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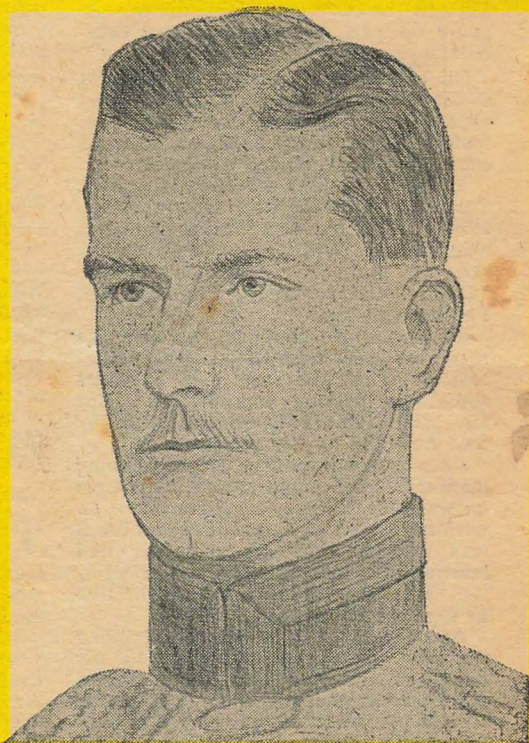
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*... and gave a vivid description
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Materialised Spirit Plays Piano

THERE are at least three people who have seen a spirit form materialise and play the piano. The seances at which this outstanding happening occurred are described in America's "Psychic Observer" by Juliette Ewing Pressing, who was present with her husband at three of these sittings.

The spirit who materialised was Helen Miller, daughter of Dr. H. F. Miller, who has a surgical and medical practice at Odessa, Western Texas. Though he attended seances for 30 years he had not received any communications from his daughter.

He visited the Spiritualist camp at Chesterfield, Indiana, where several mediums gave him evidential messages from relatives and friends, but no word came from his beloved daughter.

Then he attended a seance with Mrs. Fanchion Harwood, a materialisation medium, and the first form to manifest was Helen. With arms outstretched she ran out of the cabinet crying, "Daddy, daddy, daddy, this is Helen, I'm here at last."

She explained that she had tried to reach him before but had not been successful. Thus the silence of 26 years since her passing was broken. But Dr. Miller was so overcome with joy that he could hardly speak.

At a second seance with the same medium, Helen came again. This time he was able to carry on a conversation with her. And at succeeding seances it was obvious that his daughter had learned the technique of materialisation, for soon she appeared as lifelike as she was on earth.

At one seance held on her birthday the father thought of a present for his daughter. As she was an accomplished pianist before her passing he asked, "If I get a piano and have it placed in Mrs. Harwood's seance room, do you think you could play it?" The daughter promised to try. "All right, I'll get a small piano and give it to you for a birthday present," said her father.

The following day he bought a studio piano and had it delivered. At the next seance he managed to pick out a few notes and finally played one or two melodies, but great effort was required. At later seances, however, she became so used to the piano that she played many pieces with ease.

Mrs. Pressing describes the test seances she attended with her husband. The medium insisted on being exam-

ined beforehand. The only two doors in the seance room were locked by Kalpa Pressing, who put the keys in his pocket. There were no windows in the room.

Helen, when she materialised, seemed as real as a flesh-and-blood person. She kissed her father. One moment she was a materialised form standing in front of them outside the cabinet; the next she was sitting at the piano eight to ten feet away from it.

The Pressings asked if they could go over to the piano to obtain a better view. Permission was given and they watched with fascination the lifelike figure playing compositions.

She was followed by a six-foot-two Hindu in oriental regalia, who walked across the room towards them. He came to give treatment to Dr. Miller's eyes—and the doctor has confirmed the improvement which has resulted.

Later, the doctor's "dead" father, a musician on earth, also materialised and improvised tunes on the piano. The climax of the seance was an unforgettable sight, says Mrs. Pressing. There was Dr. Miller's father at the piano playing the "Blue Danube," while, at the same time, Helen and her brother materialised and waltzed to the strains of the music played by their grandfather. All this took place in "ruby light which was fairly bright."

War Dept. Was Wrong

THE American authorities said the flyer had been shot down over Germany and killed, but the medium said the boy was still alive. The medium was right.

He is Edward Lester Thorne, of New York. The boy's mother, who was born in Germany, but whose son was an American by birth attended one of his meetings, where she was told that her son had not passed on. The medium said the airman had met with an accident in surroundings which were familiar to his mother.

The medium was proved right when the son returned home and accompanied his mother to Thorne's meeting-place to tell his story. He had been forced to make a parachute landing in Germany, and by an extraordinary chance landed in his grandmother's garden at Hesse. She hid him and, consequently, the War Department presumed him dead.

This incident is described in the Toronto "Star Weekly."

"SUNDAY PICTORIAL" WANTED A SEANCE IN A BEDROOM!

THE "inquiry" by the "Sunday Pictorial" becomes more absurd as it continues. It will obviously lead nowhere because of the presence of Harry Price, who has slated Spiritualism and mediums for so long that no medium can be blamed for refusing to give him a seance. And many have refused, despite the "bait" that it would be good publicity. William Roy, the voice medium, arranged to give a test seance, but nobody came!

The antics that form part of this "investigation" have to be seen to be believed. The so-called testing of Ronald Strong is a case in point. When he told me he was going to give a test sitting to Price and Rex North, the newspaper's reporter, I said he was wasting his time.

The first test was abortive. So much time was wasted in making the medium look like a trussed chicken that the seance was three-quarters of an hour late in starting. Then, of course, nothing happened. Why should it in an atmosphere that was bound to inhibit results?

When Price had finished his tying performance I pointed out that the medium's mouth and lips had not been gagged and, therefore, the results, from a test point of view, would be regarded with suspicion. Price made the excuse that this part was difficult. You would have thought that with his long experience he would have solved the problem of how to gag a medium. Anyway, he had a go at it, as did one of the young women brought by North who was said to have had experience as a nurse.

Strong offered another test seance. The problem of fixing a convenient date took some little time to solve but, in the end, one was arranged to suit the convenience of the medium, the sitters, Price, North and myself.

Meanwhile Strong invited North to attend one of his regular voice circles. Price was not present. "This seance was very successful," wrote North.

Then it was suggested to Strong that tests could be abandoned if the next seance was held at the place chosen by Price and North. This would have made me suspicious. In reports on previous seances made by Price in the "Sunday Pictorial" there were complaints that the mediums had not been submitted to sufficient tests.

The address where the seance with



Harry Price

Strong was to be held seemed familiar to me. I remembered it had some association with Price.

When I arrived a heated argument was going on—and I was the cause of it all! North had asked Strong that I should not be one of the sitters. I smiled. "Surely you don't think I would wave the trumpet about and put on a fraudulent act," I said.

Price looked affable, if anything too affable. North said something about mediums always insisting on someone or other sitting with them.

"I don't mind whether I sit or not," I said. "Banned by the 'Sunday Pictorial' would make a good story, but, purely as a matter of interest, what is the objection?"

After a little hesitation Price answered, "You get your living out of Spiritualism."

"At the moment that applies to you," I replied, "for you are being paid by the 'Sunday Pictorial'!"

I turned to North and said, "You too, at present, are getting your living by writing articles on Spiritualism."

Strong persisted. He would not sit unless I was present. I peeped into the room where the seance was to be held—Strong and his circle members were told that they could not go into it until 15 minutes before the sitting began. Why? It was a woman's bedroom, a strange venue for a seance, even for the "Sunday Pictorial." There was a strange looking cover under which some articles were concealed.

I walked away while the arguments continued. Then I saw one of the

... was going to be Mrs. Goldney, who was associated with Price in the "exposure" of Mrs. Duncan. "It is a pity you are here tonight," she told me; "why have you come?"

"Just because I was invited," I replied.

The more I thought about this seance at which no tests were wanted the less I liked it. I advised Strong not to give the sitting. In any case, he looked ill, due, he told me, to a bad attack that afternoon of high blood pressure from which he suffers.

When Strong announced that he was not going to give the sitting, North said he would be willing to continue even if I sat! By now the conditions were such that to expect psychic results would have been as futile as believing that Price would become a convert to Spiritualism tomorrow.

Before we left North said he would report the whole conversation in the "Sunday Pictorial"—as if that was going to be our punishment for being naughty.

Just as we were leaving a member of Strong's circle said that she had attended that morning a seance with Nan Mackenzie, whose guide had asked her to tell Strong not to give the sitting that night, but if he could not avoid doing so then the guide would help to the best of his ability.

I told Strong what I thought about the whole business. He summed it up admirably in a letter he wrote to the "Sunday Pictorial," most of which was published.

Strong began by pointing out that the agreed conditions had been ignored and asked:

Why was I asked to sit in a back bedroom in a large flat, where among the furniture, including the curtained bed it would have been easy to conceal flashlight bulbs, for instance, or trick electrical gadgets?

I have my life to consider as well as my reputation. A sudden light is liable to kill or injure me. It has been done before to others. It would be easy, also, in these surroundings, for an unscrupulous person acting with an accomplice to throw a cloth over me and take a flashlight photograph or turn on a light, and there I am "CAUGHT CHEATING" and my reputation gone for ever.

I do not suggest that anything of this kind would have been done in this case, but I will not risk any trickery.

Strong ended by saying he was still willing to give a test sitting provided reasonable conditions were strictly kept.

The headlines used by the "Sunday Pictorial" were inaccurate. "The £1,000 Challenge Seance," was the first. But the newspaper had forgotten what it had printed a few weeks earlier, that Price would pay £1,000 a year for one seance a week "in my laboratory." In-

identally, where is this laboratory? I thought it closed down years ago. There is all the difference between £1,000 for a year for 52 sittings and a "£1,000 challenge seance."

"Mr. Ronald Strong Walked Out (With His Trumpet Under His Arm)", was the next headline. He did not. In the second paragraph of North's story the headline is belied by his statement that nine members of the circle walked out "carrying the luminous trumpet." Even this strange procession did not take place. It does not require nine people to carry one trumpet.

North began by saying that he hoped "to be in a position to say conclusively that Ronald Strong, one of Britain's most successful spiritualist mediums is thoroughly genuine, or a fraud." When did North become such an expert?

He expressed his regret that Strong, described as "the wistful, æsthetic young man, so fashionable with spiritualists"—later he becomes "the delicate, curly-haired medium"—had disappointed Price by refusing to go on with the sitting.

Price, we were told, "is not the slightest bit interested in proving people are frauds or charlatans; he is searching for someone genuine." This turned out to be "a medium as good as the famous Schneider brothers, who have so long been the sheet-anchor of his researches."

All this was touching, but North forgot to tell his readers that Price "exposed" Rudi Schneider as a fraud. By the way, several members of Price's organisation did not agree.

Readers may have thought that the "Sunday Pictorial" was to "investigate the unknown," that is its phrase. Instead it seems to be concerned with whether Price becomes convinced or not. The "Sunday Pictorial" may take him seriously but Spiritualists do not.

They remember his "exposure" of Mrs. Duncan, when he solemnly asserted that her materialisations were caused by regurgitating cheese-cloth. As hundreds of Spiritualists have seen at her seances, the materialisations bore no trace of having been swallowed and spewed forth. They were dry, self-luminous and often almost as hard as now. Voluminous ectoplasm has been displayed which could not be concealed in anybody's stomach. Least of all could it have been hidden in Mrs. Duncan's stomach for an X-ray report revealed that this was quite normal.

But perhaps the "Sunday Pictorial" has swallowed all this. If so, it will swallow anything. M. B.

Silver Birch: Everybody's Guide

Spirit answers questions that puzzled a clerical brains trust

THE difference between spirit knowledge and clerical theories, however sincere, are shown in the answers to religious questions given by a brains trust composed of Anglican clergymen and by Silver Birch, guide of Hannen Swaffer's home circle.

In the brains trust, which appeared before a congregation at St. Martin-in-the-Fields, were the newly-appointed Suffragan Bishop of Colchester (Dr. F. Narborough); the Rev. Eric Love-day, the vicar; the Rev. Roy Lee, scholar of Sydney University and Oxford; and the Rev. M. Lloyd Griffiths, Cambridge scholar.

Among the questions answered were:

1. "Shall we be able to recognise our friends in heaven?"

The clergymen unanimously answered, "Yes," the Rev. Roy Lee stating: "We shall not be so very different. What takes place in heaven I believe, is a kind of 'emergent evolution' that will enable us to lead fuller, richer, greater lives than we were capable of before.

"The artists' pictures of people in heaven wearing nightshirts and togas are all wrong. In heaven our bodies will be glorified and not subject to their present weaknesses."

When the question was put to Silver Birch, he replied: "The answer is an unhesitating 'Yes.' All who have this knowledge, to whom the great truths of the return of spirit have been demonstrated, have no shadow of doubt in their minds that there will be recognition beyond death.

"It is sad that such a question should be addressed at any church gathering, for it indicates that the answer is in doubt. It is pitiful that those who should be the leaders of religion are in a questioning mind about the fact of recognition.

"The question arises, the doubt is there, because for so long these people—good people, most of them—have preferred the ideas of man to the inspiration of the spirit. They have preferred theological theory to spiritual fact.

"They have preferred to accept certain creedal beliefs and have turned their backs on knowledge which is available to them, knowledge which can come from those who love them and

whom they love. These are the ones who speak with certainty in the matter; they are not relying on any words in any book regarded as sacred by many; they are not relying on any theological formula; they are not relying on any doctrinal belief, they are citing their own experiences.

"What happened to them when they entered into the fuller life? They met and recognised ones they had loved who had preceded them. The joyous recognition and reunion was theirs.

"Thus it is they are able to assure those who still dwell on earth that when their time comes to take the great journey they, too, will have all the joy and wonder of recognition and reunion in the larger life after death."

A member of the circle commented: "Apparently they answered very much on our own lines, that we would recognise our friends."

"That may be so," replied Silver Birch, "but it is only their belief that this will happen; it is not their knowledge. They are relying on faith, not fact."

The next question was:

"Is the soul of an unrepentant sinner eternally lost?"

The brains trust dealt with it in turn, each indicating that the form of the question increased the difficulty of answering it.

They were not certain what was meant by "unrepentant." Did it imply that opportunity for repentance ended with death? The questioner did not say.

If God is righteous, said the brains trust, He could tolerate sin. The sinner died in the spirit as well as in the body. This did not mean eternal torment but exclusion from the life.

When Silver Birch was asked, he replied: "The answer is an unhesitating 'No.' No soul can ever be lost, if by lost is meant that it is for ever cast into darkness and that its link with the Great Spirit is severed.

"Whatever you do, there is one thing that is impossible and that is that you shall cut yourself completely adrift from the Great Spirit. It is impossible because the link is an eternal one.

"Every being has consciousness, which is the divine impress. Every

being has life which is the spark of the divine, the spirit is the garment of God that is yours. You have no power to destroy that garment.

"That which is life cannot be destroyed; it exists for eternity. You may, by living a selfish life, weaken the divine link, but you cannot destroy it.

"You may live in the darkness beyond death for a long, long time, but whenever the soul becomes aware of itself, from that moment progress begins to be made. The divine flame may flicker until there is hardly any light, but it can never be extinguished."

And on the statement by the brains trust, "If God is righteous He cannot tolerate sin," Silver Birch commented, "If God is righteous!" and went on: "The Great Spirit is the law, the natural law of the universe and he who would attempt to teach must know and understand the laws and how they operate.

"The law is that every man is given another chance, once he has left your world, to redeem himself, to put right what he did wrong, to allow the divine within him to find the expression denied in earthly life.

"Death brings greater opportunity for expansion, for development, for growth and for evolution. It is not the closing of the book; it is the opening."

The third question was:

"How can I reconcile my belief that God is love with the spirit of evil in creation?"

Mr. Lee frankly admitted that he did not know the answer and the question master, the Rev. Eric Loveday, said this point brought up so great a problem that he would raise it early in another session.

Silver Birch did not wait before replying in these words:

"My answer is that the Great Spirit is not only love. The Great Spirit is reflected in every phase of life. It was a limited understanding of the universe that set up two beings—one to explain that which was regarded as good, and another to explain that which was regarded as evil. Thus you had the idea of God and the idea of the devil. Both conceptions were based upon fallacious reasoning and on lack of knowledge.

"The question is still couched in terms of a personal deity. God is the natural law of the universe, and the law operates through every phase of universal activity. The Great Spirit is

in light and darkness, in love and hatred. There is nothing without the Great Spirit. There would be a void—and there are no voids.

"The Great Spirit is everywhere, immanent in all life. That which is regarded as evil is very largely the result of man's free will. Life, if it is to be understood in all its fullness, can be understood only through the comparative experiences that come to all mankind.

"If life were all light, it would be all darkness, for then light would be darkness and darkness would be light. It is because you have both darkness and light that you value light and appreciate it."

"That," pointed out a member of the circle, "raises the question that comes to the mind that God is not omnipotent."

"The law is omnipotent," was the answer.

"If it is omnipotent how can it contain evil?" was the rejoinder.

"You are thinking in terms of a personal deity again and I do not know of any personal deity," replied Silver Birch. "I know of a natural law which rules throughout the whole universe. That law controls what you regard as good and evil. It is no reflection on the omnipotence of the law to say that in many aspects of universal activity there is imperfection. The law which controls them is still perfect."

"You speak of a law," was the next question, "must there not be a law-maker?"

"The infinite mind," answered the guide, "but not your conception of mind. You visualise mind only in association with matter. But when I refer to the infinite intelligence, I refer to the power which created the whole of life, the law which sustains, contains it, controls it, and that law, as far as I have seen its operation in your world and in mine, is perfect.

"The fact that there are imperfections in beings through whom the law operates is not a criticism of the law, but of those beings.

"It is part of the evolutionary process. Life is a continuing struggle, an expanding development, a constant growth, and where you have development it follows, as a corollary, that it is an improvement.

"You are growing out of imperfection towards perfection, but the law which controls that growth is perfect, therefore the intelligence responsible for the law is perfect, too."

THE UNWILLING MARTYRS—5

Spirit Rappings Follow The Fox Family

To try to get away from the spirit rapping which disturbed them, the Fox family moved into a new house in Rochester, New York State. But the raps follow them from the cottage at Hydesville, which they left after praying that "this disgrace" might be taken from them. The Fox family comprises John, the father; Margaret, his wife; David, a son; and his sisters, Margaretta (Maggie), Leah (Mrs. Fish, later Mrs. Underhill), Catherine (Katie) and Elizabeth (Lizzie).

By MARIAM B. POND

THE day following their moving into the Prospect Street house, Margaretta and Margaret Fox arrived. They greeted each other with joy, feeling strength in the reunion. The new house was inspected, and after supper they lingered at the table, talking eagerly. They retired late. The third floor was one room and contained three beds. One corner had been curtained off, making a necessary storeroom and reducing the size of the sleeping room.

All was quiet for a time, but no one slept. No one spoke, yet the tension of waiting for something to happen was felt by each of them. Suddenly, light footsteps sounded stealthily on the stairs, and the occupants of the room grew stiff with dread. The steps tiptoed across the room and seemed to enter the corner behind the curtains. Then came muffled whispering and shuffling.

With no warning their beds were violently shaken. One of them was suddenly lifted from the floor and dropped back with a bang. As if by mutual agreement the frightened women and girls kept silent, not crying out, even when they felt themselves touched by invisible, but gentle hands.

It ended, and morning brought again the illusion of unreality of the night's cruel test. But as Margaret dressed in the quiet room the old fears came crowding back, and she cried: "Can it be possible? Is it really true? How can we live and endure it? We cannot stay here alone at nights. We must have someone stay with us."

That day she sent for her foster-son, Calvin Brown, who for many years had lived with them as one of her own, calling her mother. He came in the early afternoon in response to her summons, and listened gravely to Margaret's story. At the conclusion he



Leah Fox

sat in silence for some moments, then said firmly: "This is a strange story you have told me, Mother Fox, but I must believe you. They are, of course, evil spirits, agents of the devil himself, and you must not converse with them. We must drive them away."

Calvin's presence in the house brought confidence to them all, and the evening passed pleasantly. Leah and the girls sang gaily, and Margaret, smiling happily with something of her old assurance, talked quietly with Calvin till bedtime.

They had slept undisturbed for several hours when a commotion in the chintz-curtained storeroom corner awakened the women. Everywhere was an uproar, but Calvin's being with them changed the whole affair. Now he would see what had been going on.

Leah remonstrated as the sounds of tramping, seemingly of bare feet, passed back and forth before her bed. The reply was a violent stamping. The sound was so real that Leah, always quick to be amused, laughed and said, "Well, Mr. Flatfoot, can you dance the Highland Fling?"

A gay stamping of feet answered her and, laughingly, delightedly, she began to sing the music. Shocked by her action, her mother in the bed beside her, pulled her back to the pillow.

"Why, Leah, how can you encourage that fiend by singing for him to dance? Have you lost your wits?"

A fresh uproar of sound arose—

shuffling, laughing, moaning, struggling; an indescribable mixture. Their beds were again violently shaken. As the outburst died away, they quickly removed their bed ticks to the floor, putting them close together on one side of the room, as far as possible from the storage place in the corner. Hastily they threw on the bedding and hurriedly settled themselves on the make-shift beds.

Their quiet was not for long, and as the terrifying sounds broke out once more Margaret ran to the stairs and called Calvin from his room on the floor below. He came bounding up the stairs, exclaiming that he would conquer the evil spirits or die in the attempt. He ridiculed the women for having made their beds on the floor and threw himself angrily on his bed.

Margaret said consolingly: "Try to sleep now, we may not be disturbed again. But I do wish your bed were on the floor. At least, we haven't been shaken about since we moved."

Calvin replied, "They're up to some devilry already, I can hear them." As he uttered the words a shower of slippers flew at his bed, striking him from head to foot. He kept silent during this attack, but when he was struck, the next moment, a sharp rap with his own cane, he seized it and, leaping to his feet, began to strike angrily, left and right, seemingly hitting nothing, but receiving a resounding slap at every thrust of the stick.

Other objects began to fly at him, but he stood his ground, until a brass candlestick struck him full in the face, cutting his lip. With a cry of pain he flung himself on his bed, cursing the "fiendish spirits." Immediately his bed was torn apart and scattered around the room, headboard falling in one place, footboard in another, the siderails at angles to the straw tick on which he lay motionless and now speechless from fear.

The women huddled in terror under their blankets, not daring to speak even in whispers as Calvin's bed clattered to the floor. His silence deepened their fears. Then Maggie screamed shrilly as a score of carpet rag balls came flying from the corner, striking them in the same spot each time. "Oh, what are they throwing at us?" she moaned.

No one answered, muffled sobs were the only sounds in the room. The bombardment was over and the exhausted family lay almost in a stupor to await daybreak with its comforting light.

(To be continued.)

The editor gossips...

WHEN the renewal of the B.B.C. charter was discussed in Parliament there was a unanimous demand by M.P.s for more controversy on the air. This was summarised by Herbert Morrison, who said, "There must be thrust as well as cut, and pro as well as con."

But Parliament is defied by radio's Religious Advisory Committee, which ensures that only its own brands of Orthodoxy are broadcast. Spiritualism is banned because it is not "in the mainstream of Christian tradition." Controversy on religion is *verboden*. Religious fascism rules the air.

Swaffer v. a bishop

IN this connection a reader wrote to the "Christian World," the Congregationalist weekly, to ask, among other things, for a discussion on Spiritualism between Hannen Swaffer and a bishop. Religious life would be more interesting and outsiders might occasionally listen, he said, if such a discussion took place. At present, he added, many people refused to listen to religious broadcasts on the ground "it is only another of those bits of special pleading by parsons which the B.B.C. puts over so often."

This will not help unity

I HAVE been amused by Robert Goldbrough's spirited attacks on the Spiritualists' National Union and the Greater World Christian Spiritualists' League. It is not so long since he went to the trouble and expense of organising informal dinners at which Spiritualists of varying organisations met, the hope of their hosts being that these gatherings would lead to greater unity in the movement. Goldbrough's attacks are not calculated to encourage unity.

The Baptist heretic

WHEN a Baptist minister writes a book on Spiritualism that makes news for the local paper. And when the local paper reproves him for daring to follow the Bible injunction of seeking, and finding, that makes news for us.

The minister is C. E. P. Shearman, of New Malden, Surrey. The paper is the "Wimbledon Boro' News," which says that because he is an ordained Baptist minister and a pupil of the great Spurgeon that entitles him to a respectful hearing.

Then comes the reproof. "The law of the universe, which is also the law of God, seems to make it abundantly

clear that a divinely imposed and impassable frontier lies between this world and the next. This is followed by a further chiding that people should not "seek to penetrate into mysteries which an all-wise Providence has clearly decreed should be hidden from us."

The newspaper lacks logic. If an all-wise Providence had clearly decreed that the afterlife should be impenetrable then nobody could penetrate it.

Oscar Wilde's spirit joke

PROOF that a spirit guide is a completely separate individual from his medium was given to a friend of mine, E. F. Bentley, when he sat in the Folkestone home circle of Major J. H. Webster and his wife, who regularly get the direct voice.

Johannes, spirit guide of Hester Dowden, the famous automatic-writing medium, announced his presence and confirmed that he had communicated with Bentley at sittings with Mrs. Dowden. Bentley had not mentioned this fact to the Websters.

Oscar Wilde, who frequently communicates through Hester Dowden—her book containing many communications from him in typical vein is unfortunately out of print—delivered this witticism the other day. "I am forming a society in the Beyond for super-annuated shades."

Rubbish from a rector

DR. G. W. BUTTERWORTH, Rector and Rural Dean of Caterham, Surrey, an old antagonist of Spiritualism, said the other day: "Spiritualism could never be a religion. First, it had not proved survival."

As to whether Spiritualism is a religion depends on how religion is defined. Anyway, it has been my religion for a quarter of a century. But to say that Spiritualism has not proved survival is as absurd as to argue that Dr. Butterworth does not exist.

"Lawless" youth

THE orthodox will tell you that youth is wicked because it does not attend church. What are the facts? Four Americans are in Britain studying the international problem of juvenile petty crime. One of them, William Graham, vice-president of the Youth for Christ Religious Movement of the United States, which has four million members under 30 years of age, said that there was far more lawlessness among the young people in the States than in Britain. Yet more children on an

average go to church and Sunday School in America than in Britain.

Pain in the neck

A CORRESPONDENT sends me a cutting from the "Psychologist" in which a "Lay Analyst" tells a story called, "She was Young and Very Sweet." It is all about a young woman who had a "pain in the neck." She was told that this had something to do with undeveloped mediumship and that she should attend seances for help.

You will be glad to hear that in the nick of time this heroine was saved by the psychoanalyst, and she now no longer has a pain in the neck. But, alas, since reading the article I have it!

Blind aid for seances

ERIC SEDGWICK, blind since he was 15, thinks he could be of help at seances, recording what is said in the dark. A Braille shorthand machine is almost noiseless, he says, and shorthand could be written up to 140 words per minute. His address is 15 Leeds Road, Stoke Poges Lane, Slough, Bucks.

Tailpiece

EDITH CLEMENTS was telling me of the occasion when she was giving clairvoyance to an audience of fishermen who knew nothing about our subject. One man to whom she described a "dead" relative looked bewildered. When the medium asked, "Do you know him?" he replied, "Oh, yes but he's been dead for years!" Pointing to another man she said, "I want to come to you." "Oh no you don't!" he answered.

MAURICE BARBANELL.

Vital, virile, vigorous

THE next issue of our companion publication, **PSYCHIC TRUTH**, Spiritualism's virile and vigorous independent newspaper, will appear on Friday, January 3. In less than six months this has established itself as Spiritualism's frankest newspaper with a vitality not to be found in any other journal. You must not miss it. Priced 3d, it is obtainable from all newsagents, if you place an order, or by annual subscription of 4s. from this office. A combined annual subscription for **PSYCHIC TRUTH** and **PSYCHIC WORLD** costs 11s.

How you can help

PLEASE send us cuttings from periodicals that deal with our subject, stating the names and dates of the papers concerned.

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A DOCTOR PRAISES PSYCHIC HEALER

HEALING is of interest to everybody, since we all, at some time, suffer from a physical ailment, or have friends and relatives so afflicted. Harry Edwards has written another book* on this subject, one result of which will be to increase the work of the postman who delivers his letters.

Mr. W. T. Parish used to receive 30,000 letters a year, asking for absent treatment, and Edwards's total cannot be far behind this figure.

How does he get through his work? He tells us that he "conducts his intercession as late at night as possible, hoping that his patients are asleep." Elsewhere he mentions casually that he "works from breakfast time to the small hours of the next morning, with hurried gaps for meals often partaken on the office table."

In return, he does not, and is not expected to, charge fees. Why not? After all, like all of us, he has to live. But patients who have willingly spent large sums on doctors, operations, etc., when they have been healed by Edwards, sometimes grudgingly tender a sixpence, shilling or half a crown.

He often visits bed-ridden patients, involving time and travelling expenses. Sometimes, not always, the fares are tendered!

This book answers many questions that are puzzling. It is often asked for instance whether "faith" is a necessary adjunct. Mr. Edwards replies emphatically that it is not. I entirely agree. Of three incurable cases I know to have been cured by Edwards, one ridiculed the idea but agreed to give the treatment a trial when it was pointed out that in any case it could do no harm. Another had a strong prejudice against all unorthodox methods, and the third knew nothing about it. Obviously faith had nothing to do with their cures.

I like the style of this book. Edwards displays no mock modesty regarding his wonderful successes, nor does he claim to be infallible. He uses no technical jargon, but tells his story in clear, straightforward English. He does not know why one case may be cured and not another, but as his percentage of improvement is between 80 and 90, it may well be that the small number of failures are due to such physical conditions as old age, worn-out arteries

* "Psychic Healing" (Spiritualist Press, 6s.), from this office, 6s. 3d. by post.

and so forth. This is how he puts it:

"A healing is the result of one set of forces overcoming the effects produced by both physical and spirit wisdom. Non-success may be due to the physical condition remaining too strong, or the patient's powers of recuperation being too weak to allow the healing to take full effect."

Bearing in mind the fact that it is mainly desperate cases, pronounced incurable by their doctors, who seek Edwards's help, it is indeed amazing that he is able to cure any of them. Here is a typical letter:

"June 5, 1946. First, I must tell you the wonderful news of Mrs. S. She went to the hospital and had X-rays and tests. Her own doctor was not there and another had to see her. He looked at her X-ray and the results of her tests, and then asked what had been the matter. All the tests are negative and there is nothing to see in the X-ray. This is a case that was considered hopeless less than five months ago."

And so the work goes on. The blind see, the deaf hear, the insane become sane, malignant growths disappear. In conclusion, I add one more quotation:

"Under the Witchcraft Act, it is illegal for the healer to treat any ill-condition whatsoever, if he calls upon the spirit guides for their assistance. The patient too, may be liable to imprisonment, for he becomes a party to the 'conjunction of spirits.' Both are liable to be classified under the Vagrancy Act as rogues and vagabonds, along with sexual perverts, and liable to summary conviction without even the right to trial by jury." "A Doctor."

Dramas of public healing

"SOME remarkably dramatic and, at times, emotional scenes were witnessed," says the "Beds and Herts Pictorial," describing a psychic healing demonstration given by Harry Edwards before a crowded audience at Luton. The newspaper singled out some striking cases.

One was that of a man who had suffered for 13 years with disseminated sclerosis and could walk only with the aid of sticks. After a few minutes' treatment the patient moved his legs freely, something he had not done for ten years.

An elderly woman, suffering from arthritis was able to walk up and down the steps of the platform, ending by her taking two steps at a time. "I haven't done such a thing for years," she said.

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Exact Time Of Her Death Foretold

"IS it true that we survive death? The average individual is strangely reluctant to discuss this question. If he is planning a journey to America or Australia, he shows no such reticence; why then does he resent any mention of the final journey that must come, sooner or later, to all of us?"

"I do not know the answer, but I know that if I talk to a stranger about the possibility of surviving death, I run the risk of being regarded as eccentric, or even mentally deranged."

These are the opening words of "Do we Survive Death?" by Margaret Vivian, latest in our series of Psychic Booklets. The booklet represents the fruits of 28 years' experience by one who at first was secretly proud of her scientific and wholly materialistic outlook, the outcome of being reared in an orthodox religious home.

She suffered from "the religious blanket that stifled all original thought and made my life miserable." She became more and more agnostic in outlook taking nothing for granted and regarding faith as being synonymous with credulity.

During one Christmas on a wet day she and some friends experimented for fun with a planchette. To their surprise rapid replies were received to their futile questions. Margaret Vivian decided to impose a severe test—to ask a question mentally where the answer could not be explained by telepathy or the subconscious mind.

Her elderly mother was suffering from influenza. Mentally Margaret Vivian asked whether she would recover. "No," was the reply. The answer to the next question, "When will the end come?" was, "Tuesday 7 p.m."

The following Tuesday her mother seemed to be progressing normally, but Margaret Vivian sat with her until 7 o'clock. As the clock struck the hour she left, took out her car and drove to a chemist to replenish a medicine bottle. When she reached the shop the chemist told her that he had received a telephone message asking her to go home at once. When she got back she learned that her mother had died suddenly at 7.10 p.m. Later she discovered that the clock was ten minutes fast.

Afterwards the automatic writing came regularly through this friend, a

non-professional medium. One of the constant communicators is Fred (his surname is deliberately withheld), a young officer killed in action in 1899 during the Boer War.

Occasionally he foresees the future with detailed accuracy. Asked in March, 1918, when the war would end, he wrote the cryptic phrase, "Eleven, eleven, eleven, within a few months, suddenly." It was not until the Armistice was signed at 11 a.m. on the 11th day of the 11th month that the meaning was understood.

The author has witnessed practically every form of psychic phenomena and quotes examples of her outstanding experiences. She has proved animal survival with the return of her own beloved dog. Through Frank Leah's mediumship she obtained remarkable drawings of her "dead" mother and of Fred. This drawing of Fred is illustrated on the cover of this magazine.

Margaret Vivian describes materialisation seances with Mrs. Duncan. She tells of the occasion when she disposed, of the fantastic theory that it was all done by regurgitating cheese-cloth by giving the medium enough methylene blue pastilles to dye the contents of her stomach.

These were swallowed in Margaret Vivian's presence. The medium was kept under observation from the time she took them until she entered the cabinet. Before each seance a sitter watched Mrs. Duncan undress and don the black garment she wore for sittings. Despite the methylene blue pastilles the materialised forms were snow white.

One fascinating chapter in the booklet, more thrilling than fiction, is the story of how, with the aid of Frank T. Blake, the well-known Bournemouth medium, they laid a ghost.

Within the compass of 48 pages Margaret Vivian has provided an affirmative "Yes." to the question posed by her title, "Do we Survive Death?"

This booklet is ideal for inquirers. Like its predecessors it is priced at 1s. 3d. (1s. 4d. by post) and has a striking two-colour cover.

Previously published are "My Talks with the Dead," by Hannen Swaffer, "Nobody has ever Died," by Shaw Desmond, "God's Magic," by Lord Dowding and "What is this Spiritualism?" by Margery Lawrence.

A subscription of 16s. will enable you to obtain the whole series, which will comprise 12 booklets. Trade price to Spiritualist churches is 10s. 6d. per dozen, post free.

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- (b) by safeguarding and advancing the proper interests, spiritual and material of its Members;
- (c) by taking suitable action, when necessary and possible, in support of its Members;
- (d) by founding and supervising Mediums' Training and Advisory Centres;
- (e) by encouraging all efforts towards the establishment of Rest Homes for Mediums, both for recuperation whilst in the service of the Cause, and for retirement when advancing years make further service impossible or undesirable;
- (f) by supporting all efforts towards the unification of the various sections within the Spiritualist Movement.

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Clairvoyance, Mr. GEORGE DAISLEY.

Xmas Day. No Service.

Sun., 29th: 11 a.m., Address, Mr. PAUL MILLER. Clairvoyance, Mrs. LILIAN BAILEY. 6.30 p.m., Address, Mr. QUINTON DUNN. Clairvoyance, Mr. JOSEPH GOULD.

JANUARY ACTIVITIES:

Wed. 1st: 7.30 p.m., Clairvoyance, Mr. WILLIAM REDMOND.

Sun., 5th: 11 a.m., Address and Clairvoyance, Mrs. BERTHA HARRIS. 6.30 p.m., Address, Mr. DAVID BEDBROOK. Clairvoyance, Mrs. DORIS GREENWELL.

Wed., 8th: Clairvoyance, Mrs. EILEEN BLASCHKE.

Sun., 12th: 11 a.m., Address and Clairvoyance, Mrs. LILIAN BAILEY. 6.30 p.m., Address, Dr. ALFRED KAUFMANN.

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He believed we should not ignore those sources of communication which were open to all mankind. "We have a telephone line up and through the gates of death," he said.

He agreed that many sources of communication were fallible, but he had never yet come across a fraudulent medium. Spirit entities who were lonely sometimes attached themselves to circles and, seeing the light, gave impersonations of famous characters in order to retain the contact they had temporarily made.

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VICAR IGNORES SPIRIT MESSAGE

"ALTHOUGH what you tell me is true, I would not think of giving this information to his family. It might disturb their faith."

That was the reply John G. Findlay had from a vicar to whom he sent a most evidential message he had received at a direct-voice seance from a member of his congregation. The communicator, who was unknown to Findlay, named the vicar of the church where his funeral service had been conducted—he said he had attended it in spirit form—and wanted his relatives who were grieving deeply to know he was alive and well.

Before writing, Findlay verified from

a reference book that such a person existed. Every fact given by the communicator was accurate.

The message was perhaps "trivial" (favourite sneer of our detractors, which Findlay constantly and effectively uses as a weapon of defence), but it would, in conjunction with the facts of names and details unknown to anyone at the seance in another town, have meant a great deal to those sorrowing relatives if the vicar had had the courage to deliver it.

This story is told in "Reunited" (Psychic Press, 6s.)* an excellent resumé of Spiritualism. It gives the author's own introduction to the subject, many wonderfully evidential messages received by him, the story of the growth of the movement, and psychic references in the Bible. The Church is indicted for its attitude towards us. The author deals with the disgraceful state of the law regarding Spiritualism.

Findlay addresses most of his book to sceptics and would-be detractors. He analyses every spirit message he recounts with scrupulous honesty, making allowances for all the usual telepathy and subconscious "explanations." His experiences cannot be gainsaid by the most devious reasoning of the materialists. **STELLA BAIN**

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JANUARY ACTIVITIES:

Wed., 1st: 7.30 p.m., Service, M. S. TIMMS.
Sat., 4th: 7.30 p.m., Group Seance,
Mr. QUANT.
Sun., 5th: 7 p.m., Service, Mr. H. HODKIN.
Wed., 8th: 7.30 p.m., Service,
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