

The Harbinger of Light

THE HARBINGER OF LIGHT, PTY., LTD., Wentworth House, 203 Collins St., Melbourne.

A Monthly Digest Devoted to
**Psychical Research, Spiritualism, and Spiritual
Philosophy**

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

We search the World's Press to tell you of Spiritualism's progress

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After Death—WHAT?

WHAT THE OTHER WORLD IS LIKE.

By H. ERNEST HUNT, in "Prediction."

CAN we know anything of what happens after death? Yes, a great deal. Death is a perfectly natural event which comes to all of us irrespective of our ideas or beliefs, and what happens afterwards is equally natural; but it has unfortunately been large obscured by our religious misconceptions. The idea that we are not expected to know, and still less to find out about these things, is not quite worthy of an enlightened mind to-day.

No one source will yield us all the information we seek, we have to collate various lines of research and put the items from these together like a jig-saw puzzle, and then the picture begins to emerge. We learn a great deal about ourselves from

psychology—the study of mind, in its various branches. Much can be gathered from consideration of sleep states, hypnosis, anaesthetics and so forth; and by way of verification there is a large literature of professed communications from the so-called dead. Reading these with discrimination we can extract much of value.

Sleep, which is the temporary withdrawal of the soul from the body, is not a painful process: and neither as a rule is that "little folding of the hands to sleep" from which there is no physical awaking. There may not even be any break between the "here" and "there" of our transition, though usually there follows a variable period of oblivion to facilitate the process of re-adjustment.

Our New Bodies.

We wake up from the last sleep in another body, the soul, the double of our present form, a kind of higher-octave self in a higher-octave world. The music of our lives, for the time being with the same rhythm, melody and harmony, is transposed upward. Our new body is relatively the same to the new world as our physical body is to this, though absolutely both the body and the world are different. The fact of the present existence of the soul as an active second self enables it to act as a kind of shock absorber in the transition.

It acts thus so effectively that, incredible as it may seem, some individuals do not even know that they have made the great change. Having dropped off the physical body they have said goodbye to disease, tiredness, pain and their various mundane afflictions; their first reaction is a feeling of relief and well-being, of lightness and buoyancy. But they are puzzled to explain to themselves the nature of the change.

They have been brought up to the belief that "when you are dead, you are dead," and the fact is that instead you are indeed very much more alive. They refuse of course to believe that they are dead. Why should they believe it when they are not dead? Thus a quite gratuitous difficulty is created by our wrong ideas, which naturally makes re-adjustment much more complicated than it need be. Our education not only leaves out of account the world that follows this, but people are brought up definitely to expect the wrong thing.

Others believe that they will sleep in the grave till the last trump, when the graves will give up their dead. But since finding themselves very much awake, they rightly argue that they cannot be asleep in the grave, and that therefore they are not dead. One evil effect of the strong idea of sleep carried over into the next world may be to keep them in a semi-comatose condition for a long period, through suggestion, until the logic of events causes them at length to awaken.

The higher-octave world is one of finer matter than this, it is a realm of higher vibrational limits. Its substance is vastly

more responsive to the influence of thought than our present world of coarser matter, just as finely woven material is easier to deal with than heavy sacking. So here thought-construction takes the place of handicraft and manufacture.

Clothing in the Beyond.

The matter of this higher world responds so readily that the thoughts build their own reflex, and what a person expects to see and find largely conditions, for a little while at any rate, his immediate environment. Sometimes people ask if clothes have their ghostly counterparts since our friends appear to clairvoyant sight dressed as they used to be. The fact is that they naturally think of themselves as clad in their ordinary clothes, and their thought clothes them so.

Usually the newcomer is met by his own kith and kin, and if not, then by some kindly and sympathetic soul. Part of the voluntary work on the other side is the reception and care of the newly-arrived, and service is one of the readiest means of growth and progress. In the case of sudden death, when the separation of soul and body has been abrupt, the newcomer is put to sleep, in what we should term a hospital, and carefully tended; when the results of the shock of transition are healed he awakens well and whole, and takes up his new life.

In the case of the poor fellows broken and maimed in our wars, a shell may have taken off a physical limb but it is powerless to destroy the soul limb, and therefore by the kindness of death the maimed are once more made whole at their passing. The marks of physical weakness are erased, the effects of old age drop off, and as the mind is restored to buoyancy so the body straightens and the personality reverts to its prime. So also the young grow up to their maturity, but having no physical bodies do not go on to old age.

Sympathy is the link that binds in the next world, as also between the worlds; and where there is no sympathy there is nothing to draw together. In the absence of sympathy relationship of blood counts for little, and purely civil ties for nothing at all; therefore, although in some cases marriages are made in heaven, it is certain

that there many divorces take place.

The contrast between this world and the next is indicated by the contrast between our own objective and subjective minds. Physical life is mainly for the purpose of gaining objective experience, and the life after death is primarily for a subjective assimilation of the results of that experience. In our subconscious minds, or souls, we have the register of all our thoughts, words and deeds; and in the next stage we study this veritable Judgment Book and absorb its lessons.

Memory Persists.

Memory goes with us into the next world, and personality would indeed be lost without it; so we carry with us intact our loves and affections, uniting us with those who have travelled the way before us. In messages back we are frequently told "We have met So-and-So." Wherever we have made contact and contracted unfortunate or unhappy linkages, those links also hold into the beyond until they are released at both ends. Therefore mutual forgiveness is a condition of freedom to advance, thus emphasising "Forgive us our trespasses as we forgive them that trespass against us."

The watchword of the next stage, as of this, is growth and progress, and the idea of eternal rest, which would only result in the profoundest boredom, does not tally with the facts. This progress confutes the teaching that "as the tree falls, so shall it lie." Death is not the end of the journey, it is a milestone, and there are many more.

"FREEDOM"

Impressional Writing by M. Campbell, Brisbane.

What epics have been written on "Freedom." What wonderful and glorious emotions and activities of the human soul have been evoked, by the efforts to obtain this "Freedom."

To see the relative position of humanity to perfect freedom, we can look at a little child, who longs to do "this," or to have "that," and sees it all as the potential result of having perfect freedom of action.

The man with the undeveloped mind does

not look far ahead; he sees that which his senses demand, with never a thought to anything but the obtaining of that which he thinks could be his, if he had perfect freedom, and all his energies are concentrated to that end.

We can see the uninformed man—like the little child—frustrated and annoyed at any impediment which prevents his obtaining what his senses have demanded; we can also see what devastation can occur when these demands are allowed to override intelligence and judgment.

Therefore, protections and safeguards have to be provided for the uninformed, undeveloped man, as protection and discipline must be used for the safety of the child, and freedom is not possible or good for either, where intelligence is bound by ignorance of laws or prejudice.

What we need to recognise is that many things which we feel are enemies to our freedom, and antagonistic to our desires, are the safeguards and protections provided for the children of the race, who have not yet learned to use their reason, and to discriminate between that which is in harmony with Natural and Spiritual Law, and that which is harmful, and against those laws.

As St. Paul said (and many philosophers taught): "As ye sow, so shall ye reap"; and until we recognise this principle in our lives we are continually sowing the seeds of strife and selfishness and stupid prejudice, and then we **wonder** when we reap the harvest of distrust and unkindness and impediment which follows.

So that, with Freedom, we need intelligence, tolerance, reason and patience, and until these are allied Freedom is a chimera, and has no reality.

So, let us walk in the avenues of thought with some of the Great Minds, who have given beautiful thoughts to the world, and let us use our reason and thought power to select that which appeals to the highest factor in us, and so build up a mind in each which can be entrusted with the Powers and opportunities of the Freedom which we now have, and prepare our pathway for the Freedom which is to come—when humanity has grown to that state where it may be entrusted with further Powers, to be used wisely and tolerantly, to bring greater understanding to the human race.

I Believe in a Future Life

The sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.
—Isaiah lx, 20.

By ERNEST W. OATEN in "Tit Bits."

One of the best-known Spiritualists in the world, Mr. E. W. Oaten was, for six years, President of the International Spiritualists' Federation, embracing thirty-eight countries; for five years President of the British National Conference; and for twenty-one years he has been Editor of the Spiritualist paper, "The Two Worlds."

Mr. Oaten was the chosen representative of the Spiritualists for the only broadcast address they have ever been allowed in Great Britain, and he appeared as the representative of Spiritualism before the commission appointed by the Archbishop of Canterbury to inquire into the subject. After nearly fifty years' investigation his opinions, whether you agree with them or not, deserve respectful consideration.

WHAT do I believe? To take first a negative view. I believe the whole system of religious teaching is wrong. It starts with God—the undefinable—and works down to man. In every other department of life we argue from the known to the unknown. The former system is a legacy from the hoary past based on deductive argument: first postulate your hypotheses and then endeavour to make the facts fit.

Modern thought, from the days of Roger Bacon, has adopted the opposite method; first observe your facts and then construct hypotheses which will explain and systematise them. Under the latter method modern science has been steadily built up. Huxley says: "Follow the facts wherever they lead, or you shall learn nothing." The established religion of its day denounced Galileo, because it preferred its presumptions to a peep through the telescope. If beliefs are to be of any value at all, they must be based on, and related to, the facts of experience.

Jesus of Nazareth said: "Except ye become as little children!"—a direct suggestion that we have it all to learn. That has been my attitude towards religion. It is of no use telling me that a perfect and all-loving God has created a world in which evil is rampant. If one may say so without irreverence, it suggests that the Creator had better try again, as He is said to have done after the great flood.

Plan of Salvation

But supposing the universe has **not** yet been created; that we are witnessing the process of creation; and that the striving between what we call good and evil are merely the birth pangs of a universe. Then we are like spectators on the site of a new building, where the materials are lying around in confusion. It is the architect with the plan who sees purpose behind all the confusion. I believe that the universe and man are passing through the process of creation.

Whatever may be the nature of a Supreme Intelligence, it must be so infinitely beyond the power of human conception as to be indefinable in terms. In my opinion it is a matter of colossal impudence for the finite to dogmatise as to the nature of infinity. Speculation may be useful as such, but religion presumes an actual knowledge of God, and even dares to talk of His "plan of salvation" as though His mind was known.

I believe that the vast realm of truth has yet to be discovered, and that the scientific method of building up a conception of life based upon observed and corroborated facts is the sure way to real knowledge as well in the spiritual as in the physical world. Beliefs which do not rest upon facts and experience are mere superstitions, due to guess work, suggestion, and wishful thinking.

Yet I have a religion which means everything to me. It is still in the process of

creation, but certain foundation stones have been well and truly laid.

Nigh on fifty years ago I was agnostic, and should probably have remained so, but for certain facts which came to my knowledge, and led me to years of careful investigation of phenomena called Psychic. My beliefs, such as they are, rest securely upon a carefully analysed series of factual observations. They have been **forced** upon me, sometimes against my will, as the result of the endeavour to be truthful and logical.

First, I am convinced that this life is but the prelude to a greater. In my experience human survival is one hundred per cent. proven. I **know** there is a life beyond the grave, for I have talked with thousands who live in it. Many scores of my relatives and personal friends who have died, have proved to me their continued existence. I have seen and recognised their forms, features and voices, the idiosyncrasies of their personalities and language, dialect, turns of phrase and mannerisms.

I suggest that when such evidence has been constant for nearly half a century there can be no possible mistake. The dead **do** survive, and do communicate with those of us in whom they are interested.

As they survive I, too, shall continue to live beyond death, and the information they have given me concerning their new abode has made me a confirmed optimist. I look forward with pleasurable anticipation to the time when—duty done—I shall join them. I am satisfied, too, that life in the beyond is not a reward for believing in strange dogmas, but is due to the operation of natural law. Human survival is a fact in nature.

Every man, saint or sinner, Christian or pagan, primitive or civilised, will live beyond death, because there is something within him **now**, which death is powerless to touch. Continuous life is inherent within man. (I do not speak of immortality, that is merely a negative term, which implies "not mortal.")

I believe that at death man passes into a progressive state of being in which his position is determined according to his development. There can be neither final heaven nor final hell. Life is energy and activity, and finality therefore is unthinkable.

I believe, too, that the Spiritual world is governed by laws as constant as those which apply to physical life, and that every act must have its consequences. Therefore each individual must personally reap the consequences of all his acts, good, bad or indifferent. No act of faith, or belief in a name or a creed, can absolve a single soul from the consequences of his own acts.

Joy of Living

A man's acts and habits make his character, which in turn determines his further acts, and it is not possible for a man to leave his character behind at death. He therefore arrives in the spirit world in exactly the condition he left this, and no forgiveness of sin or act of grace can change his nature. The consequences of wrongdoing cannot be escaped—they can only be outworked.

I am convinced that my earthly experience in this realm of time is an infinitesimal part of my life. My three-score years and ten here bear the same relationship to my actual life as the suckling period of an infant does to his life on earth. Childhood is important because it enables foundations to be laid, but the reality of life, the joy of living, will only begin when our earthly childhood is over. I therefore look forward with eagerness to "the life which is life indeed."

I believe that not one unit of life energy can ever cease to be. It may change its form, but cessation of life is to me unthinkable. The physical universe, with its vast groups of stars and planets, is but the

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clothing worn by a spiritual universe, and if I am to think of God at all, He must bear about the same relationship to this world as my consciousness does to a blood corpuscle in my veins.

And what of the apprehension of God? I believe that behind this universe there is infinite intelligence, benevolent and purposeful. God is immanent and all-pervading. His presence can be apprehended, but not comprehended. The spiritual element within man, which is the basis of his survival, is the real man, the outer man is but a pilgrim and a stranger on earth. Man's natural habitat is the spirit world. In so far as the spiritual element within him is awakened it enables him even now to catch glimpses of the larger world which is his true home.

Not by the physical, but by the spiritual senses do we know that we stand in the presence of a greater than ourselves, but in the measure that we concentrate our whole attention upon physical things the presence of a spiritual world is unknown to us. The awakening of the psychic and spiritual senses does enable us to know the nearness of a spiritual world as a part of our normal lives, and with those senses it is possible dimly to apprehend our connection with a greater life.

Amidst all the welter of present-day discord and strife, I know that the man who struggles to do his duty (moral, intellectual, and spiritual) will grow strong, and thereby be fitted to take his place in those eternal realms where the fulness of Divine Providence will be realised.

The most important thing about life is living it. To feel that one is a unit in the great life stream which is steadily flowing onwards to an inconceivably glorious eternity, is my conception of life. Spiritualism, as I know it, is the science of spiritual things. The physical universe is merely the husk which encloses the reality.

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CHURCHILL AND A PLANCHETTE

It may be of interest to readers of "The Harbinger of Light" to know that Britain's now famous Prime Minister, The Right Honourable Winston Churchill, who was a prisoner of war during the South African war, found that a planchette and pencil was of great service to him during his successful escape from prison. The following is a copy of his own account of the perilous position he was in. I give that portion only which refers to his use of the planchette. He says:

"I must have walked a mile or so in this resolve before a realisation of its weakness and imprudence took possession of me, then I turned back again to the railway line and retraced my steps perhaps half the distance. Then I stopped and sat down, completely baffled, destitute of any idea what to do or where to turn. Suddenly without the slightest reason all my doubts disappeared. It was certain by no process of logic that they were dispelled. I just felt quite clear that I would go to the Kaffir kraal. I had sometimes in former years held a planchette pencil and written while others had touched my wrist or hand. I acted in the same unconscious or subconscious manner now."

By this means he goes on to say how he was led to take the right course, and how he was thereby delivered from the enemy and became a free man.

C. J. P. WADMAN-SMITH.

Moe, Vic., 27/7/40.

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What Happens After Death?

IN THIS REMARKABLE "BEYOND THE VEIL" ARTICLE, PUBLISHED IN THE GLASGOW "SUNDAY MAIL," DR. RICHARD EDEN BRINGS COMFORT TO THOSE WHO HAVE LOST THEIR DEAR ONES IN THE WAR.

A famous medium describes the state of the spirit world in wartime. A Serviceman came back after death to tell his story. He tells of the awakening on the other side; of sudden death—its effect upon the etheric body. That reunions take place he has no doubt.

IT is zero hour at an R.A.F. striking base somewhere in France. A group of young pilots are gathered round their squadron leader receiving instructions on the flight they are about to make over Germany.

Maps are studied, weather reports are examined, and the final words of advice are given. Then they dash to their planes. The engines burst into a roar, the throttle is opened, and in a few moments the British bombers are soaring into the air.

That is the scene which was brought home to me as I sat, only a few nights ago, listening to the message which was being transmitted through a famous medium. The speaker was a young pilot who had lost his life when his plane crashed to earth in enemy territory. He was trying desperately to send an evidential message to his parents. But what interested me more than the proof of survival after death was the account he gave of his experience in passing over. Some day all of us will have to walk through the Valley of the Shadow. It might help a little if we knew what awaited us there.

The Message

"With the machine out of control we sped to the ground in a dive at well over 300 miles per hour," said the Voice. "It happened too suddenly for us to feel any sense of fear. Next moment there was a thunder-clap. I felt as if I had been jolted out of my body. Then everything went blank. When I came to I seemed to be in a fog. At first I couldn't think. Everything seemed hazy and indistinct. Then I made out the figure of my rear gunner. He was bending over something—and he was laughing! With a flash of horror, I saw that the recumbent form was his own body. There were two of him!

"For a moment I thought I had gone mad. Then it suddenly dawned on me that we

were dead. It was like waking up from a very bad dream. I didn't feel in the least angelic. I didn't even feel nervous. I was just dazed. But in a few moments the funny side of the situation struck me, and I burst out laughing too. Now, when I think of it, I marvel at my coolness, for though I had never given much thought to death, it was not what I should have regarded as an amusing experience."

The Voice Paused

The Voice paused, and then continued on a deeper note. "It was only when we thought of the sorrow there would be at home, when they learnt of the crash, that we realised the cold facts. We had said good-bye to our old lives for ever. . . ."

Since the outbreak of war, hundreds of stories like this have been told at Spiritualist seances throughout the country. You may dismiss them as nonsense. But experienced investigators are not so sure that these accounts of the after-life belong to the imagination of mediums.

After all, they have sifted the evidence for spirit communication, and know there is something in it. If a communicator establishes his identity, it is only fair to lend a sympathetic ear to his description of the next world. He should know what he is talking about, because he is living there. Since the war broke out, many brave men of the navy have made their last journey—across the river which divides this life from the next. Death came to them suddenly, unexpectedly, cruelly. How did it affect their spirits?

A Sailor's Experience

For answer, the Spiritualist will take you into the seance room, and ask you to listen to the words of "those who have come back." This is what one sailor said about his harrowing experience when his ship

foundered and he plunged into the icy seas:

"I had just come upon deck and was going aft when suddenly there was an ear-splitting explosion, and I was blown into the air. I remember thinking, in that split second, that we must have been torpedoed or mined. In a few seconds, the ship began to list horribly and we knew that she was rapidly sinking. There was scarcely time to get the boats away—those that were undamaged by the explosion—and eventually I had to jump for it. There was a fast tide. I was well supported by my life-belt, and my thoughts as I struck the water were of the people at home. I wondered how they would get the news.

"I had no thought of death then, for I fully expected to be picked up any moment. The next thing I remember was seeing the ship heave over, and it was then that I realised that I was being carried away from the boats. I called for help, and remember feeling very weak. Curiously, the cold did not worry me, but I was very conscious of a throb in my head, and found I was bleeding from a wound there. Suddenly I was being swept into a long black tunnel, travelling at a terrific speed. Then I lost consciousness.

"I Was At Home."

"The next thing I remember is that the darkness had cleared away, and I was again on land. I could hardly believe my eyes when I saw I was in our sitting room at home, and it gradually bore in on me that I was dead. I put my hand to my brow, but there was no wound. Then I felt for the mantelpiece, but my hand went through it! Next I was startled to hear my wife's voice on the stairs. Realising what a shock it would be to her if she were to see me, I stepped back behind the door. She walked in, red-eyed and pale-looking, and sat down in a chair by the fire. She looked cold and, glancing out of the window, I saw that it was snowing.

"Then my wife began to sob, and I felt that even at the risk of frightening her, I must somehow make my presence felt. I called her name softly, but to my surprise she did not look up. I called again, louder. But she did not appear to hear. I called louder still, but still she gave no sign of having heard me. Then the awful truth occurred to me. I was a spirit, unable to speak or be seen! I went over and placed

my hand on her shoulder and tried to comfort her. And then she stopped crying, and looked up, straight into my face. But there was no light of recognition in her eyes. A sudden emotion overpowered me, and I fell at her feet whispering my love and trying to sweep away the great sorrow that seemed to surround her. Then her mother came into the room. I got up. They began to talk. And when I heard my wife speak, my heart leapt. 'Do you know, mother,' she said, 'I could almost have sworn John was here. I seemed to feel his presence. Isn't it strange?'"

Problems and Their Solution

A fairy tale? Spiritualists believe it, because the after-life to them is a very real world, just as solid and substantial as this one. Everyone lives a full, satisfying life in the next world. They can see, hear, speak. There are clothes, trees, mountains, valleys, rivers and songs. Spiritualists call it the Summerland, because the difference between this world and the next is the difference between bleak winter and high summer. But all this leads to a great variety of problems. Here are some of the first questions that will occur to you:

How can we see and speak in the next world when we have no bodies?

But we **have** bodies. At death, the spiritual body breaks free. It is an exact counterpart of the physical form, except that it is "tuned-in" to a spiritual world. That is why the spiritual world, to the spirit, is a substantial and real world. After death, it is **this** world which looks ghostly and full of illusion.

When does the spirit begin its new life?

Usually after a period of rest. Some people awaken more quickly than others. Often the spirit has left the physical body before the latter has ceased to breathe. A smile breaks upon the lips of the dying person. A few moments later, the lines of the face may harden, and the body may be shaken with convulsions. Those waiting by the death-bed get the impression that death is painful. But there is no pain in death. The dying person may even look on at his own demise. He is usually conscious of the presence, not only of his earthly relatives and friends, but of those who have preceded him into the next life and who are now assembling to welcome him there.

Are there different spheres in the next world?

Yes. All sorts and conditions of men pass out of this world, and gravitate to the place most fitting for them. The great difference between this life and the next, says the spiritualist, is that here we are all thrown together, whereas there kindred souls will be drawn together. There are groups and societies of spirits. Poets, musicians, artists—all continue their labours.

Are we rewarded for our good deeds, and punished for our bad ones?

We reward and punish ourselves. Spiritualists bow to the Law of Cause and Effect. Good deeds carry their own rewards—evil ones, their own punishments—in the chain of effects they each set into motion. There will be compensation hereafter for the lonely, the downtrodden, the unfortunate. And there is hope for all. There are hells in the spirit world, but no eternal damnation. As soon as the spirit sees the light, he is free to step up.

Shall we know each other there?

Yes, lovers will be united. There will be freedom from those ties which we have outgrown, and fuller satisfaction from those we still cherish.

Does sudden and unnatural death, such as may occur in wartime, leave its mark on the spirit?

No, though it may take a little longer to collect the senses after death. Death from old age is so natural that the spirit needs little or no rest immediately afterwards. He rejoices at once in his new-found freedom and elasticity.

What of the children?

Children who pass over are cared for by "nurses" till they are old enough to look after themselves. There is a "common age" in the next life. Children grow up, elderly people grow down, to a mean of perfect health and vitality.

Are there any special arrangements for receiving the spirits of those who pass over suddenly and in great numbers, such as may happen in war?

Yes, and those arrangements are working now. A clairvoyant, watching a battlefield, would discern hundreds of spirit forms

gathered round, to tend and comfort the souls of those who pay the supreme penalty.

At a Glasgow Meeting

Mr. Horace Leaf has told of one illuminating experience which he had during a seance in the last war. Mr. Leaf accompanied Sir Arthur Conan Doyle on many of his propaganda tours for Spiritualism.

These meetings were always crowded by thousands who had suffered bereavement during the war and who wanted to know if the boys still lived. Once, at the St. Andrew's Hall in Glasgow, there were more than 13,000 people trying to get in. Usually as many as 5000 were turned away!

Mr. Leaf attended a direct voice seance. Mediums for this phenomenon have the power, it seems, to materialise an independent "voice box" through which the spirits are able to speak. During one of these seances the voices stopped suddenly, and then the medium's "guide" announced that he was going to take them over to France.

After a few minutes, they heard a woman's voice, speaking as from a great distance, saying "Come, my man, it's time you got up." "I can't get up," replied a man's voice, plaintively. "I've lost my leg." "Don't worry about that," replied the woman. "It wasn't a real leg—at least not so real as the ones you've got now. You've got two good legs now. Just get up and see for yourself."

There was another pause, and then a startled voice was heard in the seance room. "Blimey, Miss, you're right," it said. "I 'ave two good legs. Well, I never. . . ."

Evidently the church has not so far decided what its attitude should be. A committee appointed by the Archbishop of Canterbury had been sitting three years inquiring into Spiritualism. It is believed to have returned a majority verdict in favour of Spiritualism, which may account for the fact that the report has not been published.

NOTICE.

The Spiritual Research Society of Melbourne wishes to bring to the notice of all Spiritualist, that we employ no collectors or have authorised any person to collect money on behalf of this Society.

MY SEANCE EXPERIENCE.

(By Maxwell Scott.)

In the Newcastle-on-Tyne "Sunday Sun."

ONE of the busiest churches in the North of England is the Heaton and Byker Spiritualist Church in Tosson Terrace, Newcastle. After years of saving and effort, the present £3,000 building was erected in 1925. It has accommodation for 300 people, and on the Thursday evening when I went there, it was packed to capacity.

I should like to be able to report that I immediately sensed an atmosphere of spirituality and reverence. Actually, it was surprising to find a continual noisy hum of conversation. A brief and homely welcome from the President of the Church, Mr. Robert Hunter, was followed by hymns—sung with wholehearted enthusiasm—and a prayer. Then came the address by a visiting medium, Miss Taylor Wagstaffe, of Derby.

She took as her subject "God and Prayer," and without a note or a falter, spoke for forty minutes.

Had I heard this address from the lips of a Bishop. I should have thought it very fine. I see no reason to change my opinion merely because it was given in a Spiritualist Church by a young woman in her early 30's.

Technically, it earned full marks. Not even on the stage have I heard a woman use her voice more skilfully, and I wasn't surprised to hear from her later that she has taught elocution and has often broadcast from the Manchester studios.

The Message

The service of worship came to an end—an intelligent, reverent service that provided no weapon for even the bitterest critic of Spiritualism.

Next came the demonstration of clairvoyance. Mrs. Wagstaffe began by pointing to a woman near the front. "I come to you first. There is an old lady beside you. Grey hair—grey, not white. It was always fastened up with a pin, but still wasn't held up properly, and rather tended to fall down loosely at the back. Just before she passed over, she had a little chest trouble and very

bad ankles." "Yes," was the reply, "I know her." "She brings her love to you and says 'Florence will do better if she minds her own business.' That's rather a curious message. Do you understand it?" "Yes, perfectly."

Indicating a row of people near the front, she said "Someone here has been to a funeral this week." A lady in black acknowledged this. "Well, he's so terribly excited and anxious to get through that the message isn't clear. But I feel a tremendous welling of love to you. He says he's so pleased to be able to get here, and he says, 'Carry on! Don't worry! Carry on!' He says he'll come back to you again in about three months. Now he is telling me that there was something on the grave with carnations in it, but he says it wasn't a round wreath." "No, it was a cross."

"Yes, that's it! He says that the flowers have all withered now, but that one of them isn't there. He says, 'I took it with me'." This seemed to be a most important statement if it could be checked. I enquired afterwards and was told that one of the carnations had in fact been taken out of the cross and placed in the coffin.

"And now," Miss Wagstaffe went on. "I get the name Mattha. She says everyone thought she died through hospital neglect, but actually it was her time to go. Her work was done."

Miss Wagstaffe then picked out from various parts of the church Martha's sister and three people whom Martha claimed as her friends. All acknowledged this to be true. Making inquiries afterwards, I found that all these messages had been given to members of Mr. Hunter's family circle. Mr. Hunter agrees with me that it was extremely unfortunate that out of 300 people only those in his own intimate circle received messages. However, he assures me that he met Miss Wagstaffe for the first time that day when she arrived in Newcastle by bus. They had lunch together, but all the conversation was supplied by Miss Wagstaffe, and at no time did he discuss any of his own affairs with her.

Mrs. Hunter—who received one of the "Martha" messages—did not meet Miss Wagstaffe until after the service was over. Now Mr. Hunter is a man of integrity. All who know him pay tribute to his trans-

parent honestly—and I accept his word. But for evidential purposes, the clairvoyance that evening must be regarded as valueless to anyone but the people who received the messages. Two days later, I met Miss Wagstaffe and could fully appreciate Mr. Hunter's remark that he had no chance to say very much to her. She has a very powerful personality indeed. I enjoyed her company. She told me that her mediumistic power was first manifested when she was four. She had crept out of bed at night and was sitting at the top of the stairs listening to the chatter of guests downstairs. She sat there for some time until she heard the voice of her grandmother, who had died some time before, say very clearly, "Now, now, child! Don't sit there; you'll catch cold. Go back to bed."

A LIVING MARVEL

I had a welcome visitor, last week, in the person of my old friend, Mrs. K. Fillmore, the well-known London medium, wrote Mr. Guy P. J. L'Estrange in the "Yarmouth Independent" some time ago.

It was good to see her looking so well, and remembering her serious illness of last year, I remarked that she had made a wonderful recovery.

"Yes," she smiled, "I have to thank my spirit guides that I am still upon this earth." Then she told me the facts.

"The doctor had given me up," said Mrs. Fillmore, "and, though I did not know this at the time, I never expected to get up again. One day as I lay in bed, feeling dreadfully ill, my eyes lit upon the portrait of my healing guide—he was a doctor on this earth—and I put a direct question to him.

"'Doctor,' I asked, 'am I coming over to you?'"

"I spoke aloud, and scarcely had the words left my lips when a wonderful thing happened. The picture suddenly glowed with a bright light, and the doctor seemed to emerge from the frame, holding something in his hands.

"Then I saw what it was that he held. It looked just like a belt of electric fire, and it appeared to radiate electric sparks and

magnetic power as he extended it towards me.

"I closed my eyes, and felt the belt clapped about my waist. It was a wonderful sensation. New life seemed to course through my veins, I felt as though fresh strength and vitality had been imparted to me, as its marvellous healing properties penetrated my body.

"'Oh! thank you, dear doctor!, I cried, gratefully.

"From that moment I began to get well, and I had no doubt that I should ultimately recover. My earthly doctor was astounded by the progress I made and, like the broad-minded man he is, did not conceal his opinion that I had been helped from the Other Side.

"'You are a living miracle!' he informed me when at last I was able to walk again. . . ."

At this point Mrs. Fillmore's daughter, Dora, took up the story:

"On the same morning that mother had her wonderful experience, an amazing thing happened to me," she said.

"I was, of course, dreadfully upset by what the doctor had told me, and I walked very despondingly into our little seance room at home, to see if I could get any message from our spirit advisers.

"A picture of mother's chief guide, Ching-Soo, hangs upon the wall there, and instinctively I addressed myself to it.

"'Dear Ching, is my mother coming to you?' I asked, sorrowfully.

"You may think it was all my imagination, yet I am quite certain that that picture smiled at me. What happened afterwards, however, cannot possibly be ascribed to imagination. In a most decided and unmistakable manner, the portrait began to rock backwards and forwards on the wall, as though signalling a very definite 'No!' in answer to my question.

"I knew then that mother would get well, in spite of the doctor's verdict; and, you see, I was right," laughed Dora. "The curious thing is, that I had my extraordinary experience at the very same moment that mother was witnessing the wonderful manifestation she has just spoken about.

"Aren't the spirit people dears?"

MENTAL LINK WITH PAST

Telepathy Aided Archaeologist.

A sketch plan in one continuous line, ending in the signature "Gulielmomonachus"—William the Monk—was reproduced by lantern slide before members of Sheffield Psychological Research Society, at the Builders' Exchange, Cross Burgess Street, Sheffield, recently.

It was the sketch which, it is claimed, was automatically written and received telepathically, and enabled Mr. Bligh Bond, formerly Director of Excavations at Glastonbury Abbey, to discover there the remains of the lost Edgar Chapel.

Mr. Bond told the fascinating story of the series of psychic events which enabled him to discover this and other lost sites.

Link With the Past

Mr. Bond told how during his 14 years from 1908 as Director of Excavations at Glastonbury Abbey, he was able virtually to complete the plan of the Abbey, never satisfactorily known previously.

After antiquarians had disputed, Mr. Bond found the King Edgar Chapel and the Chapel of Our Lady of Loretto, mentioned in the 16th century chronicles of the Abbey. He was also able to lay out a complete plan of the Cloisters, Chapter House, and other parts of the Monastery.

Although he based his study upon strict archaeological evidence, as far as possible using all the documentary and other proof he could find, he also applied his studies in psychic research.

The theory of his method was that it was possible to establish a perfect link with "the living past"; the personality, mind, and memory of those who have lived, thought, and worked on that scene in the past.

Strange Atmosphere.

He gave a remarkable description of the atmosphere he encountered at Glastonbury, birthplace of English Christianity.

"Those who visit it," he said, "are almost always aware of a strange atmosphere of olden times that hangs very like a beautiful fragrance.

"There is a beautiful fragrance over the Abbey—and I am telling you the experience of hundreds of people. My own constant experience for years was a fragrant and

beautiful smell of incense which hangs about the ruins and the neighbourhood."

Ancient documents spoke of it, and declared that the Abbey exhaled the odour of sanctity.—"Sheffield Telegraph."

POINTS TO CONSIDER

By Owen R. Washburn.

Experiments by Spiritualists in England appear to prove that certain mediums who use automatic writing have asked for messages from friends living at a distance in the earth body, and received automatic writing which appeared to be from those friends. The men and women thus communicating were about their usual daytime tasks, and knew nothing about the matter, yet the communications received by the medium were often of events happening at the moment; such as was reported by the message, apparently from the living, describing a quarrel in a railroad car between a man and woman, during which the woman broke an umbrella over the man's head.

As usual in cases of psychic investigation, evidence is plenty, and conclusions very often erroneous. Though it appears that a medium of this kind can get messages from the living it seems impossible to prove it. A spirit who has been unable, because of lack of character or lack of a medium, to be given the use of the medium's hand, might, when a request went from the medium to some distant friend, at once get the information and give it through the hand, impersonating the earth-dwelling friend. To many people this will seem more likely than that a man who may, at the moment, be trying to get his automobile out of a ditch is also telling the medium and his friends about it, through the use of the medium's hand. Even the familiar fact that lovers often make dates for their meetings by what is called thought transference may be best explained by the assumption that friendly spirits are involved in the process.

An Unsolved Problem

One of the problems not fully solved as yet, is as to why a spirit appearing at one seance is often unable to convey a definite message to another seance circle, especially unable to remember names. In the book "Discarnate Influence in Human Life," by

Ernesto Bozzano, the suggestion is made, from spirit sources, that a messenger spirit in such cases, on entering the aura of the medium through whom the message is to be delivered, takes into his own aura enough of the aura of the medium he is visiting so he forgets all save the fundamental fact that he has a message to deliver and that it is about a remembered subject. The rest he forgets. In a case reported many years ago, a medium in Boston and one in India sat at the same time. The spirit was told in Boston to go to Bombay and speak of the Apostle Paul. The result in the far-off land was not the mention of Paul, but nine quotations from Paul's New Testament writings.

It is well known that lovers much in harmony with each other often attain some sort of psychic unity, as if in the same space, with no barriers to the transmission of mental impulses and with a common fund of emotional energy. Perhaps much that seems to justify the long-winded and usually absurd explanations by alleged scientists who do not accept spirit return as proved, may arise from the consideration of phenomena due to the forgetfulness of spirits who are not adept enough to communicate through mediums without getting too much involved in the aura of the medium, and thus unable to remember facts about their earth life.

Another Problem

No problem has seemed more baffling than finding of a method by which an undesirable body of spirits using a medium can be pushed aside, part of the time or wholly, to allow practical, benevolent earth people to make use of the medium for practical and serious purposes. An example of this is furnished by a very good automatic writer whom I know. She is reverent and, though not well educated, apparently fit for the use of a highly developed class of spirits. Yet the only people who come from the spirit side to visitors of this woman are often the bigoted, the uninstructed or the deceitful class. Be the cause what it may, the woman medium wishes earnestly to get a better developed group of guides and spirit helpers. The writer of this tried with some success to induce some of the spirits visiting through this medium, to undertake unselfish work for bewildered or unhappy spirits, but the general level of the character of spirits communicating through the channel is unsatisfactory.

AUTOMATIC WRITING

HOW THE LATE REV. G. VALE OWEN DEVELOPED IT.

(Told by Himself.)

I AM constrained to confess that it took a quarter of a century to bring about my conversion—10 years to convince me that spirit communication was a fact, and another 15 to convince me that the fact was legitimate and good. And it came about in this way.

During these years I had been in the habit of reading the daily lessons in church. There was usually nobody there except myself, especially in the early morning, that is, at seven o'clock Matins. That gave me plenty of opportunity for some quiet thinking. As this went on year by year I began to notice that on nearly every page of the Bible there was something about this communion between the two states. I read of messages purporting to come more or less directly from "the Lord," or to be sent from Him by the mouth of some angel, visible appearances of beings from those higher realms, voices from the same sphere, miracles wrought by powers transmitted also from the spirit world.

I began to see a likeness between these phenomena and those claimed to happen by that strange people called "Spiritualists." But these latter marvels, I believed and taught, were of evil origin. As I read on, however, the likeness persisted, until at last, very reluctantly, I was compelled to ask myself a straight question: WHY? Why should those in the Bible be good and these modern counterparts be evil?

In 1909, R. J. Lees' book, "Through the Mists," was put into my hands by a young brother cleric. I read it. There were many things in it I didn't like. Some of them I don't like to-day. But in all fairness I had to confess that these books were not evil, and were good. Some notes jarred. Taken as a whole the narratives were healthy in tone and uplifting.

The claim made by the author was that he had received these narratives from discarnate human beings. That I was unable to accept. I put it aside for future consideration. I believed the author to be sincere in making that claim. But I was inclined

to believe him mistaken. But as the weeks went by I began to ask myself, in those early hours of quietude and prayer, "If these things happened in Bible times, why not now?" If they do not happen now I reasoned, either God has changed in the manner of His dealings with His children, or those children have changed. I decided that there was no evidence in support of either of these suppositions. I concluded, therefore, that it might be possible after all that R. J. Lees' claim was true, especially as I had by that time found that others were putting forth similar claims.

The next question which came to me, and insisted on an answer, was this: "And if R.J.L., then, why not G.V.O.?" So I set myself to prayer that, if it were possible and well that it should be so, the way for such communion might be opened to me also.

From the moment I had taken this decision the answer began to appear. First my wife developed automatic writing. Then through her I received requests that I would sit quietly, pencil in hand, and take down any thoughts which seem to come into my mind projected there by some external personality, and not consequent on the exercise of my own mentality. Here evidently was the call to work which I had prayed for. And yet when it came I shrank back and refused. This reluctance lasted for some weeks, but at last I felt I wasn't quite playing the game. So, very doubtfully, I confess, I began to sit.

The first four or five messages might have come from some asylum for the insane. They meandered about from one subject to another in an aimless fashion, and ended in the region of nowhere. But I was not to be put off like that. It had taken 25 years to bring me up to that point and I was going through with it. So I continued to sit and gradually the sentences began to take a more consecutive form.

At last I got some which were understandable. From that time development has kept pace with practice. There is nothing very startling in it. But it may perhaps lead some to develop their faculties when they see how simple is the process by which faculties usually dormant may be brought into operation for the help, however small it may

be, of others seeking guidance from those brighter ones who have trodden the way we are going now.

If I were asked by anyone, "Can I develop the faculty?" I would answer, "I don't know." What I myself asked for was that I might be brought into open communion with our brethren in the beyond. At the back of my mind was the idea of clairvoyance and clairaudience. But these were not the ways chosen. And when the request came to sit for writing it created in me a distinct sense of aversion and antagonism.

Since then it has been explained to me that from the days of my boyhood, in other words for about 35 years, our good spirit friends have had me in hand, gradually preparing me for the eventual exercise of this same faculty of "dictated writing." In my case they saw that this was the method by which they could use me to best advantage when the proper time should arrive.

In others, of course, other faculties are the more easily developed. I think the attitude to cultivate is that of willingness for service, in whatever way it may be revealed. Our good friends yonder will not fail to respond. Whether we follow their leading or not is for us to choose—there is no compulsion in the matter. Prayer and a level head are our safeguards and, granted these, we shall not go wrong.

THE ETERNAL GOODNESS

May I quote two of the Blessings which came to me from spirits on the "Other Side" who were certainly not "doing the devil's work":

Spirit of Good, descend upon us. Jesus, Brother, Friend, and Saviour, help us that we may follow in Thy footsteps. May the Grace of God be with you always, and may good Angels attend you in all your ways.

May the blessing of the Father rest upon you; may the love of Jesus inspire and help you; may the presence of good Angels guard and protect you, and may the Eternal Goodness, which is God, be with you evermore."

MECHANICAL MEANS OF COMMUNICATION

The Reflectograph and Communigraph, Two Remarkable Inventions to Aid Communication Between the Two Worlds.

Paper Read Before the International Congress of Spiritualists held at The Hague, Holland.

(By Estelle Stead.)

PSYCHIC truth, one of nature's primal laws, was definitely proved when in 1848 the knockings on the wall in a little house in America brought about the advent of Modern Spiritualism, and a new branch of physics was opened out to the world as the handmaiden of God in bringing a lost realization of human immortality back to mankind.

Science, which at one time hurled its intellectual javelins at all religions in general, and at Spiritualism in particular, has so changed in the past years that there is hardly one point which has been able to hold its own; what with Professor Einstein's "Relativity"; the "Electrical Theory of Matter"; Planck's "Theory of the "Quantum"—all these devastating things, until like a blow from the blue comes the physical realization of spiritual powers, and a new branch of science called "Psychic Science."

In the last few years great changes have come about in that direction. Wonderful work has been done under cover, away from the prying and super-cynical eyes of the press, the quasi-theologian and the pseudo-scientist. All those enemies who appear to find the chief weapon in their armory is the completest ignorance of the subject on which they effect to give judgment.

The practical work in this direction done by Sir William Crookes, the eminent scientist; Dr. Crawford, the physicist lecturer, and Drayson, the astronomer, will ever stand high in the records of psychic research as distinct from, though not more important than the services rendered by such intellectual giants as Hare, de Morgan, Zollner and Wallace, in spreading the truth of personal immortality.

Today I am to deal with two new in-

ventions in connection with communication between the two worlds. Inventions of which I can speak from personal experience having, at the invitations of the scientist leader in spirit and his colleagues in the flesh; been a frequent visitor to their laboratory. I have seen the work built up step by step with the patience, skill and self-sacrificing devotion to the cause which characterizes so many workers in the spiritual vineyard.

The leader in this work is Mr. George Jobson, an English scientist and inventor — one of the earliest workers in America on the telephone, invented by that master genius, Graham Bell; he was one of the first to introduce the telephone into England and France. He gave some of the first public exhibitions in England of Roentgen (X-ray) photography and wireless telegraphy.

Mr. Jobson passed on to the higher service in 1925. Convinced of the great truth of human survival he had made a compact with his friend, Mr. B. K. Kirby, that he would give proof of his continued existence from the beyond, and vowed that once that proof was given he would do his utmost to give through to the world, through Mr. Kirby, the details for building up some mechanical means of bringing clinching proof of survival to mankind.

The compact was kept, the definite proof given, and under Mr. Jobson's guidance and direction a machine called the "Jobson-B. K. K. Reflectograph" has been constructed. It took six months of hard work to build the machine from the plans, given through from the other side, by Mr. Jobson. Each piece was devised and put in with faith and prayer.

This machine has a large keyboard like that of a piano or typewriter. Each key is so delicately poised that a pressure less than a thousandth of a gram will press it down. When pressed down it makes electrical contact from a battery to light up the corresponding letter on a large screen in full view of all present. It took over two years to get the first letter on the screen; surely a striking testimony to the extraordinary patience, iron determination and loving zeal of the workers on both sides of the veil.

Where does the pressure that moves that key come from?

We have a saying in England: "The hand that rocks the cradle rules the world."

There is a microscopic force impressed by the delicate hand of a little girl who died of pthisis some thirty years ago, shaking with cyclonic force the inherited and established ideas of the scientific world.

Materializations have come and gone intermittently in the past 83 years of Modern Spiritualism, but this is one of the most marvellous of all—the clear materialization of part of the human frame, coupled with the intelligent manipulation of a unique form of mechanical communicator entirely without the contact of any force or matter within the ken of human knowledge! The keyboard of the reflectograph is operated by an ectoplasmic hand built up out of the power given off through the physical body of Mrs. Singleton, who is in full trance on these occasions.

I have had the privilege of watching the work from the first day of the earliest ectoplasmic formation of rod. Starting from a faint wispy light on the left side of the entranced medium's chest, it slow-transformed and curled into the perfect form of a hand and arm. By permission I have touched, nay taken the full grasp of that wonderful hand, soft as a southern breeze, yet firm enough to operate the keys of the reflectograph at great speed and send messages in the Morse Code or a telegraphic key, and afterwards have watched while it dematerialized in full view of the sitters.

I have listened to the dignified strains of George Jobson's voice coming through Mrs. Singleton at the end of the trials and experiments, guiding, counselling, cheering forward—even admonishing his colleagues in the flesh. I have heard the sweet tones of the little operator, Ethel, expressing her joy at difficulties overcome and love for those colleagues.

But times passes and I have yet to tell of a further development in the work carried out by Mr. Jobson's band—now called the "Ashkir-Jobson Trianon." This development is known as the communigraph.

As I have endeavored to make clear, the reflectograph requires physical mediumship of the special kind possessed by materializing mediums.

Although pleased at what was being

achieved through the reflectograph, Mr. Jobson was not altogether satisfied. It is good so far as it goes, but he saw clearly that its use is limited because of the necessity of having a materializing medium present from whom to draw the power to build the hand, without which the keys cannot be operated. The question arose, would it be possible to invent some mechanical unit which could be operated through the psychic power given off by a group of ordinary sitters without the presence of a materializing medium?

Mr. Jobson was quite certain that it could. He had the habit in this life of achieving things claimed to be impossible, and he takes a keen delight in doing the same today.

It was not, however, to be through the brain of his old colleague, Mr. Kirby, that this new invention was to be passed, but through the brain of an English engineer, Mr. A. J. Ashdown, a well known physicist and inventor, whose scientific instruments are used in Holland and in many other countries. Mr. Ashdown is the inventor of the Ashdown Rotoscope by which the fastest moving objects are presented to the human sight as if they were standing still or moving very slowly; a sort of relativity machine which will measure the speed of any object without making contact with it.

Mr. Ashdown went as a scientist and skeptic to investigate the powers of the reflectograph. As a result of his investigations he has become an ardent Spiritualist and a firm believer in the fact of communication between the two worlds. Mr. Ashdown has proved an able colleague, and through his mentality Mr. Jobson has created, step by step and piece by piece, a wonderful new machine called the "Ashkir-Jobson Communigraph," which it is my privilege to introduce to this Congress.

Briefly the communigraph is in the form of a table. At the top there is a white glass screen. Underneath the screen are the letters of the alphabet. Each letter is lighted up by a little electric lamp when the right contact is made. Underneath, about halfway down the legs, is the "dias," as it is called, on which are the metal discs, or contacts. Suspended above them is a ball whose orbit passes over this circle of contacts—thirty-two in number. The contacts are let-

tered, and when the ball is stopped immediately over the letter intended, it is pressed downwards by the spirit forces, using the power given off by the sitters, and the corresponding letter flashes on the screen. The words of the message given by discarnate friends are transmitted in this way, letter by letter, by the spirit operating.

The sitters are just ordinary people. I do not say this in any s'ighting sense, but ordinary in the fact that none need have obvious psychic powers, or mediumship, as it is called. In fact, it is claimed that the communigraph can be operated in any family circle.

The first model of the communigraph was completed eighteen months ago. Crude and experimental, it has slowly evolved into a beautiful instrument. Concurrently, through patient work and loving service, its operation has been developed on both sides of the veil. Spirit operators have been trained, and are in training. Mr. Jobson's orders are that no communigraph is to be sent out without its spirit operator.

There is a secret in the communigraph which I am permitted to divulge. This is the mechanical vibrator. This vibrator sends out a musical vibration of great force and perfect timbre, and does away with the necessity of continuous singing and the playing of gramophone records to set up the necessary vibrations. The details for this were given through to Mr. Ashdown by Mr. Jobson.

It is interesting to note that the possibility of getting such mechanism to work was seriously questioned by Mr. Ashdown, who from his long experience with mechanical principles and deep knowledge of the laws of physics and acoustics, did not think it possible. George Jobson, however, was not to be denied. Under his tutelage a tuning fork—for that is the fundamental unit in the vibrator—was made to ring continuously by mechanical motion at a speed up to 480 per second. Hitherto it has baffled engineering ingenuity to vibrate one continuously at more than 100 per second, even then electrically and not mechanically.

The great value in the vibrator lies in the fact that it sends out a deep sonorous vibration with considerable air displacement (as it is called) with relatively little sound, so that incidentally it will be impossible for op-

ponents to say that noisy singing and gramophone playing is resorted to for the purpose of drowning the sound of any surreptitious movements on the part of the conspirators.

I will read you what Mr. Jobson himself has to say about the vibrations set up through this instrument.

"Imagine a mist," he says, "rising over a lake, or even a cloud of steam, the mist of the various temperaments of the sitters. The vibrator is like a nozzle forcing a blast of compressed air into the mist. It makes a hole, and it is through that hole that we approach. This vibrator gives us just the vibration we want. There is another advantage. There are many sitters who cannot endure the singing and gramophone music common in most circles, and yet they are temperamentally unsuited to sitting in complete silence for an hour or more. The vibrator, comrade, will be very valuable also for direct voice and every kind of seance held."

The Ashkir-Jobson Communigraph is, in my opinion, a wonderful proof of human survival. Its development is being proceeded with cautiously.

My father has throughout taken a deep interest in the work of the Ashkir-Jobson Trianon. In his characteristic way he has expressed his views and his wishes that I should take an interest in its work—advice which it is no hardship to follow. It is a most entrancing pursuit of knowledge.

Sir Arthur Conan Doyle, as Lady Conan Doyle will bear me out in stating, is one of its staunchest supporters. Sir Arthur was one of the very first to test the reflectograph.

I will conclude by quoting the statement of this great worker, made just before his transition. He wrote: "A tremendous new vista of knowledge will open shortly to the human race which will finally break down its apathy, and which will be accompanied by such striking and scientific proof that the 'last ditchers' (as we call them in England) will be unable any longer to deny the truths which we Spiritualists have been preaching for all these years."

Of course there will be those who with the immovable obstinacy of intellectual pride will resist still, contriving to find excuses. These spiritual truths are not for

such; and in contemplating the world value and work of Mr. Jobson's Trianon Guild, I am tempted to quote these words from the "Magnificat": "He hath filled the hungry with good things; and the rich he hath sent empty away."

GREAT SPIRITUALIST RALLY IN SYDNEY

In spite of heavy rain which had been falling continuously during the week-end, about three hundred people attended the Rally at the Savoy Theatre on Sunday, July 7th.

Mr. T. Martin presided. Mr. Charles Neil was the first speaker. Mr. Neil dealt with some of the literary work contributed to the movement by Australians. The speaker also paid a tribute to the part the "Harbinger of Light" has played. As a result several copies were sold after the meeting.

The Rev. J. Nicholson, now Private Nicholson of the 2nd A.I.F., gave an excellent address, dealing with Spiritualism and the war. Mr. Nicholson mentioned that the Rev. Wyndham Heathcote had promised to officiate at any Spiritualist weddings while he was away.

Mrs. Ellis and Mrs. Lyon both gave good demonstrations of clairvoyance. Their readings were quickly placed by members of the congregation. Mr. Roy McNeilly again won the appreciation of those present by the full names and descriptions, given so plainly that they were recognised at once.

A dramatic recital was given by Mr. Dudley West, and was much appreciated. Solos were rendered by Miss Vernon and Mr. Horlick. Mrs. Archer was the pianist, the items were appropriate for the occasion, and the audience heartily joined in the chorus. Miss Palmer of Chatswood was again responsible for the beautiful display of flowers on the platform.

J. J. DOLTON, Hon. Sec.

STAMPS.

K.L.O., Kataming; Sister M., Melbourne, not valued yet.

LANGUAGES IN SPIRIT LIFE

The fact that spirits of different nationalities find no difficulty in communicating their ideas to each other may seem perplexing at first, but is not really difficult to understand. Language is the external side of thought, its material clothing, and, generally speaking, spirits live on the interior side of the physical life and its experiences. Perhaps we can best illustrate the point by reference to an anecdote in a book, "A New Heaven," by the Hon. G. W. Russell, a former member of the New Zealand Government. A man, describing his experiences in the spirit world, tells how he met with a number of children, several of them of different nationalities, and made friends with them. With one little girl he chatted for some time, and finally remarked how curious it was that they were all able to speak English (his own tongue). "Are we speaking English?" said the child, "I think not." And on reflection the man discovered it was not so. He was under an illusion. He only knew he was speaking a language which all the children could understand and in which they could talk to him. It was "the tongue which spirits use." Now it is not a matter of importance whether this particular story is true or not. We simply take it as a convenient illustration because it so well exemplifies what we have found by study and experience to be a fact.

MOTORISTS—SING AS YOU "GO."

The motorist with any regard for his future "abode" should sing hymns as the speedometer climbs upwards, said the Rev. L. C. Miller, in a "Safety" sermon at Manitow Springs, Colorado.

Hymns he selected for the different speeds are:

25 m.p.h.: "I'm but a stranger here, Heaven is my home."

45 m.p.h.: "Nearer, my God, to Thee."

55 m.p.h.: "I'm nearing the port, and will soon be home."

65 m.p.h.: "When the roll is called up yonder I'll be there."

75 m.p.h.: "Lord I'm coming home."

SAVED FROM DEATH BY SPIRIT GUIDANCE.

Reprinted from the "Sunday Mail"
(Glasgow).

The Vision

I was in the A. and S. H. of the 51st Division. After the break through of March, 1918, the British Army somehow or other got together in some semblance of order.

Our battalion was sent to St. Hilaire to rest. We found reinforcements from Britain awaiting us.

We were in a field on the outskirts of the town at drill when suddenly we heard the whine of a shell, then another. We were astonished, as the town, well back from the line, had enjoyed immunity from shelling.

A runner came dashing up to our instructor with orders to report immediately as "Jerry" had broken through the Portuguese. Soon we were on the march.

Getting on to the right bank of La Basse Canal, we strode along passing the flotsam and jetsam of the "push"—old women and young children, trying feverishly to put as much distance as possible between themselves and the hated "Allemande."

After a fortnight of mud-bathing we were relieved, and recrossing the canal came to a sunken road. We were told to fall out and lie down. After we had been resting for perhaps a quarter of an hour I felt impelled to rise to my feet. It was late at night and although very dark was clear in the sense that there was neither rain nor fog.

Dramatically between where I stood and the canal bank a soft greenish light appeared about one hundred yards in breadth and about twice that in length.

Beautiful houses with flower gardens in front lined the edges of what I can only describe as a swathe of light. Little children romped and played carefree and happy in this broad illuminated highway, while all the time I was conscious of the darkness which lay all around me.

As I watched entranced, the green light gradually disappeared and the picture vanished leaving me with a pleasant sensation of well-being.

One of "God's Own"

I belonged to a Battalion whose luck gained them the sobriquet of "God's Own" and when I joined them in France in December '15, wondered if I would come under the cloak of luck which covered my comrades. I was soon to learn.

During a "spell in," I was in charge of a work party revetting a trench; things had been pretty quiet when about ten minutes from stopping time a single shell came over, fairly close.

In the ordinary way, I would have thought nothing of it, but something made me order: "Down tools and out." A minute after the last man was out the trench was practically levelled by heavy shell fire and not a man touched.

On another occasion, I was in charge of a work party sent up from Reserve doing various jobs in the front line held by the 25th Royal Fusiliers. While talking to a sergeant of the R.F., a trench mortar came over. Something made me dive into the adjoining "bay" and the "Minnie" scored a direct hit on the spot I had been standing, blowing the sergeant and another ranker to Kingdom come.

—5th S.R.

Woman in White

Unearthly silence reigned. In front of our trench lay a sap-post, about 15 yards from the German front line. It was a dreaded spot and it was with forlorn hope a garrison of four men took over its nightly duty.

On the evening of January 1, 1916, my brother, who was with me throughout the war, came and said: "As I was sitting on the firestep, I seemed to see a young woman dressed in white coming along the trench. She stopped before me and said: 'It'll be all right, don't worry.' It seemed like a dream, but so real."

Half-an-hour later our platoon sergeant detailed Warrender, M'Andrew, my brother and myself for duty in the sap-post. I admit it was with certain mis-givings we crept out to our station.

The night, however, passed off very quietly until, at dawn, the silence was broken by the sound of a gun firing, rapidly

followed by a second shot, then a third, and immediately after up went our front line, totally destroyed by a mine.

We in the sap were buried in mud and debris and had a difficult job in freeing one another. We lay there under a heavy barrage of machine-gun bullets, whizz-bangs and "Minnies," but fortunately the Boche made no attempt to take the mine-crater.

I believe we were the only four to come out of that sector.

HITLER'S SECRET WEAPON.

Read This and Think Deeply About It Even If at First It Seems Fantastic.

Truth Is Often Stranger Than Fiction.

We suggest that Hitler's **most** secret weapon is not a weapon of steel, but the scientific use of highly trained thought power directed at leaders and men in "key" positions in the countries which he attacks.

The bewildering progression of events in Europe gives much evidence to support this terrible possibility—terrible in its insidious power. This theory throws light on many otherwise inexplicable incidents during these first months of war, and the reader will doubtless recall reports in the cable news which add to the mounting weight of evidence.

The Method.

This method of weakening the will by battering the victim with strong streams of thought from a distance is no fable, but a proven fact, and, in a minor way, in constant use in high-powered salesmanship methods, especially in America.

A chosen group of men highly trained in concentration, visualisation and imagination could be used to work upon the mind of a general or statesman, gradually bringing him to the point of making some error in judgment or tactics which would give Germany an advantage at a critical time.

What Can We Do About It?

It is obvious that thought force can be counteracted only by thought force.

We who are far away from the arena of war can give vital assistance.

Each day sit quietly down and visualise

one by one the leaders in the Army, Navy and Government, surrounding them with a protecting wall of radiant light, imagining it to be so strong and radiant that no undermining thoughts, however powerful, however subtle, can penetrate it.

Do this with all your will, realising that those who fight for the Light, for culture, decency and freedom will win however hard the struggle, and you will be giving vital aid at this most critical time.

Do this day by day—tirelessly and strongly.

AFTER THIS

By Ryland Kent (Hodder and Stoughton)
10/6, post 6d.

What happens after death? Here, in this book, which does for fiction what "Outward Bound" did for the stage, is one man's memorable answer to the question that has an irresistible fascination for us all, the question that has teased the mind of humanity through centuries of thought.

The people on board the s.s. Kalipurtha were as varied and cosmopolitan as any set of people could be. There was the Bishop and his wife, a pair of gangsters, a family of missionaries, an agnostic professor, a mysterious Asiatic, the heir of a millionaire, a power-drunk politician—these and many more. The manner of their present life and their relation one to the other is made brilliantly plain. Then all was wiped out—by an explosion. In less than thirty seconds the Kalipurtha and all on board were lost from mortal view.

On earth there was a touching memorial service, and it was prayed that the Bishop might rest in peace. It was the sort of service that the Bishop had conducted a hundred times. He, for one, had pretty definite ideas of what would happen after death. But he was wrong. So was the agnostic professor, and the Bishop's wife, and the missionary family. So were all of them, in fact, who had any definite theory about it at all. As for what actually happened, in its telling surprise, humour, pathos, and excitement abound. And at the basis of it all is a strenuous but hopeful philosophy of what awaits us in the world beyond.

(In the Library. Can be obtained if desired.)

DEATH DEFEATED

THE GREATEST THEME OF THE HOUR

"If a Man Die, shall he Live Again?"

"Come Now, and Let us Reason Together?"
—Isaiah.

The movement known as Modern Spiritism has made such rapid headway during the past few years, and is to-day commanding such serious attention on the part of millions of thoughtful men and women in all spheres of life and activity, that it can no longer be lightly brushed aside as a passing phase of modern thought, or some peculiar ebullition of the mind consequent upon the unprecedented bereavement inflicted by the war. It was, in fact, with us in a marked degree long before the war was thought of, but that experience has undoubtedly given it a tremendous impetus, and now we find ourselves "up against it" in such a real and pressing sense that it has to be seriously faced by all sections of the community in all the leading countries of the civilised world.

Whether we like it or not, the thing is here, and it has to be studied and treated as a vigorous development affecting "all sorts and conditions of men." In Great Britain, in particular, it is assuming such formidable proportions—owing to the emphatic and unqualified testimony of some of the most brilliant scientific minds of the age—that the Churches have been compelled to reckon with the movement and regard it with a degree of gravity never known before.

This, in itself, is a very significant fact. It indicates that Spiritualism has become a power in the land, and that its claims must be gravely considered. It has survived the jibes and ridicule of the ignorant, and the stormy blasts of popular prejudice, and its champions are now to be found in many pulpits and on almost every platform in the cities and provinces of Great Britain and the United States of America.

And none of them to-day apologise for introducing the theme! That stage has finally passed. A movement that is commanding the allegiance of the intellect of the world is not a development to be referred

to in terms of apology! It is a movement that stands out conspicuously in the measure of its intellectual supporters and the amazing rapidity of its growth, and is, therefore, entitled to treatment embodying the greatest respect.

In the language of Sir William Barrett, F.R.S., the well-known British scientist, whose investigations of psychic phenomena extended over a period of 40 years:—

The evidence on behalf of spirit communication and spirit identity has now grown so remarkably that we are driven to one of two alternatives—either that it is a genuine and momentous revelation of survival after death, or that a large number of otherwise sane men and women are the victims of a widespread lunacy.

Or, as Sir Arthnr Conan Doyle puts it:—

It is absolute lunacy, or it is a revolution in religious thought, a revolution which gives us . . . an immense consolation when those who are dear to us pass behind the veil.

It is, therefore, a theme fraught with momentous issues, and no rational man or woman will in these days affect to dispute its importance. To do so would be to brand oneself either an ignoramus or a fool.

The outstanding and almost awe-inspiring proposition it represents is that the Spiritual world has been literally "discovered," and that, under certain recognised conditions, it is possible to interchange thought with its denizens. It, moreover, claims to have scientifically established this fact by such a vast scientifically established this fact by such a vast accumulation of weighty evidence that it is no longer possible for any sincerely truth-seeking inquirer to dispute that its main position has been overwhelmingly substantiated.

Death thus becomes robbed of its sting and the grave of its victory. Death, in short, has been defeated! The prophecy of the Great Apostle has thus been practically fulfilled: "The last enemy that shall be destroyed is Death." And we are just beginning to realise more vividly than ever before the truth of the saying of Jesus: "God is not the God of the dead, but of the living."

We now know that, in reality, there are

no dead, and that our loved ones, instead of being in the grave, or far away "among the stars," are participating in the "more abundant life" close at hand, and can hold converse with us whenever the necessary conditions are observed. The nightmare of the ages has, therefore, been banished, and those who have experienced this glorious truth can, with Longfellow, joyfully sing:—

There is no death! What seems so is
transition;

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

—W. Britton Harvey.

PHENOMENA EXTRAORDINARY.

Experiences of Dr. Fielding-Ould.

A former President of the London Spiritualist Alliance—Dr. R. Fielding-Ould, M.A., M.D., in an address given to the members, dealing with a variety of psychic-physical phenomena which he had witnessed in the course of 40 years, said *inter alia*:

While he was sitting with a medium and five or six personal friends, the medium's guide asked whether they might not have some music. Dr. Fielding-Ould had replied in the affirmative, and suggested that the spirit himself should put a record on the gramophone which stood on the floor, with forty or fifty records beside it. The question was then put as to what piece of music should be played. Dr. Ould gave the title of a song popular in those days. Although they were in complete darkness, the right record was instantly selected from the pile and placed unerringly on the machine, which was wound up by the unseen agency, and the piece was played. In another instance, a zither which lay on the table attached to a large piece of luminous paper, was taken from the table and carried round and round in the air, playing all the time.

Still another case was where the medium was levitated and when, at the request of the unseen agents, the light was turned on, it was found that the three chairs had been placed on the table side by side, two chairs put on the top of these, and resting on the two chairs was a sixth in which sat the medium, who weighed from 12 to 14 stone.

This was done almost without any noise; here was just a little faint rustling and scratching. On the same occasion there was a very curious manifestation. It took the form of the sound of a rushing wind and the shaking of the whole room. It was very like a severe earthquake such as the lecturer had experienced when travelling in the East. Indeed, the shock was more violent than that of an earthquake tremor. It was hardly necessary to remind his hearers that a very similar manifestation was referred to in the Bible in the case of the meeting of the Apostles on the day of Pentecost.

LIGHTS IN SEANCE PHENOMENA

The appearance of lights at seances, while it is a quite authentic phenomenon, is not easily to be dealt with along purely scientific lines at present. But a good deal is being discovered in connection with investigations into ectoplasm, of which we may have something to say later. In the meantime "spirit lights" have a good pedigree, so to speak. Thus in the religious history of the past we have stories of mystical lights in connection with St. Francis of Assisi, St. Ignatius of Loyola, and St. Philip Neri, amongst many others, but most of these cases relate to illumination of the person or face of the saint by the auric light. But then figures at seances are frequently seen by their own radiance. A great deal of information as to the nature of the light is likely, as already mentioned, to be gained in connection with investigations into ectoplasm, so that eventually this religious "miracle" and psychic phenomenon will be made generally credible and intelligible.

"Man can learn much from dogs if he understands that education is not entirely a matter of textbooks. On the other hand, it would be very sad if dogs learned much from humans!"—Marie Harlowe.

"That mystical trend towards the ideal which permeates all mankind, which is the keynote of all religions, the crudest as well as the noblest, is not a product of civilisation; it is innate in mankind."—"Urana," May-August, 1939.

TESTIMONY THAT HAS AMAZED THE WORLD.

Scientists, Philosophers, and other Intellectuals.

SIR OLIVER LODGE, F.R.S., D.Sc., LL.B., the distinguished British physicist and author:—

I tell you with all the strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. Why do I say that? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them.

SIR WILLIAM CROOKES, O.M., F.R.S., the brilliant British scientist:—

Speaking in 1918 on the possibility of communicating with those in the Beyond, Sir William Crookes said:—"I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

Alluding to his experiences in psychic photography, he added:—"My portrait was a very good one, and on the same negative was a good, recognisable portrait of my departed wife just by the side of me." The photograph, he explained, was taken under the strictest scientific test conditions.

SIR WILLIAM BARRETT, F.R.S., another eminent British scientist:—

I am absolutely convinced of the fact that those who have once lived on earth can, and do, in some cases, communicate with us who are still "in the body pent."

DR. ALFRED RUSSEL WALLACE, O.M., F.R.S., D.C.L., LL.D., the foremost European naturalist of his time:—

Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.

PROFESSOR W. E. BENSON, British Scientist:—

Spiritualism, rightly investigated and appropriated, should stimulate the social, moral and religious advancement of humanity. Spiritualism

has a high purpose. Christianity awoke a sleepy faith in Immortality, as Spiritualism is awaking a sleepy faith in Christianity

PROFESSOR ZOLLNER, of Germany:—

Professor Zollner stood as high in scientific attainment in Germany as did the late Sir William Crookes, and as does Sir Oliver Lodge in England. At the conclusion of a protracted investigation under the severest test conditions he said:—"We proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. I shook hands with a friend from the other world."

PROFESSOR LOMBROSO, the distinguished Italian scientist:—

There can be no doubt that genuine Spirituistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seances. On many occasions I have found this to be the case, a notable instance being when three spirits appeared in the room together, each at a considerable distance from the others, and each producing distinct phenomena. In the ensemble, Spiritualistic phenomena form such a compact web of proof as wholly to baffle the scalpel of doubt.

PROFESSOR MORSELLI, Director of the Department of Psychiatry in the University of Genoa:—

In full light we saw the table raised to the height of our heads while we were standing up in the middle of the room. I have also seen the table turn upside down by full gaslight. Seats are seen to move at such a distance from the medium as to render absurd the hypothesis of deception. Several times I was pulled violently on my chair back towards the cabinet to receive special manifestations of a personal character.

PROFESSOR BOTAZZI, Director of the Physiological Institute at the University of Naples:—

The phenomena are absolutely genuine, and from henceforth sceptics can only deny the facts by accusing us of fraud and charlatanism.

PROFESSOR LARKIN, Director of Lowe Astronomical Observatory, California:—

The mighty spirit world, with its trillions of thinking, active inhabitants, consists of seven distinct spheres, or realms, all being around the earth, and not very remote as per astronomical distances. The spirit world is filled with in-

tense life and action, and the inhabitants are busy workers.

PROFESSOR WILLIAM JAMES, Harvard University:—

The phenomena are there, lying broadcast over the surface of history. . . .

PROFESSOR ELLIOTT COUES, M.A., M.D., Ph.D., Professor of Zoology and Comparative Anatomy, Norwich University:—

Will you have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially, as alleged.

PROFESSOR HERBERT MAYO, F.R.S., M.D., Professor of Anatomy and Physiology, King's College, London:—

Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.

PROFESSOR CHALLIS, Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University:—

The testimony has been so abundant and contemporaneous that either the facts must be admitted to be such as reputed or the possibility of certifying facts by human testimony must be given up.

PROFESSOR HYSLOP, Ph.D., speaking at the Baptist Church, Columbia, U.S.A.:—

Through private individuals, who were not professional mediums, I have received messages that showed the conscious existence of friends now the denizens of another expression of life.

PROFESSOR ROBERT HARE, Emeritus Professor of Chemistry in the University of Pennsylvania:

Far from abating my confidence in the inference respecting the agencies of the spirits of deceased mortals, I have had even more striking evidences of that agency than those given in the work I have published.

PROFESSOR HARALDUR NIELSSON, occupant of the Chair of Divinity at the University of Reykjavik, Iceland:—

Dr. Nielsson previously related in "The Harbinger of Light" (Melb.), some of the most marvellous phenomena witnessed in the field of psychical research, including the complete dematerialisation of a boy medium, and the passage of his body through a wall of the house, and added:—"The Church will suffer in the future if her representatives continue to assert their stupid theory of devilry, or cast scorn on the truth. All facts reveal to us something about God, and the phenomena of Spiritualism are facts."

DR. W. J. CRAWFORD, D.Sc., Extra-mural Lecturer in Mechanical Engineering at Belfast University, and author of "The Reality of Psychical Phenomena" and "Experiments in Psychical Science":—

The table movements were executed under the guidance of invisible operators, who, under the seance conditions, were able to work in conjunction with the medium. Psychic phenomena are quite as real as any other, and the man who nowadays denies their occurrence on a prior grounds is not worth wasting time upon.

DR. ELLIS POWELL, LL.B., D.Sc., London:—

I believe that the whole future of our terrestrial science depends on the help we are going to receive from our auxiliaries on the Other Side. The scheme of 250 years is being upset precisely on the lines indicated by the unseen operators. Before we are much older the frontier between the two worlds will finally disappear.

DR. WOODROW WILSON, President of the United States of America, in the course of a Memorial Day address at Paris, in May, 1919:—

We all believe, I hope, the spirits of these men are not buried with their bones. Their spirits live. I hope—I believe—that their spirits are present with us at this hour. I hope that I feel the compulsion of their presence, and I hope that I realise the significance of their presence.

DR. ROBERT CHAMBERS, F.R.S., LL.D., author of "Vestiges of Creation," etc.:—

I have for many years known that these phenomena are real, as distinguished from imposture; and when fully accepted, will revolutionise the whole frame of human opinion on many important matters.

DR. MUCCHI, an Italian scientist associated with Professor Lombroso in his psychical investigations:

I was about to enter the cabinet, but was repelled by two hands, "made of nothing." I felt them; they were agile and prompt; they seized me and pushed me back—the struggle lasted for some time; the hands seemed to take pleasure in resisting me; they pushed me back if I tried to enter and pulled me forward if I retired.

(To be continued.)

HEALTH FROM HERBS.

Marol Herbal Remedies Get Results.

They Make You Fit and Keep You Fit.

Marol Herbal Remedies are composed of mixtures of non-poisonous herbs and are made up to suit the particular needs of the patient. No remedy is supplied without our having made a diagnosis of the applicant's complaint. This is ascertained from the Diagnosis Form which we first supply.

We make no charge for this nor for our opinion of the case, nor for the preliminary advice we give beyond 3d. to cover postages.

MAROL HERBAL REMEDIES,

Room 9, Floor 1, Wentworth House,
203 Collins St., Melbourne, C.1.

OLD FAITHFULS SAVE THE MASTER

Mr. Frederick Ford, 64-year-old farmer and magistrate, who is seriously ill at his home at Copdock, near Ipswich, owes his life to two of his old faithful farm horses.

When he collapsed in one of his fields he managed to get on the back of one of the horses. And that is all he remembers.

Villagers saw a little procession. In front walked Spot, followed by Blossom, with her master slumped on her back, unconscious. They had come across the fields, through the village street, along the main London road with its three lines of traffic, and then, crossing the road, they went down the lane to Mr. Ford's farmhouse home.

"My husband had a heart attack," Mrs. Ford told the "News-Chronicle" yesterday. "The two old horses, which we have had for

a number of years, walked to their stable and waited patiently to be unharnessed. There is no doubt my husband owes his life to them."—"News-Chronicle," April 27th, 1940.

THE TRUTH ABOUT SPIRITUALISM.

The simple facts of psychical research are quite beyond dispute. Scores of times they have been confirmed by men and women of position and education who have had nothing to gain but much to lose by their beliefs. Statesmen, diplomats, Fellows of the Royal Society, lawyers, and clergymen do not support an apparently scientific heresy unless they are sure of the facts.

Briefly, the evidence is, in the first place, that of trance-speech and automatic writing, through which the mediums speak or write certain statements of which they could have had no conscious knowledge. In every case the unseen communicators insist that they are the surviving spirits of our earthly dead.

Secondly, in the most important of all phenomena, called direct speech, the voices come not from the medium, but from mid-air, the medium being merely a source of psychic power. Here the same type of evidence is offered and the same persistent claims are made.

Lastly, we have the evidence of materialised forms of faces or fully developed beings, which are recognised by the investigators.

Upon these facts, among others, is reared the structure of modern Spiritualism. After eighty years the evidence fills thousands of volumes, and is being added to every night of the week in almost every country in the world.

The Spiritualists' belief is that the survival of the spirit has been demonstrated, and that they have spoken with their departed friends.

Let us not burke the issue. Either this doctrine is unequivocally true or there is an unknown "something" in the world that is pursuing the most gigantic game of bluff in the history of the human race. There is no other alternative, for telepathy, it has been shown is not the explanation, and in any case telepathy can have no connection with the "direct voice" or visible phantoms.

A PLEA FOR THE WIDER USE OF HERBS.

By W. JONES, Herbalist and Qualified Dispenser,
Society of Apothecaries, London.

ONE is indeed grateful to see that more interest and enthusiasm is being shown in the press and elsewhere in the great and important matter of Healing and Medicine generally. It is a matter to be much lamented that the training of the embryo doctor is now so engrossed with the imbibing of knowledge gained from the vivisectional laboratory. It is perhaps not necessary to enlarge on the latter aspect; right-minded people can only wonder how the thousands of small animals cruelly sacrificed year by year (such action only being made possible by the money subscribed by good-minded people usually) can possibly help the research into the so-called incurable diseases and conditions. The results (entirely unfruitful), speak for themselves, but they help to keep the vivisectionists going. Until those in authority turn from such practices that are against all humanitarian principles, and that tend to make callous and gross those who perpetrate or view them, there will not accrue any benefit to the healing art. Another aspect of vivisection, namely, illustrating lectures, etc., is equally to be deplored. The same experiment performed 1,000 times illustrates no more than the first one, and indeed, many of these have no bearing on actual diagnosis or healing at all, merely illustrating already well known physiological facts. And all this is forced upon the younger generation of those being trained (?) in the medical profession! Is the callousness engendered likely to help the attitude towards helpless patients afterwards?

Causes of Diseases.

Are not many of the ailments of to-day caused by either the wilful or ignorant misuse of the simple facts of hygiene, needful exercise, or the indulgence in too much or improper foods—not necessarily by the sufferer, but by his ancestors, and do not even both organic and functional troubles frequently occur as a direct result of hereditary disposition or environment?

One way to avoid much suffering both to oneself, and indirectly to the animals tortured in the "cause of Science" is to give more attention to the fundamental rules of health, and to take full advantage of the natural medicines so easily and profusely found around us in the herbs of the earth, which are all wisely supplied both for the food and for the healing of man, as well as animals. Many mineral salts and products find their way to the dispensary shelves (many of them poisonous, too), and, indeed, a large number

of preparations of herbs, but these as a rule, are only extracts or infusions, preserved in spirit or other preservative for convenience in keeping, and which in addition to adding to the cost, lessen the efficacy of the active ingredients and sometimes may have a deleterious effect on them.

Many Herbs are, however, not grown in our own country and are easily obtainable in a dried condition and conveniently prepared and cut, like tea, and can be kept in tins in a dry place. Many could be grown by anyone possessing a suitable garden, and collecting and drying them as one would lavender flowers, but as a rule this is inconvenient in these days of restricted garden space and drying facilities, so that best way is to purchase as required, those already cut and ready for use. To prepare, an infusion is made in exactly the same way, and as easily as one makes a cup of tea; while the benefit for those whose business prevents them taking a liquid about with them, various herbs can be obtained in a powdered form or made into small tablets, but if possible that infusion is the best form in which to take the Herbal medicine.

A combination of remedies produces a better and quicker effect than a single one, and for this reason sufferers are advised to obtain herb "mixtures" prepared for various complaints and conditions, as blood purifying, nerve, liver, etc., as well as for specific diseases. It can be usually left to the vendor to prepare such a mixture for any purpose.

More and more cases of nerve troubles such as neurasthenia, etc., are being treated with success to-day by Herbal means, as well as other cases, indeed, the conditions existing in the story of the old lady who always had a bottle of medicine "on tap" and the doctor regularly calling twice a week, and who "enjoyed very bad health" need not exist if one combined Herbal medicine with a cheerful outlook on life! Thoughts have their effect far more than most of us think, so help the herbs with thoughts of health. Create as far as possible a cheerful atmosphere, it will help both yourself and those with whom you come in contact. Build up the body with the right kind of food, this is far more important than quantity, indeed, the quantity needed for good health is more often than not exceeded by the average person.

One is indirectly and unconsciously influenced by prominent advertisements, and is disposed to try anything and everything that is constantly before one's eyes! This is a great error, advertisers are not constrained by a desire to improve the health of the people, but by a desire to improve their own financial condition. It frequently happens that the preparation is something produced as cheaply as possible and sold at as high

a price as possible, in order to pay the high press advertising rates and a high dividend to the proprietors.

A special word of advice may be given in connection with the dread disease of cancer, under the name of which more animal cruelty is practised and more money wasted than on any other disease, which is saying a great deal. I should like to quote a short extract from a book published by a well known surgeon and consultant to a large London Hospital.

"When will the public realise the immense importance of the part which wrong kinds of food play in the production of disease and the right kinds of food in the preservation from illness? Can anything be more maddening than the apathy and ignorance which exist so generally in the community, and which are such detrimental factors to the health and happiness of the race?

"Very many years ago I demonstrated unmistakably that cancer never affects a healthy organ. In order that cancer shall develop it is absolutely essential to produce a diseased tissue or organ in the first instance in which alone the cancer germ can grow. This immunity of a healthy organ from the risk of cancer has been generally accepted all over the world." ("Secrets of Good Health," by Sir Wm. Arbuthnot Lane).

The inference surely is that prevention is far more essential to the health of the nation than cure, and to this end should the close attention of all be turned.—"New Life."

SUPERNATURAL PHENOMENA

The romantic legend about the "Angels of Mons," reported to have been glimpsed, with St. George in their midst, by some of our old soldiers of 1914, is recalled now by a similar legend from Finland, says the "Birmingham Mail."

Some Finn warriors declare that the figure of an angel, large and white, has been seen hovering above their lines protectively and facing the Russian invaders. More than 600 men stated to have seen this vision.

To those versed in psychic lore there is nothing amazing in these stories, but, actually, similar tales are the commonplace of the history of warfare. Homer and the Bible afford many such instances.

Even in the Boxer rebellion it is alleged that the Chinese fled from our Legation in Peking on seeing that the walls were manned by shining white figures.

One explanation of the "Mons Angels"—which inspires no particular credulity—is that in an attempt to scare our troops the Germans projected a magic lantern slide on low clouds!

THIS SPIRITUALISM

Results of an Inquiry.

By Charles J. Seymour Longmans.

Longmans 6/6, postage 4d.

Mr. Seymour was once asked to write a book "showing up present-day spiritualistic practices," and although he refused to consider that suggestion, he did a little later decide to devote an "hour or two at the week-ends to 'this spiritualism,' and see just what it all amounted to." And this little book gives a sane and well-considered account of his experiment. At the first seance he attended he received personal evidence which he believes could not possibly be attributed to coincidence and only with difficulty to that theory of telepathy which is becoming to the psychic researcher much what the Ptolemaic system was to the astronomers before Copernicus.

Thereafter he continued his inquiry with a mind neither unduly sceptical nor credulous, arriving at the conclusion that the simplest and most probable explanation of the phenomena was that they were due to the efforts of human spirits on what might perhaps be called the lowest plane of survival. Some readers will want to ask Mr. Seymour a few questions, especially perhaps in connection with the "direct voice" material, but "This Spiritualism" is a pleasantly rational account of what must now and again have been a very tedious experience.—"The Times."

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The Cord That Snaps at Death

BIBLICAL INCIDENTS IN THE LIGHT OF PSYCHIC RESEARCH

By the late Rev. G. VALE OWEN.

ANCIENT science and modern science differ much in the methods adopted. But the distinction goes deeper than this. The scientists of old times always took into account not only the things which they could lay on the table for examination but also the spiritual counterpart of them which they felt was present but unseen.

It is well to remember this. For thousands of years scientists were both materialists and Spiritualists at the same time. They were not scientifically trained in the exact modern sense. But they made discoveries which have been as great factors in the progress of human knowledge as any to which the nineteenth and twentieth centuries have given rise.

Those who built the Great Pyramid knew something about gravitation and the way to tackle it. Architects still look to old Greece to show them the proper way in which to express beauty in stone. Algebra was invented by the Hindus, who also gave the decimal numerals which we use to-day. Plato could hold his own with any of our more advanced philosophers in the present time.

These were the people who worked on the hypothesis that everything must be interpreted ultimately in reference to those spiritual powers behind Nature which we call God. Only during the last few centuries has it become fashionable to rule out the spiritual and regard that which is material alone. In doing this our thinkers were following a line of evolution carefully laid down for them by those high angels who were watching and guiding the progress of the race. There was a purpose in it all. But that is another story.

X-Rays and the Atom.

Well, then, scientists have followed the materialistic rule, and wonderful work they have done along these lines. But, as

I have elsewhere intimated, a strange thing has happened. Following its increasing assurance that this is the only scientific way. Science has been led through the material into the ethereal realm. Matter has been found to have a basis of non-materiality.

The X-Rays gave us pause some quarter of a century ago. Then the atom of matter was subjected to a more relentless scrutiny than it had ever undergone before, and was found to be behaving in a way that no self-respecting lump of pure matter ought to do, however small. It was seen to be not a good, solid, reliable piece of matter at all. It was a universe in miniature with sun, planets, and space between them, just like a grown-up solar system.

Since then scientists have been atomising and doing little else. They have reluctantly come to the paradoxical conclusion that, having tracked the atom down to its smallest form, it is found to have none. It was no form. It leads off way beyond into the region of the formless. Matter is, in fact, no more than ether in vibration. Ether is not material. It must, therefore, be something else. What can it be but, in some sense at least, spiritual?

Having toppled over out of the material into the spiritual Science has, much against its will, invaded the realm of Faith. It is found to be based on the "evidence of things unseen," that is to say, things not tangible, not understood, not proven. But this has hitherto been considered the exclusive province of Theology.

This invasion has necessitated the formation of another science to form a nexus between the two, that is, between material science and the Science of Theology. This new science is the Science of Psychic Research which bridges the gulf between.

Healing Our Bodily Ills.

One department of science which has been invaded by Psychic Research is Medical and Surgical Science. Our spirit friends have been found to be able to diagnose the ills which affected the human body in a very remarkable and efficient manner. There are spirit-doctors set apart for this purpose, many of whom were eminent specialists when on earth. These have colleges in the spiritual world where they train others for the work.

These students are taught the mechanism of the human frame and the various ways in which illness and disease may be detected and dealt with. But there is one great fundamental difference between the method pursued by their medical brethren in the flesh and the way in which this task is dealt with by those who have passed over into wider realms of spirit.

These latter have one great advantage over the others. They can approach the matter from the inner side. That is to say, they diagnose the state of the patient's material body by carefully studying the state of his spiritual body. For this reason they are able to get straight at the seat of the trouble. Then they set to work to treat the patient by bringing into operation certain forces which they have at their disposal and which they are carefully trained to use.

Treatment From The Spirit World.

Disease, then, is tackled direct from the spiritual side. But these spirit doctors are able to do more than this. The treatment of a patient is facilitated if he can be enlightened as to the real cause of his illness and be given some simple directions which will supplement the operation of those who have charge of his case in the spirit life. For this purpose sensitives are enlisted for this work, who, by means of the gift of clairvoyance, inform the patient of the cause of his trouble. Sometimes directions are given through trance mediums as to the course of the treatment to be adopted.

Their treatment includes a kind of magnetic massage, the use of herbs, and the application of oil. Oil of olives is a great favourite with them. But these material remedies are supplemented by a

form of energy applied direct from the spiritual side. They employ a kind of X-Rays which is directed in a stream upon the spiritual body of the patient. They are, therefore, able to carry on a two-fold course of treatment by which they get at the material and spiritual bodies of the sufferer at the same time.

There is a new field of research here for any of the medical faculty who are broad-minded enough to take it up and investigate. I have a great admiration for doctors. No one knows better than a parson the devotion and the many acts of kindness they are always ready to do. But in regard to this new line of investigation they adopt the attitude of stubborn agnosticism. It is a case of "I don't know anything about it, and I don't want to know." This may be quite satisfactory to them. It leaves them free to pursue old methods in comfort. But have they a right to do so? What about the other fellow: the patient they are not able to cure?

I could give many instances of the exercise of this spirit-healing outlined above. But I will refrain from doing this, as I wish to turn to another phase of the same subject in order to indicate a definite point from which investigation might set out on its quest.

No Miracle But Natural Law.

In order to do this I shall follow my rule of taking the Bible as my text-book, and shall deal with two of those incidents which occur in the life of our Lord of raising the dead.

The first I shall take is that of a young girl twelve years old, the daughter of Jairus, one of the synagogue churchwardens. The reader will remember that Jesus took into the room the father and mother and the three most psychic of the apostles—Peter, James and John. He had need of their presence because it was necessary to have plenty of power for use in such a case, and His own supply had been already drawn upon on His way thither by the healing of the woman with the issue.

But on entering the room He found that

the conditions were by no means satisfactory. It is found in the present day, that when there are people present who are scoffers, or distinctly hostile, the delicate poise of conditions requisite to the manipulation of the fine spiritual forces is destroyed. A circle of psychic operators must be "in one accord," as well as "in one place" as the disciples were on the Day of Pentecost. When He said "The maid is not dead, but asleep," the hired mourners laughed scornfully and ridiculed Him, "knowing she was dead." There was only one thing to do, if matters were to be brought to a successful issue. He turned them out.

Then He went to the bed on which the body of the maid was lying, and, taking her by the hand, said to her, "Little girl, I say to you, wake up!" When He had told them she was asleep He meant exactly what He said. And, sure enough, the little one rose—she woke up as He had bidden her.

But the cure was not as complete as He could have wished. What with the power He had lost on the way thither and the obstructive conditions set up by those utterly unsympathetic mourners, the life-stream poured out into the body of the child had been diluted and its efficacy rendered only partially complete. So, with that sweet motherly tenderness one often notices peeping forth under the brusque "orders" of our own medical men, He told the parents to give her something to eat and also to suppress, for the time, the news that He had been successful in the cure. In other words, they were to feed her and keep her quiet.

(To be Continued.)

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SPIRITUALISM AND THE WAR

Speaking at a crowded meeting at Edinburgh Psychic College, Mr. A. Macmorland, Troon, commented on the remarkable way in which Spiritualism had stood up to the strain of war. It could offer a greater solace than any of the other religions that only offered faith. It had a long past. It was as old as man, and had theories about life and death held by thinking men in all ages of humanity. It had added by experiment and development to accepted beliefs until to-day it could stand four-square before all other religious beliefs and claim to be the heart and core of them all. It offered infinite progress and development to all human beings. A demonstration of clairvoyance and clairsaidence was given by Mrs. Helen Hughes, who said, speaking from experience of the last war, Spiritualism would be a beacon light in the days to come.

"You may see goodness reviled. You may see it betrayed. You may see it suffer. You will never see it conquered."—Rev. W. H. Elliott.

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Editor:—REV. J. T. HUSTON, N.D.

Vol. 71. September 1, 1940. No. 9.

KEEP THE FLAG FLYING.

SPIRITUALISTS know that no more important work can be done on earth than to spread the truth of survival. Not only does our teachings remove all fears about death, but they supply a motive for our life here and for living a life of loving service to others. Were these teachings universally accepted the world would be a far happier place for everyone to live in, and such horrors as wars would be impossible.

The Harbinger of Light is the only periodical that is published in the southern hemisphere devoted to spreading these principles, and is the only messenger of consolation and encouragement that hundreds of our subscribers have who live remote from the larger towns and cities where our churches are established. To cease its publication would be unthinkable. Yet since the war began our work has become increasingly difficult.

So serious was this position in the early months of this year that we contemplated closing the office and working from a post office address. Apart from being very inconvenient, such a step would have also meant that there would be no place where enquirers (and they are many) could obtain information about our subject. We had kept the flag flying for over seventy years, and it was disappointing to feel that we

would have to give up this important part of our work when any day there would be a greater need for our message than ever before.

However, we had failed to take into account that we are not alone—that the Harbinger of Light was initiated from the Other Side, and that our spirit friends never let us down. Before the final arrangements to move had been made, a registered letter arrived. It contained a cheque for £200 from a friend of the Movement who desires to remain anonymous. With this money we were able to pay off our overdraft, meet most of our outstanding liabilities, and have an almost clean start for the coming financial year.

Notwithstanding the generous response to our previous appeal, supplemented by the above donation, we are still in need of further financial assistance. There are obligations to be met during the remainder of the year, and it becomes necessary to make a further appeal. No one makes any money out of the Harbinger of Light, and as with all other philanthropic efforts, our income is never sufficient to cover our expenditure. Hence our various appeals to carry on.

In addition to our paid circulation many copies of the Harbinger are distributed gratis.

Unless we can obtain the necessary finance our propaganda will have to be curtailed and the free list considerably reduced. This is opposed to our policy, but we are helpless. Many aged and poor people who are unable to subscribe will be thus deprived of the consolation that Spiritualism gives, and the rays of light that the magazine sheds upon the pathway that soon they must tread into the Beyond.

This act of service can be carried on by our subscribers themselves or by sending a donation to our Propaganda Fund to enable us to do so.

S.O.S. EMERGENCY FUND

R.J.McF., Ferntree Gully	£4	10	0
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