

# The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO  
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

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"LIGHT! MORE LIGHT!"—Goethe.

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# The Harbinger of Light.

Edited by W. Britton Harvey:

FEBRUARY 1st, 1930.

Author of "Science and the Soul."

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## THE EDITORIAL CHAIR

### The Sayings of Jesus

If any young man or young woman has any doubt whatever as to what he, or she, should do to make quite sure that all shall be well on awakening to spiritual consciousness in the Great Beyond, we unhesitatingly refer them to the sayings of Jesus, and advise them to accept Him as their unerring Exemplar. He is the paramount Authority on the point. "Never man spake like this Man." He **knew!**

All men, we presume, like a certain "young man" of Scriptural renown, desire to inherit "eternal life," and most men would doubtless like to become what the Master described as "perfect," so that they may participate in that "more abundant life" to the full. But how is this glorious consummation to be achieved? What is the process involved? Is it to be attained by subscribing to every orthodox doctrine of the Christian Church; by the recital of creeds, in much of which one may have ceased to believe; by attending religious services with faultless regularity; by praying volubly with the lips, and very little with the heart; by thanking God we are "not as other men are"; by repenting at the last that we have lived a selfish and wholly mis-spent life, and with our dying gasp exclaiming, perhaps more in fear than in love: "I believe."?

\* \* \* \* \*

Oh! dear no. It is nothing like so easy as that! If it is, then Jesus must have made a mistake when He told the "young man" what he was to do if he desired to have "eternal life," and become "perfect" in character. But this supreme and peerless Exemplar made no mistake. He **knew** the road that had to be travelled for the attainment of this transcen-

dent aim. He had travelled it Himself, and found it a very rough and thorny pathway. He was, therefore, in a position to speak with authority.

And what did He tell this inquiring "young man" who was so anxious to know what particular things he should do that he might "make his calling and election sure," and incidentally lay up for himself "treasure in Heaven?" "If thou wilt enter into life—the life of the spirit, the life 'more abundant'—keep the commandments." "But which commandment?" inquired the persistent youth. And Jesus said unto him: "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thyself."

\* \* \* \* \*

Well, there was nothing very difficult in the observance of these conditions, and therefore the "young man" replied, as most of us might have done under similar circumstances: "All these things have I kept from my youth up!" So far so good! But now came the vital test—"What lack I yet?" This gave Jesus the opportunity He was waiting for. He knew the young fellow had led a pretty straight life—He could read that much in his aura—and that, so far as keeping the commandments was concerned, there was very little to complain about. But with His penetrating spiritual vision, which laid everything bare to His gaze—as it did with the woman at the well in the talk He had with her about her various husbands—He easily detected the one weak spot in this young man's character, and, without mincing matters, as was oftentimes His wont, He placed His finger upon that spot with a very direct and telling touch—"If thou wilt be **perfect**, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven, and come and follow Me!"

What a rejoinder! What a knock-out blow for this venturesome plutocrat! No wonder when he heard it he "went away sorrowful," for we are told he had "great possessions." And then Jesus, pointing at this disconsolate young fellow as he walked off in despair, exclaimed: "Children, how hard is it for them that have riches to enter into the Kingdom of God!"

\* \* \* \* \*

Now, what is the moral of this significant story? The question at issue, remember, was the development of a **perfect character**, and consequent entrance upon a blissful life beyond. And what were the conditions outlined by the Master? Is there any reference to belief in theological doctrines and creeds? Is there any suggestion of justification by faith? Is there any allusion to any atoning subterfuge by which we may be saved by proxy? Is there anything corresponding to what "orthodoxy" declares to be essential to salvation? There is nothing of the kind hinted. We are simply told that we are to lead a clean and righteous life—to keep the commandments—and above all else, to absolutely efface Self, and live primarily for others, if we would enter upon the Path of Perfection that leads to everlasting peace.

That is the outstanding feature of this very interesting dialogue. That is the price of "salvation." And because it is so high, so few are prepared to accept the terms. It is so much easier to be "saved" on the "orthodox" basis. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." How true this is! How few absolutely selfless men and women there are in the world, and yet it is only such as these that find the gateway that leads to the life triumphant—the life that those alone inherit who have "overcome." Selfishness—using the term in its widest sense—is the root sin of humanity. Paul recognised this when he said: "The love of money is the root of all evil." Not money itself, mind, but the inordinate love of it, which means selfishness. Uproot selfishness, and the millennium would dawn.

\* \* \* \* \*

No essentially selfish man can enter the Kingdom of Heaven. Any assertion to the contrary would involve a contradiction of terms. The thing is impossible, and it is noticeable that this teaching of Jesus is being endorsed in these latter days by countless messages received from within the Veil. We can only be "saved" by self-abnegation—the sacrifice of Self for the good of others. Those are the terms! Salvation by belief only has been counted out of court. It has been exploded by many of those who are to-day enduring the pangs of remorse in that life of reality where "there is nothing hid that shall not be revealed, and nothing secret that shall not be made known." They "sowed to the wind" and are "reaping the whirlwind." Like the rich man in the parable, they have discovered that selfishness does not pay, and also, like him, are warning the wayfarers of earth to beware of this terrible sin. They had been told to "sell that thou hast and give to the poor," and deliberately turned a deaf ear to human suffering and distress. Now they have to begin afresh!

They have to atone for all their shortcomings, and one way in which they are trying to do it is by endeavouring to impress mortals of means to use their wealth for the benefit of those in need—by doing, in fact, the very things they ought to have done themselves. But they find the task terribly hard—as hard as some other unfortunate spirit found it to influence **them** when leading a selfish life in the flesh. They may persist and struggle for years without success. But the work has somehow and at some time to be accomplished. They have to "pay up to the uttermost farthing." "Whatsoever a man soweth, **that** shall he also reap." The Law is terribly exacting and inexorable! But it is exquisitely just!

\* \* \* \* \*

God help the miserly millionaire who passes through the portal of the grave only to realise that he is a spiritual pauper, clad in rags and tatters, with no account standing to his credit in the Bank of Heaven, and every bill dishonoured with the label, "Not sufficient funds!" This is no imaginary picture. It is based on scientifically demonstrated fact. Little wonder, then, that the Master should declare: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." Not that there is any harm in being rich, **per se**. But because riches are so often accumulated by sheer selfishness, sheer self-aggrandisement, and because there is, consequently very little of the milk of human kindness in the possessor.

Better by far be a spendthrift than a miser. The former places no value on money, and for that very reason is not earth-bound by love of gold when he enters the life of Realities, where only Merit—that which we have **earned**—passes as current coin of the realm. The miser, on the other hand, remains a miser still. That ingrained tendency has been carried forward, and having worshipped riches practically all his life, he still yearns for the satisfaction he used to enjoy from his accumulated horde. "Where your treasure is, there will your heart be also." Such a man is therefore bound to the earth plane by the fettering influence of this dominating thought, and finds himself bankrupt in a world where only spiritual riches have any recognised value. "Good deeds and loving thoughts"—that is the only inscription stamped on the Notes of the Bank of Heaven. And this, of course, implies **unselfishness!**

\* \* \* \* \*

**"Be good! Do good! And love all mankind! Nothing else counts here!"** This was a recent message received by us from a watchful friend in the radiant life. It will be seen that it succinctly summarises all that Jesus said to this questioning young man. Let us put the respective statements in parallel columns:—

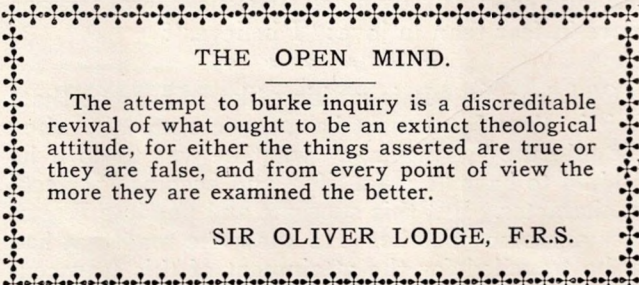

Message from Beyond	Sayings of Jesus
Be good.	Keep the commandments.
Do good.	Sell that thou hast and give to the poor.
Love all mankind.	Love thy neighbour as thyself.
Nothing else counts here.	And thou shalt have treasure in Heaven.

Nothing could be more complete than this striking comparison, and yet there are people who, for want of something better to say, have the temerity to declare that all these messages from within the Veil—the receipt of which they acknowledge to be a fact—emanate from His Satanic Majesty, the Devil! All that need be said in reply is that if Satan is in the habit of talking on similar lines to Jesus of Nazareth, he must have become "converted," and is consequently to-day quite a reformed character.

\* \* \* \* \*

Every sincere Spiritualist should make a point of studying the sayings of Jesus. They embrace all that is contained in the Spiritual Philosophy, and He, moreover, offers an exemplification of **practical** Christianity, which is vastly superior to all theological theorising and mere expressions of belief in the truth of certain creeds. It is for this reason, together with His matchless devotion to Truth, even to paying the supreme sacrifice rather than be false to Himself and His God, that we exalt Him as the Exemplar of Exemplars, and should the day ever dawn when Spiritualists attempt to dethrone Him, that day will assuredly sound the death-knell of this Heaven-inspired and Spiritually-directed movement.

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**THE OPEN MIND.**
  
 The attempt to burke inquiry is a discreditable revival of what ought to be an extinct theological attitude, for either the things asserted are true or they are false, and from every point of view the more they are examined the better.
   
**SIR OLIVER LODGE, F.R.S.**
  


## WAYSIDE NOTES

### A Memorable Scene.

An enormous gathering of fully 8,000 people assembled in the Albert Hall, London, to participate in the annual service held in remembrance of the "boys" who were slain in the war. And the most impressive feature of the proceedings was the response made when the Chairman invited those among the vast audience, who were convinced that they had established communication with their loved ones in the Beyond, to rise and thus bear public testimony to the fact. Immediately ninety per cent. of the crowded throng reverently rose, and we are told that "the impression conveyed to the non-Spiritualist was one of amazing wonder."

Such a spectacle would have been quite impossible a few years ago. It unmistakably indicated the vast strides made in the spread of Spiritualism in Great Britain since the termination of the awful world-wide conflict eleven years ago. It was a heartening, as well as a very impressive, scene, and one can imagine the effects it would produce on the minds of the tens of thousands of unseen spectators who were looking on from within the Veil.

Sir Arthur Conan Doyle realised this aspect of the ceremony, and in addressing his "seen and unseen audience" said "he desired to thank all those who made the big sacrifice in the war," and assured the assembled spiritual army that "we look up to them—and remember!" It reminds us of the touching incident, at the close of the Russo-Japanese war, when Admiral Togo offered the gratitude of their country to the invisible patriots who had "lost their lives" in the defence of Japan.

All this must seem strange to those who do not "know," but to the Spiritualist it is the most natural proceeding in the world and is only rendering thanksgiving and homage to those who have earned the recognition by virtue of their heroic self-sacrifice. Spiritualists, however, must not be content with the mere expression of these sentiments. They must be practical and declare that, so far as they are concerned, there shall be no more war.

In other words they must, at every opportunity, proclaim the virtues of peace and denounce all international conflicts as a wicked waste of human lives and a brutal mode of settling disputes, fit only for the devil and his heartless hosts. It is in this way alone that we can make our gratitude to the departed warriors effective, and this is the course they desire us to follow. The sword must be sheathed and international arbitration take its place.

### Hannen Swaffer's Confession.

It is generally recognised that "open confession is good for the soul." Among those who have embraced this proverb as a truism is Mr. Hannen Swaffer, the brilliant London journalist who was formerly antagonistic to Spiritualism, but who is to-day one of its ablest and most enthusiastic champions. Speaking at a public meeting in London on a recent date he said:

I am fifty years of age and for forty-five years of my life I spent a worrying and wondering existence. For thirty years I ridiculed and sneered at the Spiritualistic movement. I have realised my mistake and I know it is my job to try and undo some of the evil I have done.

Hannen Swaffer is a wise man. He is, as it were, taking time by the forelock. He knows, as all Spiritualists know, that whatever harm we do to others in this world has to be atoned for, either in

this existence or in the next. There is no escaping the responsibility. God is not mocked. No substitute will be provided for us. We have to face the consequences ourselves. And the sooner we learn that lesson the better. It is far easier to right a wrong in this life than try to do it from the Other Side.

Our journalistic confrere is therefore going the right way to work. It is true he sinned in ignorance. But that makes no difference. He ought to have examined before he condemned. He did not do this. That was the mistake he made.

There are many Hannen Swaffers in the world. You can find plenty of them in the Church, for instance—men who, for various reasons, are deriding Spiritualism and hiding the light of Truth from the minds of those whom they ought to illumine. Dean Inge is in this category. He is to-day sowing to the wind—to-morrow he will reap the whirlwind. When the blinding glare of the torch of Truth is flashed across his spiritual eyes he will no longer combat Spiritualism as a "crude superstition," but will be glad to rush hither and thither in the vain hope that he may escape its penetrating rays. His punishment will be the greater because of the "exalted" position he holds in the church, and the increased mischief which his influential office carries.

If this is not true, then we may as well rub all the teachings of Spiritualism—all the assurances received from the realms of Light—off the slate and regard ourselves in very truth as fatuous dupes of a "crude superstition!" But there are millions in the world to-day who know we are not mis-stating the facts. The testimony from the Other Side is too overwhelming to be thrust aside, and if Dean Inge would only personally investigate he would learn of the pangs of remorse he is preparing for himself in that after-life where all the misdoings of our earthly span will face us in the form of an avenging conscience. His, in short, will be the lot of the rich man in the parable!

### Reply to Dr. Hollander.

Spiritualists have much to put up with. They require to be the most patient people in the world. They have to face ignorance and prejudice on every hand—from the learned Scientist and eminent Theologian to the ordinary "man in the street." The less these men know of the revelations of Spiritualism the greater is their denunciation and ridicule. They remind us of the pointed declaration in the Book of Proverbs: "It is an honour for a man to cease from strife, but every fool will be meddling."

Among the meddling critics of Spiritualism is Dr. Bernard Hollander, President of the Ethological Society and writer of several works on hypnotism and allied subjects. Speaking in the Conway Hall, London, on a recent date, he went out of his way to make a sweeping attack on the varied phenomena demonstrated by Spiritualism and Psychical Research. There was nothing in any of them, he argued, save the effect of the working of man's subconscious mind.

"Not a single message had been received," he declared, "which would throw light on any of the great problems affecting humanity—not one message that was lofty or holy." Well, there is, perhaps, no greater problem requiring solution, or that more vitally affects the welfare of the human race, than the question as to whether there is a future life and, if so, what bearing has our present existence on the life that is to come? If Spiritualism answers this question—and it certainly does—it at once gives the lie to Dr. Hollander's declaration. It, in short, illumines the entire outlook of hum-

anity and finally puts to rout the dismal doctrine of the Materialist that the grave ends all. Could any greater service be rendered to man?

It is equally untrue to state that not one message was "lofty or holy." The literature of Spiritualism disproves this allegation up to the hilt. Mention need only be made of the outstanding work of Stainton Moses—"Spirit Teachings"—and "The Scripts of Cleophas," received through the hand of Miss Geraldine Cummins, and which some of the most learned and distinguished Theological experts in Great Britain find it difficult to attribute to any human agency. We do not know what meaning our assailant attaches to the word "holy," but no impartial critic could describe these books as being other than "lofty." And these are only two of hundreds of others that rank as high-class documents.

Dr. Hollander further wishes to know why it was, when a man was murdered and the culprit could not be found, the ghost of the victim did not appear to give information to his mourning relatives. This would certainly be very "lofty!" But of what service would such a communication be to a mourner? Would it afford any consolation to the bereaved? Would it bring the victim back to this physical life—the only thing that could remove the sense of loss and its attendant grief? The only end that might possibly be attained by the process would be the sacrifice of another human life before its time.

We may tell our ill-informed critic, however, that capital punishment is denounced from the inner side of life and that, consequently, no spirit of any advanced stage of development would furnish the information required, even if he could—and others—including the victim—might be prevented from doing so. The next life is not governed by vengeance, but by Law, and it may be that Law stands in the way.

These questions are not settled by pygmies in the supernal realms, but by Masters of Wisdom, and consequently Dr. Hollander is not likely to receive the information he desires.

## SPIRITUALISM AND ITS TEACHINGS

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

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

## FRAUDULENT MEDIUMS.

BOWLED OUT BY SPIRITUALISTS.

The "Sunday Graphic" has done good work in publishing the opinion of so well-known a magician as Will Goldston to the effect that there is truth in Spiritualism. The elder Maskelyne and many other famous conjurers have made the same admission.

So long as conjurers do this no reasonable Spiritualist can object to their also indicating the frauds and how to detect them. We all want to know that.

Only a fortnight ago I sat with a physical medium named Neilson in Copenhagen and convinced myself that his effects were fraudulent. Having had practical experience of real Ectoplasm, a soft, viscous extrusion, the wisp of chiffon which hung from his mouth and which I felt with my hand, did not deceive me. I felt it to be my duty to denounce him in the Press.

When our opponents talk of mediums being exposed they seldom mention that it is the Spiritualists themselves who usually expose them. We are the worst sufferers by trickery, and we will not tolerate it if we can help it—Sir Arthur Conan Doyle in the "Sunday Graphic," London.

## WOMEN EASILY DUPED.

EAGER TO HEAR OF THE FUTURE.

"Women are far more susceptible to being hoodwinked by bogus Spiritualist mediums than men. They are also more interested in the future."

Mr. Will Goldston, the founder of the Magicians' Club, who has attended over three hundred seances, made the above statement to the "Sunday Chronicle".

"It is quite easy to realise how women fall victims to the bogus medium," he said. "They want to know what lies in store for them. If they are married they are anxious to find out how things are going to pan out, or if the husband or wife will die first. If they are single they want to find out if they will ever marry, and what the husband will be like. There are always mediums willing to oblige. I have attended seances in broad daylight at which things have happened which could not be duplicated by any magician."

Mr. Goldston is publishing a sensational new book dealing with the "inside" stories of the world mystery men such as Houdini and the Zancigs.

## NOTHING IMPORTANT!

Writing in the "Hull Evening News" on a recent date, Sir Arthur Conan Doyle says:

It is a common saying that nothing important comes through from the other side. Of all the charges which we have to meet, that is the most false and foolish. The mere fact that there is shown to be another side is in itself, in these days of doubt, enormously important. But for the first time we learn at first hand what that other side is like, and have a clear view of the destiny of man. It is for this high purpose, and not to give us worldly information which we should gain for ourselves, that this revelation has come into the world.

Death is not a passing away, but a passing over; a transit to things eternal after the temporal journey has run its course. Who would not hasten to what is better? —St. Cyprian.

# NOTES FROM AMERICA.

## INTERESTING SUBJECTS DISCUSSED.

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

### THE ALLUREMENTS OF MATERIAL GAIN.

How urgent America's need of modern instances to prove the continuance of life! How utterly the ancient evidences have lost their efficacy in these days of amazing material developments! Such were the thoughts brought forcibly to mind by reading the "Literary Digest's" summary of an article by T. W. Darnell, together with a reply, on orthodox lines, by Dr. Cadman, taken from the September "Forum."

Here was a young man brought up to be a Presbyterian minister, and now holding a responsible position connected with the schools of Greater New York, who had thought his way out of the ministry, and out of a belief in God and immortality, and into the belief that humanity's sole hope consists in material progress. And his particular scheme of salvation called for no more mystical means of grace than modern machinery, with which to attain "the mastery of Nature for the common good"—with a nice profit for self superadded, no doubt!

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Mr. Darnell, judging him by his portrait, is young and strong. With a man thus equipped it is natural and pleasant for him to believe that everything necessary for the attainment of a really "good life" is comprised in health, strength, and courage, both mental and physical. But the man who deems himself equal to all occasions either flatters himself, or his aims are not high.

To harness the forces of Nature, and use them in promoting material progress, is a comparatively easy task, and its rewards are immediate and impressive. It is quite another matter for a man to subdue the enemies that lurk within his own nature. When he finds, in dealing with these subtle adversaries, that all appeals to the crash of machinery and the ingenuity of science are unavailing, his self-sufficiency is apt to break down.

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Fortunately, in this crisis, it is possible for the man to make demands on the power of Spirit, in a manner strictly analogous to that in which he has been able to secure Nature's services for material ends. And the forces of Nature are made available, not by conquering them, but by conforming strictly to their laws; and in like manner the assistance of Spirit is gained, not by compulsion, but by first learning its nature and then working in harmony with it. It is no more possible to attain to "the good life" without divine assistance than to achieve material success without the aid of Nature's forces.

It is often said, and with truth, no doubt, that within each man's soul there dwells a divine spark destined to lead him on to unimaginable heights. But humanity is in its childhood, and, like all children, it absolutely needs parental care and guidance, however well-fitted it may be to attain ultimate perfection.

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A man who has lost his faith in immortality will, of course, feel no need of a spiritual religion. And the world could be made "religious" overnight by making religion conform to the desires of the people. To one who holds that this brief span on earth is the sum total of his existence, temporal things will naturally seem all-important, and the

eternal verities mere passing fashions.

Put a boy in a boarding-school, and let him suppose that there is no life for him beyond its portals. He would soon exclaim: "What is the use of these difficult problems?" And the boy would be right—according to his ignorance. In the same way, many of the problems inseparable from life in this earthly boarding-school have no real meaning apart from the spiritual and more advanced life to follow.

We read in the summary that both contestants believe in "the good life," but the one thinks it has a "natural origin," the other a "divine origin." Perhaps a deeper insight would show that Nature and Divinity are but different aspects of the same thing—like body and soul. A touch of Spiritualism might have brought the contestants together, by constraining each to adopt a little of the other's point of view.

### HAVE BOOKS PSYCHIC COUNTERPARTS.

When commenting on the wanton destruction of the Louvain Library during the war a writer in the "Herald-Tribune," of New York, wonders if such priceless collections of human thought perish utterly, and asks: "Is there a resurrection of books? Have books ghosts?"

We Spiritualists know that nothing of value is wasted, that even thoughts may help to shape the future of humanity. Not, of course, idle dreams, which last no longer than the phantasmagoria of sleep, but clear-cut thoughts, focussed in writing, or, better still, in action, and thoughts forged into links of logic, are what stamp their impress indelibly upon the substance of the thought-world. Powerful minds need no radio to broadcast their thought, destined as it is to help or to harm kindred intelligences unknown to them. Thus are we all bound together in a subconscious confederation, so that no nation can hold itself aloof, either physically or mentally, from the ideas and the problems of its neighbours.

But the books which enjoy merely an etheric circulation bring no cash to their authors. Consequently, Spiritualists are blest in the knowledge that their leaders and authors cannot be otherwise than honest and disinterested; for if the former get anything besides abuse for their pains it must be something stamped upon the ether, and if the purveyors of news from the Spiritland ever receive any sort of profit on their ventures it will certainly be because their books have ghosts.

### THE DEAD KNOW NOT ANYTHING.

The word "Spiritualism" is evidently beginning to catch the public eye—or an itinerant Evangelical preacher, now visiting San Diego, would not be using it, in large type, to draw people to listen to his preachments. The character of his discourses is indicated, in a newspaper report, by his insistence on the text: "The dead know not anything."

It is undoubtedly true that people who learn nothing in this world will know nothing in the next—until they have attained a more progressive frame of mind. Probably, those of the arisen whose spirit senses have become unfolded regard us mortals as "dead," and as not knowing anything.

To reject the angelic status of our arisen dead is to impugn the authority of Jesus, who said they "are as the angels of God in heaven."

THE CAUSE OF CANCER.

AN AIRMAN'S WIDOW.

MEDICAL THEORY, ENDORSED BY PSYCHIC TESTIMONY.

IN TOUCH WITH HER HUSBAND.

By Miss F. C. FOREMAN, Sydney.

I have for many years kept a Diary of psychic records, some of which bear on the great medical problems of the age. Looking back to 1916, and comparing entries in this Diary with recent findings of eminent scientists, relating to the cause of cancer, they compare thus:—

Professor Welsh, at Canberra (Sydney "Morning Herald," 27/11/29) :

The disease might be described as a local rebellion of a group of discontented cells within the Commonwealth of the cells comprising the body . . . It might be the expression of some need or impulse that had not been supplied.

Note 5.—Psychic Diary (4/5/1916) :

The profession seek for outside causes as an explanation of certain diseased conditions, whilst they do not take into consideration the possibility of the origin being within the body in spontaneous degeneration set up for want of some commodity or food which must come from without.

And thus:—

Professor H. G. Chapman, Director of Cancer Research, Sydney University (Sydney "Morning Herald," 19/7/29) :

Cancer is the result of an abnormal growth of normal cells which become too big for the place they occupy, are pushed out and become a tumour.

Note 8, Psychic Diary (12/1/1927) :

Cancer is not introduced from without, but will be found to be the natural cells of the body, displaced by pressure in the primary stages, and later becoming altered in character by reason of inability to function normally. They become a source of pain and depletion to the surrounding tissues and eventually involve the whole system by reflex action of the nerves. The pressure referred to may be primarily along the course of the nerves supplying the part affected, following fever; or applied mechanical pressure of long duration.

In the first comparison there are several years between the public statement, and the psychic Note. In the second, three; but in 1927 it will be remembered, no such idea had been formulated.

But here is a still earlier psychic Note. (2/2/1916) :

For cancer, look to the nerves supplying the part for primary cause.

Seeing that this is not the only scourge for which scientists are seeking the cause, is it not possible that these Notes imply a source of knowledge open to investigators which has not yet been acknowledged, far less explored?

I can lay no claim to medical knowledge, but I do assert that these communications were made to me under spiritual influence, and are not the only Notes kept. Some refer to other mysteries which are puzzling the minds of the profession.

All the Notes are in the name of "Reflex," and are available if desired.

There is, I know not how, in the minds of men a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.—Cicero.

SECRETARIES PLEASE NOTE!

We must ask all Secretaries of Societies to be good enough to bear in mind that in order to facilitate the publication of "The Harbinger of Light," and assist us in keeping the Flag flying in these Southern lands, it is imperative that all Accounts should be settled PROMPTLY AT THE END OF EACH QUARTER.

Mrs. Hinchliffe, widow of the airman who was lost while flying the Atlantic with Miss Mackay, delivered a lecture in Central Hall, Norwich, entitled, "The Return of Captain Hinchliffe," in which she described how she had received spirit messages from her husband. The chair was taken by the Rev. R. W. Maitland.

Mrs. Hinchliffe having described how her husband undertook his Atlantic flight, which commenced on 13th March last year, added that a month later she received a letter from a lady, who wished to be known as Mrs. Earl, who claimed that she had a communication from Captain Hinchliffe. Sir Arthur Conan Doyle also wrote to her regarding the lady's communication. She (the speaker) called on Mrs. Earl and was shown the messages, one of which stated that Captain Hinchliffe wished to speak to his wife. Another of the messages gave the address of Croydon solicitors who acted for Captain Hinchliffe—a firm unknown to Mrs. Earl.

"I told my friends," added Mrs. Hinchliffe, "that I should not believe unless I got a message myself, and about something of which he only knew."

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The speaker went on to explain how she went to a medium who did not know her identity. The medium had an Arab "control" who described Capt. Hinchliffe perfectly. Through the medium Capt. Hinchliffe spoke of his last flight.

Two days after receiving these messages she again went to the London Spiritualist Alliance to receive a message from her husband by means of a trance medium. Precautions were taken to prevent the medium knowing her (Mrs. Hinchliffe's) identity. Her husband again gave a detailed account of his flight and added, "After all, it has not been so very bad, as I have met a lot of the old crowd killed in the war." He also said, "Do you know where my studs are? I know you have been looking for them and cannot find them. They are in a little box in the cupboard." She looked for them in the place indicated and found them. This was a small thing, but it played a big part in convincing her. After this her husband gave her proof after proof.

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Mrs. Hinchliffe gave details of several other "proofs," and went on to describe an experience at her house one night. She had three friends staying with her for the night. "We were awakened early in the morning," she added, "by heavy footsteps proceeding down the stairs. At breakfast we accused each other of walking about the house, and I am sure no one was sure of the innocence of the others in this respect. I asked my husband if he had been present. His reply was that he had been there, and wanted to give the impression he was leaving the house on early morning flying duty as he used to in life in his heavy flying boots. He said that one of my friends was a medium although she did not know it, and he used the medium to give that impression."

Mrs. Hinchliffe concluded by telling her hearers how she had seen her husband in the spirit, and she produced a signed document certifying that other people had also seen him.—"Eastern Daily Press," Norwich, England.

"We hold that it is the strict duty of Science to study thoroughly all phenomena. To leave out of account Spiritualistic phenomena, and to ignore the attention that is their right, is to ignore Truth."—Victor Hugo.

# New Thought's Way with Disease.

**"HE COMMANDED THE SPIRITS."**

By **SHELDON LEAVITT, M.D.**

**T**HE great Teacher and Healer did not go about his healing in a tentative and uncertain way. **He ordered out disease.** "Begone, ye devils of disorder and distress," he cried in authoritative terms.

It is high time that we turn to and **drive out** our disabilities and disorders, and the disabilities and disorders of one another. There really are "gifts of healing" that the apostle tells about. Let not one who has long been under the power of ignorance, with all his functions running at loose ends, fancy for a moment that he can learn without difficulty, and on short order, to heal **himself. Proficiency in self-healing, and proficiency in the healing of others, is the result of long and faithful exercise of one's healing powers.** Jesus healed by his very Soul Power; and that power did not develop overnight, but came as the result of hard self-training. He denied himself; he fasted; he prayed; he patiently waited.

\* \* \* \* \*

Drive out your own devils before you undertake, in a public way, to drive out the besetting demons of other people.

I have no intention to discourage any ambitious man or woman who longs to become a power over himself or others. However, I would have him understand that rise to power over oneself and others is a thing to be acquired only at the expense of long, patient, persevering, unwavering effort. Real teachers and healers are not made in a day. Let one who hopes to attain, set himself to the task with a purpose which never wavers, a courage which nothing can daunt, and hold himself unflinchingly to the undertaking.

\* \* \* \* \*

As for me, had I not been "through the mill" and come out with a whole hide and a strong mental and physical organism, I should consider myself arrogant in the last degree to claim that I have made an honest demonstration. **Learn to whip your physical body into line. Don't coddle and pamper it.** Give it its rational tasks to do, and accept from it no alibis. Accept inspiration from others. Watch, and fight, and pray. Be a good soldier, keep your eyes to the hills, your will in the work, and your faith in the outcome. If you do these things you cannot lose out.

\* \* \* \* \*

Patients are often puzzled to know how to go about the work of self-healing and of health preservation. When I tell them to command away their disorders and to claim for themselves health and strength, they do not at once know exactly what I mean. Therefore let me give you a concrete example of what I do mean by commanding away disease. Disease is truly dis-ease. So when one finds himself suffering in any way, no matter what his ideas may be with regard to the character and origin of the trouble, he should set about a positive and determined resistance. I am well aware that many teachers tell us that the way to escape trouble

is to dodge it. They would not have us put up any resistance. Such a course, to my mind, is cowardly side-stepping of trouble.

In any kind of a fight one does not always expect aggressive fighting, directly and squarely against his opponent; but he very well knows that at times it is the part of good fighting to dodge his enemy's blows, to side-step his attacks. But one rarely wins a battle, and never wins a war, when he is forever **eluding** his enemy. The one who ultimately wins is he who uses his best judgment and follows the seemingly wise course, no matter if for the moment it be to step backwards, or at another moment, like a brave man, to add a little to the length of his reach by stepping directly forward.

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Now this is what I would have you do in general in meeting all the physical vicissitudes of experience. Be aggressive on occasion, and be elusive at other times. But if your distresses are crowding you hard, and you have no reason to believe that mere side-stepping is going to afford relief, then the thing to do is to become actively aggressive. Throw yourself with all the force at your command upon your antagonist. Get right up and affirm your authority. Rise and declare with all your might that this thing has gone far enough, and that it must cease. Stoutly assert your profound conviction that you have a right to claim comfort, relief and peace.

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Many a patient, following such instruction, has reported to me most remarkable results. They have told me of old distresses thoroughly routed in a single battle.

Let me give you a specific illustration. A woman who was subject to recurrent sick headaches of a most persistent character, and whose sufferings were so intense and long lasting that, on many occasions, a hypodermic injection of a sedative was required, tells me that on a particular occasion she awoke with the usual symptoms of a regular attack. This was at about five o'clock in the morning. Her first thought was that a distressful two or three days lay before her, and the first feeling was one of depression. And then the thought of my instruction came to her and she immediately got out of bed and went by herself, determined to have it out with her pains. She fought valiantly and successfully, so that by seven o'clock she was entirely relieved. Not only did that immediate attack pass promptly, but it proved to be the last attack of the kind that she had.

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When Jesus said to his disciples "resist not," he was speaking to them as disciples, as students under training for teaching and not to the world at large. For it was a part of his plan to accustom his disciples to a calm and strong endurance of trial. He told them, but not the common people, to be ready to rejoice when they fell into trials of any kind, and to endure them with patience and self-command.

The instance which I have just cited will serve as a good example of the prevailing power of resolute, noble resistance, and it is the very sort of thing that I commend to anyone who has calmly made up his mind to achieve self-mastery.

Some years ago, when I was in the practice of general medicine, I had under my care a woman of middle age who but recently had moved into my part of the city, and had been recommended to me by her former physician living twenty miles away. She grew dangerously ill. Bad symptoms began to show up in different parts of her body. Finally, as the case ran along, it became clear to me that she was suffering from tuberculosis of the intestine, a disease which is reckoned as incurable. When she had been ill for about three weeks, and appeared to be getting worse, I asked her permission to call her former physician in consultation. He was a very capable man, of large experience, and I was glad to get his counsel. He came, he looked her over with me very carefully, and then we retired to an adjoining room for conference. He said that he had known her for many years and was not surprised at finding tuberculosis developing. "Of course it is a hopeless case," he said to me, "and I have no particular advice to give. All you can do is to follow the case along patiently to its close."

He went away and shortly afterward I went to my office. I did not like the situation. For some reason I felt impelled to put up a strong resistance. I walked the floor and declared aloud that this woman should not die, but should live. I put into the mental treatment all the will I had, spending an hour or so in giving it. This was late in the day, and, on the following morning, when I visited my patient, I told her that I was prepared to join her in demanding prompt recovery. I asked her if she was ready to lay her will by the side of mine in this demand. She gave me her prompt assurance, and, without making any change in the character of treatment, I went away. It is enough for me to say that she did recover promptly, I may say, rapidly became perfectly well, and many years afterward I heard from her, then living in a distant city.

Let me give you a second illustration of what I mean by commanding away disease.

A few weeks after this occurrence I had a young man very ill with typhoid fever. From the start he gave me a good deal of anxiety. But the case went along and came to the third week of the fever, which we commonly recognize as the most critical. Then he was suddenly seized with severe abdominal pain and all the symptoms of profound collapse rapidly developed. His pulse became unaccountable. Marked pallor was in his countenance, cold perspiration was on his forehead, and he was sinking into a coma.

I hastily called in consultation one of Chicago's physicians of rare experience, who unhesitatingly pronounced the young man to be in a dying condition. He told his parents that he could not last longer than a few hours at the most. All symptoms pointed to perforation of the intestine—one of the sudden endings of typhoid.

Encouraged by my experience with the case above related, I followed with this young man a similar course of treatment. During an hour spent in my office alone, I stoutly demanded that he get well, no matter what the conditions; and he got well, much to the astonishment of my medical consultant.

I have given you these two marked cases; but they are only two of many. People who look on, often call such results miraculous, and in a sense

they truly are. And yet these results are due to the action of immutable laws. What we demand in full faith, without the shadow of a doubt, and especially under the promptings which sometimes come to us without our knowing exactly why, we are very, very sure to get our wish. The world in general is ignorant of human identity with the divine, and has no idea of the power for good which lies at its command. We make no mistake when we faithfully follow the method pursued by that greatest physician of all, Jesus Christ, who not only healed disease by the word of command, but actually called people back from apparent death. I shall feel myself amply rewarded for all the efforts that I put forth to illustrate the kind of power that I have been describing, if even a few may thus be aroused to a vivid recognition of what can be done by us when we set ourselves calmly, strongly and confidently to a task.—"Nautilus Magazine."

### "MARGERY" IN LONDON.

Dr. and Mrs. L. R. G. Crandon recently paid their annual visit to London and were welcomed by hosts of friends. Dr. Crandon is a noted surgeon of Boston and his charming wife is known as "Margery"—the most outstanding medium in the world to-day.

"The Crandons are here to visit friends," states Mr. Hannen Swaffer, "Sir Oliver Lodge, for instance, in his Wiltshire home; Sir Arthur Conan Doyle, who is ill with heart trouble. They are seeing Dennis Bradley and his wife, at Kingston Vale. They have promised to visit me. They are choosing their sitters from among the leading Spiritualists of London. Mrs. Barbara McKenzie, I suppose, of the British College of Psychic Science, who has sat with them in Boston; Mrs. St. Clair Stobart, I assume; Estelle Stead, the Duchess of Hamilton, Miss Lind-af-Hageby, the Rev. C. L. Drayton Thomas and David Gow, the editor of *Light*."

They gave three private seances and each sitter undertook not to divulge the nature of the proceedings to the Press. The object of this condition was that both Dr. and Mrs. Crandon desired to avoid any public controversy. The visit was purely personal.

The Press—the "Daily Mail" in particular—endeavored to induce them to open the doors to their representatives, but the invitation was courteously declined. Their stay was only of a fortnight's duration—a much too short a period to enable any investigator to finally pronounce upon any phenomena produced in "Margery's" presence. Their visit nevertheless aroused great public interest. They have since returned to the United States of America, and will continue to hold seances in Boston.

### DEACON v. TRUTH.

The case is still pending in which Vivian Deacon, medium and herbalist, of Melbourne, is appealing to the Full Court of the High Court of Australia, against the majority judgment of the Full Court of the State of Victoria.

The defendant is the newspaper "Truth," which described Deacon as being a fraud.

The appeal will be heard about the 20th of February before the Full Court of the High Court of Australia, which will be asked to set aside the majority judgment of the Full Court of the State of Victoria and to reinstate the verdict of the jury at the original trial for £3,500 damages, with costs.

## NEWS IN A NUTSHELL.

**Seven Thousand Confess.**—Out of an audience of 8,000 persons assembled in the Royal Albert Hall, London, on last Armistice Day, 7,000 sprang to their feet in declaration of the fact that they were convinced they had engaged in conversation with relatives and friends who had passed into the Beyond. In commenting on this impressive spectacle the special correspondent of the "Daily Express" says: "A thousand other people retained their seats, and beheld the scene with wonder and awe."

**Interpreting the Bible.**—In addressing a public meeting in London, Mr. Hannen Swaffer, the author of "Northcliffe's Return"—now out of print—stated that for many years theologians had been attempting to interpret holy writ. It took forty-five theologians a quarter of a century to interpret the meaning of St. Paul's remark to the effect that there are some who have the gift of discerning spirits. Their interpretation was that it is the gift of discerning the meaning of a spiritual utterance. There was, however, no other meaning than the fact that certain people have the gift of clairvoyantly seeing spirits.

**Conjurers and Psychic Phenomena.**—In the course of an eloquent address under the auspices of the Sheffield Society for Psychical Research, of which he is President, Dr. Frank Ballard, D.Sc., stated that conjurers had often claimed to produce phenomena equal to those witnessed in the seance room. He had himself accepted an invitation to be on the same platform to shake hands with a "ghost" raised by Maskelyne. The hand was not that of a "ghost" but of a living woman. The conjurers' effects were not equal, and moreover demanded elaborate machinery of which Spiritism needed none. The famous conjurer Will Goldston had told the lecturer that Maskelyne, for all his public hostility, had confessed to him his certainty that the Spiritist phenomena were true.

**Unfair Criticism.**—Dr. Ballard further said that a common criticism was that directed against mediumship generally, because one particular Medium had been detected in fraud. It was not a fair criticism. Movements should be judged by their best features, not by their worst. Many vile, stupid, weak, fraudulent and abominable things had been done by people in the name of Christianity. Did these things make Christianity untrue?

**Theological Speculation.**—Speaking in the People's Palace, London, Mr. Hannen Swaffer pointed out that the western world was beginning to realise the importance of spirit communications as a part of religion, although many primitive nations had always recognised them as part of their religion. Spiritualism revealed the meaning and truth of the teachings of St. Paul and St. John, but instead of these teachings being enshrouded in a mist of theological speculation, they had become classified and simple for anyone to understand.

**Voices in Hebrew.**—In addressing a meeting of the Jewish Society for Psychical Research, London, Mr. Maurice Barbanell said that some four years ago he, with some Jewish friends, attended a sitting, the Medium being of the Gentile faith, as well as the rest of the sitters. There he heard the voices of Hebrew spirits speaking through the trumpet, even a voice speaking in Yiddish; and he told how one voice returned to correct a name given earlier from *Yosher* to *Yosel*. He found the Jewish people backward in Psychic Research, although it was well-known that they were naturally psychic.

**Not really Trivial.**—Spiritualistic facts might be called trivial, says Sir Oliver Lodge, but no facts were really trivial, and some facts, which at first sight had appeared trivial to scientists, had proved to be of immense importance; electricity was one of them. Galvani was ridiculed for making frogs' legs kick! But out of those supposedly trivial experiments and Faraday's experiments, which were at first treated as of little importance, had grown the vast industry of electrical engineering.

**Sale of Conan Doyle M.S.S.**—Four of Sir Arthur Conan Doyle's original manuscripts were sold at a London book auction on November 14th, when there was remarkable bidding. They realised £555, £245 being paid for the 33-page MS. of "The Speckled Band."

**Famous Author's Testimony.**—Mr. Shaw Desmond writes in the "Sunday Graphic," London: "I have been within the last few days in the room of a writer whose

books have been read here and abroad by hundreds of thousands. He said: 'I have been speaking to my sister. I have spoken to her dozens of times since her passing out. We have spoken together and understood one another far more and far better in death than in life.'

**Traced by a Medium.**—The case of a Spiritualist medium who accurately traced a missing girl is reported in the "Sunday Chronicle," London. According to the account, Miss Anne Doyle, a pretty nineteen-year-old typist, disappeared from home, and all efforts to find her failed. After three months of fruitless endeavour the mother consulted a sensitive, who gave information that the missing girl was working as a secretary in a strange city, indicating a house in Dublin, where she would be found. Says Mrs. Doyle, the mother: "My eldest son went to Dublin to investigate. True enough, he found the house the medium had mentioned and there discovered his sister."

**"The Dean and the Dead."**—This is the title of a leading article in the "Express and Star," Wolverhampton, England, in which the journal takes Dean Inge to task for his recent sneering allusions to "Spiritualistic superstitions and old wives' fables". Says the leader-writer: "The conventional religionists assert, as one of their fundamental tenets, that the human ego exists after death. Yet ceaselessly they revile the Spiritualists for saying the same thing, and adding that the fact is capable of scientific proof which, if generally known, would strike materialism dead. Why this attitude should be maintained is a blank mystery."

**Conan Doyle and Platform Work.**—On a recent Sunday Sir Arthur Conan Doyle told a London audience that he felt the time had come when he must perforce leave the platform, but so long as he could move a pen he would continue to work for the cause which was so dear to him. He is certainly using his pen to some purpose at the present time! Many journals in Great Britain are publishing special articles of his, and in this way he reaches a much larger audience than can be accomplished by platform work.

**Three Popular Subjects.**—"Spiritualism, war and art are subjects which, sooner or later, in the course of an evening, are almost sure to be discussed by a group of interesting people." remarks a writer in the "Evening Standard," London, in the course of a chatty article dealing with the revival in the art of conversation as a social pastime.

**Dean Inge Challenged.**—In an address on Spiritualism in the Queen's Hall, London, in the evening of Armistice Day Sir Arthur Conan Doyle said he realised more and more how enormously important that cause was, and how strangely blind the clever men of the world were in regard to it. The nonsense Dean Inge, for example, talked about it was extraordinary. Why did not the Dean realise that there was a great fund of literature—scientific literature—on this subject that he ought to master before he dared to suggest that a large portion of the citizens of this country, who were Spiritualists, were either dishonest or mad. He (Sir Arthur) would welcome an opportunity to meet the Dean on the platform and argue the matter out with him.

**What's Wrong with the Church?**—There has been a steady acceleration of the pace at which people are leaving the Church, and, so far as religion is concerned, things have been growing steadily worse during the last five years. These are the contentions put forward by Dr. Williams (Bishop of Carlisle) in the course of an article in the "Carlisle Diocesan Gazette."

**The Only Way!**—The Rev. Leslie J. Belton, of the Unitarian Church, Aberdeen, in the course of a recent address said: "I am convinced that if ever mortal creatures on this planet are to know with any degree of certainty whether or not they survive bodily death, that knowledge will come from the painstaking investigations of workers in the field of psychical research."

**Growth of Spiritualism.**—The Spiritualist movement, for good or evil, grows, and has attained giant stature since 1914, when it was comparatively a small affair. Its growth can be understood even by those it leaves in a state of perplexity or a condition of frank unbelief. The craving to get in touch with the loved one snatched away so suddenly is easy to appreciate.—"Liverpool Post."

# GREATER THAN ELECTRICITY.

MIND, AND NOT MATTER, IS THE REALITY.

Received Clairaudiently by V. MAY COTTRELL, Napier, New Zealand.

**G**IANT forces of Nature ever appear to mock man's puny strength, his very weakness and impotence serving to accentuate their immense power and magnitude.

The stupendous activities which human beings observe in the movements of the planets, the fluctuations of the tide, the destructive and irresistible forces of air and water in violent motion, the blinding flash and rending shock of electrical disturbances and the heavings and tremblings of the earth beneath their feet—during subterranean upheavels—all tending to impress upon them their weakness and helplessness in the face of nature.

Mankind would sometimes seem, to the unseeing eye, to be mere straws, driven by the harsh winds of adversity and lacking any purpose or definite direction. All the suffering and travail, attendant upon the birth and development of human consciousness, would sometimes appear to be so much wasted effort, so little is the true meaning and purpose of life apparent to the great majority of people.

But the thinkers and dreamers—far ahead of their fellows and scanning broader mental horizons—catch fleeting glimpses of the real meaning of life and of the mighty purpose underlying it. To these sturdy adventurers, in the realm of spirit, belongs the right and privilege of passing on to their fellows knowledge thus acquired.

Not in the glory and honour, majesty and power, and pomp and ceremony of kings and princes do they seek the solution of life's mysteries, but in the everyday lives and affairs of the common run of people. For those whose spiritual perceptions have become sharpened by a thoughtful study of life and mind, know that the answer to the great problem of existence lies deeply buried in the heart of humanity itself.

Through struggle, strain and stress, suffering of mind and body and turmoil of spirit, mankind is slowly wending its tortuous way up life's spiral to-

Our physical senses are aware of the material manifestations of that great mysterious force—electricity—the practical use of which dates back barely one hundred years. Electricity has now thousands of uses in our everyday affairs. But there is a force greater than electricity—it is the power of the human mind.

wards some far-distant goal. There is something within each human being which bids him journey on hopefully, in spite of the seeming purposelessness of it all. Those who disregard these inner promptings, believing them to be mere figments of the imagi-

nation, are denying the greatest truth and reality of life.

## THE GREAT UNITY.

The great bulk of the people regard themselves as completely separate, each from the other. But man is a spiritual being, of spiritual parentage, and there can be no separation in spirit, hence the essential oneness of each indi-

vidual with every other. This oneness is not only real and actual, but its potentialities for good or ill are powerful in the extreme. Spiritual forces, when wisely directed, make continually for the happiness and well-being of individuals and of nations.

The appalling results of misdirected energy are only too constantly apparent in the everyday lives and affairs of human beings everywhere. An unwise use of the powerful, creative force, mind, produces misery indescribable, but its wise and careful handling brings into being an ever-increasing beauty of mind and health of body, and happiness of spirit, as well as an added usefulness in the life of the individual.

No human being can live to himself alone—each individual helps or hinders his fellow creatures, in varying degrees, as he journeys through life. This applies not only to those in his immediate vicinity, but to others also who may be far removed from him in body. Time and space have no existence in spirit—minds meet and mingle continually during sleep, receiving, individually, either help and refreshment from these spiritual contacts, or harm, as the case may be. Every normal human being is released from his physical envelope during sleep and is entirely free to roam at will in the vast realm of mind and spirit.

Spirit is mind raised to a higher level of know-



MRS. COTTRELL.

ledge and understanding, wherein its powers and potentialities are increased enormously. The spiritual realm is therefore a mental state or condition, wherein the real and actual alone are visible to the dwellers therein, all else having disappeared from view. This is because their knowledge and understanding of life and mind is such that they have ceased to visualise and bring into being, through mental processes, those things which are unessential, or harmful, to themselves or to their fellows.

#### THE GREAT ACHIEVEMENT.

There is no ready-made heaven of any description for any human being. Each must create his own conditions continually, according to the power and quality of his own thoughts, aspirations and desires. A constant desire for good automatically places the immense forces of good at our disposal. But so very many people fail to realise this great fact that they remain far more helpless and impotent to change adverse conditions for themselves and others than they might otherwise be.

Good is constantly apparent to those whose eyes are open to perceive it. A failure to recognise it in the various guises in which it manifests itself in human lives and affairs denotes poverty of spirit in the individual. It is this lack of perception, due to a narrow, circumscribed outlook upon life, which so effectively prevents good from manifesting to any great extent in the everyday lives of so very many people. It precludes also the possibility of worth-while achievement in any line of endeavour.

This lack of a recognition of, and co-operation with, good, has far more disastrous results in human affairs than would appear possible to the uninitiated. For mind can never remain static—it is always actively engaged in some particular direction. Hence, when it is not contemplating good and creating conditions accordingly, it must of necessity be engaged upon the destructive process of contemplating evil—in the shape of sickness, sorrow, or trouble of any kind—and, in so doing, making it real and actual, in varying degrees for the individual and for those about him.

Here is power, immense, malignant, whose mighty potentialities—because of their inverse ratio—are destructive in the extreme. Co-operation with these tremendous forces of evil, however unconscious and unintentional this may be on the part of individuals, enables these great blind forces to play an enormous part in the lives and affairs of human beings everywhere. The great majority of people ally themselves with these hidden, destructive powers continually, without realising in the least the dread possibilities attendant upon such a mistaken course of action. Fear is the key which unlocks the door of the mind and gives entrance to those dark invaders whose only capability is to destroy all that which is good.

#### THE GREAT FOE.

Dark, fear-filled thoughts, born of a lack of knowledge of spiritual realities, are the foes that human beings must fight and conquer if they would have health, happiness and prosperity for themselves and a worth-while surplus of every good thing to pass on to their fellows. Material poverty is the outcome of spiritual lack, which, in turn, is due to an undeveloped consciousness.

Erroneous ideas concerning material possessions are rife in the world, many people believing them to be entirely apart from, and quite unrelated to, spiritual knowledge and experience. This is by no means so, however. Some few, among the millions who inhabit the earth, are already beginning

to realise the action and interaction between the world of matter and the kingdom of mind and spirit. Future generations will realise this more and more fully, with great and ever-increasing benefit to themselves and to those who come after them.

Good is immensely productive according to its kind, and so long as it is given the freedom of an individual mind, or a group of minds, it will continue to produce worth-while results, both in the inner life and outer affairs of these people and, through them, in the world at large.

No one can benefit himself in any true sense without at the same time benefiting his fellows. This is because of the spiritual bond which unites the highest and the lowest, and all those in intermediary stages of development, into one great family, with one common need and outstanding desire.

#### THE GREAT DESIRE.

These great inborn longings which ever accompany every normal human being as he journeys through life are for happiness and peace. Contentment of spirit is the rightful heritage of every human being, but how faintly the great majority of people seek it! This is because they are either looking in the wrong direction or else their eyes are blinded by an over-contemplation of material things. Contentment of spirit does not mean a passive, inactive condition of either mind or body, but that quiet confidence and firm and abiding faith in the goodness of God and the worth-whileness of life, that makes continually for the happiness, health and general well-being of the individual.

Happiness is inherent in each one of us, but it is so often smothered under such a load of sorrow, trouble and despair that it is unable to flourish properly in the tortured consciousness of poor, ignorant, suffering human beings. But happiness must come into its own eventually, Sorrow-dimmed eyes will glow and sparkle with the gladness of rejoicing. Hearts, once broken, will thrill with rapture at the joyous melodies which flood the entire being of those who have broken their mental shackles and have escaped forever from the dire thralldom of fear.

When enlightenment comes to the great bulk of the people they will no longer corrupt their minds, destroy their bodies and maim their spirits, as the great majority do now, by a belief in evil. Neither will they bring minor disasters innumerable, and catastrophes of great magnitude also, upon themselves and their fellows by their unwise use of mighty forces, which are as real and actual, although equally intangible to the senses, as electricity.

#### THE GREAT REALITY.

Mind, and not matter, is the reality. Matter is merely the mould, or outer covering which gives mind form and substance to the physical senses of human beings. Mind is energy, and energy is power. When vast stores of energy, or mind force, are tapped and misdirected—either intentionally or ignorantly—by millions of minds simultaneously, evil, in the shape of disasters of all kinds, must of necessity follow. For there is a spiritual basis for everything, and even the most trivial happenings, when traced right back to their true source, will be found to be the result of mental emanations of one kind and another.

When many minds make wise use of the mighty thought-force at their disposal great good in the shape of added happiness, prosperity and good cheer, must soon eventuate, not in their own immediate vicinity only, but elsewhere also. For good radiates continually from its centre to its circum-

ference, benefitting all it comes in contact with.

Misdirected mind-force has this same radiating power or faculty—hence the pain, trouble, suffering and turmoil that is so apparent in human lives everywhere. There is, therefore, a need for a glad acceptance of the beneficial element in mind power, and for protection from that same power in its inverse and highly destructive capacity. For mind-power is of God, but it is given its direction by man. Its great potentialities for good or ill are released, in varying degrees, according to the wishes, aspirations and desires of each separate individual.

Each one of us must realise our responsibility in the use of this mighty force that plays such an important part in the life-history of the whole human family. Mental discipline is necessary so that this great thought substance, so pregnant with power, may not be either lightly fritted away, benefiting nobody, or else turned to destructive uses in our everyday affairs.

#### THE GREAT POWER.

Bright, creative thoughts, held continually in the mind, mean health, happiness and prosperity to the individual, while their opposites bring disease, misery and disasters innumerable to those who entertain such negative thoughts repeatedly. Mental habits, once formed, are hard to break—hence the necessity for early training in the correct use of the mighty force that has been placed at our disposal.

Through the proper use of this thought substance personalities expand and blossom, revealing new treasures of the mind and spirit continually. But through its abuse they wither and decay under a stultifying effect of a negative attitude of mind towards life. A wise and intelligent use of mind power by every individual, and the actions which this would give rise to, would banish from the world all poverty, disease, sickness, pain, sorrow, crime and ugliness of every description, and prevent those disasters, both large and small, which leave such trouble and suffering in their wake now.

The day will come when every child will be as carefully instructed in the proper use of his thought forces as he is now grounded in the science of mathematics. Then and then **only** will life cease to be the dreary, painful, haphazard existence it now is for so very many people, and become as great and as gloriously worth-while as it is so capable of becoming when true knowledge and understanding are illuminating the mind and uplifting the spirit.

#### REINCARNATION QUESTION.

We have received a number of letters on this subject, but hesitate about using all of them. It is not merely that the question stirs up strife, but, with all the arguments on both sides, we never seem to arrive anywhere. We can look back through old issues of "Light" and see how many columns were in earlier days devoted to a full discussion of the question, with much the same arguments as are used to-day by both sides. We are very familiar with them all. Even an appeal to those who, it is presumed, should **know**—the people "on the other side"—carries us no further. Some spirit-communicators are positive on the affirmative side—others are equally positive in their denial, and we can see little profit in pursuing an inquiry so fruitless of definite results.—"Light."

The love of praise is implanted in our bosoms as a strong incentive to worthy actions.

#### THE SPIRITS AND GOD.

Our readers will regret to learn that Sir Arthur Conan Doyle is in very indifferent health. He is suffering from angina, and consequently has to reduce his platform work to a minimum. He however, is still a prolific writer to the Press, and is at the present time contributing a series of special articles on Spiritualism to several of the provincial journals of Great Britain. In one of these contributions to the "Yorkshire Telegraph and Star" he states:

When the world has learned this new revelation, and when every church has been constrained to adopt these facts, then they will have so much common ground that it will tend to unite them. They will learn that forms and dogmas are secondary things, but that the essential is spiritual development by whatever means it is attained. What do the spirits say about God? They say that He is so infinitely above them that they can no more form a conception of Him than we can. If a man went one rung up a ladder he would know no more about the sun than the man upon the ground. When we question them about the Christ He becomes a very real Person. They will not discuss His degree of divinity save to say that He is nearer God than they, but they speak of Him with deep reverence. They take the view, however, that God has sent many teachers into the world, according to the varying needs of mankind, and that the message of each has been of value. God does not make mistakes, or do things which have no object.

#### OXFORD UNIVERSITY.

##### A PSYCHICAL RESEARCH ASSOCIATION.

"I joined the Psychical Research Society soon after its formation in the hope of hearing ghosts explained away, but now I am more certain of them than I am of 31, Tavistock-square—they are more enduring."

Sir Lawrence Jones, president of the Psychical Research Society, made this confession recently in an address to members of the Oxford University Psychical Research Association. Thirty-one, Tavistock-square, is the London headquarters of the society.

"A ghost may be seen, or heard, or more rarely smelt," he went on. "Some ghosts may be seen or heard by one person and not by another. I have never seen a ghost myself, but I have heard one."

Referring to the Oscar Wilde scripts and the criticisms which had been made of them, Sir Lawrence said: "I knew Oscar Wilde slightly in 1881, and the scripts are wonderfully characteristic of him. They give me a deep impression of the survival of personality. I think his character is quite unaltered by twenty-five years in the Shades."

In order to prove survival of personality after death a new method of identification by thumb-prints had been introduced. It certainly seemed strange that a man who did not know his own thumb-print during life should do so after death, but apparently the incredible had happened. In place of sealed letters, collections of thumb-prints might now be deposited at the society's rooms to await identification by their owners.—"Daily Telegraph," London.

Sir Henry Irving said when an actor is in a spirit trance he feels inspired. His whole being becomes instinct with a new vitality. All the tenderest chords of his nature are keyed to the highest pitch and to vibration and the touch of resistless power.—Dramatic Mirror.

## NOT DEAD!

### TESTIMONY OF A NOTED WRITER.

By **SHAW DESMOND**, Author of "Gods," Etc.

I believe that we go on.  
I believe that death is but an incident of life.  
I believe that we can speak with our dead.

Although I am a member of no Spiritualist society, as such, twenty years' continuous study of psychic problems has convinced me of the truth of the above assertions.

I have with me to-day in these beliefs, leading scientists, writers, and clergymen of the world, who, from widely different angles, have reached the same conclusion.

I have at my hand data to show that at least two millions of people in Great Britain know that they survive—all purely upon the concrete evidence.

I shall be quite safe in saying that throughout Europe and the United States at least twenty to thirty millions of people have within the last eleven years come to believe in survival after death—purely through the evidence.

\* \* \* \* \*

Among the latest "converts" to belief in what I will call "the world invisible" and the general theory of survival is Professor Eddington, of Cambridge University, one of the greatest living mathematicians and astronomers. His recent address to the Friends' Society in London astounded the world of science.

With him, associated as converts, are presidents of the British Association; Dr. William Brown, Wilde Reader in Mental Philosophy at Oxford, one of the greatest living psychologists and psychoanalysts and lecturer on Medical Psychology at the Bethlem Royal Hospital, London; and Professor W. McDougall, that other great British psychologist.

As other supporters of belief in survival, I can cite to-day nearly fifty European scientists and statesmen of first rank, from Professor Zollner, of Germany, who has declared: "I have shaken hands with the dead," to the Prime Minister of a certain country.

\* \* \* \* \*

Professor Eddington has recently declared that the materialist school of science is obsolete. This assertion, I may say, is almost unchallenged to-day. The materialists are in the last ditch, and their leading exponents no longer deny the phenomena of survival in the psychic colleges for its study now springing up everywhere in Europe. They simply try either to evade it or to explain it away.

With him in this statement Professor Eddington has physicists of international note, not only Sir Oliver Lodge, who is so often quoted, but very many others.

There is scarcely any living scientist of rank who to-day believes that "the phenomena of the next world" can be explained purely in terms of matter. . . .

\* \* \* \* \*

Finally, I believe that you and I survive death; that the world invisible, now so quickly becoming visible, is as real as this; and that we shall meet those we loved on earth in the world that is to come, because of the ever-increasing and closely-built up evidence. I have little use for anything else.

This evidence, of a much higher type than the evidence of the past, includes: (1) Valuable contributions to literature and to biblical and other criticism. (2) Poetry of a high order. (3) The

extraordinary objective phenomena of seventy-five finger-prints "taken from the spirit of a materialised dead man," and given upon dental wax before scientists and others, and compared with the same man's finger-prints in life. In every case they were identical.

In a word, the "dead" are not dead. They are with us. They care for us as in life. We can speak with them.—"Sunday Graphic," London.

## A TRAGIC VISION.

### MOTHER WARNED OF CHILD'S DEATH.

A queer unfathomed fate sent an extraordinary warning to Mrs. Linda Laws, of Glebe Street, Glebe, New South Wales, that her little son was to be taken from her—and—that afternoon he was suffocated in a fire at his home!

At breakfast a vision came to her. The table disappeared, and in its place rose an empty grave. Alongside the grave rested a little white coffin. "I then knew that 'Bully' was going to be taken from me," the mother said between sobs.

The whole of Glebe Street and environs mourns the loss of George Alfred ("Baby") Laws aged 3 years and 11 months, the youngest of three sons. "He was a darling boy. He wanted to come up the street with me and kicked at the door because I wouldn't take him", said his distracted mother.

Alone in the home with Miss Edith Knox, the little lad crawled into a cupboard under the dining-room stairs. With matches, he was searching for something when old bedding caught alight and cut off retreat. Smoke issuing from the doors and windows sent a neighbor for the brigade. Two engines turned out (Glebe and George Street West)

William Twyman, a boarder, returned home, and, with Mr. Turner, from Storey's next door, assisted the firemen. No one had missed the boy until, in the corner where he had crouched, his little body was found. His face was scorched, but heavy smoke fumes had killed him. When a neighbor broke the news to the returning mother she swooned, and had to be carried home.—"Daily Telegraph Pictorial," Sydney.

## DEAN INGE.

### WHAT HE DOES NOT KNOW.

Dean Inge, preaching at a dinner-hour service at Birmingham Parish Church, says the London "Daily Telegraph," said we knew little of what happened after death. Purgatory and future probation were mere speculations.

As for the Spiritualistic superstitions which were now running rife among us he was almost ashamed to mention them. Fables about ghostly apparitions had been popular always and everywhere, but that was not the kind of immortality that Christianity taught, nor was it the kind that any sensible person would desire for himself or his friends. Even when the superstition masqueraded in scientific dress the less we had to do with it the better.

In commenting on this utterance Sir Arthur Conan Doyle says: "In the report which I read in 'The Daily Telegraph' Dean Inge says: 'We know nothing of the conditions after death' Surely the 'we' should read as 'I'. If a subject is scientific enough for Lodge or Crookes, evidential enough for Marshall Hall, and spiritual enough for Archdeacon Wilberforce, it deserves more respect than the Dean has shown."

[We deal with Dean Inge in Wayside Notes in this issue.—Ed.]

# SPIRIT TEACHINGS.

INSPIRATIONAL WRITING RECEIVED FROM "ANSELL."  
SPIRITUAL, PHILOSOPHICAL AND PRACTICAL PRECEPTS.

## THE TEACHINGS.

Know ye that life goes on perpetually, in all its fullness and realness. Spirits are not vapoury, shadowy entities, but real men and women, with all the feelings and knowledge they have gained on earth—fully awake! You are not lying about, nor in your grave awaiting the bugle call. Prepare yourself, for of what you have made of yourself so you will be. Have knowledge that life goes on. Oh! what anguish this knowledge causes those over here when they realize and cannot impart it to their loved ones! Seek! Get knowledge for yourself. It is there for the seeking.

It cannot be too greatly stressed—the need for tolerance. If when occasion arise, as it surely will, ask thyself: "Is this the teaching that The Christ taught?" Think! Be calm, and the High Spirits will draw near, and surely it will be shown to you the Christ-like attitude. Towards that we must ever strive

Whatever is given to you of the privilege to write, see to it that ye keep of a humble and unassuming demeanour; that it ever be of high teaching you receive. Yes, it comes through me, but from Higher Influences do I also receive much of what is noble and beautiful. Ever we are inspired from Higher Sources.

When the teaching of the Highest, as we are privileged to deliver it, is put forth, then of no monetary gain must be to its account. Ever free from all earth taint and greed must it ever be. See to it that not one penny dost thou have in gain thereof, that it can be disclosed to all HIS children and be within their means to procure.

The Cross must be affixed as each sentence is complete, for ever with the Cross do I work, and have ever been associated with it in my life's work.

In the Heavenly Spheres all your beautiful dreams come true. GOD has prepared wonderful blessings for those of His children who love HIM. Man could not visualise the magnificence of the Heavenly Kingdom, even of the first two or three Spheres. It is not put in his brain to imagine of what wonder it all is. Everything has conscious life, even the waters, which all play their joyous part to the glory of GOD.

It were well that mortals know that their loved ones who are gone can be much benefited by their prayers—even to the little children it is of great benefit. Think ye then of how much more benefit it would be to those who have passed through sin, some to their credit, but even then much has to be learned, and the prayers of relatives and friends help the soul. Pray ye, therefore, that all may be given spiritual enlightenment and grace, that they may realize their state, and wish for higher and purer things, that their start may be made for their upward progress; for ever we progress upwards, nearer and yet nearer to GOD.

Can ye not see that when this truth is absorbed—that it is within the power of mortals to have communion with the saints, be they ready—death will be robbed of all its terrors: that mortals will realize it is just a change of state they are entering upon, and that their progression can begin on the earth sphere, and be of much more ease to attain? For, mark you, every one must work out his own salvation. He can be greatly helped, but to him is the trial. Let him reconstruct his life while on earth, that he may the more ready be to take a more exalted state than otherwise he would attain.

These teachings are reproduced in continuance of the second instalment published in our January issue. As previously explained, they were written inspirationally during the present year by Mrs. Cook, wife of Dr. P. R. Cook, of Masterton, New Zealand, and the name attached to the communications was that of an advanced spirit who gave the name of "Ansell," and who placed the sign of the Cross at the end of each paragraph.—Ed. H. of L.

The ministering Angels of GOD are ever watchful of their charges. There is no thought that is good that does not reach them, and it is with great sadness—for angels can be sad—that they witness man's unfitness—that he allows himself to be strayed from the path. For he is put through his trial, and where he could be so greatly helped he turns to other paths made easy to his hand, when he should abstain from evil and always seek the good. Evil is there, but must be fought and

conquered.

Do not take credit unto thyself that is not justly due. See to it that he to whom it should be given, is not unjustly treated. For nothing is hid from the eyes above, and there comes the time when that debt, so long delayed in the paying, must be accounted for, and paid to the last farthing, that justice may be done. For ever there is absolute justice meted out, and not only must the debtor pay his debt, but own the justice of it, too.

Beware thou hypocrite! Thinkest thou thy treachery is unseen. Be warned, that in time to come thou may'st not live on to regret it. Hypocrisy is a great sin and one of stupendous moment. See to it thou hypocrite that thou turnest the corner before leaving the earth.

Would that all men that do kind actions knew this truth—that in helping others they help themselves, and that is how progression ever advances. It is the aiding and helping of others, with love abounding, and with good grace withal in the helping thereof that counts.

That ye be careful of the well being of others, that ye help in time of trouble that ye rejoice also with them in time of joy is of a man's duty to his fellow men.

When man owns to his sin and tries to make restitution to the best of his ability, while on earth, and is truly sorry for his misdeeds, he can, when he passes the veil, still work out his restitution, and must ever. That it is to his fault that chaos has been caused, he must ever be held responsible, so there is much for him to do, also to put right. But, still he can progress spiritually, having the desire—he also has the right! Let mortals be careful that their actions cause not unhappiness and pain to others.

There is in the striving and waiting, and attaining of things long wished for, a satisfaction that is not in the getting of that thing by easy means. So it is ever with us to overcome difficulty, be that work the saving of a soul, or difficult work accomplished to our satisfaction. For we do work and ever strive to improve ourselves that we may ever bring ourselves nearer to that Omnipotent Being Who is above all.

The stars in their course are to mortals of different hue and brightness—those far away seemingly of weak strength. So ever it is with mortals. It does not follow that those seemingly of weak strength are not spiritually of great strength. To us their brilliance is of different account as viewed from your side of the veil. Often lesser lights on earth are of great brilliance to the guardians, and those seeming so brilliant to those on earth lose their brilliance when compared with the lesser lights, spiritually.

**Question.** People may not, and do not, always agree with your teaching?

They may not agree, for they must cleanse their belief of all that man has put in to his own credit. Let them

denude it of that, and the truth will be the same truth, unadorned with their opinion and creeds, and will stand forth as a shining light to guide the world, that they may again turn their thoughts to GOD, and His Son Jesus Christ's teaching, for it is the same teaching and will be accepted as such when man has filtered the gold from the dross.

To those poor souls who live in utter darkness, who delight in sin, and others who are too weak to resist it, rouse yourselves, and turn your thoughts to better things, and save ages of untold misery to yourselves and also to those whom you have encompassed in your own sin.

Turn, I say, pause awhile, reflect. Is it not better to live in an environment that is beautiful and harmonious and peaceful, than one of perpetual fear and strife, for fear there is, and no man seems to be able to turn back when fear takes possession. Make the effort; throw off the sheet that entangles you, and stand upright, fearing nothing and seeking for better things.

Let the Holy Angels draw near, that they may make themselves felt for your higher development, and also that ye be not chained down to evil elements all your life in this world, and verily in the next also, until you can free yourself from evil taint and rise above it. It must be done. Then start now, that ye lose not the time that is fleeing, for ever we must make ourselves masters of time.

In every human being there is the spark divine. It is when mortals listen to beautiful music that they can realize this better. That is the part to cultivate, as all things then seem of great loveliness; then, to that aim with your whole strength. Build ye up your character on it. Carry it forth into your everyday life, that all the best that is in you may grow and develop to your own advancement and spiritual upliftment. It be ever of great importance.

When man or woman workest hard for all their earthly span, then let them take heart, for ever of delightful rest shall they have, be they of honourable life—also work—but not for some time, and then when they wish—for wish they will—for congenial work which makes of life an interesting and satisfying existence, they will know their labours on earth, however uncongenial, were not time nor occupation lost.

Let all those who have suffered illness, some of long duration, take heart, for there is compensation for them in the life to come, when all ills will be for ever gone, and great rest and peace shall be theirs.

It is with great tenderness and yearning the guardians regard and envelop their charges, for have they not also suffered and been tempted, so are full of commiseration for others; otherwise, why sufferest thou? if not to understand another's sufferings and failures.

In a soul's progression it is necessary—first, that that soul recognise its state; until it has done so it must ever wander about seeking, but not finding. But when it is cognisant of its state and environment, then must it ever accept that which many will have none of while on the earth plane, and then the wish for more information as to its state, and longing for a better state, and when that has developed, so it can grasp to what it must ever attain, to rise above its then present surroundings. It were better that this rising should start while on the earth plane. That ye be aware and fully awake to your spiritual state, when having passed to that state.

Rather should a mortal forgive the hurts inflicted on him by another—for how canst thou ask forgiveness if thou forgive not? And that soul that is forgiven must also ask pardon for that which he has done: so, though you forgive him, he has still to put the hurt right. Also, in forgiving, you have advanced yourself, yet must he also seek the same.

Let your life on earth be full of usefulness. Always there is something that may, or could, require your attention. Let not your life be vain and empty of good works and gentleness. Think you, will not your character expand and grow when under cultivation? Let not weeds creep in and smother with vain and empty longings. Cultivate your character with good works for others, and be indeed of much account and dearment.

Let love into every crevice of your being, that it expand, and yet expand, and fill all your being with its rosy, soft glow. Harbour not hate, for if hatred be allowed to grow, it will warp and ultimately destroy the other side of you that was love. One cannot love truly while one

hates. Cast it forth from you, and let love reign, that love, already there, may bloom in lovely splendour.

That you appreciate and recognise GOD'S wonderful gifts and blessings when they are showered upon you, is of great moment. See to it that in your heart ye are truly thankful. Offer to HIM praise, worship, adoration and thanksgiving. Be ever mindful of His love, that it may flow in fuller measure than even ye now enjoy.

When you would cultivate a tree to your enjoyment and taste, ye would lop off the branches that make of it not to your liking. Then of your mind and character lop off all ugliness that is offending unto thee, that your soul, like the tree, may be of symmetry and grace to your liking.

To all mortals has the great gift of free-will been bestowed—that we guide, but interfere with it not, is the will of the MOST HIGH. So ever must man be of his own bearing, and become as a rock unto himself, that he may be free to his thoughts and opinions, but we gently guide, that he may build up his character aright; we guide gently to the right track and keep him there, if he be willing and receptive of truth. But if he think otherwise, then of his own will must he his opinion and way of thinking change. That the Ego, in goodness, grows strong and reliable unto itself is ever what we work for, and of great help can we be, if man could only recognise the help that is his to command.

The best of all help that is given is that which is esoteric. Let not help be given in a loud and lavish fashion, that all men may know and applaud thereof. For ever is the gift robbed of its inner and spiritual beauty. Let not the left hand know what the right is doing is the sacred utterance of the Christ. See to it that your help is not for the plaudits of the multitude, but desire from the inmost heart to do what can be done in a humble manner for the benefit of GOD'S children.

We are all learning, as ye also can learn, of GOD'S beautiful and wonderful teaching from the Lord Christ. It is from Him we learn that all that is great and noble is also humble. Beauty in majesty, simplicity, and humbleness, let all be combined and form the character truly noble.

That ye sacrifice occupation that is dear to you in the interest of GOD'S truth is of truly spiritual understanding and leaning. Be ye therefore comforted, for great will be thy opportunity for continuing that which thou hast given up in the interest of truth.

If we say we will do a particular thing, there is a great deal to contend with and interfere with the carrying out of the promise, but we always try to give of our best. Mortals think that it is of easy will to grant a promise. It is not. There are conditions both on your side and ours; they must be right. And then there is the force of adversaries always ready to thwart, where they can, the spreading of GOD'S truth. Their desires are not for goodness, but evil, and if they can make one doubt, then that is a step gained for them. Let mortals realise that when in face of reasonable and sensible evidence they still will not allow their minds to be guided in the right direction, then do they allow the adversaries, who are promoters of evil, to gain the ascendancy over them to their detriment and ours. For they, through their want of being unable to adjust their thoughts rightly, throw back the work we wish to advance to their betterment.

To some souls still on the earth plane, there is clarity of vision given them. It were as hard to convince them—and rightly so—that this is not of GOD'S truth, as it would be for grass to grow on the surface of the ocean wave, and some of like hardness to convince that it could be truth. Some there be who, of this truth, see as the heralding of a new day and the light thereof. To them shall come even more of enlightenment, for it is ready to their hand, as they are ready to receive it. This same rule is observed in the Spheres, for until their minds are enlightened and ready, they cannot see the light that is there, until they are spiritually enough advanced to behold it to their comfort.

(To be Continued).

All this, said David, the Lord made me understand IN WRITING BY HIS HAND UPON ME, even all the works of this pattern.

I. Chronicles, 28 c. 19 v.

## MEDIUM AND CONJURER.

### CHALLENGE AND COUNTER-CHALLENGE.

A young Austrian motor mechanic, named Rudi Schneider, has the reputation of being a wonderful medium for the production of various forms of physical phenomena. He is 21 years of age and at the date of our latest files from London was giving seances at the National Laboratory of Psychical Research, where different kinds of electrical and other devices are installed with the object of precluding the slightest possibility of fraud.

The first week was exclusively devoted to scientists in every branch of research. Their names were kept secret, and in due course they are to issue a report. The medium has a control named Olga, who appears to be responsible for the production of the phenomena, and at a later stage the public will no doubt be informed of the nature of these manifestations.

Meanwhile, Mr. Noel Maskelyne, the well-known conjurer, has made an offer of £100 if Rudi can produce phenomena under his (Mr. Maskelyne's) conditions, the money to go to the Charing Cross Hospital. Mr. Harry Price, the honorary Director of the Laboratory, replied that "the conjurer cannot do it under our conditions" and added:

I will pay Mr. Noel Maskelyne £250 as a fee for professional services if he can reproduce the phenomena mentioned in my letter to him, with the same sitters and under the identical conditions of control which obtained at the seance last Monday at which Mr. C. E. M. Joad was present—this gentleman and the other sitters being the judges.

I must add that of the nine persons who formed the group five of them (including Mr. Joad) are not members of the National Laboratory of Psychical Research.

Upon Mr. Maskelyne's acceptance of the above offer I will deposit my cheque for the sum named with the Editor of the "Evening Standard" if Mr. Maskelyne will do the same. If Mr. Maskelyne fails to produce the same phenomena under identical conditions, he is to pay the Charing Cross Hospital £250.

There the matter stands for the present, and there, in our opinion, it is likely to stand! Mr. Maskelyne, of course, will not be allowed to impose his own conditions—which might be of such a character as to absolutely inhibit the manifestations altogether—and he certainly will not be fool enough to attempt to produce the phenomena under the conditions imposed at the Laboratory of Psychical Research.

It is the same old story! The conjurer can imitate the phenomena with the aid of his mechanical paraphernalia, but he invariably refuses to accept the conditions under which the genuine manifestations take place. Then, why waste time in the matter? Get on with the dance!

### "Guidance from Beyond."

This convincingly presented record of automatic script, dealing with a great variety of interesting topics, has had a very extensive sale and will soon be out of print.

The messages were received through the instrumentality of Miss Kate Wingfield, and possess a valuable introduction by the late Sir Edward Marshall Hall, K.C. They can be recommended to both the new inquirer and advanced investigator, for, apart from their evidential nature they contain much enlightenment on psychic and allied problems.

The book was originally sold at 7/6, but the remainder of the stock is now offered at 4/6, postage 4d. It is at present obtainable at the office of "The Harbinger of Light," and will no doubt soon be sold out.

Earth is a book in God's hand. Time turns the pages; eternity gives the review.

## Passing Thoughts for February.

In reviewing a long life, I am more distressed concerning the good I have left undone than any evil I have done, because most of the latter was due to ignorance or thoughtlessness.

Anyone who thinks that efficiency in science or art can be attained without study or practice is a fool of the first water.

Neither a fool nor a fanatic are companionable, but if combined in one individual, that person is simply intolerable.

A misinterpretation of certain of Christ's sayings is a stumbling-block to some good people who are led by the letter rather than the spirit of His teaching.

The frequent repetition of the words—"Do you see what I mean?" conveys a reflection by the speaker on his own or your intelligence, though probably not intended as such. It is generally merely an unfortunate mannerism.

Most often the cloud under which some folks live is of their own creation.

A specific for all pessimism is found in St. Paul's statement—"All things work together for good to those who love God."

Disappointments are like fleeting clouds that temporarily deprive our lives of sunshine.

R. C. N.

## Modern Psychic Mysteries.

### A BOOK OF ENTHRALLING INTEREST.

There has just been issued a large, handsome volume entitled "Modern Psychic Mysteries." The author is Gwendolyn Kelley Hack, and the volume is published by Rider & Co. It contains a Preface and articles by Professor Ernest Bozzano, the noted Italian scientist, and is profusely illustrated. Its sub-title is "Millesimo Castle," an ancient structure dating from 1,200 A.D., where many of the phenomena occurred.

From time to time in the domain of Psychical Research, extraordinary instances of mediumistic power stand out with the prominence of landmarks, dominating the whole surrounding country. Such is the case with the remarkable manifestations of psychic force which have occurred at Millesimo Castle, where a member of the Italian aristocracy, the Marquis Centurione Scotto, after the death of his son, the Marquis Vittorio dei Principi Centurione, began to exhibit mediumistic phenomena of unexampled strength.

The subsequent records of the experimental work carried out at Millesimo Castle by a group of scientific and non-professional psychical researchers, while characterised by the meticulous accuracy which alone is of value to the scientific mind, nevertheless embodies an enthralling narrative of contemporary psychic mysteries as interesting as it is valuable.

Exceptionally well documented, and attested by witnesses of unimpeachable integrity; supported by the weight of the authority and prestige of Professor Ernest Bozzano; and corroborated by cross-references to psychic incidents in other countries, the whole series of events is presented truthfully and without exaggeration, for the analysis of the critic, and the service of the specialist.

To the lay reader the accounts of "direct and independent voice" phenomena, mysterious "apports," startling "materializations" and "levitations"—in fact, the whole gamut of psychic wonders—will come with the fascination of a fairy story whose thrall may hardly be escaped.

A parcel of this amazing book has just reached the office of "The Harbinger of Light." It is offered at the English price (18/6) and the postage is 9d.

**The Science of the Dead.**—A long illustrated article, "Give us back our Dead," appears in the November issue of "Britannia and Eve", from the pen of Mr. Shaw Desmond, the author and publicist, who says: "After twenty years of patient personal investigation of the facts, I have reached the conclusion that there is no science existing to-day which has behind it a more carefully and conscientiously built up mass of evidence than that of what I will call 'the science of the dead.'"

**MR. VICTOR CROMER.****FORTHCOMING MELBOURNE FIXTURES.**

Mr. Victor E. Cromer will be in Melbourne on the following dates with headquarters at The Central Hall, 203 Little Collins Street, C.I., (Tel. F 5580): January 28th to February 1st, February 11th to February 15th, February 25th to March 1st, March 11th to March 15th, March 25th to March 29th.

Patients will be seen daily from 9 a.m. to 6 p.m. in the Memorial Room, The Central Hall, and a certain number of evenings will be reserved for visiting and for special appointments with business folk.

Public lectures will be held in The Central Hall on Tuesday evenings, January 28th, February 11th, February 25th, March 11th and March 25th.

Further details in regard to fixtures may be had from Mary Rivett, Burdekin Lodge, 199 Macquarie Street, Sydney, New South Wales.

**Tears.**

"For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."—Revelation vii., 17.

When we breast at day's declining  
Seas that swing from pole to pole,  
And the Silent Shores are shining  
On the vision of the soul—  
All our weakness, all our blindness  
Shall be lit to sweet surprise:  
For shall God, in loving kindness,  
Wipe the tears from out our eyes.

Tears of anger, tears of sadness,  
Tears that tell a heart's unrest:  
He shall bathe us in His gladness,  
He shall take us to His breast;  
And beside the Living Waters,  
Where the daylight never dies,  
Shall our God to sons and daughters  
Wipe the tears from out our eyes.

On the shores where naught may perish  
We shall tarry with Him there:  
Hand in hand with those we cherish,  
Face to face with those who care;  
And the keynote of our Being  
Shall be Love, the true and wise:  
For shall God, the Great All-Seeing,  
Wipe the tears from out our eyes.

Onitsha, Nigeria. J. M. STUART-YOUNG.

**A Kitchen Prayer.**

By Cecily Hallack.

[The following little poem has already made several appearances in the Press. It is a modern edition, in metrical form, of Brother Lawrence's "The Practice of the Presence of God," the secret of which he expressed in the words: "Sanctification consists not in changing our works, but in doing for God that which we have hitherto done for ourselves."]

Lord of all pots and pans and things, since I've no time to be  
A saint by doing lovely things, or watching late with Thee,  
Or dreaming in the dawn light or storming heaven's gates,  
Make me a saint by getting meals and washing up the plates

Although I must have Martha's hands, I have a Mary mind,  
And when I black the boots and shoes, Thy sandals, Lord, I find.  
I think of how they trod the earth, what time I scrub the floor;  
Accept this meditation, Lord—I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace;  
Forgive me all my worrying, and make all grumbling cease.  
Thou who didst love to give men food, in room or by the sea,  
Accept this service that I do—I do it unto Thee.

**REPORTS OF SOCIETIES.****VICTORIA.****THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.**

The Council has to report a very successful year for 1929. During the absence abroad of the President (Mr. Tozer) several changes occurred in the personnel of the Executive Committee. We are pleased to report that Mr Tozer is gradually regaining his health and will be with us again very soon.

The full amended Constitution comes into effect as from the 1st January, 1930. One Article is, that all affiliated Churches shall come more into line as far as the name of their organisation is concerned. Thus, the "Church for All" will now be known as the "Northcote Spiritual Church." As our great aim is Civil Recognition and Registration, this alteration of names was essential to bring about a greater uniformity of aims and progress.

A Sub-Committee was formed to go into the finances of the Council and also to frame a set of Standing Orders. A balance has been struck in the finances, from which we now hope to advance into wider fields of activity and prosperity. The recommendation of the acceptance by the Council of the Standing Orders and Rules of Debate, as presented to the Sub-Committee by Mr. Midolo, will, we trust, become law as from the 1st February.

Our monthly meeting is held the last Tuesday in every month at Zercho's Buildings, Collins Street. All visitors are welcome.

Our New Year wish to all churches affiliated and otherwise is "May a New Conception of Spiritual Unity and Prosperity abound, and thus will come a linking-up of Separate Units."

May health and strength continue with the Editor, and both spiritual and material success to the "Harbinger of Light."

MADAME MOREH, Hon. Sec.

**NORTHCOTE SPIRITUAL CHURCH.**

Since our last report our work and efforts at Northcote have been crowned with God's blessing, thanks to the various speakers for the month, Mr F. Johnson, Madame Moreh, Mr Kincaid-Simon, Miss Richardson, who with their inspiring addresses have so ably assisted us to forward the great cause and the upliftment of the people.

Our services have been exceptionally well attended, both afternoon and evening, despite the holiday season, which proves that people are becoming more interested and receive a message which appeals to their intelligence.

A Sunday School has been inaugurated, and with a band of willing spiritual workers, we are endeavouring to get into closer touch with the young people.

We are pleased to report our conductor, Mr H. Blaskett, is well again and in our midst, the orchestra proving more than ever a tower of strength to the church.

Best wishes to the Editor of "The Harbinger of Light," sister churches, and all who are working for the advancement of Spiritualism.

Mrs F. WALLER, Hon. Sec.

**MALVERN SPIRITUAL CHURCH.**

Since last we reported the work has been carried on as usual. Splendid efforts have been rendered by Mrs Hogg, Mr and Mrs Hayhurst and Mr Peter Gorman. Mr Gorman spoke to a large audience on January 12th. His subject, "How to Overcome Fate", was very interesting, and held our audience who expressed much appreciation of his fine effort.

We desire to express our appreciation to the following helpers: Mesdames Potter, Satterley, O'Shea, Ingram, Orion, Douth and Crane; Miss Bracken; Messrs Hayhurst, Gill and Chapman, for services rendered in the past, and hope for continuance of same. The following healers have given splendid service: Mrs Betts, Messrs Beggs, Gairn, Midolo and Marshall. Wishing all the best and brightest for the New Year.

WM. SHERBURN, Hon. Sec.

**MOONEE PONDS SPIRITUAL CHURCH.**

A very large and appreciative gathering attended the opening service held this year at the above church. Our leader (Mr Hayden) gave the address, the title of which was, "The Awakening" and we were all sorry when he concluded. The address was followed by messages by Mrs MacDonald and Mr Hayden. The 15th and the 22nd of December brought forth two lectures by Mr Hayden. One, "The Reincarnation" and the other, a control address under the heading of "Peace on Earth, Goodwill toward Men." These were excellent and they have given food for thought to many.

We wish to thank our workers for their services during the past month and also wish to thank all mediums, lecturers and workers for their valuable services during the past year.

With best wishes and kind regards to all Societies and sister churches, also to the Editor of the "Harbinger of Light."

WM. BRIERLY, Hon. Sec.

**THE CHURCH FOR ALL, NORTHCOTE.**

I wish to report that in future the above church will meet for Sunday Service in the Normanby Hall, Thornbury, under the leadership of the founder (Mrs. Arthur). On the 13th inst about 200 old and new friends welcomed Mrs Arthur, who gave a stirring address on "Universal Love", back to Melbourne.

A new note was struck when it was unanimously agreed that the freewill offering, after expenses had been paid, should be handed to one of our Hospitals.

In the demonstrations our leader was ably assisted by Mesdames Izard, P. Smith and Pemberton.

Our best thanks are tendered to all those friends who assisted, by their presence and by gifts in furnishing our new home, and to Miss Randalls who so ably assisted at the organ.

Hearty greetings to the Editor of "The Harbinger of Light" our sister church in Sydney, and to all churches in the movement.

H. WALKER, Hon. Sec.

### NEW SOUTH WALES.

#### UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Interesting services and good attendances have been ours during the month of December, and our speakers and demonstrators have been well up to the standard. We wish to thank Messrs Calnan and Muggleston; Mesdames Twelvetree, Shipley, Hopkins, Redfern, Rees, Woodbine and Rose-Weeks for their services.

The guest at the "At Home" was Mrs. Marshall, recently returned from Melbourne. Short addresses were given by Messrs McLeod-Craig and Calnan; Mesdames Rose-Weeks, Hanger and Miss Major, Mr Cutcliffe sang for us, and a very enjoyable afternoon was spent.

We held our half-yearly meeting and election of officers on the 11th of January. The results were: Mrs Rose-Weeks, President; Vice-Presidents: Mr Brown and Mr Shipley; Secretary: Mr W. Browne; Assistant Secretary: Mrs Grant.

W. BROWNE, Recorder.

#### HOLLYROOD SPIRITUAL CHURCH, SYDNEY

During the month the services have been conducted as usual, viz., Lyceum 2.15, healing and message meeting, 3.30; and evening service 7.15, where the philosophy of Spiritualism is expounded by our leader, Mrs Eleanor Morrell, in a very able manner.

Last Sunday the platform was occupied by Mr Raynor (trance) and his guide explained how to provide conditions to receive spirit communion, which was most instructive. Mr Raynor also conducted a message meeting on the 8th in aid of the Church Fund; this was the most successful so far.

The social evenings on the first and third Saturday of each month have commenced again.

With best wishes to the Editor of the "Harbinger of Light" and all sister churches.

R. I. BROWN, on. Sec.

#### THE NORTH SYDNEY SPIRITUAL CHURCH.

We made good progress during the year, 1929, in many ways. The children's Lyceum was formed in July last by Mr Wright and Mrs Michael and is progressing well. A Christmas Tree and Social was held on December 18th for the Lyceum children, members and their children, which was a great success.

Our yearly election of officers for the church and Lyceum has resulted in a few changes. All were extremely sorry that Mr J. Dolton could not take the office of president this year through the continued illness of his dear wife. Our new President, Mr J. Wright, is a good worker in the cause of Spiritualism, may the spirit of progress be ever with him. Vice-Presidents: Mr J. Dolton and Mrs Maher; Secretary, Mrs S. H. Fisher; Treasurer, Mrs Davenport; Leader of the Lyceum Mr Wright and Mrs Michael; Librarian: Mr Batchlor; Assistant Mrs Watson.

I would like to thank all who took part in the "At Home" arranged in my honour, also for their expressed thoughts of work done in the cause of Spiritualism. To all these dear friends I wish to say that to me, it is work for God and humanity. Many thanks to Mr Walker, President of the Council of New South Wales who, on their behalf presented me with a wallet of notes from the officers and members of our church, as it was my thirteenth year as secretary.

Our thanks are offered to all speakers and demonstrators who have taken our platform during the year and we trust they will help us during the coming year.

S. H. FISHER, Hon. Sec.

### QUEENSLAND.

#### THE SPIRITUAL CHURCH, BRISBANE.

We have had good attendances at our December meetings and are still doing well at both afternoon, and evening meetings. Our platform has been occupied on Sunday evenings by Mr Shaw, Mr Humphreys, Mr Mee and Mr McBlain, all of who gave lectures of a high standard.

On December 16th the Lyceum children were entertained to tea at 6.30 by the Ladies' Auxiliary, and after enjoying the good things provided, were presented with their prizes at the members' social held later in the evening, at which a very enjoyable time was spent. At this social, Mrs Payne was presented with a rose bowl, a gift in appreciation of the services so ably rendered by Mr Payne (Treasurer). Mr Payne suitably replied on behalf of Mrs Payne.

We are pleased to report that our membership continues to increase, having added four this last month. Fraternal greetings to all kindred churches, also the "Harbinger of Light."

A. S. FAIRBAIRN, Hon. Sec.

### SOUTH AUSTRALIA.

#### ADELAIDE SPIRITUALIST RESEARCH SOCIETY.

Spiritual leader and teacher, Brother James Mackenzie, Posicrucian, was called to the higher realms on December 7th after a short illness, James Mackenzie was the oldest Spiritualist and student of the Occult in South Australia, having founded the first Spiritual Church in South Australia nearly 40 years ago and named the Adelaide Spiritualist Society, Incorporated. He was the oldest leader of New Thought in South Australia. He was for many years Secretary to the Theosophical Society being appointed by Madame Blavatsky and Colonel Olcott. His sole aim in life was to give his powers to uplift humanity—a lover of Truth and Justice. He passed his mantle on to his wife, Violet Mackenzie, who will carry on the work of the Master.

EL. HOWELL.

### WEST AUSTRALIA.

#### THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

Activities and services this month have been conducted as usual. A Dedication service was held during an evening service when five of our members were dedicated to Truth, the service being taken by Rev. M. McDonough, with appropriate hymns and music.

Subjects dealing with the philosophy given from our Sunday platform have been—"Death—Not the End", "The Spirit of Christmas", "If I Should Die To-night, What Would Happen to Me?", "The Gifts of the Spirit"; for which our thanks are gratefully tendered to Mrs Kirby, Messrs A. E. Challis, J. McDonough, A. L. Richard, speakers; also Mesdames C. M. Hill, L. Mitchell, M. McDonough, J. M. Watson, Messrs Wood and Martyr, mediums.

Our Christmas Social was held on 20th December, when a happy evening was spent, during which the gifts in our annual Goose Club were drawn amid much interest.

The first "At Home" for 1930 was held on 4th January, when psychic delineations were given by Mrs G. Davies and Miss Dorothy, followed by afternoon tea.

From the Victoria Park Branch Church our thanks are due to Mesdames M. McDonough, J. M. Watson, and Messrs A. E. Challis and J. McDonough. With fraternal greetings to the Editor and all kindred Churches, wishing them all Spirit blessings in this New Year.

IDA CHALLIS, Assistant Secretary.

### NEW ZEALAND.

#### WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Quite a variety of texts are discoursed upon each month, but all are relevant to the subjects of Spiritualism and Spirituality. The texts of the discourses were as follow:—"Are Necromancy, Spiritism, and Spiritualism Identical?", "The Spiritualist Teaching in Regard to Hell", "Who Are These Angel Ministers?", "The Retardate and The Imbecile After Death", "Two Worlds Made Manifest", "The Idealist in Earnest," all of which were delivered by the pastor of the church, Mr R. A. Webb, Dipl. S.N.U.

On the last Sunday in the year, a very fine trance address was given by the President of the Church, Mrs E. Webb, the title being "Suffer the Little Children". Two services of infant Dedication were also conducted by Mrs E. Webb, on Sunday, 22nd December, Victor Gordan, the son of Arthur and Doris Hughes, and on Sunday, 29th December, Margaret Sylvia, the daughter of William and May Hughes.

Successful and enjoyable social parties were held at the homes of Mr and Mrs Duguid, Mrs Hunter and Mrs Aitken.

The Lyceum Xmas Tree and Prize Distribution had a record attendance and was made most enjoyable and successful by the co-operation of many willing workers.

GEO. BODELL, Hon. Sec.

## 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.

F. B. (Verdun, Canada): Your congratulations on the new cover design are much appreciated. The chart will require some "thinking over," as we intend to study it as soon as this issue has gone to press.

H. K. (Seattle, Washington): Thanks for your letter which we read with interest.

H. L. W. (Norfolk Island): Thank you for your contribution, but you will have noticed from Replies to Correspondents in the December issue that the discussion of the subject has been closed.

A. L. H. (Sydney): We receive many such contributions—the world, in fact, seems full of them—but we cannot afford space for them unless they are of special note.

W. D. C. (Almaden): See reply to H.L.W. Thank you all the same for your letter.

A. D. B. (Chewton): There seems to be no limit to the ideas as to what Re-incarnation means, and does not mean. No finality is possible and therefore we prefer discussing more practical subjects.

P. H. P. (Auckland): We quite agree that it is more necessary to learn how to live rather than how to die. And we certainly disapprove of speaking disparagingly of the physical body. Generally speaking, it serves its purpose very well.

E. J. A. (Birkdale): Thank you for forwarding article. It is more suitable for a later issue than for a "Christmas" number. Greetings!

A. F. (Stoke): Will see what we can do with your contribution at a later date.

J. S. (Westgarth): We cannot give an introduction to any inquirer unless we know them personally. This, of course, is a precaution we have to take in the interest of the medium.

W. C. (Townsville): We have not seen the item you refer to respecting the clergyman who resigned from his church because it was "impossible for him to believe in the inspiration of the Bible." For examples of Spiritualism in the Bible we refer you to the list of references published in our January issue under the heading: "Psychic Phenomena of the Bible."

R. C. N. (Launceston): Will find room for your verses as early as practical. Thank you for sending them, and also for your appreciation of the January issue.

To many Subscribers: We have received your gratifying and very encouraging comments on our Christmas number. Thank you all!

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