

THE HARBINGER OF LIGHT

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

Founded in 1870 by
Mr. W. H. Terry.

“*LIGHT, MORE LIGHT.*”—Goethe.

Registered at the G.P.O. Melbourne for
transmission by post as a Newspaper.

Vol. 59—No. 700.

MELBOURNE, JUNE 1st, 1928.

Ninepence.

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
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Edited by W. Britton Harvey:

JUNE 1st, 1928.

Author of "Science and the Soul."

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The Editorial Chair.

Reply to Professor Macintyre.

"When you have no case, abuse the other side." That is a very easy thing to do—especially on the part of a certain type of theologian! Professor Macintyre, one of the leaders of Presbyterianism in Sydney, is a case in point. Reviewing in the "Sydney Morning Herald" the recently-issued book—"The Future Life"—by the Rev. Dr. Norman McLean, of Edinburgh, he deploras the lack of assurance by the Church concerning the "details" of the life to come, and adds: "Where the Church's voice has become silent or vague, Spiritualism steps in with its crude imposture and its vulgar and trivial messages." This may, or may not, be the language of a gentleman. It all depends on the standard you adopt. But it is certainly very rough on Dr. McLean, whose sermons and writings indicate that he is as thorough-going a Spiritualist as we are ourselves.

* * * *

It is surely too late in the day for us to be expected to seriously combat the allegation that Spiritualism is a "crude imposture." All well-informed minds are fully aware that, whatever else it may be, it is not a silly fraud. There have been fraudulent practices associated with it, unfortunately, but this is not the fault of Spiritualism, and it ought to be a well-known fact that the fraudulent element has been largely exposed by Spiritualists themselves. Even Professor Macintyre's Church is not entirely free from the imposter and the hypocrite! There are black sheep in every fold, and Spiritualism can hardly expect to be the one exception to the rule.

It must, moreover, be admitted that some of the messages received are common-place, and to that extent, "vulgar." But they are not more common-place than the average conversation between mortals, and seeing that, according to the dictum of the Bishop of London, "a man is the same five minutes after death as he was five minutes before death," it is hardly reasonable to look for the loftiest thoughts and the choicest phraseology from communants who begin Over There precisely where they left off here. On the other hand, many of the messages received from advanced spirits are superbly beautiful in conception and inspiringly fascinating in their mode of expression. There are "all sorts" within the Veil, as there are on earth, and we must make allowances accordingly.

* * * *

That many of the communications are "trivial" cannot be gainsaid. In fact, if it were not for what are usually regarded as "trivialities," Spiritualism

would at once be robbed of the major portion of its foundations. It is the trivial personal element which, in the main, supplies the most convincing evidence of the survival of human personality. Such evidence cannot be obtained in any other way. And, after all, it is surely better than possessing no proof at all of the existence of a spiritual world. That is the position of the Christian Church today. It offers no proof—it can only surmise! That is its admitted weakness. But the Church is quite right in teaching the doctrine. It has the assurance of Spiritualism for that. And Spiritualism is based on ascertained knowledge! It has accepted the advice of St. Paul: "To your faith add knowledge." If the Church refuses to do this—well, it must remain content with mere surmise. But surely it is not very consistent for a reverend Professor of the Presbyterian Church to abuse us for putting into practice the precepts of the very Apostle whose doctrines are so largely followed by his own denomination! Verily the workings of the theological mind are past finding out!

* * * *

He tells us that "as long as death touches human life men and women will ask questions as to what lies beyond, or if there be a beyond." And yet when they seek a solution of the problem and find it, independent of the Church, he hurls nasty words at them and calls their whole system "a crude imposture." However, we are not in the humor for retaliation in any vindictive spirit, otherwise we might point to some of the doctrines—dreadful doctrines of eternal damnation and flames and sulphur of a material Hell—which the Presbyterian Church has, in these latter days, allowed to slip into the limbo of forgotten things, and pertinently ask: "Was this a 'crude imposture' to frighten people into the fold of the Church?" So far as we are concerned, we do not believe that "imposture" is the explanation. It was just due to lack of spiritual light—to a woeful misconception of the character and attributes of the Most High. And in making this admission we are hopeful of teaching Professor Macintyre a lesson in Tolerance and Christian charity! But we are afraid he is a hard nut to crack. He seems to be hopelessly held in the palsied grip of the dead hand of the past, and to be afflicted by what is called the "closed mind." Hence, in referring to Dr. Norman McLean and his teachings, he says:

It is interesting to note that one occupying the high position in the Church of Scotland of Moderator of the Church, and a chaplain of His Majesty the King, asserts quite definitely that resurrection does not mean the rising again of the body, and what is more surprising, favours prayers for the departed.

* * * *

There you have an index to the man's mind. It is closed. He is a typical blind leader of the blind, and the pity of it is he is encouraging others to keep their minds closed, too. That is where the mischief comes in. A man who has not outgrown the "crude" conception of the resurrection of the physical body, and who believes it is useless to pray for the departed, is a fairly hopeless case. And he further goes on to say: "There is too little, and too indefinite preaching about the future life."

It is just as well that it is so if the Presbyterian Church cannot get nearer the truth than is suggested by the exploded conceptions of this Sydney Professor of Theology. Surely nothing could be more "trivial" than such childish notions.

Besides, what does his Church know about the future life? As we have already pointed out, it does not even know that we survive at all, and how can intelligent men and women be expected to listen to teachers so ill-equipped for their work? They have first of all to come to Spiritualism for the acquisition of the necessary knowledge, and having thus become qualified they will be in a position to "speak as one having authority and not as the Scribes."

Wayside Notes.

Public Interest in the Direct Voice.

What is known as Direct-voice mediumship is claiming greater attention to-day than any other form of psychic phenomena. This is because of its indescribable impressiveness and of the conviction which it generally carries to the heart and mind of the investigator.

To listen to a deceased friend talking from out of space in his natural voice with its characteristic inflections, its peculiar idiosyncracies, and a variety of other features which are at once recognised as the exact style of the speaker, usually pulls the sceptic up with a round turn and causes him "furiously to think." And when, in addition to this, the matter spoken is of a strikingly "test" character—sometimes alluding to incidents with which only the "voice" and the one addressed were familiar—the evidence becomes crucial and difficult to explain away.

Most of our readers are acquainted with the experiments made by Mr. Dennis Bradley in this direction and of the great success he has achieved. He has even obtained a number of gramophone records of the voices and thus effectually dispelled the objection that they are attributable to mass hallucination—that all the sitters are unaccountably hypnotised and only imagine that they hear these singular conversations!

The voices, moreover, represent almost every language under the sun, and at the present time great interest is being manifested in research circles in Great Britain in messages conveyed in archaic Chinese dating back to the time of Confucius.

The popular interest that has been aroused in these Direct-voice manifestations is sufficiently demonstrated by the enthusiastic and overflowing meeting recently held in the Queen's Hall, London, as dealt with elsewhere in this issue. We have devoted a considerable proportion of our space to the overwhelming case presented by Mr. Bradley because it is obviously desirable that our readers should be made acquainted with the marvellous developments that are occurring in England and thus be kept up-to-date regarding the progress being made in a phase of phenomena which will doubtless come more and more to the fore as time goes on.

Mr. Bradley, in fact, expresses the opinion that if "voice" mediumship can be further developed at the remarkable rate experienced during the past three years the time will eventually come when, "on a conservative estimate, one person at least in every ten will be the instrument through which communication can be established, that there will no longer exist the veil between this and other

worlds, and that communication with those living in other spheres will be as simple as the telephone and the wireless."

This would annihilate death with a vengeance and usher in a new heaven and a new earth!

Science Says Death Ends All.

There is no more distinguished anthropologist in the world than Sir Arthur Keith, and he is, moreover, also known as an eminent British surgeon. He is the President of the British Association for the Advancement of Science and consequently the utterances to which he gives expression carry considerable weight.

He is, at the time of writing, the centre of a controversy in Great Britain following on a declaration he made in a Ludwig Mond lecture at Manchester University, that "scientists and medical men agree that there is no evidence to support the assumption that the spirit survives after the brain has ceased to function . . . every fact known to them compels the inference that the mind, spirit and soul are manifestations of the living brain, just as the flame is the manifested spirit of a burning candle; both mind and spirit cease their separate existence at the moment of extinction."

Sir John Bland-Sutton, the famous surgeon, supports this dictum and adds: "Death is the end of all—an endless sleep. Everybody who has studied it scientifically and deeply has come to the same conclusion."

Here we have rank Materialism frankly expressed, and are assured that this conclusion represents the general trend of the scientific mind. We do not doubt the truth of that statement, and cannot see that the position is likely to be altered until the scientific world is prepared to investigate the evidence to the contrary provided by Psychical Science.

Sir Arthur Keith, however, has no time for any such experimentation. He does not even believe in the existence of ectoplasm, although this psychic substance—which forms the basis of all physical happenings in psychic manifestations—has been repeatedly seen, felt, photographed and even analysed.

When his attention was drawn to this phenomenal form of matter he jestingly invited its champions to bring along a sample of this mysterious and elusive substance so that he might place it on a slab and dissect it for himself in his own laboratory!

He admits he has never been to a seance in his life, and therefore knows nothing of the wonders that give "the lie direct" to his materialistic views. Yet we are often asked: "Of what use is Spiritualism and its phenomena?" Well, if it does nothing else, it certainly controverts the position of the supporters of the theory that "death ends all."

But what has the Christian Church to say about the matter? Its position is anomalous—one of utter helplessness. It cannot offer any proof that Sir Arthur Keith and his backers are wrong in their conclusions, and it resolutely refuses to have anything to do with those who are prepared to supply it with the very ammunition it requires. In short, it finds itself engaged in a war and has only blank cartridges to fire!

Materialism is the deadliest enemy the Church has to face, and yet it is leaving outsiders to fight its battles and cope single handed with such stalwart adversaries as the recognised representatives of present-day Science. Those outsiders are quite prepared to continue the fray, but it would be

manifestly advantageous to have the active co-operation of the Church and for the combined forces to make a common assault on the ramparts of the enemy.

However, that is the business of the Church, and whether it links up with Spiritualism or not, Spiritualists will not falter and will eventually carry the combat to a triumphant issue. Where will the Church be then?

The Houdini "Code-Word."

Whatever may be said of Harry Houdini, the famous magician, concerning his violent antagonism to Spiritualism, it is known that he had a "sneaking regard" for the subject and longed for a particular message from his deceased mother. The message, which contained a pre-arranged code-word, never came, and now, fifteen months after the passing of Houdini, the mother has succeeded in getting the long-looked-for message through. **And it includes the code-word agreed upon.** Houdini also left a code-word with his wife, but this has not yet been received.

The message from the mother was received at a Circle which had been sitting for three years and was delivered through the mediumship of Mr. Arthur Ford, pastor of the First Spiritualist Church of New York. Here is the message verbatim, as taken down, word for word, by Mr. Francis R. Fast, a well-known Wall-street broker, New York, and Hon. Treasurer of Mr. Ford's church, the "Fletcher" referred to being one of Mr. Ford's spirit controls:

This is Fletcher speaking. There is a woman here. I will repeat what she says. I have not seen her before, but she is eager to say one word. She says she is the mother of Harry Weiss, known as "Houdini."

"For many years my son waited for one word which I was to send back. He never forgot it. The code which he gave to his wife can come from no one save himself, yet the conditions which have developed in the family make it necessary to get my code word through first and then, if the family act upon the code word for which my son waited . . . **Forgive.** . . . This is the word for which my son waited. **Forgive.**"

It was with some trepidation that Mr. Ford ventured to present the document to Mrs. Houdini, as he knew her to be strongly opposed to Spiritualism, but she acknowledged its accuracy in these terms:

It is strange that the word in this message is the word that Houdini waited for all his life. He always hoped for it. If it had been given him while he was still alive, it would, I know, have changed the entire course of his life. But it came too late. . . . There is nothing in the message that could be contradicted. I might also say that this is the first message I have received among thousands, which has the appearance of truth.

I was the only one besides Houdini who knew the code word and it remained a secret until now. He was very unhappy because he failed to receive word from his mother, and it made him dubious about the merits of Spiritualism, although he kept on with his investigations and promised to communicate with me if he could.

Now that his mother, apparently, has succeeded in getting a message through he may follow. I hope so.

Mr. Ford has expressed the opinion that if Houdini had not been so hostile to Spiritualism he would have received the message from his mother himself. It now remains for a message, containing the secret code-word he left with his wife, to come from Houdini, and if this is received the sceptic will be at his wits' end to explain it away. Meanwhile great interest has been aroused in

America by the receipt of the message from Houdini's mother, and it has been prominently "featured" in the Press of New York.

The Revised Prayer Book.

It is no business of ours what the leaders of the Church of England and its adherents maintain concerning the reservation of the bread and wine used at the Communion Service, which is the feature of the revised Prayer Book around which a vigorous controversy has waged and which is not yet settled. But we are concerned with the retention in the revised book of the exploded fallacy of "the resurrection of the flesh" and "the resurrection on the Last Day."

These doctrines stand as a challenge to Spiritualism, and therefore it becomes our duty to protest against their perpetuation—not merely because they are opposed to the teachings of Spiritualism but because they are at variance with Truth.

We agree with the Rev. Charles L. Tweedale, the author of "Man's Survival After Death," that "the Prayer Book has been the chief text-book for many generations out of which the people have been taught concerning the after life, and is largely responsible for the false ideas about resurrection which are now prevalent in the Church, and therefore the necessity for its amendment on these points is both obvious and urgent."

The rev. gentleman is the vicar of Weston and a valiant fighter in the cause we espouse. He has sent a vigorous protest to the Bishops against the retention of these erroneous teachings in the new Prayer Book. And it is, of course, common knowledge that a very large proportion of the clergy has long since outgrown these infantile conceptions. Yet they will continue to be called upon to repeat these egregious errors—doubtless with a mental reservation which makes a sham and make-believe of the whole thing. This is not honest and does not raise the Church in the estimation of those who demand "the truth and nothing but the truth."

What the Church lacks is fearlessness. This is the only explanation that can be offered for the action complained of, and we are surprised that a more general protest has not been forthcoming. Evidently the Bishops are not much concerned with the dictum of Paul: "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."

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THE EDITOR.

A WONDERFUL PONY.

SOLVES ABSTRUSE PROBLEMS.

By B. M. GODSAL, San Diego, California.

This year's Journal of the American Society for Psychical Research has a new dress and a new interest, and also an expanded shape that makes it too large for the pocket, and therefore spoils it for reading in the street cars—used more by Spiritualists no doubt than by "researchers"! The January number contains a deeply interesting article in which Frederick Bligh Bond, the well-known British archaeologist, tells of an investigation which he and Arthur Goadby, chairman of the New York S.P.R., made of a certain black Shetland pony, named Black Bear, whose mental performances are as remarkable as any ever produced by the educated, or telepathic, animals that have mystified science.

In mental arithmetic Black Bear surpasses the powers of his owner and teacher, Thomas Barrett, of Briarcliff, N.Y. After Mr. Goadby had obtained the right answer to his request for the root of 169 Mr. Bond chalked up the number 1,874,161, asking for the fourth root if possible. Black Bear demurred by a vigorous shake of the head; but the question being repeated on the following morning, when the pony was fresh, he at once walked to the rack provided and picked out the numbers 3 and 7, which is correct.

When Mr. Bond drew a heart, with a cross beneath it, the pony picked out the letters "H-A-R-T" and then "C-R-O-S-S"; and when an ostensible lozenge was drawn on the board the pony first picked out the letters "N-O S-I-R," but when further urged he spelled out "D-I-A-M-O-N-D." And once, being too much bothered with square roots the pony, of his own accord, spelled out "Dont fool me sick."

On another occasion when the pony had correctly spelled "Square" Mr. Bond added one of the diagonals of the square, when to his astonishment the pony spelled "Line of the hypotenuse." And when a right-angled triangle was drawn with the sides figured 5 and 12 respectively, and the pony was asked to give the length of the hypotenuse he immediately selected the 1 and the 3—and again scored full marks.

Lack of space necessitates exclusion of much interesting matter, but it should be told that besides being a mathematical genius Black Bear is also a well-informed pony. When asked what president was assassinated in 1881 Black Bear promptly answered "Garfield," and when asked the name of the assassin he picked out "G-E-T-O"—which is phonetically correct. On another occasion asked "Whence do you get your knowledge?" the pony spelled out "G-O-D"; and when asked further "Who are the agents employed?" he replied "Angels". But the article should be read in its entirety.

To explain the above facts much recourse will be had to the blessed word "telepathy." Spiritualists who are familiar with the fact that human beings are often impressed to speak both matter and languages of which they are normally ignorant, will be less surprised that a horse should be impressed to spell out knowledge that is beyond its natural capacity. It appears to be a case of equine mediumship, and it remains to be seen whether the scientific pundits will prove equal to the occasion, by declaring that it all comes out of the horse's subconscious mind!

"TRIVIAL" MESSAGES!

SYDNEY PROFESSOR CHALLENGED.

There is in London at the present time a young man named Arthur Ford. He is the pastor of the First Spiritualistic Church of New York, and is described by Sir Arthur Conan Doyle as "young, clean-shaven, alert, with a modest, boyish bearing which is pleasing." He is not clairvoyant, but has apparently developed the faculty of clairaudience to a remarkable degree, and recently gave his first public demonstration of his psychic powers at a Spiritualistic service in the West End in the presence of a thousand people.

"It was one of the most amazing things which I have seen in my forty-one years of psychic experiences," states Sir Arthur in his weekly budget of Psychic Notes published in the "Sunday Express." Sir Arthur gave the address on the occasion, and then Mr. Ford stepped forward and proceeded to deliver messages wholesale:

He inclined his head, like one listening, and then "Peter Armstrong! Is Peter Armstrong in the hall?" A rather astonished gentleman raised his hand.

"There is a whole group here for you—your mother Mary, your sister Kate, two brothers, Robert and John, your son Ned. Do you recognise them?"

"Yes."

"Well, they send greeting and love."

* * * *

Then: "I get another name—Sarah Edwards. Is she present? Please put up your hand. Your daughter is here. She says her name is Lucy. You are in trouble, are you not?"

"Yes."

"Well, she says to hold on and all will be well. I give you that."

* * * *

"John Walker." Another hand went up. "Your brother Willie is here. Passed out in the war. Is that right?"

"Yes."

"He says this is your first visit to a Spiritualistic church. Is that so?"

"Yes."

"Well, he hopes you will go on. I give you that."

* * * *

"Any one here called Melton—Jane Melton?" A hand went up. "Your brother Albert is here."

"No, I never had a brother Albert."

"Oh, yes, you had."

"No."

"Think again "

"Oh, I am sorry. Of course, little Bertie, who died young."

"Yes, he is growing up nicely. He wanted to tell you so. And do not worry about your mother. She will be all right. I give you that."

* * * *

So he went on, without pause or mistake, for twenty minutes, as a thousand can testify. **And yet this man had only landed in England forty-eight hours before, and there was not, outside the platform, one person in that audience whom he knew.**

All very "trivial" as the Rev. Professor Macintyre, of Sydney, would say—but not to those who received the messages! Can the Professor supply any such evidence of survival? Can he deliver such messages of comfort and assurance from those who have "gone before"? If he cannot, the least he can do is to refrain from using offensive language concerning those who are doing the work which the Church ought to be doing and which the Christian Church did do in its infancy.

We concern ourselves habitually with so many things that we really do not have to concern ourselves with.—Trine.

The Return of an Anzac.

CARTOON DEPICTS SPIRITUALISTIC CONCEPTION.

"WE GROW OLD, BUT THEY ARE ALWAYS YOUNG."



WE GROW OLD, BUT THEY ARE ALWAYS YOUNG.

THE DEAD: Excuse me, sir, but you are so like my best pal on the Peninsula, young Ben—perhaps you are his father.

THE LIVING: No, Jim; I am young Ben.

BY THE EDITOR.

A N Z A C—Australian and
New Zealand Army Corps.

THIS looks very much like an inspired cartoon—inspired in the sense that the conception was impressed on the plastic brain of the artist by some unseen intelligence, and Will Dyson forthwith proceeded to give it objective expression. "A good idea! Quite original! And the very thing for Anzac Day!" So far as the cartoonist was concerned it probably was "original." But did he really originate it? Who can say?

All we know is that if there were those on the Other Side desirous of bringing home to the minds

of the people that what is conventionally termed "death" is merely translation to a much more abundant life they could hardly have selected a more effective method than this pictorial representation of the survival of the **real** man, as distinguished from his physical counterpart.

We have no reason to assume that the artist knows anything about Spiritualism. It may have been quite unconscious on his part that he has faithfully portrayed the Spiritualistic conception of what death really means. Read the story as briefly set forth by the cartoonist beneath the picture. And then enlarge upon it. Let us fill in the details:

Here are two "pals" who enlisted immediately the Great War broke out. One of them was known

as Ben and the other as Jim. They were in camp together, they sailed together, they landed together on Gallipoli and subsequently fought together. Then came the parting. A stray bullet, or well-directed shell suddenly robbed Jim of the remainder of his earthly life. He thus paid the "supreme sacrifice."

But Ben was more fortunate, and some months later participated in the evacuation. In due time he comes back to Australia. Perhaps he was wounded, or in some other way weakened by the awful experiences through which he had passed—at all events, he requires the use of a stick and to-day is considerably aged. Jim, on the other hand, is as strong and vigorous as ever, and looks even younger than when he "went west." He has had his youth renewed as the eagle's and is basking in that glorious light which never was on sea or land—all quite Spiritualistic!

* * * *

Thirteen years lie hidden in the corridors of Time since the two were separated, for it was in 1915 that this memorable feat of arms electrified the world. Every year its memory is revived throughout Australia and New Zealand by the solemn celebration of what is known as Anzac Day. It is Australasia's great Remembrance Day. It is celebrated on April 25th—the date of the landing—and is participated in by city, town and hamlet throughout the land.

In the great cities tens of thousands of returned men march in procession through the public streets and a Remembrance Service is held in the largest building available. In Melbourne 25,000 "veterans," including Ben, assembled, and in Sydney 30,000. It was a very impressive spectacle, and would have been infinitely more impressive if mortal eye could have seen the serried ranks of the great Invisible Army which kept time with the tramp—tramp—tramp of their gallant pals still arrayed in mortal garb. They were there in their battalions, and Jim was doubtless among the number!

Millions of spiritual creatures walk the earth unseen
Both when we sleep and when we wake.

MILTON.

* * * *

These immortal Anzacs would for many weeks previously have known of the preparations that were afoot, and when the Great Day arrived they were naturally attracted to the earth plane as a "great cloud of witnesses" of this inspiring spectacle. Jim catches sight of Ben marching in one of the units, but can hardly recognise him—he is so aged and looks so decrepit. There was certainly a marked resemblance to his "best pal on the Peninsula," but Jim is doubtful and ventures the question: "Perhaps you are his father?"

"No, Jim; I am young Ben," is the reply.

What a surprise for Jim! "Poor old chap," we hear him soliloquise. "Compared with me, you look like something dug out of a tomb in ancient Egypt! But never mind, old man; you are alright. I can see through that physical body of yours and can see the real man inside of you. You know you have two bodies, don't you, Ben? Doesn't the old book say something about a natural body and a spiritual body? Well, Ben, it is that spiritual body of yours I am just now looking at, and I can tell you it is just as bright and youthful as mine. So, Cheerio clobber, you won't want that stick when you come over here, and I shan't mistake you for your old man when we clasp hands again and meet around the spiritual camp fire. Au revoir till the

Reveille sounds, and believe me, lad, Jim will be there to greet you!"

We grow old, but They are always young!

* * * *

That is the interpretation of this cartoon, whatever its origin, and the conception is based on a great spiritual truth. It appeared on Anzac Day in the only evening journal that Melbourne possesses, and the only one it wants—"The Herald," a journal that has a daily circulation of nearly 200,000 copies and of which the managing Editor is Mr. Keith Murdoch whose work as War Correspondent for this paper brought him much well-merited distinction. We congratulate our contemporary on commanding the services of such a brilliant and versatile cartoonist as Will Dyson, and we likewise congratulate the artist on his conception of a cartoon which has met with widespread notice and added further lustre to his name.

"A Lighthouse on the Borderland."

This is the most recent of Mrs. Eva Harrison's books and we find it particularly interesting. Almost throughout it recounts the "Tellings" of Spirits from both low and high Spheres—many of them superb in diction and mode of expression, while all give deep food for thought. Mrs. Harrison is, therefore, much more the "Recorder" than the author of this interesting book.

In quoting it is difficult to know where to select from. We select the following because we—as a body—are subject to so much criticism from the would-be "Intellectuals":

Speaking from a "Land of Shadows" and acknowledging that "our intuition now tells us we are something greater than we know," the communicator continues:

"In conclave we acknowledge the wondrous meaning of those words—the voice within . . . We once refused to listen to what we then called vain imaginings and dreams of night. We were so proud of our intellect and of our feeble brains . . . Had we listened—But, nay, we gloried in our vain reasonings from the housetops. Matter was king triumphant! Now behold our condition! . . . We now see the dark blot our teaching has made on earth. We see the error of man exalting the intellect and stamping out the heart's divine whispers. Can you help us in our distress?"

Would it be going beyond our scope to suggest the advisability of some people marking and inwardly digesting these words?

In another place we are directed to:

"Keep your lights burning brightly; let naught of earth cause them to flicker. Stand steadfast, knowing that love is ever faithful and will, in due time, express herself on all planes according to the needs of all; therefore all is good; all is necessary; all is designed."

The "Recorder" has chosen an excellent name for the book and the reading of it will repay anyone. The messages are varied—so much so, in fact, that each reader is sure to find one which will respond to his needs and assist him to adjust his life accordingly.

Obtainable from The Society of Communion, 34 Lancaster Road, London, S.E. 25. Price 7/6.

W. E. R.

A FINAL WARNING !

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 IMMORTAL HARVEY.

DISCOVERER OF THE CIRCULATION OF THE BLOOD.

HOW HIS LIFE WAS SAVED BY A DREAM.

BY THE EDITOR.

SOME time ago a Melbourne physician held one of my fingers and pricked it just below the "quick." A drop of blood oozed out. I could not refrain from admiring its rich deep color and jocularly remarked: "That sample would surely stir the enthusiasm of my illustrious ancestor!"

"What! You don't mean to say that," exclaimed the pleasant-mannered medico. "Well, well, that is interesting! Fancy meeting one of Harvey's descendants in Melbourne!"

Quite unconsciously I had become an object of considerable interest!

The incident reminded me that in my youthful days in England I used to gaze in wonder at what was called our "Genealogical Tree." It had very imposing, spreading branches, clearly indicating that the Harveian race had endeavoured to do its duty to King and country, and right at the top was the branch of the existing generation. In imagination as a boy I could see myself swinging on that branch like a ring-tailed monkey! It was very impressively described as a "family heirloom." But goodness knows where it is to-day. And it does not matter much!

I have long since lost interest in such peculiarities as genealogical pride. For, after all, it only represents reflected glory. Sensible men and women in these days do not appraise the value of a man by his "descent," but by **what he is**—his character and the part he is playing in the battle of life. That is the thing that matters. Apart from this, the "descent," in an intellectual sense, is far too steep for me to contemplate it with composure. It is too much like a pigmy pluming himself because he descended from a giant!

* * * *

There are only two incidents in the life of Harvey that interest me—his discovery of the circulation of the blood and the mystical story relating how his precious life was saved as the outcome of a dream. It appears that he had been suddenly summoned to Paris on a professional mission. It was a very urgent case and Harvey hurried post-haste to Dover to catch the first boat leaving for France.

The Governor of Dover Castle was apparently a dreamer. He dreamt over night that Harvey was hurrying to Dover and intended leaving by a certain boat, that the boat would founder, and that all aboard would be drowned. He therefore made it his business to intercept the distinguished traveller and warn him. Harvey, however, was not to be baulked and insisted on continuing his journey. The Governor, however, seems to have felt that a tremendous responsibility rested upon his shoulders, and being absolutely convinced of the reality of his dream, took the extreme step of arresting the great physician and placing him in Dover Castle for "safe keeping."

The language used by Harvey has not been preserved, but the fact remains that the vessel by which he was to have sailed was lost and all the passengers and crew perished.

That was 300 years ago. A few weeks since the tercentenary of his wonderful discovery was celebrated in London at the instance of the Royal College of Physicians—of which Harvey was a Fellow and Lecturer—when many delegates from Universities and learned Societies in the British Empire and other lands were present. No fewer than twenty foreign countries were represented, and to crown the celebrations we are told that the King received 100 of these scientific minds at Buckingham Palace.

We have also been informed by letter that a certain Church tower in Hempstead, Essex, has fallen into disrepair, and as the bones of the illustrious medico-scientist lie in the surrounding churchyard, it is proposed to build a new tower to his memory! The Vicar is accordingly appealing for funds for the purpose. That Vicar must be a very shrewd man! He evidently believes in "making hay while the sun shines!" He could hardly have chosen a more appropriate occasion, and we wish him the best of luck!

* * * *

William Harvey—our family abounds in "Williams." I am a William myself!—was born in 1578. He became Physician Extraordinary to James I. in 1623 and later was Physician-in-ordinary to Charles I. It was in 1628 that he published his historic paper: "Exercitatio Anatomica de Motu Cordis et Sanguinis in Animalibus," which completely revolutionised the medical thought of his age and rendered his name immortal. From a Press report we learn that he was a great student of natural history "and the friend of Kings."

Oh, dear! Oh, dear! What a falling-off there has been in the family records! Why, King George doesn't even know that I am alive—much less that I rejoice in the "distinction" of being the editor of "The Harbinger of Light!" But what about Harvey's professional colleagues—especially those of foreign extraction—and the treatment they meted out to him when he made his epoch-making pronouncement. He was, of course, ridiculed and derided by many of his confreres and accused of suffering from a mental "kink." In this connection Aubrey—John Aubrey, F.R.S., an English antiquarian—tells us that he had heard Harvey say "that he fell mightily in his practice; 'twas believed by the vulgar that he was crack-brained and all the physicians were against him." He is represented as having been greatly disgusted with this opposition, but in justice to the faculty it must be added that able pens supported him and Harvey himself gave his adversaries a real good trouncing. Pioneers in any new departure are generally rewarded with jeers. They are scoffed at by their own generation and worshipped by the next!

We wonder what Harvey thinks of it now! According to traditional teaching he is supposed to be "dead," and we are assured by Sir Arthur Keith and other scientific minds that he has entered upon "an endless sleep." But he is no more dead

than I am, and I have grounds for the belief that he is still actively engaged in alleviating human suffering.

* * * *

In this connection I may mention that about eighteen months ago my wife underwent a very serious illness necessitating the attention of two or three doctors. Some time after her recovery I was engaged in a general conversation with a lady at the office of this journal when she suddenly went into a deep trance. The controlling intelligence, whoever he may have been, expressed himself fluently and in perfect English. He was quite familiar with my past history and circumstances, and talked freely about my wife's illness. "We were all there assisting the doctors in charge of the case," he said, "and you will no doubt be interested to know that among those directing operations from this side was your own medical ancestor of many years ago."

It was just one of those little surprises which are sprung upon me from time to time. Nothing had been said in our conversation to call forth these remarks. They were quite spontaneously uttered, and when the lady regained normal consciousness she was quite ignorant of what she had told me. This must all sound very strange to the uninitiated. But so far as I am concerned it was just an ordinary experience. This is because I happen to know something about these celestial doctors and their work. I frequently have a conversation with them and they have told me something about their methods.

* * * *

In one case within my personal experience they determined to stop a certain projected operation. The patient was in a private hospital. The day before the operation was to be performed, one of them told me—quite voluntarily—they had "held a consultation" and had grave doubts about allowing the operation to proceed. They were afraid the patient would not survive the shock. **The medium knew nothing whatever about the case.**

On the following day, when the crucial hour arrived, the anaesthetist became filled with misgivings, he exhibited an almost petulant demeanour, and in a somewhat dramatic manner declared that he would not act. He accordingly left the ward and struck his name off the "engagement" book. There was, therefore, no operation and the patient was next day taken back to his home in the same condition as before.

A week later I had my usual sitting with the medium through whom my unseen medical friend had previously spoken. The guide, speaking at the dictation of the doctor, said:

We are very sorry for that gentleman. He doesn't want to come over to this side yet. They are trying other treatment. The operation will be a last resource. If they had operated they think it would only have been a matter of time before he would have come over to this side. They didn't want him to come over. **That is why the doctors on this side stopped anything taking place for the time being. The doctors on this side blocked it!** The doctors are not leaving him. They are here this morning, and working hard for him, and in a little time you will know how things will be for him.

* * * *

I repeat that the medium does not know to this day that there has been anything the matter with this friend of mine. He has since resumed work at his office and appears to be enjoying normal health. I have frequently received reports concerning his condition, and only a few weeks ago the invisible medical attendant remarked: "We are very proud of that case, you know!"

This, then, is the class of work in which the illustrious Harvey—Harvey the "dead"—Harvey of the "endless sleep"—is engaged to-day. He is just operating from a more advanced plane of existence. That is all. And I suppose he knows all about these tercentenary celebrations and doubtless appraises them in accordance with his enlightened scale of spiritual values!

PERSONAL.

In his weekly budget of Psychic Notes in a recent issue of the "Sunday Express," London, Sir Arthur Conan Doyle states:

The great joy, to me, of this Bradley meeting was that I could sit as a spectator. I love the battle, but I have been in it for thirteen unbroken years and I am tired. I have travelled 60,000 miles, and have addressed 250,000 people in my effort to give to the world the greatest truth that has ever reached it. We used to meet in drawing-rooms. Now we fill the Albert Hall. I have won my rest. Let others for a time at least confirm the truths which I so long have preached and worked for. Not that I would retire from a fight before it was won, but there are other ways of fighting, as this column testifies.

We need no assurance that Sir Arthur does not intend to retire from the fight. He couldn't if he tried! But he is certainly wise to "go slow," so far as platform work is concerned—especially as he has now a journalistic rostrum from which to expound the truths of Spiritualism. We congratulate him on finding this outlet for his energies and also congratulate the "Sunday Express" on the forward move it has made.

* * * *

The mail bag of one who indulges in religious speculation is always an interesting one. Occasionally it is amusing as well. I have before me a postcard addressed to "The Chief Devil, Spirit Church, London." The intelligent postman made a bee-line for me. I have an interesting collection of love messages of the kind. The writers are usually too modest to sign their names. It is remarkable also that though they are able to form the most positive opinions upon abstruse theological questions, many of them are quite unable to spell the King's English.—Sir Arthur Conan Doyle.

* * * *

The widow of Andrew Jackson Davis, the celebrated American seer, has joined her well-beloved husband in the Summerland. Many Spiritualists were present at the obsequies which were conducted by Dr. B. F. Austin. The body was cremated and the ashes have been sent to Cambridge, Mass. to be placed in the crypt with those of her husband in the Mount Auburn Cemetery. The deceased lady was 90 years of age.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

THE "HARBINGER" IN AUCKLAND.

The agency for "The Harbinger of Light" in Auckland, New Zealand, is Kealy's Book Shop and Library, 21 Shortland Street, where the June and subsequent issues may be procured.

THE EDITOR.

“THE REARGUARD.”

ANOTHER LONGSTAFF PICTURE.

A cable message from London states that Sir Arthur Conan Doyle has purchased “The Rear-guard,” the picture painted by Mr. Will Longstaff. Sir Arthur asserts that it was painted under psychic influence. Mr. Longstaff says that he felt an uncanny “urge” to paint the picture, which formed itself with lightning rapidity in his brain. He began at 7 o’clock at night and finished at 6 o’clock in the morning, working unceasingly in the dim light. He had experienced a sensation not felt in any other work, and he was surprised and delighted.

The picture measures 9ft. x 4ft. 6in., and depicts a bleak dawn on the rocky, drab, green shore of Gallipoli. The departing transports and warships are huddling on the misty horizon. Wooden crosses are rising ghostwise above the wind-swept grass and hillsides. Companies of Australia’s dead line the beach facing the enemy. Sir Arthur Conan Doyle says that if it were shown in the Academy it would be the picture of the year.

Sir Arthur adds: “It is one of the most remarkable pictures I have seen. The artist worked for 11 hours with the fury of inspiration. Genius has always been on the edge of psychic influence.”

Mr. Longstaff says that he is not a professed Spiritualist, but that he realises that behind the emotion there is a compelling psychic force.

EUROPEAN FIRE-WALKERS.

Another fire-walking feat is recorded from South Africa. It was undertaken by Mr. A. P. Commins and Mr. H. Hantzakos, leaders of the Spiritual Brotherhood Church, in response to a challenge issued by the Hindu priest at Durban, Mr. Pather. The journal, “The Friend,” published at Bloemfontein, states:

Messrs. Commins and Hantzakos walked through the fire at Maritzburgh to-day and were loudly cheered by the huge crowd of spectators, numbering between 3,000 and 4,000 Europeans and Indians. Mr. Commins’s feet are badly blistered and those of the Greek, Mr. Hantzakos, did not escape injury. In addition to the two Europeans, 21 Indians walked through the fire and without exception came out unscathed.

Ten tons of wood had been burned to form the fire-bed over which the men were to pass, and great interest was evinced by the spectators in the preliminary arrangements. Both the Europeans took part in the subsequent procession round the pit, and in a short interview Mr. Hantzakos said he had not felt any pain, but Mr. Commins had experienced a slight burning sensation after he had passed through the water.

VOICE MEDIUMSHIP.

The event of the week was the great meeting at the Queen’s Hall on Sunday night to hear Dennis Bradley talk on voice mediumship, a subject on which he is an acknowledged authority. Not only has he had a series of sittings with that excellent medium, George Valiantine, unique in their number and in their exact record, but he has crowned the matter by developing voice mediumship himself, and has even been able to pass it on to several others.—Sir Arthur Conan Doyle in the “Sunday Express.”

SPIRIT DIAGNOSIS.

In the course of a very interesting article on “Spirit Doctors” in “Spiritual Truth,” the contributor says:

To have a gentle hand placed on one’s shoulder and to be at once asked about some little bodily weakness or trouble which is quite unknown to anybody but one’s self is sufficiently surprising to most people—and worth a fee! The earth doctor, however good and experienced, must judge from his patient’s general condition and special symptoms as to what is the matter with him, but the spirit doctor sees what is the cause and therefore his diagnosis cannot fail to be correct; I have never known it otherwise, where the medium has been reliable.

WILL FOUND BY SPIRIT AGENCY.

In reporting an address delivered by Sir Oliver Lodge on “The Survival of Life” at Christ Church, Newgate-street, London, on a recent date, the “Daily Mail” states:

Sir Oliver Lodge told of a son who had frequent visions telling him to look in the pocket of one of his dead father’s old coats for a will. In the coat he found a scrap of paper instructing him to look up the 27th chapter of Genesis in the family Bible. In the presence of a lawyer he opened the Bible at this chapter, which deals with the cheating of Esau by Jacob, and found a will, which was later proved in court.

“Problems which Perplex.”—Of all the books published from the pen of the Rev. G. Vale Owen, this is one of the most informative. Many of our readers are sometimes perplexed by various problems arising out of their study of Spiritualistic themes and look in vain for a satisfactory explanation of the difficulties encountered. In this book they will find some eighty questions answered—a veritable symposium of psychic and Spiritualistic information in the form of Questions and Answers. It should therefore be in the hands of every inquirer, whilst lecturers would find it exceedingly useful.

A GOOD PROPAGANDA ISSUE !

Help us to Send it Broadcast.

We direct the attention of our readers to the fact that this is one of the best propaganda issues of “The Harbinger of Light” that has been published for a long time past—mainly because of the exceptionally convincing evidence submitted by Mr. H. Dennis Bradley concerning the reality of the Direct Voice manifestations, not only of the wonderful American medium, Valiantine, but also of himself.

It is the most interesting, most thought-arresting, and most detailed case of its kind we have ever received for publication, and is calculated to carry conviction to the most sceptical.

We would, therefore, suggest that all Spiritualists should make the best possible use of this issue by circulating it widely among their friends and acquaintances.

In anticipation of a greatly increased demand we have gone to the expense of considerably increasing the number of copies usually printed. Supporters, if they wish, can forward names with their remittances and we will post the copies to the addresses given.

Now, don’t disappoint us! We are engaged in an up-hill fight, and simply ask you to help us. We are ourselves despatching dozens of Free copies in an endeavour to advance the cause, and the least you can do is to supplement our efforts.

THE EDITOR.

MASS MEETING IN LONDON.

THE SURVIVAL OF HUMAN PERSONALITY.

GREAT DISCUSSION BY INTELLECTUALS.

MR. DENNIS BRADLEY SUBMITS AMAZING EVIDENCE.

A GREAT public meeting unique in its character, and which Sir Arthur Conan Doyle describes as "epoch-making," was held in the Queen's Hall, London, on the evening of Sunday, March 11th. It was unique in the sense that Mr. H. Dennis Bradley—the author of "Towards the Stars" and "The Wisdom of the Gods," which have been translated into several foreign languages, had an enormous circulation in all parts of the civilised world, and have produced a tremendous effect on present-day opinion towards Psychic Science—was selected to state a case concerning proof of the survival of human personality after death, and was supported on the platform by a very imposing array of well-known intellectuals who spoke in support of the position he advanced.

These speakers included Sir Frank Benson—the eminent Shakespearean actor, who during the past year or so has publicly championed the cause of Spiritualism; Mr. Shaw Desmond—the author of many novels and other works, and a publicist of international reputation; Miss Violet Loraine—one of the best-known revue actresses of recent years and whose brilliant work has made her one of the most prominent stage artists of this generation; Lord Dewar—a Director of two great distillery firms, and one of the three famous brothers, all of whom became Peers, one being a Scottish Judge who was also greatly interested in Psychic Science; Dr. Neville Whyte— one of the greatest Oriental scholars in the world, a man with a knowledge of over thirty languages, formerly Professor of Oriental Classics and Mythology in Tokio University, and who has held important positions as lecturer in Chinese and Japanese at Oxford and in the University of London; Mr. Frank Romer, L.R.C.P.—a distinguished manipulative surgeon who was formerly in charge of Mechano-Therapeutic Departments at Croydon, Millbank and Adershot and who is now Consulting Surgeon to the Jockey Club and the National

Hunt; Mr. Hugh Walpole—one of the most distinguished of English novelists and a son of the Bishop of Edinburgh; Mr. Hannen Swaffer—one of the best-known journalists in Great Britain, a fearless critic, and the author of "Northcliffe's Return," which was largely responsible for the tolerant attitude now shown to Spiritualism in the Press; Mr. E. P. Hewitt, K.C., LL.D.—a prominent London barrister who has written in denunciation of the indiscriminate prosecution of mediums and is a staunch supporter of the modification of the law in this regard.

It will thus be seen that "unique" is not an inappropriate term to use. The proceedings, in fact, were an intellectual feast, and although the Queen's Hall is one of the most commodious buildings in London it was "packed out" and over a thousand people were turned away. And this despite the fact that substantial charges were made for admission! The meeting was, moreover, one of the most enthusiastic ever held in the heart of the Empire and was pronounced a tremendous success in every respect.

Sir Frank Benson occupied the chair, and the result must have been exceedingly gratifying to the London Spiritualist Alliance which organised the gathering.



MR. H. DENNIS BRADLEY.

MR. BRADLEY PRESENTS HIS CASE.

DIRECT-VOICE MANIFESTATIONS.

OVERWHELMING MASS OF EVIDENCE.

Mr. Bradley faced a rousing reception as he rose to present his case, and some moments elapsed before he could proceed. He said:

In presenting some of the outstanding evidences of the remarkable developments in psychical research which have taken place in recent years, the results of which have, in my opinion, incontestably proved the survival of the spirit

after bodily death, it must be appreciated that it will be impossible, within the limits of time at my disposal, for me to give full details of the cases and evidences to which I shall refer. The complete records, however, with the corroboration of witnesses, have, in the majority of instances been published; and details of the more recent cases will be published in the immediate future.

Since this is an open public meeting, I must assume that although there are many in this audience who possess a knowledge of the subject of my address, there are probably a considerable number who approach it with a virgin mind.

I think it must be agreed, even by the most cynical materialist, that if man's survival after death is definitely proved, and that fact is universally accepted, we shall have accomplished the greatest discovery in history, and we shall learn by degrees that the immortality of the spirit is the secret of the Universe.

For centuries man has considered this vast problem, but until recent years his faith has, of necessity, been built upon belief, and not upon the solid foundation of proven knowledge!

HOW CAN SURVIVAL BE PROVED.

The question that has tormented man's mind throughout the ages, and is probably tormenting multitudes today, is the great uncertainty of any existence after the brief spell of this life on earth. I would ask all scientists, philosophers, clerics and ordinary men of the world, this leading question: **How can survival be proved?**

It can only be proved by the establishment of means of communication with those who have lived on earth and have passed on to the next stage of their existence, and when communication is established, as it has been, the communicating spirits must give irrefutable evidence of their identities, and of the retention of their memories as to events which happened in connection with their personal lives on earth, and their knowledge of the facts which are happening to those connected with them, who have remained on earth since they passed over.

Even one such case, if definitely proved, would be of paramount importance to the world, but I would not venture personally to address this meeting to-night and expect the majority of men to accept the fact of survival unless as a result of my own experiences in research work. I could assert without fear of contradiction, that it has been proved in hundreds of cases, and that I can personally call upon hundreds of witnesses of international repute in testimony. For the last five years, despite varied activities in literature, and commerce, a great bulk of my time has been devoted to an intensive study of psychics.

DIRECT VOICE PHENOMENA EXPLAINED.

This twentieth century in which we are living has made enormous leaps in material and scientific progress. It is the century in which man has essayed his first flight above the earth, and in which man has conquered space by the discovery of the use of ether waves, and thrown his voice across Continents, but the discovery of wireless pales into insignificance before the discovery of the greatest phenomenon of all time—the establishment of direct communication in the actual personal voice of those who are existing upon another plane to ours.

One is tempted to describe this discovery as miraculous, but I hesitate to use the word "miracle" for we are now discovering that the whole of the universe is governed by a Divine intelligence, and much that we are now inclined to consider abnormal, will, in the near future, be accepted as normal.

I will endeavour in the briefest sentences, to explain this rare form of phenomenon to the many who have not had the privilege of this experience. In doing so, I would claim, and I hope you will believe me, in no spirit of conceit, to have given "direct voice" phenomena greater study, and to have had more experiences and to have acquired a greater knowledge of the sensitive vibrations and intricacies than most men. I make this statement in humility, because the puny ego in face of the illimitable shrinks to its proper level.

EXPERIENCES IN AMERICA.

During 1923 I visited America for the first time. I was in a strange country, and it was whilst staying in a country house in New Jersey that my host, who knew nothing of my family or my private affairs, suggested, during the week-end, that he should invite Mr. George Valiantine, who is now a world famous medium, to come to the house and hold a seance.

At that time I knew nothing whatever of the subject and was certainly somewhat cynical in my attitude. To those who do not know, let me explain the procedure of a "direct voice" seance, and, incidentally, I would state that there are very few genuine "voice" mediums in the world,

but as I shall explain later, it is a faculty which I believe can be developed by innumerable people.

When communication is established, the "voice" speaks from space. For the amplification of sound, some of the spirit voices will use a megaphone, and some are able to speak **independently**. It was at my first sitting that my sister, who had died ten years before, spoke to me for twenty minutes in her own distinctive "voice," giving me a mass of evidence of her personality, and of events in her and my lives known only to her and to me—family events utterly unknown outside our family circle.

There were, in addition to my sister, at least ten other spirits, speaking during the evening. On the following evening I again spoke with my sister for a quarter of an hour, discussing at length various people and matters connected with them, which we alone knew.

EVIDENCE THROUGH TRANCE MEDIUMS.

The records of these two sittings are retailed at length in one of my books. When I returned to England I determined to pursue my studies. Unfortunately, however, I could not find any "direct voice" mediums of any value in this country.

But I discovered one or two clairvoyant trance mediums from whom communications of value could be obtained. To the uninitiated I must explain that trance mediumship is an entirely different form to the more dramatic phenomenon of the actual spirit "voice." With trance mediumship, the communications are made through the mouth of the medium, and the evidence acquired, therefore, must be considered entirely upon a mental valuation.

It was through Mrs. Osborne Leonard, whom I regard as one of the most brilliant clairvoyant trance mediums in the world, that I first acquired irrefutable evidence of the surviving personality of my brother-in-law, Warren Clarke, who had died a year or two previously and who was a very able lawyer in the West End of London. After a series of sittings with Mrs. Osborne Leonard, all of which are recorded, I invited Valiantine to this country, and then continued my conversations with Warren Clarke in the "direct voice."

His "voice" was not only recognisable in every characteristic, but, with his legal mind, he continued to pile on evidence after evidence of his surviving personality, all of which is recorded in my books, and both he and my sister have continued for over five years, to communicate with me. I have conversed with them more and at greater length during the last five years, on all conceivable subjects, than I did whilst they were living on earth.

SIR EDWARD MARSHALL HALL RETURNS.

I have dealt briefly with these two surviving entities as an illustration of the extent to which communication can be achieved after death. I will leave the personal side of my experience now, but before doing so I must state that in addition to these two characters, who are now both so well known to those who have read my two books on psychics, I have conversed at considerable length with my father, who died only two years ago and with my mother, who died soon after him, with all my relatives whom I knew, and several of my friends, including Sir Edward Marshall Hall, who died last year. Sir Edward Marshall Hall was a personal friend of mine for many years before he died, and although he was somewhat guarded in his public statements, on account of his professional position, he was, I can assure you a convinced Spiritualist.

Since Marshall Hall died he has spoken to me in his own characteristic voice in my own house. When he spoke he had that same apparently aggressive intonation which I always knew in life was not actually aggressive, but was his peculiar manner of speech. Whilst he was alive Marshall Hall told me privately—asking me not to mention it to any living person—that in many difficult legal problems of his career he was, on many occasions, advised upon intricate points by the "spirit" communicants.

MURDERER ACQUITTED THROUGH SPIRIT AGENCY.

There was one famous murder trial, in which Sir Edward was defending counsel. The circumstances were of a most incriminating nature. The night before the day on which this long trial ended, Sir Edward said that he did not think he could possibly save the accused. The following day, however, in his speech for the defence he introduced an unthought of and amazingly subtle line of argument and secured an acquittal. He told me personally, that the lines of defence were given to him, at the last moment, by supernatural agencies.

Marshall Hall had a brilliant mind and in addition to speaking to me in his own voice, he established his personality at a sitting held in London on March 21st, 1927, at which I was not present, and at which neither the medium nor the one other sitter knew of the facts that were communicated. Marshall Hall referred to several letters

which he had written to me, giving dates and particulars as to what he had said to me—facts known only to him and to no one else.

I have not yet published the details of this extraordinarily evidential communication. It would take me too long to give you the details but no application of the theory of telepathy can apply here. Marshall Hall meant to prove that the communications he gave to me contained logical evidence of his survival. To refer to the remarkable evidential points given by him would, of course, take too long to read. They will be published at a later date.

FAILURES AND SUCCESSES.

Despite the incontestible personal evidence of survival that I have acquired, I fully realise that the testimony of one man, however remarkable his experiences might be, would be insufficient to convince the world of the colossal fact of direct communication with this world after death. That is why I regarded it as of paramount importance to invite Valiantine to this country for the first time in February 1924, in order to afford various well known men and women of repute in this country the opportunity of gaining actual experiences, so that their observation and judgment might be gained in confirmation.

On this first occasion Valiantine was only able to stay in this country for five weeks, during which time I held twenty-eight "direct voice" seances. One of these was entirely unsuccessful, four might be regarded as negative in evidential results, and the remaining twenty-three achieved remarkable successes. The records of these experiments have been published in detail.

Again in 1925 I invited Valiantine to this country. He stayed as a guest in my house from February 13th until April 25th, and during these ten weeks I conducted sixty-one seances. Only two were complete failures; five were what I should describe as negative in result, although phenomena occurred, and fifty-four were amazingly successful. The records of all these have been published.

In 1927 I again invited Valiantine to this country, and during this series of experiments, again remarkable successes and further developments were achieved. This series, although recorded, is not yet published.

In all I have conducted considerably over 100 experiments with Valiantine, 95 per cent. of which have been successful. I am giving you figures because logical argument can be based upon them. Between two and three hundred people have been witnesses to the phenomena, the majority of whom are men and women who have achieved fame and reputation in various paths of life.

"I HAVE HEARD 500 DIFFERENT VOICES."

When I state that during the last four years I have heard at a minimum estimate at least 500 different "voices" of spirits talking to their friends and relatives on earth, you will realise that I am not advancing my proofs of survival on any flimsy basis.

Just as 95 per cent. of the "voices" seances I have held under Valiantine's and my own mediumship, with which I will deal shortly, were successful and evidential, so have 95 per cent. of the hundreds of people who were present with me at these experiments, become absolutely convinced of the truth of survival and of the fact of the extraordinary phenomenon of actual communication in the "direct voice" with the spirits of those on the next sphere to ours. Many of the letters of these witnesses and their own personal accounts giving their impressions have been published.

I think I may venture to say that Valiantine's recorded sittings are unique in the history of psychic science. It must be realised, however, that the faculties of mediumship are at present only vaguely understood. Valiantine, at a seance, is perfectly normal; he just sits there and will talk at any moment to any one who may address him, and, incidentally, I should mention here that he has, on many occasions spoken at the same time as a spirit voice has been addressing a sitter. This is recorded in the annals of the Society for Psychical Research.

MEDIUMSHIP—A NORMAL FACULTY.

Psychical Research is an infant science. The first records only date back some seventy years, and we have advanced enormously since then. The errors that the scientists of the past have made and those of the present are still making, is to assume that a medium is some peculiar, abnormal person possessing abnormal faculties which cannot be acquired by other people. For one year I studied the character of Valiantine and during that time I learnt the odd little incidents of his life. Valiantine is a perfectly normal man. Mrs. Osborne Leonard, whose mediumship takes another form, is also an intelligent and perfectly normal woman. Therefore, by common logic, I deduced that mediumship was not an abnormality, but that it was a latent faculty which it should be possible to

develop in a very considerable percentage of men and women.

I argued to myself that, however marvellous the results achieved by Valiantine might be, if, when he died similar and even greater results were not produced by other men, then progress would become stagnant and the discoveries that had been made would automatically be relegated to mankind's criticism of a mythical past. That is why, unlike other scientific researchers, I determined to experiment myself. Within less than three months from the time of my first experiment, sitting with my wife and one other person, I established communication in the "direct voice" with various spirits whom I had known on earth, and who had passed over.

MR. BRADLEY AND HIS PSYCHIC POWERS.

During these experiments, in addition to the various conversations which took place with these spirit entities, the most remarkable physical phenomena also occurred. These physical phenomena were more extraordinary than any I have seen, or have ever read recorded. They have been witnessed by a number of people of repute. I have had the instruments of an orchestra placed in the centre of my own study, with luminous paint covering the instruments so that every movement could be seen, and these instruments have been played by unseen hands in perfect harmony. I have had operatic selections played upon the gramophone, conducted with a luminous baton in a majestic manner.

Remarkable as these supernormal manifestations are and which have occurred in my own house without the presence of any professional medium, I would not advance them, or indeed, any conceivable form of physical phenomena, as any proof whatever of the survival of the spirit. One cannot prove survival by any physical manifestations; one can only prove it by mental evidence, which can only be conveyed by the personality, memory, and personally-volunteered knowledge of the communicating spirits.

VOICES WITHOUT OUTSIDE MEDIUM.

At the "direct voice" seances held in my own house, without any outside medium being present, dozens of spirits, unknown to me, but known to various of the sitters, have spoken in their own voices and have given evidence of their surviving personality. The records of these have been published, together with the testimony of witnesses, many of whom have written and published corroborative accounts of the proofs which were given and incidents which took place. It would take too long to give you all their names, but to quote a few they included Mr. Edward Huskinson (the Editor of "The Tatler"), Mr. P. G. Wodehouse, Mr. Caradoc Evans, Mr. Donald Calthrop, Miss Winifred Graham, Mrs. Osborne Leonard, Miss Francis Carson and Mr. Hannen Swaffer.

My personal experiences have taught me that there is no limit to the extent to which the development of "voice" mediumship may reach. There can be no question of hallucination or hypnotic suggestion with regard to these voices. I have used every means to refute such a contention. I have held seances in my own house, when several people have been present and outside the door other people have been sitting listening to the communicating spirits, and, on several occasions the spirit voices, in loud tones, have addressed those who were outside the room, and who recognised the identity of the voices of the spirits speaking.

MEDICAL DIAGNOSIS BY SPIRIT AGENCY.

To give one brief indication of the knowledge of a spirit as to what is taking place on earth, a year or so back one of my sisters was critically ill and the doctors decided that the only possible chance of saving her life was to send her to Montana in Switzerland, although they admitted that it was doubtful, in her condition, whether she could stand the journey.

During the time the journey was being made, at about 12 o'clock in the morning at a seance with Mrs. Osborne Leonard, at which Mr. Hannen Swaffer was present, the spirit of my dead sister, Annie, came through and gave particulars of my living sister's condition at that moment, and told me of the critical point in the journey when she was on the verge of collapse, all of which was verified afterwards by her husband.

At 11 o'clock the same evening in my house, without any outside medium, and in the presence of several witnesses, my sister Annie came through, speaking in her own direct voice, and told us of her living sister's condition at that moment. The information which was given was again verified in detail by her brother-in-law three days afterwards.

On another occasion, twenty-one specific statements were made by a communicating spirit upon matters which were completely beyond the knowledge of anyone present. Many of these statements applied to the movements and

actions of a certain person at the actual moment and others referred to events which had happened in the past. The person in question was afterwards cross-examined upon these matters. Eleven statements were found to be an absolute confirmation of exceptionally evidential value, six were correct but had no evidential value, and the remaining four were statements upon incidents which had escaped her memory. The telepathic theory could not apply to any of the statements volunteered by the communicating spirit.

MYSTIFYING PHYSICAL PHENOMENA.

I have said that no physical phenomena can ever prove survival; at the same time, certain physical manifestations of a super-normal character have taken place which defy explanation by any scientist. During 1925, at the instigation of Mr. Noel Jaquin, the finger-print expert, two seances were held at my house under the mediumship of Valiantine, as an experiment to see if supernormal imprints could be obtained.

These two seances were held under rigid test conditions; the imprint of an ectoplasmic hand was obtained and most unexpectedly, we also obtained the supernormal imprint of the materialised form of a butterfly. This imprint of the most fragile form of life was, to my mind, symbolic. Lengthy scientific reports by Mr. Noel Jaquin and Mr. Charles Sykes have been published in detail, and have been quoted and reprinted all over the world. No living scientist has been able to offer any theoretical criticism to refute the facts.

DIRECT VOICE MEDIUMS INCREASING.

I contend that the development of "voice" mediumship, or, to put it more clearly, the establishment of direct and telephonic communication with the spirits of the next sphere, is not an abnormality confined to a few people. I have outlined in as few words as possible how, during the last three years "voice" mediumship was developed in my own house. These experiments were published at length and in detail early in 1926. Since then, within two years, adopting the same comparatively simple procedure and conducting similar experiments to those recorded by me, four other people of my personal acquaintance have developed this faculty, and have established communication in the "direct voice" with spirits.

One is Mr. Noel Jaquin, who embarked upon this study just as sceptically as I did at the outset, and whose experiences will be published probably later this year. Another is Mrs. Helen White, a cultured lady, who had had no actual experience of psychics until 1925; another is a gentleman who has developed it to a minor degree, but who is at present reticent with regard to making the matter public, and the fourth is the Marquis Carlo dei Centurione Scotto, with whose experiences I will deal.

ITALIAN MARQUIS TALKS TO HIS SON.

In the spring of last year the Marquis Centurione Scotto, knowing that George Valiantine was in this country, wrote to me, asking me to visit him as his guest in his Castle at Genoa, as he wished to study psychics. He told me that he had been advised to write to me by Professor Ernesto Bozzano. I was unable to accept as I was working at high pressure to complete a book. I wired him that I could not spare the time to go to Italy but that if he could come over to this country I should be very pleased to see him. He came to England in April of last year, and I was able to give him three seances at my house.

The Marquis Centurione Scotto does not speak English, and I, unfortunately, do not speak Italian. Neither does Mr. Valiantine or my wife. The Marquis therefore brought with him Mr. P. E. Rossi and his wife, who were able to interpret. I might mention that I had never previously met either Mr. or Mrs. Rossi or the Marquis.

These three seances were, I was told, exceptionally successful, but since practically the whole of the communicating voices came through and spoke in Italian, and could not be understood either by Mr. Valiantine, myself, nor my wife, I could not myself record any results beyond observing that both the Marquis Centurione Scotto and Mr. Rossi were enormously impressed. I learnt afterwards that the Marquis' eldest son had been drowned in Lake Como, as a result of an accident whilst flying in his aeroplane.

PROFESSOR BOZZANO'S REPORT.

I have not the time to elaborate the incidents which occurred: I will merely quote one brief paragraph from Professor Bozzano's lengthy report, which was published in Italy.

In the early year of 1926 the Genoese Nobleman, Marquis Carlo dei Centurione Scotto, having suffered the tragic loss of his eldest son, and being naturally in a very sad and depressed state of mind, was advised by a friend to seek comfort by reading Dennis Bradley's

"Verso le Stelle" (the Italian translation of "Towards the Stars"). The Marquis Centurione procured the book, which he read with immense interest. Hope sprang up in his breast that some day he might be enabled to communicate with his dead son by means of the Direct Voice. He therefore visited me (Professor Bozzano) told me of his desire, and begged me to approach Bradley in the hope that Bradley could arrange for him to have sittings with the medium, Valiantine. After about a month had elapsed, the Marquis went to London, where he was received as Bradley's guest, and was enabled to take part in three sittings, at which his dead son manifested repeatedly, speaking to him in Italian.

In addition to the Marquis Centurione's son speaking to him in his own voice, other evidential information was given to the sitters in Italian, including one point of an unknown name given to a sitter, which was confirmed on the following day by wiring to Italy, when the name was found to be correct.

DIRECT VOICE IN ITALY.

The most remarkable result of these three evenings at which for a period of five or six hours Italian spirits were speaking the majority of the time, is not what occurred in my house, but the subsequent development. The Marquis Centurione returned to Italy, amazed at what had taken place, and commenced to experiment in just the same way as I had done. In the shortest time in the records of psychic science he obtained the "direct voices" and established communication for himself. The records of his mediumship have been published in detail in Italy, and the translation of Ernest Bozzano's records is now appearing in the current issues of "Light." Professor Bozzano is an Italian scientist of international repute.

Because of the limitation of my time I cannot enter into details; I will only refer to one at which were present, in addition to the other sitters, Professor Gildo Passini and Professor Ernesto Bozzano. At this sitting several spirits spoke in Italian, French and Latin. Quoting from Professor Bozzano's voluminous notes, in reference to a spirit voice of a woman speaking to him. Professor Bozzano says—

When she communicated with me, she began the sentence with the vocative "O, Ernesto Bozzano," just as she did in life, and also, she pronounced the two "z's" of my surname in identically the same way. These small but most important idiosyncrasies of language are really what constitute the best demonstration of the real presence of the agency which affirms that it is actually present. **I must add that she spoke with the identical tone of voice which she had in life, and with the very marked accent of her Italianised Neapolitan dialect.** Those who have not had the experience cannot form a clear conception of the effect produced on the mind of the sitter, when he unexpectedly hears the well remembered voice of one who has passed away. **The living voice of one of the dead is the best proof of actual presence.**

DIRECT VOICE WILL BECOME FAMILIAR.

I quote this because Professor Bozzano is a scientist who is recognised in Italy, and throughout the whole of the world, as one of the most discriminating men of research. He had never before this heard the "direct voice" of a spirit, and if I may say so—merely as an argument for the progress that has been made—he might never have heard it but for the Marquis Centurione coming to England and but for the fact of my visiting America in 1925, and making my first experiment as an amateur to obtain this colossal phenomenon.

If "voice" mediumship can be further developed at the remarkable rate at which it has been during the last three years, then I believe that certainly before the end of this century, it will be accepted as a normal faculty in man and that on a conservative estimate one person at least in every ten will be the instrument through which communication can be established, that there will no longer exist

the veil between this and other worlds, and that communication with those living in other spheres will be as simple as the telephone and as the wireless.

THE "VALUELESS INFORMATION" ARGUMENT.

In the past it has often been asserted by people with no knowledge of this subject that even if spirits have communicated with us they have imparted no information of value. I must refute this assertion. I have received information of the utmost value to myself. The culture and learning of many of those with whom I have spoken is infinitely more brilliant than the conversation and thought of the majority that one finds on earth. I will give you one illustration of this, which will be corroborated later this evening by Dr. Whyment.

Dr. Whyment is a great linguist, speaking thirty languages, and a very considerable number of dialects. He was for many years lecturer on Chinese at Oxford University. He is not a Spiritualist, and until quite recently had never attended a "direct voice" seance. At a series of sittings held in New York, at the residence of Judge W. M. Cannon, a famous and wealthy lawyer of the highest credentials, under the mediumship of George Valiantine, a voice was heard speaking in Chinese.

After this had occurred on two or three occasions, Judge Cannon decided to call in the assistance of Dr. Whyment, who was at that time in New York, taking charge of the Oriental department of a new encyclopedia. The "voice" asserted that it was the spirit of Confucius, and answered the questions put by Dr. Whyment on the Ancient Chinese classics. Dr. Whyment attended some half a dozen seances, all of which he has recorded at length, and the fascinating details would, and indeed have, occupied an entire evening in the relation.

In my opinion these conversations in Archaic Chinese represent perhaps one of the greatest tests ever made in psychical research and spirit voice communications.

VOICES IN ALL LANGUAGES.

Full significance must be given to the various languages spoken and the intonation and accents of the "voices." During my own experiments I have heard "voices" speaking in German, French, Italian, Russian, Spanish, Chinese, Japanese, and idiomatic Welsh, and I have heard during the course of conversation the language suddenly change from Danish to Russian, or from Italian into French, and the replies from the spirit "voices" have come through with unhesitating fluency. During Dr. Whyment's sittings in New York with Valiantine, as he will tell you, Portuguese, Basque, Arabic, Sanscrit and Hindustani were spoken.

GRAMOPHONE RECORDS OF VOICES.

In the spring of last year Lord Charles Hope and I made our first experiment to see if we could obtain gramophone records of some of the spirit "voices." The suggestion, as a matter of fact, was originally made to me by the Countess Ahlefeldt-Laurvig, the wife of the Danish Minister. It was an experiment of great scientific value, because if we succeeded it would prove indisputably the actual physical reality of the "voices" and dispose finally of the absurd theory of hypnotism. **You cannot hypnotise a gramophone.**

We made arrangements with the Columbia Gramophone Company to do the recording. The experiment was made in Lord Charles Hope's flat in St. James Court. A special telephone line was laid on by the Post Office from Lord Charles' flat to the Columbia Gramophone Company's recording house in Petty Frances Street. Outside the

seance room there were stationed two of the Columbia Company's assistants, giving the signals for the various times to record. It will be realised that it was a first experiment, carried through under considerable difficulties.

In the seance room there were present Lord Charles Hope, my wife, myself, and George Valiantine. These records were taken through a megaphone, and then through the telephone wires on to the recording machines. None of us had the faintest idea what we should obtain, which voices would speak, or indeed, if any would succeed in speaking at all. **Nine distinct and individual "voices" however, did speak**—three in English, one in the Indian dialect, one in Hindustani, one in Italian and two in Chinese. These Columbia records were made, and they remain in our possession.

The "voices", although quite loud, are not particularly distinct, but all the English can easily be deciphered, and—a very important point—the other languages, parts of which have been translated, were unknown to any of the sitters present when they manifested. Now, if one such experiment has achieved success, the enormous significance should be realised, because if recording instruments are installed, it has proved that each of the hundreds of spirit "voices" which have hitherto spoken, and which will undoubtedly speak in the future, can be recorded.

I may mention, of course, that it is a somewhat expensive matter to undertake, but I hope in the near future, when psychical research is accepted as it should be, as a great Science, that adequate funds will be provided for the necessary research work.

IMPORTANCE OF SEANCE CONDITIONS.

Much as we may have accomplished, I am convinced that we are only on the fringe of our discoveries. I have learnt that communications in the "direct voice" depend upon the most sensitive vibrations. Atmosphere, climatic conditions, rooms and the mentality of the sitters all affect, to a very considerable extent, the power of the manifesting "voices." For instance, in my own house, the conditions are infinitely better than in the majority of houses. That the spirit "voices" can manifest practically anywhere I know and have proved, but, at the same time, environment and the place at which the sitting is held do unquestionably affect the clearness and sound.

I have held seances in various places in England, and also in many other countries, and I have always found conditions vary to a minor or major extent. Any one who has developed the psychic faculty can sense the atmosphere of a house upon entering it, even if no other person is present.

One of the best houses in which I have ever held a seance is that of my friend, Lord Dewar, which lies in the heart of Surrey, near East Grinstead. It is a fine old fourteenth century building, with the enormously thick walls of that period. It represents the ideal place in which one could pursue one's psychic studies. Lord Dewar is, first of all, an artist, although he may be better known as a humourist, but there is an atmosphere in his house even beyond his own personality.

The one seance which was held there took place almost promiscuously, whilst my wife and I, Valiantine and my young son, Pat, were spending the day there. Lord Dewar may possibly refer to it this evening, so all I will say is that although I had heard on previous occasions, many strange tongues, it was pleasant to me to hear some of the "voices" speaking in resonant Scotch.

That the atmosphere of houses does affect the power and the vibration of the "voices" is also in-

stanced I think, in the case of the Marquis Centurione Scotto, whose development was so rapid, by the fact that the seances held and recorded by Professor Ernesto Bozzano, were held in the Castle of the Marquis of Genoa, which was built in the twelfth century, and which has been occupied by the descendants of the family since that date.

VOICES IN FULL DAYLIGHT.

Before I conclude my analysis of "spirit voice" communications, I must not omit to say that these "voices" do not manifest only in dark seances. With Valiantine a large number of seances have been held at which the various "spirit voices" have spoken and have given evidence of their identity in full daylight, and, during such seances, the medium's mouth and lips can be closely observed by all those present. The only difference in the vibrations is this—the "voice" is fainter in the full daylight than in a darkened room, although at all the so-called dark seances I have held there has been sufficient luminosity in the room to observe the movement of any object. Full details of the daylight seances are recorded in my books.

PHILOSOPHICAL AND RELIGIOUS ASPECTS.

It would be impossible for me, in this address, which deals only with evidences and facts, to refer to the greater issues of the philosophical portent of the discoveries which we have made. Nor can I deal with the aspect as applied to man's religions. In my opinion, there should be only one religion for man, and that religion might be proclaimed in the one word—Love.

Personally I would not suggest that any of the various religions should be disturbed in any way by the fact that we have discovered that it is possible to communicate with the beings existing on the next plane to ours. The establishment of the fact of communication in the "direct voice" with the spirits of those who have passed over is no refutation of any religion. It is the confirmation of religions.

Why any cleric of any denomination should display resentment at the intensive research which is being carried on to prove the fact of man's survival after death, I cannot understand. It can only be the fear that the conventional formulæ of the past may be disturbed. The principles of all religions tend always for good, and it would only be stupid to advocate the destruction of various philosophies until a complete and finer reconstruction can be offered to take their place.

So far as actual spiritual communication is concerned, it would be wise for the Churches to accept this fact and then adapt it to their ritual, but there is one thing they will have to do in all the Churches of the world,—if they wish to survive in the immediate future—they will have to agree, all of them, Catholics, Protestants, Jews, Mahomedans, and Buddhists, to and pronounce the new Commandment that **War is Murder**. Until they do that the Churches will have no spiritual force and no influence upon humanity.

For the last five years I have been in communication with the spirits existing on the next plane to this. For five years they have all been insistent upon this one great point—that the animalism of war is the degradation of man's spirit and that civilisation will collapse unless this barbaric element is dismissed from man's philosophy. (Loud applause).

Testimony of an Oriental Scholar.

Short addresses were then delivered by the various speakers enumerated at the outset of this report, and it must have been a great delight to Mr. Bradley to listen to their comments.

The testimony of Dr. Whymant, the great Orientalist, was particularly interesting. Touching upon his experiences with the communicator purporting to be Confucius the speaker made two points of importance—he himself had spoken in the modern tongue of Peking while the communicator's language and dictum were of an archaic kind; also, he had received out of the darkness the complete intonation of an ancient Chinese poem entirely unknown to him. It seemed impossible, therefore, to accept any suggestion that he had held a long conversation with his own subliminal self, using a style of Chinese which he did not know, or that a poem which was entirely strange to him could have come from his subconscious mind.

In one evening I heard and spoke seven different languages, mainly oriental; in 62 sittings fourteen different tongues were spoken. This is perhaps not very strange—I know several linguists who can command a score or more of languages, but it is my feeling that if I were to set up in business as a fraudulent medium I would choose simple tongues and leave Archaic Chinese, Basque, and Levantine Arabic severely alone!

The meeting concluded with a very hearty vote of thanks to the speakers and chairman and an acknowledgment of the compliment by Sir Frank Benson.

Replies to Correspondents.

Correspondents requiring a personal reply must enclose a stamped addressed envelope for the purpose.

M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

- H. C. (Sydney): Your letters is one of dozens received during the past month expressing the writers' appreciation of the "Harbinger of Light." They were all very encouraging and help one in an up-hill fight.
- W. G. S. R. (Eumimidi): A recently-taken photograph of the editor was reproduced in the August issue of this journal. The initial "C.I." recently attached by the authorities to our postal address represents "Central I."
- W. J. (Westonia): Verses received with thanks, but they are hardly up to publication standard.
- R. A. W. (Wellington): Will try to find room for the incident in a future issue. Thank you for the paper, and we congratulate you on getting the article reproduced.
- H. Freeman (Stanmore): The article denounced militarism and warfare generally, but extolled the self-sacrificing spirit of those who fought for their country and its people—you among the number! We do not accept your dictum that "under no circumstances whatever is warfare justified." There is such a thing as a defensive war, and unless the nations generally agree to outlaw war, Australia may have to fight again.
- Mrs. G. (Melbourne): We are in agreement with the general tenor of your letter and appreciate your recognition of our endeavour to be temperate at all times.
- R. T. (Bendigo): Yes we have a good circulation in South Africa and receive many gratifying comments from that quarter.
- H. R. S. (Coolac): "Laddie" is very intelligent and very active, but he does not know everybody in the spiritual world in which he resides, and therefore is not likely to be able to furnish the information you require. He would probably reply: "They must go to a medium themselves." Besides, he has now gone to a higher sphere for a time "to learn some more," as he expresses it!

I hope we shall soon see the day when no boy or girl, whether of a great city, or a town, or even a village, shall be able to say: "I have nowhere to play."—The Prince of Wales.

ADDRESS WANTED!

Will any of our readers who are able to do so, be good enough to forward to us the present address of Mr. A. F. McDonnell, until recently of 18 Lower Queen-street, Auckland, and thus oblige

THE EDITOR.

A Thought-Arresting Photograph.

WAS EARL HAIG PRESENT AT HIS FUNERAL ?

A PICTURE THAT AMAZED GREAT BRITAIN.

By THE EDITOR.

SURPRISES are repeatedly being sprung on the public of Great Britain in the realm of psychic happenings, and a notable feature of these developments is the prominence given to them in the columns of the Press.



The latest of these "sensations" is the reproduction in the "Daily Mail," London, of the photograph of the funeral of the late Earl Haig, with a face—declared to be that of the deceased Field Marshal—appearing above the coffin.

The picture was not taken by a Spiritualist, or any other disreputable person (!), but by a prosaic photographer attached to the pictorial department of the great London newspaper named. He took it in the usual way, and it appeared on the following day.

Naturally, it attracted the attention of many readers, who wrote to the "Mail" in the matter, and so great was the interest evoked that the paper actually published it again next day with the "psychic extra" brought out in clearer relief than on the previous day. This unusual proceeding is the more remarkable seeing that it is quite impossible to classify the "Mail" as possessing any Spiritualistic leanings. Its general attitude is anything but that!

We have previously informed our readers that Sir Arthur Conan Doyle has entered into an arrangement with the "Sunday Express" to contribute a weekly article on psychic doings to its columns. Naturally, this extraordinary incident did not escape his notice. The photograph was, therefore, reproduced in that journal also, and Sir Arthur wrote as follows:

Psychic happenings of public interest come so thick and fast that it is difficult for the chronicler to keep up with them. So it has always been in truth, but the public were not connected up.

Now that I am allowed this column to comment upon them it will be my fault if they do not get across. Sometimes they may seem trivial, sometimes wonderful, but all work together for the one end, the establishment upon a basis, not of faith, but of proof, that man does carry his personality beyond the change of vibration which we call death.

* * * *

A very important happening during the week is the publication in a daily contemporary, which has never shown any sympathy with psychic claims, of a photograph which shows the face of Earl Haig above the gun-carriage which bore his coffin. The first impression was so indistinct, owing to the difficulty of getting clear outline on such paper, that it was repeated next day with the outline touched in by hand.

I confess that I was not impressed for I have many photographs of the sort sent to me which fond relatives put down as faces, but which critical examination with a lens shows to be due to chance shadows, clouds, or clusters of leaves. The art editor of the paper, however, most courteously sent me a slide taken from the negative and untouched. I was amazed when I saw it. There could be no question at all that it was the face and shoulders of the great soldier, free from all possibility of mistake.

I am, of course, aware that images occasionally occur which arise from an ill-cleaned plate or film which bears a half-erased impression of some previous exposure. But when it exactly resembles the "dead" man, and when it lies exactly over his coffin, it is asking too much that we should believe that it is a coincidence.

* * * *

I think that great reserve and delicacy should be used in dealing with alleged communications from great men shortly after their death. It would be insufferable that a swarm of unauthenticated and probably imaginary messages should disturb the feelings of the relatives and encroach upon the dignity of death.

When, however, a sign comes unsought and unquestionable, as in the case of this Haig picture, then it should be accepted with reverence as a mute symbol that this lofty and serene soul is conscious of his position in the other world, and is anxious to signal back to his fellow-countrymen the assurance that all is well.

* * * *

As a matter of fact, without going so far as to say that Earl Haig was a Spiritualist, he was extremely sympathetic to our cause, and sent us more than once a message of encouragement at our big Queen's Hall meetings. Lord French was also deeply interested in psychic things.

This authentic case of Lord Haig must cause some heart-searchings among those who condemned the Cenotaph pictures of Mrs. Dean. In these photographs swarms of soldier faces appeared round the Cenotaph exactly as the Earl's face appeared above his bier.

A great miracle was wrought in three separate years in the heart of London, and the people heeded it not. I know the circumstances under which it was done, and the way in which it was checked, and I have no doubt at all of the facts, but how the thing is done, whether it is objective or whether it is impressed upon the plate either beforehand or at the time, is more than I would care to say.

But it was one of the wonders of the world, and passed almost unnoticed. The full marvel of it could not be judged from any newspaper reproduction.

It will be noted that Sir Arthur does not commit himself as to how these "psychic extras" are produced. Neither does any other careful investigator. All we know is that the phenomenon occurs under circumstances which no one but a lunatic would pronounce to be fraudulent. That is exactly where the value of the picture under notice comes in. It is independent testimony on the part of a great journal of world-wide repute—which is admittedly by no means sympathetic towards Spiritualistic phenomena—that one of its photographers sallies forth on his daily rounds and brings back to the office a negative which, on being developed, contains a face and form which were not visible when the photograph was taken.

The question therefore arises: "Was the popular and much-beloved Field Marshal actually present at his funeral in a sufficiently materialised form to impress a sensitive plate, although not sufficiently materialised to be visible to the physical eye? Or are there those on the Other Side who can prepare a psychic film beforehand, and at the moment the picture is taken transfer an impression of that film to the plate used by the photographer?"

We are inclined to conclude that both processes are adopted according to circumstances. The point, however, in this particular case, is that the "extra" is there, that it bears a striking resemblance to Earl Haig, and that it represents a genuine phenomenon.

* * * *

The block which illustrates this article was reproduced from the reproduction of the photograph as it appeared in the "Daily Mail." It is impossible for any engraver to reproduce under such conditions a picture anything like as clear and sharply-defined as the original photograph. However, it is the best we could procure and will perhaps, serve the purpose. We think the face appears more distinct when looked at from a distance. But this may only be fancy.

International Conference in England.

To the Editor of the Harbinger of Light.

Sir—I notice by this month's issue of your valuable paper that in September there is to be held in England, an International Conference of Spiritualists.

Does it not seem strange that Australia is not to have a representative at that Conference? Is it through lack of organisation, or interest, on the part of Spiritualists of this wonderful country? Cannot something be done to enable the cause on this side of the world to be represented at such an important gathering?

At the anniversary meeting held in the Bijou Theatre, Melbourne, some 1,000 people were present, in spite of the fact that many Societies did not close their meeting places on that evening. If an appeal were made to defray the expenses of sending a delegate I feel sure many would respond freely. The benefit gained by having a live representative at that Conference would be invaluable to the whole of Australian Spiritualists.

As a cause we are lagging behind in many ways. The interchange of ideas expressed and information gained at such gatherings would be so valuable in helping to place the cause on a more sound and practical footing than it now is. Let us wake up—do something—and do it NOW!

Yours, etc.,

18 Flinders Street,
Melbourne, May 8th.

J. M. MOOREY.

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 our sympathy has been directed to our Vice-President (Mrs. E. Peach) who is mourning the physical loss of her dear husband, but we rejoice that her sorrow is greatly assuaged by the knowledge of the continuity of life and the return of the departed spirit.

The morning session still continues to be a school of harmonious instruction. On 13th May, Miss Sadie Ganaine, one of our young members, read a paper entitled "What Spiritualism has taught me," which proved to us that Spiritualism in the future will not be lacking in exponents, when the Lyceum has under training such promising pupils.

Every week the gathering at the afternoon Mediums' Symposium increases, and few people leave these services without having received a comforting message from one of the following mediums—Mesdames Peach, Martin, Bowden, Hefferman, Schardner, McDonald, Wood, Orion, Verner, Misses O'Neion, Bracken, and Ogden; Messrs Oliver-Jones, Midollo, Aitkens, Shaw, Stint, Howell and Brockman.

The evening services have been well attended and interesting lectures have been delivered by Mr W. Disbery and Mr F. Miller, and Messages by Mrs Woods, Mrs Bowden and Mr F. Miller.

Hearty good wishes to the Editor of the "Harbinger" and all Spiritualistic Societies for continued progression.

G. M. GARDINER, Recorder.

S. O. L. CHURCH, MELBOURNE.

Our Church still continues to progress steadily under the leadership of our President Mrs M. Reynolds and we thank the following speakers, mediums and healers for sterling service rendered: Mesdames Haworth, Maes, Douth, Watson, Stokes, Madame Gisel; Messrs Stan Walsh, F. Cooper, E. Tozer, G. Loudon, Sutcliffe, Parker, Askham, Pollard and Stokes. Mr Stokes has been elected Secretary by the Committee and we extend best wishes of success to our brother.

It is pleasing for us to note by the May "Harbinger" that our "Foundation President" Mrs S. F. Hanger, has opened another S.O.L. branch in Station House, Sydney. We wish our new sister church every hearty good wish for future success.

April 21st we held our monthly Social and as usual everybody present spent a very enjoyable evening. We sincerely thank all those who helped cater for same, also the following artists who did much to make the evening prove the success: Mrs Kelly, Miss Clinnick, Mr Preston, and Mr Lillie.

With best wishes to our sister churches, all kindred Societies and success to the Editor.

MAY HEALY, Assistant Hon. Sec.

THE PRAHRAN SPIRITUALIST CHURCH.

Since our last report the many activities connected with our church have been going along very successfully. Much good has been done at the afternoon Message Services by the mediums, Mrs Plum, Mrs Douth, Mrs Kelly, Mrs Alderwick, Mrs Wyndham, Miss French and lastly, but by no means least, Madam Orion.

The various Sunday evening lecturers have given very interesting and educative addresses, after which Mrs Plum has given many wonderful demonstrations. We regret that an accident to his foot has prevented Mr. Vyvyan Deacon from taking his customary active part in our work, but we are pleased that he has almost recovered and will soon carry on as before.

With best wishes to all.

L. J. PLUM, Hon. Sec.

THE CHURCH FOR ALL, NORTHCOTE.

One of the outstanding features of the month has been the fine themes and the able manner in which the various speakers have handled their subjects of a Sunday evening. Mrs G. R. Johnston spoke on "The Esoteric Meaning of the 12th Chapter of Ecclesiastes," Mr Ashwin on "Krishnamurti," Mr Plum, "Three Aspects of Health," Mr Deacon "The Truth of Our Philosophy." The demonstrations have been particularly convincing. Mrs Arthur, Mr Johnston and Mr Waller have given of their valuable services and their efforts have been augmented by the much-appreciated assistance of Mrs Stewart, Mrs Cleal and Mrs Ezard.

We had a delightful treat in listening to the violin solos of Mr Wagner, and thanks are again due to Mrs F. Johnston for the beautiful vocal numbers she has rendered.

The classes are all well and enthusiastically attended. To extend our activities and increase our sphere of service the Church For All is forming a Committee. We send greetings to all and thoughts of appreciation to all those who have helped us in the past month.

MARY ARTHUR, Secretary.

THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.

We are very happy in our new home and our audiences and membership continue to increase. Sister Bell-Jarvis continues her uplifting inspirational addresses which are most instructive and helpful. On May Day Sunday she gave

us a most interesting lecture on "May Day" what it means and what the movement aims to accomplish. These lectures have all been listened to with much interest and great appreciation.

We had great pleasure in having Mrs Bryning with us one Sunday during the past month and are looking forward to another visit in the near future.

With our concentrations for the sick we are accomplishing great things and we tender our grateful thanks to our spirit guides and healers.

We are making steady progress in our week-night Mutual Improvement Class and are receiving results that are very gratifying.

We extend a hearty welcome to visitors and seekers after spiritual enlightenment and greetings to kindred Societies and best wishes to the "Harbinger" for its continued success.
M. TURNBULL, Hon. Sec.

NEW SOUTH WALES.

STANMORE-NEWTOWN SPIRITUALIST CHURCH.

We have to report steady progress in our movement this last month, and the church is going along satisfactorily.

We are sorry to report that our organist Mr. Bevan has been suffering from a severe cold which has kept him away a few Sundays. We wish him speedy recovery because he is missed very much; also we miss the solos given by his daughter and hope when he is better to have them regularly with us again.

Our chairman, Mr. Cooper, is very regular at his post; our stewards, Mr. Jenner and Mr. Southall, are always at their post to hand the books out and show people to their seats.

Mrs Redfern gave a beautiful address under influence on May 15th. Mr Boucher gave one of his usual good addresses on May 29th and Mrs Burrell and Mrs Weston have helped more than once this month. Mrs Rees comes along to help whenever she can leave her own church.

With best wishes to our sister churches and thanks to the Editor.
E. M. HAND, Hon. Sec.

LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

The services have been conducted as usual during the month, under the leadership of Mrs Eleanor Morrell. On one occasion we had the pleasure of hearing Mr W. E. Boutcher, relate some of his psychic experiences, which was very interesting.

The last social was held on the 5th May. It was enjoyable and satisfactory. The next will be on the 2nd June.

Our bi-monthly seance was also successful, and we again thank those who so kindly helped.

With best wishes to the Editor of the "Harbinger of Light" and all sister churches.
(Miss) R. I. BROWN, Hon. Sec.

S. O. L. CHURCH, NORTH SYDNEY.

We are glad to report greater progress during the past month and larger attendances. The classes are holding well together. A new Esoteric class has been formed on Monday afternoons and others are forming.

Some very interesting and enjoyable services have been held on Sunday evenings. On one occasion Mrs Shelly occupied the platform, the remainder being taken by our President. Our musicians still continue with unflinching regularity.

The afternoon meetings have been well attended, Mrs Hanger both speaking and demonstrating, with the assistance of Mrs Hopkins who took charge on the occasion, for which we tender thanks.

On "Mothers' Day" a unique service was held. One of our workers, Mrs Temple, decorated a large armchair with flowers, ferns and blue ribbon, which was placed upon a dais on the platform, in honor of those who had passed into the "Beyond." Mrs Hanger took the service and three different teachers took part, and together with suitable solos etc., it was a memorable function.

The Monthly Social was successful—ladies helping as usual, and it was pleasing to note the interest taken by the young people, in this function, by way of loaning a phonograph and volunteering their services on the piano and violin. Our M.C., Mr. Burt, was even more enthusiastic than usual, doing much to brighten the proceedings.

The S.O.L. Tennis Club has been inaugurated during the month, a court secured, and everything in full swing. This club is directly under the auspices of our church, who gladly give it every support, recognising in it a means of interesting the young people and holding them together. Its officers are as follows:—President, Mr E. Hanger; Sports Captain, 1st, Mr N. Baxter; 2nd, Mr R. Brown; Secretary, Miss G. Wright; Treasurer, Miss Flo. Hanger.

With best wishes to Sister S.O.L. churches and kindred Societies and greetings to the Editor.
ELLORY MAJOR, Secretary.

S. O. L. CHURCH, STATION HOUSE, SYDNEY.

Our work during the month has steadily gone forward and bids fair to become in the near future an established centre of truth. New classes are in process of forming—Esoteric and Numerology, and the established classes are increasing in numbers.

The phenomenal part of the work has been ably demonstrated by Mesdames Hopkins, Redfern and also the President, Mrs Hanger. The people are gradually becoming interested in the philosophy and the message-seekers are diminishing. Mrs Hanger gave two lectures this month. Miss Major taking the remainder of the addresses.

This teaching, under the direct guidance of our President, is all along the highest progressive lines, by way of revealing to man the wondrous undiscovered territory of his own soul. The centre here will be based on a solid foundation, and students trained to carry on the work. We have not attempted anything beyond teaching and demonstrating yet, but we hope to hold more social functions when our cause here is more established.

With all good wishes to kindred S. O. L. and other Societies.
ELLORY MAJOR, Recorder.

HURSTVILLE SPIRITUAL SOCIETY.

Our Sunday night services are well attended and have been a great source of upliftment to friends and earnest seekers after truth and light.

Our class meetings are also well attended. We sincerely thank all mediums and co-workers who so kindly help at all times to make our meetings a success.

Our quarterly socials are a great success, both socially and financially. Our next will be held on Saturday 9th of June to which all friends are cordially invited.

With best wishes to all kindred Societies and the the "Harbinger of Light."
M. ATHERTON, Hon. Secretary.

QUEENSLAND.

THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

At the half-yearly meeting the Secretary reported that the finances of the church were "healthy and sound." We are therefore still confident that our own church building will materialise eventually. A tribute was paid to the good work done by the Ladies' Auxiliary, the Jumble Sale being a great success, and there were many other good works to their credit.

The Lyceum has been given a decided impetus for the better, the choir has taken form, socials are playing their part, the various other activities are progressing satisfactorily, and the library has been greatly appreciated, thanks being due to Mr McDonald (Librarian) and his assistant (Mr. Mee). The attendances at all meetings are very good, and it is evident that Spiritualism is being well and truly represented in this church.
A. G. GENTNER, Secretary.

NEW ZEALAND.

SPIRITUAL CHURCH OF NEW ZEALAND (Auckland Branch.)

The members of this church have during Easter, been privileged to witness the Fourth Annual Conference of the National Spiritualist Church of New Zealand. The Conference commenced on Good Friday morning in this church and continued till Saturday evening. Delegates were present from all parts of the Dominion and the Conference was presided over by Mr R. W. Ridd (National President).

The business was conducted in a most harmonious spirit and measures were adopted which will be of great service for the progress of the church, and also we trust in bringing into closer unity the yet unaffiliated Spiritualist Churches throughout New Zealand.

The unanimous vote of the delegates has re-elected for the ensuing year the presiding Executive officers namely: Mr R. W. Ridd, National President; Mr J. Ashton, Secretary and Mr Baird, Treasurer.

The Easter Sunday services were virtually a spiritual feast. We had on our platform such well-known and earnest exponents of the teaching as Mrs Brooks, of Dunedin, Mr Champness, Hamilton; Mr Kerr, Christchurch; Mr Ridd, Dunedin, and that grand old man of Spiritualism in New Zealand, Mr W. C. Nation, of Levin. The services were most inspiring, and we regret that many had to be turned away through lack of accommodation. A very pleasant Social Evening at which the spirit of good fellowship and love predominated was spent together, thus bringing to a conclusion a most happy and successful event in the life of this church.
A. L. DOIG, Hon. Sec.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The very good attendances at our Sunday and Thursday evening public services, point to a rising wave of interest in Spiritualism. The sales of literature at our book table, also evidence an earnest desire to study the Angel's subject.

Mr R. A. Webb's addresses have been as follows:—"The Parable of the Prodigal Son," "Questions In Mediumship," "The Strength and The Weakness of Materialism," "The Evidential In Spiritualism," "The Golden Rule—Do as you would be done unto," "Methods of Psychic Development at Home."

The trance address by Mrs E. Webb, entitled "Do Martyrs Die in Vain?" was well given and appreciated. The service on Anzac night was crowded. Mrs Ryan feelingly rendered the solo, "Dream Voices."

The services and classes have been made enjoyable and successful by the willing co-operation of earnest workers. The Service of Song, "Spirit Return," was splendidly given by the Lyceum, at the evening service on Sunday the 29th April. The solo parts were sung by Mrs E. Webb, Mr R. J. Ross, Misses L. and G. Webb, Miss D. Nixon, Miss Geddes, and Mena Ruddell. Miss Elva Harris and Mr S. Harris played with delicacy and skill a violin and piano duet. Mr Hy. Barton was the organist.

With best wishes for the "Harbinger of Light."

GEO. BODELL, Hon. Secretary.

SPIRITUALIST CHURCH OF NEW ZEALAND, (Wellington Branch.)

On Saturday evening, 21st April, at the Rechabite Chambers, we gave a Farewell Social to Mr S. Barnett who for five months past has conducted services in our midst. There was a good attendance. The social was not a dancing function, for this amusement was absent. Mrs Bowles, President of the church was in the chair, and Mr Osborne conducted the proceedings. There were cultured vocalists who rendered excellent songs. During the evening our old friend, Mr W. C. Nation, presented Mr Barneee with a Missionary Certificate and on behalf of the students of the class which he conducted he received a Testimonial which spoke of the enlightenment they had received from his teaching.

During the past week we have had with us Madam Inkpen-Hoggan whose lectures and demonstrations were fully appreciated by large gatherings and her visit was all too short.

We give a hearty welcome to all visitors and extend kind regards to the Editor.
J. C. BOWLES, Hon. Sec.

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