

OCTOBER, 1948

The Harbinger of Light

A Monthly Digest devoted to
Psychical Research, Spiritualism, and
Spiritual Philosophy



Edited by

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

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A MONTHLY DIGEST DEVOTED TO
**Psychical Research, Spiritualism, Progressive
Thought and Spiritual Philosophy**

FOUNDED 1870 BOX 64A, G.P.O., ADELAIDE PHONE U 3765
EDITOR: REV. J. T. HUSTON, N.D.

Vol. 79.—No. 10.

PRICE, 9d.

OCT., 1948.

MEDIUMS OF THE PAST — HENRY SLADE

Reprinted from "The Two Worlds"

One of the strange things about psychic phenomena is their tendency to change their form in the course of a few years. In the closing half of last century there was a plethora of phenomena of a physical type, which called attention to laws and forms of operation which were outside the realm of the known laws of nature. Materialization, apports, levitation of objects, the passing of matter through matter, were very prevalent considering the few people interested in psychic matters. It was a case of calling attention to unknown forces.

During the last half-century the chief attention has been directed to mental phenomena, possibly with the view of determining the identity of the intelligences behind the phenomena. There seems to me to be the outline of a plan behind it all, and there may well be another stage (or stages) of manifestation yet to come. Of one thing I am sure, Spiritualism is still an infant in swaddling clothes. When a man has thoroughly satisfied

himself that survival and communion with the spirit world is definitely established he has then placed himself in a position to begin the study of Spiritualism. He has opened the front door and stepped into the hall. Certainly one of the most remarkable mediums of all time and one who was the centre of controversy all his life was Henry Slade, an American, who visited Europe about 1876. He had established quite a reputation in America for about a dozen years, when Madam Blavatsky and Col. Olcott, who had had remarkable seances with him, recommended him to a research group at St. Petersburg University. In the course of that visit he came to England, where he attained great success. Dr. Alfred Russel Wallace, Sergeant Cox, Professor Barrett, and a host of other well-known men testified to the validity of the phenomena obtained.

Henry Slade always sat in full light, allowing complete observation, and invited every reasonable test. The special form of phenomena upon which he concentrated was direct writing between closed slates. New slates were chosen, between the wooden frames of which, when two of them were put together, there was left a small cavity between the surfaces. A crumb of pencil was placed here and the slates held — and often tightly bound. Slade and his observer held them against the underside of a table and the pencil could be heard scratching. When opened, the slates contained written messages purporting to come from spirits. These messages appeared in many languages which were unknown to Slade — they sometimes appeared in coloured chalks, though no such chalks were present, and many bore messages which were evidential of the identity of the spirit communicating.

Hundreds of seances were given and many reported in the public press. Such events aroused

controversy and Dr. Ray Lancaster, whose anti-spiritualistic bias was well known, in company with Dr. Donkin, arranged a seance. They prosecuted Slade for false pretences and the case aroused tremendous interest. The prosecution asserted that as soon as the slates were in place and before writing could be done they snatched them away and found the written messages already there. This despite the fact that they had selected the slates from a pile, cleaned them, and fixed them together. One of the chief witnesses for the prosecution was the great Maskelyne — who had never sat with Slade. One of the statements made was that the table was a "trick" table; it can still be examined at the London Spiritualist Alliance in South Kensington and no one has yet been able to discover the trick. The defence was much handicapped by the decision of the court to limit the defence to four witnesses. The magistrate overruled their evidence, and apparently discounted all the facts of the case by saying that he must "base his decision on inferences drawn from the known facts of nature." Since the laws of psychic force were not known, the inference is obvious. Slade was sentenced to three months' hard labour. An appeal was made and the conviction quashed on a technical flaw in the indictment. Before another summons could be issued he travelled to the continent — not a fugitive from justice — but from prejudice and the lack of justice. Even Frank Podmore, one of the most sceptical of all psychical researchers — said "the Spiritualists were justified in not accepting the conclusions."

Slade had a brilliant career on the Continent, where he gave seances for Aksakoff, Boutleroff, and other professors at St. Petersburg University and the Grand Duke Constantine. He was successful in Denmark, Berlin, and at the Hague.

Bellachini, the famous Court conjurer at Berlin, testified to his genuineness.

From the Continent Slade wrote to Ray Lancaster offering to return to England to give him a series of test experiments, provided legal proceedings were suspended until the series ended. He promised that at their conclusion he would remain to face any proceedings taken. His letter was ignored.

Then followed the historic series of experiments conducted by Prof. Zollner, who was assisted by Profs. Weber, Fickner, Scheibner, and others which extended over several months, and the validity of which have never been seriously questioned. True, at the Seybert commission in the U.S.A. it was stated that at the time of the experiments Zollner was an old man bordering on senility and unable to trust his senses (he was then forty-two years of age) but Harry Price, after interviewing Zollner's young assistant, repudiates such an accusation. In any case most of the experiments were conducted in the presence of other trained scientists, and all were agreed on the validity of the phenomena. On the basis of the experiments Zollner published "Transcendental Physics," a work which postulates a fourth dimension in space, and completely vindicates Slade. Long messages were obtained in many languages, and often in coloured chalks, between hinged and locked slates. Knots were made in endless cords, the ends of which had been tied and sealed before the seances, and which never left Zollner's person. Wooden rings were placed upon the central column of a table from which they could not be removed — such rings were first removed from an endless cord. Various articles, such as books and a small table, were dematerialized, and in some cases, despite complete search, did not reappear for several days. A man cannot very easily carry about a small table under his finger nails, or in his mouth, for a day or two without being observed. Materialized hands appeared. New candles were

mysteriously lighted by unseen hands. Finger prints and naked footprints were obtained on sooted paper placed between locked slates, and also on surfaces sprinkled with flour under the table. Slade afterwards took off shoes and stockings—no traces of soot or flour were found on him, and the footprints were at least one and a half inches longer than Slade's feet. Sometimes the sitters experienced a heavy shower of water from the ceiling, though no water was in the room.

Various articles were passed through and deposited on slates held against its underside. Unbelievable phenomena were carefully recorded and vouched for.

Some years later Slade returned to England—under the name of Dr. Wilson—and I have spirit photographs taken in his presence under the strictest test conditions.

Poor Slade. Persecution and unjust accusations were levelled against him throughout his career. They were generally based on inferences and suppositions—until in the later years of his life he took to drink. Who shall blame him? He and his work are appreciated in that larger world in which he now resides, and from which he has occasionally communicated with the writer.—Anon.

"I shall not gild thy house, my son,"

Breathed God upon His plan;

"I have laid the chisel by thy side;

Come, carve thyself a Man."

"For e'en so near to me art Thou

That were I less than I,

I jealous were of mine own work

And would not let thee try."

"Come, build thee strong and true and high

With these bright tools ye see,

A kingly mansion, O my Son!

And thou shalt rule with Me!"

—G. Nancarrow, in Masonic Club "News."

PARALYSIS CURED

By Leslie B. Howard

In "Psychic News"

In the hushed and crowded Borough Hall at Guildford, England, recently a man, paralysed in both legs and in the right arm, hobbled slowly down the aisle with the aid of his stick and was assisted on to the platform by a steward.

A few minutes later he was writing on a piece of paper, walking about the platform without the help of his stick and returned down the steps and to his seat with his stick off the ground.

"Amazing, amazing," he said joyfully as he passed the press table where I sat.

Thus once more did Mr. Harry Edwards, the famous healer, demonstrate his remarkable gift. He is an unassuming, modest individual, and essentially a man of the people. One minute he is on the platform dispensing his healing balm to the ailing and the suffering, the next he is down in the midst of the audience bringing relief to pain-wracked men and women.

No long, boring speech-making with this platform worker. No kow-towing to ritual and ceremony. Healing is his mission and one sees in him the true missionary. His manner is kindly but smilingly brusque.

"Bend your knees," he will say to one sufferer.

"I can't," wails the afflicted individual.

"Bend your knees like this!" commands Edwards, giving a personal demonstration, and the offending joints are forthwith flexed to the prolonged applause of the audience.

And so he goes about his task with all his patients, irrespective of sex, age, or social distinction. "Take off your spectacles," he says to the blind and nearly blind. "Remove your instrument," he demands of the deaf. Do this, do that, do the other. When he needs an extra pair of hands he invokes the aid of those of his patient.

And so, with his matter-of-fact, straightforward manner and his likable and positive personality he inspires the condence of those who come to him for treatment. Not all of the people who asked for aid were cured, but improvement was noticed with the majority of sufferers.

A woman who, for seven years, had been a sufferer from arthritis, was cured in that number of minutes. Edwards manipulated her spine and knee for a few minutes, then encouraged her to attempt a few knee-raising exercises.

Diffidently, she mimicked Edwards's own knee-raising and to her surprise and the approbation of the audience found her legs were already free. She walked delightedly across the platform and down the steps without the help of the stewards or her stick.

Another woman afflicted with a curvature of the spine was relieved in a matter of moments. He corrected the subluxations in the lumbar region and the patient immediately felt the freeness of her back.

She was also deaf in one ear and Edwards placed one hand over each ear, closed his eyes and, in the quietness that descended over the hall, let the power flow through his healing fingers. Then he clicked his finger nails in the person's deaf ear.

"Can you hear that?" he asked.

"I believe I can," she said, astonished.

"Try again," suggested Edwards, clicking his nails once more.

"Yes, I can hear it," she cried delightedly, "Yes, I can.

And so the good work went on.

A man with osteo-arthritis who walked lamely to the platform was assisted to the healing chair. Then he was treated by the healer and when Edwards, holding his hands, asked if he could feel the power the man was so impressed that he jumped to his feet!

His hips, which had been partially fixed, were now free and Edwards invited him to display this to the audience. So to the rousing applause of the congregation he gave a back-wriggling exhibition and walked lithely back to his seat.

Another male sufferer from arthritis, who had been afflicted for three years, could nearly touch his toes after a minute's treatment.

A woman who was partially paralysed in the left arm and left leg received Edwards's ministrations. The medical profession diagnosed the trouble as blood pressure. The healer held the cause was in the nervous system.

He gave long passes down the spine and the paralysed limbs and then commanded the woman to stand on the afflicted leg and bend her knee. At the second attempt she succeeded.

And so they came. The blind, the deaf, the halt, the lame, and to them all Edwards unreservedly dealt out his life-giving balm.

When he finished his demonstration and descended the platform steps, a long line of sufferers were standing in the aisle eagerly awaiting to get but one glimpse of this man with the magic fingers.

A PRAYER OF ST. FRANCIS

Lord, make me an instrument of Thy peace,
Where there is hatred let me sow love,
Where there is sadness let me sow joy.

O Divine Master,

Grant that I may not so much seek to be con-
soled, as to console;

To be understood, as to understand;

To be loved, as to love.

Heaven is not reached by a single bound.
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to its summit round by round.

THIRTY YEARS OF SPIRIT INTERFERENCE

By Carl A. Wickland, M.D.

In "Thirty Years among the Dead"

Mr. Thomas, the gentleman concerned in the following experience, had been suffering some thirty years from excruciating pains in the back from which he was unable to obtain any relief. During this period he had also been clairaudiently annoyed by the voice of a discarnated entity, that of a man who was unaware of being a spirit.

Mr. Thomas came to us seeking relief. After the application of a few static electrical treatments — which are perfectly harmless to the patient but very efficacious in dislodging obsessing entities, who, unaware of the nature of the static current, often refer to it as "fire" or "lightning" Mr. Thomas attended our meeting for concentration when Mrs. Wickland became controlled by the spirit of a man who proved to be the entity that had troubled Mr. Thomas for so many years, and the following conversation ensued.

Dr. Wickland: Who are you, friend?

Spirit: My back! My back! I don't want that lightning and fire on my back. (Referring to the static electric treatment which had been applied to the patient.)

Dr. W.: Have you been in a fire?

Sp.: I should say I have — fire and lightning on my back.

Dr. W.: Who put it there?

Sp.: I don't know. That is what worries me. Things are getting worse and worse. (Stretching arms toward Mr. Thomas) I want to go to that man again. Don't you know me? We always have backache together.

Mr. Thomas: Oh, yes, I know you all right.

Sp.: Well, I am your old friend. I want you.

Mr. T.: I don't want you. I'm glad to get rid of you.

Dr. W.: That is the reason he took what you call "fire" on his back. That was a static electric treatment. He wanted to get rid of you.

Sp. (to Mr. T.): Don't you like me any more?

Mr. T.: I do not want you to stay with me.

Dr. W.: He says he does not want you to bother him any more.

Sp.: If he doesn't want me, where shall I go?

Dr. W.: To the spirit world where you will get understanding.

Sp. (laughing): I suppose you think I am a fool. What do you know about any spirit world? (To Mr. T.) You know you told me to go and I said I would not leave you. You can't keep me away from you long. Anyway, where could I go?

Mr. T.: Learn to progress. You go where you belong and get understanding.

Dr. W.: You are ignorant of your condition. Can you remember whether anything happened to you?

Sp.: The horse I was riding jumped and I fell off his back. I was hurt in my back and I went to sleep for a while (died). After that I woke up.

Dr. W.: Did anybody pay any attention to you after the accident.

Sp.: Yes, that man over there. (Mr. T.) He is going to help me; I asked him to.

Mr. T.: You have gone away from me and you can't come back.

Sp.: Why did you have that fire (static) put on you and me?

Mr. T.: I took those electric treatments to get rid of you. To my knowledge you have been with me over thirty years and I surely am glad to get rid of you.

Dr. W.: You can't blame him for that, can you? What is your name?

Sp.: Morris O'Brian.

Dr. W.: Where did you live?

Sp.: With that man. (Pointing to Mr. T.) I have lived with him for many years. Now, when I have nothing, he shakes me!

Dr. W.: That is for your own good.

Sp.: How can that be when he chased me out of his house and home?

Dr. W.: Who invited you to go there in the first place? You invited yourself. Do you not realize your condition, that you are a spirit and have lost your physical body?

Mr. T.: I remember when you first came to me; it was in 1894. You must have died and lost your body around that time.

Sp.: You're crazy. You don't know what you are talking about. What place is this?

Dr. W.: This is Los Angeles, California.

Sp.: I won't stand for all this nonsense! And to think that man doesn't want me around when I have lived with him all these years!

Dr. W.: Would you want him to attach himself to you for years?

Sp. (bewildered and distressed): I don't know where to go.

Dr. W.: Go to the spirit world and get understanding. There are many spirits waiting to help you. You lost your body a long time ago, but you yourself are not dead.

Sp.: You bet I'm not dead!

Dr. W.: No one ever "dies." But you have lost your physical body. You are now temporarily in control of my wife's body.

Sp.: There's lots of room for discussion in that statement.

Dr. W.: You say you are a man, yet just now you are speaking through a woman's body.

Sp.: Then let me be a man right away!

Dr. W.: You are a spirit, invisible to us.

Sp.: That's a great mystery to me. But the greatest mystery is how that lightning could strike

me down and down until I could not stand it any longer, and here I am!

Dr. W.: That man (Mr. T.) had to take a snappy treatment to get you out.

Sp.: If he took it, I felt it just the same.

Dr. W.: The purpose of the treatment was to make you feel the electricity and get you away from the man you were bothering.

Sp. (angrily, to Mr. T.): I'll have no more to do with you after this!

Mr. T. (laughing): I am very glad of it. I am glad to get rid of you.

Sp.: You were always a decent sort of a fellow until you took that fire on your back.

Dr. W.: You have bothered this man for many years.

Sp.: I just lived at his house.

Dr. W.: He did not want you there.

Sp.: Then why didn't he tell me to get out and hustle for myself.

Mr. T.: I did tell you that many times.

Sp.: But you never let me go.

Dr. W.: Those sparks were given you to help you get away.

Sp.: Lots of times I wanted to go, but he held me to him.

Dr. W.: He did not do that intentionally, for he wanted you to go.

Sp.: I could not go until I had those sparks.

Dr. W.: We had to drive you out. Now you are a spirit, free to roam wherever you choose. That man wanted you to go, but he could not get rid of you and you did not know how to leave by appropriate thinking.

Sp.: That man doesn't like me any more and now I don't want to be with him. He has told me to go to the spirit world and get understanding, but he never said where that place is, so how could I go?

Dr. W.: Now you have a chance to start all over again. Your spirit eyes will be opened, and spirit friends will take you in charge and show you things you have never dreamed of.

Sp.: If I go shall I be happy?

Dr. W.: If you are honest and sincere.

Sp.: Have I been a bad man? I didn't mean to be.

Mr. T.: No, you have not, but you bothered me.

Sp.: I was ignorant of doing so. I did not want to bother you, but I had to be with you all the time and it made me very irritable. Sometimes I did not know what to do with myself. There were always the two of us.

Mr. T.: Friend, we have both suffered.

Dr. W.: Now you will not suffer any more. If you look around you will see friends you have not seen for some time.

Sp.: Two people stand right there (spirits) but I can't see them very plain. Why — one of them is my father! He says he has come to help me and that I can go to his home. There are so many of my old friends coming to meet me, and there's my mother among them. (To an invisible) Father, I understand I have been bothering a man, but I did not know it. I have lived with him for many years, but he has chased me away. But I don't mind, now that I can go with you. Will you help me, father? Father says I can go with him, but before I can go I want to ask this man if he will forgive me.

Mr. T.: Yes, I will forgive you.

Sp.: God bless you, and I thank you.

Dr. W.: Think yourself with your father and you will be there instantly.

Sp.: Goodbye.

* * *

Death! That Golden Key that opens the palace of Eternity.—Milton.

THE COIN COMMUNICATOR

Communication with the Spirit People

Many investigators into Spiritualism spend a great deal of time and money in having sittings with mediums, but it never occurs to them that quite good communication with their spirit friends and relatives can be obtained around their own fireside.

Any small group of persons, not exceeding seven for preference, can, if they follow certain simple instructions, in a reasonably short time receive intelligent messages, and possibly first-class evidence of spirit return.



START	YES	NO	DOUBTFUL	TRY AGAIN	CHANGE OF CONTROL
A	B	C	D	E	F
G	H	I	J	K	L
M	N	O	P	Q	R
S	T	U	V	W	X
COMMA,	FULL STOP.	IGNORE LAST WORD	FINISH. GOOD NIGHT.	Y	Z

Alphabet and Coin

I know of three people, two ladies and a gentleman (none of whom could be called a medium), who meet for an hour regularly every Monday evening, and each time they sit they converse with people they once knew in the physical body; occa-

sionally a few strangers announce their presence by spelling out their names.

All that these three people use is an alphabet roughly printed (over twelve inches by twelve inches) upon a sheet of double foolscap and a silver coin. The two ladies touch the coin very lightly with the tip of their right hand fore-finger and during communications it glides easily from letter to letter under the control of their spirit visitors, and quite interesting conversations ensue. The gentleman speaks to the spirits and writes down their replies in a notebook.

One might not, at first sight, consider that such a simple appliance could provide such a wonderful blessing as communication with the spirit people, but the following message was received only a week or two ago, and the evidence provided will help the reader to estimate the value and reliability of such communications.

"Test the Spirits"

The mother of the scribe usually announces her weekly arrival by a special signature movement of the coin. Always on guard against the possible impersonation of his mother by a wandering spirit he decided to "test the spirit," knowing that his mother, also a Spiritualist, would both understand and appreciate the reason.

"Good evening, mother," he said, "it is nice to be speaking to you again," etc. After a short conversation, he said, "I wonder if you can remember what I used to do, as a very little boy, when I visited Ethel Williamson."

Incidentally, he knew that neither of the other two sitters, who were touching the moving coin as he made his notes, had any knowledge of these visits or what happened at the time.

The answer was, "Banging on tins and putting cotton reels into a basket."

The Explanation

Ethel Williamson was a dressmaker (period about 1910) and used an upstairs room in which the only furniture was a very large trestle table, a sewing machine, and some chairs. On the trestle table were numerous tins which contained pins, needles, buttons, patches, etc., and a basket containing reels of cotton.

One of the childhood desires of this gentleman was to become a conductor of a band. As a very small boy he used to spend hours daily, playing in this workroom, and often used to sit upon the table, knitting needle in hand, conducting an imaginary orchestra and producing the most remarkable effects by banging on the tins and imitating various musical instruments with weird vocal effects and a "tissa tissa" for the cymbals. He also used to play with the cotton reels, and after he was finished with them he would be told to put them back into the basket, which he usually did.

The "banging on the tins" incident was precisely what he was thinking about, but he never had an occasion to remember the cotton reels and the basket since he used to play with them, yet he can remember this as clearly as the tins.

The importance of this is that it was not in his mind at the time, and could hardly have been the result of telepathy from the memory of an incident thirty-eight years old. (He was not touching the coin.)

All his doings and pranks were of course a favourite topic of conversation between Ethel and his mother — and now — after about thirty-eight years, the old favourite topic is once more renewed. This time, however, memories of those happy days are recalled in the spirit world, where his mother has been living for over eighteen years.

Such are the possibilities of the "Coin Communicator." If you would like to get into touch with your spirit friends, why not try it?

ILL-FATED "TITANIC" CAPTAIN RETURNS AT SEANCE

As related by Capt. A. J. Stuart to
G. Charles Griffiths

(This copyright article is reprinted from "World Service," London)

In this instalment, Capt. Stuart relates a series of incidents in connection with direct-voice phenomena. Of outstanding interest is the story he tells us of the return to earth of the captain of the ill-fated "Titanic," which was sunk by an iceberg in mid-Atlantic.

"Of the various psychic phenomena," Capt. Stuart told me, "the direct-voice communication is probably the most remarkable. In this phenomena, the voices of those who have 'crossed the bar,' as Tennyson said, talk directly to their friends on the earth plane of consciousness, either through the medium when controlled, or through the aid of an aluminium trumpet. One of its striking features is the 'invisible' ectoplasm, which is unseen by the sitters unless they are clairvoyant. Yet it can be seen from an infra-red photograph. Equally striking in this phenomena are the trumpets that float about the seance room, when the sitters are tapped

Psychic Appliances

Simple instructions on how to communicate with the spirit people in your own home are to be found on pages 55 to 68 in the "Teachings and Phenomena of Spiritualism," by Ernest Thompson. Obtainable from the Two Worlds Bookshop, 5/3 (English currency), post free.

Spirit Communicators, 5/6; Planchettes, 10/6; small transparent plastic trumpets, 10/6; luminous paint, 3/6; telepathy experiment cards, 1/3 (English currency), plus postage.

—The Two Worlds Publishing Co., 18 Corporation Street, Manchester, England.

to let them know that the spirits are about. And, quite suddenly, when the power develops, the voices become very clear and distinct.

"The most notable of all gifted mediums in this particular phenomena was the world-renowned medium — Mrs. Wreidt, of Detroit. It was my privilege to attend her private seances, both in Scotland and America. One thing which pleased me was that she required no singing, as is generally adopted by some mediums when using the 'trumpet' phenomena. Moreover, it is always a trying experience to those who are uninterested in this exertive phase of 'working up,' as it were, the psychic vibrations necessary for good conditions. Mrs. Wreidt was usually provided with a good musical-box at most of her wonderful seances, for this assisted the vibrations when conditions were below normal. When the power was at its best, the box would float about the room over the heads of the sitters of some twenty to thirty in all.

"It was at one particular seance I was privileged to attend in Scotland that I heard and witnessed a tragic and pitiable incident. I did not know who it was until after it had occurred. I heard a voice call out clearly to a gentleman sitting next to me, saying: 'Is that you, Jim?' 'Yes,' he replied, 'who are you?' The voice then became stronger and called out through the trumpet, 'Don't you know me?' My friend replied, 'I cannot recollect you at the moment.' 'I'm your cousin,' the voice replied. My friend then knew immediately who it was, and then asked his cousin how he was going on. A pitifully distressed voice came through which others could hear clearly: 'Oh, it was awful — I can never get over the terrible tragedy of it all. It was terrible, terrible, and the fearful loss of so many who went to their doom on that great ship. Oh, it was terrible, terrible.'

"I asked him who his cousin was. He replied, 'My cousin was captain of the "Titanic," which

struck an iceberg in mid-Atlantic. He went down with the ship on its maiden voyage.'

"It was his cousin's last voyage before retiring. And all who heard the pathetic voice of the heart-broken sailor were deeply affected. He had roamed the seven seas all his life without any special incident, and it was indeed tragic that his life should end on the maiden voyage of the most modern passenger steamer, at the time, of the White Star Line.

"Apart from this tragic episode, an amusing incident came through in connection with one of the sitters who had been married a second time. His first wife called out to her husband through the trumpet, which was clearly audible to all the sitters, that she wanted to speak to her husband. The second wife, who was sitting next to him, asked what they could do for her. To the amusement of all present, the first wife sharply replied, 'Surely I can speak to my husband without your consent or interference.' The second wife softly replied that she was very welcome and would not interfere. Then the first wife spoke almost in a whisper so that no one should hear something about an incident that had occurred when she was alive on earth. After reading this incident, I can hear others asking what happens when the two wives meet on the other side? Well, the answer has been given by those on the next plane of consciousness — that those whose love is stronger would be drawn together. And as there are no such marriages there, they can, if so desired, all live together until, through spiritual development, they gradually separate and find congenial occupations, of which there are many to choose.

"Having attended many seances, both in this country and the U.S.A., I could fill a book with many absorbing and interesting psychic experiences. I had several interesting direct-voice phenomena with a Mrs. Roberts-Johnson, who, I

understand, has passed over. This well-known medium gave a wonderful sitting to another Mrs. Stuart, to whom we are related. Mrs. Stuart has kindly granted me permission to quote this remarkable and beautiful incident which is recorded in her book, "No More Tears," now, unfortunately, out of print. The seance was conducted by Mrs. Roberts-Johnson on October 18, 1923. The result was really outstanding. For mother and son talked to each other in a most natural and lovable manner. This incident is described graphically in my relative's book, which, I am sure, cannot fail to touch the hearts of all mothers who peruse it. Here is the incident described in Mrs. Stuart's own words:

"My only child (in the R.A.) is 'Missing.' The night before he went to France he sang to me 'The End of a Perfect Day' and 'God Send You Back to Me.' I said to him, 'I hope I may never hear those songs ago.' He answered me, 'Mother, darling, in three months' time I shall be home on leave, and the first thing I will do directly I come home to you will be to sing those songs to you, dear.' He sailed for France on April 18, 1918.

"A month to the day he was missing. Three months later I went as an unknown stranger to a seance, and met a Mrs. Roberts-Johnson, who was the medium. I had never met her before. No sooner had the voices come through than I heard my son's voice. He had a very beautiful voice, and Mrs. Roberts-Johnson asked me who he was. I replied, 'That is my son's voice.' She said, 'What makes you think so?' Before I had time to reply, he answered: 'Mother's quite right; I'm Cuthbert Howell Jones.' He then came to me, placed the trumpet on my cheek and poured kisses through it. He then said: 'Oh, Mother, isn't this wonderful to tell you, darling, I'm not dead?' All this conversation was heard by thirty-three persons. I asked my son a question about his pilot, who was missing

with him. He replied: 'Oh, yes, Bunny is here, too; but before I say anything else I'm going to keep my promise.' 'Promise?' I queried. 'Yes, dear, have you forgotten? I have to sing you two songs.' And then his truly angelic voice rang out:

When you come to the end of a perfect day,
And you sit alone in thought,
When the birds sing out their carol gay
For the joy the day has brought.
Do you know what the end of a perfect day
Can mean to a tired heart,
When the sun goes down in its flaming ray,
And dear ones have to part.

"He paused, and then he sang, in a voice more exquisite than we ever heard on earth:

This is the end of a perfect day,
Near the end of a journey, too.

"He sang it to the end, and it will never be forgotten by those who heard it. His voice was even heard out in the road. Everybody exclaimed, 'Do ask your son to sing again.' And he said: 'Oh, yes, I have to sing another song,' and he burst out into 'God Send You Back to Me'; but the wonderful part of this was, he transposed the whole song, and sang 'God has sent me back to thee.'

"When he had got to the second verse, he stopped and said: 'Come, Mother, we always used to sing it together. Sing it with me now.' And so in duet we sang it together — he in the Spirit World and I on earth.

"Can you wonder that I stop at nothing? It doesn't matter to me if we are all swallowed up in an earthquake to-morrow. Nothing can take away the joy and the knowledge that there is no death, merely a change in condition, and that our dear ones can 'do and are permitted to return to those they love on earth'."

SEANCE SUGGESTIONS

By A.B.C.

In "N.Y. Leader"

1. Make a complete test as to light-infiltration from the outside, BEFORE the sitting.

2. Make CERTAIN that the 'phone is muffled, so there will be no bell-ringing interruptions.

3. NO SMOKING before the seance! (The room **should** be one NOT used for living and entertaining.)

4. Avoid over-display of phosphorescent material on table, trumpet, walls, etc.

5. NEVER break a circle for late-comers — and never break a circle and resume again expecting improved results.

6. Avoid all loud talk and "gossip" before and during the seance.

7. Explain beforehand that TIME is often essential to adjust vibrations — and restlessness acts to retard phenomena.

8. Never beg or plead for the forces to enter. (They are more eager for communication than many of the sitters!)

9. Softly-played music aids in raising vibrations.

10. Make certain the trumpet cannot be reached by the medium (or anyone else in the circle) for "manipulation." When these conditions are agreed on in advance, harmony and faith can prevail, aiding immeasurably in producing undoubtedly genuine phenomena.

There is growth in the Spirit World, and the various processes through which the spirit passes are comparable to those of earth. There is the change which is in itself analogous to the change called Death. There is a gradual change of spiritual forces, a gradual accumulation of newer forces. There is no such thing as rest, in the absolute, anywhere in the universe.—Mrs. Conant.

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International Headquarters

INSIGHT HOUSE, 132 MALDEN RD., NEW MALDEN
SURREY, ENGLAND

THE INSIGHT INSTITUTE was founded in response to a frequently expressed need for an international Centre, conducted by properly qualified Tutors, for reliable instruction by correspondence in the Metaphysical Arts and Sciences. It is at present divided into five main departments, as follows:

PSYCHIC DEVELOPMENT — (Director of Studies: Colin Evans, B.A.)

THE TAROT — (Director of Studies: Frank Lind)

GRAPHOLOGY — (Director of Studies: Richard Eden)

THE HUMAN HAND — (Director of Studies: Noel Jaquin)

ASTROLOGY — (Director of Studies: Edward W. Whitman, F.F.B.A.)

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ADVENTURES WITH "GHOSTS"

Personal experiences of mysterious happenings in "haunted" houses were related by Mr. Guy P. J. L'Estrange at a lecture given by him at Lowestoft (England) some time ago.

Mr. L'Estrange said that the word "ghost" was rather a loose term, since it was applied to effects rather than causes. As with illnesses, certain similar symptoms did not always denote the presence of the same complaint, and the phantasmata which was generally called "ghosts" should not, strictly speaking, all be classified under the same heading. There were, for instance, thought forms of the living occasionally visualized by those linked to the originals of the apparitions by a strong bond of sympathetic relationship. In addition, there were the subjective impressions of the so-called "dead," sometimes picked up by certain highly sensitive people; there were the ectoplasmic superstructures animated by discarnate spirits; and, finally, there was that type of vision which might aptly be described as a kind of etheric photograph, impressed upon the surrounding atmosphere during the enactment of a peculiarly poignant incident in real life. Poltergeist disturbances were associated with ectoplasmic manifestations, and it should be noted that differing types of phenomena appeared to be interwoven sometimes.

The speaker referred to an incident which was related to him, in an interview for a weekly newspaper, by Mr. Harold F. Davidson, the ex-Rector of Stiffkey. It appeared that a lady friend of the latter was dressing to go to a dance, when, looking into her mirror, she saw the door behind her open. Greatly to her surprise, her husband, a naval officer whom she believed to be miles away, appeared in the aperture, and stood staring at her. Quickly she turned round, and the vision promptly disappeared. Later she learned that her husband

had died at the exact moment at which she had seen him enter the door.

Haunted Farm House

Coming to his own experiences, Mr. L'Estrange went on to describe how he stayed at a haunted farm house in Norfolk. On one occasion a series of knocks sounded on the partly open door of the room in which he was writing, but when he looked up nobody was to be seen. Before he left this dwelling, about which many strange tales were told, a fall of bricks disclosed a secret room built into the wide chimney, and an extraordinary collection of articles was brought out. There was a broken spinning-wheel, a massive key, a gold-embroidered night-cap, an old-fashioned wig, and many other curious objects. That evening the farmer gave a supper party, and late in the night described the discovery of the secret apartment in that very room. He paused as the clock struck twelve, and smilingly suggested that it would be a funny thing if the old gentleman who owned the night-cap were to come back and claim it. There was some merriment, but scarcely had the words left his lips when there was a loud knocking on the door. It was repeated twice before the door was flung open: there was nobody to be seen in the long passage outside, and all the outer doors were barred.

A Haunted Lane

Ghosts, continued the lecturer, sometimes were seen in the open air. One December evening he was motoring through lonely Essex lanes with a friend, when he saw a gaunt-looking man, carrying a stable lantern in his hand, standing on the far side of the hedge. He drew the attention of his companion to the stranger, whereupon the former, who professed to see nothing, evinced great nervousness and fell strangely silent. Upon being asked the reason for his unwonted quietude, he eventually replied that the lane was reputed to be

haunted by the ghost of a man who had drowned himself in a ditch on the other side of the hedge. "When his body was discovered," he told Mr. L'Estrange, "an old-fashioned stable lantern, which he had brought with him, was found on the bank. You pointed to the exact spot at which the tragedy occurred." Several other people had seen the apparition, and many were afraid to pass that way at night.

After speaking of adventures in a haunted house at Yarmouth, the speaker related his experience in an eighteenth-century dwelling at Norwich, where most fantastic phenomena took place. A door which had been nailed up fell down with a crash and the nails were bent into the shape of large U's. At the same moment, a loud groan was heard. Strange sounds, including mysterious footfalls and knockings, occurred during the night: "but, finally," said Mr. L'Estrange, "I succeeded in 'laying the ghost'."

A Rector's Experiences

Next, the audience was told of a visit to the famous Middleton Rectory in Essex, where the Rector claimed to see visions of angels. "I saw nothing of the sort while I was there," declared the lecturer, "but sitting in the church just before midnight, I did see the apparition of a young girl, kneeling in the chancel. She remained in full sight for some minutes, and then disappeared quite suddenly." In addition, he saw the mysterious script, relating the history of the church, which the Rector said came to him from a ghostly source. According to the clergyman, he would hold a slip of paper on the palm of his hand, and writing would appear on it in Latin. By this means, he learned the position of certain underground passages.

The Most Haunted House in England

In conclusion, Mr. L'Estrange, who explained that it was impossible for him to describe all his experiences in the short time at his disposal, spoke

briefly of his investigations in "the most haunted house in England," an account of which he broadcast on Boxing Day. He told how he saw bottles and other objects thrown violently about by an invisible force; how thirty bells in the servants' hall were kept ringing, although the wires had been cut; how, as he stood on the staircase, he heard the sound of a ghostly sighing, and how a misty form appeared to him in the bedroom in which he had elected to spend the night. Eventually, he said, he succeeded in putting a stop to the disturbances, and there had been no trouble in the house since then.

"All these experiences," declared the lecturer, "are so strange that I can hardly expect you to believe them. Perhaps you will think that I have a vivid imagination—or that I am an unusually gifted liar." However, he did wish to make it clear that he never attributed a psychic explanation to such happenings until he had rigorously excluded every alternative possibility, so it would be seen that he was not unduly credulous. Nevertheless, he fully realized that his listeners must have personal experiences of similar occurrences before they could believe them, and he did not blame anybody for scepticism; indeed, he would have a poor opinion of the mentality of his audience if they did not demand proof before finally accepting the reality of these things. Psychic research was a most interesting subject, and if people took it up in a sincere and scientific manner they need fear nothing from their investigations.

ST. FRANCIS OF ASSISI: THE ANIMALS' SAINT

By E. A. Banister

The Patron Saint of Birds and Airmen, and the Protector of Animals, died at Portinucula, near Venice, Italy, in October, 1226.

Monday, October 4, is "World Day" for Animals.

Animal Sunday is observed each year on the Sunday before this day.

In this article the Secretary of the R.S.P.C.A. tells about this man, the founder of the Franciscan Order of Monks, and from whom San Francisco gets its name, who has become known as "Everybody's Saint."

St. Francis of Assisi was the founder of the Franciscan Order, a band of monks who preferred to live in poverty, and although he dressed in rags and went about without shoes "crowds followed him with boughs and olives."

St. Francis, who once stated that "a man's knowledge is what he does," did not realize how great a contribution his life and work were to make to humanity. His mission was to his fellow-men, but he was also a lover of nature, and is said to have preached a sermon to the birds whom he fed and protected. It was the words of this sermon as interpreted by the poet Longfellow, that has led in recent years to St. Francis being regarded as the Patron Saint of Airmen, as well as Birds.

He giveth you your wings to fly,
And breathe a purer air on high,
And careth for you everywhere,
Who for yourselves so little care.

At Mission Inn, Riverside, California, is the famous Chapel of St. Francis, known as the International Shrine for Aviators or the Fliers' Chapel. Here, alongside a statue of St. Francis, is the Fliers' Wall, with the signatures on wings of famous airmen from all parts of the world who have visited the Shrine—Sir Charles Kingsford Smith, Wily Post, Bullie Bishop, Clyde Pangborn, and many others. In wall cases are collections of aviation insignia badges and wings given by famous pilots and by the Governments of their countries, together with souvenirs of engines, propellers, and wings of aircraft. One insignia from Australia is a kangaroo with wings. Above one collection is a painting of St. Francis made more than four hundred years ago, showing a flying cross which closely resembles an aeroplane.

This chapel was visited by some of Australia's airmen during the war when passing through U.S.A. on the way to the United Kingdom, and by airmen trained by the Air Force in Canada, when visiting California on leave.

One of the legends of St. Francis' life, which are preserved in the Basilica of St. John Lateran, Rome, is one concerning Pope Innocent III.

The legend is that St. Francis and several of his followers tried to gain audience with the Pope, but owing to their reputation of raggedness and untidiness, the Pope at first refused to see them. One morning St. Francis managed to elude the guards, and gained admission to the Palace. When the Pope saw him, however, he was so startled by his appearance that he cried, "Go and roll himself with the pigs."

That night, according to the legend, the Pope in a dream saw the ragged beggar whom he had repulsed as the saviour of the church, and when he awoke he sent messengers to bring him back.

It is appropriate that St. Francis should have been associated with animals in a legend, for each year in parts of Italy parades of animals are held to commemorate the way in which he fed and protected them.

In 1224 St. Francis wrote a poem, "Praises of Creatures," which is said to be one of the most perfect expressions of love of all things created by God, and this was a characteristic of his life.

Thus down through the centuries, the poor and humble St. Francis, the founder of the Franciscans (the first settlers in California and the builders of the chain of Spanish missions), has become known as "The Protector of Animals and the Patron Saint of Birds and Airmen."

**BE KIND TO ANIMALS AND BIRDS
THEY DEPEND ON YOU**

THE ROYAL SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS

What the R.S.P.C.A. Does

1. Forms branches of the Society in the schools throughout South Australia.

2. Co-operates with the police force in the enforcement of laws for the prevention of cruelty to animals.

3. Employs three inspectors to investigate cases of cruelty, patrol the city and suburbs, and travel throughout the State on the watch for cruelty; to attend poultry, horse, and livestock sales, race meetings and abattoirs, and watch transport of livestock. It also has the assistance of 120 honorary inspectors in city and country.

4. Supervises water troughs and causes defects to be rectified.

5. Looks after stray and homeless animals.

6. Attends street accidents and renders assistance, including the humane destruction of badly injured animals.

7. Supervises public pounds, and causes to be destroyed any animal past work.

8. Destroys injured or sick animals.

9. Helps indigent animal owners to obtain skilled veterinary attention when they cannot afford full veterinary fees.

10. Endeavours to teach that man owes a duty and responsibility to animals, first by education, secondly by caution and warning, and lastly, when these methods fail, by prosecution.

What the R.S.P.C.A. Desires

1. Prevention of all forms of cruelty to dumb animals.

2. Better care for travelling stock.

3. Appointment of more inspectors to watch stock.

4. To stop the working of horses when they are unfit for work, and the prevention of underfeeding and overloading.

5. More troughs for horses and dogs.
6. Better laws for the protection of animals.
7. Children to be educated to be kind to animals.
8. Veterinary hospitals and dispensaries, etc.
9. A branch of the R.S.P.C.A. in every city and educational institution.

How the R.S.P.C.A. Is Sustained

By subscriptions from the general public.

You may become a member with a subscription of 5/- or more per annum, or a life member by the payment of £5 5/-. The donation of any smaller sum, however, is acknowledged and appreciated.

Every member who adds a new member helps to promote the cause of humanity, to protect the helpless, and to educate public opinion.

The R.S.P.C.A. speaks for those who cannot speak for themselves.

ON KINDNESS TO ANIMALS

By Edgar A. Guest

They have no voice to ask us for the pity that
they need,

With shame they cannot task us howe'er their
hearts may bleed.

However they despise us for all the hurts they
bear,

They cannot criticize us or say that we're unfair.
We call them God's dumb creatures, and yet we
know they feel,

For oft their anguished features their suffering
reveal.

They cannot ask for kindness, nor for our mercy
plead,

Yet cruel is our blindness which does not see their
need.

World-over, town or city, God trusts us with this
task;

To give our love and pity to those who cannot ask.

CENTENNAL CELEBRATIONS IN WESTERN AUSTRALIA

The centennial celebration of Modern Spiritualism was held by the Progressive Spiritualists' Church, Perth, West Australia, at Keogh's Hall on July 11 and was a very joyous occasion. There was a very good attendance at both the afternoon and evening services, and the way in which the fine programme was carried through must have been a revelation to non-Spiritualists present.

A programme was handed to everyone, on which was printed both the afternoon and evening services. Between the singing of bright hymns and other items on the programme, solos were rendered by Mrs. Watson and Misses Somers, Hall, and Tassell, and by Mr. Jones and Mr. Turner, and were greatly enjoyed, many remarking on the quality and power of the artists' singing, Rev. E. Milner presided at both services.

A trance address was given in the afternoon by the Rev. M. McDonough, and later Mr. J. A. McDonough spoke on the "Early History of Spiritualism." During the evening he spoke on "What Spiritualism Has Accomplished," and Mr. Thomas Batger gave a fine address, the subject being "Paul's Defence before Agrippa." Later, aura messages were given by Mesdames McDonough, Gadenne, and Mrs. Gillett. Flower messages were given by Mesdames D. D. Smith, Newman, Ware, Gadenne, L. Smith, Rev. Milner, and Rev. M. McDonough. The music was supplied by Mrs. Ware and Miss A. Smith and orchestra. One feels and hopes that a grand celebration like this will bring many more into the understanding of Spiritualism. Services were held throughout the week at our church at 122 William Street, Perth, which were well attended. A social gathering wound up the celebrations for this year.

The stewards were Messrs. Baxter, Young, and R. McDonough.

"THE WAY OF A COUNTRYMAN"

By Sir William Beach Thomas

Contributed by J. Flower, Brisbane

Soon after leaving Hawaii, the captain of the "Makura" showed me a letter that had reached him in Honolulu. It contained the sequel to the most singular story in the region of the psychic that I ever heard or imagine. It fitted well the mystery of the islands.

"A British lady, Mrs. B . . . , who lived with her family on one of the Pacific Islands where her father was a missionary, received, so she believed, strange communications from persons who lived in distant lands and in a remote century. In the summer of 1922 she was a passenger on the 'Makura' and the captain of the ship, hearing some rumours of her psychic powers, asked her whether she would care to make an experiment before him. She agreed to try, and one day sat down at his desk with a pen in her hand.

"While her husband and the captain sat together looking at a book on Samoa, she waited for her hand to be directed, without any greater concentration than, say, the wireless operator exercises when he prepares to receive a message. After a while she ejaculated with irritation: 'What a nuisance! I have got back to this Eastern writing.' Lately on several occasions she had found herself writing a strange script. It looked to be largely in straight lines, set in abrupt angles, and the pattern vaguely suggested to herself and others a Chinese document. After writing for some twenty minutes she gave the document to the captain, who determined to seek an interpreter and probe the mystery. The first people he showed it to were some Indians, who had come on a political mission to Fiji, but they could make nothing of it. When the captain reported his failure to Mrs. B . . . she expressed disappointment, adding, 'I suppose there is nothing in it.'

A little later, Professor G . . . , one of the great archaeologists of the world, was a passenger on the same ship, and the manuscript was shown to him without comment. He at once poured out excited questions and then gave his surprising verdict. The writing was a form of hieroglyphics used by Babylonian priests up to about 5,000 B.C. in Asia Minor. Only a handful of people now alive can read the script, and the professor did not think that anyone could have written the document in the short time taken by Mrs. B . . .

"The message began by thanking Mrs. B . . . for for having got into communication, and went on to describe how differently people travel now and then giving a quaint picture of the contrasted motions of a camel and a ship. At the end was an accurate description of the captain's cabin and of the state of the sky and the sea at the moment."

The letter delivered to the captain on this voyage contained a further communication in the same script, and this too went to the professor for translation, who was, with the aid of books, accurately and in detail, translating the first manuscript. I saw the second manuscript and heard the story in detail with the full names of the people concerned. The evidence has been sifted in a scientific spirit, and none of the three in any sense of the phrase is professionally psychic, neither the professor, who is a man of science, nor the captain, who is a Scottish-New Zealander, with no psychic prejudices whatever, nor the lady who is the mother of a large family and deprecates any claim to supernatural powers. She has no conscious knowledge of Hieratics. What does it all mean? It surpasses fiction, is more surprising and dramatic than even Kipling's "Finest Story in the World." Will it have a disappointing sequel? For myself it is the only story of the sort that so much as inclined me to a serious view, for the very simple reason that it is difficult to find any loophole for incredulity.

"AS ONE GHOST TO ANOTHER"

By John Scott

Published by Spiritualist Press Ltd., 49 Old Bailey, London, E.C.4, England. Price in England, 7/6. Copies may be obtained through Mr. C. Neil, 8 Hatfield Waruda Street, Kirribilli, Sydney, N.S.W.

Who is responsible for the lucid philosophy expressed in the messages that comprise this book? They came in what is known as "automatic writing."

The author says he was surprised by his formerly obedient hand at a time when he knew very little about psychical research and still less of Spiritualism which he regarded as "apathetic delusion provoking humour in the daily press and anger in the churches."

The author is convinced that the composition and style of the writings are beyond his powers. The suggestion that his own subconscious mind is responsible is an explanation that will not hold water. The supporting evidence reveals that the source is a deceased person who is able to communicate from another world.

The messages deal in illuminating fashion with problems that have perplexed thinkers in all lands.

The appendix contains a remarkable account of psychic prophecies that were fulfilled in the most extraordinary fashion and give point to the saying that some marriages are made in heaven.

LECTURES ON SPIRITUALISM

On Sunday, August 29, at the Brisbane Theosophical Rooms, Mr. Horace Flower lectured on "Rescue Work on the Astral Plane." The lecture dealt with those unfortunate souls who are thrust into the astral world without any belief in "life after death," or who are lost on the other side through wrong teaching or the effect of their wrong actions on this side.

The lecture was illustrated by actual accounts of individual rescues effected through the sittings

of a Brisbane rescue circle for more than three years past, describing the "modus operandi" of rescue.

On Sunday, September 5, he spoke on "The Open Door in Mediumship." This lecture dealt with the various forms of mediumship in common use, including clairvoyance, clairsaudience, trance mediumship, automatic writing, spiritual healing, rappings, the Rod and Alphabetical Board, inspirational speaking, writing, and artistry. Methods and means of developing the various forms of mediumship were also dealt with.

THE PHILOSOPHY OF SPIRITUALISM

By Rev. Wm. Hubbard

The philosophy of Spiritualism answers questions. We know this, not because of faith, but of knowledge and belief obtained through study, experience, and logical thinking, based on writings of the past and the experiences of to-day. This gives assurance that Life is Eternal, that we are part of the Infinite Power that permeates this Universe. It establishes within man proof that his is a progressive being, living in a world of perfection, guided by a power of Eternal Love and Justice. With this knowledge man is able to find his place in life, and accomplish its purpose, which is progression.

With this understanding man is able to investigate the relationship of the Spirit to the material world and receive proof through demonstration of the survival of his individuality by communication between him and his loved ones.

This is the connecting link that gives to man a consciousness of continuous life, and with that security he gains not a hope of Eternal Life, but positive assurance backed by Natural Law.

HEAVEN AND HELL

By Dr. Victoria Barnes, Superintendent, Bureau of Education, 1265 Glenlake Avenue, Chicago, 40, Ill.

In "The National Spiritualist"

Question: About five years ago I received a very convincing message from my daughter in spirit, and I have been investigating Spiritualism ever since, but am rather confused and wonder if you can straighten out matters for me.

Spiritualists say they do not believe in Heaven and Hell as the places of eternal bliss and torment described by other churches, yet they constantly speak of the Spirit World. Is this not Heaven? If Heaven and Hell are not places we go to according to our deeds and misdeeds, then why do spirits from there say they are in darkness and ask for our prayers and love thoughts?

Answer: Yes, you are confused.

Man is a spirit, therefore indestructible — but he passes through three normal, natural episodes in his existence, known as birth, life, and death. By life we refer to his earthly existence, which lasts while the soul expresses through the mortal body. When that body is discarded the soul continues to function through its etheric body, but in another world known as the Spirit World.

No **immediate** change takes places, hence the good, the honourable, the idealistic as well as the non-dependable, and the criminal start life in the Spirit World just where they left off here, until through desire and effort they commence their spiritual progression. "Heaven and Hell" as terms of expressing man's views originated in pagan times. People who lived right and were looked upon as capable leaders were considered **ABOVE** others, and the early pagan paintings pictured that as Heaven and symbolized it by a ladder as the avenue of access to it. On the other hand the so-called wicked of those days were looked upon as **BELOW** the recognition of their fellows, whom no

one wanted anything to do with. At that time it was customary to dig huge pits into which were thrown all scraps and useless things. When the pit became well filled a lighted torch was thrown in and fire set to it. The priests saw in this a symbol which was sufficiently impressive to compel obedience through fear. These ideas adopted by the early priesthood have been carried through the various versions of Scripture.

To-day, we know they are not habitations, but rather states of consciousness which we create for ourselves to the degree that we pattern our lives consistent with the immutable laws of life. A life lived in harmonious attunement with Nature's physical and spiritual laws brings into such lives happiness, courage, and contentment, at the same time radiating sunshine into the lives of others. On the other hand, those who ignore or defy these laws bring into their own lives sorrow, sadness, and remorse.

These are the conditions we know as Heaven and Hell.

True, many spirits have voiced back messages about their condition "Over There," but, quite often, these messages have been misinterpreted.

When spirits enter the New Life they are said to be in darkness (meaning spiritual darkness) because they do not realize where they are. In some instances it requires quite a long time for the spirit to realize it is not still on earth and within call of its family and associates. Those who before transition possess a knowledge of the true meaning of death, are spared this ordeal.

Going "Over There" are countless millions who, when on earth, had no definite belief regarding an after-existence, while millions of others believed that the soul went into the grave with the body to await a common Resurrection Day. This want of knowledge places them in darkness until the Light

of Truth breaks through, awakening their understanding.

We are advised from the Other Side of Life that as soon as spirits fully realize that they are no longer on earth, they commence to enquire as to where they are, and by the nature of the questions asked many indicate their disappointment in not realizing the expectations they held while on earth. It is very difficult for the missionary spirits to convince them there are no such places as the heavens and the hells as taught by orthodox creedalism.

Keep on with your investigation of Spiritualism. This problem alone shows the great value of the teaching of Spiritualism, and it also shows why so many theologians are to-day leaning our way.

SOCRATES ON DEATH

"How shall we bury you?" asked his friend Crito, as Socrates was about to drink the hemlock. "Just as you please, if only you can catch me, and I do not escape you," replied Socrates. And then, smiling quietly and turning to us, he said: "Why, my friends, I cannot convince Crito that I am this Socrates, the one who talks with you and argues at length. He thinks that I am that other whom presently he shall see lying dead, and so he asks he how shall bury me. All the words I have spoken to show that when I drink the poison I shall no longer remain with you, but shall go away to some blessed region of the happy dead, all my words of comfort for you and for myself are thrown away on him. . . . Dear Crito, bear the matter more lightly. Be not troubled at my supposed sufferings when you see my body burned or interred, nor say at the funeral that you are laying out Socrates, or carrying Socrates to the grave, or burying him. . . . Be brave, and say you are burying my body."—Socrates in Plato's "Phaedo."

"THE SECRET SCIENCE BEHIND MIRACLES"

Huna Research Progresses

In "N.Y. Leader"

With the Huna research work (active experimentation all over the country) well started, Max Freedom Long (Box 2867 Hollywood Sta., Los Angeles) is personally experimenting with treating urgent cases "by telepathic means and through the High Magic" ("where there is heart-breaking need for healing help for body, purse, or circumstances").

Experimental Study

Many are forming experimental study groups (using the 32-pg. condensation of Long's Huna book at \$1 a dozen as a general guide, and supplementing with further instruction bulletins direct from Long, making a monthly donation to the general research fund, self-assessed as to amount). For others interested only in a general way, a system of report bulletins has been planned.

Briefly

Briefly, the introductory Huna teaching is that you find out what you want to have in your future, then you drive with all your strength at this definite set of aims. . . . And you keep in mind that since we live in groups, what we want must not hurt anyone else, or our own good is retarded. He who prays for ten will have incredible power and wisdom behind him! (At Lourdes, those who come to pray for others are often healed!)

One of my Glasgow visitors told me that long before she studied Spiritualism she had psychic experiences. As when she lay in hospital recovering from a contagious fever. In the bed opposite lay a child not expected to live. Awakening very early one morning our friend found the ward hushed and still, with no nurse in attendance. As she lay thinking, her attention was drawn to a figure approaching from the left. As it drew level

she was astonished to see, not a nurse, but a radiant one, of a calm and lovely countenance alight with spiritual love. The serene one paused at the bed opposite, and placed a loving hand on the child's head; presently passing on out of our friend's sight. Of course the sick child recovered; and our lady from Scotland became a staunch believer in spirit presence.—“Vision.”

ALL GOOD THINGS SHOULD BE SHARED

In Bridgend, Wales, lives a grand, humble, unassuming little lady affectionately known to the British and American service boys to whom she had been hospitable, as The Little Mother. A devout and true Spiritualist, the kind that lives it, her wonderful spirit is reflected in this charming letter thanking me for a small gift I sent after hearing about her through one of her soldier boys. Although in her eighties, The Little Mother writes a beautiful, clear, fresh-looking hand, without an error. Of worldly goods she may have little, but spiritually she is rich. Her letter reveals, as nothing could better, what true Spiritualism can mean and do for each of us in our daily living. It reads:

“Thanks so much for the lovely surprise you sent me. I shared it with my friends. If you are down this way, please call in to see me. My home is only a small cottage but it has an ever-open door where all are welcome, both seen and unseen friends.”

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Wholly set up and printed by Hunkin, Ellis & King Ltd., 113 Pirie St.,
Adelaide, for "The Harbinger of Light," and published by J. T.
Huston, 16a King William Road, Adelaide.