

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

THE Harbinger of Light

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Psychical Research, Spiritualism, Progressive Thought,
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Editorial

THE OLD AND THE NEW

Two anniversaries within a week highlight the messages of the Old Dispensation and the New. On Easter Sunday comes the reminder of the central theme of Christianity—the Resurrection of Jesus, without which the whole teaching of this great Messenger would have been in vain; and less than a week earlier, on March 31st, is the 105th anniversary of the Hydesville rappings, regarded as the birth of modern Spiritualism, which teaches and proves the universality of resurrection, the power to communicate of every man and woman who ever lived.

Jesus came to prove that death was a myth, not that He alone had conquered it. By piercing the veil between this life and the next He demonstrated the continuity of life beyond the grave—not just for Himself, but for everyone—and He taught that what He could do others could do also.

For a few centuries this was appreciated by His followers, and the exercise of mediumship, fea-

turing the return from the spirit world of ordinary men and women, was a normal part of Christian services. Then mediumship was stifled, the universality of survival and communication was obscured, and the Resurrection of Jesus was presented as something unique that proved His divinity. From that day the message of Jesus was blurred. Christianity became merely religious observance, and the door of Revelation was effectively closed and locked.

The spirit world has made many attempts to force open this door of revelation. Many of the saints heard voices, but these were regarded as something unique, outside ordinary experience. The whole of revealed knowledge was within the covers of the Bible it was held, and no voice, whether it be from Heaven or Hell, could add to that knowledge. Those poor wretches who heard voices but were outside the protection of the Church were burnt as witches. The spirits tried to get a hearing through John Wesley, through Swedenborg, the Quakers and the Shakers, but the rust of Orthodoxy had jammed the lock and it seemed that nothing would move the door of inspiration and revelation.

Then came the Fox Sisters, whose psychic power enabled a murdered pedlar to force the door ajar and place his foot resolutely on the threshold. For 105 years revelation has flooded through and the truth has reached millions of people. We must ensure that our lines of communication with the spirit world, now so firmly established, are never cut.

We must not relax our efforts until all the world is aware of the message that Jesus came to teach and that has now been entrusted to us. That message is that life has a spiritual basis and cannot be destroyed; that the eternal laws are just and cannot be cheated; that as a man sows, so shall he reap.

THE SPIRITUALIST MOVEMENT

Arthur Findlay, well-known Spiritualist author and historian, has written this history of the Spiritualist movement as an introduction to a course now being prepared for the instruction of officers of the Spiritualists' National Union.

History records down the ages many so-called movements for the reform or advancement of political or religious beliefs. A number of people, with an outlook different from that generally prevailing, get together, and they are considered by their contemporaries to be peculiar or unorthodox. In such a way political and religious reform movements have started to develop, or fade out, or be suppressed by the government. Some, like Christianity, or the Labour movement, became large organisations, and then they were accepted by the people as respectable, and were no longer abused.

The Spiritualist movement is like so many others of the past, first to be denounced and then accepted, first to be considered as contrary to the will of God, and then made legal by Act of Parliament in 1951, when the Fraudulent Mediums Bill gave Spiritualists the religious liberty denied them since the fourth Christian century. The reason for this reform was because, over thousands of years, the evidence in favour of supernatural phenomena had increased, to become so impressive that more and more people came to realise that there was evidence of not only a visible universe, but also of an invisible universe, one in which there was life, intelligence, and movement.

The Spiritualist movement had many pioneers, and the records of some of their abnormal experiences have come down to us in history. In fact, the oldest story of a materialisation occurs in the epic of Gilgamesh, the King of Sumer,

where Abraham was born, which is some 4,000 years old, the story being written on baked clay, which has not been tampered with over all these years. Records of abnormal happenings occur in ancient Egyptian literature, and we have Plato's record of the sayings of Socrates, which makes clear that he was a medium. In Greek and Roman times seances were held, and Livy, Cicero and Tertullian record supernatural happenings, which they attributed to the spirits of the dead.

Both the Old and New Testaments, the Koran and ancient religious literature contain psychic stories, and it is evident from the records which have been preserved that Jesus, Mahomet, Apollonius and Apuleius, besides many others who lived in the early part of the Christian era, had psychic power, and would have been looked upon today as mediums. During the first four hundred years of the Christian era mediums were called the "Oracles of God," to become thereafter insulted by the name of "Servants of the Devil," because of the decree of Pope Damasus, who was influenced by his secretary, now known as Saint Jerome. The belief in witchcraft was thus encouraged, to bring about the persecution and deaths of many who undoubtedly had psychic gifts, but the ignorance of these times was such that they were looked on in fear, as those who had sold themselves to the devil.

In European history two outstanding trials of mediums are fully recorded. So we know from the questions asked and the answers given exactly with what these two women were charged, and what they had to say in their defence. The first trial, that of Joan of Arc, was in 1431, and the second, that of Bessie Dunlop, of Lyne, Ayrshire, in 1576, reveal that these two victims of the Christian Church were mediums of the first order, the first being clairaudient and clairvoyant,

and the other a direct voice and materialisation medium. Both these were burnt to death at the stake.

The first outstanding medium of the Christian era to escape persecution and death was Emanuel Swedenborg (1688-1772), an outstanding mining engineer, and this may have been caused by his high social position, his father being a nobleman and a Bishop of the Swedish Church. He was undoubtedly the "John the Baptist" of Spiritualism, which was brought to the prominent notice of the public in the following century by the extraordinary phenomena experienced at Hydesville, in the State of New York. Continual rappings in their house disturbed both Mr. and Mrs. Fox and their daughters and, as so many others who visited them likewise heard these noises which spelled out words and sentences, one rap for A, two for B, and so on; one committee after another was set up to investigate the cause.

From that time onwards, mediums seemed to spring up like mushrooms in the United States of America, one coming to Britain in 1852 to make some notable converts. These rappings first occurred in 1848, and, because of the impetus they gave to the study of supernatural phenomena, the year 1848 is looked upon as the year of the birth of modern Spiritualism. From that time onwards the movement has grown enormously, and it must be a source of satisfaction to the early pioneers, now in the other world, to contemplate the progress of their beliefs in a little over 100 years.

Let us think for a moment of the position of thought one hundred years ago. Then, the Christian Church in Europe, North and South America, and the Colonies was the dominant influence outside of politics. It purveyed what it called the only revelation received from heaven, and, by teaching that all unbelievers

were damned, it had an iron grip on the mind of Christendom. All sections of the Christian Church taught similar doctrines, and its opinion about life after death was gloomy in the extreme, even for believers.

Then the Church taught, as it does now, that we are in the grave until the Resurrection day at some uncertain future date, when, in our physical bodies, we will all be gathered before God's Throne to be judged, the believers in Church doctrines being ushered into a fantastic heaven, and the unbelievers being doomed to the torments of hell for all eternity. If Christians think otherwise today it is because of the influence of Spiritualism on modern Christian thought.

About the same time that the Spiritualist movement was born, Charles Darwin published his famous book, "The Origin of Species," in the year 1859, which was the beginning of the undermining of many of the claims made by the Christian Church. So much was this so that an age of materialism began, to become the recognised mode of thought amongst the majority of scientists and intellectual thinkers. To them, as explained by Ernst Haeckel, the famous German biologist, man is a monism quite lacking the power to survive death. In other words, according to this teaching, which took hold of so many thinking people, man is not an immortal being, but only a creature of flesh and blood whose consciousness is confined to the period between birth and the grave, after which all consciousness is extinguished.

The Rationalist movement, which gave such support to this outlook, had certainly the effect of exposing the fallacy of the numerous superstitions and supernatural claims made by the Church throughout the Christian era. For that, all men and women who have the welfare of humanity at heart should be thankful, but along-

side the Rationalist movement worked the Spiritualist movement, which has put before mankind an outlook different from any other.

Spiritualists realise that the Church has misunderstood and misused events which originated in psychic phenomena for the purpose of producing and supporting its many false dogmas and doctrines. This began in an age of the darkest ignorance and has prevailed during centuries of little knowledge and education. Then, everyone knew no better, but now most thinking people realise the error which has been taught, and how the Church, by its exclusion of mediumship from the Church services in the fourth century, was unable to teach the people aright with regard to their life hereafter.

From the time Jerome and Pope Damasus excluded mediums from the early Christian Church, the ignorant multitude had nothing more to rely upon than the dictates of a Holy Church or a Holy Book, which latter, amongst Protestants, took the place of the Pope, the Holy Father. The Spiritualist, on the other hand, by getting back to Natural religion, gave a new interpretation to all religions by discovering that the origin of every religion was the same, namely, psychic phenomena, around which theologians all the world over had spun their creeds, dogmas, ceremonials, and ritual.

Because psychic phenomena are sporadic and cannot be made to occur at will, the phenomena which brought every religion into being were gradually superseded by error and superstition, controlled by a powerful force of ecclesiastics whose interests were to keep the people ignorant and fearful. Consequently, there grew up this powerful priesthood which made itself responsible for the religion of the people. They decreed what was to be believed, and in general those who

thought for themselves were persecuted, punished, or put to death.

That was the position in Western Europe up to the beginning of last century, but the great advance science made during that century brought about such a reaction amongst thinking people that orthodox religious beliefs were cast aside as superstition and the priests lost their highly exclusive position and power. The scientists, relying only on what they discovered, and dealing only with physical matter, became materialistic in their outlook, and some went to the length of denying the existence of an invisible psychic world.

Consequently, as I have said, during the 19th century Materialism and Spiritualism grew up together, the one denying an etheric universe and the other affirming it. Both Materialists and Spiritualists, however, agreed in acknowledging the error of supernatural orthodox religion, but no amount of proof that psychic phenomena is a reality could induce orthodox science to consent to its examination. A few scientists did examine the claims made by Spiritualists and were satisfied, but, taken as a whole, the scientists were adamant that the belief in psychic phenomena could be classed on the same plane as the superstitions of religion.

All the same, Spiritualists have more than held their own, and nothing the scientists have said or discovered has disproved the claims of Spiritualism. So we find ourselves today somewhat in the following position:—

The Christian form of belief appeals to an ever-lessening number of adherents, but they refuse to believe the claims made by Spiritualists, who, by many orthodox Christians, are still considered to have strayed from the right path and gone contrary to the will of God. The materialists consist of those who have never seriously examined

the claims made by the Spiritualists and, in their ignorance, condemn them all as due to fraud and folly. Nevertheless, the Spiritualists are receiving more respect as each year passes. Some fifty years ago it was impossible to talk in public about psychic matters, whereas today they are very often the topic of conversation.

As the number of mediums grows, more people will become interested and obtain further knowledge of the subject, and, by reading the works of those who have investigated, the knowledge will gradually become more diffused, until ultimately the Spiritualist outlook on life will be accepted.

We cannot expect a belief in Spiritualism to come from the investigations of the scientists, who, contrary to all scientific principles, refuse to investigate something which they have already determined to be impossible. That attitude is quite contrary to true scientific methods of research, which combine investigation and research, observation and experience, towards all aspects of natural phenomena. To take up the line, without investigation, that certain phenomena cannot take place is so unscientific as to be sure of ultimate collapse as ignorance decreases.

Spiritualism, while discarding all the superstitions which have gathered around supernatural religion, the legends and mythology, the ceremonial and the ritual, is steering the middle course, keeping to that which is true and which can be proved by experiment. Meanwhile, the orthodox in religion accept by faith and not by proof, while the scientists reject both faith and proof. This half-way course is the one which the Spiritualists believe will ultimately leaven the ranks of the supernaturalists and the materialists, so much so that some day we may look forward to religion being based on the proofs and discoveries made through mediumship, which, being

based on established facts, must ultimately prevail. Thus will Science and Religion some day come together.

In this short article it is impossible to mention the names of the pioneers of the Spiritualist movement, both men and women, in this country and in America. Men and women from all walks of life have led forward the movement. Some have held high positions and had considerable influence throughout the land, while others did what they could in their own neighbourhood to spread what they considered was the truth.

Spiritualist Churches and psychical research societies have been springing up over the past hundred years throughout the English-speaking world. In large towns throughout Western Europe, and in all the larger towns of the United States and Britain, one or more Spiritualist centres are to be found, either for worship or for research. In Brazil, the extensive movement there has been directed by the writings of the Frenchman, Allan Kardec. He, however, influenced the thoughts of his followers more to the doctrine of reincarnation than to the belief in progress advanced by both American and British Spiritualists, and gave mediumship little consideration.

Spiritualism stands for the fact that life does not die at death and that the so-called dead, who are men, women and children like ourselves, are actively alive in another world surrounding and interpenetrating this one. Spiritualists know this, because their friends who have died have returned to them, and at times been seen, but more often heard, when certain natural conditions have been observed to make this possible. Not only can they speak to us through the use they make of the medium, but they can also hear what we say to them, and thus make conversation possible.

From these conversations Spiritualists know (1) that, to begin with, their friends are still much the same, in form and character, as they were on earth; (2) that everyone reaps what he sows, but progress is open to all; and (3) that our friends who have died are often with us and can know all that takes place on earth.

Spiritualism is consequently a natural, and in no way a supernatural religion, because it is based on personally experienced facts which give satisfaction and comfort, besides contributing an urge for increased mental and ethical development. We are mind, and mind never dies; death is a door, or a bend in the road of life, and not a wall or a dead end.

The creed of the Christian faith contains no ethical or moral instruction, and is no guide to the way of life. Spiritualism, on the other hand, is a guide to the way of life, as we know from those who have gone before that, as we sow, so shall we reap, both on earth and in the other world. As we live here we are making for ourselves the conditions in which we shall live hereafter, as it is character that counts, and not belief in creeds and dogmas.

Spiritualism is natural religion, based on facts and evidence, and it is to be hoped that in time, when its teaching is better understood, it will help to raise everywhere the moral and mental standard of mankind.

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THE "WARATAH" MYSTERY

(Reprinted from "Psychic News.")

Is the legendary Flying Dutchman founded on fact? If so, could it be that early in this century this fabulous character gave a last-minute warning of disaster to the ill-fated ship "Waratah," which disappeared with no survivors and

leaving no trace on the homeward run of its maiden voyage from England to Australia? This idea is given credence by Valentine Dyall's contribution in his "Everybody's" series in which he describes the last journey of the 16,000-ton "Waratah" and the dramatic psychic experience of one of the passengers, Claude Sawyer.

Ben Herrington, vice-chairman of the Universal Brotherhood Federation, has also brought to our notice further details concerning the Flying Dutchman. And Herrington speaks with conviction, for he comes from a family which can boast an unbroken association of 500 years with the sea. He himself has been closely connected with maritime affairs for he was a water-guard superintendent with H.M. Customs for 41 years. In addition, he frequently lectures on traditions and superstitions of seafarers. He has sent his version of the "Waratah's" end to "Everybody's."

The fate of this ship is one of the biggest marine mysteries of all time. A combined passenger and cargo vessel built at Clydebank in 1908, she was put on to the Australia run of the Blue Anchor Line and completed her maiden voyage to the island continent without mishap. On the return journey to London she called at Durban, and then set sail for England via the Cape of Good Hope. But she never rounded the Cape. Somewhere between Durban and Cape Town she completely disappeared and no recognisable trace of her was ever found.

But Claude Sawyer, although he had booked his passage on the "Waratah" to London, was not on her after she left Durban.

Some days out from Adelaide he was very concerned with the heavy rolling of the vessel, but he was reassured by the commander, Captain Ilbery, a sailor of 40 years' experience, that the ship was quite seaworthy. The heavy swell which had given rise to the ship's movement

abated and for nearly a fortnight the liner ploughed severely along and Sawyer's fears may have lessened as a consequence.

However, on the night of July 23, 1909, when they had been at sea sixteen days, Sawyer had an experience which not only re-aroused his concern that the ship might be unseaworthy, but reduced him to a state of abject alarm. For on that particular night the steward was sent hastening to Sawyer's cabin by a piercing scream which shattered the ocean calm. Hastily gaining entry with his pass key, he found Sawyer in a corner cowering with fright. A doctor, who was summoned immediately, pronounced that the passenger had suffered from severe shock.

He was too incoherent for anyone to grasp much of what had occurred, but in the sick bay next morning, when he had recovered his composure, Sawyer told a strange tale. "I saw a man. He was standing in the corner of the cabin," he said, "just by the port. There seemed to be a strange light surrounding him. He had peculiar clothes—I couldn't make them out. And in his right hand there was a sword—a long sword."

He went on to describe how he sat up and tried to switch on the light, but before he could do so the figure advanced towards him. "He came right up to me at the foot of the bed," said Sawyer, "and I saw he had something in his other hand. It was a rag drenched in blood. He didn't make a sound, but somehow I knew he was warning me. He lifted his arm and I seemed to feel the blood from the rag dripping on my face."

This experience finally convinced Sawyer. He determined to leave the boat, which he did when it docked at Durban. But this was not the end of his psychic experiences concerning the vessel. For a day or so after the liner departed for Cape Town, he had a vivid dream in his hotel room. To the manager in the office of the Union Castle

Line he later described this dream.

"I saw the 'Waratah' battling through dreadful seas," he said. "Suddenly a great wave swept over her bows. She rolled over to starboard and disappeared."

On the morning of that day another ship passed the "Waratah." She was never seen again.

At a Board of Trade inquiry at Caxton Hall the following December Sawyer was called upon to recount these two psychic experiences, but no conclusions were offered as to how the ship might have foundered.

Towards the end of his article Valentine Dyall quotes from "Scenes de la Vie Maritime," by Jal, to support the supposition that the Flying Dutchman might, indeed, have existed. According to Jal there was a Dutch sea captain of the seventeenth century who was notorious for his wickedness and cruelty. One day a great storm blew up when he was at sea, but despite the pleas of his crew, he refused to reduce canvas.

Writes Dyall, "The terrified seamen prayed for help and a Divine form appeared on the vessel. The Dutchman picked up a pistol and fired at it—but the ball, instead of reaching its target, turned in the air, came back and pierced his hand." For this blasphemy it is said that the Dutchman was condemned to sail the seas for ever, and the legend sprang up that he was feared by all other mariners as a harbinger of death.

Herrington makes two references, both from Angelo Rappoport's "Superstitions of Sailors," which support Dyall's theory. The first concerns an American sailor, R. M. Martin, whom Rappoport quotes from W. Bassett's "Wanderships." Martin made a log entry in 1835 in which he stated that his ship had been experiencing dirty weather for several days, and on the particular day in question he had recounted stories of the Flying Dutchman to the officers and passengers.

One officer, a Marseilles sailor, had ridiculed the suggestion of a phantom ship with great merri-ment.

In the evening the wind stiffened to a full gale, and Martin and other officers went on deck. A bright moon was shining, giving excellent visibility. Suddenly the Marseilles sailor, who had strongly denounced Martin's tales and who had by then ascended the rigging, cried, "Look, the Flying Dutchman." The captain sent for his telescope and through it he observed that a ship, in full sail, was bearing down on them. It struck him as being very strange that in such a gale where he dare not show a pocket handkerchief a vessel could be approaching with all sail set.

Martin, in his log entry, wrote: "In a few minutes the stranger was visible to all on deck, her rig plainly discernible, and people on her poop; she seemed to near us with the rapidity of lightning and apparently wished to pass under our quarter for the purpose of speaking. The captain, a resolute Bordeaux mariner, said it was quite incomprehensible and sent for the trumpet to hail an answer, when in an instant, and while we were all on the *qui vive*, the stranger totally disappeared, and was seen no more."

Lest critics should comment that this was a case of mass hallucination, Herrington cites a more recent log entry describing a similar manifestation which befell the crew of H.M.S. "Bacchante," and which was witnessed by more than one vessel. In this case the log was made in 1881 and the writer makes no bones about whom he suspects the phantom ship to be. With his first statement he notes: "At four a.m. the Flying Dutchman crossed our bows." And he goes on to add, "A strange, red light, as of a phantom ship all aglow, in the midst of which light the masts, spars and sails of a brig two hundred yards distant stood out in strong relief as she came up."

The look-out man, the officer of the watch, and the quarter-deck midshipman, all stationed in different parts of the "Bacchante," report having seen this apparition. The midshipman was sent forward to investigate but when he arrived in the prow the other ship had disappeared. No such ship was visible, although the night was clear and calm. Altogether thirteen people on board witnessed the approach of the phantom vessel. But this is the important point, the "Bacchante" was being escorted by the "Tourmaline" and the "Cleopatra" and they flashed a signal asking whether the "Bacchante" had seen the "strange red light."

One might well ask, then, if it were the spirit of the Flying Dutchman that appeared to Sawyer in his cabin. By Sawyer's description the figure which manifested in his cabin was dressed in strange clothes, and one can assume that he came from a past age. The bloodstained hand is a possible link with Jal's tale of the Dutchman's shot which uncannily came back at him. And all these events occurred in the same area—off the Cape of Good Hope.

Though Valentine Dyall states that nothing more was ever heard about the "Waratah," there is one fact in possession of "Psychic News" which contradicts this.

In 1913 the proprietress of a Pietermaritzburg hotel was holidaying at Camps Bay, which is near the area where the "Waratah" is believed to have foundered. While bathing one day she picked up a brooch containing 31 rubies which was encrusted with salt. She cleaned the brooch and was wearing it one evening when her son, a mere lad, exclaimed that he could see a woman standing in the corner of the room. She was a dark woman with long black hair flowing over her shoulders, he said. He saw her whenever, and only when, his mother wore the brooch.

The mother was a Spiritualist and one evening when she was attending her church—and, incidentally, not wearing the brooch—the medium became very agitated and said, "You have my brooch!"

Through the medium the original owner, an American woman, said that she had been on her way back to America and had travelled from Durban in the "Waratah." When the ship sank, she said, she tore the brooch from her neck before she and her two children perished.

The spirit relayed an address in New York where she said her mother lived, and she pleaded with the hotel proprietress to write. This was done, but the mother died just prior to the arrival of the letter. However, relatives living in the house were able to confirm that the daughter, who was dark, had gone down on the "Waratah."

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A DIRECT-VOICE HOME CIRCLE

(By Mrs. Medea Day, in "The Greater World.")

In Perth I met Mrs. Lynne Stubbs, a charming cultured Christian Spiritualist, who lost her daughter and husband. She has a "direct voice" Circle and does much good work. There are often 200 on her waiting list. There is no charge for a sitting and many very distressed people have found joy and release from sadness, through her selfless work. The room in which this is done is kept solely for that purpose. People write from many miles away for a sitting in the hope of getting proof that all is well with their loved ones. I was privileged to sit three times at different intervals with astonishing results, this being the first and only "direct voice" Circle I had ever attended.

The beginning of this work is quite a romantic story and worthy to be noted. Mrs. Lynne Stubbs, feeling ill through weeks of grief over

the loss of her very beloved daughter, retired early to bed. Her home, like many in W. Australia, was an airy large bungalow. She left her husband up as he was busy. Soon after Lynne lay down she heard voices and called to her husband to turn off the radio. He answered that it was not on. She was so surprised at this information, being quite sure it must be, that she lay very quiet. The "voices" came again, and she then realised it was her very dear daughter who was talking to her.

Her husband could hear her engaged in conversation from his study and went to see what was happening. Then other voices came, each easily recognised. From then on there was no more grief in that house until the husband passed on, but it was not very long before he, too, made himself known.

Since then Mrs. Stubbs has devoted her life to prove the reality of Eternal Life to all who need proof.

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SISTER KENNY versus ORTHODOXY

(From "The Spiritual Healer.")

One of the great fallacies of these so-called "enlightened" times is the belief that Truth is always accepted and revered. Eventually Truth will out, but woe betide the pioneer who leads Truth by the hand and introduces her where orthodoxy, scientific materialism and social convention rule men's minds. She will be more than snubbed: she will be reviled and hated.

It was Dr. Whateley who, in 1831, wrote: "In proportion as any branch of study leads to important and useful results—in proportion as it gains ground in public estimation—in proportion as it tends to overthrow prevailing errors—in the same degree it may be expected to call forth angry declamation from those who are trying to despise what they will not learn. . . ."

Galileo, the Italian astronomer and physicist, suffered persecution at the hands of Rome and was forced to recant because he showed that the earth moved round the sun. Aeroplanes were condemned by the orthodox on the grounds that God would have given us wings if He intended us to fly. Even umbrellas called down the wrath of the Orthodox Church because of the scriptural text which stated that the rain falls on the just and the unjust. Anaesthetics, quinine, even the humble potato, have in turn been denounced by orthodoxy who sought for suitable texts from the Bible on which to base their declamations. Truly has it been said that orthodoxy is the enemy of reason, that even the devil can quote from the Bible!

On November 30th, 1952, Sister Elizabeth Kenny died, aged sixty-six, at her home in Australia. Her story is one long battle against orthodox opposition to progress and enlightenment. Her long, lonely battle first began when this Australian nurse was in 1910 called to treat a sick child in a remote Australian farmhouse. Distraught by the child's agonized symptoms she wired to the nearest doctor for instructions. Curtly the reply came that, "if it was infantile paralysis, there was no known treatment."

To ease the child's pain, Sister Kenny tore a blanket into strips, soaked them in boiling water, and bandaged the twisted limbs. Only a few weeks later, after regular massage, the child was walking normally. Based broadly on the lines of this first crude success, Sister Kenny worked out a system of treatment, and for twenty years she crusaded in Australia to have it recognized. But the orthodox medical profession would have none of it. In 1935 a Royal Commission was held to enquire into her method of treatment. Its verdict: On no account should Sister Kenny be allowed to attend any case of infantile paralysis!

But a different view was taken in the United States. There, the Minneapolis General Hospital granted her a complete wing of the building in which to pioneer her work. It was so successful that Sister Kenny clinics were opened all over America. Now they are spreading all over the world.

The moral to be drawn from this long struggle, so often repeated in the history of human progress, is that truth is always vindicated—eventually! In the field of spiritual healing bitter battles have already been fought. Today its work is being carried into the enemies' own country. Soon it too will be vindicated. But there can be no relaxation. Superstition and bigotry still keep many hundreds of thousands in servitude. The following example was received recently at Burrows Lea:—

"I believe my husband told you before that we are of the Catholic Faith but, unhappily, we often disagree with some of the laws our Church has created since Christ first built it and, of course, we are supposed to obey these laws right or wrong as it may be. I think that all in this world are God's children and, try as I may, I cannot believe that God would refuse any good Spirits (Catholic or not) to continue their good work in the other world since we are taught from very young to pray to our Saints to intercede for us and to help us; after all they were human once.

"I cannot explain as well as I would like in this letter, but after trying rather determinedly to explain to our Parish Priest my point of view and faith on the subject of Spiritual Healing, he refused to give me the Sacrament of Holy Communion unless I discontinued to ask for your help, so I hope you will understand my position. I have no choice but to obey, but believe me when I say I am very grateful for all you have

I shall still believe and respect the work you are doing, and will remember you and your friends, Mr. and Mrs. Burton, in my prayers."

The above extracts from a letter illustrate the blind opposition of some Roman Catholic priests to their people being healed. The priest's minatory attitude in derring Holy Communion is an act of sheer intolerance based on ignorance and utterly unworthy of a "man of God." Happily, all Roman Catholic priests are not like this. They know the good spiritual healing can do, and advise their people to receive treatment. Many have received spiritual healing themselves.

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ROYAL PHANTOMS

(By Diana Durell in "Prediction.")

All the Royal Palaces have traditional ghosts; and many of the grim fortresses and ruined abbeys held in trust for the Crown by the Ministry of Works have such histories of tragedy and violence that it is small wonder strange stories have grown up around them. Most of the phantoms have been recorded for centuries, but last year a new one, a monk, appeared at Pickering Castle, Yorkshire.

He was first seen by the Castle custodian, Mr. Bob Sheffield, on a wet October evening. He described how he was sitting near the old drawbridge, when he was alarmed by the tall, rather sinister figure that came stealthily down from the Keep. It moved swiftly and silently across the courtyard, disappearing at the site of the Castle ovens. From the long, grey robe, drawn in at the waist by a girdle, he judged it to be a monk and, "Although a hood covered its face, I knew it was no living person!" Mr. Sheffield told Ministry officials.

When it passed by, he noticed that its arms were outstretched, as if carrying something. For a while he remained rooted to the spot, but nothing further happened that night.

Other ghosts have been reported in this grim 12th century fortress, where Richard II spent so miserable an imprisonment after his forced abdication.

Last year a box containing some human bones and a pair of 16th century boots were found by the Ministry of Works craftsmen behind an old Tudor fireplace in Hampton Court Palace. Whether these could account for some of the supernatural occurrences there is difficult to say. For centuries Hampton Court has had the reputation of being the most haunted of the Royal Palaces—and two phantom queens re-live some of their last harrowing hours there.

The Haunted Gallery is world-famous, and thousands of sightseers descend on it yearly, hoping for a glimpse of the luckless Catherine Howard, fifth wife of Henry VIII. After being convicted of high treason, she was imprisoned in her room; but, managing to elude the guards, rushed down the gallery to the King's Oratory, where he was hearing Mass. Her frantic cries for mercy were ignored by her brutal husband, and she was roughly seized and dragged back to her room. A few days later she was led to the execution block.

Since then, the tall, exquisitely gowned figure with jewelled hood and flowing, dishevelled hair, tears wildly along the gallery to the Oratory door. There it utters a cry of supplication, and then retraces its steps with piercing screams. Many residents of the Palace, including Mrs. Cavendish Boyle and Lady Eastlake, have heard her shrieks, but so far TV and outside broadcasting units have failed to record her.

On the birthdays of Edward VI, his young mother, Jane Seymour, has been seen gliding up the staircase to the Silver Stick Gallery. She is described by Lord Herbert as a creature of ethereal loveliness. Anne Boleyn has also been seen here; but the Tower of London is her favourite haunt. Guardsmen on duty there have been badly scared by floating luminous forms, with and without heads, which they imagined were the tragic Queen.

On many occasions a light has been seen in the Tower chapel, St. Peter-ad-Vincula, where Anne Boleyn is buried. A strong-nerved officer, going the rounds, was determined to solve the mystery of this unearthly light. Scrambling up to a window he peered through and saw a ghostly procession, led by a young woman, whose face and clothing resembled the portraits of Anne Boleyn. The melancholy assembly vanished at the altar, and immediately the light faded and the chapel was plunged once more into darkness.

Anne Boleyn was recently seen, but not at first recognized, by the wife of a Yeoman Warder. Mrs. H. was sitting up in bed when a woman in Tudor dress crossed the room. Strangely enough, the figure seemed cut off from the waist, so that only the top part of the body was visible.

Discussing the queer visitation with the Chaplain's wife, they remembered that the house had been built on the site of a garden, where once distinguished prisoners took their exercise. They concluded the phenomenon of the half-woman was because the level of the ground had been raised for the later houses—but the ghost was still walking on a path that had been there some three hundred years ago. The Yeoman Warder's wife had clearly seen the face of her visitor and, on being shown pictures of famous Tower prisoners, immediately picked out Anne Boleyn.

Another fortress connected with the House of Tudor is Framlingham, Suffolk. It was here that Mary Tudor gathered her forces before moving on London. In the reign of James I, professional witch-finders were employed to smell out those suspected of having dealings with the Devil; and the castle moat was used for "trial by ducking." If the suspects floated, they were said to be supported by familiar spirits and proclaimed witches; but sinking proved their innocence.

Rumours went around that an old clergyman, the Rev. John Lewis, dabbled in Black Magic, and the witch-finder ordered him to be thrown into the castle moat. He did not sink. But, as one of his parishioners declared, it was "no true rule to try him by, for they put in honest people at the same time, and they swam as well as he."

During the time of Elizabeth I this weather-beaten stronghold was a gaol for recusant priests; later, the Great Hall was turned into a Poor House. In this part ghostly figures, seemingly in great distress, have been seen from time to time. One evening the Ministry's custodian, Mrs. Murray, went up to the attics to find something. Her candle blew out, and, thinking it a draught, she shut the window. But on trying to relight the candle, she found it had been completely squashed—as it flattened by an unseen hand.

The Ministry in Scotland has its full quota of ghosts lurking in ruined abbeys and dank dungeons of impregnable fortresses. One of the grimmest, Hermitage Castle, now a creepy and desolate ruin surrounded by the lonely, heather-clad Roxburghshire hills, has a history as black as the magic once practised there. It is whispered locally that even in this atomic age, witches' covens use it, and the castle is gradually sinking into the earth under the weight of sins committed there.

Originally it was the stronghold of the de Soulis family, but later passed to the Douglasses. William Lord de Soulis was a notorious wizard, using Black Art to invoke demons to tease and oppress his neighbours. Things got to such a pass that in 1464, no less a person than the King intimated the country would be well rid of him.

A group of stout-hearted nobles banded together and attacked the castle. They seized de Soulis, stuffed him in a cauldron and boiled him alive. However, that was not the end of him, for his evil shade still walks. His familiar sprite, Red-Cap, is said to guard a hoard of priceless treasure, buried somewhere in Hermitage Castle.

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WHITE RAY INTERVIEWED BY LEADING SPIRITUALIST

Mr. Leonard Lloyd, president of the Spiritualist Association of the Union of South Africa, in the course of a visit to London in connection with the International Spiritualist Federation, of which he is a leading member, asked whether he could attend a sitting of the White Ray circle. The guide at once invited Mr. and Mrs. Lloyd to attend. After greeting them and speaking highly of their important work in South Africa, White Ray invited questions from them. The questions (*in italics*), together with the spirit answers, are given below.

In view of your knowledge of our work, can you offer us any advice as to how we can accomplish more during our sojourn here on earth?

Yes, my friend, I believe we can. You have started on the right foundations—this is more than we can always say. You can make this knowledge more widespread by using the written

words and passing them among your fellow-beings. This truth can, I believe, so work as to bring solace to the rather tense racial problems that exist. This work, which includes all and everyone, whether the spirit within is only beginning to awaken or has reached a high level, can become a fire within, a fire that can light the world.

This light within each living creature can be developed more quickly through this knowledge you have. Your efforts, my friends, have been very successful, we think, for the space of time you have been working, for you started amongst great difficulties, greater sometimes than you may realise. We appreciate this. We know the determination that was in your minds, although sometimes you might have felt that it was a task of too great responsibility. We know the difficulties, we know the pains and we know the joys that you have had.

We say to you, this news can be more widespread through the help you will get—you must get—of passing written words among your fellow beings. They must know more about your work; they must realise and be told again that there is the possibility that they can establish the truth. But we warn you, my friends, do not make the mistake of starting on a different line than the highest. Try first to contact those of your fellow beings who have attained already a high degree of mental evolution, who can exercise in full understanding the weight of a well-balanced mind, who can use their judgment.

There are many who are unevolved who try to control those instruments they can control in a very elemental way, and it is for you who receive the messages to judge them. It is for you to create those circles in which you can receive intelligent communications, and in which not only can you help those spirits in the human body, but

those spirits from our side who still need the atmosphere of your earth for you to convince them that they are spirits; to convince them that they have to learn.

We do not say that you should refuse an unevolved spirit entrance to your circle—nay—but we beg of you, guard your circles against the ignorant as you would guard yourselves against the ignorant and unevolved on your plane. Do not believe that because someone has passed into the spirit world he has become very evolved mentally. Every spirit has had to learn, even the greatest.

So it is to you that responsibility comes, to be shared with us, of raising your circles and your communications to an intelligent and evolved level. This you will only achieve by convincing those on your side who have the intelligence already awakened and then all those well meaning workers can show the right way to the others and bring comfort to the mourners. Do you understand?

Yes! We have for many years tried to inculcate in the minds of those holding their own services that they shall not be swayed when anyone claiming to be a person of note communicates; that they must learn to discern and to judge on the value of the communication and not on the name.

A name that is accorded much respect on your side will command respect when coming through a medium. This is where the mistake is made, because there is no proof in a name, there is only proof in work. A name, my friends, is a very hard label, because it gives authority to many who should gain it through their work and not through credentials from your side.

Often one hears the term "soul" used. To me, this seems to be a consciousness of the spirit. If you could enlarge upon that I would appreciate it.

The spirit is the light that is within all creatures that have been created by the Great Spirit, the creator of all life. The spirit is within each one of you, and the soul emerges from the spirit. Everyone has a spirit, but the soul is yet to be formed.

Within each there is the strength and the power of the spirit to reach the highest, but the soul has to be created, or rather enlarged (for it is created as a speck) from the growth and through the good use of the spirit power within, whilst the power of the spirit is equally created whether we are developed or not (what you would call ore). It is a great force which has yet to be revealed, which has yet to be cleaned of its clinging and gross surroundings and shell. The soul becomes an expression of consciousness.

We talk a lot about fear. Could you define fear? I have regarded it as the recognition of an unknown master, but it would be nice to know if possible what fear is, and what causes fear in the human mind.

Fear, my friend, does not react in the same way with all of you. Some in your world call fear what is caused purely by a state of unbalanced nerves, which in reality is not fear at all, but an uncontrolled energy that is within each of you. But real fear (which is the greatest barrier that we have to overcome in your world, the greatest and deepest anxiety for those anxious to serve, for it closes most of the doors in your world) is caused by the feeling of smallness within man; the feeling of shrinking to the size of their own bodies, the feeling that round them and everywhere there are forces and things unknown to them.

Whether they realise these things in their conscious or unconscious state, it is the state of not knowing—the state of ignorance. It can exist in the most learned. When I speak of ignorance, I mean ignorance of the true power within, not ignorance of books. Man is above fear. It is true that when so many of you have gone through so much suffering and pain on your side, you believe that it is easy for those without a physical body to contend with, but fear can exist, and is just as strong and fearful and terrible in our world.

Fear is, with some, called Hell. Although there is no devil with a fork in his hand as you are led to believe by orthodox religion, nevertheless Hell exists, but it is not made by God—it is made by man himself passing into the state of spirit, freed of his body yet bringing with him to the spirit side of life the fears that he had on the earth and clinging to them. Fear has only one great rival, a rival that always wins. That is truth, for the moment truth comes, the moment a knowledge of truth is realised, fear can no longer exist.

Fear is only important through the utter ignorance of those on the earth who come finally to the world of spirit. The world of spirit is affected by the conditions that are set on the earth, and the earth is impressed by all those unevolved that are clinging to it. This is fear, and this is what is called Hell, but there is no judge awaiting anyone, as you know.

Some years ago in my meditation I tried to get a definition of the word "faith"—I don't mean in its common sense, but in its real sense—and the answer which was given to me was: "Faith is the recognition of that interior consciousness which enables us to see beyond the boundary of our present vision." Is that comprehensive?

It is comprehensive. There should be no such thing as blind faith, an acceptance without a murmur of things which have been taught remotely and that are told to the children of the earth to accept without murmur, without using their intelligence. This is not faith. Faith in its real, true meaning can only come of the deep realisation of the strength of the force that makes evolution possible. Faith is the strength of the spirit within—a realisation of the true knowledge of the power of the spirit. There is no limitation. There might be limitation of body, but not of the spirit. This is faith, the realisation of the truth and the strength that is given by this knowledge.

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THE TAMARIND OF JHANSI

In Jhansi, India, there stands an old temple named Laherki Devi. Near this ancient structure stands a tamarind tree which is itself regarded as a shrine by the natives of the district. Its hollow trunk was long the dwelling place of a holy man who was regarded as a saint by the people of the place. This holy man, after many years, died in the hollow of the tamarind which was his home.

Some time after his death the authorities decided to make some changes in the grounds adjacent to the temple and arranged to have the tamarind cut down. When the news spread the natives objected vehemently but the authorities appointed a contractor to go ahead with the work.

The contractor naturally had some trouble finding a man courageous enough to cut down the sacred tamarind, but he was finally successful. However, at the very instant that his steel axe blade sank into the tamarind bark the tool

inexplicably dropped from the workman's nerveless hands and he fell over unconscious. Blood oozed from the axeman's mouth and in a short time he was dead.

This tragedy stopped operations for the time being. And when it was followed immediately by the death of the contractor's daughter, who previously had been perfectly well, and by the severe illness of two of his servants, all plans to raze the tree were abandoned.

To this day, near the venerable Jhansi temple, the sacred tamarind still stands.

—Dr. W. E. Farbstein, in "Fate."

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