange rappings.

One night, Katie snapped her fingers and said: "Copy that, Mr. Splitfoot." A rap came back. Katie snapped three times. Three raps replied.

Neighbours were called in. It was found that the "spirit" would answer any questions to which the answer was "yes" with a rap. If the answer was "no" there would be silence. By trial and error questioning the inquirers claimed to discover that the "spirit's" body had been murdered five years before, and had been buried in the cellar. A team of men dug up the cellar. They found timbering and under that charcoal, quicklime, and human hair and bones.

Spiritualists present, among other things, as proof of their beliefs, the experiments of Sir William Crookes, Sir William and Lady Barrett, and Sir Arthur Conan Doyle.

Those of Crookes are the most fascinating of all. He began investigating spiritualism to prove it a fraud and pronounced it to be genuine, producing before his death in 1919 a series of scientific papers on the subject. It must be remembered that Crookes was one of the most distinguished scientists of his time, receiving a knighthood and Royal Society gold medals for his

work in chemistry and physics. He was also invested with the Order of Merit.

His experiments centred around a child medium named Florrie Cook, aged 15, when the investigation began. This girl, allegedly, had the power to go into a trance. Ectoplasm—a vapour which appears to stream from a medium's mouth and which can assume form and even solidity—would come from her and form a girl who called herself Katie King. Katie King materialised into such solid form that her pulse could be felt and locks cut from her hair, it was claimed.

Sir Arthur Conan Doyle visited Australia in 1920-21 on a lecture tour to popularise spiritualism. He insisted that as a medical scientist he had sought to debunk spiritualism, but had been captured by it. He had been many times in voice communication with his own dead son through mediums, he claimed, and had discussed with him intimate things which only he and his son knew about.

His pride was what he claimed to be a series of "fairy photographs" presented to him by a leading English medium. He challenged anyone to prove they were not genuine. Messrs. Price and Co., well-known candlemakers, announced that the "fairies" were an exact reproduction, line for line, of a poster they had once used advertising night lights.

Houdini, the famed magician and escapologist, spent many years exposing spiritualists. He found means of doing most of the mysterious things mediums and their assistants could do. He used a hook on a secret belt to make tables move and manufactured spirit photographs by the score. He was expert at producing spirit writings on slates.

Spiritualism is a very doubtful quantity. The American Psychic Research Society says that 98 per cent. of claims to psychic power are false. But the other two per cent. has got even the scientists baffled.

PARSON INTERVIEWS SPIRIT GUIDE

The Rev. C. Macdonald Hopley, who passed on a few years ago, was a Church of England vicar in the south of England and father of a well-known television announcer. He gave talks on psychic subjects to his congregation and to his fellow clergy; he practised the divine gift of healing and on occasions he invited Harry Edwards and others to use his church for demonstrations of psychic healing.

Below is a verbatim report of a seance at which this courageous vicar questioned White Ray, spirit guide of Paulette Austen. The vicar's questions are printed in italics and the guide's answers and comments in the ordinary type known as roman. Here is White Ray's greeting:

When we come to you we feel we are rewarded, that God has granted us the privilege to come and contact this world once more, and feel the great blessing which comes to us from all sincere seekers. For the truth and sincerity brought to us by all of you make us realise it was not in vain that it was made possible for spirits from our world to contact this earth, for we realise that within each of you there is a desire to further truth, not seeking personal gains and privileges, but wanting to share with your fellow creatures the wealth of love and knowledge you have gained.

Yet you and we are far from the point when we shall attain perfection—we as well as you, for we are still on the way. And for this contact we have with your world, trying to be of some service to humanity in our humble and limited way, for this opportunity we are grateful. We are indebted to you because through you we can be of use to many.

Your world is in very dire need of help. You have yourselves to blame, it is true: but we in the past—however remote that past may be—made mistakes also, and this is why we come to you, regardless of creed, religion, nationality or belief. We ask that this limited knowledge we have gained through trials and problems—just as you on your earth are gaining knowledge now—we ask you to take this we offer.

It is wonderful to realise that, although spheres separate us we are able to contact you, we are able to feel the warmth and sincere love coming from you all. To you this may be a dreary world. To us, though our spheres are filled with great beauty, your world also is very beautiful when there are circles of friends, true and sincere, with whom we can feel at one for a few blessed moments.

Are all guides or guardian angels sent from God, and come through the power of God?

Yes, my friend, we do not come individually; we belong to a great force. We do not act because we have decided to do this or that. We do not wish this. We all work in co-operation, and only because we are allowed to do so by the Great Spirit. It is true that in the spirit world there are many different spheres, and in these different spheres there are many ignorant spirits, groping for opportunities of knowledge and of understanding. And it is true that some of these near your earth cause despair.

That is why the mystery and the beauty of the laws of spirit should be known to all, because without knowledge many mistakes can be made. But on your earth you must use the judgment that was given to you; you must use common sense, and you must be able to discern those who communicate with you.

You must help those spirits who come to you to trick you, for they are without the knowledge, they were beings who existed on your earth and went through life without a proper understanding. So they come to the spirit world like infants, not knowing how to walk, and with your help we can take them away from the atmosphere of your earth so they can also have their own evolution and those souls whom they are obsessing can be free and live their own lives.

In what way can we bring about a union among all thinking people? What should we do to further it—are there any practical means?

Yes, by meeting people of different beliefs and different countries, by discussions. When this is done you experience the feeling that all of you are in need of each other, that all of you (of whatever religion, country or race) need each other, for within each of you there is something that completes all the others. The earth is like a great melting pot, in which all sorts are blended, and until this is done there can only be wars and suffering.

This blending will not be done by great speeches, by great movements; it will only be done by going and meeting the others, by understanding, by talking about common things, stressing the things which unite you, and lessening those that are bringing havoc upon you. This could be done well if the difficulties which you put at the doors of what you call a different nation did not exist. Yes, it seems that though in your world many are speaking of brotherhood and understanding, there is all the time at the back of each the belief that he must get the best of the others.

A lack of humility?

Yes. There are no chosen children of God. They are all chosen children of God, there are no special ones. It is not right in a family that the father should prefer one to the other. Remember

that within each of you there is that spark of divinity, and if you remember this well you will not dare destroy that flame within; and you will realise that it exists within your fellow being—even though he may at times seem very unevolved to you, it still exists and it is ready to be brought out.

How can we contact our guides? How ought we to go about it?

It is easy. You have to concentrate and send out to the spirit world mental messages saying that you wish to make contact, to be able to strengthen the bonds between you and your guarding spirit. If you possess yourself the power of seeing, then your guide will manifest to you. If it is not so your guide will find, if you give him opportunity, a way of showing himself, or herself, in a circle that you can trust.

But do not make the mistake, when a spirit is described to you—especially as is done often in the Spiritualist movement, when you see a Red Indian, or an Arab, or any other nationality—to immediately conclude that this must be your guide. This may well be a helper, or a friend, but unless your guide brings with him the assertion that he is your guide, do not accept it.

Many mistakes have been made in your world through this. When a guide is for any particular person he will insist that he is, he will not just show himself. But once you have sent a strong mental message, if you give the opportunity by going to circles and meetings, your guide will be described to you.

Can you tell us why the healing cures of the present day are not as instantaneous as they were in apostolic days? Is it owing to a lack of faith?

No, my friend, it is not by lack of faith, and you have on your earth at the present some very wonderful miracles of healing. In the apostolic days there were wonderful cures, but the know-

ledge was only spread to a few, and when miracles occurred the amazement was greater than it is in these days, when a few accept it as true, and others are shrugging their shoulders in disbelief.

In those days, when a miracle happened, people gathered and surged forward in masses, for they believed that miracles could happen. It is not that miracles were more wonderful than they are now. You have now great blessings that a few hundred years back would have been widely talked about. People would have received those gifts from the spirit with prayer and humble thankfulness.

But now, maybe because people are not what you call credulous, everything, even if it is an obvious recovery, has to be tested and all possible angles of deception are examined; but in earlier days all these questions did not exist. So, while very many great miracles took place, the emphasis was greater than in your years. It is possible still for you to have the same miracles. If man was limited to the power of man, small and without strength he would be. The little spark within can put you above all fear.

Because of the breath of divinity within you all, you are above the mortal shell. If you each realised this, your powers would not be limited as they are now. When within you there is the belief that you can with the power of the Master heal, when within you there is the realisation that there is no limit to miracles, then miracles will happen.

In each medium there is always the fear of limitation. Yet this fear is only conceit, for it is the belief that they are responsible for the manifestations of spirit power. But they are not. When they realise that the power comes only from one source, and one source is responsible, then there will be no fear; they will know that miracles can happen.

I have always tried to visualise a sort of luminous cross going in front of me when healing. I have been told, to get a really perfect response one must cleanse the aura. Is that necessary if you have the power of the cross with you?

It is a great help. Not only the human body will be healed, but also the spirit counterpart. It will assist healing in a great manner. Healing the soul is more important than healing the body, for the body is only a temporary shell, but the soul is going on for ever; and when you go from your world and ours, if the soul is sick it takes a much longer time for evolution to take place.

Regarding the preparation before healing, should one carry it in one's mind for some time before? Is that sufficient preparation?

There is no necessary preparation for healing. You can tune in with the world of spirit, the source of power from the Great Spirit, immediately. If your mind and soul are together in this work, you can heal anywhere, without preparation, and the place and the time do not matter.

Would it help healers more if they received the sacrament before healing, in association with the will of the Master?

This only depends on the mentality of the patient. If the patient has faith in religious procedure and receives holy communion, then it helps him. But if the mind has not received such communion, there is only one need, to get the mind attuned to God—and this can be done without any preparation at all. Some beings on your side, I am afraid, feel when they receive holy communion that all their sins are wiped out, all their mistakes, all their willing and wilful selfishness cleaned away by holy communion.

It would be well if after this they did not start again, but such is the way the mind of man reacts that if they feel that they can get absolution for their sins they perhaps indulge in more misdeeds than they would. While for some beings on your earth the holy communion holds a great and wonderful spiritual meaning, we have realised with sadness that many regard it as an easy absolution of their sin. Have you not found this?

Yes, but after all sin is simply missing the mark and it can become a deadly disease. The idea of receiving communion is to strengthen and refresh our souls; would it not strengthen those who are definite believers more?

To those who have such a belief it is a moral help, and it is also a way of strengthening their belief in the power of the healing, yes.

I hope you don't think because I am a Churchman I am prejudiced in this.

This, my friend, makes no difference to us. All are human beings of the earth, all are spirits just as we are, and have the same love and understanding from us. Creed and religion do not exist any more for us. We have one religion, which is God, and we believe in the same teachings as you do, for they are the fundamental teachings of spiritual belief.

There is no other basis than love, understanding, and belief in the power of recovery of every soul; for whatever mistake has been made on earth or elsewhere there is the possibility within each spirit of redemption. But they cannot get this redemption from anyone else but themselves. Those who have not the knowledge sin only in a lesser way, for it is only knowledge that gives you great responsibilities.

We do not condemn any being, for we have gone through the same trials as you have. It is not right to say, "This man is good," if this man has not gone through trials, through temptations. But we can say a soul is good if he has gone through temptation, has risen over it a strengthened and better soul. If he knows the depths of despair, he knows also what other souls can go through. It is only by being victorious over pain, suffering, and bitterness that you can really call yourself a little evolved.

Sometimes you hear people talk about magnetic healing, hypnotic healing, and divine healing: surely all healing is divine?

Yes, my friend, the whole thing is divine. But on your side different healers have different mentalities and they, through sheer human vanity, choose to be different from others. There is only one source from which power can be taken without limitation, and it is the same for all who are accomplishing good work.

It is true sometimes that we from the spirit world use instruments of whom we do not approve in every way. But who are we to approve? We are allowed to come back for the purpose of helping whom we can and we have to use the instruments we can find on your earth. And so we do, knowing that if even one soul can be saved in the whole lifetime of this instrument, it is worth while.

Harry Edwards, when curing a goitre, asked me to put my hands on the swelling and it disappeared—now where did it go to?

There is in each body a substance which belongs in different cells. Your scientists can tell you. When there is a deficiency in certain cells, you will find the balance in another part of the body.

Even the particles which amalgamated to form a goitre had their place in the body. Each particle was returned to its cell, thus not only making the goitre disappear, but restoring normal activity to the other parts of the body.

Sometimes when people have received healing the benefit has not been lasting and the patient's condition has gone back. Why is this?

It depends on the cases. In some cases the power was not strong enough to last longer than a certain time and further treatment should be given, and in other cases the healing is meant to relieve the suffering but not to cure. Do not forget we are on this earth at different times for a purpose, and this purpose we have to accomplish, and it is sometimes only through suffering that it can be done. But that does not mean that unnecessary pain would be given, for the Great Spirit would not let any pain be given to His children without reason, and whenever there is possibility of healing, it is given.

— : o : —

Chesterton's Essay

No one can doubt that he entered into the other life with the same zest and enthusiasm he had shown in this. In a characteristic essay G. K. Chesterton tells of meeting in Yarmouth a Dickensian who was looking over the old part of the town that is permanently associated with "David Copperfield" and carefully avoiding the raucous glare of the new seaside entertainments.

At the end Chesterton reproaches him in typical fashion with a reminder of what the angel at the sepulchre said, "Why seek ye the living among the dead? He is not here; He is risen."

SIR WALTER SCOTT RECORDED IT

Sir Walter Scott, the famous novelist, once wrote a full account of a remarkable phenomenon which occurred at a Plymouth inn in the 17th century.

A group of men gathered at the "Bunch of Grapes" Inn to hold a celebration dinner. It was the custom of the society to take turns at being president and the chairman on this occasion was a Mr. Humphrey Tallend. But unfortunately, just before the dinner, Tallend was taken seriously ill and lay dying as his friends assembled at the inn.

In the midst of the proceedings the dining room door was suddenly flung back and a white haggard figure attired in nightcap and nightgown entered. It was Tallend. Silently he made his way to the chair, poured a glass of wine and drained it, then departed.

A messenger sent to the Tallend home returned with the news that he had died at that moment.

— : o : —

DREAM SOLVED MURDER

Just how many dreams have helped to solve murder mysteries is the secret of Scotland Yard. But though many facts sent to Yard officers by people who have had vivid dreams concerning crimes prove useless, there is no doubt that some of the information leads detectives to explore profitable lines of investigation.

Justin Atholl, writing in "Answers," discusses some of the outstanding examples where dreams have helped to solve major crimes.

When the body of Murdo Grant, a pedlar, was found in a Highland loch it was thought that the head injuries found on the corpse were caused when Grant fell into the water. But later the

body was exhumed and doctors pronounced that he had been murdered. It was believed that the pedlar had had a considerable sum of money on him and suspicion fell on a school-teacher named Hugh McLeod who had been spending much more freely since Grant's death.

The police, however, could not build up sufficiently convincing evidence and the case against McLeod was postponed time after time.

Then a man named Fraser visited the police and said that he had a dream relating to Grant's death. In the dream a voice told Fraser that the pedlar's pack was in a stone cairn in a hollow near McLeod's house.

The police went to the hollow, found the pack, and so built up a case against the schoolteacher.

— : o : —

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.

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.

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.

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 Spiritualist Fellowship Headquarters: 387 Hay Street, Subiaco.

Services organised for visiting mediums at all Fellowship Churches on contact with Secretary.

President, Mr. F. Smith; Vice-President, Mr. W. Newick; Secretary, Mrs. D. Farmer, 283 Barker Road, Subiaco, Western Australia.

THE SPIRITUAL CHURCH BRISBANE, Regd.

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

Mr. Alf. Sampson, President.

Mrs. M. Pargeter, Treasurer.

Mrs. A. Shaw, 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. V. Wood, 122 Fakenham Street, Ashburton.
Phone WM 6848.

Treasurer: Mrs. L. Cowab

Wholly set up and printed by Hunkin, Ellis & King Ltd., 115 Pirie St., Adelaide, for "The Harbinger of Light," and published by A. W. Austen, c/o 22A Hughes St., North Unley, Adelaide, S.A.