

JULY, 1948

The Harbinger of Light

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

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

Price 9d.

LEADING FEATURES

Spiritualism Contrasted with Orthodoxy
No Demons in Spiritualism
Scottish Church Declares Psychic Facts Real
The Unwilling Martyrs
A Clergyman's Psychic Family
Automatic Writing

Registered at G.P.O., Melb., for transmission by post as a newspaper.

THE CHRISTIAN SCHOOL OF LIFE

(Registered)

MISS ELLORY MAJOR, Principal

Headquarters: 149 West Street, North Sydney

Brisbane Branch: Albert House, King George Square

Melbourne Branch: Temperance Hall, Russell Street

TEACHES:

Esoteric Inner Spiritual Teaching
Unfoldment of the Psychic Faculties

The Science of Numerology

Write for particulars

PROGRESSIVE SPIRITUALISTS CHURCH, INC.

122 WILLIAM STREET, PERTH, WESTERN AUSTRALIA

President, Rev. E. Milner; Vice-President, Mrs. F. Ware; Treasurer,
Mrs. V. Gadenne; Secretary, Rev. M. McDonough.

Dedications, burials, and marriages solemnized.

Divine services, Sundays, 7.30 p.m.; Wednesdays, 2 p.m.; Thursdays,
8 p.m. At Home, first Saturday each month, 3 p.m.

LIFE AFTER DEATH PROVED MARION STEEL

TEMPLE OF LIGHT,

4th Floor,

Albert House,

King George Square.

BRISBANE.

Trance Addresses; also

Clairvoyance:

Sunday, 7 p.m.

Tuesday, 2.15 p.m.

Wednesday, 8 p.m.

SPIRITUALIST CHURCH OF AUSTRALIA

Registered Office: 30 Redman Street, Canterbury, N.S.W.

Secretary: H. Osborne ('phone LF 3747)

Services at Bankstown: Sundays, Kitchener Parade, 7 p.m.;
Wednesday, 7.15 p.m., Class; Alternate Wednesdays, 2 p.m.,
Service

Visiting Spiritualists Welcomed

Chairman of Board of Directors: William A. Barclay

CHARLES NEIL

Representative and Wholesale Agent for

THE HARBINGER OF LIGHT

for New South Wales and Eastern States

Importer of Spiritualist Books

"Light," London monthly, supplied 1/- per copy

Write, enclosing self-addressed envelope, to

8 HATFIELD, WARUDA STREET, KIRKIBILLI
SYDNEY, N.S.W. 'Phone XB 4669

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

THE Harbinger of Light

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

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

Vol. 79.—No. 7.

PRICE 9d.

JULY, 1948.,

SPIRIT OF MYERS RETURNS

Founder of Psychical Research on Problems of
Mediumship

Through the Mediumship of Geraldine Cummins

Reprinted from "The Two Worlds"

It is natural to expect that those who have made their transition to the Spirit World, after having had considerable experience in spirit communication here, will greatly add to their knowledge after a period of experience on the "other side." Mr. F. W. H. Myers not only spent many years in psychical research in this country, he was indeed the founder of psychical research. It is now forty-six years since Myers passed to the higher life and therefore anything he has to say regarding the spirit world, and our means of communication with it, will be of considerable interest to all who wish to extend their knowledge of the subject. He has communicated many times through the mediumship of Miss Geraldine Cummins, the spirit writing medium, and we print below some of the enlightening things he has to say about mediums and their capacity to convey what the spirit people have to say.

Myers' Communication on Mediums

There are certain vital fluids that are connected with the body. I call them fluids because that term alone seems to describe them. These fluids are important. If the vitality is low they have less vigour. They fulfil an important function, they are the soft material which . . . I find the term difficult . . . the soft material which links up the mind with the nervous system and the body. The brain is certainly the conscious controlling power, but the unconscious must also play its part. This invisible fluid connects the unconscious mind with all that appertains to those myriad activities of the body that go on without conscious direction.

Fluid of the Soul

Now, with some this fluid has a stronger flow than with others. This is due to the balance between the soul and body and to the peculiar characteristics of the individual. When, as I say, the flow is strong and possesses a certain quality recognizable by us, it glows or, rather, we perceive it as a flame. Most human beings have this flame but it is usually invisible to us. Only certain persons — mediums, in short — can make it so clear and bright that we become sensible of it. This flame depends partly for its brightness on the medium's will. The medium must consciously will herself into that state of detached calm which makes the fluid more active and contributes to the intensity of the flame. The medium's will can injure our communications if it, at any time, starts the working of the machinery of the brain. It is thanks to this quiescence of the will that we operate. Of course there are other conditions which must be taken into account. There is the influence of the sitter's fluid; there are extraneous influences; there is also the health of the medium. All these factors must be taken into consideration. If any of them are lacking, our difficulties are manifold. I would like to add that any emotional storm which has possessed the medium will, unless she be extraordinarily capable as regards self-detachment, influence injuriously the sitting that may follow closely on the storm. This

is natural. The fluid is very sensitive and profoundly affected by any very violent emotion which has shaken the medium.

Product of Two Worlds

There are some observations I make on the subject, but they would lead to a rather long digression. The variety of mediums, their peculiar idiosyncrasies, have all to be taken into account. One must be a skilled operator or one must have a very quick mind to communicate vital evidence from here. The transmission — you will understand — is much complicated by the inner mind and its fluidic connection with the human being.

I find here a mind that is fertile and therefore responds to my message in a manner that could not be hoped for in the mind of one who had no scholarship of any kind. You must understand that the dead impress the minds of the living far more than they can ever realize. Most discoveries are the products of two worlds, of two minds, one without a physical body and one with a body to give expression.

But your scientist calls our suggestions inspiration and will not admit that the creative flash requires more than tinder to ignite it.

Influence of Inner Mind

You perhaps do not understand medicine or the secretions of the body. That may be taken as a parallel when we speak through mediums. Our messages cannot contain quite the same form, even if the idea be the same, when written through two different mediums, for the very good reason that the inner mind shapes the message according to the fertility of that mind. It is a phenomenon that still surprises me.

I want you to know that I have made other attempts to reach the earth and am still making them. But this particular form interests me because it is direct and I can at least convey certain ideas of mine very effectively when dealing with this type of inner mind. Actual facts come perhaps more fluently through the other type of medium, certainly through the little lady, Fedra. She is very easy to handle in a certain way. We discuss

these mediums over here and I know a great deal about Feda's methods. I wish I were alive to experiment with her (Mrs. Leonard's control).

Problems of Communication

I assure you that all my friends who search so industriously for proofs of survival have an entire misconception as to the manner of communication and as to our attempts at controlling the mediums. We do not control them, to a large extent they control us, when we speak. It must be so, given the abnormal conditions of communication. Our message, when it is direct, comes from us to the medium and is always translated by the inner mind. What that mind cannot conceive or apprehend it cannot translate. It receives our thoughts not in words but as thoughts. We can on occasion, if we are clever, give to these thoughts the very definite stamp of our style, then the style is reproduced. It may seem strange to men and women that a revelation of our condition seldom comes through with clearness. That is the fault of the instrument which cannot render the tune we would gladly play upon it. You must remember that a medium is rarely a mere medium. He should be called an "interpreter." It is an interpretation, not a literal statement, that is conveyed to you through him. The interpreter has always to talk in two languages: he has to transmit to us and to transmit to you. It is a double function. You should study the medium and if you perceive any very strong prejudice expressed, you will know that it comes from the subconscious overflow and not from the poor shade who has the greatest difficulty in contending with any fixed ideas in the medium's deeper mind.

.

Testimony of Sir Oliver Lodge

The above is only a small excerpt from numerous communications received by Miss Cummins regarding mediumship and particularly life in the Spirit World. Before his death, Sir Oliver Lodge testified to the genuineness of the communications which had come

(Continued at bottom of page 7)

OUR GREAT GUEST

By C. Rudolph Malmberg, Editor

In "The Progressive Thinker"

The search for spiritual realities has been the urge that lies deep within the heart of every individual. It may lie dormant for a long time before any manifestation of its presence is felt. When that urge rises to the surface of man's consciousness, he strikes out with the desire that his quest become realized.

Seekers for truth have been in every age. Some have gone on without realizing the desire of their heart. Others have followed the rules of those who travelled the same path before them. They disciplined their lives, and into every action they put the highest and best they could.

People come to Spiritualism wanting to know its message, what the ultimate will be. The supreme message of Spiritualism is the one that proclaims the survival of human personality after the great change of death. It came to the world at a time when it seemed steeped in utter materialism. People could not catch the gleam that betokens the dawn of a new era, but when it came mankind was ready for it.

The spirit world spreads its mantle over all peoples and those it touched were raised to a higher level of consciousness. They became attuned with the spirit forces, and through their lips came revelation of such import that it startled the entire thinking world. Many phases of mediumship seemed to come into immediate

from Myers and verified Myers' contact with Miss Cummins by personally asking him through the mediumship of Mrs. Osborne Leonard.

.

The London Spiritualist Alliance Publications Ltd. have just published "The Road to Immortality," which contains numerous descriptions of the "After Life" communicated by Myers through Miss Cummins. The above article is taken from this book. Price, 8/9, English currency, post free, "Two Worlds" Bookshop.

expression, and through children and adults alike the spirit world brought new teachings and demonstrations that the so-called dead were not dead at all but more alive than they ever were while walking the human pathway.

The revelation that first came in those early days of Spiritualism has become more intensified as the years have spread along. The message has not lost a bit of its great import, and the fact of communication between the two worlds, the seen and the unseen, is anxiously awaited by countless thousands.

To-day, more than ever before, the message is of utmost import. With a world thrown into chaos, and destruction of human life reaching into the hundreds of thousands, it is natural for many to wonder and ask what has become of those who have passed on.

The hope that communication with the dead is possible is on lips of those who never stopped for a moment to consider the vast import of life and what is really meant. To-day they are challenged. The loss comes so close that it forces men and women to consider the message that Spiritualism has proclaimed for almost a century.

The desire to know leads many a sorrowing and discouraged one to find solace in the knowledge that Spiritualism alone can give. Here they find new comfort, something they could not get through the old forms and dogmatic teachings of their churches. Spiritualism directs their hope and their faith to something that is reasonable and satisfying, and many a verified message comes through to proclaim the survival of our loved one.

Sorrow and loss must of necessity force many to look for something they refused to acknowledge. But, if through these, a new outlook is given, and a desire to know more of the truths that Spiritualism brings, then both Sorrow and Loss are redeemers in disguise.

This is but a step that must be taken to urge us to realize that Life has other things in store for us. It is a wedge that divides the barrier that has hindered

us from seeing another phase of life. Then there is revealed to our anxious gaze a land of beauty and loveliness we never realized. We know now that Death has been but the great dark before the dawn.

This knowledge is often-times the first step that must be taken to make us realize that there is a still greater quest for something more fundamental and real. "We seek in strange pathways winding" for new truths to reveal themselves to us, but it is we who must make the attempt and set the pace by which we hope to attain these new truths.

We cannot go on satisfied with only one phase of the truths of Spiritualism. They are far-reaching and limitless; they cannot be circumscribed, and no one teacher is able to reveal the depth of the truths we call by the term Spiritualism. Spiritualism after all is but a name implying a knowledge and a wisdom that is worth striving for. The name means very little unless we give to it the value it deserves through our sincere study and research and unquestioning devotion.

In order to come to a correct conception of its ideals, its truths, and its principles, we must be like the one setting his drill to dig his well, get all the equipment together. Through study, reading, analysis, reason, and proving the fundamentals, we are gathering together part of the equipment that will stand us ready for the work that lies ahead.

Before pure and sweet water is reached, the drill must pass through rubble, shale, rock, and sand. Day after day the operation must go on until the pure water is reached.

We must go through the same experiences to reach the deeper truths and verities for which Spiritualism stands. If we are determined to know, and sincere is our quest for the spiritual things, the way will be opened and many times we shall be led as by a guiding hand to make the contacts that will be to our benefit.

The path will lead to things profound. Our quest will not be in vain if we but follow the light that is given through the truths and principles of Spiritualism.

NO DEMONS IN SPIRITUALISM, SAYS LIVERPOOL CANON

In "Psychic News"

There was nothing to be said for the Roman Catholic and High Church view that the manifestations were the work of demons, stated Canon J. S. Bezzant, Chancellor of Liverpool Cathedral, where he addressed his congregation recently on the subject of Spiritualism.

Devils, he supposed, were more wicked than the worst men, but nothing occurred at seances which was any worse, or half as bad, as that which happened to many people we would not call bad.

If those were the spirits of devils leading people astray, he thought, they were making a bad job of it, by leading them into Spiritualism, because there were many more profitable ways of leading them into temptation. If devils chose that way of working they must be extraordinarily incompetent in their own business.

Earlier in his address Canon Bezzant spoke of the common concern of mankind about the possibility of a life after the grave. There were those, he said, who claimed that it was not a matter of hope or faith but a matter of knowledge.

To attack the sincere beliefs of anyone, he thought, was not an occupation for a Christian pulpit and there were many aspects of that perplexing subject which were more suitable for a lecture hall than a sermon.

No doubt, to accept everything that was told about the subject would be credulous and foolish, but it might also be no less credulous and foolish to reject out of hand everything that one was told.

Dealing with the various types of phenomena he gave illustrations to show how some could be explained by telepathy and hypnosis. But there was one particular kind of influence known as cross correspondence, where the hypothesis of telepathy was very seriously strained.

In fact, it could be said to be strained to breaking point. Therefore, for the ordinary person the only reasonable and safe course in such decision was to

either say that those were the words of a discarnate spirit or else that living embodied minds had powers of which at present man knew very little.

In an address the previous week on "Survival and Immortality," Canon Bezzant said that life after death was something desirable and not something to be dreaded. Firstly, because they must believe that in God's present creation there were values and purposes worth preserving.

Secondly, they must see clearly that those values and purposes could not be preserved unless persons were preserved; and thirdly, they must be able to see enough to make it reasonable to believe that they might be preserved, because it was no use wanting to think of it if there was no likelihood of getting it.

To deny life after death, said the Canon, was to enthrone Death as the only immortality. To enthrone nothingness was to inflict upon religion a mortal wound.

A CORRECTION

In our February issue we reprinted a short article from "Psychic News," entitled "Kate Fox Explains Her Confessions," upon which the "New York Spiritualist Leader" made the following comment:

"Making its way round the world, as falsehoods have a special way of doing, the purported direct-voice (evidently a fake medium, as the name could not have been reported wrongly, surely) story about "Kate Fox Explains Her Confession," reprinted from "Psychic News" (credited), appears currently in Australia's "Harbinger of Light." . . . No editorial correction follows the reprint, but Margaretta (Maggie), rather than Cathie (Kate) was the "retractor" in fact, and the one who later retracted the retraction! Kate merely supported Maggie in her retraction, due to family conditions which are fully aired in Mariam Buckner Pond's "Time Is Kind" (the first complete authentic "story of the unfortunate Fox family"). . . . (Refer to it for the facts in full)."

We acknowledge our oversight and gladly correct the misstatement.

MR. HARRY PRICE

Passing of Famous Psychical Researcher

In "Psychic News"

Mr. Harry Price, who spent his life in the investigation of psychical phenomena, died very suddenly on Monday, March 27, at the age of sixty-seven.

The only son of Edward Ditcher Price, of Shrewsbury, he was born on January 17, 1881. In quite early youth he was moved to curiosity and wonder about various happenings and appearances that were unaccountable from the premises of natural science, and as a practical not less than an imaginative man he followed the line of those investigations. The wonder remained with him all his life and such was his transparent sincerity that he very nearly at one time persuaded the University of London to add psychical research to the curriculum, was in fact offered what amounted to a chair by Bonn University, and was indirectly instrumental in the founding of a studentship in psychical research at Trinity College, Cambridge, and the Blennerhasset Trust for the same object at New College, Oxford.

He followed psychical phenomena all over the world and published the results of his researches in numerous lectures and books. He formed the large library of 20,000 books on the subject now cared for by the University of London and known by his name, and founded at South Kensington a laboratory for the scientific examination of abnormal phenomena. His investigation, lasting over ten years, of the Borley Rectory phenomena led him to the conclusion that they could not be accounted for except as supernatural manifestations. His last two books, "Search for Truth" and "Poltergeist over England," sum up his conclusions of a life-time of psychical research. He was hon. secretary for the University of London Council for Psychical Investigation, chairman of the National Film Library of the British Film Institute, and chairman of the Ghost Club.

LIVING IN THE DARK

By the Rev. A. D. McCutcheon, Superintendent of Port
Adelaide Central Methodist Mission

In "The News," Adelaide

"My home," he said, "is nothing but a family filling station by day, and a parking place at night." And as I listened to this statement, made in all seriousness by that man on the street, it occurred to me it might stand as a classic description of thousands of homes to-day.

I began to wonder, indeed, if it might be possible for people to live under the same roof, and eat at the same table, but hardly know anything of what is going on under the surface of the others' lives.

In the home, husbands and wives divided by the accumulated reticence of years, brothers and sisters not understanding each other, go their own way.

In school, the child too afraid to tell his difficulties to his teacher; in the office, people working side by side without getting to know each other.

In the workshop, jealousy and fear splitting men into cliques. In the factory, the "boss" a remote and unknown being, descending into the lives of his workmen only when something goes wrong.

So we have the raw materials of a divided country, and, indeed, a divided world. It is a fact that once again we appear to be approaching a position when the nations of the earth front each other in an atmosphere of hostility.

People who do not know each other and who have little knowledge of others' difficulties can never create a united world.

The simple fact is that isolation is caused by fear. We are afraid of many things. Some of us fear for our reputations, thinking that if other people saw what we really are like they would laugh at our mistakes, and despise us for our failures.

So we cover up our mistakes and failures with silence or self-excuse. We pose as confident when we are nothing of the kind.

We are afraid in business. We are always expecting the other fellow to get ahead, to steal a march on us. So we work in the dark. We are not going to give him the chance to get in first.

We disguise our intentions, and so help to create the atmosphere of suspicion and mistrust in which the world lives.

We are afraid of being found out and compelled to let go some of our practices, or some of our relationships. If our family only knew—if our business associates knew—there would have to be a change!

Frankness, trust, free and happy co-operation cannot exist between people who are hiding from each other. We need to come out into the open—in our family relationships, in our business associations, in our industrial relationships.

Imagine for a moment a family discussion, a meeting of employees and employers, a church committee, an international conference, or even just two people seeking the settlement of a dispute, where each believes the other to be free from private selfish aims and concerned with nothing but the common interest of both sides.

At that level, the major problems of mankind would disappear. It is as we learn to be honest with ourselves and others, to take off the mask, to step out from behind our reserve and pride, that we become citizens of God's new world—men and women round who a new honesty and trust begin to grow.

WANTED

By Mr. Chas. Neil, 8 Hatfield-Waruda Street
Kirribilli

A shop and residence or large house, or a large building with ten to twenty rooms, for the purpose of a Spiritualist Centre in N.S.W.

Please send particulars and prices to above address.

MRS. EFFIE LEISK

A correspondent, whose letter we have mislaid, wrote asking for Mrs. Leisk's address. It is: Montpelier Street, Clayfield, Brisbane, Queensland.

SPIRITUALISM CONTRASTED WITH ORTHODOXY

From "The Two Worlds"

Spiritualism, being a direct appeal to the phenomena of nature for an understanding of the Creative Spirit within, produced religious principles which appealed to the reason, and which rested on a foundation of facts which could be experimentally demonstrated and proved over and over again at any time.

1. Fatherhood of God

If we postulate that God created and still maintains the universe, natural phenomena must therefore be a constant demonstration to us of His intelligence and a manifestation of the working of His indwelling Spirit. The Eternal Spirit of the Universe, manifesting through natural phenomena, is consequently a God of whom we can have direct and personal experience, for he is not only within us but within everything around us, and by a study of natural law we can understand Him and therefore serve Him more perfectly.

This is in direct opposition to the orthodox concept of an external, Anthropomorphical God (a God in the likeness of man) who possesses not only the human attributes of love but also those of hate and vengeance — a God who kills his enemies.

Santayana, the American philosopher, makes an interesting observation in this respect — "It is pathetic to observe how lowly are the motives that religion, even the highest, attributes to deity, and from what a hard pressed and bitter existence they have been drawn. To be given the best morsel, to be remembered, to be praised, to be obeyed blindly and punctiliously these have been thought points of honour with the gods for which they would dispense favours and punishments on the most exorbitant scale."

2. Brotherhood of Man

A Universal Brotherhood of all men, incarnate and discarnate, is made a living reality by means of mediumship which daily links us, in loving co-operation, with our spiritual brothers and sisters.

This is in direct opposition to the attitude of orthodoxy which condemns spirit communications, on biblical authority, as the work of the devil.

3. Communion of Spirits

Communion of spirits and the ministry of angels is also a living experience for Spiritualists, having a profound influence in the life of the individual, whether incarnate or discarnate.

By means of spirit guidance we are helped along the road of life, whilst those lost spirits, who stray into our home circles, are directed by us to happier states of existence. What a contrast to the total absence of any reference to such practical expressions of love in the teachings of orthodoxy.

4. Continuous Existence

The continuous existence of the human soul becomes a fact to the sensitive in mental phenomena, and also to the ordinary person in the evidence of spirit messages and of spirit materializations which can be directly perceived by his bodily senses.

Whereas psychical experiences can become the common experience of all people the orthodox hope of continuous existence is founded upon the stories of the individual experiences of one man who lived two thousand years ago, and which were unrecorded until many decades after his "resurrection" appearances.

5. Personal Responsibility

It is in the Spiritualistic principle of personal responsibility for all our thoughts and actions where we find the contradiction most developed between Orthodox beliefs and the teachings of Spiritualism. The facts of the life hereafter, given to us by those who have had experience of them, confirm that our spiritual progress is only the net result of our own efforts and that our sins cannot be forgiven or remitted by the vicarious atonement of a Saviour.

To perpetuate this idea by the practice of religious ceremonies such as the eating of bread (the body) and the drinking of wine (the blood) is to demonstrate before the world a continuing belief in the miraculous

nature of the human sacrifice of Jesus and to proclaim a denial of the principle of personal responsibility.

6. Compensation and Retribution

The idea that we receive compensation for all our good works, and experience retribution for all our evil deeds, done whilst on earth, is proved by the operation of the spiritual law of gravitation when we pass into spirit life. This causes advanced spirits to rise to the more refined and higher vibratory spheres of existence, and forces backward spirits to remain in the more dense and lower vibratory planes.

This is a fundamental change to conditions operating on earth where the wise and ignorant, good and evil, share the same material plane together, and whereas this conception is based on the experiences of spirits, the belief in a Judgment by an Anthropomorphical God is merely the opinion of the founders of the orthodox church, which cannot be proved.

7. Eternal Progress

All the facts of Spiritualism support the principle of the indestructibility of the human spirit and of its infinite possibilities of development. There is no evidence that, after a period of progress, a spirit eventually ceases to exist.

As the Church denies the facts of Spiritualism they can offer no case whatsoever which would satisfy the agnostic that he is an indestructible spirit with eternal progress as his natural inheritance. Without such a glorious destiny, however, personal endeavour would be robbed of its purpose; for to contemplate that all we create is eventually destroyed is to give to life an appearance of ultimate uselessness.

Spiritualism on the contrary, through an intelligent interpretation of its Seven Principles, reveals to the understanding the deepest significance of service to others, and transforms life from selfishness to unselfishness, from individualism to social co-operation.

Only on such a foundation can love and truth and all other spiritual values have any meaning or reality.

AUTOMATIC WRITING

By E. B. Gibbes

In "Prediction"

Those who have not investigated the Unseen, or endeavoured to get into touch with the departed (and thereby get first-hand information) frequently cast ridicule on the descriptions given of the After-life. They deride the idea that our next existence can be very similar to this, i.e., that we live in houses and wear clothes. However, when we find that we have another body — an "etheric" body (probably the "celestial" body to which St. Paul refers) — we surely need clothes and a residence in which to live. Moreover, common sense tells us that any extreme change from one condition to another might be too much of a shock unless there were some intermediate state to pass into before we find ourselves completely in the new life. Therefore, it appears that familiar surroundings are met with in the immediate world after death.

Some years ago a communicator of ours (F. W. H. Myers) described a character whom he called "Tom Jones." And he told in the following terms how these familiar surroundings are made in order that Tom Jones shall not be alarmed at his transition. He wrote:

"The Wise — as I call them — can draw from their memory and from the great super-conscious memory of the earth, the images of houses and streets, of country, as known to these wayfarers so recently come from earth. The Wise Spirits think, and thereby make a creation which becomes familiar to Tom Jones. So, in those early days after his passing, he is not cast into emptiness, into a void . . . An image is drawn from the young soul's memories. It is of a country considerably more beautiful than — but not unlike — the country Tom Jones and his comrades have known. This country is not real. It is a dream. But to Tom Jones it is as real as was his office desk and the alarm-clock summoning him to his work . . ."

F. W. H. Myers further describes how the said Tom Jones possibly longed for a red brick villa and a particu-

lar branch of cigar as being his idea of earthly happiness. Well, this need is granted. But he is living in a fantasy, created by his strongest desires on earth.

F. W. H. Myers once defined death for us in a sentence. It ran as follows:

"Death means the passing merely from one speed to another, the adjusting of the soul to a more intense vibration, to a livelier, quicker state of manifestation . . ."

Now these remarks are enlarged upon by another of our earliest communicators writing through Miss Geraldine Cummins. He writes simply and in a natural manner:

"My first feeling, I think, at the moment of death, was looking down at my remains — shall I call them? I felt drowsy but was without pain . . . After that I was taken to a quiet place where I lay and slept and dreamed. Then came a bolt from the blue: I learnt that I really was in another life — that this was 'death.' I couldn't understand, but they explained to me that I had slipped from my physical body into my invisible body — which we all have and that I wasn't dead, but couldn't be seen by those on earth because my new body travelled faster than the old one. It is all a matter of speed: that's the secret of death. Later I was told that the dead, who are really the living here, make their own surroundings. There is a kind of sea about them which is made up of the finest electrons. They think very hard and it takes the shape of the landscapes we used to know. So I walked into a familiar world as regards appearance. That pretty well staggered me. But when you think what mind can do, you will understand that it isn't outside the bounds of possibility."

On another occasion he continued his description of his new life. He wrote: "I draw from my memory — pictures, the best ones, and shape a landscape out of them with the help of other fellows here. It makes a world as real as the earth, but, thank heaven, there is no quarrelling over it. I have built up out of my mind a weird little bungalow. It is shaped out of mind-substance, and I am always improving and changing it.

They tell me that, after a while, we want more than this memory-world. But it is good enough for me at present. Only some of us have this control over our surroundings. Many of those poor beggars of soldiers who were flung into this world, came into it yearning for the delights of a home-coming — whisky, champagne, and all the rest of it. They didn't know how they got it, but they met with these joys here through a tremendous longing for them which created them out of this invisible substance. They soon wanted something better but for a long time they did not know the secret of mind here."

It will be seen that, in this world of fancy, our longings create our thoughts and our thoughts take shape.

A certain young playwright who had been killed in the 1914-18 war related his experiences to us. Though consciously alive, sensing and seeing his earthly comrades around him, he was quite unaware that he was no longer in his physical body. He gave the following account of his passing:

"For a time after my death I had a rather queer experience — I saw the trenches again. I was quite close to some of my crowd. I heard them talking. There was an old sergeant I knew. He spoke of me so I went up to him and touched him. I asked him to tell me where the hell I was. He took no notice — went on talking about me and there I was begging him to speak to me, to say some little thing that would show me that he saw me and knew me. He never made a sign. I went up to some of the others. I talked to them, begged them to help me. They simply continued their job and took no notice. Then I had a bright idea. I went right up to one fellow, a big chap, six feet high and broad in proportion. I pressed myself against him. He disappeared as I did so. Then I saw him behind me and, my God, I knew I had passed right through him. I saw them many times — at least, so it seemed to me. I saw the shells bursting and the men scattering. I believe I was near the fighting, it was all so vivid . . ."

The following description of his entry into another world purports to come from an explorer who lost his life in an attempt to reach the summit of Mount Everest. Being somewhat of a traveller myself and interested in the expedition, I asked "Astor"—Miss Cummins's control—if he could find this man. After a time he wrote his name and later gave an account of how the cold affected his body after death. He wrote:

"I was all in a muddle at first. You see, I took a long time in getting clear of my body. It didn't decompose rapidly in that great cold and I found myself outside it, watching this man that was myself yet was not myself—tied to him still by threads that took a long time to snap, perhaps because I was a pretty strong chap and died hard. You know, I believe people don't die when doctors pronounce them dead. They are still very often just outside their bodies as I was. I am only speaking from my own experience. I was near my body for a long time after I died. I counted it by my sense of light, its coming and going. There wasn't much of a change in those misty places but just enough to tell me. Do you know, I was so determined to live, that if my party had come up, I should have somehow got back into my dead body and made it live again. But they never came."

Here I remarked aloud that storms had come up and it was impossible to reach him. The hand went on writing:

"I know that. But when we are dying we hope for miracles. People came and helped me, they broke the last threads for me so as to free me. They came spasmodically. I have been told I needed a long rest. I died too soon you see. Well, I have started on a new adventure, in a sense. It is difficult to explain mathematically and there is no physiology here. But a segment of me has gone forward, if you like to put it that way. I mean I have been in a place of many colours. I have been conscious of my shape. It is not as different as you imagine, but it is very flexible. I have been learning how to control it. But these periods when I am not

resting come to me as dreams come and pass rapidly. I shall probably live permanently in this many coloured land after a while. Those who come from the coloured place are very curious. They seem like long and pliable shapes that are shrouded and change continually into different colours. They seem to float or rather to swim without any exertion, in some strange buoyant stuff which they can pass through or can drift on. There is usually a kind of light with each of these beings. They seem to project that and it gathers or sucks in thought and ejects it. They have drifted into me several times and I have been sensible of words — framing an image or a thought for me.”

These beings no doubt belong to a higher plane than the one described earlier in this article and which usually seems to follow immediately after death.

ANTAGONISM DISAPPEARING

Mediumship is to Spiritualism what the foundation is to a home; it is the Gibraltar of permanency upon which the lofty structure rests. Mediumship has been greatly impaired and largely retarded by the misunderstanding of mankind as to its laws. The antagonism of certain classes has cast a stigma upon it; in many instances closing the door in the face of their dearest loved ones who have gone before. Thousands of innocent mortals have been tormented in every conceivable manner, and burned at the stake as witches in the name of God by the ignorance and bigotry of authorities in the past; but, thanks to evolution, we to-day witness a different condition; the scales have fallen from their eyes.

The present age shall see the criticism and condemnation cast at mediumship melt before the sun of evidence into a peaceful respect and admiration, for the attention of man shall turn to the mediums “for the advice of the spirit” upon all questions relative to the welfare and destiny of man.

FIRST STEPS IN MEDIMUSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

(All rights reserved)

The eleventh of a series of practical hints and elementary exercises for student mediums, specially written for the "Harbinger" by the author of "The Home Circle Handbook"

Telepathy

By now the majority of students should have a pretty fair idea of their line of development; but there may be others who are not meeting with the success which they desire. This may be because they have the "Superman" complex and imagine that they can reach the end result without mastering the preliminary stages. Such people are pretty hopeless types. Every lecturer knows them. They usually sit in the audience impatiently waiting for the speaker to finish and then they rise to their feet and tell him exactly where he went wrong, yet their own accomplishments are positively nil. There is another type, however, who rarely develop mediumship, and only become conscious of their psychic powers after years of aspiration and training. These people are usually Spiritualism's best servants. Among them you will find psychical researchers, lecturers on occult matters, organizers, and leaders of churches. They are nearly all voracious readers and keen students who have developed their critical powers to such an extent that they cannot hold them in abeyance, even while subject to the forces of the higher self. Perhaps their profession or avocation tends to direct their attention outward through the conscious mind to the constant and accurate observation of phenomena, critical evaluation of such observations, and keen inductive reasoning on all the fruits of their experience. You occasionally hear illiterate natural sensitives refer to such people as materialists and unevolved and unenlightened souls. Such utter nonsense arises out of that cult of the "higher selfishness" which we mentioned earlier.

This conflict between the thinkers and the feelers is childish and invariably indicates retarded development. Neither a keen mind nor the possession of mediumistic gifts justify the adoption of a superior attitude toward one's fellows. All primitive races and many animals are natural psychics, and some of the world's greatest scoundrels have been men of genius. The development of psychological habits favourable to good mediumship and good psychism or seership stimulate the powers of deduction, but they seem to cause some retrogression of the inductive faculties. This has resulted in some dogmatic investigators saying that "mediums never think." On the other hand, the intense development of the critical faculties and of inductive reasoning powers inhibits feelings and emotional responses and this leads to the accusation that scientific investigators are cold and heartless and lacking in spirituality. Actually, while the intuitive man may picture an ideal of the Kingdom of Heaven incarnate, and develop a broad conception of things in general, he can rarely suggest practicable methods of attaining the envisioned goal. It is the inductive thinker who studies the phenomena of incarnate spirit and discloses the laws of nature which govern this incarnation. Before ideals can be clothed in matter, matter must be prepared to receive them. This is the true purpose of science. When the two basic types of thinkers learn to collaborate with mutual respect for each other's genius, the world will be on the threshold of a true new order. It is not wise, however, to be too unbalanced in one's development. The intuitive man should learn to reason inductively, while his inductively developed brother should aim at a greater degree of collaboration between his rational mind and his higher self. This will enable his awakened psychic faculties to find freer expression, rather than as at present manifesting in the form of ideas, inventions, and creative conceptions which are only accepted by him because they masquerade in the rational guise of thought.

The person who finds it difficult to bridge the gap between the conscious and subconscious self frequently obtains results through the practice of telepathy. Here you are dealing with spirit incarnate in matter. You have a visible collaborator. You do not have to think in terms of higher selfs or discarnate entities. In a telepathic experiment it is helpful for both the agent and the recipient to first develop along the lines laid down in our earlier lessons. Of course this is not necessary, but it is strongly recommended. In fact, the author assumes that you will not be reading this lesson until you have given all the earlier lessons in this system a fair and patient trial.

Psychometry and telepathy are very closely related and you rarely find one functioning without the other. It is even possible that telepathy is merely psychometry functioning at a higher octave. In any case, it helps to combine the forces of both methods in the one experiment in the early stages of development.

The Agent and Recipient must be united by some common interest. Mutual respect, trust, confidence, and some degree of affection should exist between them so as to give the experiment as many chances as possible of succeeding. This is not a dogma, it is merely a helpful suggestion based on past experiences with the subject.

First develop a state of mutual harmony by experimenting with magnetic healing. Take turn about as "patient" and "healer." Before the actual telepathic experiment commences let the agent form a clear conception of the idea or image which he wishes to convey to the recipient. For preference it should be something unusual, interesting, and capable of arousing a certain degree of emotional response. The more natural faculties associated in the initial stages of the experiment the better.

On one occasion the author, while acting as Agent, was subconsciously annoyed by a tack in the sole of his shoe. He didn't know it at the time, but his foot was bleeding. This was the condition picked up by

the Recipient who confused it with a character in a painting on which Agent was meditating. His description of the character was not quite accurate, but he was definite about the sore foot.

Agent and Recipient may sit facing each other, feet and hands touching if you like. (Some find that physical contact distracts the attention.)

Enter as deeply as possible into a subjective state. Relax until you are almost asleep with the consciousness just on the threshold. Communications do not take place between conscious minds. The idea may have its birth in the consciousness, but it must sink into the subconscious of the Agent before it can reach the Recipient.

The Agent should just dwell on the idea without effort. He seems to think in space and his thought flows out through his aura until it embraces the aura of the Recipient.

By meditating and reflecting upon the original image or idea it sinks into the subconscious. The objective form dissolves. It loses its personal associations and is translated into the universal imagery of the higher mind. Only its essence, its soul — the innate idea — is transmitted to the subconscious mind of the Recipient.

The Recipient daydreams about the Agent. He allows thoughts of the Agent to fill his mind, not deliberately created thoughts; but with his mind dwelling on and around the Agent these associations well up from the subconscious. Then he listens inwardly. The whole process is something like being detached from the activities of your own mind while watching the images which arise therein much in the same manner as one is able to watch the events of a dream, hear dream voices, and experience dream impressions. The sensory imagery may be transposed in transit. Visual images may be described in terms of sound, sensation, or feeling. In most cases the impression will be defined in the nearest equivalent memory image of the Recipient.

(Please turn to bottom of page 27)

N.Z.. CENTENARY OF SPRITUALISM

Wellington Spiritualists celebrated the centenary of the birth of modern Spiritualism at a special service in the Wellington Spiritualist Church on April 4, 1948.

Since the inception of modern Spiritualism on March 31, 1848, the number of adherents has increased rapidly. In New Zealand the church was hindered by financial troubles, but became well established in Wellington when Mr. William McLean, who died in 1914, placed the New Century Hall, Kent Terrace, at its disposal.

In 1924, as a result of organization and efforts of the National Council of Spiritualist Churches in New Zealand, the Spiritualist Church of New Zealand Act was passed. This Act gave the church statutory recognition and all churches affiliated with the national council now function under the Act.

Air Chief Marshal Lord Dowding, of Battle of Britain fame, is a leading Spiritualist, and local Spiritualists hope that he may be able to visit New Zealand on a lecture tour in the near future.

Mr. R. A. Webb, Dip.S.N.U., England, held the position of pastor at the local church for many years, though Mr. J. S. Woodhouse carried on for some three years during Mr. Webb's absence abroad. Though officially retired, Mr. Webb is assisting local workers at the special services this month.

(This report was crowded out of our last issue.—Editor, "Harbinger of Light.")

For example: A female Agent may think of a hair-pin and a male Recipient describe a pair of tongs.

In the early stages such approximate results are quite satisfactory. If a sitting fails the Agent should not tell the Recipient what he was thinking of. Occasionally percipience is delayed by some barrier in the sub-conscious mind. It may be revealed later—perhaps in the course of a dream the following night.

Keep a check on this. Such results are very interesting. Follow successful seances with experiments while separated from each other. You will find that distance makes little difference to the results.

THE UNWILLING MARTYRS

By Mariam Pond

Published by the Spiritualist Press Ltd., 49 Old Bailey, London, England; 15/6 (English currency).

For the first time, the full, dramatic story of the Fox sisters, founders of modern Spiritualism, is told by Mariam Buckner Pond, who married into the family. Her first husband was a grandson of David Fox, only brother of the three Fox sisters, Leah, Margaretta, and Kate, through whom, at the cottage in Hydesville, New York, there came the spirit rappings that shook the world of orthodox religious thought, assailed the materialism of science and ushered in a new era of knowledge for mankind.

Using these rappings as a means of communication, a pedlar described how he had been murdered, and subsequent excavations revealed his remains.

In the early days, before the importance of the rappings was realized, the Fox family were terrified by the psychic manifestations that they could not understand, and even prayed that "this disgrace," as they called it, might be taken away from them. When the full significance of the spirit rappings was apparent, and the mediumship of the Fox sisters developed, bringing evidence of Survival and comfort to many thousands, the rappings became known as "God's Telegraph."

Mrs. Pond says she is the only remaining member of the Fox family who retains an interest in Spiritualism. She has spent thirty years in research on the material for this book. The result is that she is able to reveal the facts from actual eye-witnesses of those early events in Hydesville which stirred the world. She writes:

"I have had access to papers and letters never published, and have been given many facts by persons of unquestionable integrity." Her experiences with the descendants of David Fox and his sister were illuminating. These descendants had kept accounts of the

pioneering days, but Mrs. Pond found them reluctant to talk freely.

"Before they would come into open discussion I had to break through the reticence which had been induced by facing years of ridicule and slander," she writes.

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

Of her manuscript Mariam Pond writes: "The story is told without reservation. There is no one left to be hurt. Those of the Fox family who remain are glad to have this given forth at last."

This book provides a fascinating insight into Spiritualism's early pioneers. It is a gripping narrative, describing in graphic language how fame was thrown upon an obscure family living in a small cottage in an out-of-the-way village, a family who were responsible for introducing what millions all over the world to-day accept as a new revelation.

ABSENT SPIRITUAL HEALING

A noted English psychiatrist is expected to arrive in Melbourne at the beginning of July. Should any of our readers desire to be put on his healing list, we shall be glad to forward any communication to him as soon as we know his address.

Write P.S., c/o "The Harbinger of Light," Box 64a, G.P.O., Adelaide.

CLERGYMAN'S PSYCHIC FAMILY

"News from the Next World," by Charles L. Tweedale, Vicar of Weston, Otley, who passed on in 1944, contains some of the best corroborated and most evidential accounts of spirit return ever recorded.

It will be difficult for sceptics to brush aside these accounts of the after-death manifestations of such famous persons as Antonius Stradivarius, Frederick Chopin, Sir Arthur Conan Doyle, and the Brontes, as well as many of the author's relatives and friends.

They proved their identities by means of automatic writing and the planchette, by appearing on photographs as spirit extras, and by inscribing their signatures which in several cases bear a remarkable resemblance to their earthly writing.

The focal point of these manifestations was Mrs. Tweedale, a very remarkable psychic.

Her daughters were also clairvoyant and hardly a day passed without some spirit manifestation, be it human or animal, for there is, in this book, ample evidence of animal survival.

The band of spirit people interested in the Tweedale family proved their integrity time and again, not only by the evidence that they brought of their own identities, but by the advice they gave and the prediction they made which invariably came to pass.

Compiled by a theologian and astronomer of repute, this forms a unique record and should be carefully studied by all interested in psychical research.

Although "News from the Next World" is a reprint—it was first published in 1940—many of the author's remarks concerning the Church and psychical research are of topical interest in light of the recent publication of the majority report of the Archbishop of Canterbury's Commission on Spiritualism.

The Rev. Tweedale reveals himself to be keenly aware of the importance of psychical research in relation to the teachings of the Orthodox Church, and equally aware of the foolish attitude the Church has often adopted in this connection.

Was the author prophetic when he wrote? — "Unless this attitude be speedily changed and the churches assimilate these facts and make them their own, the result will be disastrous.

"They will suffer a loss of prestige, influence, and authority more or less complete, be impotent to stem the materialism of the age, and suffer the humiliation of seeing that service to humanity pass into other hands."

Published by Spiritualist Press Ltd. Obtainable from "Psychic News" Book Shop. Price, 15/- (English currency), postage 4d.

SCOTTISH CHURCH DECLARES PSYCHIC FACTS ARE REAL

In "Psychic News"

Lord Provost, Ure Primrose, presided at the Perth Spiritualists' Centenary Celebration meeting in Perth City Hall recently, and a former Lord Provost and Member of Parliament, Sir Thomas Hunter, newspaper proprietor and editor, was also on the platform, with representatives of the Dundee Spiritualists.

The speaker was Mr. J. W. Herries, Edinburgh.

He stressed the fact that the Church of Scotland Committee, appointed to report on Spiritualism and psychic phenomena, had declared that the facts on which Spiritualism was based were real, that "these things do happen," and that enquiry was lawful.

A similar verdict had been given by the committee appointed by the Archbishop of Canterbury in the report suppressed by the Church of England Bishops, but the terms of which, signed by the majority of the committee, had been published by "Psychic News" and had received wide publicity in this country and America.

Where the Church had failed was in courage. They retained doctrines and dogmas of belief, formally accepted in their services but repudiated in the private and personal convictions of the members.

FACTS ABOUT HORACE LEAF, F.R.G.S.

Author and Medium

Mr. Horace Leaf is an international lecturer and psychic, having visited more than twenty-five countries during his missionary work. He visited Australia in 1922 and lectured in the various State capitals. During the summer of 1946 he lectured and demonstrated throughout Iceland, under the auspices of the Society for Psychical Research and kindred bodies. His visit was sponsored by the Icelandic Government. While there he wrote a book, entitled "Iceland Yesterday and To-day," to be published by Messrs. George Allen and Unwin.

Mr. Leaf is the author of several books on mediumship, practical psychology, and travel. He is at present President of the Practical Psychology Centre, Edinburgh, Scotland.

He has lectured and demonstrated before many learned bodies, including the Medical Faculty and students in the State Hospital, Copenhagen, Denmark, and at Dartmouth College, New Hampshire. While staff lecturer for the British College of Psychic Science, London, England, he wrote the standard work on "The Psychology and Development of Mediumship."

A personal friend of the late Sir Arthur Conan Doyle, the renowned creator of Sherlock Holmes, he was selected by him to follow in his footsteps through Australia, New Zealand, and Tasmania, for the purpose of raising a trust fund for Spiritualism.

Among his books is "Under the Southern Cross," a work on travel, used in part by the schools of England, and for which he was invited to become a Fellow of the Royal Geographical Society.

Horace Leaf has often been test medium for various societies for psychical research. His principal psychic faculties are clairvoyance, clairaudience, and psychometry. He is a public speaker of outstanding merit and a first-class lecturer. Mr. Leaf has radioed many times on psychology and psychic science.

A student of psychology and philosophy he studied at London and Edinburgh Universities, and was offered a University Extension Lectureship in connection with London University. He is a skilled psycho-therapist, having studied at King's College, London University, England.

Previous to visiting U.S.A., on the present tour he was invited to Greece, South Africa, Australia, and a return visit to Iceland.

SOCIETY FOR PSYCHICAL RESEARCH **Melbourne University**

Sixty-five years ago a group of scientists and philosophers in London formed the first Society for Psychical Research.

Fifteen years ago Dr. Rhine, of Duke University, began the first of a million card-guessing tests. Last years Trinity College, Cambridge, made the first award of a Scholarship for Psychical Research.

An enormous body of knowledge on the subject has been collected overseas, and much valuable work done. This month a group of interested people at the University of Melbourne decided that scientific investigation of psychic phenomena should be begun in Australia. To this end the M.U.S.P.R. has been formed. The Society will principally concern itself with study of cases of telepathy, clairvoyance, psychometry, poltergeist, psychokinesis, mediumship, and the borderline subjects, such as water-divining and instantaneous calculation; and it most sincerely asks that any persons, themselves gifted with psychic powers, or knowing of some others who are, or of occurrences of any of the above phenomena in Australia, should communicate with the Society. As many details and as much corroborative evidence as possible should be given. This is a serious attempt to gather scientific information on an important subject, and all personal information will be regarded as highly confidential.

All communications should be addressed to the Secretary, M. J. Scriven, Trinity College, University of Melbourne, Carlton, N.3.

SPIRITUALISM AND WAR

By A. D. Newman

It is reasonable to believe that knowledge of Spiritualism would restrain many people from warmongering that aims to fill the world again with horror and madness.

No matter what excuse is given for starting a war, it will result in misery for millions with broken health and broken hearts.

Most of the war propaganda is based on some bogey or distortion of facts by those who make fortunes out of war industries, and whose aim is to get enough public support to start another one to make more profits.

One bogey, for example, is Communism. It is represented as the greatest evil on earth by those whose aim is to start a new war, and that it is a real danger to human welfare. Australians need not be afraid of Communist rule here, for the majority of them have private possessions, which they will not exchange for ideals.

I am not apologizing for Communism, but leave it to Christians, whose Master said: "Whoever has two coats, let him give one to somebody who has none; and who has more bread than he can eat, let him share with others."

Many people heard Him speak and tried to live according to His teachings. They pooled their possessions and earnings, to be used wherever needed in their community. Was not that Communism pure and simple?

It is impossible for Spiritualists to desire the repetition of the orgy of madness and death, which we call war, because they know that mortal death is not the end of our existence, but that we will meet our friends and enemies in the next life and will not be able to progress before we have broken the ties of hate and selfishness.

Likewise it is impossible for Christians to clamour for war without renouncing the teachings of their

(Please turn to bottom of page 35)

MODERN SPIRITUALISM CENTENARY

One hundred years ago on March 31, at Hydesville, New York State, U.S.A., was established the first modern communication with the spirit world. Throughout the world similar communications have proved to millions of people that :

There is no death — that individual personality continues beyond the grave — that personal responsibility and eternal progress are Laws of Life.

A world-wide realiaion of these facts, with all their implications, must in time become the greatest factor in reconstructing world systems and religions.

Dr. Alfred Russell Wallace, O.M., F.R.S., D.C.L., LL.D., co-worker with Darkin: "Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

Sir Edward Marshall Hall, the distinguished counsel: "I am convinced by things which have happened in my own life that there is survival after death, and means of communication with those remaining on earth."

W. E. Gladstone, when he was Prime Minister: "Psychical research is the most important work which is being done in the world — by far the most important."

The Rev. Dr. Norman Maclean, former Moderator of the Church of Scotland, declared that were it not for the evidence of Spiritualism, he could not understand the resurrection of Jesus.

Master, who said: "Love your enemies! Love your neighbours." It is also impossible for them to disbelieve the statement of their Master that there is life after mortal death, for He said to His fellow-sufferer on the Cross: "To-day thou shalt be with Me in Paradise." Therefore let both Christians and Spiritualists talk and work for peace and goodwill among all men and show their faith in deeds.

In 1920 the General Assembly of the Church of Scotland appointed a committee to investigate psychic phenomena, and the Lambeth Conference appointed two Archbishops and thirty-five Bishops as a committee to report on the Christian faith in relation to Spiritualism. In 1938 the late Dr. Lang, Archbishop of Canterbury, appointed ten prominent clergy and laymen to enquire into Spiritualism.

The findings of these committees were favourable to Spiritualism and confirmed psychic phenomena.

"SPIRIT COMMUNICATION IS THE BASIS OF ALL WORLD RELIGIONS." Through the ministry of angels, the sick are healed, mourners comforted, the Riddle of Life answered and fear of death removed.

DO YOU WANT TO KNOW MORE?

SCIENTIFIC LAYING ON OF HANDS

By Marshall-Moran, International Healer

A Course of Lessons to teach you how to unfold and develop your healing powers. It is practical, plainly presented and well illustrated, so that even the newest Student of this great work can take right hold and let himself be the instrument for wonderful healing demonstrations.

Everything contained in this Course is clear, both to understand and put into practice! Results become manifest after the First Lesson. This Course covers all you need know to become a proficient Magnetic Healer.

"Laying on of Hands" is NOT a book . . . it is a Course of Lessons specially written by MARSHALL-MORAN to meet the requirements of those who study at home. The total cost of this Course is within the reach of all at 21/- post free for this month only.

Marshall-Moran, Room 427, Fourth Floor, Wembley House, George Street, Sydney, N.S.W.

There is much that is beautiful to admire if we only seek it, and if we lift our eyes and minds from the earth, and man-made things, then are our thoughts lifted also.

THE SPIRITUALIST CHURCH OF NEW ZEALAND, INC.

To the Editor, "Harbinger of Light."

I was amazed, and not at all pleased, when I read in the May "Harbinger" the contribution by Mr. Ridd under the caption of my name. Needless to say, I was not consulted, nor had I the remotest idea that my labour of love for our glorious cause was to be given the publicity which the faithful old "Harbinger" affords.

The article is coloured with the roseate hues of a staunch and valued friendship, as many Spiritualists have done much more for the cause than I. Mr. Ridd himself has been a stalwart champion of our principles for a quarter of a century. He was one of the pioneers of the Spiritualist Church of New Zealand Act which gave the Church its unique legal standing and freed it from many of the undesirable features that were under the name of Spiritualism. Under that Act the constitution of the Church prohibits anything that contravenes Statute Law, and Mr. Ridd has stood "four-square" on this. As President of the National Council he demonstrated his exceptional gifts as a leader, and he ably guided the destinies of the Church for many years.

The Church has authority to issue licences to speakers and demonstrators, and, while Mr. Ridd was President, candidates had to prove their worthiness before being granted a licence. To convince the authorities that we intended to respect the law, the Commissioner of Police was interviewed, and an arrangement was made to supply his department with a list of our licensed speakers for whose actions the Church would be responsible. The refusal of licences caused some friction and at the next council meeting those who favoured a less strict supervision were elected to office. One of their first acts was to grant a licence to a previous unsuccessful applicant, which they found necessary to recall a few months later. This involved the Church, through its executive officers, in an action

for damages which went against them, and not only exhausted all the Church funds, but left the whole structure in a tottering condition. At the following council, Mr. Ridd, at the urgent request of delegates, resumed the presidency in the interests of the Church and the Act. By a direct appeal, and with the assistance of several loyal supporters, he succeeded in replenishing the depleted treasury, and when he finally relinquished the office in 1938, the finances of the Church were in a sound position. Fortunately for the Church, he still retains a seat on the executive.

Mr. Ridd, with a short break, was President of the Dunedin Branch up to the time of his retirement last year. This record is an indication of the respect and esteem with which he and Mrs. Ridd are held in the hearts of members. Their home is now in Invercargill.

A. W. STABLES.

ROMAN CATHOLICISM

In "Vision"

In order to understand the Roman Catholic religion we must therefore begin with the supreme head of the Church — the Pope; and we shall best understand the high regard with which he is held by members of his church by reading a few extracts from various documents dealing with his position.

"To make war against the Pope is to war against God, seeing the Pope is God, and God is the Pope." (Moreri's History.)

"All princes should kiss the feet of the Pope. The Roman church never erred and never can err." (Baronius's Annals, 1076.)

"The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." (Decretal de Translat. Episcop. Cap.)

"The Roman Catholic Church is intolerant, but she has the right to be intolerant, for she alone has the truth." (Archbishop Kendrick.)

ORA PRO NOBIS

From The Crusader

By Lord Alfred Tennyson

From "The Passing of Arthur"

And slowly answer'd Arthur from the barge:
"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Try to deal with each and every difficulty, no matter how small or great it may be in a quiet and thoughtful manner, and much help will be given you. It is very difficult to help an excited or confused mind.

It is very necessary for one to learn to rise above the pin-pricks and petty annoyances of this earth, otherwise one is not fitted, and not able to rise above the bigger trials that will inevitably come.

It should benefit one to travel, especially if one does not seek only the material things in this life, for from the spiritual point of view travel is not necessary, yet some people seem to think that they will need to travel the world to gain knowledge and broaden their outlook, while if they but knew it, their next-door neighbour may, though he might have little of this world's goods, be able to teach them much, and perchance they would find the peace and content of mind and soul which could not be gained by travelling the world over.

Life can have no real meaning for those who have no knowledge of this, the only truth, for there can be no definite goal to work and look forward to, and little or not comfort to ease the heart and soul as one travels through this earth life.

"ENQUIRY"

By J.S.M.

The first issue of "Enquiry" promises to mark an epoch in the field of psychic literature. This new publication, by Messrs. Horace Cox Ltd., London, is an authoritative and unbiassed journal designed to inform the intelligent layman of the latest discoveries and ideas in the realm of Psychical Research. It is edited by Alfred Ringway and Nigel Cox, under the direction of an editorial advisory panel of nine members selected from the world's most accredited authorities in the fields of Psychical Research, Philosophy, and Literature.

"Enquiry" is a journal for thinkers, and it should win the respectful consideration of even the most sceptical critics of parapsychical phenomena, yet Spiritualist readers will be pleased to note that, despite the cautious, analytical attitude of the various contributors, each has a word to say in favour of our work.

Here are a few typical extracts:

"Finally, there is much excellent evidence which seems *prima facie* to suggest strongly that, in the case of some individuals, some part at least of the personality continues to exist and to function intelligently at any rate for some time after the death of the body."—Professor C. D. Broad.

"When all the evidence is collected together it begins to look as if the faculty we have been accustomed to call 'telepathy' may be misnamed. . . . Does it not even apprehend things in a different world?"—G. N. M. Tyrrell, B.Sc.

"For medicine—the prevention and healing of disease of mind and body—the subject is of great practical interest, and that alone, apart from any other consideration, would justify sustained endeavour to bring these strange and disparate phenomena within the general framework of orthodox science."—William Brown, M.A., D.M., D.Sc., F.R.C.P.

Publishers: Horace Cox Ltd., 239-241 Shaftesbury Avenue, London, W.C.2. Subscription: (Abroad) 20/- (English currency) per annum, including postage.

GREETINGS FROM THE FRIENDSHIP CENTRE, LONDON

By R. P. Beesley, Resident Medium

We extend our spiritual greetings and fellowship to all Australian Spiritualists. Some of you may have happy memories of the old Friendship Centre and the W. T. Stead Memorial Library that used to be at 86 Lancaster Gate, London, which, due to war conditions and the death of its founder, Stephen Foster, had to temporarily close. This centre, in the heart of London, near Paddington Station, Hyde Park and Kensington Gardens, has now reopened at 47 Norfolk Square, Paddington, London, and extends to all Australians visiting England a sincere welcome.

Facilities for residence and a restaurant for meals are available with opportunities to join in the spiritual and social activities of the Friendship Centre, to meet old friends and make new ones. Our aim is to extend friendship among all peoples and by meeting and exchanging views and experiences a rich harvest of knowledge can be shared.

Should any of our old and, we trust, many new friends be in England, just drop in — a welcome always awaits them; should they wish to stay with us, drop a line and everything will be done to make them happy and comfortable.

On behalf of all our members we extend our warmest greetings and feel our invitation will do a great deal to further our mutual cause which we all have so much to heart. Spirit blessings and sincere wishes.

NATIONALITY LAW CHANGES

Bill That Affects All the Empire

In "Australian Financial Gazette"

Important changes in nationality law, which will affect all the peoples of the British Commonwealth and Empire, are proposed in the British Nationality Bill, which has been formally introduced in the House of Lords by the Lord Chancellor. The text of the Bill has been issued, together with an explanatory White Paper (Cmd. 7326, Stationery Office, 3d.).

Its main purpose is to provide a new method of giving effect to the principle that the people of each self-governing country within the British Commonwealth have both a particular status as citizens of their own country, and a common status as members of the wider association of peoples comprising the Commonwealth. For the people of the United Kingdom and the Colonies there is to be established a common citizenship.

Another purpose of the Bill is to change the nationality law affecting married women, the main provision being that a woman shall not lose her British nationality on marrying an alien. These provisions are to be retrospective, and when the new Act comes into force on January 1, 1949, women who have lost their British Nationality by marrying aliens will again become British nationals.

Except for Eire, it is believed that legislation on the lines of the present Bill will be acceptable to all the other self-governing countries of the Commonwealth, and is likely to be followed by legislation on similar lines in many of them. This Bill will give a lead to other Commonwealth countries.

The first clause of the Bill is a "common clause," accepted by all the Commonwealth countries except Eire, which will ensure that all persons recognized as British subjects in any part of the Commonwealth shall be so recognized throughout the Commonwealth.

The principle of complete equality of status has been preserved by the creation of a single citizenship, governed by identical conditions and applicable without distinction to the peoples of the United Kingdom and Colonies alike. There are transitional provisions applicable to persons born before the date at which the Bill becomes law.

All truly wise thoughts have been thought already thousands of times, but to make them truly ours we must think them over again honestly, till they take root in our personal experience.

THE GREATEST THEME OF THE HOUR

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

By W. Britton Harvey, in "Death Defeated"

"Come Now, and Let us Reason Together?"

—Isaiah

The movement known as Modern Spiritualism has made such rapid headway during the past 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 first 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 civilized 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 scientific minds of the age, and, more particularly, perhaps, to the energetic campaign of the late Sir Arthur Conan Doyle, and others—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 apologize 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 psychim phenomena extend over a period of forty 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 wide-spread lunacy.

Or, as Sir Arthur 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 recognized conditions, it is possible to interchange thought with its denizens. It moreover, claims to have 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 prophesy of the Great Apostle has thus been practically fulfilled: "The last enemy that shall be destroyed is Death." And we are just beginning to realize 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.

Stand firm! Do not be influenced by the opinions of others, or depend on their advice, but develop that independence of spirit which leads one on to greatness of mind and deed. For each person is as a kingdom unto himself, and should be the best able to govern that kingdom.

* * *

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

* * *

This span of life was lent for lofty duties, not for selfishness; not to be whiled away in aimless dreams, but to improve ourselves and serve mankind.

SPIRITUALISM AND ITS TEACHINGS

The principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarized as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being. As he sows on earth so he ill reap in the Life to come.
- 5.—That man is a spiritual being now, even when encased in the flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (Divine Life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death; which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

THE SPIRITUAL RESEARCH SOCIETY

Founder: Dr. J. M. Moorey
ZERCHO'S BUILDINGS
157 COLLINS STREET,
MELBOURNE

Services: 3.15 p.m. & 7.15 p.m.

President: Mrs. Lewis

Secretary: Mr. J. Burns, 211
Johnston Street, Fitzroy

Treasurer: Mrs. Cowan

Mr. FRANK ABBOTT

A Physiotherapist with modern
apparatus.

Short Wave, Ultra Violet Ray,
Infra-Red Ray, Diathermy.

Most Complaints Treated

Fully Certified Sister and
Chiropodist in attendance.

157 BOURKE ST., EAST
SYDNEY

BOOKS FOR SALE

By Mr. Chas. Neil, 8 Hatfield, Waruda Street
Kirribilli, N.S.W.

"They shall Be Comforted," by Maurice Barbanell	3/6	
"Bible Blunders," by Rev. G. Maurice Elliott	1/6	
"Parish the Healer," by Maurice Barbanell	5/6	
"Teachings of Silver Birch," by A. W. Austin	10/6	
"More Teachings of Silver Birch," A. W. Austin	8/6	
	Price	Post.
"Psychic Stream"	19/-	6d.
"On the Edge of the Etheric"	6/6	4½d.
"Death Is Not the End"	7/6	4½d.
"Reunited"	7/6	4½d.
"My Son Kit"	6/6	3½d.
"Each Step, an Awakening"	3/2	3½d.
"Orthodox Religion and Spiritualism"	2/-	1½d.
"Archbishops' Report"	6d.	

THE HOME CIRCLE HANDBOOK

By J. STUART MORRISON

This typescript handbook should be studied by every home circle group. It contains full instructions how to form a circle for investigation of Spiritualistic phenomena, what to do, and, most important, what not to do. It contains information not to be found in even pretentious books.

Price, 1/6 — Postage, 2d.
Harbinger of Light, Box 64 A,
G.P.O., Adelaide, S.A.

Now Ready! Catalogue of NEW THOUGHT BOOKS

Including Occultism, Spiritualism, Hypnotism, and Astrology

Free on request to

DYMOCK'S BOOK ARCADE
LTD.

424-426 George Street, Sydney
Box 1521, G.P.O., Sydney

VICTORIAN SPIRITUALISTS' UNION
(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND
MELBOURNE PROGRESSIVE SPIRITUALISTIC
LYCEUM)

W. H. TERRY, MEMORIAL HALL

107-109 Flinders Lane, Melbourne

President: Mr. E. S. MAYGER

Treasurer: Mrs. L. HOSKEN

Secretary: Mr. A. J. SLEE, 78 Ferguson St., Williamstown

BURWOOD SPIRITUAL CHURCH

21 GEORGE STREET
BURWOOD, N.S.W.

(Established 1907)

Sunday: 3 p.m., Public Circle;
7 p.m., Service.

Wednesday: 3 p.m., Healing
Class; 7.30 p.m., Psychometry.

President, Mr. G. Carter; Vice-
President, Mrs. Atwill; Secre-
tary, P. H. Cornsack, 14 Ar-
thur Street, Ashfield.

All Visitors and Speakers
Welcome.

**ST. JOHN'S
CHRISTIAN SPIRITUAL CHURCH**

CARRINGTON STREET
ADELAIDE, S.A.

'Phone: U 7056

Sunday Service, 7 p.m.

Superintendent and
Treasurer:

Mr. E. E. Mack

4 Regent Street, Parkside

**Greater World
Christian Spiritual
Mission**

Affiliated G.W.C.S. League,
London, England.

94 PARK TCE., NORTH
UNLEY, ADELAIDE
S.A.

Sunday Divine Service, 7
p.m.

Open Healing and Inst.
Class, TUESDAY, 8 p.m.

Leader: Miss TINGEY

**STANMORE
SPIRITUAL CHURCH**

2 London St., Enmore, terminus

Reached by Canterbury, Dul-
wich Hill or Earlwood trams.

Services 3.15, 7.15 each Sunday.
Visitors and visiting mediums
are cordially invited.

Hon. Sec.: W. Priestland,
2 Lord Street, Kogarah Bay,
N.S.W.

President: Mr. Jno. K. Bennetts
28 Wallace Street, Ashfield,
Sydney.

THE SPIRITUAL CHURCH, BRISBANE
MEIN AND BOUNDARY STREETS

Sunday: 3.25 p.m., Afternoon Service; 6 p.m., Discussion
Group; 7.25 p.m., Evening Service

Wednesday: 7.45 p.m., Spiritual Endeavour Class

Thursday: 2 p.m., Ladies' Social Afternoon

VISITORS CORDIALLY WELCOMED

Mr. C. S. Payne, President. Mrs. Pargeter, Treasurer. Mr. J.
Woodcock, Hon. Secretary, The Spiritual Church, Mein and
Boundary Streets, Brisbane

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.

The Insight Institute

THE INSIGHT INSTITUTE was founded in response to a frequently expressed need for a reliable international Centre, conducted by properly qualified Tutors, for 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 Studies: Richard Eden)

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

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

EVERY reader of "The Harbinger of Light" can learn to practise one or more of the above subjects by studying at home the Insight way. Tuition is provided personally by the world's leading authorities, and is adapted to suit individual requirements. Each Lesson contains plenty of practical work—simplified directions on what to do, practical exercise tests. Questions and Model Answers AND a special Paper which the student submits to the Tutor for checking.

Every student receives the personal attention of the famous Expert conducting the Course. Previous experience is unnecessary, but students should be keen and prepared to study.

An Insight Course is the surest, most direct route to absolute mastery of the above sciences, which will not only bring greater success into your own life but place you in a position to help and advise others. The Insight-trained student becomes an expert whose opinion is sought and valued. Because of his unique knowledge and skill, he can anticipate future possibilities, analyse character, and make the most of his own talents and fate.



International Headquarters

The Insight Institute

INSIGHT HOUSE, 132 MALDEN ROAD, NEW MALDEN
SURREY, ENGLAND

SEE OVER

Select Your Course and Qu

★ Psychic Development

COLIN EVANS, B.A., the famous medium, teaches how latent psychic faculties may be developed by all. This Course includes actual exercises for clairvoyance, psychometry, intuition, etc., etc., and covers every form of seership and mediumship. It is the most thorough and practical training in Psychic Development ever perfected.

★ Graphology

RICHARD EDEN, well-known psychologist and Handwriting Expert, coaches you to delineate character from handwriting according to the latest research in continental and American Universities. Mr. Eden's system enables you to judge with accuracy the handwriting tempo, chart the main tracts unfailingly and interpret them according to clearly-elucidated graphological rules. Anyone can be taught — and the trained Handwriting Analyst is always in demand to help solve personal, vocational, and family problems.

★ Astrology

E. W. WHITMAN, Hon. Secretary of the Federation of British Astrologers, makes this fascinating science — so difficult to learn in book form — **crystal clear** for beginners. The Course provides everything you need for horoscope-casting and teaches you how to use an Ephemeris, how to find the Rising Sun, how to "spot" the aspects, etc., etc., with accuracy, all simplified by ingenious short-cuts. Simplified Ready-Reference tables, etc. This Course teaches you to become **your own** Astrologer, and is so simple that anyone can learn.

The full cost of tuition in any one of the Insight Courses listed above is £5 5/-. This includes **FULL PERSONAL INSTRUCTION TILL SUCCESSFUL**, directly under the world-famous authority concerned

★ Palmistry

NOEL JAQUIN is universally accepted as the greatest living authority on this subject, which he has rescued from superstition and given scientific status. All the fruits of his life-long study and investigations are compressed into this Course, in which he teaches the art of hand-reading so lucidly that it can be quickly mastered by every "Harbinger" reader. Students pick out in the correct sequence, all the main and secondary markings on the hands and learn to interpret them exactly.

★ The Tarot

FRANK LIND has devoted nearly half a century to Occult study, during which he has amassed much hitherto unavailable information on the oldest and most fascinating form of divination. In this Course, which includes the full set of 78 Tarot Cards in full colour, he explains how to read Tarot Cards as famous Occultists through the centuries have used them.

THE INSIGHT WAY

Training is really practical from the start. There is NO abstract theorizing. Each Lesson contains definite directions on what TO DO, experiments to make, Questions and Model Answers, and, in addition, a Test Paper which enables the Tutor to check your training and supervise your progress.

AN EXPERT AT YOUR ELBOW

When you join the Insight Institute you are coached by an expert whose unique experience in teaching the subject of your choice ensures that your headway is speedy and certain. He explains your difficulties and acts as your personal Coach throughout the Course. Test Papers, etc., are sent to the International Headquarters in England, personally checked by the famous authority concerned, and returned in a fortnight. Meanwhile, Australian and New Zealand readers have a Lesson in hand on which they can work in the interval.

When you have decided the Course or Courses you want to study, fill in this

ENROLMENT FORM

SEND THIS
IN — NOW!

To THE INSIGHT INSTITUTE,
Tutorial Dept., Insight House,
132 Malden Road, New Malden,
Surrey, England.

- (1) Please enrol me as a Student of the Institute for "Postal Teaching until Successful," in the following Course(s):

Tick those which apply

PSYCHIC DEVELOPMENT,
under Colin Evans, B.A.

ASTROLOGY,
under E. W. Whitman, F.F.B.A.

GRAPHOLOGY, under Rich Eden

TAROT CARDS, under Frank Lind

CHIRO-PSYCHOLOGY,
under Noel Jaquin

- (2) I enclose cheque/money order/notes to the value of £5/5/- in full payment for each Course as ordered above.
- (3) I undertake to study seriously, and note that the Institute agrees to **CONTINUE MY TRAINING, WITHOUT EXTRA CHARGE, UNTIL I REACH PROFICIENCY.**
- (4) As the Institute's copyright Study Notes, Illustrations, Model Answers and other Tutorial Literature issued to me are for my own exclusive use and retention, I undertake not to dispose of these, or copies of them, to any other person.

SIGNED

NAME (in block letters) Mr., Mrs., Miss.....

ADDRESS (in block letters)

.....

.....

All Charts, Books, and Instructional Aids are provided **FREE**, as part of the Courses of Instruction. Although they remain the copyright of the Institute, the student is allowed to retain them permanently for his personal reference and use. (Special arrangements exist to expedite tuition for Australian and New Zealand readers.)