MARCH, 1948

The Harbinger of Light

A Monthly Digest devoted to

Psychical Research, Spiritualism, and Spiritual Philosophy

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Edited by

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

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LEADING FEATURES

SPIRITUALISM'S CENTENARY

1848 — 1948

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to Know Spiritualism as a Science,
to Accept It as a Philosophy,
to Practise It as a Religion

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'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 and Spiritual Philosophy

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OUR ONE HUNDREDTH ANNIVERSARY
(1848 - 1948)

By C. R. Malmberg

In "The Progressive Thinker"

Away from the bustle of the great world outside, a very suspicious event took place in the little village of Hydesville, March 31, 1848. It was an event that was to change the thought of the world. A rap! Another rap! The persistence of the rapping brought the attention of the little Fox children to it, and when they brought responses to their questions, they called in their mother who likewise made enquiries with astounding replies.

It was a small and almost insignificant thing, but the repercussions have been astounding the thinking of the men of science and of religion ever since. The sincerity of the phenomena likewise attracted the attention of sincere investigators everywhere. Groups formed for the purpose of receiving the phenomena and the revelation from spirit spheres for themselves.

Children in their teens became the instruments in the hands of the spirit people. Phenomena such as the world had never known were being produced. Revelation pertaining to universal principles brought new

understanding of many things that had been in the darkness.

A hundred years have passed since that moment in 1848. Many changes have taken place and Spiritualism stands to-day with a record too great for contradiction. Scientists, the world over, have added greatly to that record. Their investigations, their experiments, and the mediums that helped, are valid testimony to the fact that the so-called dead live and under proper conditions return and communicate with loved ones remaining in the earth life.

The historical account appearing in our columns speaks of the progress that has taken place. We cannot repeat the story too often. Newcomers into Spiritualism must become acquainted with the early history of the movement, the workers that have helped in its dissemination, and what we have gained because of the pioneering effort of those early workers.

We, of to-day, have an obligation to uphold because of our acceptance of Spiritualism. It is a duty that cannot be sidetracked. Everyone, regardless of their position in Spiritualism, must help to carry it onward to a more glorious goal. That goal must become a living thing to work for and to strive for its attainment.

That goal must include a programme that will amalgamate all groups into one great and complete unit whose influence for Spiritualism will help to place it in the forefront where it rightfully belongs. How long must we follow the path we have been treading so long? Individualities have been pressing to the front, and the real purpose of Spiritualism has been overlooked. Groups have been formed about the ideologies of individuals. When they did not meet the approval of others, there was a separation in the ranks.

In one sense Spiritualism has accomplished a great deal through these hundred years. That is, communication between the dead and the living has become an established fact. That fact is permeating the thought of churches, and although somewhat overshadowed, the

intention is there that the departed are closely associated with their loved ones here. Radio has done much to acquaint the listening public with Spiritualism, telepathy, psychic research, mental science, etc. This avenue alone is one that will enhance the Cause of Spiritualism and cause people to investigate our phenomena and fundamentals.

Many think too much attention is being given to the phenomena at the expense of the philosophy, the religion, and the general work of the Cause. The main channels must be emphasized and their importance realized in order to promote our work. We cannot neglect the great work that lies ahead to the promotion of our churches, our temples, our associations, our literature, of investigations, our Lyceums, our homes for indigent ministers and mediums, our schools and colleges.

The work done by the Spiritualists is not commensurate to that done by other groups. It would be well for us to consider our present status and what we hope to accomplish in the future. More definite policies must be drafted, and then each individual Spiritualist must give them the wholehearted co-operation they need to bring about a realization of the good that is to be accomplished.

We must also determine what constitutes Spiritualism? As it is, there are too many varying opinions. The holders of some deny the right of others to hold an opinion which they do not accept. Some are extremely radical in their interpretation of Spiritualism, often-times forgetting that Spiritualism cannot be limited or circumscribed. We hear it claimed that Spiritualism "has it all" and at the same time feel that other occult and metaphysical groups are really Spiritualists in intent and purpose, although they have no association with our associations and churches.

Those with a deeper insight into the meaning of Spiritualism must continually express the greatness of

(Please turn to bottom of page 4)

GREELEY'S FAVOURABLE COMMENTARY

On the Mediumship of

THE FOX SISTERS

Taken from the book, "Modern Spiritualism and Its Facts and Fancies" by E. W. Capron, pages 179, 180, 181. Mr. Capron's book was published in Boston, 1855

Reprinted from "The Psychic Observer"

After spending a few months in hotels in New York City, the Fox Family visited several private homes. They were guests in the home of Horace Greeley, editor of "The Tribune."

After several demonstrations of "rapping phenomena" under test conditions, Mr. Greeley published an editorial in his paper. It reads:

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its message and what is to be implied by the term Spiritualism. We can make it as great and inclusive as we can make it narrow and confining. It must therefore remain with its ministers and advocates to realize the depth of the fundamentals of Spiritualism and then make their interpretation coincide with them. One phase is not Spiritualism in its totality. Every phase must become a part of the whole; they must be linked together, because through them all runs the thread of Life itself.

One hundred years of spiritual effort are now history for Spiritualists and we now have the glorious occasion to celebrate our centennial.

Let us ask ourselves: What have we been able to learn through the years that have past; how can we increase our usefulness; do we want a unified Spiritualist group; do we seek for deeper knowledge of Life here and Hereafter; do we really want to do something that will stand as a monument to the memory of our departed loved ones and the message they bring; are we able to forget individualities and work toward a united whole?

These and many other questions might be formulated to impress us with the importance of the work Spiritualism should accomplish. Are we capable of the task, or do we want to take the course of least resistance?

"The Mysterious Rappings"

"Mrs. Fox and her three daughters left our city yesterday. They returned to Rochester, after a stay here of some weeks; during which they have subjected the mysterious influence, by which they seemed to be accompanied, to every reasonable test, and to the keen and critical scrutiny of hundreds who have chosen to visit them, or whom they have been invited to visit.

"The rooms which they occupied at the hotel, have been repeatedly searched and scrutinized; they have been taken without an hour's notice into houses they had never before entered; they have been all unconsciously placed on a glass surface, concealed under the carpet, in order to interrupt electrical vibrations; they have been disrobed by a committee of ladies, appointed without notice and insisting that neither of them should leave the room until the investigation had been made, etc.; yet, we believe no one, to this moment, pretends that he has detected either of them in producing or causing the rappings, nor do we think any of their contemners has invented a plausible theory to account for the production of these sounds, nor the singular intelligence which (certainly at times) has seemed to be manifested through them.

Calm Examination

"Some ten or twelve days since, they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families, to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer, calmer examination than could be given to it at a hotel, and before casual companies of strangers, drawn together by vague curiosity more than rational interest, or predetermined and invincible hostility.

"Our own dwelling was among those they thus visited; not only submitting to, but courting, the fullest and keenest enquiry with regard to the alleged manifestations from the spirit world, by which they were attended.

"We devoted what time we could spare from our duties, out of three days, to this subject; and it would be the basest cowardice not to say that we are convinced beyond a doubt, of their perfect integrity and good faith in the premises.

"Whatever may be the origin or cause of the rappings, the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction.

"Their conduct and bearing is as unlike that of deceivers as possible; and we think no one acquainted with them could believe them at all capable of engaging in so daring, impious, and shameful a juggle as this would be if they caused the sounds.

"And it is not possible that such a juggle should have been so long perpetrated in public. A juggler performs one feat quickly, and hurries on to another; he does not devote weeks after weeks to the same thing, over and over, deliberately, in full view of hundreds who sit beside or confronting him in broad daylight, not to enjoy, but to detect his trick.

"A deceiver naturally avoids conversation on the subject of his knavery, but these ladies converse freely and fully with regard to the origin of these 'rappings' in their dwellings, years ago, the various sensations they caused, the neighbourhood excitement created, the progress of the developments — what they had seen, heard, and experienced from first to last.

Variety of Opinions

"If all were false, they could not fail to have involved themselves ere this in a labyrinth of blasting contradictions, as each separately gives accounts of the most astonishing developments at this or that time.

"Persons foolish enough so to commit themselves without reserve or caution, could not have deferred a thorough self-exposure for a single week.

"Of course, a variety of opinions of so strange a matter would naturally be formed by the various persons who have visited them, and we presume that those who have merely run into their room for an hour or

so, and listened, among a huddle of strangers, to a medley of questions — not all admitting of very profitable answers — put to certain invisible intelligencies, and answered by 'rappings,' or singular noise on the floor, table, etc., as the alphabet was called over, or otherwise, would naturally go away, perhaps puzzled, probably disgusted, rarely convinced.

"It is hardly possible that a matter, ostensibly so grave, could be presented under circumstances less favourable to conviction. But of those who have enjoyed proper opportunities for a full investigation, we believe that fully three-fourths are convinced, as we are, that these singular sounds and seeming manifestations are not produced by Mrs. Fox and her daughters, nor by any human being connected with them.

Beginning of New Era

"How they are caused, and whence they proceed, are questions which open a much wider field of enquiry, with whose waymarks we do not profess to be familiar. He must be well acquainted with the arcana of the universe, who shall presume dogmatically to decide that these manifestations are natural or supernatural.

"The ladies say that they are informed that this is but the beginning of a new era, or economy, in which spirits clothed in the flesh are to be more closely and palpably connected with those who have put on immortality, that the manifestations have already appeared in many other families, and are destined to be diffused and rendered clearer, until all, who will, may communicate freely with their friends who have shuffled off this mortal coil.'

"Of all this we know nothing, and shall guess nothing. But if we were simply to print (which we shall not) the questions we asked and answers received, during a two hours' uninterrupted conference with the 'rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as the utterances of departed spirits."

—Horace Greeley.

GREETINGS FROM AUSTRALIA

Australian Spiritualists wish to convey their heartiest Greetings and Congratulations to their co-workers in America on the celebration of the Centenary of Modern Spiritualism

By J. Stuart Morrison

You may be interested in a few details regarding the birth and the evolution of our movement down here. It all started during the gold rush of 1852 at Ballarat, Victoria, when a prospector named Charles Greavestock unearthed one of the richest deposits on the field by means of dowsing.

Despite the cynical ridicule of the mob others soon began to experiment with the divining rod, and as most dowsers are natural psychics it was only a short step from divining to psychometry ,and psychometry to clairvoyance and similar faculties.

Once the door was opened our friends in the Higher Life were able to contact their loved ones in this sphere of being and thus Australian Spiritualism was born. It was confined to home circles and private groups at first, and although a few public lectures were delivered on the subject it was not until 1870, with the founding of The Victorian Association of Spiritualists (now known as The Victorian Spiritualist Union) that any real attempt at organization was made.

Credit for this move is due to the inspiration of Mr. W. H. Terry who, in the same year, founded "The Harbinger of Light" and the Melbourne Lodge of the Theosophical Society.

There has always been a close collaboration between Spiritualism and Theosophy in Australia. Many regard one as the "outer" and the other as the "inner" lodge of the same movement. We exchange speakers and, in Melbourne at any rate, share a common audience.

In the early days Spiritualism was a movement having an empirical basis and we were more closely related to the Rationalists than to the Christians. Our "bibles" were the Lyceum Manuals and all the literature of science and psychical research, and our platform was free and open. We numbered among our adherents members of every religion and some of no religion

at all. At this stage we were infiltrating every organization in the community. One of our rising statesmen, Alfred Deakin, "the silver tongue orator," later to become Australia's most colourful and popular Prime Minister, was President of The Victorian Association of Spiritualists, and scientists, philosophers, and even clergy were not ashamed to admit that they drew spiritual inspiration from our practices and beliefs.

Then came the "Sectarianists" — people who saw in Spiritualism, not the basis of all religion but the basis of a religion. The vision of a universal movement interpenetrating every organization in the community was almost lost and a host of separate "churches" were born. Each group had its own constitution and articles of faith. Some followed closely on the lines of the English S.N.U., others reverted to a hotch-potch of Christian fundamentalism with "Flower Readings" and "Messages" thrown in for good measure; a few, like the Faithists, adopted inspirational writings as their "bibles"; and many — only too many, unfortunately, turned into mere fortune-telling dens with a veneer of religious trappings to give them respectability.

Throughout our history, however, there have been groups in every State who have remained loyal to the ideals of our pioneers. These groups have prospered, and although probably not as strong or as respected as we would like them to be, they have a far greater prestige than those who have chosen what appeared to be the easier way.

In Australia we have thousands of enquirers seeking convincing evidence of spirit return, and also a host of earnest workers who are doing their best to give comfort to the bereaved and to the spiritually bemused survivors of the war; but even their sincerest efforts fall far short of the scientific evidence we are accustomed to reading about in overseas psychic literature. We have plenty of mediums capable of giving trance addresses, and others who will attempt to prophesy the future on demand; but only a few workers who are definitely of world standard. Until recently we had

Charles Bailey — probably the greatest apport medium the world has ever seen. Brisbane has at least two good trance mediums in Mrs. McCormack and Mrs. Effie Leisk. Mrs. Leisk is the granddaughter of Mr. and Mrs. Rineholt who founded the first Spiritualist Church in Brisbane nearly seventy years ago. Her controls have been tested and favourably commented upon by many experts in psychical research. Her medical guides, Drs. Munro, Willard, and Elliotson, have astounded members of the B.M.A. with their accurate diagnoses and their detailed knowledge of the intricacies of their profession. Under trance Mrs. Leisk completely loses her identity and takes upon herself the voice and mannerisms of her control down to the slightest detail.

Sydney has Alf Rayner of the Psychical Research Society; Melbourne, Mrs. Browning and Mrs. Harden. These and a few others still actively working for the movement have been submitted to the most rigorous of investigation by competent psychists and have satisfied the most sceptical of critics; but Spiritualism is based on **personal experience,** not hearsay. Each new enquirer wishes to gain his own evidence, and therefore any overseas medium who would care to give us a helping hand while spending a working holiday in Australia will be assured of a rousing welcome. You may contact us through the Editor of this journal.

At this, the Centenary of Modern Spiritualism, we in Australia are asking ourselves: "Now what?"

"Are we to become but another Christian sect to be swallowed up in time by the Mother Church?"

"Are we to move closer toward Theosophy?"

"Are we to concentrate upon phenomena and psychical research and stress the scientific side of our work?" or

"Are we to strive to return to the ideal of a universal movement having a scientific basis, a broad and ever-unfolding philosophy, and a spiritual impetus toward a way of life worthy of being honoured and accepted by every spiritual and secular organization in the community?"

THE UNWILLING MARTYRS

Behind the Scenes with Spiritualism's Founders

By Miriam B. Pond

Reprinted from "Psychic World"

For the first time the full story of the Fox Sisters, founders of modern Spiritualism, is told in "Psychic World" by Miriam B. Pond, an American Spiritualist. Mrs. Pond's first husband was a grandson of David Fox, only brother of Leah, Margaretta, and Kate Fox, through whom at the little cottage in Hydesville, New York, there came the first raps that shook the world of orthodox religious thought, assailed the materialism of science, and ushered in a new era of knowledge for mankind.

Mrs. Pond says she is the only remaining member of the Fox family who retains an interest in Spiritualism, and has spent thirty years in research on the material of this account. "I have," she says, "cleared away the shadowy unreality — made them live — made the sad fact of the younger sisters' alcoholism understandable and unimportant in relation to what they contributed through their great mediumship. The pathetic 'recantation' of Margaretta stands in the same light."

The author says she is astonished at the lack of knowledge of the Fox Sisters among Spiritualists, and that much that is erroneous is repeated over and over again. Now Spiritualists have the facts from "actual eye-witnesses to those early events in Hydesville which stirred the world. I have had access to papers and letters never published and have been given many facts by persons of unquestionable integrity."

Her experiences with the descendants of David Fox and of his sister, Elizabeth Fox Osterhout, were illuminating. These descendants had kept accounts of the pioneering days, "but," writes Mrs. Pond, "always I found in these people a reluctance to talk freely. Before they would come into open discussion I had to break through the reticence which had been induced by facing years of ridicule and slander."

Of the Fox family she says: "I have seen one member hold down a table, or by the simple touch of one hand hold a door closed, so that three strong young men in concerted effort could not life the table or move the door. One was a diagnostician whose accuracy and insight were so true that he felt wonder in it. One of David's sons was a public accountant. He could add simultaneously, at a glance, rows of figures columns deep. I could enumerate many other instances of it in the family."

And she adds, "The story is told without reservation. There is no one left to be hurt. Those of the Fox family who remain are glad to have this given forth at last."

Hydesville, New York, in 1848 — a cluster of modest frame dwellings on a cross-road, a schoolhouse, and a Methodist church, a blacksmith's shop, and a few families of simple, home-loving people, the thrifty sons and daughters of pioneers. Hundreds of such communities already dotted the map.

Thousands more have sprung up, but it had been decreed that this hamlet in Wayne County was to have its name echoed around the world, and that one of its families was to find itself thrust into unwelcome publicity, and, eventually, into enduring fame.

This is our stage setting. And in the placid hamlet of Hydesville, in rapid sequence, moving events transpired. Hydesville had its name from an early settler, Dr. Henry Hyde, to whose son, in turn, had descended title to the humble corner cottage that was destined to become a part of history. The little house, a low storey-and-a-half frame dwelling, stood near the road, a rail fence giving a semblance of privacy. Various families had occupied the cottage, for in 1848 it bore the signs of age and much living. Of these families, we are concerned with but three. During the years of 1842 and 1843, the Hyde farm was worked by a family named Bell. During the last few months of their stay there they had as a boarder and helper, Lucretia Pulver, a schoolgirl of about fifteen.

One afternoon a pedlar called at the Bell home, a man in his early thirties, dressed in a black frock coat, with grey vest and trousers. He was greeted by the Bells with friendliness and as an old acquaintance. Tired from his long tramp up the deeply rutted road, he entered the comfortable kitchen and dropped his heavy pack from his shoulders.

This caller at the Bell home seems to have been unknown in Hydesville — there is no record of his having made other stops in the community before or later. His first acquaintanceship with the Bells appears to date to some former place of residence. That, too, has no place in surviving records.

Mrs. Bell and Lucretia examined his wares with keen feminine interest. One can picture them exclaiming with pleasure over the gay beads, the lace collars, and the lengths of dress goods. Mr. Bell joined the group and there was laughter and pleasant conversation. The pedlar lingered, apparently intending to remain overnight.

Later in the afternoon, Lucretia, busy with some household duty, was called from her work by Mrs. Bell. "I'll have to tell you, Lucretia, I'm sorry, but I can't afford to keep you any longer."

Lucretia stared in surprise at this sudden decision. "But Mrs. Bell, I thought I was to be here the rest of the school year!"

"Well, I supposed you would, but we've talked it over, and you will have to go home. I'm going into town now, and will leave you on the way." Reluctantly, Lucretia packed her scanty belongings. On her return to the sitting room she went once more to the table where were spread the alluring contents of the pedlar's pack, and lifted one flowered length of delaine.

"I want this so badly," she said to the pedlar. "Will you leave it at my house to-morrow? I'll get the money from father."

The pedlar willingly agreed, and Mrs. Bell and Lucretia set forth in the direction of the nearby village of Newark, leaving Bell and the visitor behind. The

promised delivery at the Pulver farm was not made, nor was the pedlar seen again. Three days later, Mrs. Bell appeared, and, giving some flimsy excuse, asked the girl to return with her to her home. During the ride back, she told Lucretia how kind their old friend, the pedlar, had been to them. He had paid them well for his lodging and food, and at the end of his stay had given Mrs. Bell several gifts and trinkets. On their arrival at the cottage, Mrs. Bell showed these gifts to Lucretia, and gave the delighted girl one or two articles which she admired.

That night Lucretia awakened with a start at the sound of light raps at the foot of her bed. Breathlessly, she covered her head with the blanket, too frightened to move. The raps were repeated, and other indeterminate sounds added to her terror. They ceased, finally, and she slept. In the morning she related the experience of the night, only to be quieted with ridicule.

"You dreamed it, silly child!"

"Oh, no, it was real. I was awake, Mrs. Bell. I'm sure someone was in my room."

"Well, no one could have been," Mrs. Bell answered sharply. "I unlocked the doors this morning myself."

But that night the sounds recurred, unmistakably plain. Lucretia spent another night in terror, but was pacified by the explanation that the sounds were made by rats. The Bells, too, had heard the noises, and would begin a campaign of destruction against the vermin, she was assured.

Later, Lucretia had occasion to go to the low dark cellar for potatoes. Candle in hand, she went cautiously down the steep stairs. As she crossed the hard earthen floor, her foot dropped into a hole filled with soft dirt, and stumbling, she fell screaming for help. Mrs. Bell ran to her rescue, once more complaining at the trouble caused by the rats. Her husband was advised of the damage done to the cellar floor, and for several evenings thereafter was busy at the task of repairing it, carrying in quantities of earth himself.

At about this time, with the help of a neighbour, Bell brought many loads of stones to a spot near the house, explaining that they were to be used in building a fence around the cow barn, which stood nearby.

In spite of the promised campaign against the rats, the noises in the house went on, and life grew burdensome. Lucretia begged to be taken home. Her mother was a frequent visitor at the Bell home, coming there to weave at the big loom in the upper chamber where Lucretia slept. Upon her arrival one morning, she commented upon Mrs. Bell's appearance of ill-health.

"I can't get any sleep," she was told. "I'm completely tuckered out."

"Do the rats keep you awake, too?"

"No, I guess it's just the fidgets," Mrs. Bell answered tearfully, "but I'm getting sick of life."

"Oh, pshaw, Mrs. Bell, you mustn't talk that way. Lucretia must help you more, you're just tired out."

But Lucretia's entreaties to leave the house that had become so unpleasant to her prevailed, and she returned home. Little, if any, importance was attached to the unpleasant experience there, and it is doubtful if it were given any thought whatever until a later date. Shortly after she left, the Bells, too, departed from Hydesville, disappearing from the scene.

The next occupants were Michael Weekman and his family, consisting of his wife, two small daughters, and a "hired girl," Jane. The Weekmans lived there for eighteen months and were regarded by their neighbours as reliable, intelligent people, showing no undue tendencies to credulity or superstition.

For the first half year of their occupancy of the cottage, they noticed nothing of an unusual nature. Then extraordinary sounds began to be heard. They began as raps on the front door. On their first occurrence, the Weekmans had just retired in the little south-east downstairs bedroom. Michael went to the door, lighted candle in hand; as he touched the latch the raps were repeated, so firmly that he was conscious of the vibration of the wooden panel of the door.

Finding no one outside, he closed the door and turned toward his bedroom, puzzled and annoyed.

Once more the sounds were repeated and again he felt the vibration of the knocks. Certain now that he was being made the butt of some village joker, Michael stepped quickly outside and ran around the house. No one was there. Mystified by now, and angry, he reported the strange happenings to his wife, who had risen from bed. The raps were once more repeated, but he was dissuaded by Mrs. Weekman from answering or searching further, because of her fear that someone might wish to harm him. They were disturbed no more that night, but on subsequent days various unaccountable sounds were heard about the house.

One night their youngest daughter, a child of eight, wakened at midnight, screaming in terror. She insisted that something cold had touched her face and head. So frightened was she that she was quieted with difficulty, after being taken into her parents' bed; and for many nights afterwards she refused to go back to the bedroom, occupied also by Jane and the older child. The Weekmans, at this time, placed no connection between their experience of their daughter and their own earlier disturbance by knockings.

Child Sees a Spirit Form in the Fox Cottage

It remains for Jane, the girl in their employ, to see, so far as it is known, the only definite materialization of a figure in the cottage. Busy in the kitchen one early afternoon, she heard a faint stir in the adjoining bedroom, and turning, saw the figure of a man standing there, facing her. Startled as she was, she was able to observe that he was a young man of medium height, with sandy hair, dressed in grey trousers and a black coat. He was a stranger, and conscious that there was no outer door to the bedroom, and that entrance to it lay through the kitchen, where she had been at work for some time, the sense of something most unusual added to her alarm.

One frightened stare, and she ran up the stairs to call Mrs. Weekman, who was weaving. Together they

hurried back to the kitchen, trembling, to find the lower floor empty. Mrs. Weekman was sure that some passing vagrant had, in some way, gained entrance to the house. Jane's insistence that the appearance was supernatural was not cordially received by the Weekmans, and she was forbidden to speak of it.

Shortly afterwards the family moved into another house. Their departure apparently was not hastened by their experiences there, nor were the happenings discussed in the neighbourhood at the time.

When John David Fox took his bride, Margaret Smith, to their new home in Rockland County, New York State, he unwittingly stepped forward on the stage of life and history.

WORTH REMEMBERING

In New York "Spiritualist Leader"

Just about this time of year, in 1620, our Pilgrim Fathers (all members of the Leyden, Holland, "Congregational Church," who had rallied around John Robinson, escaped dissenter from Norwich, England) landed on the Massachusetts coast in the "Mayflower." This should be of special significance for Spiritualists, for Robinson preached that "no man or ecclesiastical authority has the right to dictate man-made creeds or dogma, for the Word and the Spirit are the true guides for every man individually," and the practising of the Spiritual gifts in all Congregational churches was encouraged; . . . all facts worth remembering. Thanksgiving Day first observed by the Pilgrim Fathers in 1621.

We slip into the habit of spending our time more with people who are mainly occupied with material pursuits than with people who could help our spiritual growing. If we make our friendships in the company of men and women who care deeply for souls, and who have a large capacity for love, we too become more like them through the infection of their goodness, and so vitality grows.—Gladys Edge.

MEDIUMSHIP IN ICELAND

Materialization and Direct-Voice

By Horace Leaf, F.R.G.S.

In "Psychic Observer"

Iceland has not been ill-favoured in the quality of mediums she has at various times possessed. Undoubtedly the greatest of them was Indridi Indridason, a perfect genius among mediums, whose endowments comprised practically every kind of membership.

But for him, Spiritualism and Psychical Research might never have aroused so much interest as they have done.

Nearly every person of note that I have met in Rekjavik, interested in supernormal phenomena, has either come into direct contact with him, or felt his influence through those who have. Unfortunately, he passed away before he reached the age of thirty.

Indrid Indridason never gave rise to any dispute. His mediumship was so remarkable that it was beyond question, and I have met no one that ever had a shadow of doubt as to his genuineness. This, alas, does not apply to Laura Agustsdottir, a materializing medium of long standing in Rekjavik. She will be remembered in Britain for her visit to the International Institute for Psychical Research in 1937, which resulted in most unfavourable reports regarding her genuineness.

Paradoxical Mediumship

No one here seems to doubt her mediumship, and no one seems to doubt that she also interferes with the phenomena. Yet so effective is her mediumship that she still flourishes, and has among champions of her genuineness some outstanding citizens of indisputable ability and sound judgment.

They smile at her "meddling" and admire her genuineness. The whole subject is so paradoxical that one can hardly refrain from laughing outright at it.

Margery's Mediumship

The situation parallels in some respects the still more remarkable physical medium, the late Eusapia Paladino,

who, whilst actually being caught in the act of "wrong-doing," convinced more savants in Europe and America of the reality of physical mediumship than perhaps all other mediums put together.

The subject involves the question of the psychology of mediumship, and reminds me of a remark made by Dr. L. G. R. Crandon, the famous "Margery's" husband, a physician of outstanding merit in Boston.

I had asked him what he thought of the psychological reactions of mediums. He replied: "Mediums must not be judged by ordinary standards. Psychologically they are a class apart."

What he meant was that, in addition to their own mental states, they were in some way strongly influenced by thoughts from outside, either those of the sitters, or of the unseen intelligences using their mediumship.

This is too well known now to require emphasis, and to mention it must not be regarded as stupid, but as necessary, if we are to do justice to mediums, and properly evaluate all that transpires in seance rooms.

I do not purpose defending Laura Agustsdottir as an independent critic, but because of the strong wish on the part of some Icelandic Spiritualists, who know her mediumship through and through; to give their account of what can happen in her presence when all is well.

A Remarkable Seance

The following as an abbreviated report of one of her seances, in the presence of experienced sitters, including Nikulas Fridriksson, Inspector-General of the Rekjavik Municipal Electricity Works. Mr. Fridriksson is well known to me, and may be described as the chief scientific experimenter among those Spiritualists and Psychical Researchers who have sponsored my present visit to Iceland.

He has no wish to encourage deceit; but he also has no intention of allowing one, whom he regards as a first-class medium, to be condemned for errors and left unpraised for her truth. This he feels would be unfair not only to Laura Augustsdottir, but also those

spirits, who, through her, strive to bring the truth of survival to a sceptical world.

The seance here described consisted of twenty-two persons, and so arranged as to make the non-detection of fraud impossible. The notes of the seance were taken by the Parliamentary reporter, selected because of his accuracy. He was, at the end of the seance, thoroughly convinced that he had reported a remarkable and genuine seance.

Full-forms Are Seen

The controlling entity responsible for the proceedings, talking through the medium, was "Sister Clementine." It was her duty to control the medium and speak whenever necessary.

As soon as the physical phenomena (Laura is also clairvoyant) began, "draperies were discernible inside the cabinet." They were at the beginning "disconnected and scattered and soft." Materialization began soon afterwards and showed considerable daring.

For the most part they were complete forms resembling human beings and "when touched did not budge." One of them approached so close to Haruldur Matthiasson that its head rubbed across his face, the hair being distinctly felt. The head was "hard to the touch but note quite in the same degree as an ordinary human head."

Materialized Form Lifts Lamp

The materializations left the cabinet, and during the early part of the seance "moved unsteadily." As the power increased, this ceased, and the forms advanced farther into the room towards the sitters, one of whom had been permitted to be in the cabinet to observe the medium's actions.

There was sufficient light, throughout the whole proceedings, to see what was going on. Some of the materialized forms walked up close to the light and stopped there, thus being still more clearly discerned. Later on, some of the materializations advanced "far into the circle" of sitters.

While this took place, the medium grasped the arm of the experimenter in the cabinet, to enable him to make sure that although the materializations were outside the cabinet, she was safely inside. One of the materialized forms actually lifted the lamp and moved it.

In addition to the presence of Harulder Matthiasson in the cabinet, the variations in the medium's breathing were quite discernible by those sitting outside, and this left in their minds no doubt that the medium was always some distance from the materialized forms. Many of the materializations "fell on the floor outside the cabinet; the head entirely disappearing as if dissolved."

The forms were also observed to rise from out of the floor "sometimes quickly, sometimes slowly." Ectoplasm was distinctly seen exuding from the medium and redrawn into her body, in the regions of the knees.

A Giant Materialization

Among the manifestations were three Negro spirits, "their faces as black as coal." One of these stopped by the light "so that his face was distinctly seen." This form moved about and could use one of its arms freely, evidently with the intentions of making doubly sure that the sitters were convinced of his supernormal nature.

There appeared, three times, the apparition of a man not less than two meters in height (6 ft. 7 in.). "His drapings, both full and heavy, reached to the floor," and occasionally a second face was seen close to his own, on his shoulder. "It was very distinct."

These forms were seen outside the cabinet at the same time as the medium: "Then they disappeared into the cabinet; the medium with them. A moment later the medium reappeared with two materialized beings. They were smaller and their faces different."

At least one of the apparitions was recognized simultaneously by some of the sitters, who named him.

Speaking to Nikulas Fridriksson the control said: "Now only the last step remains." The medium, she

said, would come out of the cabinet into the circle where a materialization would build up beside her.

"The medium came out, without any drapery, knelt down before the group of sitters, and in front of her materialized a figure so small as obviously to be a child. After a while it sank down in front of her and disappeared."

It is unnecessary to recount more of this remarkable seance, as it is obvious that it was a most successful manifestation of materializations, and everybody present was completely satisfied as to its genuineness.

The medium, however, seems to have been unsparing in her services, for after showing many materializations she gave some remarkably evidential clairvoyant descriptions, the seance lasting four hours. This long period alone shows that it was genuine.

Had it been otherwise she would have been as brief as possible, for every moment would have exposed her to the danger of discovery by the astute men sitting with her. It must not be forgotten that owing to the constant suspicions that she had brought upon herself, the medium could never have sitters with her imbued with complete confidence as to her bona fides.

TRIBUTE TO A WIFE

"Filled Heart with Peace"

In S.A. "Advertiser"

Lord Lee of Fareham, who gave Chequers — the Prime Minister's official country house — to the nation and died last July, aged seventy-eight, left £183,064 (sterling).

His will, published to-day, states: 'I wish to express my humble gratitude for the supreme and abiding happiness brought to my life by the devoted love and true comradeship of my darling wife, who, ever since our marriage filled my heart with peace and sunshine, and whose utter trust, perfect understanding, wise counsel, and tender sympathy never once failed me, nor weakened with the passage of the years."

THE PHENOMENA OF HYDESVILLE AND THEIR MORAL

By the Hon. Ralph Shirley

In "Light"

In the first epistle of Paul the Apostle to the Corinthians we read that "God chose the foolish things of the world that he might put to shame them that are wise, and God chose the weak things of the world that he might put to shame the things that are strong."

I should like to see one of the clergy of the orthodox church get up in his pulpit and take this as his text to preach a sermon on the story of the Rochester or Hydesville knockings and their effect on the growth and development of the spiritualistic faith. The great Master in His parable of the grain of mustard seed in homely way, as was His wont, enforced the same profound truth.

A trifle late in the day I am taking this opportunity of underlining an event which, as men come to look on it in after years, will be admitted to have exercised a profound influence on the religious belief of the world.

Thomas Olman Todd, in his brochure, entitled "Hydesville and the Story of the Rochester Knockings which proclaimed the Advent of Modern Spiritualism," refers to the night of Friday, March 31, 1848, as "a date which was destined to be indelibly imprinted on the minds of the coming generations as the daybreak of a new era in the spiritual development of humanity." And not without reason, for then for the first time a simple code was devised by a young girl, the consequences of which were destined to prove the first link in the chain of a system of communication between the two sides of the Great Divide. Henceforth those living on earth and the so-called dead could hold converse with each other across what had appeared so long to be an impassable barrier.

Epworth Phenomena

Similar phenomena had been witnessed in the preceding at the vicarage of John Wesley's father, but the

Epworth experiences led to no attempt to communicate with the invisible agent. The hand, as is so often the case, was stretched out in vain. In this instance it was Kate Fox, a girl of only nine years of age, who set the ball rolling. More entertained than frightened by the unaccountable knockings, she treated the invisible communicant just as another fellow creature with whom she was conversing in a language of signs and symbols. "Here, Mr. Split-Foot," she exclaimed, "do as I do," and proceeded to make a definite number of motions in the air with her finger and thumb. These movements were evidently observed by the invisible entity, for a corresponding number of knocks were given in response to her noiseless motions.

It was at once evident that the would-be communicator could not only hear but also see, in spite of his invisibility.

Further experiments followed, and to one question asked after another the replies proved to be perfectly correct. The communicator was, he informed them, the spirit of a pedlar who had been murdered for his money. The skeleton of the murdered man was afterwards discovered "between the earth and the crumbling cellar walls," but the murderer seems never to have been brought to justice.

The scene of these manifestations, Mr. Todd tells us, was a small wooden homestead, one of a cluster of houses like itself in the little village of Hydesville, near Newark in Wayne County, New York. The place had been chosen by John D. Fox as a temporary abode, pending the erection of a more commodious house in the neighbourhood.

The story points to the fact of the murder having taken place during the residence at the house of a Mr. and Mrs. Bell, 1843-1844, but as no official enquiry was ever held it is useless to pursue the matter further. It is clear, however that none of the mysterious knockings was heard before that date.

The news of these sensational happenings naturally spread abroad, and the curiosity of the neighbours who

wished to test matters for themselves was aroused to a very inconvenient extent for the Fox family, who seem to have been a peaceful and pious household, altogether disinclined to seek the publicity of which they were the involuntary victims. It has been estimated, we are told, that at one time there were about five hundred people gathered round the house, so great was the curiosity aroused.

Failure of Exorcism

The clergy made offers to exorcise the spirits, but their attempts to do so proved a fiasco and the unfortunate Foxes were alternatively accused of being in league with the Evil One or the perpetrators of a scandalous imposture. Naturally there were honourable exceptions to this form of persecution, but the notoriety in which the family was involved led to very grave inconvenience and embarrassment.

An assurance had been given in one of the earliest communications that these manifestations would not be confined to the humble homestead of the Foxes but would spread all over the world. And so indeed it proved. In the first instance a number of families of position and influence in Rochester and the adjacent towns began to have experiences of the same kind as those which had occurred at Hydesville, and before long it assumed the nature of an epidemic and similar phenomena were being repeated at one town after another in the neighbouring states.

The persecution and annoyance to which they were subjected led in the long run to an appeal on the part of the sisters to their ghostly visitant to cease from his now more and more unwelcome communications. For the Foxes found that their reputation was at stake and that they were looked at askance by their old friends and acquaintances. Mrs. Fish, the eldest of the Fox sisters, was a teacher of music at Rochester, and she was not long in taking note that the number of her pupils was steadily falling off.

A request by the communicating spirits — there were now a number of these — to the Fox family to hold a public enquiry was resolutely rejected. They wished, they declared, to be left in peace and had no desire to figure before the public in the guise of mediums. Reluctantly their unseen visitors acquiesced and took a final and friendly farewell of the Fox family, announcing that in twenty minutes they would take their departure. Exactly at that time they spelt their last message, "We will now bid you all farewell."

Relieved and at the same time distressed, the Fox family resumed once more the normal current of their existence. Other channels of communication were, however, soon found. Mr. W. E. Capron, of Auburn, a township in that neighbourhood, calling at the house of Mrs. Fish along with a member of the Society of Friends, suggested that "Perhaps they will knock for us if not for you," and the proposal being put was greeted with a perfect storm of raps. At the instigation of the spirits a public investigation was in fact held, the question put being: "Could the world of spirits and those on earth enter into communication?"

A number of magistrates, editors, professiional men, and persons of note in the district, on being approached, consented to serve on this remarkable jury, and though it would appear that no actual affirmative decision was arrived at, the evidence was of so startling and confirmatory a character that the object of the enquiry was attained, and many thousands, on reading the evidence, were induced to accept spirit communication as a proved fact in nature. The dissentients were unable to adduce any argument to override the plain assertions of countless unbiassed witnesses.

There is a duty to-day incumbent on those to whom the Cause of Spiritualism is dear and who are prepared to recognize that freedom from prejudice is an essential element in psychic enquiry in a world where every belief is subjected in the long run to the touchstone of evidence.

Why at this particular period in the world's history should this momentous occurrence have taken place? If it was not clear then it is at least sufficiently plain to-day. Neptune is now universally acknowledge by those who have any knowledge of astrology to be the special planet which holds rule over psychic phenomena. The sign Pisces is the sign of the Zodiac which harmonizes with Neptune in its nature. It is in short the psychic sign par excellence as Neptune is the psychic planet. Neptune had entered Pisces in the February preceding this crucial date (March 31, 1848), the period at which the Fox family were first disturbed by the knockings. On the night of March 31 when Kate Fox opened the code correspondence with her invisible communicator, the moon was in close conjunction with the planet Neptune, and no less than four planets in addition to the moon occupied the psychic sign, viz., Neptune, Saturn, Venus, and Mercury. Venus was in close trine aspect with Jupiter, but Mars was in Square aspect with Saturn, clearly denoting the discord and friction which would result from this beneficent but provocative discovery.

So-called coincidences of this kind can point to nothing but a law of nature. Through all time they have proved the basis on which science has been gradually and with infinite pains built up. To ignore them is to repudiate the foundation-stones of science itself.

Influence of Neptune

People have questioned how it comes about that psychic enquiry has been so constantly honeycombed with deception and fraud. The very nature of the planet Neptune supplies the answer. Its infinite receptivity renders it more susceptible to psychic currents and external influences than any of the other planets. Herein lies its main danger, for it is like a sponge ready to absorb whatever crosses its path. The inspirational speaker is dominated by its influence. Combined with the moon it confers clairvoyant powers, but afflict-

ing the financial planets in a horoscope it is a sure warning of loss by fraud and deception. The clue to the vagaries of spiritualistic phenomena will never be understood until the essential nature of this distant planet is mastered. It brought modern Spiritualism into the world by its potent action seventy-five years ago, and by following its guiding light the advance of the cause of psychic research will be ensured. To neglect the study of its influence is to block the road to future progress where psychic science and spiritualistic phenomena are concerned. The medium is seldom a definite or conscious fraud. He is constantly the victim of the idiosyncrasies of a temperament the dangers of which he fails to visualize or understand, but the clue to which lies in the very nature of the psychic planet itself.

It explains for us the genius of such remarkable women as Madame Blavatsky, and the mixture of fraud and genuine phenomena in the case of mediums like Eusapia Palladino. The medium's apparent lapses are in short in many instances actions outside their own control. Wilful fraud is no doubt practised by some, but in the majority of cases the deception is due to lack of self-control or the agency of external influences of which the medium has unwittingly become the victim.

THE COLONEL AND THE GHOST

There was an amusing story in the London "Evening Standard" recently, says "Light," about a colonel who bought a house reputed to be haunted. The house suited him, and he scorned any nonsense of that sort. When, however, certain queer things happened, he found himself becoming irritated by the scepticism of some friends, who had a ready normal explanation. Then one night in his bedroom, when something, presumably "Sophia Ann," the reputed ghost, prevented him from lighting a final cigarette by blowing out the

(Please turn to bottom of page 29)

THE HISTORIC SIGNIFICANCE OF "HYDESVILLE"

By Editor Ernest Thompson

In "The Two Worlds"

Unlike the beginning of Christianity, which is associated with the birth of a great man, Spiritualism commenced as a spontaneous movement from a group of ordinary working-class people.

It was the collective desire of the Fox family and their neighbours, to investigate psychic phenomena associated with the Fox sisters, that initiated this great movement. The result of that investigation was the discovery that the spirit of a certain pedlar had survived the change called death, and that he had returned to

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match each time he tried, he lost his temper and roundly abused Sophia Ann in army language. "And what's more," barked the colonel, "you won't get me to leave. I don't believe in ghosts."

"Then why," Sophia Ann asked, "are you addressing me in this ungentlemanly manner if you don't believe I exist?"

The sound of the voice was a shock to the colonel, but he still said he would not believe in her until he saw her. At that moment he did see her, and apologized for his language, saying that he could hardly be expected to believe in her until he saw her, to which she replied that the previous tenants had believed in her, though they never saw her. Then she indicated his dressing gown and said that if he would robe himself she would show him the way, but the colonel protested that he knew his way about his own house. Sophia Ann shook her head:

"I'm afraid you don't know our way of getting about," she said gently. "You see, you died of shock ten minutes ago."

prove his identity, thereby establishing the fact that communication with spirits was possible.

A New Revelation Needed

This effort at communication from the Spirit world was by no means an isolated achievement of one Spirit. It was obviously just the beginning of a planned invasion of Spirits, for the time had arrived when a "New Revelation" had to be given to humanity as it became increasingly bound and fettered by materialism.

The rise of triumphant Science, and the conquest of the "Industrial Revolution," together with the corresponding decline of orthodox spiritual leadership demanded the advent of new spiritual forces to save man from the grasp of Materialism.

This new Spiritual Reformation needed therefore a new approach to the new type of society it had to enlighten and lead. "Facts not theories" was the cry of the new age, for Science was establishing by experimental **proof** definite knowledge of the nature of our world.

Proof of our spiritual nature and of a spiritual world could therefore constitute the only possible appeal to the modern scientific mind and so the Spirit people knocked and hammered at the door of reason and demonstrated in a hundred different ways the reality of their existence. They rapped at the most likely doors, where they knew psychic perception was possible and they manifested wherever mediums could be found.

The knockings of "Hydesville" and elsewhere shook the world, whilst a new and higher teaching, based upon the phenomena associated with these manifestations, poured through the mediumship of the new "Apostle of Truth," Andrew Jackson Davis.

Spiritualism's Future

The commencement of this new scientific movement of Spiritual leadership was, I am convinced, also asso-

ciated with the new explorations which man was conducting into the realms of space for the hidden and unseen forces of nature during the nineteenth century. Science was simultaneously invading the ether and discovering the untapped energies which are conveyed by it or residing in it, e.g., light and other energy waves, electrons and electricity. I am also certain that modern Physics, particularly the new Science of Electronics, and Spiritualism will unite in the near future and bring about an important new development in our present struggle to establish an entirely reliable means of communication between the Two Worlds, which will unite them in a new form of Cosmic Society. Such a fundamental change in the relationships between men on earth and their spirit predecessors requires a long period of preparation. That period which commenced one hundred years ago at Hydesville is slowly approaching its climax.

Let Us Have Vision

The great changes which are taking place in the world to-day, economically and socially, are in dire need of spiritual direction and guidance. As the need increases, the Spiritualist Movement expands, day by day, to assume at the appropriate time its historic role of "The Spiritual Leadership of all Peoples."

As we look back over the past hundred years, we can appreciate in perspective, the great mission which our movement is obviously called upon, by the trend of events, to perform. We can also take courage from the advances we have made, and learn many lessons from our great pioneers.

Let their achievements, and a consciousness of the great Destiny of Spiritualism, enable us to march forward to the victories which lie ahead, knowing that we are the "Torch Bearers" of the greatest Truth which has yet enlightened struggling mankind.

THE WESLEY FAMILY AND THE EPWORTH PHENOMENA

By The Hon. Ralph Shirley

In "Light"

The England of the eighteenth century was asleep, spiritually speaking. It was John Wesley's mission to bring about a religious revival in a country where the average parson had long since ceased to utter anything but commonplace platitudes to his congregation, and where, among the upper classes, any serious reference to religious subjects in ordinary conversation was looked upon as bad form. But John, at least, had been brought up in a strictly religious household, and to Susanna Wesley, his mother, John was the apple of her eye. "I do intend," she said, "to be more especially careful of the soul of this child."

Perhaps she had some inkling of his future destiny. He was, in any case, as she appropriately phrased it, "a brand plucked from the burning," and hereby hangs a tale.

Samuel Wesley, his father, was Rector of Epworth in Lincolnshire. The living had been conferred on him as a consequence of dedicating his poem on the life of Christ to Queen Mary of Orange. This was distinctly a "leg up" for the poverty-stricken Rector of South Ormsby. Money, however, had a habit of slipping through the fingers of Samuel Wesley. It always went much quicker than it came. The barn would collapse, his harvest would fail, his horses would be slashed by hostile parishioners, fresh children — twins twice over — would be born to him, all signs, he held, of the antipathy of an unsympathetic Providence.

The Fire at Epworth

Among the other hardships which Samuel Wesley had to suffer was the burning of Epworth Rectory in the month of February, 1709. No one ever quite knew how the catastrophe occurred. The neighbours spitefully declared that the Rector had deliberately set it on fire himself, but then they were dissenters and the dissenters and the Rector were at open war, so it was

natural that they should invent such tales. The roof, however, was of thatch and Samuel was an absent-minded man. Perhaps in looking into the corn room to make sure that all was in order he may have raised his candle inadvertently a trifle too high and have failed to notice that the thatch had caught. Certain it is that the Rectory, once it had caught fire, burned only too merrily, to the delight of Wesley's recalcitrant parishioners. The unfortunate Rector had to rush up the burning staircase to retrieve the key of the front door which had been forgotten and left behind. In the confusion something else was left behind more precious still — little Jacky Wesley. Samuel, it was hinted, had been more anxious to save his books than his child. Perhaps he had miscounted his numerous offspring, and Mrs. Wesley was expecting yet another addition to the family and was near her time. Instead of going to the rescue when the omission was discovered the father knelt down and committed the child's soul to his God. The neighbours, more practically minded, founded means to rescue Jacky through the nursery window. The mother, burnt and blackened by the flames, had fallen down in a state of collapse in the garden. So, in spite of a forgetful nursery-maid and a feckless father, the brand was snatched from the burning. But a vivid picture of what hell must be like, with no one to rescue him from the crackling flames which could go on crackling for ever and ever, haunted the child's imagination throughout the remainder of his life.

It may appear strange that this couple, both brought up as dissenters from the orthodox establishment, should themselves have become the protagonists of orthodoxy and encountered so much hostility in its defence. Susanna was the daughter of Dr. Annesley, a celebrated Puritan Divine, and was raised in an atmosphere of theological disputations and disquisitions. Samuel's brother Matthew, the doctor or 'apothecary," remained a dissenter to the end. He had no love for the orthodox Samuel, whose self-importance and irresponsibility he considered derogatory to the

good name of the family and whose neglect of his too numerous offspring incurred his severe censure.

Two Kings

Samuel, however, like other converts, was very zealous in the cause which he had espoused. Was not this so also in the celebrated instance of Saul of Tarsus? Moreover, he had induced Susanna to adopt his own standpoint in this matter in spite of her dissenting father. But there was one point of doctrine on which Susanna and Samuel could never see eye to eye. Susanna was a Jacobite and would refuse to pray for William of Orange. In that she was adamant. Hot words passed between them. Susanna would not bow down in the House of Rimmon to gratify her spouse. The fateful "amen" was never uttered after the prayer for His Gracious Majesty. Finally Samuel vowed that he would have no rival in the house and issued his ultimatum accordingly. "Two kings mean two beds," he exclaimed — not twin beds, you will notice. The breach for the moment was complete. Samuel took the road to London, where he absented himself the best part of a year, but the little mole on whose hillock King William's horse came down, thus placing a new occupant on the throne of Great Britain, incidentally healed a family quarrel and brought husband and wife together again through the accession of a Protestant Stuart in the person of Queen Anne of pious memory.

Divided Loyalties

Assuredly Susanna's marriage bed was no bed of roses. She suffered from the tribulation of divided loyalties, and could not forget her father's staunch championship of the Puritan faith. She did not shut her eyes to the fact that he was a better man than her husband, and yet she had ever a soft corner in her heart for her dogmatic and incompetent spouse. She had told him "thy God shall be my God," and showed the Puritan Deity to the door with, it would appear, a half reluctant sigh, for there was still much of the Puritan about Susanna.

Meanwhile, the dissenters were ever a thorn in her

husband's side. They hooted parents and children alike. Many a time did these nestlings fly in terror from the ribald mockery of their religious rivals. How often in later years must John have recalled such scenes when he strove to retain a position for his followers under the sheltering wing of the Established Church which persistently refused to permit him to preach the Gospel of Christ within the walls of its churches! To establish an independent organization with its own places of worship must have seemed to him like going over to the enemy, the enemy who at elections for Parliament had serenaded the Rectory windows with rams' horns with their discordant shrieks, such horns as, we are led to believe, brought down the tottering walls of Jericho of old. With coarse vulgarity they threatened to "squeeze out the guts" of the shepherd of the flock. The poor mother had, however, to bear the brunt of the trouble. On one such occasion Susanna had just given birth to another of her numerous progeny. The nursemaid could not sleep on account of the deafening noise and when she finally dropped off in a state of complete exhaustion she had the misfortune to overlay the child. Her husband, absorbed in his "magnum opus," a commentary on the Book of Job, paid little heed to the domestic tragedy. When Job was to the fore, like Gallio of old, he "cared for none of these things."

Susanna was a very dominant personality with decidedly Spartan proclivities. She knew her own mind very clearly as to what was the right and proper way to bring up her children. It may be said at once that these ideas of Susanna differed in toto from those of the twentieth century. The wheel has gone full circle since then. It simplified matters very greatly, she realized, to exact unquestioning obedience from her children from the start. "I insist," she wrote, "upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education without which both precept and example will be ineffectual. But when this is thoroughly done, then

a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity and the principles of religion have taken root in the mind.'

It seems to have been "all work and no play" in that household, for plainly amusements generally were of the Devil. John, however, was much too anxious to secure a front row for himself in paradise to trouble his head about vain amusements in this world. It says a good deal for Susanna's handling of the educational problem that her sons did not revolt in after-life against the narrow creed which they were called upon to accept in their early days. Many youths so brought up would have gone to the Devil right right away when they reached years of — shall I say? — indiscretion. But there was something so downright in the stern austerity of the mother who always strive to do what she conceived to be her duty by her children and never spared herself, that it clearly left its mark on the family in general. It was her religion, not the father's, which was accounted by them the genuine article. The life their father led her aroused their sympathies on her behalf, and if she did not ask for sympathy she at any rate seemed to appreciate it. Son John made a point of consulting her in all his difficulties, spiritual or material. He was always determined to know the reason why in everything. This mental attitude appealed to his mother, but his father appreciated its inconveniences when the reason he was expected to supply was not altogether obvious. Small children will still persist in attempting to tap the assumed omniscience of their parents with frequently embarrassing results to their victims.

Samuel in Gaol

On one occasion the "Elect Dissenters," failing to get their bills paid, had the Reverend Samuel locked up in Lincoln gaol, for imprisonment for debt was then and long after one of the laws of the land, as students of Dickens will remember. Susanna sent him all her rings to purchase him prison comforts, but he proudly

rejected the generous offer. Meanwhile, the family were on the verge of starvation.

In this trying situation there cannot have been many who would have been willing to change their lot with Susanna's. And yet she never seems to have complained unless it could be considered a complaint when she lamented that she and her husband never appeared to see eye to eye.

Psychic Phenomena

A notice of this remarkable family would be incomplete without a reference to what have been termed the Epworth phenomena which disturbed the Wesley household on and off between the beginning of December, 1716, and May of the following year. Records of a similar kind continue still to find their place in the newspapers now and again, and are explained away by the Podmores of the day to their entire satisfaction, but not equally to the satisfaction of those who have witnessed the occurrences with their own eyes. The interest of these particular phenomena consists in the fact that they were witnessed by almost every member of the household, which was, of course, a large one, and that Susanna Wesley herself, an obviously strong-minded person, wrote two long detailed letters about them to her son Samuel, who was away from home at the time, and one also to her son John, who was then at college. The father, moreover, wrote out a full account of these strange experiences and a narrative of the whole affair was drawn up later by John Wesley from information supplied by the family and inserted in the "Arminian Magazine," and we have ample evidence that they made a lasting impression upon his religious outlook throughout his life.

Four of the sisters, moreover, Emily, Molly, Suky, and Nancy, wrote letters giving their brother Jack (as he was then called) their personal experiences in the matter. Groans and knockings were heard in all parts of the house both by day and nights, and sounds of gobbling like a turkey cock, while cold and unaccountable winds accompanied them. "One night," says Mrs.

Wesley, writing to her son Samuel, "it made such a noise in the room over our heads as if several people were walking, then ran up and down stairs and was so outrageous that we thought the children would be frighted, so your father and I rose and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet, and on his, as if all the bottles under the stairs (which were many) had been dashed to pieces." The children were found trembling and sweating in their sleep.

Emily tells how, when her sister Hetty was sitting on the stairs waiting on her father, who was going to bed, "there came down the stairs behind her something like a man in a loose night-gown," at the sight of whom she fled to the nursery. Manifestations of this kind were, however, very rare, though an animal "something like a badger" was also noticed. The spirit, if we may so term it, got nicknamed "old Jeffery," and would answer Yes or No with knocks to any question put, so could evidently understand what was said.

It may seem rather surprising that use was not made of the alphapet, as at Hydesville, U.S.A., at a later date, to get information as to the identiy of the individual who appeared to wish to communicate with the family, especially as Mrs. Wesley seems to have been under the impression that it was her lost brother who desired to acquaint them with his death. If so, it is clear that he gave up the attempt at length in despair, as after that spring no further disturbances occurred.

Susanna, in writing to her son Samuel, piously observes, "Whatever may be the design of Providence in permitting these things I cannot say. Secret things belong to God."

Modern psychical research has given the name of poltergeist to the invisible entity responsible for such antics, but does not appear to have advanced much further than Mrs. Wesley in explaining their source or the reason of their occurrence.

It was July, 1742. The old lady's martyrdom was drawing to a close. The real work of her son, his true mission in life, that mission towards which he had been groping and feeling his way tentatively for so long, had begun to take shape and assume reality. The days when he was everlastingly seeking to save his own soul were given place to more worthy objects and to nobler and less introspective aims, while to the last his mother's wise counsels and admonitions were to be a light to his path. Like the Galilean's disciples of old, he had at length come to be a fisher of men, and one of the fishes caught by the magnetism of his appeals was a certain Thomas Maxfield, who had fallen into his net during the days of his open-air preaching at Bristol. Maxfield was a layman, but he had taken his cue from his leader and was now preaching himself. Such consequences of his campaign had not been anticipated by John Wesley. He did not disguise his disapproval from his mother. In answer to her interrogation he voiced it in no uncertain tones. "John," she replied to him, "take care what you do with respect to that young man, for he is surely called of God to preach as ever you are. Examine what have been the fruits of his preaching and hear him also yourself." He went and listened and was converted to her opinion. So, too, was the Calvinistic Countess of Huntingdon, the champion of George Whitfield, who heard the preacher in amazement. "It is the Lord," exclaimed John Wesley. "Let him do what seemeth him good." Susanna had pointed the road to the greatest religious revival in England's story.

But her troubled pilgrimage was now finished. Her children were gathered round her. "As soon as I am released," she bade them, "sing a psalm of praise to God." What was the nature of the vision which she saw in that final hour, as she lay gasping and waiting for her Master's summons? We only know what she said, as her eyes brightened with a more than earthly joy, "My dear Saviour, are you come to help me in my extremity at last?"

NEIGHBOURS OBJECTED WHEN SPIRITS WALKED IN GARDEN

Neighbours who saw materialized spirits walking about in the garden of George Spriggs, one of the most remarkable English mediums, sixty years ago, threatened to report him to the police for "dealings with the devil." The story of this medium is told below by A. J. Smart, who saw the gradual development of the phenomena at regular sittings under the most favourable conditions. The extract is taken from W. C. D. Denovan's "The Evidences of Spiritualism."

By A. J. Smart

In "Psychic News"

It was but a short time after his arrival in Cardiff when the subject of Spiritualism was first introduced to the notice of Mr. Spriggs, through the agency of Mr. Charles Baker. In his native village, Mr. Spriggs had been accustomed to attend Church of England and Wesleyan places of worship, but in London and Bath had been connected with one of the minor religious sects, distinguished by the narrowness of their views, and the Bible literalism, and known by the simple title of "Christians."

The "religious" scruples which he had thus imbibed made him at first a little afraid of these new ideas, but something spurred him on, and having passed through customary stages of disbelief, the subject eventually took a firm hold on his mind, more especially when he found that he himself possessed the gift of mediumship. Having discovered this talent, he set to work to cultivate it.

Able Counsellor

The development of his mediumistic powers was taken in hand by Mr. Rees Lewis, a gentleman of advanced years, but still intensely active in body and mind, a progressive thinker, deeply interested in the problems of man's nature and destiny, and a Spiritualist of many years' standing, whose experience and enthusiasm alike fitted him for the somewhat arduous task he had undertaken.

It was at this gentleman's house that I (having myself left London for Cardiff some three years previously) first became acquainted with Mr. Spriggs. I found him unassuming, straightforward, earnest, and sincere, by force of which qualities he speedily became, and has ever since remained, my most intimate friend.

"My Best Proof"

Herein lay my best proof of the genuineness of any phenomena I might witness, since it was impossible that, having manifested those principles constantly in daily intercourse, he could lose them the moment he entered the seance room.

On the evening of the Monday, February 28, 1876, I became one of the small circle meeting for investigation at Mr. Lewis's residence. It was named the "Circle of Light," not by way of boast, but rather as setting up an ideal to be attained.

I found this circle pervaded by an atmosphere of earnestness, of self-sacrificing devotion to truth, and an utter lack of interested motives, which satisfied me that the investigation was one of serious import, and, did space permit of my disclosing more in detail the history of the circle, this would be amply proved.

Regular Sittings

From that day — more than five years ago — up to the present time, Mr. Spriggs has given sittings continuously, twice, and sometimes thrice a week, at all of which I have been present, principally in Cardiff, but occasionally elsewhere.

A new world of knowledge opened before me, and I cannot forbear making a passing illusion to the many happy hours which the members of the little circle spend in wandering amidst the romantic scenery of Wales, discussing the subject with all-absorbing interest, and gaining a knowledge of the spiritual surroundings of each spot we visited, rich in historic memories.

One of our spirit-friends had been in earth-life a student of the healing art, and had carried into spirit-life the same love thereof, and many a time when we

have been out in search of some herb calculated to produce a beneficial effect, the hand and arm of the medium have been controlled, and directed to the exact spot where the particular herb required was located.

At the time I joined them, the only phases of mediumship prominent were what are known amongst Spiritualists as automatic writing and clairvoyance. Shortly afterwards the power of speaking under control became developed and, by means of these three, proof after proof was given of the presence of our spirit friends.

In December, 1876, the development of materialization phenomena was commenced. The sitters gathered their energies together afresh for this purpose, and, after much perseverance, succeeded.

I shall never forget the thrill of delight experienced when the patience of the sitters, and the efforts of the controls, were rewarded by the production of the first tangible and visible result, in the shape of a materialized hand and wrist, elegant in form, and of a transparent whiteness, which, taking up a pencil that lay on the table, wrote a few encouraging words.

How It Developed

From this time forward our progress was slow, but sure. I can only touch upon the salient points. No candid thinker could witness, as I did, the growth of the manifestations from weakness into strength, without being convinced.

As the months rolled by, I saw that which had at first appeared as a luminous but shapeless cloud, gradually take more distinct and definite outline, approaching more and more the human form, until at length the fully materialized figure stepped out into the circle, clad in flowing garments, white as snow.

Still more, the time came when our spirit-friends, having gained greater power, were able to get further and further away from the medium, and to walk right out of the circle-room into other parts of the house. Yet more, finally they were able to leave the house, and

walk down the whole length of the long garden to the summer-house, and back again into the seance-room.

I have seen in the course of one evening, ten or a dozen separate forms, both male and female, manifest; some the height of a child about four feet; others nearer six feet; all of different build, contour and manner, and sometimes appearing in very rapid succession. I have seen two of these, of differing stature, at the same moment. I have seen the medium brought into the circle side by side with one of them.

In the "Medium" for December 21, 1877, will be found an account of the materialized spirit-form and the medium being seen at the same time, authenticated by the facsimile signatures of sixteen persons, my own included.

Melted and Reappeared

I have seen a form nearly six feet in height, after demonstrating unmistakably the fact of his substantiality, gradually dematerialize, dissolving until only a small white cloud remained in the place where he stood, from which he has slowly reappeared again to his full height.

I have seen some of the controls while in the materialized form, accomplish feats of physical strength quite beyond the ability of the medium, or any of the sitters.

I have seen one form leave the seance-room, and quite a different one return. I have seen them of other nationalities, with black features and hands. One friend would sit down with us, or stand conversing for some twenty minutes.

A frequent visitor was a strikingly graceful figure, arrayed in pure white robe, with girdle of beautiful rose-colour, and with long hair of a pale golden hue reaching below the waist. Another friend was distinguished in the materialized form by some object on the forehead which flashed like a jewel as she moved to and fro.

In Brilliant Light

One, who gave the name of John Cobham, connected

in earth life with the revolutionary party in the time of the Stuarts, would show his features, those of an old man with grey beard, in a light as brilliant as an ordinary jet of gas turned on to its fullest extent would give.

I have seen the lithe and slender form of a native of some part of the Orient emerge from "within the veil," and traverse the room, his breast covered with what appeared to be jewels, which glittered and danced in the light as he walked.

A beautiful figure was that of "Ahi," who appeared habited like an ancient priest, in a long white robe, covered in front with red and blue arranged after a peculiar pattern.

All that I have related above, as witnessed by myself, was, of course, also witnessed by everybody else present. I was personally familiar with every inch of the premises where these seances were held.

In Melbourne

Mr. Spriggs came to Melbourne in November, 1880. The sittings conducted there have all been recorded in the columns of "The Harbinger of Light." I have been present at every one of them, and witnessed the experiments for ascertaining the varying weight and height of the materialized forms, which so well demonstrate at once their objective reality, and their distinctness from the medium.

I will refer to the phase of the "direct voice," which was cultivated to a considerable extent in Cardiff. The medium, in his conscious state, forms one of the circle, and the relatives of sitters, as well as the regular controls, are able to converse with those present.

Spirit Walked the Garden

For upwards of two years our spirit friends have shown themselves visibly, times out of number, and in the broad gaslight, clothed in white garments. They have, likewise, dissolved gradually and slowly before us, until only a small white cloud has been left in the place where they stood.

They have, visibly, walked into every room in the house, and not only this, but, on summer evenings, they have walked in the garden, in the presence of a dozen visitors, and, to crown the whole, a spirit-form walked the length of the garden (which is a long one), and entered the greenhouse, when some fruit was handed to the spirit, who carried it to the seance-room; and all this was done in the light.

Possibly, some may think this a delusion, but, if the senses of seeing and feeling are to be relied upon, it was no delusion. It is too late to cry "humbug." Spiritualism is a demonstrable fact, and all the bad names that interested parties may be pleased to bestow on it will not alter it.

"Wellnigh Perfection"

When well developed, this phase seems wellnight the perfection of spirit-communion, so forcibly does it enable one to realize the presence of the (so-called) departed. Another striking phase is the power to dive into the past lives of others.

I have repeatedly been present, both in England and Australia, when Mr. Spriggs has recounted to those who were, a short time before, strangers to both of us, events which have transpired in their lives, ten, twenty, or forty years back, and even in their childhood, events very often known to none but themselves, and in many cases forgotten even by them until recalled to their memory, and so clearly stated as to bring about recognition.

For a long time the Cardiff circle was a strictly private one, though ultimately it was opened to the admission, now and again, of a few enquiring friends, one or two at a time.

It is only fair to Mr. Spriggs, in concluding, to say that he has always bestowed his time, attention, and vital energy, upon the subject, freely and without stint, seeking no reward other than the consciousness that he was devoting them to the justification of a worthy though unpopular cause.

WHAT IS SPIRITUALISM, ANYWAY?

By Arthur Lamsley

In "Prediction"

The one and only truly National Leader Spiritualism has ever had — Sir Arthur Conan Doyle — and whose international eminence in literature and politics gave him the opportunity of a world audience, in one of his last chats with me said he fervently believed Spiritualism had a creative future as Universal Religion.

Sir Arthur doubted, however, whether this future ever would be assured through its present meeting places or its too few real churches.

Recently I was in a company of intelligent and earnest people, all ages, but predominantly youthful in mind and spirit, who were discussing Spiritualism. None were members of a Spiritualist church; I doubt if any were active members of any church.

All, however, expressed sympathy with Spiritualism for the adverse publicity it had received from an unfortunate law case.

Were They Let Down?

Why? Because all these earnest and enquiring folk wanted to find out the truth of Spiritualism's claims because they seemed to come very near answering their own spiritual searchings, with adequate proof of the greatest of all questions in religion — if a man die shall he live again?

They, every one of them, felt they had been let down.

"What did I think?" was the question showered at me whom they knew had made a study of the movement for over thirty-eight years, and had held offices in local churches and in the Southern District Council, and had spoken on platforms in many parts of the country, and in South Africa, on Spiritualism.

Face the Facts!

In the first place, it is the judgment of my experience there is no future for Spiritualism organized through its meeting places and churches unless officers and

members are wise and adventurous enough to enhance the spiritual philosophy embodied in the working creed of the movement.

The medium has his or her place in the movement, but must not be enhanced to the detriment of its spiritual teachings.

Let us face the fact at once... All mediums giving demonstrations in churches should be made to give proof of life after death only, and nothing more.

That is what the audience is seeking . . . honest to goodness proof. Semi-fortune telling at services is an insult to the discriminating intelligence of the congregation gathered in the quest of real spiritual adventure.

Give definite and honest proof of Life afer Death, and any medium incapable of giving this proof, and meeting the only real need of the congregation, should not be allowed to demonstrate at services.

If fortune-telling and psychism is required, then those requiring such a service may always go to the psychic or the gypsy, pay the fee required, and risk the law!

Spiritualism is an erpression of real religion, mostly within the framework of Christianity in its esoteric teachings, and, furthermore, has in its tenets the real basis of a Universal Religion for the healing of the nations.

Let us be frank and honest. The prosecution of one medium and the finding of guilt by jury does not, and should not, affect the spiritual truth of Spiritualism, any more than the prosecuted actions of a shady cleric of the Church of England, Church of Rome, or the Free Churches, affect that particular Church or Christianity.

The Essential Truths

There are evil doers in every organized religious movement: it is the movement which matters. What is this Spiritualism, anyway? A comparatively modern religious movement, having no quarrel with real Christianity (but sometimes, and rightly, with presented theology), teaching and proving spiritual truths as old

as the oldest human expression of religion, even older than our Christianity.

Lodge's Message

The essential Truths of Spiritualism are the foundation Truths of every religious expression throughout the world: that we are children of God, spirits with bodies (not bodies with spirits) and living in eternity now as much as ever we will in any hereafter, possessing an infinite supply of spiritual power which may be cultivated and developed if we only had the conviction (not mere belief) of being God's spirit-born children.

I once received an intimate message from Sir Oliver Lodge in which he wrote: It is well to remember we are immortal spirits in temporary association with matters, and I would emphasize that the essential doctrines of Christianity, and of Spiritualism, are the Fatherhood of God and the Brotherhood of Man. The two great Commandments of the law are . . . the love of God and the love of neighbours. Christ did all possible to help free responsible creatures, if only they would respond. He revealed to us the human aspect of the Godhead, just as the sunshine is the human aspect of the sun. As the Son of Man He showed us a divine spirit full of human kindness. Christ revealed God to us on earth, as the sunshine reveals the sun. Light shines upon our path, illumines our understanding, and invigorates our souls. In Bible language 'The way, the truth, and the light.' "

Let Spiritualism beware lest it become clogged and suffer failure in its service to mankind because of a "vested interest" in psychics as the Mother Church has suffered and is suffering, from a "vested interest" in professional theologians.

Spiritualism's Real Message

Spiritualism has a religious philosophy for the healing of the nations. Spiritualism makes for Universal Peace. Its proof of Life after Death establishes the logical spiritual foundation of life universal in humanity. Brotherhood becomes spiritually logical, with no race, creed, colour, or nationality as barriers.

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