

THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.

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Mr. W. H. Terry.

“*LIGHT, MORE LIGHT.*”—Goethe.

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LEADING FEATURES OF THIS ISSUE.

COMMUNICATION :
Is it Permissible?
By The Editor.

THE CHURCH AND SPIRITUALISM:
Stringent Criticism of the Clergy.
By Rev. Percy Dearmer, D.D.

THE MEANING OF DEATH :
By Sir Oliver Lodge.

THE CHURCH OF ROME :
Official Pronouncement on Spiritualism.
“Judgment Should be Suspended.”

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The Harbinger of Light.

Edited by W. Britton Harvey:

JUNE 1st, 1926.

Author of "Science and the Soul."

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The Editorial Chair.

Communication—Is it Permissible?

It does not surprise us to learn that great interest is being manifested in the phenomena of Spiritualism by a considerable proportion of Jews in Great Britain. The religious literature of Judaism abounds in references to the principles governing the condition of those who have entered within the Veil, and those teachings very closely correspond to the conceptions of the Spiritual Philosophy. This point was emphasised by Mr. Bernard Kazak in a recent issue of "The Jewish Chronicle," London, wherein the writer explains that "the relationship between Judaism and Spiritualism is closer than some might imagine." He goes on to state:

We need go no further than our daily prayer book for authoritative reference to Spiritualist belief. Thrice daily do we pray: "Blessed art Thou O Lord, who reviveth the dead."

In Ethics of the Fathers there may be found many allusions by the Rabbis to "the world to come"; and the words of Rabbi Jacob bear a striking resemblance to the Spiritualist theory that our conduct on this earth decides our position on "the other side": "This world is like a vestibule before the world to come; prepare thyself in the vestibule that thou mayest enter into the hall."

It is interesting to note the suggestion of some Spiritualists that the great prophets and seers who figure in Jewish history were the equal of our present day "mediums." Whatever may be the extent of our belief in Spiritualism, however, the question arises as to the propriety and permissibility of seeking to communicate with the spirit world, according to modern methods. I feel sure that an explanation of this by someone qualified would be appreciated by those of us in doubt.

It would surprise many to learn of the remarkable number of Jews in this country taking an active interest in Spiritualism, and of the peculiar enthusiasm in this connection which is prevalent in parts of the East End of London.

* * * *

The question of "permissibility of seeking to communicate with the spirit world" has often been advanced against the practice, and there are doubtless many earnest and devout seekers after truth who entertain perturbing misgivings thereon. We however, have never had any qualms of conscience in the matter. The fact that communication is possible settles the question of "permissibility" for us. If it were not permissible we do not believe it would be possible. In other words, God knows His business, and it is not for puny man to play the part of a carping critic of Divine wisdom. If the Omnipotent intended that all the yearnings of maternal, paternal and fraternal love for those who

have "gone before"—the cry for a touch of the vanished hand and the sound of the voice that is still—should be quenched; that there should be no means whereby that natural affection might in some degree, be satisfied, it would surely have been within His power to have introduced a Law whereby converse with the departed would have been made impossible! But He did not do this. The door has been left ajar ever since man became a spiritual being, and to-day it is being opened more widely than ever before. Why? Is it done to tempt mortals to do something they are prohibited from doing? If so, what becomes of the Christian conception of a God of Love and Justice? Does a human father set a trap for his children and punish them for falling into it? And if this idea is abhorrent when applied to a human parent, how much more so should it be when applied to the All-loving, All-merciful Father of all?

* * * *

Besides, why has mankind been endowed with the peculiar faculty necessary for establishing communication with the Unseen, if that faculty is not to be utilised for this specific purpose? Is this all a part of the "trap"? Furthermore, if the whole thing is unlawful, why did not The Christ condemn it? He not only did not do this, but the disciple whom he particularly loved, inferentially encourages us to establish communication with the "dead." "Try the spirits," says St. John. It would have been equally correct for the translators to have used the word "test" instead of "try." And he tells us how to test them if we are to make sure "whether they are of God!" Are we to condemn John for the inferential implication that communication with the denizens of the invisible world is permissible? And are we to censure him for daring to enter into conversation with the spirit of an ancient prophet who had long previously quitted this terrestrial existence? It seems to us that people who raise this "permissibility" bogey are skating on very thin ice!

* * * *

Then, again, if it is not permissible for mortals to talk to immortals, how are we to account for the fact that the latter are allowed to take the initiative in this very practice and to communicate with friends on earth whenever they get the chance? That such is actually the case, there is a superabundance of evidence to prove. It is often said by those entirely ignorant of the subject, that Spiritualists "call up" the dead, whereas, as every investigator is aware, it is the "dead" who do the "calling-up." And that fact, in itself, incidentally demonstrates that they have never died at all! If the truth could be revealed, it would probably be found that in a very large proportion of instances—perhaps most—people are led, in the first place, to visit a medium as the direct result of being unconsciously impressed to do so by some loving relative or friend who desires to communicate with them from the other side of life. In other cases the interview has been initiated by a message received through some mediumistic channel and forwarded to the parent or friend to whom it was addressed. Both medium and recipient may have previously been quite unaware of each other's existence. For

a case in point, recently brought under public notice, the reader may be referred to the book: "From the Other Side—Talks of a Dead Son with his Father," which Sir Arthur Conan Doyle describes as the "most complete and convincing" record that has yet reached him. In the Preface the author states:

The reader will observe the important fact that the request to investigate the subject did not originate on this side of life, but came emphatically from the other side, and that had it not come from the spiritual world, in all probability the following communications would never have taken place.

* * * *

In short, had it not been for the persistent efforts of those on the invisible plane the phenomena associated with the birth of Modern Spiritualism would never have occurred. In that historic instance, at all events, there can be no gainsaying who did the "calling-up!" And it was the "Angels" who called mankind to attention when the Prince of Peace was born! The spiritual world, in fact, is all the time actively engaged in making rifts in the veil that separates the two states of existence and strenuously endeavouring to establish effective means of communication. This being so, it must be "permissible" from the viewpoint of the spiritual and if it is permissible it cannot possibly be contrary to the will of God.

Wayside Notes.

The Press, The Church, and Spiritualism.

It is one of the functions of this journal to keep its readers abreast of all important developments in various parts of the world in the realms of Spiritualism and Psychical Research. If we neglected this essential feature they would be in utter ignorance of what is transpiring beyond their own immediate borders. This is due to the fact that the Press in the Southern Hemisphere, unlike the great London papers and leading provincial journals of Great Britain, does not consider it worth while to devote space to the subject—unless it be to publish some derogatory item calculated to prejudice the public and give the impression that all phenomena are either fraudulent or attributable to telepathy. This attitude, of course, is due to the fact that Spiritualism is not yet "popular" in Australia and, consequently, it does not pay to give it prominence.

But things are very different in the Old Country! Even the regular readers of this magazine have no adequate conception of the intensity of the interest in Spiritualism that is being manifested throughout the length and breadth of Great Britain to-day. To acquire that knowledge they would need to be put in possession of the sheaves of newspaper cuttings which reach us weekly from over the sea. There is not a journal of any importance that is not represented in the selection, and in no section of the Press are the references to the subject more frequent than in the great London dailies.

And what is more—there is, generally speaking, a very marked absence of that scoffing tendency which was the prevailing characteristic of a few years ago. The theme has taken such a hold of the people that it has to be treated seriously. It no longer pays to ridicule it and pour contumely on its champions. The intelligence of the community resents such intolerance and is demanding the facts. Hence the change of front during the past twelve months and the prominence that is being given to the subject by all the leading organs.

Spiritualism, in short, is fast "coming into its own" in Great Britain, and the leaders may shortly have all they can do to guide it along wise and definite lines.

A Unique Investigation.

It will be remembered that a few months ago the "Morning Post"—a very conservative and certainly influential London journal—opened its columns to a debate on Spiritualism between Sir Arthur Keith, the noted authority on comparative anatomy, and Sir Arthur Conan Doyle. That discussion aroused widespread interest, and was followed by an impartial and well-written series of articles on psychic phenomena in the "Daily News"—another leading London daily. Now we have the "Morning Post" reverting to the subject again. Apparently, it cannot leave it alone, which, in itself, indicates the measure of public interest kindled. Within the past month or two it has published a succession of special articles on "Spiritualism and the Churches." The writers were "a member of the staff, who had had a scientific training and no Spiritualistic leanings," and the Rev. Dr. Percy Dearmer, the well-known ecclesiastical authority and author of "The Parson's Handbook."

Acting in collaboration, they were deputed "to examine carefully into the causes of the remarkable increase in the influence of Spiritualism, and to see how far it affects, or is likely to affect, the Churches." Dr. Dearmer's co-operation was enlisted because "in such an inquiry there must, of necessity, arise many points which can only be efficiently examined by a clergyman." He, therefore, accompanied the Special Correspondent in the investigation, and the two, in combination, "have been engaged in a careful examination, both of the Church aspect of the question and of the Spiritualistic side." And what is the result? Each investigator contributes his own views and conclusions.

Spiritualism can no Longer be Ignored!

The Special Correspondent opens his initial article with these words: "Spiritualism can no longer be ignored. That is one of the few definite conclusions that readily emerge from any serious inquiry into the subject." And the reason why it cannot be treated with contumely, as heretofore, is because "a rapidly-increasing interest in Spiritualism is noticeable amongst both the clergy and the laity, and it is being stimulated by the active and enthusiastic propaganda of the Spiritualists themselves." This endorses what we have repeatedly told our readers in these columns, and they will doubtless be gratified to have this assurance corroborated by the independent testimony of one of the principal daily papers of London.

No attempt is made in these articles to discuss the authenticity, or otherwise, of psychic phenomena. "The object," states the Special Correspondent,—so far as his part in the inquiry is concerned—is "to describe Spiritualism and Spiritualists, to shed some light on their methods and arguments, and to indicate the progress they are making and are likely to make." Dr. Dearmer, he adds, will deal particularly with "the future of Spiritualism and its relations with the Churches."

He goes on to state that more and more of the laity are saying: "What is there in Spiritualism?", and that "more and more of the clergy find themselves faced with the question and do not know how to advise their congregations. In fact, there is ample evidence that some of the best brains in the Churches are quietly giving Spiritualism serious

attention, though their opportunities for investigation are necessarily limited." We were previously well aware of this fact, and there are those among the clergy in Australia who are likewise keenly interested in the theme.

"Few Spiritualists," we are told "are antagonistic to the Churches. In fact, most of them regard Spiritualism as a reinforcement of the teachings of Christianity." This is precisely our own attitude, as the reader is well aware, and it is satisfactory to be informed by this unprejudiced investigator that a similar feeling towards the Churches prevails among the Spiritualists generally of Great Britain. There are, of course, exceptions to the rule. Some of these exceptions are to be found in Australia. But they are few and far between and should be given to understand that unless they modify their attitude their immediate withdrawal from the cause would be welcomed.

We have very little sympathy with conventional theological doctrines and dogmas, but we nevertheless recognise the great moral influence the Church has exercised throughout the centuries, its beneficent ministries in countless directions, and the Christ-like work achieved by its many humanitarian agencies. These are facts which cannot be gainsaid, and when Spiritualism can approximate to this wonderful record it will be time enough for its devotees to treat the Church with disrespect and point the finger of scorn!

What Spiritualists are Like!

Having explained that there are close on 600 Spiritualist Churches in Great Britain, that every Sunday at least 100,000 people attend the services, and that "this figure only represents a small proportion of those who are interested in Spiritualism," the Special Correspondent proceeds to describe what Spiritualists are like personally. "Most people think that Spiritualists are a little mad," he states, but his experience of them is that they are "perfectly normal, every day people," and that in one gathering in particular he found them "charming, well-dressed and cheerful." In a word: "I have not met any more 'odd' people among the Spiritualists than I have met among those in other walks of life, or in other religions." This certificate of personal characteristics is worth preserving! We are being painted in our true colours at last!

On visiting crowded halls, at which such speakers as Sir Arthur Conan Doyle and the Rev. G. Vale Owen held the platform, our critic found that "the speakers were satisfying a gnawing religious hunger on the part of the crowd" and that "when question time came it seemed that everyone wanted to ask for more." Then follows a tribute to the honesty of mediums generally: "Of all the mediums I have sat with as yet, only one has caused me even a lingering doubt as to her honesty, and that may be entirely my own fault."

He, moreover, tells us frankly that he has been confronted with mental phenomena which he cannot explain. "If it was telepathy, for which I was keenly on the look out, it was retrospective telepathy, and marvellous at that . . . If I had not been alive to the possibilities of unconscious telepathy, it would have convinced me of survival, for I alone knew of one of the matters mentioned." He leaves it at that for the present.

We are next told that "professional mediums are not so important to the average Spiritualist as outsiders imagine," and that "Spiritualists rely principally on their own Home Circles, and on their

own controls, for convincing evidence of communication with their dead relatives and friends." This is more particularly the case in the North of England, "which is the real stronghold of Spiritualism and where professional mediums cannot carry on their work "because three months hard labor is their lot if they are caught, and there are plenty of enemies—to see that they are caught! And yet Spiritualism flourishes exceedingly in the North. It is founded on the Home Circle."

This relentless persecution reminds us of the iniquitous treatment meted out to the Early Christians. But it lacks the spectacular element! There are no lions and other wild beasts at hand to add to the torture! Thank God, however, "an Englishman's home is his castle," and that the emissaries of the law dare not enter its sacred precincts. The Home Circle, therefore, is safe, and this is the principal mainstay of Spiritualism. The enemy is euehred there, whatever he may do elsewhere!

In these Home Circles, those attending "look forward to an evening talk with the dead as we look forward to an evening with our friends." This is perfectly true, and the whole proceeding is so real and so natural that "they are amazingly unemotional and matter-of-fact about it all." Of course they are—it is just like spending an evening with visible friends in your home! There is nothing awe-inspiring about it: "If there is nothing serious to discuss with those on the Other Side, they indulge in cheerful conversation."

How extraordinary this must seem to the mass who are not "in the know." No wonder they consider us a "little bit touched!" But the time is coming when the whole of Christendom will be "touched" in the same way. There must always be forerunners in every great movement. And they are generally considered to be "beside themselves"—as Jesus was, for instance!

Dr. Dearmer and Psychical Research.

Having summed up the impressions received by the Special Correspondent to date, let us see what the Rev. Dr. Dearmer has to say. It must be remembered that the case is not yet complete. We are simply dealing with it as far as it has gone according to the latest files to hand. Dr. Dearmer deals in a very learned way with the development of religious thought, points out how the old conceptions of Heaven and Hell have been out-grown, and emphasises the fact that we are now living in an age of experimental science.

"Has man a soul?" he asks, and proceeds:—

In the nineteenth century it seemed that no evidence was forthcoming, and many thought that the whole world would lapse into materialism. Then there came, unexpectedly, a rush of psychological discoveries and the appearance of a new science—Psychic Research. **The desire for evidence is the reason why so many are now busy upon psychic phenomena—men of every kind—from the scientific agnostic, of the type of Professor Richet, to the humblest Spiritualist. And the desire for evidence is due to the fact that we live in the age of experimental science. In this age the Churches also have to live.**

This is a plain and accurate statement of fact. If experiment can demonstrate the existence of a spiritual world, and communication with those that dwell therein, the temper of the age insists that those experiments shall be made. Faith has played its part, and played it well. But we are not living in the Middle Ages to-day. This is the twentieth century, and the minds of men have widened with the process of the suns. They now demand, not faith, but knowledge. "If a man die, shall he live again?" That is the insistent question that has to

be answered. And no answer is considered satisfactory that does not involve **proof**.

It is just here that we put our finger on the outstanding weakness of the Church. It has no **proof** to offer. It can only **assume** that there is an after-life. But that is not enough—it does not meet the demand of the searcher after Truth. He insists on conclusive evidence, and Dr. Dearmer realises that the Church will have to satisfy that demand. "To your faith add knowledge." That dictum of the great Apostle has to be observed and applied to the greatest of all questions now occupying the minds of thoughtful men and women.

The Kind of Evidence Needed.

"Average humanity will note the conclusions of scientific investigators, as they proceed," continues Dr. Dearmer, "and, as those conclusions turn out to be negative or positive, so will the general opinion of the civilised world be formed. It will, I venture to predict, be widely different from the general opinion of twenty years ago." There is no doubt about that! A lot of water has flowed beneath the bridge of religious inquiry during the past quarter-of-a-century. The phenomena of Spiritualism have made themselves felt in the interim and were never more in evidence that they are to-day. They are, in short, upsetting the philosophy of the ages and revolutionising the whole trend of religious thought. In dealing with these phenomena Dr. Dearmer says:—

One after another, famous psychologists and physiologists have begun investigations and have come to the conclusion that this or that phenomenon, once supposed incredible, is now **proved to be genuine**. The number of such scientific men, both here and on the Continent and in America, is increasing, and the significant thing is that they are the very men who have not been content to form their opinions on hearsay.

To meet the possible objection that his language is over-cautious, he adds: "**If by proof you mean the kind of evidence that is required to hang a man for murder, then everything that the Spiritualists affirm has been proved over and over again.**" But he immediately points out that "the conclusions involved are too immense for us to be satisfied with mere legal evidence." Some of our readers may possibly consider that this attitude is unreasonably exacting. But it is not so. Legal evidence may hang an innocent man. It is, therefore, not always reliable. There must be no such doubt about the evidence submitted in proof of human survival. It must be practically infallible. That is why so many eminent investigators are so tardy in reaching final conclusions.

For some of these, however, remarks Dr. Dearmer, "the evidence is so strong as to be almost overwhelming, for others it is less strong, for others it is weak. Others, not less eminent, consider that **it would be affectation for them to pretend that the evidence has not convinced them of human immortality**—that, indeed, it would be untruthful, and therefore, unscientific so to pretend."

That is the position at present as regards Science. But the tendency is forward all the time, and the evidence is still being collected "with a reserve and caution unprecedented even in scientific investigation." Be it so! The greater the caution, the greater will be the ultimate triumph! There is no need to hurry!

The Challenge of Spiritualism.

Having pointed out "how natural, how inevitable, indeed, it is that in our era of experimental science people should seek for evidence of human immorta-

lity," Dr. Dearmer briefly refers to the "unexpected and startling" results of the investigations of Dr. Geley and Dr. Schrenck—Notzing, and then explains: "**But the Church at the moment is more immediately concerned with the challenge of Spiritualism as a religion.**" He endorses what the Special Correspondent had previously stated concerning the prevalence of Home Circles, and in referring to Spiritualists generally says "they are honest, wholesome folk and they have become increasingly Christian." This criticism is worthy of note. It means much more to the cause than may appear on the surface, and is corroborated in a letter received by us a few weeks ago from one of the leaders of the movement in Great Britain, who states:

So far as Spiritualism in Great Britain is concerned, I am keeping my hand on the pulse of the movement. The older order of Spiritualists have made a mistake in trying to take up a non-Christian attitude. This does not fit the British temper, and there is an **ever-growing tendency to establish definite Christian Spiritualist Churches up and down the land**. I have come across no really anti-Christian Spiritualists. But there are a few of the louder ones who have said things which have shocked the more devout, and the consequence is we are on the verge of a big split. I have been asked several times, from different quarters, to organise the Christian Spiritualists into a body. I hope this will not be necessary and have hitherto refused. If it comes to pass it will be the fault, not of the Christian Spiritualists, but of the narrow-minded people who think they are the wider-minded ones.

It is well that the Spiritualists of these Southern lands should be informed of the danger referred to by our correspondent. The movement cannot possibly stand four-square to the winds of opposition if it becomes "a house divided against itself." "Christianity is good enough for me," says Sir Oliver Lodge. And we wish it to be clearly understood that it is also good enough for us. Should Spiritualism ever turn its back on the sublime and peerless founder of the Christian religion it will be time for us to publicly denounce it and wash our hands of the movement.

In making this statement we must not be misunderstood. We are not referring to Churchianity, or the tangled mass of creeds and dogmas which have, more or less, befogged the minds of men, but to the unexampled spiritual and ethical teachings of Jesus, which constitute the very essence of Christianity and which are admirably summarised in the Golden Rule and the Sermon on the Mount. By those teachings we stand or fall. And we believe the vast majority of Spiritualists throughout the world will readily endorse that view. The minority may follow what course they like. But they will never become a seriously challenging factor to the main body.

What Will the Church Do?

"What is the Church going to do about them?"—about these Christian Spiritualists—asks Dr. Dearmer. "So far as I know, it has done nothing since I first heard of them thirty years ago." In one sense this is true. In another sense it is not. The attitude of the Church, unfortunately, has not been an entirely negative one. It has hitherto rather been one of intolerance and positive antagonism. And that, in our opinion, is really the secret of the existence of a non-Christian section of Spiritualists to-day. They have been "turned down" by the Churches. And their resentment followed as a matter of course.

"There is fault, no doubt, on both sides," adds Dr. Dearmer. Perhaps there is, but the Church is the main offender. It should have remembered the

words of the Master: "Other sheep I have that are not of this fold—they also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." What have the Churches done in this direction? Have they sought to "bring" Spiritualists into the "fold," or have they treated them with scorn, and contemptuously dismissed them as heretics? We are quite prepared to accept the verdict of the Master on that point. He knows! And His sympathies to-day are with those of His "sheep" who have been sent into the wilderness to feed on unorthodox pastures!

There is a big reckoning time coming for the Church if it does not modify its methods. The "Morning Post" sees this. Writing editorially in a recent issue it states:—

Although some clergymen openly avow themselves to be Spiritualists, the Churches as a whole maintain an attitude of suspended judgment. **Such a method of dealing with the matter cannot be much longer continued without consequences which may seriously prejudice the Church.** For it is not only that the survival of the personality after death is alleged to be proved; or that a great number of persons assert that they are in constant communication with the spirits of the departed. Spiritualists bring forward a mass of doctrinal expositions, which, they affirm, they have received from the other world, in which the whole teaching of the Church is reviewed and analysed, as by those in authority.

That these communications, as they are called, are regarded as authentic, there is no doubt. We are not, however, discussing whether or not they are in fact authentic, but their effect upon the influence of the Church. **So far, that effect has been in some measure to supersede the influence of the Church. We cannot but think, therefore, that the Church would be well advised to make plain exactly in what her relation to the new teaching consists.**

The Church may, like the Roman Catholic Church, ban the whole affair as unlawful. Or the Church may, in the light of experience, distinguish between the various phases—for there are many—of the cult. All that we would suggest is that **definite action is imperative, alike in the interests of the Church and of the people.**

This is very plain speaking on the part of a great daily. It is the attitude of a journal that has "vision" and is capable of discerning the signs of the times. In politics it is Conservative, it is favored by the aristocracy, and is widely read in Church circles. In the light of these facts, its warning becomes all the more significant.

What the Church has Forgotten.

But let us return to the outspoken criticism of Dr. Dearmer: "Every new sect has arisen because the Church has forgotten some aspect of the truth." This is certainly true as applied to Spiritualism. If the Church had not placed our departed loved ones "up among the stars" and told us that communication with them was impossible, that their eternal fate was sealed at death and that it was useless offering prayers on their behalf, there would be no movement called Spiritualism to-day!

"The Spiritualist movement arose because the Church had ignored the ever-widening field of psychic research." Thus Dr. Dearmer! Angelic messengers strove hard and long to influence the Church—but failed! They then adopted different tactics. They virtually forsook the Church as their channel and went into the highways and byways in search of more promising material. The movement was directed—and is still being directed—by the Master himself. And because the Church was obdurate He was forced to adopt precisely the same methods as He employed in olden time—He sought out the "common people," knowing that they would "hear him gladly."

Those "common people" are known as Spiritualists. As a matter of fact they are very "uncommon!" They are "a peculiar people!" All minorities are in any great movement. But Spiritualists are only "peculiar" in the sense that their proportions are relatively small! Apart from this, they are, according to Dr. Dearmer, "honest, wholesome folk!"

The Clergy under the Lash!

It is always refreshing to listen to criticism of the clergy from within the Church itself. That is why we enjoy Dr. Dearmer so much! Besides, it is much more impressive when it comes from such a source, rather than from an outsider. "There are few psychologists among the clergy," he says, "men are still ordained who could not give an intelligent definition of the word. Indeed, I may go further and say that the study of modern developments of psychology has been positively discouraged!"

Yet these men have sometimes the temerity to enter the pulpit and "speak with authority" on the subject! We know of a curate, for instance, who, preaching in a Melbourne suburb, "pitied" Sir Oliver Lodge for being led astray by Spiritualism! He reminded us of Landseer's famous picture—Dignity and Impudence—in which an impertinent poodle yaps at a dignified and disdainful mastiff! But, thank goodness, we have been endowed with a sense of humour. We, therefore—just smiled!

Some of the clergy, however, do know something about the developments of psychic research, "but they know also," declares this learned critic, "that it is not safe to handle it openly, except by vague denunciation." What a confession! What a stultification of conscience! What craven fear! Is it any wonder that the Master has sought other channels along which the waters of life may flow? "The result has been, so far, a profound silence on the part of the Church, broken now and then by a sermon (or an article) which shows that the preacher has not studied even the principal English works on Psychic Research, not to mention those in German, French, and Italian."

Oh dear, oh dear! What a slating! And, mind you, this all comes from a very distinguished ecclesiastic, and one, moreover, who is fully qualified to speak with authority, because he has for years investigated the phenomena with which he is dealing. "I wonder, for instance," he goes on, "how many of our Bishops have read Schrenck Notzing, Flammarion, or Morselli? Our cathedrals are tenanted by Canons whose business, it would appear, is to be the leisured intellectual centre of the diocese. How many, I wonder, could help an inquirer? How many have studied even the English scientists—Lodge or Barrett, or William James and Hyslop in America, or the classical work of Myers, or the mass of information that accumulates in the Proceedings of the Society for Psychical Research?"

Really, the farther we read the stronger the critic becomes! His caustic pen is positively a mental tonic, and as we proceed our face becomes enwreathed in smiles. It is a pity the "camera man" is not in the office!

Further Taunts!

"It is not in the least a question of believing, or not believing, in the various matters alleged. It is a question of knowing something about them!" There he is again! Taunt after taunt! We wouldn't be a clergyman in Great Britain for all the

tea in China! They are represented as knowing something about almost everything—except essentials!

Matters of the most profound importance are occupying thousands of people, whose number increases every day, and the Church has encouraged no study of the subject, and, so far, has had no advice to give. The Bishops have for five years past been discussing Christian Unity with the leaders of the Free Churches. But what will re-union avail if in fifty years' time England is split up again into new separated churches, which will have taken the place of the old, and will have arisen from very similar causes?

That is the final shot, so far as the articles have gone in the files to hand at the time of going to press. But there is more to come, and by the time Dr. Dearmer and the Special Correspondent of the "Morning Post" have completed their task we should imagine there would be a considerable flutter in the clerical dovecot. It may mark the beginning of a definite forward move on the part of the Church in regard to its attitude towards Spiritualism. Its laissez-faire policy cannot endure much longer. The intellectual section of the laity will presently force the pace. As things stand, they are leaving the Church far behind. This cannot possibly continue.

Either the Church must face the problem manfully, take its courage in both hands and state its position definitely, or witness a further weakening of its influence and eventually become a mere spiritual resort for those who are either unwilling or unable to think for themselves and are satisfied to be held in the palsied grip of the dead hand of the past!

The attempt to burke inquiry is a discreditable revival of what ought to be an extinct theological attitude, for either the things asserted are true or they are false, and from every point of view the more they are examined the better.

SIR OLIVER LODGE.

THE CHURCHES SURPRISED.

It has been obvious to the most casual observer for some time past that Spiritualism is a growing influence—that its supporters every day are getting more and more numerous. To-day the Churches are genuinely surprised at the rapid progress of this new religion.—"Morning Post." London.

GROWTH OF SPIRITUALISM.

The religion that is receiving most attention from the Press here just now would seem to be Spiritualism. There may be those who will express surprise at the use of the word "religion" in connection with Spiritualism, thinking of it only as a cult that goes in for seances and planchette writing, discourses of ectoplasm, and believes in the possibility of receiving messages from such as have passed out of this world.

Spiritualism, however, has its churches and church services. Its followers sing hymns, pray, and listen to sermons from mediums and others. It has Sunday schools, where children are trained in a painstaking way. Certainly, its followers are increasing in number, so much so that some of the churches are beginning to show alarm. Since the war there has been an especially marked desire on the part of many of the bereaved to get in touch with those who promise them communication with their dead. Natural enough, but too often dangerous.—"Liverpool Daily Post."

THE CHURCH OF ROME.

PRONOUNCEMENT ON SPIRITUALISM.

"JUDGMENT SHOULD BE SUSPENDED."

A pronouncement on Spiritualism was made yesterday (April 4th) in St. Patrick's Cathedral, Armagh, by his Grace the Lord Primate of All Ireland (Most Rev. Dr. d'Arcy), who advised that judgment on the subject should be suspended.

Spiritualism, he said, had this in common with Christianity—that it possessed a belief in a future life or a life other than the life in this world. It had become a very important matter to consider, because there were men of science, of real distinction, who had accepted its facts, or so-called facts, as facts. It had been said, and on very strong evidence, that spirits had been materialised and had been actually photographed. He had seen such photographs, very remarkable, and vouched for by men of science. The whole matter had been very carefully studied by eminent people, many of them in a purely critical and scientific way. Of those who had examined the evidence and facts, some had accepted the interpretation of the Spiritualists; that was that spirits, not in the body, had been able to communicate with them. Others had rejected that view. They heard a great deal about the men of science, who had accepted that view, and their names were usually in the papers, but they did not as often hear of the men of science who had gone into the matter with the greatest thoroughness and rejected the idea. While there was scientific evidence on one side, there was quite equally a large volume of scientific evidence on the other.

That was how the thing stood to-day, and it seemed to him that the only wise attitude of mind at the present time was suspense of judgment. He had read some of the most important books on the subject on both sides; he had been following the discussions about it for years, and he could arrive at no other conclusion than this. Quite recently, added the Lord Primate, a very strong appeal was made in some of the big newspapers that the Church should take up the matter and take up a side. He thought the Church ought, in its more responsible councils, to consider the matter very carefully and await developments; but he could not imagine anything more foolish on the part of the Church—or whatever body of Christians they might designate by that term—than to take a side on a question about which opinion was so definitely divided, and he held the only wise course was suspense of judgment.—"Belfast News-Letter."

A BISHOP'S CARD.

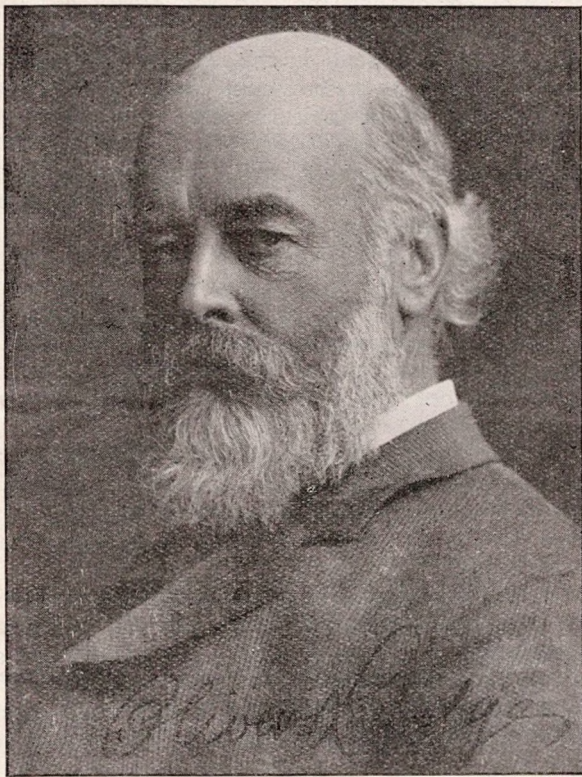
"The Christmas card of one of our unconventional Bishops contained the following lines," says the "Church of England Newspaper."—

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, Good Lord,
To keep the pure and good in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh.
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humour, Lord,
Give me the grace to see a joke;
To get some happiness in life,
And pass it on to other folk."

SIR OLIVER LODGE ON DEATH.

NO NEED FOR GLOOM.

DON'T THINK ABOUT THE GRAVE.



There is always something to stimulate and refresh the soul in the addresses of Sir Oliver Lodge on death and the after-life. He is like a human vessel chocked full of spiritual ozone, and when he releases a supply from time to time the listener naturally feels invigorated and gladdened in heart and mind. He has frequently been delivering discourses of this character of late, both in churches and from the public platform, and his services appear to be in constant demand all over Great Britain. He is, moreover, extensively reported in the leading newspapers. He recently spoke in Christ Church, Greyfriars, London. It was a Thursday mid-day service, and the building was crowded. His theme was "Death!"

He said there was no need for the subject to be gloomy. When a youth emigrated his relatives could not help being sad, but they hoped he was starting a bright, useful, and prosperous career. Death was of the nature of an adventure; there was the pathos of parting, but there was hope and joy also. To understand death we must know what life is. It was not a form of energy but a guiding, directing principle. It used energy and matter, but did not itself seem to belong to the physical frame of things at all. It was like the influx of something from outside, as if we were tapping an infinite reservoir of life, which by proper arrangement could be brought to interact with matter for a time and then depart whence it came.

Under the influence of life things were produced which otherwise would not have occurred, from a seashell to a cathedral, from a firefly to an electric arc, from the song of a cricket to an oratorio. Life did not exert force, but contrived that force was

exerted and things were moved. Also, life hoped and loved. It had any number of psychic attributes which did not belong to the physical frame of things. In order that life might interact with matter it was provided with a body. A body was a mode of manifestation, as was an instrument to a musician. There was a form, which he believed persisted.

USE INTELLIGENCE—NOT EMOTION.

Was it likely that the psychic element, which planned, willed, hoped, contrived, loved, and designed, was limited in its mode of manifestation, its activity to a certain chemical compound, especially albumen? The idea was absurd. Life might have an infinity of modes of action. At present we knew of only one kind of body, made of matter, but there were other things beside matter even in the physical universe. "There is the ether of space, and it is quite conceivable, indeed I think it likely—but that is speculation at present—that we may have instruments in the future made of ether, made of some other substance than matter."

Death was separation of soul and body, the psychic and the material. Death was not inevitable to the whole body. Unicellular organisms divided and continued. In human beings, in addition to these sort of permanent cells there were the somatic cells, which were accreted into limbs, viscera, and other organs; these were sloughed off and got rid of by chemical processes. We should try to regard these processes with intelligence, not emotion. It saved a lot of trouble when we did not regard unnecessary things with emotion. The body was transmuted, not stored. The "dead" were not dead but alive. They did not enter the grave.

TOO MUCH SUPERSTITION ABOUT GRAVES.

"Do not regard the grave with emotion. Think about it as little as possible. There has been too much superstition about graves. I have never been to see my boy Raymond's grave in France. He has asked me not to. He says: 'I take no interest in that grave; I never was in a grave in my life.'" If people would get over the trouble about interment, the mediæval superstition of lying in a grave waiting for a general resurrection, they could begin to regard death as what it was, an adventure, an episode, something to be welcomed when it came, not to be afraid of.

As to the future state, Sir Oliver said, "they" tell us that they have bodies, not made of matter but of something else, solid, substantial, rather better than their old bodies. "They are pleased; they say they would not come back for anything. As to space, I don't know about that. They tell us they are all round about us. The conditions of the universe were unchanged by death. Now we were aware of one set of things—by death we become aware of another set of things."

"How do we know that these people still exist? I cannot doubt it, for I am in frequent touch with them. You cannot doubt the existence of people with whom you talk, even if only on the telephone or by wireless. I tell you they continue. Love bridges the chasm, love has restored the sense of communion across the gulf of death. Looking at the matter with the cold eye of science, I tell you there is nothing to be said against that and much to be said for it. To the best of my scientific belief what I am saying is the truth—that life is a permanent thing." Whether we should be happier depended upon what we did here—what use we made

of our opportunities. We had to go on; we might go up or down.

"DO NOT FEAR."

We were so accustomed to the present mode of manifestation by matter that some people could hardly imagine any other. He could, because physicists dealt with many things that did not appeal to the sense, but were just as real as those which did, more real in a way. The nature of matter was transformed by scientific contemplation. The human race was a family, and the nations were getting more friendly towards one another. I rested with us what the outcome was to be.

Sir Oliver concluded: "I tell you that the universe is great and splendid beyond our imagination. Let us not take a pitiful, mean outlook. Nothing is too great or too good to be true. We cannot imagine things better than they are. The more you penetrate into the secrets of nature, the more overwhelmed you are with 'wonder, love, and praise.' Our present existence on the planet is but an episode, a temporary adventure to be followed by higher and further adventures. Do not fear. Fear is torment. 'Perfect love casteth out fear.' The universe is ruled by perfect love. That is my message."

A NOVEL CASE.

AUTOMATIC WRITING COPYRIGHT.

Writs have been served in a law case which will decide this novel point—who owns the copyright in a so-called spirit communication?

This is a case in which an automatic medium, named Miss Cummins, the daughter of a Cork physician, seeks to restrain Mr. F. Bligh Bond from publishing what is called "The Chronicle of Cleophas," which purports to be a continuation of the Acts of the Apostles, and which has been accepted as evidential by Dr. Oosterley, the examining chaplain to the Bishop of London.

The original writing consisted of 76,000 words. Some of them were written in the presence of the Bishop of Kensington in his house in West London.

Mr. Bligh Bond's work in the realm of psychic inquiry has made him known throughout Great Britain and America. He sat last year with Miss Cummins, and, during fifty-six hours, the 76,000 words of "The Chronicle of Cleophas" were written down by Miss Cummins, when in a trance.

Both Mr. Bligh Bond and Miss Cummins now claim the legal authorship of the script.—"Daily Express," London.

CRITICS AS LIARS!

Sir Oliver Lodge, lecturing at the Guildhouse, Eccleston-square, London, on the evidence that had led him to believe in survival after death, vigorously attacked those of his critics who lied when dealing with the subject.

There were, he said, certain opponents who were unscrupulous and malicious, and among the lies propagated in America was one to the effect that Raymond Lodge had been taken prisoner in Germany and had come back to England and was being kept in concealment.

"The whole thing," Sir Oliver Lodge exclaimed "is blasphemous, and it is disgraceful that people should try to bolster up their religion with lies."

PSYCHIC PHENOMENA.

HOW A TABLE "MELTED."

Some interesting statements on psychical research were made by Mr. Harry Price in a lecture recently arranged by the Sheffield Society for Psychical Research. Mr. Price is the hon. director of the national laboratory in London, and foreign research officer of the American Society for Psychical Research, and his lecture, which was listened to by a large audience, dealt in the main with a medium, Stella C., sittings with whom had, he claimed, yielded some remarkable results.

Mr. Price explained that Stella C. was a normal, healthy young Englishwoman, formerly a nurse and dispenser, and who, previous to 1923, had no experience of Spiritualism.

It was discovered that in a closed room in which Stella was sitting a vase of flowers would suddenly be wafted as by a strong breeze, and it was also noticed that on going to pick up, say, a box of matches, the box would sometimes fly across the room. On opening a door, too, a brilliant blue flash would sometimes surround her.

Quoting some examples of Stella phenomena, the lecturer said that trumpets placed in a cage had been blown, mouth organs operated, and even pan-pipes blown, the medium being in a dead trance throughout.

On one occasion a new wooden table, weighing 15½ lbs., was levitated with only the medium's hands upon it. Then a series of raps told the sitters to touch the table. "At once," said Mr. Price, "there was a series of electric or lightning shocks, and the table melted under our hands, and in less than three minutes it was reduced to matchwood."

Dr. Frank Ballard, the well-known Nonconformist minister, presided.

DENNIS BRADLEY AND THE CHURCH.

Writing to the editor of the "Daily Express," London, on a recent date, Mr. H. Dennis Bradley, author of "Towards the Stars" and "The Wisdom of the Gods," states:

The statement that I have left the Roman Catholic Church is not correct. I regard psychical research as a modern scientific study, which is at present in an infant stage. While these evidences of communication with intelligences upon another sphere are undeniable, and are certainly not of a "demonical" character, I am of the opinion that the Roman Catholic Church is wise at present to discourage indiscriminate attendance at seances, many of which may be of an indifferent character. Psychical research is encompassed by many delicate and sensitive intricacies, and although I can see no reason why this study should be in any way divorced from any religion, I consider that experiments should only be made by those qualified by considerable knowledge. In all my experiences I have never heard Christ referred to by any "communicator" except in terms of the utmost love and reverence.

Sir Arthur Conan Doyle had a fine reception at Guildford, England, recently. He gave an account of his psychic experiences, and paid a tribute to Mr. Dennis Bradley's ability, remarking that there was no possible answer to what Mr. Bradley had written in his books on Spiritualism.

ARE WE OVERHEARD ?

READERS REPLY—"YES."

SOME TYPICAL TESTIMONY.

The question raised in recent issues of this journal, as to whether it is possible for "listeners-in" on the Other Side to overhear conversations between their fellows in the flesh, is arousing increasing interest, and some of our readers have forwarded experiences from which we make the following selection:

POLITICS AND SEANCES.

It is well known to most of our readers that Mr. T. W. Stanford held a weekly Circle in Melbourne some years ago, and that it was attended by many of the leading professional and commercial men of the city. One of these gentlemen states:

I frequently attended Mr. Stanford's Circle. It was held in his office, upstairs. On one occasion three of us engaged in a political discussion at the entrance to the building, prior to going up to the seance room. The medium, Charles Bailey, had already gone in—therefore, he did not know we were there and was, moreover, a long way out of hearing. We talked for about five minutes, and then went upstairs and took our places in the Circle.

The medium was soon entranced, and right at the outset Dr. Whitcomb, who was in control, expressed the hope that, in future, sitters would not talk politics, or anything else of a controversial nature, immediately prior to the sitting, as such discussions were not conducive to the best results. They had a perturbing effect. He would, therefore, be glad if sitters would come quietly and take their places in a complacent frame of mind. "I mention this," he added, "so that you may understand that we hear every word you say."

This experience certainly, indicates that we may be overheard by invisible auditors without being conscious of their presence.

OVERHEARD ON A LONELY ROAD.

Mr. A. E. Challis, of Hobart, Tasmania, writes:—

During my early investigations we had a Developing Circle in a private house, the husband, wife, daughter and myself being the sitters. The wife was developing trance mediumship and was usually controlled by her youngest daughter, who had passed on in infancy. During control she was always very bright and humorous and nearly always entered into our daily life affairs.

Now, at the time of speaking, I was trying to convince a great friend of mine, who was interested, and who, although a very hard critic, was yet broad-minded. One night, whilst we were walking along a lonely road, miles away from any houses, we were discussing Spiritualism, and I was speaking of what had been said by spirits at our Circle, when my friend remarked: "Ah, yes, it might be real enough, but it must hurt them to return to earth conditions," etc. And so the conversation continued, and I thought but little more of it afterwards. Now for the sequel.

The reader can imagine my surprise at our next circle meeting (my friend not being present nor ever had been), when the medium was under control, for her spirit daughter to say to me: "You tell your friend that it doesn't hurt us to come back to you, but rather is it a great pleasure," etc.

This proved to me that our conversation that night, on a lonely road, was overheard by a spirit friend, who replied to it at a favourable opportunity.

INFORMATION FROM A SPIRIT GUIDE.

Mr. W. D. Campbell, writing from Queensland, Australia, says:—

In reference to the invitation in "The Harbinger of Light" for contributions from those who have had experience regarding the hearing by spirits of what has been said to them, or of conversation at a seance, I would like to say that it has been my good fortune to have had daily conversation for years with my spirit

guides, through the "Psychic Pendulum," or "Magic Circle," and in reply to my request I received the following message:

"Spirits that have the instruction and guidance of friends or relatives on earth can, to some extent, hear, see, feel, smell and taste what the human being they attend does, and can also read their thoughts. Some such guides can even be regarded as more sensitive to those attributes than the mortal, so that they can warn them of coming danger, and of mistakes that they may make. Some can prophesy coming events through their intimate knowledge of the mortal."

"YES—I HEARD YOU"

Mr. J. P. Goodall, of Hamilton, New Zealand, states:—

Here is an instance which came under my notice lately and which seems to support the theory that those who have passed on can hear us conversing. It happened thus:—

I was at a seance here one evening last month, Mrs. Lily Hope being the medium. After several persons had spoken through the trumpet a speaker, with a real platform style, came through. He said: "To some of you I am known, to others I am not. I am Tommy Taylor, and still a prohibitionist."

He spoke for a short time and I thought he had gone. I remarked to the other members of the Circle that I had been speaking of Tommy Taylor at lunch time, when the trumpet voice spoke again and said: "Yes, I heard you."

Tommy Taylor was a prominent politician in New Zealand for many years, and was a great advocate of prohibition. He was much respected for his integrity and was a very fine public speaker. He passed on about ten years ago, to the regret of the whole Dominion. I thought the incident might be of interest to you and pass it on.

I take the "Harbinger" regularly and, like countless others, look forward eagerly each month for its arrival.

ABOUT A LITTLE FLAG.

A regular reader of this journal, "L.R.," of Sydney, New South Wales, contributes the following incident:—

The following experience may be of interest to your readers in response to the question, as to whether invisible listeners-in can overhear conversation between two or more persons on the physical plane. It certainly may not quite represent this particular phase of the question, but is at least so closely allied to it as to warrant being mentioned:

In the last year of the great world war I was sitting alone in my bedroom. It was late in the afternoon and the days were drawing in. I was about to turn on the light when the door being ajar, my little granddaughter came in and after closing the door, for no apparent reason, came to me on the couch. I lifted her on to my knee and noticed that she had a tiny flag, with a pin attached, in her hands. It seems that she had been to a children's party the day before and brought home, as a gift, this tiny flag as a souvenir. I played with her and talked to her for some time, and to amuse her, pinned the flag in my coat.

I repeat there was no one in the room apart from myself and the little girl. Soon afterwards I put her off my knee, gave her back her flag, lit the light, and she left the room. I never dreamed of speaking about it to anybody and forgot the whole episode completely.

The following week I attended a sitting. It was at a private place. The medium came up to me, took my hand and said: "Your father is here." This was not a new experience and I said: "God bless him." She continued:

"He wants me to convince you of being near you and about you. He is laying one hand on your knee. In it is a tiny flag. He was with you, when you were in your room with Shirley (the little girl in question) He heard you asking her about the little flag and saw you putting it in your coat. He blesses you."

Nothing was further from my thought at the time. It is about the last thing I would then have had in my mind. It may seem a trifling matter to the scoffer, but it is this sort of testimony, however unimportant in itself, which strikes home!

SOME OF MY EXPERIENCES.

Surprise Follows Surprise as Investigation Proceeds.

BY THE EDITOR.

II



THE TWENTIETH CENTURY WELCOMES THE DAWN OF SPIRITUAL SCIENCE

Washed Overboard !

Whilst residing in a provincial town, prior to my permanent removal to Melbourne, a circle was held at my home in the presence of a well-known Melbourne medium, who was on a brief visit to friends and who had only this particular evening to spare. There were about twenty ladies and gentlemen present, and during the proceedings I was confronted by an intelligence who said his name was Walter Robinson, and that Fred Field was with him. He told us that he had been washed overboard and that his companion was drowned at the same time. That was all.

I knew a young fellow named Walter Robinson when I was a boy in England. His father was a shipowner, and Walter went to sea. I had heard ten years previously, in a letter from home, that he had been drowned. I had never, however, ever heard of Fred Field.

* * * *

Twelve months after this incident took place I had an interview with the same medium in Melbourne. On that occasion Walter purported to communicate with me again. My shorthand notes give the following details of what the medium said:

"Walter is here. He was drowned. He says, 'You and I lived across the water.' Who is Fred Field that comes with him? Were they both drowned? What does Walter mean when he says

—tell him 'The Tarsus?'.. He says you will know by that which Walter it is."

The reference to "The Tarsus" is very significant. It was the name of one of the vessels built in our shipyard in England for Walter Robinson's father, and it was from this vessel that he was lost. I was launched in her, but I do not think the vessel had ever been to Australia.

But who was Fred Field?

Now comes another significant circumstance. I was talking to an acquaintance subsequent to the above experience, when he told me he had had a remarkable experience in connection with mediumistic phenomena. It happened many years previously. He was having a sitting with a medium in Melbourne when, he said, he was greeted by Walter Robinson and Fred Field, who declared they had been drowned.

"I knew Walter and Fred well," continued my informant, "but I had never heard of their deaths. They were shipmates of mine at one time, and it was not for nine months after they had purported to speak to me that I found out they had been drowned."

* * * *

I then learned for the first time that this casual acquaintance used to live a few miles from the town in which I resided in the Old Country. At that time he went to sea, and that was how he got to know Walter Robinson and Fred Field. I had not mentioned either of these names to him previously. In fact, this was the first chat we had had together, and this will account for my not knowing before that he once resided so close to me in England.

The thought flashes across my mind—"Was this really the Walter Robinson I had known when a boy, and is this what is meant by 'the sea giving up its dead'?"

I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of Consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place and residence, have intercourse with this world and become visible to mortals.

DR. ADAM CLARK,
Celebrated Wesleyan Minister
and Commentator.

Clean Bowled.

Whilst on a holiday in Melbourne I had an interview with a celebrated lady medium, accompanied by my brother. We refrained from giving our names, and did not indicate in any way who we were or where we came from. I simply told her that I wished to have an interview and that I had brought "a friend" who also desired a sitting. My object in using the term "friend" instead of "brother" was to throw the lady "off the scent" as far as possible.

I further explained that I wished to adopt a plan of my own in the matter, and said to her in effect: "I want my friend to have his sitting first, and whilst this is in progress I desire to be in the room so that I may take notes of what is said to him, and when his sitting ends we will exchange seats and he will take notes of what is said to me."

The medium explained that this was a very unusual procedure, and I think it is just possible she suspected that we had something to do with the police. However, she said she would try the experiment.

* * * *

The three of us then went into an adjoining room where the sittings were held. My brother—merely “a friend” so far as the medium knew—took his seat at the table, as arranged, and I sat on a couch at the side of the room, note-book in hand, and anticipating half an hour’s active shorthand exercise.

The medium seemed to become entranced without any difficulty, and an intelligence speaking through her—presumably her guide—expressed his pleasure at meeting us and then, turning to where I was sitting, said: “Bring a chair and sit next to your brother, as your father wishes to speak to you both at the same time!”

This request came as a great surprise. We had been correctly addressed as brothers, and our note-taking plans were completely upset. As a matter of fact, there is not supposed to be any physical resemblance between my brother and myself. He is darker than I am and wears a moustache and beard, whereas I have only a moustache. I have, moreover, a ruddy complexion. My brother is decidedly sallow. It is not surprising, therefore, that the medium should not have detected the ruse.

However, to come back to the incident, I took a seat alongside my brother, and we were each given some remarkably good tests.

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 have witnessed, you would hold a different opinion.

THACKERAY.

My Mother!—Talks to Me as of Yore.

For five or six years prior to the death of my mother in England I was told at every sitting I had with the afore-mentioned Melbourne medium that my mother was present. But it was always explained that she was still in the flesh. On the first occasion that I received this intimation—being then a novice in psychical research—I asked how my mother could be present if she was still in the body. The reply was—“You forget it is night in England, and your mother’s spirit has left the body for a while, and she has naturally been attracted to her boy in Australia.” I was also told that my father—who had died forty years before—and my mother’s three sisters would meet her when she passed over, **the correct Christian names being given of the four**, and yet not one of them was ever in Australia!

Eventually my mother died, and as nobody but my very few relatives in Australia had heard of her death, I realised at once that an interesting experiment was in store. What would happen the next time I went to this medium? Would she again tell me that my mother was still in the flesh? Six months later I went to Melbourne on holiday and called on the lady. Immediately she had become entranced she said, “Your father is here. He has been in the spirit world many years. And your mother is with him, **but she has only recently passed over!**”

* * * *

Then followed the usual message of love from my mother, and in the course of subsequent remarks the control said, “Your mother says she has not yet got over her surprise to find the Resurrec-

tion came so soon.” This was a very significant remark, seeing that my mother belonged to what is called the “old school” of thought, and firmly believed that she would remain asleep in the tomb until “the last trump” should sound at the far-off Resurrection Morn! For aught the medium knew, my mother might have been a woman of advanced views, and if the medium thought anything about the point at all, one would have expected her to have drawn this conclusion, seeing that the mother’s son was obviously engaged in the pursuit of truth along advanced lines. If, therefore, it is considered that this was only a lucky guess on the part of the medium, would it not be more reasonable to assume that, having regard to my inquiries into these mysteries, she would have concluded that my mother’s views would have coincided somewhat with my own? Instead of that, they were as far as the poles apart.

Twelve months after this experience I went to another medium. It was the first visit I had paid to her. My mother had, apparently, by this time learned how to control a medium herself, for she purported to speak to me direct in the first person. She spoke for a quarter of an hour, and what she said would have made a remarkably good missionary sermon. Her language was full of the love of God and the priceless sacrifice of Jesus on the Cross, and constituted an earnest exhortation to me to continue to lead the Christ-like life. In fact, what she said was expressed in exactly the same spirit and the same mode of speech that characterised all the letters I received from her regularly from England for nearly twenty years. Each letter was a sermonette. They contained very little “news,” but were brimful of the goodness of our Heavenly Father and the inestimable love of His precious Son.

But there was something far more convincing than this in the interview, for she correctly outlined all her earthly career, alluded to the time when she was left as a young widow to face the world with a lot of little children on her hands—there were six of us in the family—and seeing that my father was only 37 when he died and my mother 76 when she passed away, she certainly had a very long widowhood. She referred to this fact, and to the awful misgivings she experienced as to what the future had in store, and added—“But I placed my trust in God and I found His promise sure.”

To cut the story short, we had quite a long chat about the long ago, and just as the interview was concluding, and speaking quietly, but obviously with suppressed emotion, she said—“God bless you, my good and dutiful boy, God bless you. Farewell, my dear, farewell!” And she presumably went back to the Summerland of peace and joy.

She had held my hand with an affectionate grasp throughout the conversation, and spoke with great fluency, as she was wont to do in earth life—so much so that it was difficult to take a shorthand note of her remarks; and I am not sure that there was not a pair of moist eyes at certain stages of the interview. I had had affecting experiences before. But nothing like this!

My mother has spoken to me several times since through different mediums. On one of these occasions the control remarked—“Your mother has a surprise for you this time.” He explained that it was a message that would be **evidential of her identity** as I was still sceptical on the point. The medium, who was fully entranced, asked for the loan of the pencil with which I was taking shorthand notes, or, rather, the controlling intelligence did! I complied, and the medium sat quietly, as

though listening, with the pencil on a sheet of paper. After the lapse of a minute or two the control remarked—"We find we cannot give the message in writing and will try another way."

There was another pause, and I was naturally on the tip-toe of expectation as to what this remarkable "message" was to be. Then, to my intense surprise, the control said—"It is your mother's Christian name—Geraldine. That should be good evidence of her identity, as it is not a common name, and nobody but yourself and, perhaps, another knows of it in this country."

Well! this was indeed a surprise in a double sense. I was looking for a "message." But this was no message at all! The Christian name given was quite correct, but it had not even entered my mind, and therefore could not have been a case of thought transference.

The new state of existence is a natural continuation of the old one, and when we reach the Other Side we shall be the same in character as before.

DR. ALFRED RUSSEL WALLACE.

A Telepathic Experiment.

Touching the question of telepathy, I have tested it several times in the presence of a medium, as I used to think some of the phenomena I was experiencing might possibly be attributable to this cause. But I have never yet succeeded in impressing a medium with any name or idea I wished to convey.

I put the hypothesis to a good test on one occasion in particular. The medium was an American lady on a visit to Australia, and this was my first sitting with her. She explained that there were two spirit friends present—a young man and a young woman—and, of course, I asked for their names. For about five minutes she tried to get the names without success. I thereupon tried to experiment. **But I did not tell the medium of my design.** I felt sure I knew who the invisible visitors were from the descriptions given by the control. I therefore concentrated on their names and tried hard to impress them on the brain of the medium. I had engaged in this mental exercise for about a minute when the control began to upbraid me. Speaking in an irritated and petulant tone, he exclaimed—

"Don't do that! You are concentrating so strongly that your friends could not stand the vibrations—you have driven them farther away than ever. It was like trying to swim against a strong tide, and the current has taken them with it. Don't think of them at all. Make your mind a blank."

Well, now, many people have no difficulty in "making their mind a blank;" it seems to be their natural condition! But I felt it an awkward proceeding. However, I did my best, and after the lapse of a moment or two the control exclaimed—"I have it; they came quite close again; the names are Albert and Mildred." This was correct, and an appropriate message followed for the father and mother. And this through an American lady who had just arrived in Melbourne and had seen me that day for the first time!

The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their influence, or when at times a mysterious Providence permits them to manifest themselves to mortal eyes.

LONGFELLOW.

A Prediction Fulfilled.

It is not everybody who is informed five months beforehand that he should be prepared to accept a responsible position which was to be offered to him, as the then occupant of the office would relinquish it. The words used were—"The position will become vacant; it will be offered to you, and we desire you to accept it." The speaker was supposed to be one of a band who claimed to be directing my literary career. I am afraid I smiled incredulously on receiving this altogether unexpected intimation, and am quite certain I did not take it seriously, as the holder of the office referred to was, in my opinion, a permanent fixture. He was, in fact, the principal proprietor and in the prime of life. Why, then, should he relinquish the position—the editorship of a daily paper? I was the sub-editor at that time, but the medium was not aware of the fact.

However, in conformity with my usual mode of conducting these investigations, I took the precaution to mention the circumstance to a medical friend. He was, and is still, "a horrible sceptic!" Of course he laughed and pooh-poohed the suggestion, and added, with the air of one who could see from everlasting to everlasting, "Look here, old man, you have no more show of getting that billet than you have of becoming the Governor of Victoria." He said this because there was not the remotest prospect of the position becoming vacant.

"I know I haven't," I replied, "but don't forget I have told you about it, should it happen to come off."

* * * *

The months went by, and I thought no more about the prediction; but the fact remains that the prophesy was fulfilled to the letter five months later, and I held the chair for twelve years. Eight months subsequent to the fulfilment I was in Melbourne again, and had another sitting with the medium—a gentleman—through whom the prediction had been made. My notes record the following:—

The control said: "Well, my friend, since I gave you that sitting some time ago, you have seen the development of what I said would occur."

I replied that I had. He thereupon dilated on the appointment, and subsequently said—"You have been wondering in your mind how I was able to predict that you would get that position."

Of course I had—that was only natural.

"Well, then," the speaker continued, "there is nothing infallible about it. It is just a nice balancing of probabilities. We can, of course, see farther into the future than you can. We could see, in your case, that certain causes would operate, and would produce certain effects, and by what you may call a nice process of calculating the probabilities, we knew that the position would be yours. It is, therefore, not a prediction in the sense you generally understand by the use of the term. We could see what was coming, and what it was almost certain to lead to. Sometimes things do not occur as we anticipate, but as a rule they do."

Some days later I called on another medium, and one of the first things said to me by the control was, "And so you see, my friend, that what we told you through another instrument has come true, and the position is yours to-day." I was, in fact, being "bumped" on all sides at this stage of my investigations, and this was certainly another "knock!"

There is a time when the unknown reveals itself in a mysterious way to the spirit of man. Those that depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world of darkness. The dead are invisible, but they are not absent.

VICTOR HUGO.

(To be Continued.)

EXPOSED BY SPIRITUALISTS

To the Editor, "The Harbinger of Light."

Sir,—

The most puzzling and disconcerting cases which we ever encounter are those where a medium has intermittent psychic powers—sometimes of a high order—which are accompanied by a total want of moral perception, so that he is prepared to supplement such powers by cold-blooded and deliberate artifice when it suits his purpose. Mr. F. T. Munnings is an example of this type of medium, and it is our duty, after having some experience of his work, to warn the public that they sit with him at their own risk. We know of cases where the psychic result has been beyond suspicion and we know of others—notably one recently in a private family—where he has been exposed in obvious fraud with the tools for deception in his possession. We trust that this warning may prevent any such incident in the future.—Yours faithfully,

R. H. SAUNDERS.
H. DENNIS BRADLEY.
ARTHUR CONAN DOYLE.
ABRAHAM WALLACE, M.D.

London, March 3rd, 1926.

Overheard in an Orchard.

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

E. CHENEY.

IS THERE A HELL?

This question is asked by the novelist and poet, John Oxenham, in a recent article contributed to "T. P.'s Weekly," and he has no hesitation in answering—"Undoubtedly!" But, he adds:

It is not the place of awful punishment imagined by Dante, nor the place of scarifying tortures symbolically represented by the mediævals in their teachings and paintings, and by some of our own comparatively modern hymn-writers and fire-and-brimstone preachers. But, though our ideas concerning hell may have changed, the fact of hell remains, and is as certain as death itself—not one hell, but many. In fact, there are as many possible hells as there have been, are, or ever will be, people on this earth of ours. For everyone creates his or her own hell, and no hell that any power outside us could create would be so terrible as the one we create for ourselves. Further, our hells are of the spirit, not of the body. It is when we awake, in this life or in the next, to full and clear apprehension of the wrongness of our doing that the torment comes upon us. How can we avoid these hells of our own making? Mr Oxenham answers, "By living—to the top of our bent—there is no need for any curtailment of the supremest joy of life—but with our hearts keenly alive to the results of all our doings, so that when we look back upon our record there will be no occasion for remorse and regret when it is too late either to do or undo."

All of which is unadulterated Spiritualism!

The "Baptist Times," London, commenting on the crusade against Spiritualism in Great Britain, states: "Some day it may be possible to get a really independent investigation of the phenomena which are well known among students. One thing is quite clear: the advance of Spiritualism will not be stayed by a mere 'Thou shalt not' from the clergy."

A CLAIRVOYANT CHILD.

The "Revista de Estudios Metapsíquicos" signalises a case of warning by a child of very tender years—two-and-a-half in fact. For several years, one of its aunts, aged 24, had been suffering from pulmonary tuberculosis. She had made several journeys to Madrid and, finally, to Seville, where she lodged with one of her sisters, hoping to benefit her health by change of air. It was, however, useless. She only grew rapidly worse.

Little Juan, living with his parents in another part of the city, was a charming character, merry and with a very lively intelligence, most observant and interested in everything. He was never dull or despondent. One might say that this child did not know how to weep, showing only the joy of life.

The mother and father had often discussed the health of the sister, but were absolutely certain that the child, Juan, understood nothing of this sad fact. It was too far away to think of his Aunt Mercedes, the invalid, who for over two months had not left her house, for her weakness would not permit it. Juan's family avoided going near the patient for fear of contagion—not for themselves, but for the little boy.

One evening at five o'clock the parents were playing with their happy little son, as was their custom, when suddenly the latter stopped in front of a chair, looked very serious and rather frightened and said: "Tell her to go away! She frightens me!" "Child" they asked, "What is the matter? Why are you frightened?" "Because I see my aunt Mercedes sitting in this chair." Half an hour later a servant came to say that the poor sister had died exactly at five o'clock, the precise moment when the child had seen her, and ceased his playing.

The fact was duly certified, and if it had not been quite authentic, the scrupulous "Revista de Estudios Metapsíquicos" would not have published it.

SPIRIT PHOTOS IN CHURCH.

Spirit photographs thrown from a lantern on to a screen hanging over the chancel were used to illustrate a remarkable sermon by the Rev. C. L. Tweedale at Weston Church, near Otley, on a recent Sunday.

The vicar's views on psychic matters have frequently brought him into prominence. Last night he preached for over two hours on the Resurrection and human survival, and a congregation of about 70 people who filled the quaint 13th century church remained to the end.

The photographs thrown on the screen included one of the vicar and his wife, showing an image of Mrs. Tweedale's father behind them. Another photograph showed the vicar with an image of a sister of his father's, of whose existence, he said, he was unaware until after the photograph was taken.

Many other personal experiences were related by Mr. Tweedale, who added: "You have heard such a discourse, and seen such demonstrations concerning the resurrection of the dead, as have never been given in a church in this country before, and you will never hear another—at any rate in Yorkshire—except by me."—"Daily Chronicle," London.

A youth of 19, who was sentenced at Leicester Police Court to a month's imprisonment for theft, was stated by his father to have been all right until he fell out of work and received the dole. "That ruined him," said the father, "and he is too lazy now even to wash himself."

SPIRITUALISM: THE CHRIST WITNESS

THE LIFE OF THE MASTER.

By T. W. MOSS.

"Whom say ye that I am?" "Thou art the Christ, the Son of the living God." "Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." Around this question of The Christ the conflict continues. When one recognises the inner meaning of the words, "The Kingdom of God is within you," it becomes clear whence came Peter's response to the question: "Whom say ye that I am?"

The study of this subject makes most real the dangers associated with the closed mind. Dangers are as real in the Spiritualistic witness of life as in other systems of thought. Preconceived ideas operate with the latter, whereas in the former the pendulum has been permitted to swing from one extreme to the other. An open mind is the one essential as we tread the path of Life. Stainton Moses reveals in "Spirit Teachings" how fierce the conflict became; preconceived ideas, the outcome of his training as an Anglican minister, were brought into opposition with Angelic revelations. But, to him, as with many others, eventually came the need ever to cultivate an open mind. With it there also came such a rich illumination on that life manifestation, that he cast aside the chains of orthodoxy, and entered that glorious liberty which makes us free.

"THIS IS MY BELOVED SON."

The writer of this article has likewise passed through the same ordeal, and with Stainton Moses would acclaim the Master as One well fitted to proclaim: "I am the Way, the Truth and the Life," for that life was as perfect a manifestation of the divine as it is possible to attain. It was only when He had accomplished the task of self-control that the Christ, the spirit of Sonship, could enter that tabernacle of flesh. And how this came surely all must be aware. "The heavens were opened unto Him and He saw the spirit of God descending like a dove and lighting upon Him." And the voice from heaven proclaimed: "This is my beloved Son in whom I am well pleased."

It becomes increasingly clear to the student of Life that ecclesiastical systems have put the Man into a position which certainly He never advanced any claim to occupy—a fact borne out in His response to one by whom He was addressed as Good Master: "Why callest thou me good? There is none good, save one, that is, God, but if thou wilt enter into life, keep the commandments!" He never advanced other claim than this: He, the Man, had so attuned life, **had so overcome**, that to Him was very real: "I and my Father are one." He was perfect humanity, and because of this, in Him was manifested in the highest degree the psychic forces resulting in his miracles.

THE EVOLUTION OF SPIRIT

Is it not clear that the disciples in their admiration for the Man, **lost sight of the message**... The gospel records sufficiently disclose His recognition of the truth which He continually emphasised, that God and man may be one in life's manifestation. The pity is that Scripture records are silent regarding those years which brought that knowledge to Him. This silence is accepted without question by the many who cling to the externals which charac-

terise practically all religious systems. Few there are who recognise the fundamental truth which that life so persistently stresses, viz:—the evolution of spirit through the material.

Spiritualists generally should cease quibbling over the personality of the individual and recognise only the life manifestation—whether that manifestation was made by the Nazarene, Apollonius or anyone else it matters little, for only by fruitage is every life known. The records reveal that He, the Man, by the overcoming of individuality, was able to make clear that the spirit of the living God breathes through the outer body of flesh. Further, that life, too, makes known the fact that the spirit functioning in these earthly vehicles will ever reveal The Christ to us, and when all sense of personality has ceased to touch us, and we have learned the lesson how to "be still," then we, too, shall hear, as He heard, God speaking in His Holy Temple. When humanity learns to live from the innermost of itself, then will that life of the Man open up in all its splendour and we shall see more meaning in the life of Jesus.

"WE CAN ENTER HEAVEN NOW."

That life manifestation also made real to the human race that we can enter heaven **now**. It no longer appears as a possibility in the far-off distant time—but now! Others of the human family have from time to time made this discovery also. But pre-eminently was that fact witnessed by the man Jesus, the Nazarene. He, by yielding to the highest within, became one with the Supreme, and His life's record reveals to us the open door of freedom which makes clear God's oneness with man. Herein lies the one weakness of past and present religious systems of man, having their origin in false reasoning, and **thinking** merely from the outer.

Had we been loyal to the teachings of the Nazarene, which unfold how that the sense of mentality, that delicate medium for spiritual truth, had shared in separateness, instead of being the perfect channel for the one and only mind, that weakness would have shattered long ago. His life manifestation makes clear the need for the sense mentality to be subject only to the "divine inner and only real," fed from the highest source, which is Christ. This again, in turn, may be thus expressed—a recognition that we are sons and daughters of the One Oversoul, in whom we all live, move and have our being.

THE GREAT LESSON WE HAVE TO LEARN.

If Christianity would but stress the human side of that life manifestation, which reveals the power to bring all sense perceptions, all false minds which are alive in every part of the body, into subjection to the indwelling I AM, the Divine, then its witness would be just where it was established by its founder. That sense of separateness is the greatest enemy of the human race. For the lives of all past torchbearers have clearly shown that every part of the body should be under the control of the one great Over-soul, for without doubt "we are all wrapped up in the bundle of life with the Lord our God." That life of the Master brings right home the dangers which confront us when the hand, the foot and the brain run riot, rule and gain the supremacy. The inevitable result is, and must ever be, confusion.

The one great lesson which we one and all have to learn, and which the life story of the man, Jesus clearly unfolds, is the need to prepare these taber-

nacles, in which we at the moment dwell, so that the Christ may enter. That indwelling is ever a witness of Sonship and of our recognition of the outstanding lesson which is significantly expressed throughout the Gospel records—"I and my Father are one." Great, therefore, is the need that Spiritualists should make that their one and only witness to the human race. How can the will of God be expressed except through life, through humanity, in the hearts and minds of beings who exist in Himself? That fundamental truth was firmly established by the founder of Christianity. He so persevered in His quest, that within Him came the true spiritual consciousness, the consciousness of the divine humanity, the I AM—God, all and in all!

HARMONY AND LOVE.

To dwell consciously in God is to inbreathe and outbreathe harmony and love. Was not that the witness of the man when life became real to Him? Be assured that only when that consciousness became firmly established was it possible for the spirit of The Christ to enter that tabernacle and thus enable Him to work the works of Him by whom He was sent, and by Whom we also are sent. As with Him, so with us, we are clothed in the flesh so that we may manifest God, and we fail seriously if we allow anything to hide or blur the outer garment which should ever manifest wholeness and love. He did not fail, he recognised that it was God that worked in Him, and we will not fail as we recognise that it is God that worketh in us to will and to do.

The closed doors are the senses brought up against a wall of their own construction, a wall of doubt, fear and falsity—a wall which the systems of men have solidified. Rest assured the breath of the Lord will consume them. For are we not greater than shadow, sense, or clay? Let us rise to a sense of our high calling which the life of the Nazarene so beautifully and so clearly unfolds, and which, in turn, is The Christ spirit in tune with our own. The hour dawns when this mystery will no longer cause conflict, for are not the saints of God, now within the veil, strenuously working to break down the middle wall of partition erected by the systems of men? Humanity must candidly admit how impossible it is to point to anything evolved by the mind of man, unassisted by the Spirit of Truth, the Christ spirit, where chaos does not reign supreme.

PASSING THOUGHTS.

No one can pass through a protracted period of mental anxiety with unimpaired bodily health.

The breath of scandal is a form of poison gas from the blighting effect of which no one who has an unscrupulous enemy is ever safe.

Those who at all times respond to the call of Duty may have a rough and dangerous road to travel, but its terminal end is Glory!

Beware of jealousy, for it breeds hatred, destroys friendship and embitters life.

It is quite possible that greater heroes have fought in war and perished in peace than are known to fame.

The ambition to acquire riches, fame or power, at all costs, is criminal to spiritual development.

Much of our modern fiction is so putrid that there is danger of its causing an epidemic of some loathsome moral disease.

The truly brave are not those who don't know what fear is, but rather those who can control and despise it.

R. C. N.

Spiritualism and its Teachings.

Spiritualism is a Science, a Religion, and a Philosophy rolled into one, and its comprehensive principles and teachings, as set forth in "The Harbinger of Light," from month to month, may be summarised 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 Godhead ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a 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, and as he sows on earth so he will reap in the life to come.
- 5.—That man is a spiritual being now, even while encased in 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 a 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.

"Sir," said the landlady to a guest who had passed his cup for the seventh time, "you must be very fond of coffee." "Yes, madam, I am," he replied. "or I should never have drunk so much water to get a little."

WATCH FOR THE RED DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a RED DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

The Carpenter of Nazareth.

I wonder what He charged for chairs
At Nazareth.
And did men try to beat Him down,
And boast about it in the town,
"I bought it cheap, for half-a-crown
From that mad carpenter?"
And did they promise and not pay,
Put it off to another day,
O, did they break His heart that way,
My Lord, the Carpenter?
I wonder did He have bad debts,
And did He know my fears and frets?
The Gospel writer here forgets
To tell about the Carpenter.
But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another, so
It's hard to be a carpenter.

REV. STUDDERT-KENNEDY.

WOING A SPIRIT!

A New York telegram to the London "Daily Mail" states that the right of a woman to woo the spirit of her first husband without being unfaithful to the second was upheld in the Milwaukee Court by Judge Briedenbach, who declined to give Joseph Czarchorowski a divorce in a suit in which the petitioner had named the spirit of his wife's first husband as co-respondent.

The triangle was brought about by Mrs Czarchorowski's belief in Spiritualism and her attendance at seances where, her husband said, she had hugged and kissed the "materialised spirit" of her first husband who died in 1911.

The wife admitted that she had seen and talked with her first husband, but she denied that she had exchanged kisses with his spirit.

* * * *

This incident reminds us of an experience recorded by Professor Lombroso, the illustrious psychiatrist and anthropologist of Italy, who declares that at seances attended by him at the Universities of Milan, Genoa, Naples, Turin and Venice, "he had the happiness of seeing his mother again, and of embracing her and conversing with her." He further tells us that on one occasion "three spirits appeared in the room together, each at a considerable distance from the others, and each producing distinct phenomena."

These materialisations are very wonderful, well-nigh incredible, and yet even the materialistic French savant, Professor Richet—the most distinguished physiologist in Europe to-day, declares with expressed reluctance: "It is true!"

SPIRIT OF PERSECUTION.

Accounts from Vienna tell the story of a woman called Karoline Wunderlich, of a village near Budapest, who has recently come into prominence as a magnetic healer. She is credited with making miraculous cures of disease by stroking the patient with her hands. It seems that the police have intervened to stop the healing, although the healer does not apparently take fees. The police persecution of the woman is resented by the populace who, it is stated, have threatened to take strong measures if the woman were punished.

"The amount to be spent on town improvements will soon be saved in cough mixture, using the phrase generically, to cover all those manifold remedies which are paid for out of the public purse to counteract the ills of living under bad conditions," says the "Architects' Journal," in discussing the material side of town-planning.

THE FEAR OF DEATH.

Mr. Edgar Tozer, President of the Victorian Council of Churches, Melbourne, writes:—

I read your excellent Editorial under the heading "Cheers for the Spirit World," and was keenly interested in the whole of it. I realised it was just another of your many endeavours to give solace to the minds of your readers through the pages of "The Harbinger of Light." With your kind permission I would be pleased to add to it another aspect of so-called death, as it occurred to myself while standing at the graveside during a funeral ceremony.

It seems to me that most people dread the funeral ceremonies, (particularly the lowering of the body into the grave) more than death itself; its cold and cheerless aspect so affects people's minds that they are ever fearful concerning death's afterpart. Nearly every individual (this includes many Spiritualists who avow spirit-return and the continuation of life) contemplates this awful and cold aspect of death, but if they carefully contemplate the conditions, they will at once realise that they will not participate in the awful part, because they then are freed from the body, and it only is lowered into the grave; therefore, for the released Ego there is no funeral, and death itself being painless, what is there to fear?

We can all join Sir Oliver Lodge in metaphorically "throwing up our hats" while rejoicing in the knowledge that so-called death can be the happiest event in life. It is a time also, when our friends should rejoice with us, by giving us a good "send-off", just as when in the body we go for a holiday to another country, and if they want the spiritualised ones to return, let them give the proper conditions, and again it will be a time for more rejoicing, because in love they will manifest.

OCCULT POWER OF MUMMIES.

FATE OF TUT-ANKH AMEN INVESTIGATORS.

Dr. J. C. Mardrus, of Paris, the translator of hundreds of ancient Egyptian manuscripts, believes that the deaths of Dr. Georges Beneditte, the noted Egyptologist of the Louvre Museum, and of Dr. Cesanova, the well-known Orientalist, of the College de France, who took part in the work at the tomb of Tut-ankh Amen, are two more examples of the power of the ancient gods over mankind of to-day.

"The sudden deaths of these two savants did not surprise me a bit," said Dr. Mardrus, "they are only the continuation of a long list. Since the opening of the tomb of Tut-ankh Amen there has been a series of dramatic events which I foresaw at least a month in advance of the resumption of work in the Valley of the Kings.

"I am absolutely certain," he said, "that the Egyptians during a period of 7,000 years knew how to condense around their mummies a dynamism, by means of magic ritual and amulets charged with now unknown fluids, of which we have only the vaguest idea to-day."—London "Daily Mail."

DOES GOD INTEND US TO KNOW?

Speaking on "The Evidence for Survival" at the Guildhouse, Eccleston Square, London, about six weeks ago, Sir Oliver Lodge referred to the contention that we were probing into what God never intended us to know. His comment was: "If the Creator did not intend us to know, depend upon it He would keep it from us. Seek and ye shall find. We have the right to inquire wherever we are. We may not succeed. We may fail. At least, let us inquire. I say that survival is a scientific inquiry. We want the truth, whatever it may be." (Applause.)

NEW ZEALAND CHURCH.

ANNUAL CONFERENCE AT WELLINGTON.

The Second Conference of the Church of Spiritualists of New Zealand was held at Wellington on April 2nd and 3rd. The Executive officers present were: C. J. Champness, President; G. L. Anderson, Secretary; P. McD. Anderson, Treasurer; W. P. Kenah, R. N. Ridd, Powell, and Nation. The Delegates present were:—Dunedin: R. N. Ridd, W. Baird, Miss R. Burgess. Christchurch: H. E. Laycock and W. Miles. Wellington: P. McB. Anderson, F. Rathbone, T. Kirk. Auckland: J. Toomath. Hamilton: C. J. Champness, J. W. Belz. New Plymouth: F. Davis and H. Howard. Napier: Mrs Jas. Christie. Levin: W. C. Nation.

The report and balance sheet were adopted. The credit balance at the bank is a substantial one, about £80.

Mr Champness here tendered his resignation as president, and Mr Nation was voted to the chair for the remainder of the proceedings.

Reports from the churches were received, and while there had been hindrances and failure in certain quarters, steady progress had been made and Spiritualism was growing throughout the Dominion.

Lyceum work in New Plymouth, Wellington, and Dunedin was very promising.

Motions Adopted.

That any staff worker who has a grievance be permitted to state his or her case before the Executive with a view to giving them confidence and relief if their case is justified in the opinion of the Executive committee, and to have the right of appeal to the National Council.

That it be a recommendation to the incoming Executive committee to keep in view the question of bringing into our fold all unaffiliated churches, and to take such steps as in their judgment would help to make for national unity in the whole Spiritualistic movement in N.Z.

The following By-law, concerning licensed speakers, was carried:—(a) Speakers licensed under the provisions of Cl. 7 Schedule B, of the Act, shall be detailed by the Executive Committee for duty as required at the various branch churches. Where practicable the minimum period of service by each speaker at each branch church shall be three months. (b) The branch church to whom a speaker is allotted shall be responsible for payment of the said speaker's fare from place of previous location to destination, provided that the period of engagement is not less than three months. Should the term of engagement be for a period of less than three months, the fare may, by mutual arrangement, be paid either by the branch church concerned, or by the National Council; or, in the alternative, the speaker may be required to defray the cost of travelling to place of appointment. (c) The term "fare" in the foregoing clauses (a) and (b) shall be deemed to be cost of saloon travel by steamer and second class travel by rail.

That all Lyceums, although under the care and protection of the church, shall be entitled to have their own officers as follow: Conductor, Secretary, Treasurer, Guardian, Librarian, Calisthenic Conductor, Musical Conductor, Guardians, and Leaders. This resolution shall be read in conjunction with the Executive Rules and Regulations.

That Lyceum conductors be licensed as "staff workers."

It was proposed and carried that a framed address be presented to Mr Champness, thanking him for his past services.

Mr Champness expressed his thanks for the kind expressions conveyed.

A framed testimonial is also to be presented to Mr. Anderson, the late secretary, for his services.

Election of Officers.

The following were elected: President, W. P. Kenah, Auckland; Secretary: P. McB. Anderson, Wellington; Treasurer: T. Kirk, Wellington; Executive: G. L. Anderson, Wellington; W. C. Nation, Levin; R. N. Ridd, and W. Baird, Dunedin; H. C. Laycock, Christchurch; New Plymouth, F. Davis. National Lyceum Conductor, W. Miles.

The next Conference will be held in Wellington if no application comes from a branch church situated elsewhere.

At the conclusion of the business Mr Nation vacated the chair and Mr. Kenah, the new President, assumed office. He thanked the delegates for the honour conferred upon him and expressed his resolve to give faithful service to the cause.

The Conference was a most harmonious one. The foregoing is but a summary of the general business, interesting to Spiritualists residing beyond New Zealand.

TO RECORDERS—SPECIAL!

Recorders are again reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

No other Reports had come to hand for this issue at the time of going to press.

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month, vocal, pianoforte, and violin solos, rendered by talented artists has helped to make our evening services more enjoyable, and the Psychological lectures delivered by Mr. Howard Edie have proved of great educational value. We regret that Mr. Edie's series of lectures are drawing to a close, for we know there are many who have benefited by the knowledge received from this able teacher.

The exponents at the morning services have been Messrs. Frank, Crisp and Lumley. Each address being followed by a discussion. We wish to thank all the mediums who have given their services at our afternoon mediums' symposiums. Mesdames Martin, Peach, McDonald, Grey-Duncan, Shaw, Raymond, Browning and Miss Ogden; Messrs Shaw, Pereria, Stint, Raymond and Windlow.

At the evening service on April 18th, Mr Edie lectured on "The Reconstructed Man," the lecture being preceded by a vocal solo from Miss M. McCormack and a pianoforte solo from Miss M. Crellin. On April 25th, Miss Draffin and Miss McPhail were the soloists; after these items, Mr Edie instructed us on "Our Heart's Desire." On May 2nd, Miss Tye and Miss Tailman were the artists. "The Growth of Happiness" was the title of the address. On May 9th, we were once again favored by solos and also by a recital by Miss Mercy Smith, after which Mr Edie delivered his address entitled, "Christ the Great Psychologist."

Best wishes to the Editor of "The Harbinger of Light" and all who are working in the interests of Spiritualism.

G. M. GARDINER, Recorder.

S. O. L. CHURCH.

We have to thank the following gentlemen for excellent evening addresses during the past month. Mr Stephen Foster, who spoke on April 18th and May 2nd, on two most interesting subjects, "The Meaning of Dreams and Spiritual Teachings—their effect," and handled them in his usual able manner; he also gave demonstrations of four kinds of mediumistic power. On April 25th—Anzac Sunday—we welcomed a new lecturer to our platform, but one well-known in Theosophical circles—Mr Robert Lees, B.V.Sc., who took for his subject "The Life History of the Soul." It was most interesting and educational, and very acceptable to an attentive audience. We have Mr Lee's promise to be with us again. Mrs Hanger and Mr Gill demonstrated on this occasion.

On May 9th Dr. Moore gave a most inspiring address on "The Inner Light," in which he was at his best. Mrs Hanger gave messages from flowers. Both afternoon and evening were services to be remembered, and many spoke of the beautiful influence that brooded over the meetings; and our audiences and financial contributions were ahead of what they have been for some considerable time. On Sunday afternoon April 18th we digressed from our usual course and had a Lecturette on Astrology from Mrs Austin which was very much enjoyed by all.

The Church Developing Class is going ahead well, and the weekly church meetings for Psychometry are getting known. These are held at 9 Westgarth Street, Fitzroy.

Our opening Social for the Winter season will be held on Saturday, May 29th. Dancing, cards, music and refreshments and a hearty invitation is given to all. All good wishes to the Editor.

E. MARSHALL, Hon. Sec.

SCHOOL OCCULT SCIENCE.

During the past month the School has been making steady progress, both in the afternoon and evening services. Our lecturers have been Messrs Ashwin, S. Foster (twice) and Henry, who all delivered very able addresses which were much appreciated. Our Leader, Mrs Polis, left us one Sunday during the month to lecture for another Society, but we feel that her presence is needed at the School, so, at the request of the members, she will not be lecturing elsewhere, for some considerable time.

Our Club was held on the 27th April when everyone spent a most enjoyable evening. Many were present who had not been to the School before, and they are all looking forward to our next meeting which will be held on May 18th. Apart from our principles, which are Universal Love and Service to one another, our motto is "Cordiality" which we extend to all.

We are pleased to state that our membership list is growing, slowly but surely, and we sincerely thank each one who has helped us in any way during the past month.

Best wishes to the Editor of "The Harbinger of Light" and all kindred Societies.

RUTH GARVIN, Recorder.

MALVERN SPIRITUAL TEMPLE.

We thank those who gave us such valuable assistance at our recent anniversary service, including Mrs Allen, Mr M. J. Bloomfield and Mr Wallace as speakers. We also wish to

thank Mrs Miller for her splendid donation of flowers, which enabled us to make such a magnificent display, which were later donated to the Alfred Hospital.

We have just concluded our first quarter, which has proved highly satisfactory, and we are looking to something greater in the near future. Our Leader's addresses have been well received, especially that of last Sunday, when he gave a vivid description of a beautiful vision which he was privileged to see.

Our increased sales of "The Harbinger of Light" are very encouraging. It has been necessary to procure extra copies of the last two issues. Wishing every success to kindred Societies, and our representative journal.

W. SHERBURN, Hon. Sec.

**ROTHERWOOD STREET SPIRITUAL CHURCH,
RICHMOND.**

Our Committee desires to thank Mesdames Hanger, Haworth, Denham and Messrs Plum, Cherry, Windlow and Chapman for services given to our Church during the past two months.

On May 4th a most enjoyable evening was spent at the Church when the Variety Entertainment arranged by Mr. F. Hastings was held. Mr and Mrs Hastings delighted the audience with musical items, and the humorous turns given by Messrs Cocking and Fewster were thoroughly enjoyed, as were also the recitations given by Mesdames Bush, Dodd, and Hastings. The evening concluded with a novel "Trial by Jury," when several members were fined for not being present. In response to numerous requests another entertainment will be given during June when a "Mock Wedding" will be staged. We extend our sincere thanks to Mr Hastings and all who so willingly gave their services, including Mrs Mitchell who presided at the piano. The proceeds of the evening were given to the Building Fund which is steadily growing through the generosity of our members and friends. Greetings to kindred Societies and the Editor.

I. SPENCE.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY

The work is going on steadily, several new members having joined us during the last few weeks. The Saturday night and Sunday meetings are being well attended, and we thank all the kind friends who have helped to make our meetings so attractive. For the Sunday services we thank Mrs Redfern, Mrs Twelvetrees, Mrs Hopkins, Mrs Saaryaovi, Mrs Rose Weeks, Mrs Woods, Madam Levorna, Mr Pybus, Miss Major, Mr McLeod-Craig, Mr Foster, Mr Calman, Mr Oates, Mr Cohen, Mr Bradley, Mrs Raws and Mr & Mrs Lubens. For the Saturday night meetings Mrs Brussells, Mr Hopkins, Madam Levorna, Mr Ferguson, Mr Nicholson and Mr Nettleton, our President, on most occasions taking part in the meetings.

The "At Homes" which are held every third Saturday in the month, are very much enjoyed, the guests for the quarter being Mr Calman, who gave a very fine address on "Character Analysis," Mrs Twelvetrees also speaking on "The Hand." Mr and Mrs Hunter, our esteemed friend Mrs Rose Weeks speaking on that occasion, and Mr Edleston taking part. At the April "At Home," the guests were Mrs and Miss Wood, Mrs Twelvetrees, Mr Clough, Mr Oates, and Mr Ward, taking part in the meeting. We were also favoured with musical items by Mr and Miss Eastman. Mrs Wood is shortly leaving us for England; we shall miss her very much, and will look forward to the time when her business is completed, and she can return to Australia.

The Social Evenings are a great attraction, and the Social Committee work very hard to make them enjoyable, the arrangements for this month's social being carried by Mrs Hopkins. If any friends from other States are visiting Sydney they will find a very warm welcome at the Scientists Rooms, in Rawson Chambers.

S. WILSON, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

The Mystical Temple for the Esoteric work of the Order was instituted on May 1st. The officers comprise the inner circle of the Society. The Mystic Circle has been formed to unite all lovers of Goodness, Truth and Beauty in seeking the realization of the Christ; by devotion to the Christ in man, the hope of glory, to make actual the Communion of Saints, and so fit the members to receive the power of discernment, of prophecy, of healing, and all other gifts of the Spirit; to be a witness to Mysticism as the Soul of Religion, to unveil the symbolism of the Christian Faith, and where the torch of Reason fails to illuminate, to trust the Inner Light received through reality. Officers—Chief Mystic: Rev. Lily Lingwood-Smith, Ps.D.; First Principal: Bro. H. G. Le Fevre; Second Principal: Sister Hume; Third Principal: Bro. E. W. Lowe; Stewards: Sisters Fritsch, Le Fevre, Nelson and Solly; Brothers R. S. Brown, Dobbins and G. Solly; Chaplain: (To be appointed); Organist: Sister Lowe; Guardian: Bro. Williams; Recorder: Bro. W. T. Lingwood-Smith; Ps.D.

The Sunday services are well attended. The Pastor's At Home and the Monthly Social were a great success.

GEO. SOLLY, Hon. Secretary.

QUEENSLAND.

**SPIRITUAL CHURCH BRUNSWICK & LEICHHARDT STS.,
THE VALLEY, BRISBANE.**

We are again pleased to report good congregations at each of our evening services, and our Sunday afternoon meetings are also very well attended, and many helpful addresses have been delivered. We are fortunate in having a good band of voluntary speakers whose services are keenly appreciated by our congregations.

Wednesday evening is always set apart for Psychometric readings and much good is accomplished in this way.

Every effort is being made to collect funds to assist the building of our new church, and we feel we shall eventually erect a beautiful building to the greater glory of God, and the enlightenment and encouragement of those within its sacred influence.

With best wishes to all Societies and Churches and our beautiful journal, "The Harbinger of Light."

W. J. Kerlin, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated).

The Sunday and Thursday evening lectures, during the month of April, have been as follows—"The Message of Easter," "The Breath in Health and Mediumship," "The Bible of Spiritualism," "The Methods of Spiritualistic Healing," "A New Testament Teaching of Spiritualism," "Concentration," and, on Anzac Day, "Forgive and Forget."

The Anzac Sunday evening service was largely attended. There was an abundant and tasteful display of flowers. Mr H. Barton officiated at the organ, Mrs Webb sang "Ora Pro Nobis," and both Mr and Mrs Webb gave addresses suited to the occasion. There was a huge After-Circle; at which the following psychics officiated:—Mesdames Francis, Rusterholz, Parker and Hatch, Miss Petersen and Messrs Turner, Keene, Hebley, Rintoul, Jones and Capt. Petersen.

The 78th anniversary of Modern Spiritualism was celebrated on Sunday the 11th. Miss L. Webb sang "By the Beautiful Gate." The first Church Social of the season was held on Saturday the 17th April and it was a financial, musical and social success.

GEO. BODELL, Hon. Sec.

The attendances at the Lyceum sessions during the last month have been very good. On Sunday, April 25th we held a Committee meeting, at which we formed a Lyceum Rambling Club. We held our first ramble to the Wireless Station, on Tinakori Hill. Those present were: Mr Webb (Lyceum Conductor); Mr Jones (Lyceum Representative on the Church Committee); Mr Fisk, Mr E. Miles, Miss Ruby Waring (Guardian); and Miss L. Webb (Lyceum Secretary).

We wish "The Harbinger of Light" and all fellow Lyceumists abundant prosperity.

(Miss) L. WEBB, Lyceum Secretary.

CORRESPONDENTS PLEASE NOTE!

In all cases in which a personal reply is required to a letter, a stamped addressed envelope must be enclosed for the purpose. Otherwise the letter will be dealt with in "Replies to Correspondents" in this journal.

THE EDITOR.

Church of Our Saviour.
CARLTON STREET, KENSINGTON, SYDNEY.

Health without Medicine. Ten Minutes from City. Tram to Door. Occult Class, Wednesday, 8 p.m.
No Services at present owing to Professional Engagement.
W. WILKINSON.

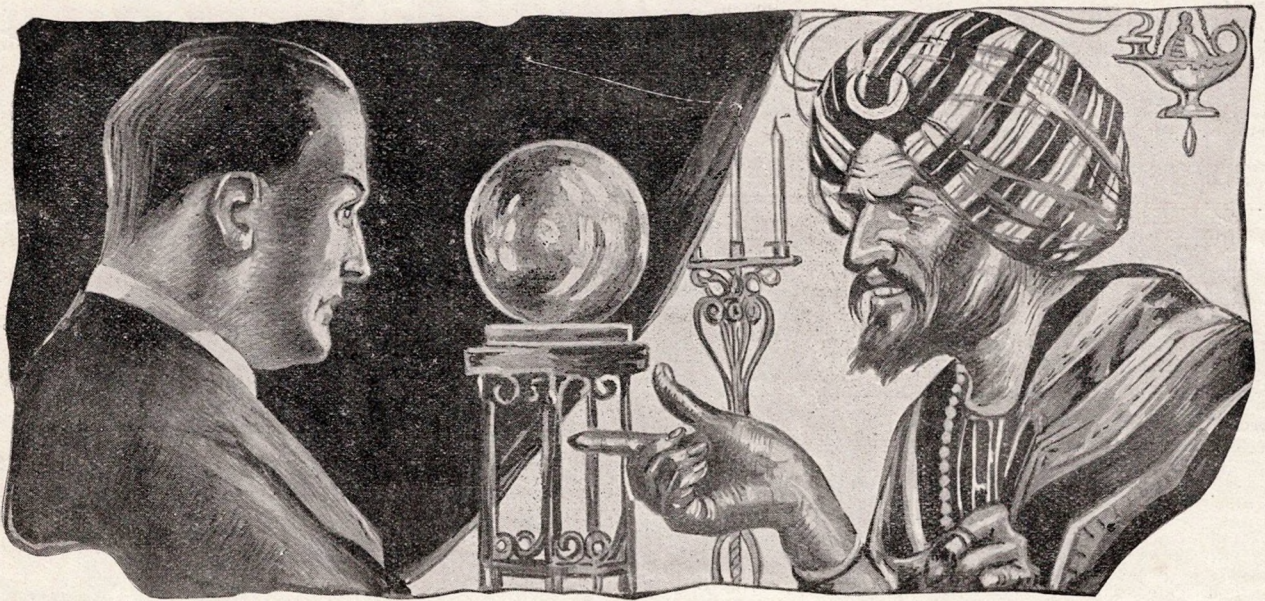
THE CLERGY AND SPIRITUALISM.

It will be noted that much more space than usual has been devoted to Wayside Notes in this issue. This is owing to the importance of the subject dealt with, and to the very significant fact that such a distinguished ecclesiastic as the Rev. Dr. Dearmer should indulge in such stringent criticism of the Church in the columns of the London "Morning Post"—one of the most Conservative journals in Great Britain, the paper of the aristocracy, and an organ which circulates very widely in religious circles!

This caustic critic certainly "calls a spade a spade," and we are inclined to think there is more behind this castigation than appears upon the surface. That secret may be revealed as time goes on. Meanwhile, we would suggest to our readers that they should make a special point of posting a copy of this number to local clergymen. They are entitled to know what is being said about them by an authoritative writer within the Church itself, and unless they see it in this journal they are not likely to see it at all!

Therefore, send for an extra copy, or authorise us to post the issue to a clergyman of our selection. "The Harbinger of Light" is essentially a propaganda journal, and should be made the most of for that purpose!

THE EDITOR.



Some Secrets About Yourself That Even You Do Not Know

The Magic Power That Brings Startling Revelations About Yourself and Others. How You can Quickly and Easily Acquire It

A CERTAIN man had always laughed at everything that savored of the occult. Some of his friends had "discovered" a Hindoo Mystic—a seer whose readings had set them all agog with their startling fidelity to facts. So this man decided, by way of a lark, to call upon the mystic and investigate for himself. He spent nearly two hours in the sitting—and when he came out his eyes were wide with wonder, and he said: "I am never going to laugh at such things again." For the mystic had told him things about himself that he did not dream anyone but himself knew—some things, in fact, that he was hardly conscious of himself.

Perhaps you have had a similar experience. Perhaps some mystic has told you things so accurate and true to life that you were absolutely amazed and dumbfounded.

What is the secret of such apparently magic powers? Coincidence, trickery, suggestion? In many cases, Yes. But often-times there must be some more substantial basis for these "revelations." For thousands of people have been convinced. Even successful, hard-headed, business men have been known to consult their favorite mediums when some big deal was pending.

THE MYSTERY EXPLAINED.

If you should go to the eminent Walter S. Binks you would get a "reading" that would explain much of the mystery away. You would find none of the atmosphere of the mystic's den—no sombre draperies, no crystal ball, no burning incense, no dim lights—instead, an everyday business office with Walter S. Binks at a big desk, looking at you with observant eyes.

And the things you would hear about yourself would make you start in your chair. Walter S. Binks would describe you to yourself as if you were an open book, and your face a printed page. You would receive an analysis of yourself that would reveal hidden qualities that might change the whole course of your life.

For instance, you might suddenly see why you were in the wrong line of business and how you might easily earn many times more in another line. If you even had in mind such an important step as matrimony, Walter S. Binks could tell you the type of mate who would bring you the greatest happiness—or unhappiness.

Yet Mr. Binks lays no claim to supernatural powers. Instead, it is all a

matter of scientific knowledge. Walter S. Binks simply reads the story about you that is told by your features—by your eyes, your nose, your mouth, the color of your hair, the curve of your profile, and so on. For Nature writes upon the face and form of every individual, in indelible code, all the qualities, characteristics, talents and weaknesses with which he is endowed. And once you have the key to this code you can "size up" anyone you meet at a glance and read his or her character as an open book.

DURING AUSTRALIA-WIDE DRIVE, SPECIAL PRICE, £2 (REGULAR PRICE, £3).

Realising the ever-increasing need for such a system as Walter S. Binks' Course on "How to Read Character at Sight," for a short time we are making a special drive to get this amazing work in the hands of a still greater number of people. In order to hasten this movement we are reducing the price from £3 to only £2.

You should not miss this splendid opportunity. Our five day FREE Trial Offer still holds good—simply fill in and clip coupon. Then, after you have seen the Course, send only £2 in complete payment.

But you must act quickly—we can hold this price open only for a limited time.

ADOPTING THE PRECEPTS.

Is it any wonder that great business firms such as Cresco Fertilizers Ltd., The Trueform Boot and Shoe Co., The Marbut Engineering Co., and many others have sought Mr. Binks as counsellor.

MacRobertson, the Australian Millionaire, who manages what is, perhaps, the biggest industrial concern south of the Equator, was so impressed with this Course on "How to Read Character at Sight" that he purchased a copy for each member of his great indoor and outdoor selling staff.

This Science of "discovering yourself" and of "sizing up" others at sight is of such tremendous value that it can hardly be measured in f.s.d. Knowing the simple signs that reveal character at a glance is the very secret of getting what you want out of life—of making the most of your own abili-

ties—of "seeing through" others instantly, so that you know exactly what to do and say to please them—to get them to do what you want them to do. It is the secret of attracting people to you, of making friends, of business and social advancement.

AN OPPORTUNITY YOU CANNOT AFFORD TO MISS.

And now this almost miraculous power of reading character at sight can easily and quickly be yours. For, now, through a remarkable opportunity, all the secrets of Walter S. Binks's startling science are laid before you in black and white, in a simple, fascinating set of seven lessons entitled "How to Read Character at Sight." In print and picture everything is made so clear after half-an-hour's reading you will be astonished at the magic power you have acquired.

SENT TO YOU FOR FREE EXAMINATION.

Many who have examined these seven lessons say they would not be willing to part with the knowledge gained at any price. In fact, so confident are we that you will find this wonderful course equally valuable, that a sensational offer is made which enables you to have, and examine, it for five days without a single penny.

Send no money. Merely fill in and mail the Coupon. The complete course will go to you instantly on approval, all charges prepaid. Look it over thoroughly. If you do not want it, return it, and the transaction is closed. But if you decide to keep it—as you surely will—then merely remit £2 in full payment.

Remember you take no risk, you assume no obligation. "How to Read Character at Sight" goes to you on approval.

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