

"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**

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Editorial

MISCELLANY

As I write this our ship is steaming through the blue waters of the Mediterranean towards our first stop out from England at Port Said, where these notes will be despatched to the printer. By the time we arrive in Australia this issue of the Harbinger will have been printed and ready to be sent out to our readers.

We had a wonderful send-off in London, where my wife, her mother and I were guests of honour at a dinner-dance attended by nearly 40 of England's prominent Spiritualists, representing all the different branches of the movement. The drawing together of the various sections, even for a social occasion such as this, underlines the tremendous steps that have been made towards unity in British Spiritualism in the last 20 years. Our host was Robert Goldsbrough, whose dream always has been a unified movement. Some years ago he organised a series of Unity dinners, at which it was intended that the various leaders would get together and understand better the differing outlook of each other. But the dream was then a little ahead of its

time and the dinners proved abortive—or nearly so, because it so happened that links formed at these dinners did materialise some years later in a very real advance towards co-operation.

I hope that the same problem—a movement divided among itself—will never arise in Australia. It can be avoided by making the terms of membership of a national movement sufficiently elastic to include all shades of opinion (for in Spiritualism we want unity but not uniformity), so that none feel excluded and tempted to form their own rival organisations.

To return to our farewell dinner, I found it most embarrassing to have to listen to tributes from speaker after speaker—for there must have been at least a dozen laudatory orations—but at the same time it was very gratifying to learn that the policy I had followed in my conduct of "Psychic News" (that of tolerance and co-operation) had found universal favour. If the various branches of the movement really want to co-operate and be helpful towards one another, and the tenor of the speeches suggests that this is so, then it is only a matter of time before the machinery (which already exists) is perfected.

Now we are on the way to Australia to take up a new task (in fact, by the time you read this we shall have already arrived), and I must once again apologise for the many letters that up to now have remained unanswered. I expect there will be more letters waiting for us in Perth, and I hope to hear from many more of you in future, giving all the news in the various centres. I promise to answer as many as is possible.

Meanwhile, do not let us overlook the main purpose of our work together—to bring the message of Spiritualism to as many as will listen, and to this end to make the Harbinger, so far as contents and influence are concerned, as good as we can.

FAMOUS RESEARCHER PASSES

Drayton Thomas Describes the Sensations of Death

In the death of the Rev. C. Drayton Thomas at his home in London a few weeks ago, British Spiritualists have lost one of their most sympathetic psychic researchers. An active member of the council of the Society for Psychical Research, he did much to bring about a better understanding between members of that society and Spiritualists. Drayton Thomas had been a convinced Spiritualist for many years, and was a frequent sitter at seances with Mrs. Osborne Leonard, at which he learned much of conditions after death. The following extract from one of his widely-read books describes the sensations of dying. The communicator was Drayton Thomas's wife, who was unconscious (so far as this world was concerned) for some time before her passing. Here she describes her feelings during this period and after:

"I was only unconscious in my physical body, but my etheric body was becoming alert. I had been lapsing into unconsciousness several times before I actually passed out of the body, lapsing and then resuming consciousness, as if entering and then withdrawing from the etheric body back again into the physical. I was not willing it. It seemed to be an automatic process which was taking place. I kept going from one to the other until my soul was ready to transfer itself permanently.

"I wish to tell you this about my passing because it may help people who wonder what it feels like; it may help them to prepare for their own passing. Perhaps not many have told about it, about what it feels like just before passing. I should like to allay their fears. I don't think I felt it much myself, but then I had reached the stage where I did not feel or think very consciously. You might say I was drift-

ing. It was splendid for me that I could leave it so gradually and naturally. I had no pain or discomfort at all. It was a gradual withdrawing of the consciousness, of the mind, from the physical until I had the etheric brain in the etheric body instead of the physical brain in the physical body—something like a trance, for instance, that is all.

"And as I did it, I became aware of my mother, my father, Edwin and Emily, and many others, your father and mother too, all there to welcome me. As the time drew near for my leaving the physical body I became much more conscious of them. My awareness grew stronger and stronger until I knew that I need not drop down again.

While I was aware of being in the etheric body it was as if I were lighter, happier and more free and as if I might have been suspended, say a foot or two above the physical body and no longer weighed down by it. Then I heard them speaking to each other, saying, "She is ready, she won't go back again." And a great relief and joy came over me, because by that time I realised how different I felt in the etheric body.

"Transition happened automatically, this fitting myself into the etheric body. I was still in the room and many gathered round me as soon as they saw I was not going back into my body. They placed their arms around me—and I want to tell you this so that you can tell others—I could feel their arms. I believe many people are inclined to say, 'Are they not thought-forms, dream-forms?' But no, I felt their arms around me as I would have done on earth. I felt their faces pressed against mine, and I seemed to be passed from one to the other to get the welcoming embrace.

"I felt, not overcome, no, I won't use that word, but uplifted by this welcome and the glorious sense of freedom and of being all right and being well. I just felt: 'I am all right, I am well; I am happy, and

they are all here and they are all well; they are all right, they are happy.' That was enough. Then they took me by the arms and said, 'Rest quietly a little and give yourself up to us.' So I rested awhile on their arms. I think I must have slept. The next thing I knew was that I was in a room and that they were all around me again.

"Then looking around me I saw so many things which I recognised, things which had been in my old home, my parents' house; for it was there they had taken me. I am staying there for the present and love to be there. It is just as if I had gone there for a holiday.

"What I am so astonished about is the reality and substance of things here. As soon as they allowed me to do so I walked out into the garden. They said I must not overtax my strength or strain my confidence in it, but in the garden I presently tried feeling the trees, and found that their bark felt just as solid as the trees in our garden at home. I even tried to shake the trees but could not; they were large trees and felt firm to my hand. When I touch other people their hands, too, feel firm. There is nothing vague or vapoury about us."

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APPORTS

By Horace Leaf, Editor of "Yours Fraternally."

The earliest record of apports came from Dr. G. P. Billot in a book published by him in Paris. The manifestations occurred in 1819, and were equal in importance to anything received since. They consisted of a live dove, which carried in its beak a slip of paper containing three pieces of bone, which it dropped on the floor. On the paper was written words indicating that they were those of St. Maxine, St. Sabine and some martyrs.

The somnambulist through whom these apports were obtained claimed to have interviews with

spirits, and was therefore a medium long before the Fox Sisters.

Another case was reported by Dr. Larking, of Wrentham, Massachusetts, U.S.A., in 1844, four years before the Rochester knocking which ushered in Modern Spiritualism. The subject in this case was a servant girl who, while in a magnetic sleep apported a flat-iron from one room to another through a closed door. It disappeared by request and returned to its original place. This reverse action of apportioning an object from the seance room is known as asporting.

I acted as one of the observers in a remarkable test seance in London, England, in 1938. The medium was non-professional and willingly submitted to a rigid examination by a committee before the seance, to make sure that she had nothing hidden about her person. In addition to this physical examination the committee replaced her ordinary clothes with a specially made whole piece suit which zipped up the back. The seance was held in broad daylight in a hall large enough to seat 250 people.

Before each apport arrived the medium walked restlessly about the hall with her hands crossed over her chest, members of the investigation committee walking one each side of her. Suddenly she would sit down and hand the apport to one of the committee men.

Three apports were obtained consisting of an ebony cross about $2\frac{1}{2}$ inches long, a well-cut large amethyst and a piece of quartz. A notable feature about these apports was that they were all warm, and gave the impression of having been subjected to fusion.

Apports have been thoroughly attested by a number of scientists of world-wide repute, including Professor Johann Zollner, of the University of

Leipzig, who carried on a series of experiments with the famous medium Dr. Henry Slade.

In support of his account Zollner published a picture of a ring that had passed right through the leg of a table under test conditions. Zollner, who was an accomplished theorist, was of the opinion that the fourth dimension alone could explain what he saw. He believed that this theory would bring the subject into the domain of ordinary science and dispense with mystical and occult explanations.

Two other theories have been advanced to explain apparitions, the most popular being that of the disintegration of the apparited object into its molecular constitution without altering its intrinsic form. This theory has received the support of some invisible operators, whom we must suppose to know what occurs.

They state that when the object has been reduced to its molecules, it can be passed through solid objects and by will-power restored to its original shape. This theory does not involve the fourth dimension. In support of it is the well-attested fact that apparitions are occasionally unusually warm and sometimes even hot.

Larger objects are often burning and scorching hot on arrival. This conveys the impression of considerable combustion having taken place. But some apparited objects are quite cold, indicating that another method is sometimes employed.

Heat would, of course, be harmful to living creatures, who are more likely to be transported whole, as it were; although ectoplasm reveals the fact that even living beings can be disintegrated and later restored. A third theory is based on the belief that spirits can do anything, and is far too obscure and out of harmony with what has been observed to be worthy of serious consideration.

Dr. Julian Ochorowitz received the following explanation from the invisible intelligences using the

mediumship of Middle Stanislaw a Tomczyk: the object is dematerialised and passed through a fissure or crack and then rematerialised. This explanation confirms the belief that the objects are often reduced to a molecular state but the need of passing matter through matter avoided.

The process of rematerialisation has often been observed. Henry Sausse often saw his medium shape her hands into a cup. A cloud would fill the cavity and transform itself into the apported object. These included flowers and buds and leaves complete. Judging by existing records there are very few portable objects that cannot be apported.

It is strange that most apports occur when no one is expecting them. It seems as if strong attention (concentration) is a deterrent, a fact which has been noticed with other kinds of mediumship, especially mental forms. The clairvoyant can, for instance, get better results if the sitter's mind is passive, waiting for something to turn up. Let him wish strongly for the appearance of or communication from a particular spirit and he is likely to fail in his quest.

There are on record a number of instances showing that the process of densification has been observed. The Rev. Charles Tweedale occasionally saw, on one occasion with six other witnesses, apports arriving.

Dr. Dusart and Dr. Broquet saw lumps of sugar dissolve and immediately afterwards reappear in the seance room. The gradual progress of an apported object was recorded by the famous medium, the Rev. Stainton Moses; and there are actually recorded instances in which the apported object has been seen in a semi-dissolved state and then take natural shape again.

Flowers were often apported through the mediumship of Mme. d'Esperance and seen to grow.

They were, as a rule, covered by a cloth until their rematerialisation was complete.

There is no special method for developing this gift. I have been shown objects in many countries which were said to have been apported unexpectedly. In Iceland, in 1946, a non-professional medium showed me a small metal image of a Hindu god which she dreamed she saw. When she awoke this simulacrum was clasped in her hand.

It is wise, therefore, to remember the sporadic nature of this supernormal phenomenon, and be on the look-out for it.

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ITALY'S GREAT HEALER

By J. M. Sheppard, in "Fate."

A few years ago Italy was grief stricken. The country's greatest living tenor, Gigli, had lost his voice. In a nation where music, and particularly song, is the very soul of the people, the loss of their leading operatic tenor was nothing short of tragic. Throat specialists were called in; Gigli went to Rome, then to Paris, where his vocal chords were given the attention of Europe's finest and most skilled medical men. But the magnificent voice like that of the dead Caruso, seemed silenced forever. Some strange paralysis gripped the throat of this genius.

Finally d'Angelo, Italy's man of mystery, was called in. He entered Gigli's morose though lavish apartment with his customary jaunty step. The door closed behind these two: Gigli, the tenor, and d'Angelo, who cannot so much as sign his own name. Half an hour passed with only the murmuring of subdued voices from behind the portal. Another 30 minutes drifted by while intimates of the singer sat in the reception hall with bowed heads that shook, mildly, in hopeless defeat. Gigli was done, finished!

And then—then they heard that powerful tenor voice raised in a song of liberty, of freedom from restriction, in full throated victory. Gigli was singing as he never had sung before. The door swung open and Italy's great voice emerged in person; smiling broadly the while he continued to fill the corridor with care-free song that overflowed into the streets, bringing passers-by to a halt and causing the craning of necks. "Gigli can sing again! Viva!"

d'Angelo, worker of this miracle, was forgotten. He stood silent but smiling to one side until the song was finished. Then he gently nudged the tenor: "My fee, Signor. I am a busy man and must be on my way."

Aquiles d'Angelo was born 44 years ago in Naples. The son of a poor itinerant carpenter, he spent his boyhood in the streets of that busy city, shining shoes instead of learning to read and write. Later he became a porter and from this he graduated to the odd profession of stilt walking; advertising shows, patent medicines and what-not. One day on wet streets after a hard shower d'Angelo was walking his high stilts carrying a placard that announced the early advent of a circus. He fell.

With a double brain concussion the stricken man was rushed to Milan's Charity Hospital where he was given such treatment as could be rendered, then placed in a public ward to await his fate—life or death.

Twenty-six hours later d'Angelo awoke, wondered where he was and set up a howl for attention. An intern and a nurse came to his bedside and were amazed to be greeted by name. d'Angelo had never seen either before in his life.

It was the beginning of a new world for d'Angelo and the unfolding of a supernatural gift so astounding that scientists and doctors throw up their arms in despair. This illiterate, uneducated miracle

worker has defied every medical law in existence in his continued cures of so-called hopeless cases.

Nor does d'Angelo—he prefers to be known by his last name only—adopt the dignity of his new profession. Like a youthful prankster d'Angelo delights in playing tricks whenever the fancy strikes him. One of his favorites is to walk down the street several paces behind any well dressed chap and lightly “slap” him on the side of the face or shoulder. The recipient of these deft but not injurious blows turns in indignation to discover that the only person in view, d'Angelo of course, is far out of hand range. Explanation? There simply isn't any.

If d'Angelo has the answer he does not tell it. His best friends state that he, himself, has no idea how he accomplishes either his jokes or his cures. He just wills them, they say, and lets it go at that.

The man can call anyone by name. This is one of the easiest tests that you can give him. He goes into no trance, gazes into no crystal ball. Let him but see your face and he can and will call you by your full name on the instant.

More annoying is d'Angelo's strange electric power. If he offers to shake your hand, watch out! He can turn his electric—for lack of a better description—power on and off at will. He can shock you off balance, if he so desires, by the touch of a finger. Or he can hold your hand without the slightest effect or current.

In the 1950 public opinion poll throughout Italy d'Angelo was rated fifth person of importance in the nation. Only His Holiness, The Pope, de Gasperi, Chief of Government, Coppi and Togliatti were ahead of him.

Ex-Queen Maria Jose lost her sight. Medical men had given up her case and she was resigned to almost total darkness for the remainder of her life. But being persuaded to call in d'Angelo, she re-

gained her vision during a single interview, perfected it after a second call, and now sees as well as you who read this.

Italy's press has given wide publicity to d'Angelo's miracles, his cures, and nothing pleases him more than to see himself on the front page with huge type underneath his picture. Yet even today the man cannot read a single word. Purchasing a paper, he will stop the first person he sees and, grasping them by the elbow, will shove the newspaper under their nose and demand, excitedly, that the story be read to him at once and on the spot. Since virtually every man, woman and child in Italy knows d'Angelo by sight, or through having seen his likeness so often published, he rarely gets a refusal.

d'Angelo still lives in Naples. He receives his visitors in the plaza of his own sumptuous palace. These supplicants are so numerous that they form a line almost daily, from daylight to dark, extending several squares. He is absolutely frank with each one to reach him. Often he bluntly says: "Go home. I can do nothing for you." And he means just that. If the visitor persists, he repeats again and again: "I cannot help you. Go away."

In the matter of fees, d'Angelo's services come high—or low. He is often extravagant in his demands, still more frequently he gives help absolutely free. It depends upon your station in life, your financial situation. If you are rich then you must pay d'Angelo through the proverbial nose and **in advance**. If you are poor, you pay him nothing and he is apt to send you away not only cured, but with funds in your pocket. He is that kind of a man.

As he walks down the street, followed usually by a curious crowd, many fall on their knees in his path. Some of these are seeking a cure. Many

more are showing their reverence for this man whose gifts must surely come from God.

Speaking of himself d'Angelo says: "I know the averages or percentages of my cures to the dot. Here are a few: I can cure three per cent. of the totally blind, 50 per cent. of arthritis cases, seven per cent. in polio (Infantile Paralysis), and a full 90 per cent. of neurotics. I never dictate answers to letters although they come to me from the whole wide world. To attempt to cure by mail is a fraud."

The man's income averages 250,000 lyres a day, which makes him the highest salaried person in his country.

When d'Angelo went to Paris last year to be examined, at their request, by a board of physicians and psychiatrists, he was asked to give some immediate and visible evidence of his strange power. d'Angelo smiled and pointed to a large clock in the corner of the room. Its pendulum was swinging rhythmically back and forth. But it stopped at once and remained stopped until the lengthy interview was over. As he left the large chamber, d'Angelo smiled, pointed to the clock again and it immediately resumed its beat. The pendulum had hung motionless for some 55 minutes.

Next to its music and opera, Italy dotes upon its bicycle races and those riders in the six-day races, long, cross-country events and the shorter sprints as well. Most popular cyclist in Italy is Coppi, who has repeatedly won the highest honors in both national and international competition.

A year ago Coppi suffered a bad fall which, according to the examining physicians, would put him out of racing for six months at least. The "round Europe" bicycle races were coming up in less than 30 days and Coppi, along with his host of admirers, was crestfallen. d'Angelo was suggested and Coppi took the next train from Rome to Naples. Two days later he came back, exuberant,

cured, ready for the big event in which he was Italy's main hope and captain of Italian International Cycle team.

"The man scarcely touched me," Coppi said. "He moved a forefinger along my leg and it burned like fire, as though a thousand needles pierced my flesh. Then he said to me, 'Go home, young man. You are recovered.' I was. Holy Mother of God, what sort of a person is this fellow? But I'll have to win this race to pay him the stiff fee that his secretary demanded of me when I emerged from his office."

Among well known Americans who have visited d'Angelo and are loud in their praise of him are Ingrid Bergman, now married to an Italian, Robert Taylor, and Josephine Baker. d'Angelo not only heals the body but often heals the soul as well.

d'Angelo is now a silver haired gentleman who always seems to have just come from the tailor and the barber. He often is referred to as Italy's best dressed man. It is difficult to believe that this near-dandy can neither read, write, nor compute beyond the sums in which a shoe shine boy deals. But whatever else d'Angelo may or may not be he is very probably the world's greatest healer of broken bodies and minds.

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THE MYSTERY OF THE SEALED BOX

Reprinted from "Answers."

Houdini, perhaps the greatest illusionist of all time, had one famous trick which puzzled everyone. He would allow himself to be manacled and shut up in a locked and bolted box. Left alone for some time, Houdini escaped from the box. How he did it was his secret. Some people thought that he commanded supernatural powers. But Houdini was always emphatic in denying that theory. He claimed that his act was a perfectly legitimate trick.

The Houdini Sealed Box trick intrigued hundreds of thousands of people, but I doubt if more than a few thousand—if that—have ever heard of another sealed box mystery which originated in Johannesburg, South Africa, in 1933. In that year a certain

(Continued on next page)

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Mr. Arthur Hodges was a regular member of a Spiritualist circle. One day he decided to ask the "guides," who communicated through the circle's medium, to co-operate in a certain experiment. Apparently his idea was approved by the spirit guides, and Mr. Hodges had made a small wooden box measuring approximately $5\frac{1}{2}$ in. by $4\frac{1}{2}$ in. by 8 in.

On January 9th, 1933, a number of people gathered together to hold a seance, and Mr. Hodges showed them the box. In their presence the empty box was screwed up, tied with string, the ends of the string being sealed with wax. A Mr. FitzSimmons, who was present, had a signet ring. It was used to impress the wax which sealed the ends of the string tied round the box. A sheet of brown paper was wrapped round the box. More string was used, and again the ends of the string were sealed with wax and stamped with the signet ring.

"So here was a box, screwed down with forty-eight screws and with sealing-wax on each screw, tied with string and sealed, parcelled in brown paper, and again tied with string and sealed."

The wooden box was then put on the floor in the centre of a circle of eight people. The lights were put out. The seance began. One of the men present, Mr. FitzSimmons, slipped the signet ring—which had been used for sealing the box—off his finger, and, unknown to the others present, put it on the floor between his feet.

And presently, through the medium who was now in a trance, one of the spirit guides made this announcement: "Mr. FitzSimmons, we must ask you not to be perturbed about your ring." The seance ended, the lights were put on, the corded and sealed box was still on the floor. **But Mr. Fitz-Simmons' ring had disappeared.**

(Continued on page 21)

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A. W. AUSTEN, well-known psychic journalist, who has recently resigned his position as Editor of London's PSYCHIC NEWS, is now remodelling the OLDEST PSYCHIC JOURNAL IN THE WORLD, which will be bigger and better than ever.

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(Continued from page 16)

Later, he took the box home with him. "He hid it away in his bedroom, and each morning he locked the door and kept the key in his pocket. Each day he shook the box, but it appeared to be empty, until the morning of the day arranged for the next circle"—that is, the next seance. And on that particular morning, when he rattled the box, he heard from **inside it** a "dull, thudding sound."

Mr. FitzSimmons took the box with him to the seance that night. It took some time to open the box—the wax had to be chipped off before the forty-eight screws could be removed. But when the box was opened Mr. FitzSimmons' ring and a small piece of cotton wool were found inside.

During the seance that followed upon the opening of the box and the re-discovery of the ring, the record I am quoting states that a spirit guide spoke as follows: "Mr. FitzSimmons, I suppose I had better appease your curiosity. The ring has been in the box since it was put there after the close of the last sitting . . ." It had been wrapped in cotton-wool and placed there "by a process known to scientists on this side (the world of after death) . . . He caused it to adhere to a corner of the box, but your persistent shaking dislodged it."

And if you are thinking again of Houdini—who knew just about all there was to know about "magic boxes"—I have to ask you to think yet again. I had to, when I read the concluding pages of this extraordinary story.

"This is to certify that I, George Stuart Cooper, was present at a circle held on January 19th, 1933, when the screwed up and sealed box was opened. The screws and seals had not been tampered with in any way, and when the box was opened it contained Mr. FitzSimmons' ring and a piece of cotton-wool.

All the events occurred as stated in the attached record.

(Signed) G. S. Cooper,
25 George Street, Grahamstown, E.P.

Witness to signature: L. M. Tooley."

This article is based on an incident in the book "And the Sound of a Voice," by V. Carleton Jones, obtainable from the Harbinger Book Service, 12/9 post free.

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CLAIRVOYANT RECOVERS LOST GOLD

In France, as in England, the government may confiscate any undeclared gold hoarded or buried in the ground. But in April, 1952, Monsieur Pinay, the French Prime Minister, granted an amnesty to hoarders of gold anywhere in France.

In the northern village of Croix, near the industrial town of Lille, lives Monsieur Fernand Dubois, a businessman. Dubois, fearing in 1946 that the French franc would be devalued, buried a hoard of gold coins one night at the foot of an old pear tree in the gardens of his country house.

As he anticipated, the franc fell. After the amnesty was declared, Dubois returned to his country house from Paris and began unearthing the cache made six years before. He dug down about six feet and was dismayed to find that someone had been there before him.

Dubois went to the police of Lille but they could not solve the mystery. Back in Paris, he bemoaned his loss to a friend. "That is the last I shall ever see of my gold. What hopes have I of finding the thief after six years?"

But the friend had been in London some 15 months earlier, when a Dutch clairvoyant by the name of Peter Hurkos had aided Scotland Yard detectives in recovering the Coronation Stone, which had been "stolen" by mischievous Scottish

patriots from under the British monarch's chair in Westminster Abbey. Operating on a map of London in telepathic fashion, Hurkos had shown the route taken by the thieves.

Dubois' friend told him of this. "Why not see Hurkos?" he said.

Dubois found Hurkos staying in a Paris hotel. Said Hurkos: "Make me a map of your grounds."

Dubois did so. Next day the clairvoyant telephoned Dubois to come and see him at the hotel. He pointed to a spot he had marked on the map. "There's your lost gold."

Dubois exclaimed, "Mon Dieu, that is my gardener's own allotment!"

The gold was found exactly where Hurkos had said, and on May 5, 1952, the gardener, who had been arrested and charged with theft, appeared before a police magistrate at Lille. Said he: "Mon-sieur, I found that gold under the old pear tree, but thinking it had been abandoned in 1940 when the Germans overran France, I saw no harm in moving it to a different place."—Harold T. Wilkins.

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DEAD SCHOOLGIRL HELPED FRIEND PASS EXAM.

How a student who had passed from earth-life returned to help her old school-fellow on the eve of her school finals is told in the Spanish Spiritualist paper, "Boletin Del Circulo De Estudios." The two girls had been great friends, and it was just before she was due to sit for her geography examination that Maria de Ventura one night dreamed of her dead friend.

Writing of her experience, she says she had been convinced that the oral examination was going to be about Scandinavia, and had accordingly studied the subject intensively.

"In my dream," she says, "my friend appeared and opened an atlas, similar to that without names used in the examination room, and turned over the pages until she came to the physical map of the North of Italy. Pointing to the regions of the lakes, she said loudly, 'Italy, Italy!' On going to bed, however, I had gone to sleep thinking only of Norway and Sweden!

"When the examination took place, the professor turned over the pages of the atlas in the same way as my friend had done, only rather more slowly, and, stopping at the region of the Italian Lakes, questioned me upon them."

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WHITE RAY TELLS WHY SPIRITS COMMUNICATE

White Ray, spirit guide of Paulette Austen, has offered to answer non-personal questions sent by readers, c/o The Editor, Harbinger of Light.

These answers are in reply to previous questions which were not seen by the medium beforehand.

Why does a spirit trouble to come into our dreary world to contact us, if the spirit spheres are as wonderful as we have been told?

It is easy to explain. Your world is not dreary to us when there is a circle of love, when you seek truth with an earnest desire and with sincerity in your souls. When we have established that bridge of truth, and when there is the understanding which some of you have achieved with the spirit world, then there is great attraction. Then we can bring to you our hard-gained knowledge. We can try to make you aware of those masterpieces of beauty which we see on our side. We cannot show you all the picture, but we can bring glimpses of it to you, and this may help to change the aspect of earthly life for you.

The limitations that are imposed upon you through this shell of human flesh will no longer exist when you realise that the spirit is free. When you know that, even while you are in that shell, you can reach out to higher spheres and gain for yourselves some knowledge and understanding that you could never have realised existed.

We on our side have gone a longer way than you on the road of eternity, but our hearts—if we can say that, because it is the only word that you understand, though they do not exist on our side in the sense of the human body—are filled with joy when we can turn back and give you a helping hand on this road which we already know in parts. We still have some way to go, but we have come to the part of the road which fills our lives with interest, happiness and beauty, whereas you are just at the beginning.

It is sometimes so hard for you all because you only see a small part of it. But let your sight, your real psychic sight, wander for you as an advance guard into knowledge. My friends, your reward will soon come. The Great Spirit would not have created an imperfect world. Perfection exists and you will attain it. It will take a long time, nevertheless, all the phases of that progression are well worth while.

In the years to come you will look back and wonder at yourselves, and say "I didn't understand then but I see now the knowledge that guided me, and I see now the necessity for that pain and suffering that I revolted against. Now beautiful flowers of reward are being given to me. No! they are not being given—I have earned them. No one is making me a gift; I have earned those flowers and have brought them to their full bloom and beauty."

I wish to make a personal contact with all of you. I wish to come just as a friendly spirit who is

grateful beyond the expression of your world for all the feelings of help and sympathy that come from all those hearts that are around me now. Communication is the most natural thing. The Great Spirit—who has created life, in all the different worlds and universes, in all its perfections and detail—would not and could not have omitted the most necessary of all things, communication between the spheres.

It has always gone on throughout history.

It has gone on in limited ways at times. A trickle, sometimes, has come through. But one day it will flow. The power from the more evolved planes will come to your world and make you understand many things that have seemed obscure. It will bring the answers to many questions that have remained for centuries unanswered. The light of truth will always shine. Though at times it is a flickering light, yet it will become a beacon to you all.

Are you satisfied conditions will always allow your message to come through just as you desire to give it?

My friend, if it were not all right I could not come through at all. I may have to go before my usual time; I will not stay if I cannot hold the thread. There is but one thread that is holding us to you at any of these meetings. When it cannot be connected then I cannot contact you at all.

Then, whenever you come, though the contact may be weak, are you still able to say what you want to say?

Yes, it is so. My voice might not come through as well, but no words would be allowed to be spoken if they were not right. Maybe sometimes words might not come through exactly as I intend, but we shall always bring through the exact meaning. This I am able to guarantee. We insist on certain conditions because we want to get through the essence of what we mean to say. And if we

could not bring through the essence, then the guide in charge of the medium would rather disappoint you, and we would not speak.

You are, as we are, children of the Great Spirit. As we have, you have in you, eternal life. Within yourselves there is that divine spark of light which if you only gave it its full expression would make life a great joy. Our Maker has given to you all the facility to contact those spheres from which the light can pour to you.

Why is it that some on your earth think it is wrong for you to ask those spirits who have passed on to a higher sphere of life for their guidance? Is it not a common thing on your earth to send your children to schools of learning, to ask one who has more knowledge than they to teach them in life, to prepare them for their future responsibilities? Why, then, should not the men and women of earth come and ask those pioneers of the spirit spheres to impart to them a little of their knowledge? We welcome and desire communication with you, and we mean to use every opportunity we might have of a sure and reliable channel to bring to you the great gifts of truth and sincerity.

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MECHANICS OF SEANCES

What rules would you advise for the formation of a home circle?

The home circle must be, before anything, based on spiritual grounds. On the other hand, it is wise to stress the absolute simplicity of communication and to give a warm, friendly feeling to the circle. You must remember a home circle is a gathering of friends, friends from different planes or spheres, friends from our side and from your side. We do not wish to be regarded as gods—we are not gods, we are just sons and daughters of the Great Spirit, as you are. If we have that spark of divinity which

makes life eternal, you have it too. Therefore we come to you in all simplicity, and any spirit that might come to any circle for adoration cannot be an evolved spirit.

In the meetings of a home circle there should be a given time which should always be regularly kept. There should also be a recognised guide who should open and close the circle. Whether it is by clairvoyance that he gives instructions or by trance or ordinary rapping, there must be a definite contact with a leader from our side so that protection of the circle from unevolved spirits should be complete. Prayers are necessary, but so are laughter and joy, without which no really good communication is possible.

Is there any reason why a person killed by blast from a bomb should be unable to reproduce his earthly voice at a direct-voice seance?

There is no other reason than the mind of the person who was killed. If a soul that came to our world after such a violent happening recalls its passing moments, then there is a difficulty with the voice. But once thoughts are cleared away there is no reason, except one—that from our side it is still difficult to reproduce the earthly voice.

In direct voice, whether a trumpet is needed or not, a voice-box has to be made on our side, partly from materials supplied by you, which enables spirit beings to communicate with people on your side. In those voice-boxes there is usually a different range of voices, it may be six or seven, perhaps more. Unless a spirit is very much accustomed to these boxes, or else has great experience of that kind of communication, he has to use one of these standard voices. This is the only impediment.

But even if the impression is given to the sitter on your side that the person communicating is suffering, it is only a fictitious impression. Spirits do not suffer in that way. When you print this mes-

sage, if you do—for it is for a particular enquirer—tell the person there is no need to worry about the one she loves, for she is well and does not suffer. She is well-cared for and the best way to help her soul is to continue sending peaceful and loving thoughts to her.

When a spirit first communicates, he seems to recall all the conditions of passing. When one who has died from consumption, for instance, come back for the first time, he brings a bad cough, and most deaths, violent and otherwise, seem to bring back those particular conditions. Does that pain the spirit communicating?

Pain leaves a very strong imprint on the soul and naturally when a spirit contacts your side and the earthly conditions are recalled, the soul is conscious of the pain endured in passing. But it is only a very slight pain really. It seems amplified to you, because it expresses much more the physical condition than it does on our side.

We are told that you feel things more intensely than we do. This seems to be an exception.

That we feel vibrations of pain and suffering much more strongly on our side is true. But it is a different kind of pain from yours. Pain of spirit can be much greater than that of body. But what you feel on your side we have eliminated on ours.

We feel pain in the suffering of friends, because in our souls it vibrates to infinite dimensions. When our help is refused and our sympathy is not accepted, then we suffer. But the physical pain we experience is only a faint recollection and one that passes very quickly.

Is there at every direct-voice seance this box with a few different sets of vocal cords?

Yes, with small variations. Either the voice-box is built inside the trumpet or else, if a trumpet is not used, the box is used in conjunction with a microphone. Each spirit using the box brings his

own vibrations and his own personality, which give the vibrations to the voice. In the case of a very experienced communicator, who has learnt a lot on our side and a little on yours, then the voice can be moulded to different intonations.

Is it true to say then that the spirit voice is a mixture of the voice we remember and a standard voice?

It is almost entirely the voice that is ready-made, not a recollection of the earthly one.

We hear it said that speaking in the direct voice is like talking through a box that is dodging about in front of the communicator. Why is this?

The voice-box is affected greatly by vibrations from the different sitters, and those vibrations vary the contact from our world to yours. They do not remain the same for one second, and have to be continually adjusted. Vibrations from sitters are like the sea, rough at times, smoother at times. And the voice-box is right on top of them.

Then it is as if the voice-box floats on top of a tossing sea and is pulled here and there by the sitters' vibrations. The sitters nearest the medium, then, should be experienced and sympathetic.

All sitters, if they want good results, should be sympathetic. It is the same for everything. If you want good results from psychic contact you want people, not necessarily experienced in the seance room, but experienced in spiritual thought. Those experienced in spiritual thought always make better sitters. Every time, before you enter the seance room, you should practice spiritual thought. You would find then that communication is much more easy and you can receive great help and knowledge.

This does not mean that you must remain stern—for sternness is not evolution, nor is it spirituality. You will find spirituality in the smile of a child—if it is a good child!

HOW PRAYER OPERATES

How does prayer operate and what are the mechanics of it?

This seems a simple question and yet it is a most complicated one. Prayers from your side come from different sources and express themselves on different wavelengths. The prayers of a great mass of people together are more effective, as they call to a larger number of spirits from our side and therefore a stronger answer is given; because of the strong thoughts mingling together, a stronger appeal is diffused on our side. But also prayers by a single person—and ordinary thoughts are prayers just as well as spoken words, if strongly thought—come to our side, either to a single guide or to a band of helpers or friends.

The answer we can give depends very much on the necessity of the appeal and also on the power of the person who prays to build for a moment a bridge of thought to our side. It also depends on how strong the circle guides and spirit helpers are, as the stronger the circle is on our side the better is the answer we can give.

We do not judge by your standards but by our own, which are quite different. You might see a person who is bereaved and needs a lot of help, and another one who seemingly does not need so much. Yet on our side we may feel that the need is more urgent for the latter. We give help, regardless of persons, but where the need is greatest and where the power is strongest.

Are prayers answered by individual spirits or groups, or do they have to be "sifted" by some organisation?

It all depends on the object of the petition. If it is a question that concerns many, then it is broadcast to those who can deal with it—a council on our

side—who judge how and where the power is needed, and then go on to give the answer to the prayer. But if it is a personal question, then often the persons who guide use their discretion how the person may be helped. If it proves too difficult a case, then it is brought to the council—just like the law courts on your side, except that ours deal with justice towards everything.

Tell us just what happens from the moment someone prays until the answer is received.

When from your side a prayer is being diffused, either by a number of people or by a single person, if the prayer is offered earnestly to the Maker or even to friends in the spirit world, then, from the aura of the people calling out for help to the spirit world, vibrations are emitted. These vibrations give out signals of distress, like a ship in trouble at sea which sends out signals with its radio to others. These signals come strongly to the spirit world, like a telegraph call, and through them we know what is needed.

We decide what help can be given and then we send a messenger to contact your world and give the help which will bring about the realisation of your prayers—if we have found it suitable and possible to answer. If unreasonable requirements are asked for, we do not worry ourselves with it, but attach to that person someone capable to make him realise his mistake. If you earnestly pray we try to give a right answer to it. We strive then to bring comfort and health so that your happiness may return.

But answer to prayer is very much limited from your side if contact with the spirit world has never been developed.

Are prayers more efficacious when one's psychic gifts are developed and communication with the spirit world has been established?

Definitely! And prayers are more powerful when given from a circle because then your side has more power to communicate with ours and the prayers are better diffused. It is like broadcasting from a wireless station. A strong station will give better diffusion. But however little contact you have with the spirit world, prayer is always a bridge from your side to ours.

What happens when prayer is offered to God without requests being made, but purely as an act of worship?

Prayer to God, or the Great Spirit, is never wasted. It helps because in prayer you cultivate your spiritual qualities. Spoken or unspoken prayer is a great link between our side and yours. When prayer is earnest it helps communion, and it creates strong links between the spheres.

What about repeated prayers that have no feeling behind them, such as set prayers repeated in churches because it is the usual thing to do?

When there is no sincerity there is no answer. If the prayer is not meant there is no vibration, because flat thought cannot vibrate. And if there is no vibration no call comes to our side.

You said that prayer reaches a council where decisions are taken whether an answer should be given. Is there any further appeal? If we go to law courts on earth we can appeal to a higher court against the decision.

You were told that on our side there is justice—and justice on our side is no vain word. If the first court is of the highest understanding, and love of justice is reigning there, then there should be no need for any other. It is when the first court is not capable that there is need for a second; if it is sure, there is no need for any other. On our side, where everything is done in harmony, and love, when something has been arranged and created by the

Great Spirit, then there is no need for anything different or anything more.

A question comes from a woman who says that she and her mother prayed very earnestly for her brother, who was in the Forces. They cannot understand why their prayers were not answered and the boy did not come back to them. Can you give an answer or any help to them?

To those who suffer, my love and sympathy goes always. For those hearts that are sorrowing because of bereavement, I feel deeply. Though we have not the same problems, and on our side we see the reverse of that picture which proves sometimes to be so grim on yours, yet we do feel the tears and pain of those in your world.

But I can answer those who are bereaved. You only see the grim side, but there is another side to it that is much brighter. These phases of suffering through which you go are mere moments that seem long on the earth-plane because you have not the sight of eternal life. The laws of the spirit are not unjust, are not unfair, and if a soul has ended its time on your earth then, indeed, it must come to ours. Through ghastly happenings on your side, many a life has been frustrated of its evolution. But we are not unprepared. They will still evolve even though it will not be through the same channels.

The souls who are in anguish, let them be told that it was not in vain. And not only to those but to others we say, Your loved ones are progressing and their lives were not lost in vain. Whether their passing to our side was prepared for or whether it was premature, their pains will be made up for to the full. Let them be happy in the knowledge that the Maker's hand is everywhere. Though at times fate may seem unfair and hard, it is only one aspect of it that they see, and when they see the next they will realise that it was not all in vain.

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