

"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,
Healing, and Spiritual Philosophy

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"TRIVIALITIES" THAT PROVE SURVIVAL

By Kathleen Barkel.

(Reprinted from "Psychic News," dated July 2, 1932.)

A strongly evidential sitting with Miss Ridley, an American voice medium now in London, was held at the British College of Psychic Science during the month of June, 1932. The seance lasted for two hours and there were eleven sitters. The only name given to the college was that of W. J. Barkel. Mrs. Kathleen Barkel, the South London medium, took charge, and here she records what occurred.

I sat with Miss Ridley six years ago, and on this occasion I noticed that the mediumship had changed somewhat since then. I would describe this sitting as direct control.

Miss Ridley was quickly controlled by her guide, Grey Wolf, who, after greeting the circle, announced that many spirits were present.

The first to come was a spirit named Charlie, who said he wished to speak to Will.

He was claimed by my husband and, after preliminary greetings had been exchanged, he

chuckled and seemed very much amused over some remarks made during the week-end about my husband being unable to find his socks. "When he did find them," said Charlie, "they were not darned."

This was very evidential, for my husband had been looking for some socks and when he found them they were not darned.

Lost Ring

Elizabeth, who came next, claimed to be my mother. She spoke at some length about her work, and said she was very worried about a ring she had lost about eight years ago. This was correct, except that it was eighteen years ago that the ring was lost.

A voice then came through, calling Margaret, announced himself as the father of one of the sitters. He spoke of his daughter's operation in America, and seemed to have a very intimate knowledge of the family affairs.

Uncle George addressed his remarks to a Miss Weller, and spoke to her of personal matters. As he was going, Miss Weller asked whether there was not someone else who was going to speak to her.

Later a voice announced itself as Winnie. Miss Weller asked mental questions of a private nature and received direct replies to these questions from Winnie.

Keep Clocks Fast

Mr. Short received most unlooked for evidence. A friend whose existence had been almost forgotten came through, giving his name as Ben West. The sitter appeared to have great difficulty in placing this spirit, but evidence given concerning Mr. Short's mother and incidents of his boyhood made his identity quite clear.

Another visitor was Mr. Short's father, who passed over thirty-six years ago, and had never before communicated. He made some very humorous remarks about Ben West getting through before him.

This spirit called his son very loudly by name, and spoke about keeping the home clocks fast. Mr. Short agreed that this was a peculiarity of his. The spirit also showed an intimate knowledge of his home affairs.

The next spirit, Mary, was recognised by Mrs. Green as her mother. This spirit brought unassailable evidence to her daughter concerning her tendency constantly to lose her spectacles. She laughingly remarked that she could not find them to attend that meeting. It was a peculiarity of her own in life always to mislay them, she recalled.

She mentioned to Mr. Green his habit of collecting books, and said she noticed that he still did it. She also showed a correct knowledge of her husband's physical condition.

Winnie's Will

Miss Paterson's uncle next spoke, and he gave the name of Will. Miss Paterson remarked that she knew several Wills, and the voice replied that he was Winnie's Will, which proved his identity. He referred to a clock which had been taken to a jeweller because of its strange behaviour.

He said this was caused by Miss Paterson's brother, who is also in the spirit world. He jokingly remarked that he did not approve of Miss Paterson going to the theatre with his son.

Mr. Ward had a conversation with his mother; and Grey Wolf then closed the circle with prayer. He thanked the sitters for the harmonious conditions.

A FAMOUS MEDIUM: DR. HENRY SLADE

By W. H. Evans, in "Light."

Among the phenomena of Spiritualism, slate-writing mediumship presents features of great interest. This form of phenomenon was the commonest manifestation in the mediumship of Dr. Slade, though partial materialisation, telekenisis, and the passing of matter through matter, were fairly frequent at his seances.

A great deal of controversy centred around his work, and it seems clear that the power fluctuated very much, and, as with some Mediums, he may have tried to simulate phenomena when the power was weak and circumstances offered an opportunity of so doing. The question of fraud in mediumship is not the easy one some people suppose, and where genuine phenomena are frequent with any Medium, accusations of fraud should be taken with reserve, and an endeavour should be made to study **all** the conditions obtaining at the time of the exposure. It is possible that if this be done, it will sometimes be found that the origin of the fraud lies in the atmosphere provided by the sitters, who thus become the originators of actions of which the Medium is the passive, and generally discredited instrument.

After a successful career of some years in America, Dr. Slade was recommended by Mme. Blavatsky and Colonel Olcott to give some demonstrations at the University of St. Petersburg. Both of them testified to "messages inside double slates, sometimes tied and sealed together, while they lay upon the table in full view of all, or were laid upon the heads of members of the committee, or held in committee-men's hands without the Medium touching them." This is conclusive evidence of the genuineness of Slade's mediumship.

Dr. Slade arrived in England on his way to Russia in July, 1876. He gave many sittings both

to spiritualists and others. Even Frank Podmore admitted that he was profoundly impressed. Slade gave sittings to Lord Rayleigh, and he also convinced Alfred Russel Wallace of the genuineness of the phenomena.

While in England, Slade was presumed to have been exposed by Professor Lankester and Dr. Donkin, but the episode reflects rather discreditably upon those gentlemen. Professor Lankester said that Slade used a trick table, but this article can be seen in the rooms of the London Spiritualist Alliance and is devoid of any secret drawer or sliding panel. It is a plain article of furniture, which disproves absolutely Professor Lankester's statement.

Nevertheless, Slade was sentenced to three months' hard labour, but the sentence was quashed on appeal. The temper, and one may say, the gross ignorance of the times upon these matters are reflected in the attitude of the magistrate, who only allowed four witnesses for the defence, and who stated that he must base his decision on inferences from the known laws of nature (Omniscient magistrate!), also on the ground of the depositions of Professor Lankester and Dr. Donkin; and this in face of the testimony of eminent men like Alfred Russel Wallace, Sergeant Cox, and Dr. George Wild. The egotism of materialistic science is clear in the magistrate's argument.

Dr. Slade went to the continent, and while there wrote to Professor Lankester offering to come to England and give him every opportunity to test his powers, but the professor never replied.

Dr. Slade visited Australia, where he gave many seances. After this his powers waned. He died penniless in a sanatorium in Michigan in 1905.

NOISY SPIRITS

Modern Approach to the Phenomena of "Poltergeists"

By Edward Osborn, in "Prediction,"

Editor of the Journal of the Society for Psychical
Research.

Of all the mysterious phenomena of Psychical Research, the poltergeist has a special fascination for investigators. Take a typical case (imaginary) as reported by the victim. A young woman hears knocks on the door of her room. It does not occur to her that they are not perfectly normal until other things begin to happen: a pin-cushion vanishes and cannot be found; a picture falls from the mantelpiece; her hairbrush, comb, and other toilet articles disappear and re-appear in the most unexpected places.

She begins to hear knocking sounds all over the house, louder than before; she sees curtains swaying and hears them rustling, though no one else and no animal is present. As a climax, she repeatedly hears the sound of gravel thrown with great force against the windows.

Such cases should offer the investigator a golden opportunity of seeing a phenomenon actually taking place, but over and over again he is disappointed. Almost invariably he has doubts about the evidence—the picture was noticed **after** it had fallen, the curtains moved only a few inches and a draught **could** have been responsible, etc.

He also finds flaws in the evidence of other members of the household, probably due to the suggestive effect of the "supernatural" atmosphere.

What hope is there of establishing the genuineness of poltergeists, and how does the modern investigator set about his work?

Scarcely a month passes without a poltergeist being reported in the Press or to the Society for

Psychical Research. They occur all over the world, in civilized countries and in primitive communities, and were recorded long before the Christian era.

The Society for Psychical Research has been investigating them scientifically for the past 70 years, but though advances have been made there is still no explanation of occurrences which appear to defy the laws of nature.

The more fanciful theories are no longer considered, and the serious psychical researcher sees no reason for attributing the manifestations to the "spirits of the departed."

But how can objects be violently moved in the absence of any living thing? How can sounds, not due to any known agency, be heard by different people at different times?

The first difficulty is that there is no irrefutable evidence—no authentic photograph of an object in flight, no recording of any ghostly noises. We have only human testimony, and that is notoriously fallible.

There is no general agreement among experienced investigators that there are any genuine poltergeist phenomena at all. Some hold that everything can be explained by fraud, faulty observation, or hallucination. They attach great importance to the fact that the number of scientific investigators who have claimed to see with their own eyes anything supernormal in a poltergeist case can be counted on the fingers of one hand.

Those who disagree point to the remarkably close pattern followed by all poltergeist cases, whenever and wherever they occur—the childish pranks, the throwing of stones, the disappearance and reappearance of small articles like pins, buttons, and keys, the ringing of bells, the disturbance of furniture and household objects, especially plates and kitchen utensils.

They ask whether it is likely that the thousands who are convinced they have experienced such things—and there are undoubtedly many cases which are not reported—could in every single instance have been fraudulent, mistaken in what they reported, or suffering from hallucinations.

It is true that fraud has been detected, especially in children, and that the atmosphere created by these mysterious happenings leads to gross exaggerations. It is also true that hallucinations are less rare than is commonly thought.

On the other hand, in the words of the late Father Thurston (who, as a Roman Catholic, was more likely to be prejudiced against the phenomena than in their favour): "Amid the great variety of hallucinations possible to man, why should these so often take the same form, and then, after a brief spell, completely pass, leaving no trace of mental infirmity behind?"

Those who are not satisfied with the hypotheses of fraud, malobservation, and hallucination argue that only a prejudiced person could deny the genuineness of **all** the occurrences, especially in view of the very strong evidence for similar phenomena which are said to have occurred in the presence of such psychic prodigies as D. D. Home.

Again, it is said not to be surprising that few investigators have seen anything supernormal actually happen, since the phenomena are so transitory and happen so quickly, and may be unlikely to occur except in the presence of a particular person or combination of persons.

A single occurrence, backed by the evidence of unimpeachable witnesses, is all that is required, so the argument goes, to establish poltergeist phenomena as proved.

It is well known that most poltergeist activity centres round a particular individual—a feature which distinguishes them from certain hauntings

of houses and localities in which similar happenings are said to be observed. They are, too, often (though by no means always) associated with such conditions as puberty and pregnancy.

The modern investigator, as skilled as his predecessors in detecting hoaxes, takes such features into account, but tends to pay particular attention to the psychological situation.

He is interested in the personality of the principal victim, and in the relations between him and those closest to him. He notes any signs of inordinate tension in their relations, and is on the watch for motives which they may be only dimly aware of.

It is thought that unconscious "drives" may play an important part. They may create a situation in which the phenomena are signs of the release of repressed tensions or frustrations.

It is possible to interpret, in full accordance with Freudian theory, cases involving phenomena of a hallucinatory kind as well as actions on poltergeist lines performed by normal means but unconsciously.

Dr. Nandor Fodor, a New York psychiatrist with much practical experience of poltergeist cases—before the war he was Research Director of the International Institute for Psychical Research—takes this approach a step further. In "Haunted People" (New York, Dutton), recently published in collaboration with Dr. Hereward Carrington, himself an experienced investigator (to be published in England by Rider & Co. early in 1953), he puts forward the theory that if there are genuine poltergeist phenomena they are caused by a split-off part of the personality of the principal victim.

The splitting-off, he says, may be due to an "explosive loosening" following the repression of a severe emotional shock. The split-off part of

the personality can function independently of the human organism, though in an infantile way only.

He offers no theory of the dynamics of the full-blown poltergeist. As he remarks: "Absurd facts require absurd theories."

Even if it should be possible to establish their existence by other means than human observation, poltergeist phenomena will probably remain "absurd" scientifically for a long time to come.

People afflicted with these curious manifestations need have no fear of coming to serious physical harm. Usually the activities gradually fade away or come to a sudden stop in a matter of days or weeks.

Often a visit from an experienced investigator leaves the victims much calmer in mind, if only because he can often show as perfectly normal many things which they come to regard as the work of "the poltergeist."

They can help the slow process of unravelling the mystery by informing the Society for Psychical Research **immediately an outbreak occurs**. They will be dealing with the members of a scientific society which exists only to discover the facts, and their confidence will be fully respected.

[Mr. Osborn wishes it to be understood that any views in this article are his own. The Society for Psychical Research holds no corporate opinion.]

"Prediction" may be obtained through Messrs. Gordon & Gotch Ltd. (any of the capital cities of Australia or New Zealand), 16/6 per annum, post free.

GEMS OF WISDOM

Happiness is not a station you arrive at, but a manner of travelling.

By the street of by and by, one arrives at the house of never.

There is extraordinary grace upon doing ordinary things extraordinarily well.

MRS. ST. CLAIR STOBART'S WONDERFUL CAREER

By Winnifred Moyes, in "The Greater World."

Many people make enquiries regarding that wonderful pioneer of Christian Spiritualism, Mrs. St. Clair Stobart, and therefore they will be pleased to read part of her cheery letter received a week or two ago. It shows her valiant spirit and how her will has triumphed over age.

It is a real treat to me to be in touch with you and, in my hermitage, to realise that I am remembered by valuable old friends of yore. My physical disability—fractured femur—keeps me a prisoner, but I am fortunate in having full use of my "top storey."

I hope you will graciously accept my latest effervescence ("One Hundred Happy Thoughts"), and my grateful appreciation of your remembrance of an old friend and admirer.

It is quite impossible to enumerate all Mrs. Stobart has done. She was the founder of the Women's Convoy Corps in command of a detachment of the Bulgarian Army in Thrace in the first Balkan War, 1912-13, and from 1914-18 organised hospital units in France and Belgium for St. John Ambulance. She was taken prisoner by the Germans, imprisoned at Aachen, and condemned to be shot as a spy. During the bombardment in 1915 she took a unit to Serbia for the Serbian Relief Fund and established a Field Hospital, also Roadside Tent Dispensaries. In September of that year she was appointed Commander of the 1st Serbian English Flying Field Hospital. With the Shumadia Division of the Serbian Army she led the column during the three months' retreat through Serbia and over the mountains of Montenegro and Albania to Scutari. Her decorations are too numerous to be mentioned here.

It will be remembered that Mrs. Stobart devoted much of her time to bringing the facts of Survival before the clergy and was very successful in this Mission. She was the leader of the Spiritualist Community which held Services at the Crotrian Hall. Her devotion to Christian Spiritualism cannot be over-emphasised, for she travelled all over Britain to bring home to the people generally that belief in Spirit Return formed an important part of the teaching in the Bible.

Mrs. Stobart is a prolific writer. Her hymns, as well as her books, have been of the greatest use to the Movement: many of them can be obtained today.

SPIRITUALIST PHILOSOPHY

Some mortal lives are not lived, that they stand out like trees aflame along the green and wooded shore when waters beat with endless wave; others, like undergrowth within the endless forest, remain unknown, but each must, according to the immutable laws of progression, at some time, obtain perfect development, which is the heritage of all; that is the law of life.

Dissolution and change have come to every form of life, and will come to all that live.

It should be a blithe, lively, exhilarating thing to be a Spiritualist.

Cheerfulness is an excellent wearing quality; it has been called the bright weather of the heart.

The Friendly Talker says: "Give people a chance to like you. Better yet, make it easy for them. Cultivate the qualities that you like in other people and eliminate the ones that cause others to dislike you. Be first to make a friendly move.

—M.W.P.

SPIRITUALIST HEALER TALKS TO CHURCHGOERS

Reprinted from "Psychic News."

The strange sight of churchgoers riding with a Spiritualist in spite of the antagonism of their own vicar was witnessed during an informal "discussion" that followed an address on healing and a demonstration of treatment by Harry Edwards at the Emmanuel Church, Stoughton, Guildford, recently. He was visiting the Men's Society of the Church at the vicar's invitation.

The talk, which was very well received, was followed by questions from members of the congregation, many of whom appeared to be intensely interested in the subject.

As the meeting finished the healer noticed an elderly woman who had suffered from arthritis for many years. So in front of the vicar and the congregation, Edwards gave the woman treatment—and very quickly she was able to put both hands behind her head, rise from her chair unaided, and raise one knee after the other off the ground. Both she and her husband testified that she had been unable to do any of these things for many years.

The congregation, who had witnessed this healing in silence, now broke into excited discussion, and at this stage the vicar decided to take part. For several minutes he laboured his assertion that divine healing could come only through the accredited representatives of the church. Edwards, declared the vicar, could heal only the physical body—in reply to which Edwards at once made the offer to co-operate with the vicar to the extent that he would heal the people's bodies while the parson healed their souls.

After some time of this attempt to belittle the work Edwards was doing, the vicar was joined by one member of the congregation—it was dis-

covered later that he was a minister of the Four Square Gospellers—who referred to verses in the Bible but neglected to quote the content of them, so that few people could have known to which texts he was referring.

Throughout all this Edwards answered with dignity various points raised. He made a great impression on those present, and there was no doubt where the sympathies of the congregation lay.

THE OBJECT OF HEALING

Editorial in "Psychic News."

Full marks to Harry Edwards for his treatment of the subject of spiritual healing when addressing an Anglican congregation.

He spoke throughout with dignity and sympathy, and he did not allow himself to become rattled when his work was belittled by the parson who invited him to be present. This was strange treatment of a guest speaker, anyway.

What the parson seemed unable to grasp was the fact that a man who has not been ordained by an Anglican Bishop can still do good work. We know of saintly men outside the Church—and Harry Edwards is one of them, in spite of his "heresy" in acknowledging the possibility of truth existing in religions other than Christianity.

The vicar tried to tell his congregation that only accredited representatives of the Church could dispense divine healing—and he had earlier declared that the "recognised Church of God" included the Church of England, the Salvation Army and the Free Churches. And presumably no others!

Took Healer's Side

But the congregation, having just witnessed a demonstration of healing by one who is pleased to be considered outside the "recognised Church

of God," were inclined to side with the healer rather than their own parson.

Let us hope they will continue to be suspicious of those who would put them in blinkers and sceptical of the "divine truths" they profess to utter.

We commend the breadth and the tolerance of Harry Edwards' talk, particularly when he declared that healing was subject to law and was available to all.

One Law

"Healing takes place in all churches, amongst people of all nationalities," he said. "There is not one set of laws for the Christian Scientist, another for the Church of England and another for the Spiritualist."

And when one of his listeners objected to the idea of "intermediaries" and demanded that all healing should be done in the name of Jesus, Edwards quietly rebuked the questioner with the reminder. "There are healers in other religions too."

We are sure that Edwards' approach is the right one. Healing must be divorced as far as possible from any set ritual and anything that would tend to limit those who apply for healing.

The object of healing should be simply to benefit the patient, not to gain adherents for any particular faith.

If, after they have been treated, patients are led to inquire into the methods that are followed by a healer, then that is entirely their responsibility. The job of the healer is to treat the illness (bodily or mental) from which his patient suffers, and when the illness is cured, the healer's responsibility ends.

The way to wisdom and peace is not through contempt of other's follies, but through a knowledge of our own.

ANIMALS' CHARTER

By J. L. Davidge,

Associate Editor, "Conscience," Adyar, India.

For the purpose of this Charter the word "Animal" shall include all beasts and birds and sub-human creatures. The Animals' Charter declares that:

1. All animals as younger members of God's family of living creatures are entitled to the love and protection of men, and as junior members of the State to corresponding rights of citizenship.

2. Every animal has an indefeasible right to its life, as men have.

3. Men will have increasing respect for animals as they realise that men and animals share the same divine life, that all are rooted in the same spiritual unity. (Sir J. C. Bose and other scientists have demonstrated the common life, not only in men and animals, but also in plants.)

4. The colossal slaughter of animals in all countries can be minimized only as men give up animal flesh as food, and hides and "furs and feathers" for personal use and adornment.

5. If the life of animals is to be taken for any purpose whatsoever, it shall be taken with the least possible cruelty and with regard to the animals' welfare.

6. Methods of transport, trapping and capture which cause avoidable suffering to animals shall be prohibited.

7. The exploitation of animals for physiological purposes (vivisection, lymph extraction, gun-shock trials, etc.) shall be prohibited.

8. Sports and amusements and exhibitions for education and profit which involve pain and suffering to animals shall be abolished—for example, hunting, coursing, cockfighting, pigeon-shooting, rodeo, trained animal performances, zoos.

9. Animals shall be replaced by mechanical

power wherever possible, especially in mines and unsuitable road or land surfaces.

10. Animals shall no longer be used in warfare.

11. Increasing care and protection shall be bestowed on the Animal Kingdom everywhere and in all possible ways in order that its members may be helped forward to their next stage of evolution, which is the human.

WORLD DAY FOR ANIMALS

St. Francis of Assisi, October 4th.

Royal Society for the Prevention of Cruelty to Animals.

The Royal Society for the Prevention of Cruelty to Animals has the distinction of being the oldest animal protection Society in the world. It was founded on the 16th June, 1824, in England.

At first the Society had to contend with much opposition, for in those days all animals were treated brutally, and the idea of protecting them was ridiculed.

The only law for the protection of animals was Richard Martin's Act, passed in England in 1822. This was the first measure of its kind in the world, but it applied only to horses and cattle.

The R.S.P.C.A. was thus the first humane Society in the world concerned with the welfare of animals, and England was the first country to have a law for their protection.

Progress was slow until 1835, when Princess, afterwards Queen Victoria, became its Patron. As its aims and methods became better known and understood, the Society gained support and its activities spread from London to the Provinces, and were imitated throughout the world.

The work of the Society continues, and there is no doubt that the future will bring a fuller recognition of the rights of animals, as ignorance and prejudice are overcome. One by one the grosser forms of cruelty have been made illegal

and fresh methods brought forward for the benefit of animals. Educational work amongst children has shown the value of organised instruction as a remedy for cruelty arising from thoughtlessness and ignorance. Thus, within the lifetime of many people living at the present time, conditions that we now take for granted will be looked back upon as we now look back upon the evils of the past.

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

1. Forms branches of the Society in the schools throughout Australia.
2. Co-operates with the Police Force in the enforcement of laws for the prevention of cruelty to animals.
3. Employs inspectors to investigate cases of cruelty, patrol the city and suburbs, and travel throughout the State on the watch for cruelty; to attend poultry, horse and livestock sales, race meetings and abattoirs, and watch transport of livestock. It also has the assistance of 120 honorary inspectors in city and country.
4. Supervises water troughs and causes defects to be rectified.
5. Looks after stray and homeless animals.
6. Attends street accidents and renders assistance, including the humane destruction of badly injured animals.
7. Supervises public pounds, and causes to be destroyed any animal past work.
8. Destroys injured or sick animals.
9. Helps indigent animal owners to obtain skilled veterinary attention when they cannot afford full veterinary fees.
10. Endeavours to teach that man owes a duty and responsibility to animals, first by education, secondly by caution and warning, and lastly when these methods fail, by prosecution.

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COMMUNICATION SCIENTIFICALLY PROVED CORROBORATION OF CELEBRITIES

A Galaxy of Intellect

(Continued from September issue.)

It will be noted that Sir Oliver Lodge said: "You know that other scientific men beside myself think the same, and many who are not scientific." We there-append the name of some of these celebrities together with the statements they have made:—

Dr. Alfred Russel Wallace, F.R.S., D.C.L., LL.D., the foremost European naturalist of his time:—"Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other Sciences."

Professor Lombroso, who, at the time of his death, was Italy's greatest scientist: "In the ensemble, Spiritualistic phenomena form such a compact web of proof as wholly to baffle the scalpel of doubt."

Sir William Crookes, F.R.S.: "I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room." . . . "I thought it was a living woman by my side, instead of a visitor from the other world."

Professor W. F. Barrett, F.R.S., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland:—"The impressive fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

Professor Herbert Mayo, Professor of Anatomy and Physiology, King's College, London: "That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Professor Challis, Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University: "The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reputed or the possibility of certifying facts by human testimony must be given up."

Professor Zollner, who stood as high in scientific attainments in Germany as do Sir Wm. Crookes and Sir Oliver Lodge in England today: "We proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. I shook hands with a friend from the other world."

Professor Botazzi, Director of the Physiological Institute at the University of Naples: "The phenomena are absolutely genuine, and from henceforth sceptics can only deny the facts by accusing us of fraud and charlatanism."

Professor Robert Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, and inventor of improvements in the Oxyhydrogen blowpipe: "Far from abating my confidence in the inference respecting the agencies of the spirits of deceased mortals, I have had even more striking evidences of that agency than those given in the work I have published."

President Eliot, of Harvard University, America, eminent teacher and scholar: "The New Religion will have its communion with God and the spirits of the departed. It will be a religion within Nature."

Professor Hyslop, in a lecture on Spirit Phenomena, at the Baptist Church, Columbia, U.S.A.: "Through private individuals, who were not professional mediums, I have received messages that showed the conscious existence of friends now the denizens of another expression of life."

M. Camille Flammarion, the great French Astronomer: "Although Spiritualism is not a Re-

ligion, but a Science, yet the day may come when Religion and Science will be reunited in one single synthesis."

M. Theirs, Ex-President of France: "I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of Science and good sense."

John Ruskin affords a notable instance of what Spiritualism is capable of doing in the regeneration of men. Holman Hunt, the celebrated artist, whose impressive picture, "The Light of the World," was exhibited in Australia, had a conversation with Ruskin on the question of the Immortality of the Soul, which the greater writer and philosopher once denied. Reminded of his former disbelief Ruskin brightened up and replied: "Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, the undeniable proofs of it offered by Spiritualism. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it contains sufficient truth to convince me of the evidence of a life independent of the body, and it is this which I find so interesting in Spiritualism."

M. Leon Faure, a Consul-General of France: "I have long, carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefutable reality, but I have also a profound assurance that they are produced by the spirits of those who have left the earth; and, further, that they only could produce them."

J. Herman Fichte, German Philosopher: "It is absolutely impossible to account for these phenomena, save by assuming the action of super-human influences, or unseen spirit intelligences."

We can only have the highest happiness by having wide thoughts and much feeling for the rest of the world.

TWO PSYCHIC EXPERIENCES

By E. C. Barry, Yepoon, Queensland.

Ever since my early childhood I have been very friendly with the coloured races, aborigine and South Sea Islanders particularly. Several of the aborigines were very dear to me, "Long Tommy" especially, and he used to declare that I was his "Sister." When we returned to Yepoon after many years of absence, I missed my dear aborigine friend sadly. One night about five years ago I was at the home of old friends who had lived for many years in Western Queensland and understood many of the aboriginal customs and beliefs. As I was about to leave my friends, Mr. and Mrs. Anderson, and, after talking for some time about my aborigine friends, I mentioned their curious custom of "bone pointing" and its equivalent in South Africa. Mr. Anderson remarked, "Yes, and the strange thing is that when a bone is pointed at a blackfellow he makes up his mind that he is going to die, and **does so.**" After saying good-night I went home (I lived opposite to Mr. and Mrs. Anderson) and went to bed and read until about 11.30 o'clock. On a table in the little lounge stood a small cabinet, and in one of its drawers I kept a very lovely Chinese vase that came from Hong Kong over 100 years ago. In three of the little Chinese lacquer boxes were mother-of-pearl pieces; some were oblong with scalloped edges and most exquisitely engraved with flowers and leaves; the other two boxes held oblong pieces also beautifully engraved, and the fourth box contained bonefish counters. These boxes had not been opened for five or six weeks. Next morning I got a shock, for on the seat of a chair near the entrance to the living-room were two of the bonefish placed at transverse corners of the chair seat and pointing towards the back door. I quickly opened the cabinet drawer and the lacquer boxes

were just as I had left them weeks ago, and no one could have got into the house because I always locked and bolted the doors before going out. So there could only be one explanation of the incident: some of my dear aborigine friends had been near when Mr. Anderson and I were speaking of them and bone-pointing, and they wanted me to know that they had overheard our conversation.

Another curious incident occurred, also about five years ago:—

Without any set purpose in mind I opened the verandah door and stood at the bottom of the steps when a big black dog came "out of the blue," jumped over the double gates and came up to me, crawling on his belly. Gently he rose on his hind legs and, placing his right paw on my left shoulder (my right side had been recently operated upon for cancer), looked into my eyes with his own swimming in tears (his eyes were green). If he could have spoken he would have conveyed to me love, understanding, sympathy and sadness. Not understanding at the time I just patted his shoulder and said, "It's all right, old chap," and he got down gently, looked back at me a couple of times, and then jumped over the gate, immediately disappearing from view. I had never seen a dog of that description in all my life, and later realised that he was not of this world.

How to Become a Member of the R.S.P.C.A.

An annual subscription of not less than five shillings constitutes a member, entitled to attend the general meetings as provided by the rules, and to receive a copy of the annual report. A donation of five guineas and upwards paid in one amount constitutes the donor a life member. Donations of any amount are gratefully received.

MISREPRESENTATION

By a C. of E. Padre, in "Light."

It has been stated in a book which is being much read at the present and is by a well-known religious teacher that Spiritualism is either "hostile or indifferent to religion." That may be true in certain sections of the movement, but my experience, which I confess has been limited, does not bear out such a sweeping assertion, as the following personal story will prove.

I was for many years a missionary in China and one day I met an old doctor who invited me to lunch. One of the first things he said to me was this, "You are a Spiritualist." As I at that time knew nothing whatever about the movement, I replied, "I don't know what you mean." He then said, "You believe in a spiritual world." "Yes," I replied. "Of course I do." "Then you're a Spiritualist." I was rather taken aback and said, "At that rate all Christians are Spiritualists." "Yes," he answered, "all Christians are Spiritualists if they are sincere and I have become a Christian entirely through what is generally called Spiritualism."

And then sitting at lunch he told the following rather wonderful story. He said that up to a few years previously he was a disbeliever in any spiritual existence beyond the present world. Then someone gave one of his children a planchette. His reaction to that was, "I will knock the bottom out of it in one night." However, unknown to him, his wife was very psychic, and he soon saw that there were more powers in heaven and earth than he was aware of, and then, like the fine, honest man he was, he confessed that he was beaten, but that these extraordinary happenings did not interest him, but that if there was any truth to be learned he was willing to be taught.

I remember well how he drew himself up before me and said, "Mr. X, I never was a bigot and I was always open to truth if it could be found."

Well, a reply came through his wife's hand that her husband's request had been heard and that a teacher would be sent to him, but that a regular hour must be set aside for the lesson and that the hour must be regularly observed.

And then began a long course of instruction leading up from elementary truths to deep Christian teaching, and when I met him these lessons had been going on for over three years.

The lessons came through his wife's hand and he took them down as they came, and he showed me three or four large volumes containing them. Later on I got to know him better, and as his padre I often knelt with him in prayer, and I know that these lessons given in this strange way transformed his life and gave him back his lost faith in Christ as the revelation of God the Father. We became great friends and he furnished an old building for me as a little church and asked me, when I could, to take services for him and those who were near him in a rather remote spot.

Almost the last thing I did before leaving China was to go down to his lonely station to spend the night with him and say good-bye, and I was thankful that I had done so, for within a year of that parting, both the old doctor and his wife had passed on into the fuller life.

Whenever I see statements to the effect that Spiritualism is either hostile or indifferent to religion, I remember with gratitude my old friend the doctor.

W. M. Thackeray, author and novelist: "It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I had witnessed, you would hold a different opinion."

A PROBLEM SOLVED

By Ripley Webb, in "Spiritual Vision."

Question: My mother died soon after I was born. For my parents it was a love match. . . . But eventually my father married again, and both he and my stepmother were devoted to each other. Now they have passed on, what happens when they all meet?

Reply: First, we must realise that marriage in its human sense belongs to the earth plane. No doubt there can be "marriages," or unions of companionship on some spiritual planes, with due ceremonies, but the real "marriage made in Heaven" is a union of Spirit, one that has never been broken, that can never be broken. These two spiritual beings, considered apart from their soul experiences that have separated them temporarily, have always been "one" in being, but for reasons we cannot enter into here had to be separated in experience, like a husband and wife mutually devoted, yet forced by circumstances to live apart for a time. When those experiences are complete they will be reunited, in an ecstasy at which we can only guess.

But we must not think that the ultimate heaven is an Eden of reunited couples, a park littered with benches for two! The spirits which are eternally one, can only be "one" in eternity; once they descend into less rarified conditions they have to become separated, for each has its own experiences to undergo. The two are not equal in the sense of two identical halves, but are complementary to each other; together they make a perfect whole, separated they are conscious always of loneliness and dissatisfaction. Before they can be reunited they have to learn the lesson of Love, to love all souls as themselves. It is a tall order as we well know.

Meanwhile their paths may cross, they may experience together here and there, but for their perfect union they must wait. Only when they are ready can their longings, which are in reality a necessary spur to progress, be stilled, and eternal peace be theirs. In Spirit they may find other companions for a time, on earth they may love truly and marry another, and each experience of love strengthens their spirit and speeds the day when there will be no soul that they do not love, when they will be free, and ready to seek their mate in the final consummation of love.

For the present these three whose lives are linked with yours, may meet in Spirit and form a trio in service, or their paths may diverge. Only God, our Heavenly Father of Wisdom, who draws each of His children to Him by the path best suited, can answer that question. If they meet and form a triangle of love, they will have triumphed over earthly love, so much depends upon their spiritual development and the lessons they need to learn, as do we all. All is done in Love and Wisdom by a Father who is leading His children to a land of plenty and peace. Love is the powerful bond which unites all who give it freedom in themselves, which destroys hatreds and separateness and jealousy. Where Love is truly enthroned no lesser thing can exist.

Time is insignificant in the life of Spirit and all may look eagerly forward to the stage where they can say that they love **all** souls, even those who have done them grave injury. Then only can they begin to prepare for the Holy Marriage of Spirit, an experience which no human mind could depict nor grasp.

All earthly delights are sweeter in expectation than enjoyment; but all spiritual pleasures more in fruition than expectation.

LOVE IS STRONGER THAN DEATH

By J. Mackwan, in "Light."

In May, 1951, that is, last year, I had the misfortune of losing my wife within a couple of minutes by heart failure. Just before that to all intents and purposes, she was hale and hearty. We had twenty-nine years of married life and after this period of happy life the death caused me a great mental shock. Though I am a staunch Christian (Anglican), I could not get any consolation either from the Church or from the Bible. I turned my thoughts to the study of life after death and now I believe that some Spirit Guide directed me to choose some books and pamphlets which gave me not only comfort, but a sure conviction that there is no death but survival in the other world according to our works here.

Now, the question arose in my mind, on which plane my wife should be and how can I contact with her because, though India is a vast country, there is not a single trance medium whom I can approach for help. To go to England personally or to have a sitting by proxy was impracticable to me. On enquiry I learnt that there is an old couple Mr. and Mrs. V. D. Rishi, who are not trance mediums, but were giving satisfaction to the sitters by Ouija Board. I had three sittings with them. At the very first sitting my wife stated that she was so much pleased to have this talk with me, and gave her love to all her friends. She advised me not to be gloomy but to pray to the Great Father in Heaven for mental peace. She told me that she too was praying for me and would do for me what she could.

I am quite a changed man. I look forward now to the other world through death which I consider as a gateway of happiness, and I am taking every opportunity of spreading the good news

of survival and spiritualism through my personal talk and books and literature which I circulate and distribute among my friends. I asked my wife at the second sitting for some message and she replied: LOVE IS STRONGER THAN DEATH. I wonder what would have happened to me if I had not contacted my wife and also if there was no spiritualism to demonstrate survival, what would happen to the world. Thank God, where the church has failed, spiritualism has succeeded.

APPARITIONS AND "TRAVELLING IN SLEEP"

One can speak positively about facts. But with regard to the causes of those facts (or effects) it is not possible to be positive. One can only reason about them. Thus you tell us that you appear to travel in sleep and meet persons or encounter scenes and events that come into your waking life later with the sense of verified dreams. That is a statement we can easily accept by reason of a multitude of similar testimonies from others. These things are well authenticated. We do not believe that such experiences indicate the actual travelling of the spirit from the body, because when the spirit actually does quit the body it is an elaborate and, in a way, a tremendous process taking the name of death. But we can conceive of conditions in which the consciousness is, so to speak, extended, and travels outside its bodily area. A passage in that remarkable book, "The Process of Man's Becoming," by "Quaestor Vitae," which we may give here as it bears so closely on the question. The writer is dealing with "phantasms of the living": "It is not man's spirit that leaves the body on such occasions. That would entail the death of his body. It is a temporary exteriorisation of some of his magnetic vitality, which is subsequently indrawn again. This

vitality carries the peculiar property of constituting a phantomatic or apparitional form or double of the personality to whom it belongs." That strikes one as a reasonable statement of the case.

THE ANCIENT WIZARDS

The word wizard, like many other words, has been corrupted by careless use. It generally carries the idea of a sorcerer or necromancer—there is a smack of black magic about it. And yet it simply meant originally a wise man, nothing more. One good instance of the use of the word in its true meaning may be taken from Milton, who wrote of the wise men of the East who journeyed to Bethlehem as "star-led wizards." Michael Scott was a wizard in this sense, for he was a great scholar and mathematician. He it was who translated some of the works of Aristotle from the Arabic. But no doubt many of the great sages of the past had some occult knowledge. They knew of many things which we are only rediscovering today—hypnotism for instance. None the less most of the legends concerning their magical powers are little more than popular superstitions. Anything in the slightest degree supernatural never lost anything in the telling as it went from lip to lip amongst the ignorant in ancient days. If there is anything in the curious legends of Michael Scott in the border country it would rather point to his hypnotic powers. We are thinking especially of the story in which he is represented as asking for food at a Scottish farmhouse and, being churishly refused, compelling the farmer, his family and the farm hands to dance and sing before him as a punishment.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.

FLYING SAUCERS

The Borderland Sciences Research Associates of San Diego, California, are publishing a brochure on the flying saucers. This claims to be a mediumistically obtained "report issued by some half-dozen former earth inhabitants who now live in Venus-Etheria." Does this, we wonder, do anything to explain some recent mysterious disappearances? At any rate we feel confident that we have not yet heard the last of the flying saucers. Even since writing this last sentence we have heard of an enormous grey-blue disc which was observed quite close and moving slowly by Americans and Argentinians in Rio. After a while the thing suddenly accelerated and disappeared.

—"Prediction."

All pleasant and no progress is made; but at the arrival of a loved member, every face alters to a smile, and all goes well.

Defeat isn't bitter if you do not swallow it.

MEDIUM ASSISTS POLICE

The body of a dressmaker was dragged out from beneath the rubble of a wall on Montmartre Hill after rescue workers had been guided to the scene by a clairvoyant according to a Paris report.

The medium said: "I see a wall. It is night. Your friend is under the wall. She is dead. Her body is mangled. Her face is intact."

The police at first sceptical, finally began the search. Beneath the rubble of the wall they discovered first the body of a dog and then that of Mms. Metivet. Her face was untouched, her body was crushed. The wall had collapsed the previous night.

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