

The Harbinger of Light

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

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

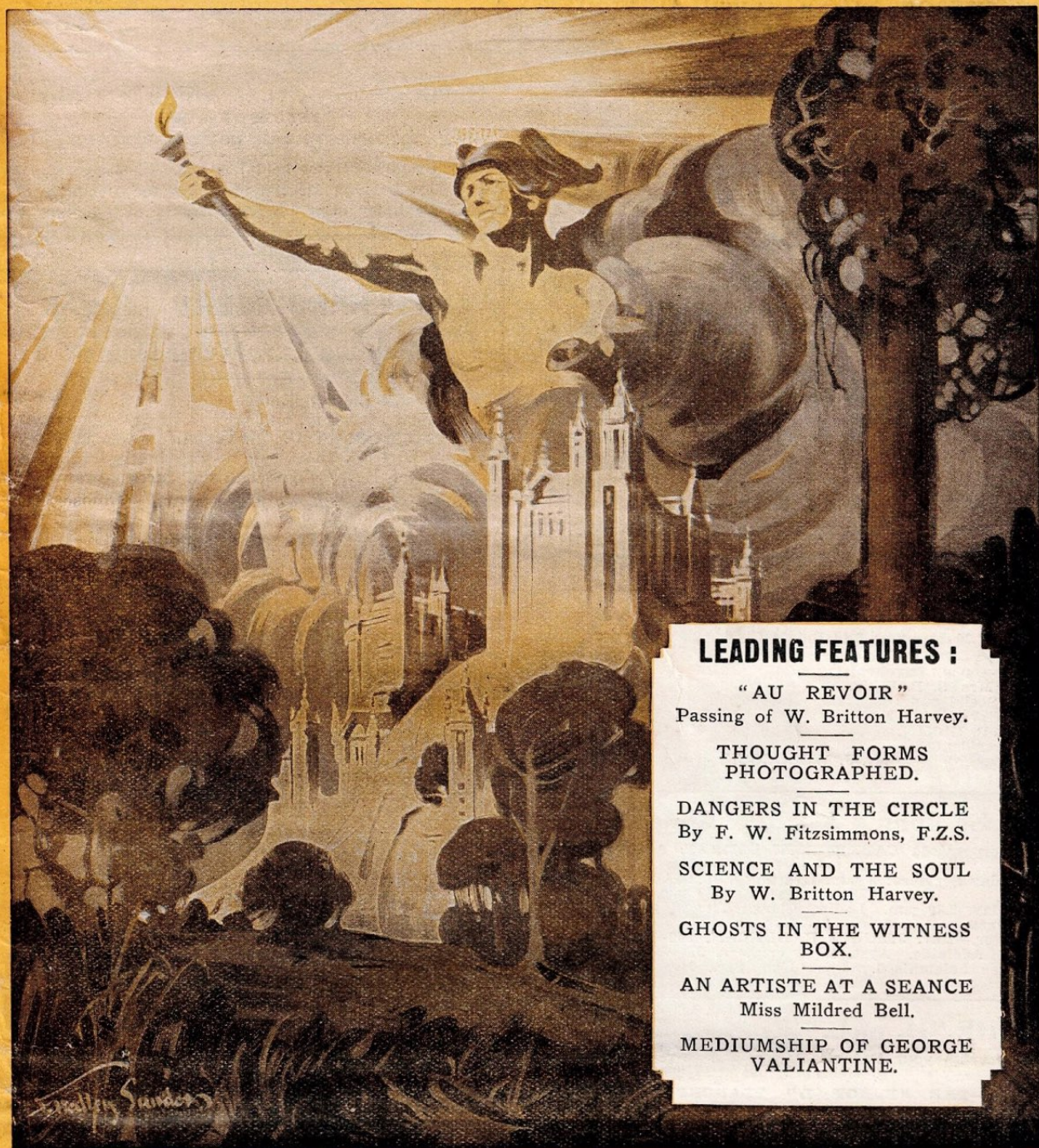
"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

"AU REVOIR"

Passing of W. Britton Harvey.

THOUGHT FORMS PHOTOGRAPHED.

DANGERS IN THE CIRCLE

By F. W. Fitzsimmons, F.Z.S.

SCIENCE AND THE SOUL

By W. Britton Harvey.

GHOSTS IN THE WITNESS BOX.

AN ARTISTE AT A SEANCE

Miss Mildred Bell.

MEDIUMSHIP OF GEORGE VALIANTINE.

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"AU REVOIR"

THE PASSING OF A PROMINENT SPIRITUALIST.

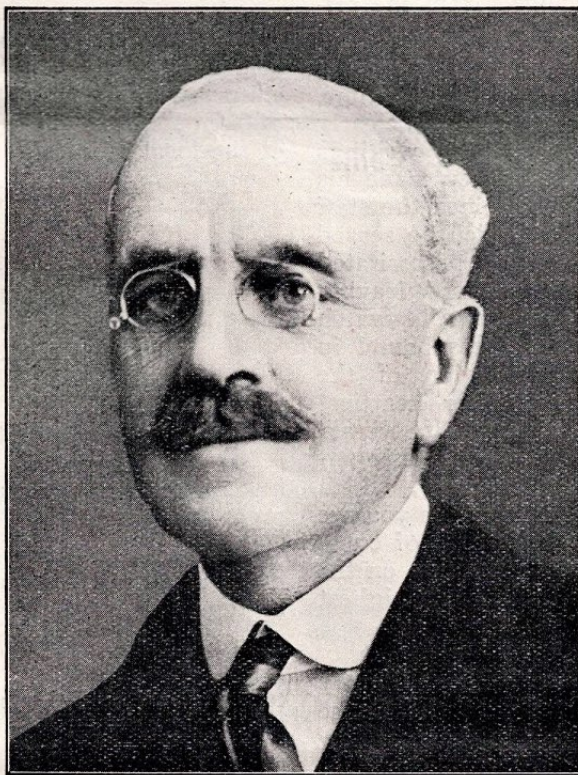
Mr. W. BRITTON HARVEY. (Contributed).

WITH this issue of "The Harbinger of Light," we have to record our saddest and gladest thoughts, because of the recent passing on January 9th, of our devoted Editor and Chief, Mr. William Britton Harvey. Notwithstanding the paradox, it contains the vital principle of truth, for while we feel acutely the absence of the physical presence, and the glad cheery welcome of his morning salutation; we rejoice to know that he is now relieved of all physical suffering, and is reaping the just reward of a strenuous and good life.

Mr. Harvey had been ill for some time, but continued to write for his magazine as long as it was

has been issued those splendid and convincing articles, which have attracted the serious attention and admiration of the greatest minds in the Spiritualistic Cause, in all parts of the world. Among his correspondents were Sir Oliver Lodge, the eminent scientist; Sir Arthur Conan Doyle, Professor Lucien Larkin, Director of Lowe Observatory, California; Denis Bradley, author of "Towards the Stars," Horace Leaf, and many others.

Mr. Harvey's first essay into authorship was in 1908 when he published an interesting work entitled "Science and the Soul." This was followed later, by "Death Defeated," and a further contri-



W. BRITTON HARVEY.

Passed to the Higher Life 9th January, 1935.

possible for him to do so, until he was obliged to relinquish this responsible duty to his colleague and co-editor, the Rev. J. T. Huston.

* * * *

Those who remember the revered founder and pioneer of this journal—Mr. W. H. Terry—will realise that he had a worthy successor, in Mr. W. B. Harvey, whose brilliant literary and journalistic gifts have been devoted to the cause of Spiritualism for over 26 years. From the office of the "Harbinger of Light" in Collins Street, Melbourne,

tribution, was a graphic description of personal experiences entitled "They All Come Back."

* * * *

In the course of a biographical survey of Mr. Harvey's career in "The International Psychic Gazette," Mr. Horace Leaf, the well-known scholar and lecturer on Spiritualism, who visited Australia some time back says:

"No Spiritualist is better known nor more respected throughout Australasia than Mr. W. Britton Harvey, Editor of "The Harbinger of Light."

It may also be said that no Spiritualist under the "Southern Cross" has so large an audience, and so extensive an influence, as Mr. Harvey, who each month through his excellent journal speaks to thousands of people in all parts of the world about Spiritualism and psychic science. We came across evidence of his influence in remote parts of Australia, New Zealand, and Tasmania. People living in little townships, where they never hear a Spiritualist lecturer or see a medium, are kept informed of what is transpiring in the busy world beyond their isolated corner through the columns of "The Harbinger of Light" by its capable editor, who loves his task and wholeheartedly fulfils his mission. One of the first impressions I formed about Mr. Harvey after personally meeting him, was that he regarded his editorial tasks as something like a sacred duty which required his best efforts to perform. He brings the whole of his lifelong experience in journalism to his work—an invaluable factor in making the journal of the high standard for which it is notable.

As he was one of the two trustees appointed by Sir Arthur Conan Doyle to superintend the Propaganda Fund of £500, and to organise our tour, I frequently came into close touch with him, and was thus enabled to observe his sterling qualities. I shall always remember the keen interest with which I looked forward to our first meeting. Something of his great courtesy and steady enthusiasm had been conveyed to me in his letters and telegrams which reached me from time to time, while from the beginning I recognised the great power in the Cause that he wielded from the privacy of his editorial sanctuary."

* * * *

Similar gratifying references, from time to time, have come from different parts of the world, clearly indicating the high esteem in which his writings were held. As a journalist Mr. Harvey made his mark in the Old Country, when he joined the staff of the "Shropshire Guardian," on which he served for over five years. Failing health necessitated his coming to Australia in 1891, and on leaving Shrewsbury he was presented with a gold watch and quite a unique illuminated address bound in morocco, setting forth the appreciation of the Editor and staff and conveying, "Our heartiest wishes for your prosperity and welfare, and we are convinced that the literary ability, the sterling personal character, and unvarying courtesy, which have won for you the high esteem in which you are held by your Colleagues here, will prove of equal service, in enabling you to attain a position on the Australian Press, which will fulfil your highest aspirations."

* * * *

It is needless to say that these brilliant literary gifts were devoted whole-heartedly to the Cause which he held so dear, and which in the past few years especially, has entailed considerable anxiety and self-sacrifice. In the midst of all this too, he had the painful loss of his companion and wife, for Mrs. Harvey was of a very bright and optimistic nature, and a very charming personality. Now the "natural bodies" of both wife and husband lie in the pretty little cemetery at Box Hill.

The funeral of our late Chief took place on Thursday the 10th January, the funeral service being conducted by the Rev. J. T. Huston. It was of a very quiet and unostentatious nature, but the evidence of wide-spread affection was manifested in the beauty and profusion of many lovely wreaths and flowers, bearing affectionate inscriptions.

* * * *

Thus passes one who has given valuable service

to the Cause of Spiritualism in Australasia and elsewhere, and whose decease will make the need for encouragement and help in carrying on the pioneering work all the greater in the future. But there is no doubt that this will be supplied, for it is the conviction of the true Spiritualist that in God "we live and move and have our being"; that everything in the mundane as well as in the spiritual world, is governed by transcendental laws, and that every needful thing is granted to us for our good, in response to genuine and heart-felt prayer.

FOR THE FUTURE.

No good work is ever lost, and although the brilliant intellect of our late Chief is no longer available to us in bodily form—and indeed has not been so for many months past—still there is that wondrous gift of impression and intuition, which at times, makes available to mortals, when desired, the thoughts and feelings of those who have passed into the unseen, but nevertheless real, spheres of useful work. The "Harbinger of Light" will continue as usual, under the Editorial supervision of the Rev. J. T. Huston, and will we trust be a source of consolation and hope to thousands of readers for many years to come.

HOSPITAL EGGS.

A SCHEME INSTITUTED BY MR. W. BRITTON HARVEY.

Next October will be the Twenty-fourth Anniversary of the initiation at Warrnambool of the movement which yields many thousands of eggs annually to the public hospitals of Victoria. This practical idea occurred to Mr. W. Britton Harvey, our late editor, who when editor of the "Warrnambool Standard" launched an appeal for eggs on behalf of the local hospital.

The response amazed the district, over 17,000 eggs coming to hand, and the collection has been continued every October since. Last year's quota was 27,000 eggs, which when preserved were quite enough to keep the Warrnambool Hospital supplied liberally for twelve months.

STATE-WIDE IMITATION.

This egg scheme was far too good a thing to be missed by other hospitals in the metropolis and provinces. It was accordingly embraced generally in the following year, and its originator stimulated great interest in it.

To-day there is scarcely a public hospital in the State that does not receive its annual contribution of eggs.

In the second year 750,000 were collected in Victoria. Assuming that this number has been maintained—and there is no reason to doubt it—the total to date must be about 16,000,000.

Not only have the patients felt the benefit of eggs boiled, fried, poached, scrambled, and as omelettes, but the financial problems of the hospitals have been eased by the Warrnambool plan.

GERM OF THE IDEA.

A simple idea, but it had to be thought of. Mr. Harvey twenty-four years ago in contemplating the mass of blooms sent to the Warrnambool Hospital on flower day, thought: Beautiful! but what about bodily nourishment?

Would the people send in beef or mutton or poultry? Perhaps, but how long would such food last?

Meat—Poultry—ah! Eggs!! Eureka!

The happy thought of a helpful mind.

DANGERS IN THE CIRCLE.

By F. W. FITZSIMONS, F.Z.S., F.R.M.S.

Mr. Fitzsimons is the author of "Opening the Psychic Door" and of many works on Natural History and kindred subjects. "Snakes of South Africa," for instance, is a text book in the Universities. He is the pioneer in nearly all that pertains to the snakes of the world, and who originated anti-venomous serum for the cure of the snake bite, also a cure for that terrible disease Epilepsy by blending certain snake venoms and making them into what are known as Toxoids, viz., killing their poisonous properties.

IN a recent number of "The Two Worlds" reference was made to a lecture by Mr. M. McIndoe on the dangers of switching on light at seances for physical phenomena.

I had such an experience at Pretoria, which is the Capital City of the Union of South Africa. It was at a strictly private Voice and Apport Circle. There were two trumpets or megaphones in operation. These trumpets were brightly illuminated with bands of phosphorescent paint. There were seven of us present—three ladies and four men. The medium was Mrs. Lynton Barratt, the charming young wife of Mr. L. Barratt—who is well-known in Johannesburg, and an ardent worker in the cause of proving survival of physical death.

The phenomena we obtained at this circle was truly marvellous. It absolutely knocked the bottom out of two, supposedly, uncontrovertible facts in orthodox science, as at this circle, and at many others I have had the privilege of attending, matter has passed through matter. That is, matter in solid form is dematerialized, and in this state passed through solid substance, to again assume its original form. Secondly, objects—such for instance the trumpet used at Voice Circles—were levitated and floated in space in defiance of the laws of gravity. These are two startling facts which men of science have got to face and acknowledge. Their recognition will be the death knell to a host of alleged facts of Physical Science.

* * * *

At the circle mentioned above, the trumpets were in the air most of the time. Now and then both were whisked up, and a tattoo was played on the ceiling. At our request it would be changed to keep time to the tune which was being played at the moment on the gramophone. The spirit who had the most power over the trumpet calls herself "Firefly"; and indeed she resembled one in the way she manipulates the trumpet in the air. One moment she will make it gyrate so rapidly that the sitters can only see a ring of cold light whirling in space. The trumpet would steady itself and float slowly down, and, pointing to the medium she would say "Alice, tell Mr. So and So to draw in his chair six inches," and so on until we had all been adjusted in the manner she desired. Attention to all these, apparently, trifling details makes a great deal of difference in the "Power" and strength of the phenomena. On one occasion when the trumpet was high up in the air, I mentally asked

"Firefly, will you tap the stone in my finger ring with the trumpet." Instantly down it came with a graceful series of curves, and my ring was tapped three times. This was in pitch darkness. When I told this to a medical friend he dismissed it with the remark "Collective hallucination," and smiled smugly!

Mrs. Barratt, by the way, does not go into trance or even semi-trance. On this occasion she sat on my right, and we talked and laughed during the intervals when the trumpets were resting on the carpet, presumably until the operators on the other side of the Veil had collected sufficient "Power" to again raise one or other of them into the air.

The seance was nearing a close, and Dr. Graeme, who is the spirit guide of the circle, and whose word is law to the sitters, raised the larger of the two trumpets high up into the air and, pointing downwards, and with a graceful sweep of it to indicate he was addressing us collectively, he announced: "The Power is getting weak. Please close the circle. Good night, everybody." Then with another sweep of the trumpet, he deposited it on the floor. After the termination of one of these private circles with the Barratts, it is usual to put up a prayer of thankfulness to God, and sit quietly in the dark in meditation for about ten minutes. Then a soft light is switched on, and the sitters rise or chat one with another.

* * * *

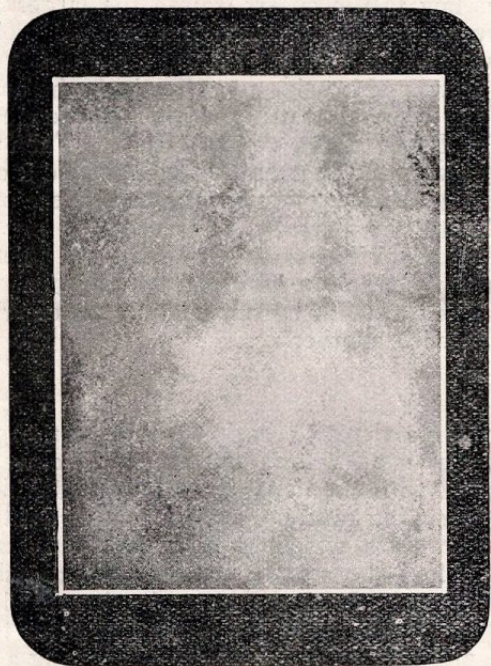
On this particular occasion we were the guests of a prominent Pretoria citizen, and he was unacquainted with the usual procedure, and, thinking he was assisting matters, switched on a light from an electric torch which he had placed in his coat pocket before the seance started. He did this in all innocence. It seems he and others had been sitting for development for some time prior to this seance, and he was in the habit of throwing a beam of light on to the floor beside his chair so that it would diffuse sufficiently for the sitters to see one another before rising. Dr. Graeme had barely placed the trumpet on the carpet when the torch was switched on. I was intently watching the trumpet at the moment, and saw it clash against the other one, and fly across the circle and strike a sitter on the shin. It was a violent recoil from the glow of light. At the same time Mrs. Barratt, the medium, gave a half scream smothered by a deep moan. Her body sagged and slid forward. If I had not instantly seized her, she would have lurched, face foremost, on to the floor. It was half an hour before she was able to speak, and her health was impaired for three months afterwards. I am assured if the light from that torch had been switched fully on to her, the shock would either have caused instant death, or complete prostration and, perchance, permanent disability.

It it, then, to be wondered at that those who are seriously engaged in Psychic Research are chary about admitting so-called scientists and others who know nothing of the laws and conditions governing the production of Psychic phenomena.

THOUGHT FORMS PHOTOGRAPHED WEAKNESSES IN THE SPIRITUALIST MOVEMENT.

We are all parts of a great whole in the mental world, but we live on different levels. We live in an ocean of thought forms, thought elementals and thought stuff—from very crude material to strong and beautiful thought forms. Thought forms of strength have been photographed repeatedly on delicate plates as easily as the X-rays are used. Scientific journals have in the past given well authenticated accounts of many such phenomena.

These pictures have been taken in this wise: A person, say of strong concentrating mental power, takes a seat to be photographed—he makes in his mind an image, say of three friends, one on his right, one on his left and one behind him; when the group is well fixed in his mind, the signal is given, then the photograph takes the impression—the person and his three thought-imagined friends are distinctly taken in a group. This demonstrates that thoughts are things, though invisible and intangible to mortal eye or touch. What that substance is that makes up thought, no one knows any more than one knows what composes electricity, force, gravitation, attraction, magnetism and many other things in nature.



PHOTOGRAPH OF PLEASANT THOUGHTS.
Taken by the late Dr. Baraduc, a celebrated nerve specialist of Paris.

We see the phenomena and manifestations in innumerable ways. We simply go up against the impenetrable wall of the unknown—we will not say unknowable, as agnostics say; for sometime man may penetrate the mystery and know the essence of some of these things. It is not wise to put a limitation on man's tireless investigations and researches. Thousands of minds every hour are sounding and dragging the deeps of the unknown—and from time to time treasures of knowledge are brought up and made manifest to humanity.

They are creators as well as absorbers of thought. Such persons try to live up to their highest ideals, and in the greatest variety of life and occupation. When one has such inspiration and mission in life he feels an urgent necessity of bringing to himself all that is best in the universe that he is able to appropriate. He absorbs of spirit all about him. He weaves into his spiritual fibre, and gives it out again, colored with his individuality. The flames in a series of lamps may be of the same character and colour—but we have lights of as dif-

In a letter published in "Light" Mr. Stanley de Brath, criticised an article written by Father Herbert Thurston S.J. in the R. C. magazine "The Month" in which the writer drew attention to the weaknesses in the Spiritualist Movement. Mr. de Brath says:

"The view of Spiritualism put forward by Father Herbert Thurston, S.J., in "The Month" is correct but it does not state the whole truth. It is true that we can offer uniform teaching neither from the human nor from the Unseen Side, though that from the latter agrees in principle throughout. We cannot offer "salvation" by any beliefs, nor by "confession in articulo mortis" and absolution. We are poor and backward in our subscriptions; and we do not offer any very easy path to bliss.

What we do offer is a definite step towards Truth; and this has never been heartily welcomed by mankind.

"Faith," said a schoolboy in answer to a question, "is believing what you know can't possibly be true"; and such is Father Thurston's contention for the vicarious atonement, the physical resurrection, and the ascent of Jesus into the sky. These dogmas were credible in pre-Copernian days. They are incredible now.

... A more just comparison would be with Early Christianity. For three centuries after the Passion, Christians were a despised and persecuted body. They had no consistent and formal beliefs, except in Truthfulness, Clean Living and Kindliness. Heresies were innumerable. They were poor and had no places of worship except hole-and-corner chapels. But, as St. Paul and Harnack point out, they had supernormal gifts. Not till Constantine opened the door to worldly advancement did they formulate the Nicene Creed. Not till 384 A.D. was harmony introduced into the Canon by Jerome's selection among the different versions of the Gospels. We may anticipate a not dissimilar development in our own day. "Magna est veritas et praevalerebit."

An Admiral's Tribute.—Speaking at Sheerness, England recently, Vice-Admiral J. G. Armstrong paid a striking tribute to Spiritualism. "I have received a great truth which I know, not believe, to be true!" he exclaimed. "My business is to give it out. Your business is to take it or leave it." On one occasion, said the Vice-Admiral, he was present at a seance when a man who had been a Presbyterian minister on this earth controlled the medium. This man had believed and preached the old doctrine of heaven and hell, and because he had seen no angels with harps, or imps with forks, he could not realise that he had passed over. The sitters had a hard job to argue with him, which showed how one was hindered in one's progression on the Other Side by formulating dogmatic ideas here.

ferent colours as there are globes stained of different colours. So in a series of individualised persons, though each is fed of the same spirit, yet each reflects a peculiar light of his own.

We can be creative and original as we absorb of any thought and make its expression original. We can assimilate thoughts of others with our own. This is, as it were, an actual chemical operation of unseen elements. There is a combination of other thoughts with your own, resulting in the formation of a new element. The more unselfish and purer your own thought and motive, the greater the rapidity of such combination, and the more original and striking your thoughts. By such means are many thoughts born in you.—"Progressive Thinker."

THE MEDIUMSHIP OF GEORGE VALIANTINE.

A FRAUD-PROOF TEST SITTING.

By Judge WM. CANNON in "Psychic World."

TWO remarkable books have drawn attention to the mediumship of George Valiantine—namely . . . "And After," by the late Mr. H. Dennis Bradley and "Psychic Adventures in New York," by Dr. Neville Whyment.

Dr. Whyment related how, being invited by Judge Wm. Cannon to attend a series of Valiantine's seances in New York for the purpose of identifying and interpreting messages delivered in foreign tongues, he heard a Voice speaking archaic Chinese believed to be of the Confucian period, and obtained from the Voice an intelligible version of an ancient Chinese poem which had previously been unintelligible. Dr. Whyment, in his book, explained that he is not a Spiritualist, and confined himself to setting down the facts and to giving the assurance that thought transference and trickery were "ruled out."

Mr. Bradley, in his book, defended Valiantine against allegations arising out of seances given in Germany and Italy but accused him of trickery in connection with certain experiments, the object of which was to obtain supernormal finger-prints. Because of this accusation, there has been a tendency in certain quarters to assume that the whole of Valiantine's phenomena are under suspicion—including the Confucian Voice to which Dr. Whyment listened in New York.

Through the courtesy of Mrs. Gwendoline Kelley Hack, of San Francisco, U.S.A., and with the knowledge and concurrence of Judge William Cannon the "Psychic World" was supplied with a copy of a document which shows that Valiantine had produced his phenomena under the severest test-conditions which could be imposed.

The document is a letter written by Judge Cannon from New York City on October 8th, 1929, in response to a request by Mr. Florizel von Reuter for information as to the conditions under which the Valiantine sittings at the Judge's house were conducted.

JUDGE CANNON'S LETTER.

The text of the letter is as follows:

"My dear Mr. von Reuter:—I have just received your letter of September 26, 1929, and shall be very glad to comply with your request for some particulars of my controlled sittings with the Medium, Valiantine.

"These sittings took place in November, 1927, after Mrs. Cannon and I had been sitting with Valiantine about two years. Because of very disagreeable experiences had by him on former occasions with others while controlled, he was very much opposed to anything of the sort. However, during the course of our sittings, he had developed great confidence in Mrs. Cannon and myself and when I suggested controlled sittings he consented, although reluctantly. I did not blame him, because the experiences he related were sufficient to induce well-founded objection and distaste to any such procedure.

"In all, I think I had about twelve such sittings. At the first, no one was present but Valiantine and myself in a locked room. At others, I invited different friends to sit with us. Usually about three or four altogether were present. You will hardly

be interested in the details of the earlier sittings because they culminated in one which was pronounced by those present a perfect demonstration. On this occasion I invited to sit with me one of New York City's most celebrated lawyers and a very prominent Judge. They both had sat with Valiantine in uncontrolled sittings and were curious to see what would happen under fraud-proof controlled conditions.

"I asked the Judge to name the conditions. He suggested that Valiantine be controlled with handcuffs and leg-irons. To this Valiantine consented, the Judge's bailiff supplying the irons.

"The sitting took place in the dining-room of my apartment, Mrs. Cannon purposely absenting herself. The servants, also were absent. I had my two guests search the apartment, including closets, for any confederate or suspicious apparatus of any sort. This they did quite unwillingly, having confidence in me, but I insisted because I wanted the experiment conducted as though I were under suspicion. After completing their search, the outer doors were locked leaving the four of us the sole occupants.

"Valiantine was seated in a large, heavy, high-backed arm-chair. His hands were clenched and then enclosed in stockings to prevent the use of the fingers, then each wrist was hand-cuffed, over the stocking, to an arm of the chair. Around each ankle was placed one end of a leg-iron, the other ends being locked to the stretcher underneath the seat of the chair. All the irons were locked by the Judge who took the keys. Then, a rope was placed around his neck, tight under the chin, carried back through the carving on the back of the chair and securely knotted, the knot being wound with adhesive tape. Then, a piece of adhesive tape about two inches wide and six inches long was pasted over his mouth. The effect of this control was that he was obliged to sit upright in his chair, could not speak, could not move his arms nor legs forward and could not use his fingers. In short, he was absolutely helpless.

"My two friends and myself sat side by side, myself in the middle, about seven feet from Valiantine, with an aluminium trumpet composed of three sections standing on the carpet about three feet from the Medium. It was a physical impossibility for him to reach the trumpet.

"I insisted that I be placed under control also, so the lawyer on my right held my right hand and placed his left foot on my right one. The Judge, on the left, held my left hand and placed his right foot on my left one. The control was maintained during the entire sitting. The lawyer extinguished the light leaving us in complete darkness. In a few minutes we could hear the trumpet whirling around in the space between Valiantine and us and soon the usual voices of Valiantine's controls and others came. They spoke louder, if anything, than usual and with perfect articulation. Without going into detail, the sitting was unusually brilliant and a great deal of phenomena occurred. Finally the trumpet was separated into three sections and thrown into different parts of the room by one of the controls. We were then asked to turn on the light and examine the Medium, which we did. The

HUNDREDS SAY THEY SAW ANGELS

Nation-wide interest is being aroused by the declarations of hundreds of people that they have seen angels, states the "Sunday Chronicle."

Letters giving vivid descriptions of these visions reach that journal each week. Here is the testimony of a Northampton mother:

"Only a month ago I was sitting at the bedside of my dying child, hoping against hope.

"Then I saw the forms of two angels.

"When I looked at the child I found she had gone home with them."

A Lincoln reader has had an experience of another kind:

"Twice in my life," she says, "I have seen angels, in both instances I was near death.

"There was no mistaking the forms that hovered round my bed. On each occasion I was afraid to die, but the sight of the angels removed all my fear."

The Bishop of London made this declaration when relating the case of a child who said she had seen two angels:

"Very much opposed as I am to all intercourse through mediums with the other world, I see no reason why certain people, who are pure in heart, should not sometimes see angels."

"This pure-hearted child had seen something which was hidden from the eyes of the ordinary world."

He believed angels appeared to certain people, although these appearances might be called hallucinations by some authorities.

The Editor of the "Psychic News", Mr. M. Barbanel, in an interview given to the "Sunday Chronicle" said:

"Children are psychic, and see and commune with angels in the spirit world until the psychic powers are killed by ignorant and foolish parents.

"In adults the power is nullified by materialism, but even in their case great mental and psychical disturbance restores it.

"In times of stress," continued Mr. Barbanel, "it is easily possible for grown-ups to see visions, so that there is every likelihood that the stories of the Angels of Mons, which thrilled the world in the war years, may have been perfectly true."

Continued from Page 21.

irons were found in place and were unlocked and removed by the Judge. The adhesive tape on the knot had not been interfered with and the rope was still tightly around the Medium's neck. The tape on his mouth was still in place and was removed with difficulty. In short, there had been no interference whatever with the control measures. It is unnecessary to add that both guests were satisfied that no one entered the apartment during the sitting.

"The Medium's wife was not present at any of my controlled sittings. Neither was Dr. Whyman. My recollection is that he had already returned to London. The Confucius sittings had taken place a year earlier—in October and November—after we had been sitting with Valiantine about a year.

"Of course I have full notes of all these controlled sittings which disclose all the phenomena that occurred, but my understanding is that you are more concerned with the controlled conditions than with the minute of the phenomena. It will suffice I think, to say that in all the sittings there were both voices and pronounced physical manifestations."

(Signed) **WILLIAM M. CANNON.**

BIBLE STUDIES AND SPIRIT COMMUNION.

THE WORD "DEMON."

This term is derived from the Latin "daemon," the Greek "daimon," and means a guardian spirit, and was so understood by the ancients. "Daimons," says Plato, "are of a middle nature between gods and men. The correspondence between heaven and earth is carried on by them. The things from this world they represent and convey from men to the gods, and divine things from the gods to men. . . . They are 'daimons' because prudent and learned . . . hence poets say when a good man shall have reached his end he receives a mighty destiny and honour, and becomes a 'daimon' according to the appellation of prudence." Socrates had his "daimon" or guardian spirit. So had Tasso.

The poet Addison referred to them as "my good 'daemon' who sat at my right hand during the course of this vision."

Josephus, who certainly understood the theology of the Jews and Romans, says, in his "Wars of the Jews," "For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles are received by the ether, that purest of elements, and joined to that company which are placed among the stars, and that they become good 'daemons' and propitious heroes, and show themselves as such to their posterity afterwards."

On referring to Lloyd's "Encyclopædia Dictionary," Vol. 2, we are informed that "daemon," from Latin, and "daimon" the Greek, was originally a name given by the ancient Greeks to beings equivalent to those spiritual existences termed "angel" in the Bible. The word in Scripture is translated "devil," but it meant properly a spirit generally, whether good or evil; the good spirits were called "agatha-daimons" and the evil spirits "kako-daimons."

We learn from the above authorities, both ancient and modern, that "daimon" meant to the Greeks what "angel" meant to the Jews, but priestly jugglery has transformed it into "devil" in order to bring the Greek "daimon," or guardian spirit into disgrace.

—From "Bible Studies in Relation to Spirit Communion," by Alfred Kitson.

Sir A. Conan Doyle on Will-power.—Miss Irene Veal had had an interview with Sir Arthur Conan Doyle, which appeared in the "Referee." She described Sir Arthur as "a surprisingly big man, with an engulfing handshake, and disarming smile." The topic discussed was Spiritualism as the religion of the future, on which Sir Arthur said:—"In some respects religion is changing and undoubtedly the Church is changing. There are divisions and sub-divisions and cross-currents of opinion among the leaders of the churches. These are the growing pains of a greater and more powerful Church than the world has ever known, but which will not come in my time, and probably not in yours." In illustrating one of his points, Sir Arthur said:—"Take ordinary will-power, for instance. If you feel you can do a thing, it invariably comes to pass. This is the expression of your spirit and its great power. I think in most cases where great things are achieved help is given from the other side. The tentacles of the spirit reach through and receive the help that is needed. It is thus with prayer. Our spiritual antennae are groping and feeling and suddenly 'contact' is achieved. We feel that our prayer is heard. We are so much bigger and have so much greater influence than we realise. The study of Spiritualism will help us to realise the tremendous responsibilities we all have, and the great power lying dormant within ourselves.—"International Psychic Gazette."

THE NUTSHELL PAGE.

Eliminating the Sense-Mind.—If you will break the sense mind in you as Jesus broke it and work with a free consciousness, while you use the methods of Truth, you will become an instrument for the creative law of the Spirit.—S. Vaidianathan.

The Godward Path.—All mystics concur in the three-fold division of the road that leads to God. (1) Purgative. The flesh must be purified; (2) Illuminative, in which glimpses of divine life are vouchsafed; and (3) Unitive, uniting the soul to God. Says St. Paul: "I live, yet not I, but Christ liveth within me."—Sigismund Koch.

Belief and Faith.—Is there a religious value in Spiritualist phenomena? Belief in a life hereafter might have done for our forefathers, but proof is demanded by the present and rising generations, and those living in the Etheric Sphere have taken on a duty to manifest to us that they still live and love, and, given the opportunity, will help us and make this life better for us.

Prove—or Disprove.—Does it not seem illogical on the part of the orthodox churches that they should believe implicitly in the Bible "miracles" and at the same time refuse to accept similar happenings that are taking place to-day. Whilst belief in the former are enjoined, the congregation are warned against Spiritualistic phenomena and its investigation. The subject interests church-goers much more acutely than many ministers seem to be aware of.

Ignorance and Credulity.—In a letter to "The Times" replying to a criticism of the Bishop of London condemning nudity on the stage, Miss Marie Tempest, the veteran actress stated that when was in a convent in Belgium she "had to bathe in a bath sheeted around to prevent my guardian angel from seeing me." No statement ever made by a reputable Spiritualist equals that in ignorance and credulity. Indeed, Spiritualism could never produce the sex-obsessed type of mind that could conceive such a thought.

To Raise a Hurricane.—A new book by Dr. Alexander Cannon is announced. It is named "Powers That Be" and the publishers say that whereas Dr. Cannon's previous popular book, "The Invisible Influence," raised a storm, this one "will raise a hurricane." Amongst other things, it is stated that, in the book, "a new science is unfolded to the world; a science which shall enable men and women to build their lives upon the rock of everlasting peace and power."—"Light."

How to Investigate.—Start off without any pre-conceived theories whatsoever—scientific, philosophic or even religious. Then set out, with a perfectly open mind, to try and ascertain and demonstrate the laws underlying the particular abnormal manifestation of which we are trying to solve the cause. Things, of course, happen that may be due to some quite natural law, but one about which we know nothing. Therefore, try to build up data and discover those particular laws.

One Church's Progress.—How many Churches can claim a record of success equal to the Yarmouth Society? In less than nine months no fewer than 93 members have been enrolled, and last June it was found necessary to rent larger premises in order to accommodate all the people who wanted to attend the services. This is perhaps, the more remarkable in view of the fact that there are no demonstrations of clairvoyance or other psychic phenomena on Sunday evenings. Enquirers are given every opportunity to increase their knowledge of Spiritualism in private interviews, which are freely granted.—"Two Worlds."

The Church and Spiritualism.—The Spiritualists have the phenomena proving survival and the existence of the spirit world, but their meetings generally (of course there are exceptions) show little of the spirit of worship and reverence, and are dominated by desire for "phenomena." The orthodox Churches have had a long training in worship and reverence; their services are reverent and dignified; but they are, to all intents and purposes, completely out of touch with the spirit world, and can in these days give no proof of survival and of the existence of that spirit world about which they constantly preach. Each has something which the other has not. What is wanted is a union of the two things.—(Rev.) C. L. Tweedale.

What is Spiritualism?—Spiritualism has proven to us that our loved ones are near us; that intelligent communication may be established between incarnate and discarnate spirits; that cause and effect are equal; that we begin the other life where we leave off here; that we are the saviour or destroyer of our own happiness; that by our deeds shall we be known. Bringing to us a sweet realisation of a happy home when we reach the other shore if we are deserving.

What the Church is.—"The Church is the company of those who, moved by the Spirit of Christ, and in conscious sympathy with Him, sustain each other in making the world the dwelling-place of God. With the conception of the Kingdom, the all-embracing brotherhood of mankind, there is not only room for every form of activity, of every variety of life, but an urgent need for co-operation. The Church's work will be for inspiration. Wealth will lose its degradation when men no longer attempt to worship God and Mammon, but make riches the instrument of Service."—"The Gospel of Jesus" by G. W. Knox.

Bible Translation.—Fourteen hundred translation mistakes, or words with wrong meanings, have been discovered in the Bible by the eminent Orientalist, Doctor Georges Lomsa, according to the Paris newspaper, "L'Ordre." The most important is that concerning the last words of Christ before his death on the Cross, "Eli, Eli, lama sabachthani," hitherto translated as "My God, my God, why hast Thou forsaken Me?" The real translation, according to the doctor, should be, "My God, my God, my destiny is accomplished." In the famous passage, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven," Doctor Lomsa maintains that the word "camel" should be replaced by the word "rope," which, says "L'Ordre," is certainly less surprising.

Back to Work Again.—How I have enjoyed my idleness! People do not realise that the chief virtue of a holiday is not physical, but mental. Admittedly, the fresh air and exercise we get are excellent; but, better still, is the complete rest from workaday cares of the world, and the making of fresh contacts and friends. The man who said "a change is as good as a rest," was wonderfully near the truth. The mind in a rut is a mind that is shut. Holidays open our minds as well as the pores of a skin. And the minds need a spring-cleaning just as surely as do the houses in which we live.—The Doctor in "The Herald."

Signor Bozzano's Message.—Signor Bozzano's message to the Barcelona Congress (which he was prevented by illness from attending) was published in full in the September number of "La Ricerca Psichica," and is a masterly review of the principal questions agitating Spiritualists at the present time. He says that humanity awaits its true redemption from this "Science of the Soul," and urges the holders of different opinions as to whether Spiritualism is or is not "a religion" to cease from useless disputes, recognising individual liberty of opinion in details which do not affect the one vital question—survival—and working together for the day when science shall have succeeded in demonstrating experimentally the existence and survival of the human spirit. When that day comes "a spiritual law shall reign supreme and be practised spontaneously by all: Fraternity, Solidarity, Love, between the pilgrims of an hour in the world of the living."—"Light."

Importance of the Aura.—Mr. John Findlay, author of "The Unbroken Melody of Life," delivered an address recently on "The Importance of the Aura." Mr. Findlay explained how through the physical aura we absorbed vital forces and energy into our bodies, and said that when a person was in perfect physical condition the aura was functioning properly and absorbing the vital forces from the atmosphere. In speaking of the mental or psychical auras, Mr. Findlay said that different emotions caused the aura to change into different colours. Jealousy, for example, caused the aura to turn green, fear caused it to turn grey, anger into red, in fact, each emotion betrayed itself in the colour of the aura. The speaker concluded by pointing out the importance of correct thinking in each person's life, as thought was the basis of character, and character was the architect of the aura. We gathered round us our own aura in accordance with our thoughts and characters.—"The Scotsman."

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EDITOR:—Rev. J. T. Huston, N.D.

THE EDITORIAL CHAIR

Science and the Soul.

TO briefly review the mass of evidence submitted by investigators, I presume it will be, at least, admitted that however much these phenomena may have been ridiculed in the past the time has arrived when it must be acknowledged that, to quote the words of the most brilliant Scientists of the age, they are "absolutely real—absolutely genuine."

A pronouncement of this character is of portentous importance, apart altogether from the cause of the manifestations, and when we come to consider the latter point in the light of the conclusions arrived at by so many eminent minds, we are faced by a hypothesis which is sufficiently startling to make the most rigid mental fabric quiver.

We are, in short, told by all the best-endowed and most conspicuous leaders of Scientific thought that conclusive demonstrative proof has been obtained that the Spiritual World, which has hitherto been placed in the abysmal depths of the stars, is really in **immanent contact with the earth**, and that its ethereal denizens, who formerly "lived and moved and had their being" with their fellows in the flesh, **can, and do, communicate with us and manifest themselves in tangible form.**

This conclusion is so momentous that it is little wonder that these Scientific **intellectuelles** have devoted such a great number of years to their investigations before determining to announce to the world the conviction at which they have arrived. Sir Oliver Lodge says: "**Not easily and not early**" has this supreme information been broken to wondering mankind. It is the outcome of unusually-protected experiments, and such an overwhelming volume of corroborative evidence, that there has been no possible escape from arriving at this stupendous decision. The more searching the inquiry the more deeply-rooted has become the certainty that the human personality survives the ordeal of death and that Man possesses a spirit that will never die.

This admission is the more striking when we remember that most of these gifted investigators were impregnated with rank Materialism when commencing their work of exploring the Invisible. The idea of a Spiritual existence was altogether foreign to their mode of thought. Their mental vision was bounded by the physical, and to them the grave ended all. The scales, however, have now fallen from their eyes, the veil has been rent in twain, and they to-day find themselves confronted with a future life guaranteed by such an abundance of **mental and objective** evidence that

it cannot be overthrown. One after another, in rapid succession, they are being supported by similar declarations from other eminent minds in various parts of the world, and **millions** of "ordinary" people are adding their testimony in support of the intellectual giants who are in the van of Spiritual progress.

* * * *

Let the world laugh at these men if it likes! Ignorance is always swift to jeer at intellect, and prejudice is ever ready to quench the flame of Truth. But neither ignorance nor prejudice can avail to stem **this** tide if it is the Spirit of Truth that is breathing upon the waters. The philosophers of Padua refused to look through the telescope of Galileo because they considered it impious to drag the planets down to earth and to dissect the moon. But the planets have, nevertheless, been brought within our grasp and the innermost recesses on the lunar orb have been laid bare to the eye of Man.

The advance of Science, in fact, has been impeded at every turn, and there are well-meaning people to-day who would even give the quietus to its efforts to demonstrate to groping humanity that a glorious country awaits the righteous just beyond the confines of death, that the soul of Man has been endowed with an immortal spark, and that there is—

One God, one law, one element
Towards which the whole creation moves

Personally, I do not require the verdict of these Scientific inquirers to assure me that there is a life to come. I know it. I know it instinctively—an instinct derived from a deeply-religious and spiritually-minded mother. But I also know that there are thousands of better men than I am—men who are among the flower of Creation, whom the Church can never reach, and to whom the light will never come unless it be revealed through the agency of these convincing tests.

* * * *

Jesus performed "many wondrous works" to undermine the scepticism by which He was confronted, and the divine power of God is working to-day for the fulfilment of a similar purpose. Call it Spiritualism, or by any other name you prefer, it emanates from the Supernal realms and its manifestations may be those "greater things" which the Master declared would be witnessed by mankind. To-day it may truly be said—

There are rifts within the darkness,
And the light is breaking through.

It is already shining in the lives of the great minds I have mentioned, and in a letter received some years ago by a Melbourne friend from Professor Larkin the well-known astronomer he made the courageous and significant confession—"You know how strenuously I have written during 40 years all over the world in 70 different papers and magazines on Natural Science and rigid Materialism—over 4000 articles **which I now see clearly were on the wrong side.** Now I am studying and writing all the time on **psychology and mental subjects.**"

Professor Larkin had been inquiring into the phenomena of Spiritualism, and like every other **thorough and earnest** investigator, received conviction of their undeniable reality. Hence his renunciation of Materialism and his declaration in the "Harbinger of Light" of August, 1908—

"We are on the eve of starting a colossal movement all over Christendom. . . **Then the true teaching of Jesus will burn and blaze and glow in all its original splendour, with a brilliancy brighter than the sun.** And its truth will

flash like lightning. Many millions will then believe that **there really exists a world just beyond this.**"

These are very striking words from such a source, and a singular triumph for the spiritualising influence of this transcendent theme. It had taken Professor Larkin many years to reach this stage in his development, but he gripped the Truth at last and discovered that Death is only a name.

There is no death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death.

So sang Longfellow. And so have sung all the inspired poets of all the ages.

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

says the immortal Milton. And Tennyson takes up the strain when he exclaims—

Eternal process moving on,
From state to state the spirit walks.

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

Tennyson was himself a trance medium. He acknowledged this much in a letter to a friend in 1874, and corroboration of the fact is to be found in his Memoir written by his son. Only a Spiritualist could have written "In Memoriam," more particularly the verse—

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

* * * *

Two thousand years have elapsed since the advent of Christ, and now a **new revelation** is about to dawn on the world.

I have yet many things to say unto you, but ye cannot hear (understand) them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth, for he will not speak of himself, but whatsoever he shall hear that shall he speak, **and he will show you things to come.** The Spirit of Truth may have started on his mission; mankind may be witnessing some of the wonders he has been sent to reveal, and the day may not be very far distant when the fiat will go forth in the name of **official Science** that Heaven has been discovered and that the doctrine of Immortality has been scientifically proved.

This would be the most joyful news proclaimed to the world since the herald angels sang—"Peace on earth, goodwill to men." It would unite the earth to the Spiritual realms and link mankind by a chain of love to the very throne of God. It would be the crowning triumph of scientific research and men and women would then drink deep from the supernal fount of Eternal Truth.

Death would be robbed of its mystery, and from the knowledge thus gained, the right-living man—the man who had shown his love to God by loving his fellow men, who had tempered justice with mercy, who had walked humbly in the sight of his Maker and whose life had been consecrated by the humanitarian spirit of Christ—would no longer regard his approaching transition with dread, for he would know for a **certainty** where he was going and that he had nothing to fear when he had **"crossed the bar,"** whilst the selfish and evil-living man would know with equal certitude, from the experiences of others who had "gone before," that a just and exacting **self-imposed** retribution awaited his arrival on the other side and that he would

assuredly have to face the consequences of an ill-spent life in all their remorse-engendering detail.

In that day the scientist and theologian will walk along together, the one teaching Man how he ought to live and the other offering experimental proof of a life beyond the grave. When that beneficent era dawns there will be a great awakening of all the spiritual forces of the earth: Religion will become established on the immutable rock of Scientific Truth; the Materialist will become an interesting factor of the past; the human family the wide world o'er will recognise the Fatherhood of God and the Universal Brotherhood of Man; Jesus will be understood, and His peerless life and sacrificial death will become a truly vitalising, truly energising, truly potent force in moulding the characters and shaping the destinies of men.

W. Britton Harvey.

THE GREATEST THEME OF THE HOUR.

Written by W. BRITTON HARVEY in 1920.

"If a man die, shall he live again?"—Job.
"Come now, and let us reason together."—Isaiah.

The movement known as Modern Spiritualism has made such rapid headway during the past few years and is to-day commanding such serious attention on the part of millions of thoughtful men and women in all spheres of life and activity, that it can no longer be lightly brushed aside as a passing phase of modern thought, or some peculiar ebullition of the mind consequent upon the unprecedented bereavement inflicted by the war. It was, in fact, with us in a marked degree long before the war was thought of, but that experience has undoubtedly given it a tremendous impetus and now we find ourselves "up against it" in such a real and pressing sense that it has to be seriously faced by all sections of the community in all the leading countries of the civilised world.

Whether we like it or not, the thing is here, and it has to be studied and treated as a vigorous development affecting "all sorts and conditions of men." In Great Britain, in particular, it is assuming such formidable proportions—owing to the emphatic and unqualified testimony of some of the most brilliant scientific minds of the age, and, more particularly, perhaps, to the energetic campaign of Sir Arthur Conan Doyle, who has been described as sweeping the country like a "Flaming Evangel"—that the Churches have been compelled to reckon with the movement and regard it with a degree of gravity never known before.

This, in itself, is a very significant fact. It indicates that Spiritualism has become a power in the land, and that its claims must be gravely considered. It has survived the jibes and ridicule of the ignorant, and the stormy blasts of popular prejudice, and its champions are now to be found in many pulpits and on almost every platform in the cities and provinces of Great Britain and the United States of America.

And none of them to-day apologise for introducing the theme! That stage has finally passed. A movement that is commanding the allegiance of the intellect of the world is not a development to be referred to in terms of apology? It is a movement that stands out conspicuously in the measure of its intellectual supporters and the amazing rapidity of its growth, and is, therefore, entitled to treatment embodying the greatest respect.

In the language of Sir William Barrett, F.R.S., the well-known British scientist, whose investiga-

tions of psychic phenomena extend over a period of forty years:

The evidence on behalf of spirit communication and spirit identity has now grown so remarkably that we are driven to one of two alternatives—either that it is a genuine and momentous revelation of survival after death, or that a large number of otherwise sane men and women are the victims of a wide-spread lunacy.

Or, as Sir Arthur Conan Doyle puts it:

It is absolute lunacy, or it is a revolution in religious thought, a revolution which gives us . . . an immense consolation when those who are dear to us pass behind the veil.

It is, therefore, a theme fraught with momentous issues, and no rational man or woman will in these days affect to dispute its importance. To do so would be to brand oneself either an ignoramus or a fool.

The outstanding and almost awe-inspiring proposition it represents is that the Spiritual world has been literally "discovered," and that, under certain recognised conditions, it is possible to interchange thought with its denizens. It, moreover, claims to have scientifically established this fact by such a vast accumulation of weighty evidence that it is no longer possible for any sincerely truth-seeking inquirer to dispute that its main position has been overwhelming substantiated.

Death thus becomes robbed of its sting and the grave of its victory. Death, in short, has been defeated! The prophesy of the Great Apostle has thus been practically fulfilled: "The last enemy that shall be destroyed is Death." And we are just beginning to realise more vividly than ever before the truth of the saying of Jesus: "God is not the God of the dead, but of the living."

We now know that, in reality, there are no dead, and that our loved ones, instead of being in the grave, or far away "among the stars," are participating in the "more abundant life" close at hand and can hold converse with us whenever the necessary conditions are observed. The nightmare of the ages has, therefore, been banished, and those who have experienced this glorious truth can, with Longfellow, joyfully sing:

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

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All Subscriptions are payable IN ADVANCE and unless we receive remittances promptly, we shall conclude that the subscriber desires to discontinue.

Animism and Spiritism.—An address was given in the Edinburgh Psychic College, by Mr R. M'Corquodale on this subject in which the lecturer said the majority of experienced psychic researchers had accepted the spiritist hypothesis as the most satisfactory in relation to psychic phenomena. Professor Richet, of Paris, although he opposed the spiritist hypothesis, did so half-heartedly, as he knew no other theory that covered the facts. A large number of well-known researchers had been led to adopt the spiritist theory as the only ones sufficiently comprehensive. Animistic theories only proved that spirit transcended matter. Some of the theories that were put forward to-day by way of explanation of psychic phenomena that were well known to eminent researchers like Sir William Crookes the theory of psychic force and of unconscious muscular activity—and they were dismissed as inadequate.

SPIRITUALISM AND AMERICAN LEADERS.

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

Modern Spiritualism in its native land does not show the vigorous growth that it can boast in lands across the sea. Perhaps the scorn which Americans, through their Press, heaped upon the infant at its birth comes between them and their frank acceptance of a truth they now so greatly need. Even Jesus found that in the region of his nativity, where familiarity had dulled the appreciation of his greatness, he "could do no mighty works."

How much longer will it be, one wonders, before America realizes that the sole regenerative influence in the world to-day is the teaching and knowledge derived from spirit intelligences, through the various forms of mediumship covered by the term "Spiritualism?"

Not until every material device has been tried, and has failed, will people be brought to perceive and to acknowledge the fundamental truth that a state of peace and happiness and prosperity cannot be maintained except upon a basis of established morality. Which means that no political scheme, however ingenious, will secure those blessings if everyone is working for himself alone; and, conversely, that any kind of system, however crude, will show happy results if each man is mindful of his fellow man's welfare.

SIMPLE TRUTH DESPISED.

Though Spiritualism offers the only true means of counteracting present evils, it seems to be the last thing that this nation is willing to accept. The people prefer some grandiose project, heralded as a panacea by "learned" professors. It will be remembered how the proud Naaman scorned to bathe in the paltry river Jordan, at the bidding of Elisha. But when his servants suggested: "If the prophet had bid thee do some great thing, wouldest thou not have done it?" he humbled himself and bathed and was healed of his leprosy.

Each fresh instalment of truth, as given to the world, has clashed with man's accepted opinions and cherished beliefs; consequently, it has always been despised and rejected by persons who prided themselves on their wisdom and prudence. Spiritualism is no exception to the rule. It enjoys the rare distinction of being the one subject capable of uniting the voices of the pharisaical religionist, the sadducean scientist and the atheistical "rationalist" in a frenzied chorus of denunciation.

But true Spiritualists are not discouraged by reason that their cause is the focus of such widespread and contradictory censure. The very bitterness of opposition measures the importance and the need of the truth opposed. "Which of the prophets did ye not kill?" Peace in this world never was the lot of those who set out to broaden an ancient system of thought.

INFANT MORTALITY.

THE BABY PAYS FOR THE BEER.

"Investigations by Doctor Taav, university professor of hygiene in Finland, in the drinking habits of 5,736 parents of 19,515 children, showed that among abstainers there was a child mortality of 13.45 per cent.; among moderate drinkers, 23.17 per cent.; and among immoderate drinkers, 32.02 per cent. The Austrian investigation by Herr Kickh showed that the mortality of children under one year, totalled 18.6 per cent, in abstainers' families; 36 per cent. in families of drinkers."—"The Clarion."

"PALACES IN HEAVEN."

By J. STUART MORRISON Leader Prana Spiritual Chapel, Melbourne.

AMONG the vast amount of uncanonical Christian literature extant in the first two centuries of this era we may find many parables and teachings which are of great spiritual value to us in our search for "The Way" to-day. We must remember that the writers of antiquity must not be judged by modern literary standards, they had no compunction about taking the records of an historical event or character and freely using the matter, recast the whole narrative to suit their purpose. Interspersed between passages which might well be accurate historical records and accounts of the sayings and teachings of the early apostles are to be found romantic allegories which to the casual observer appear absurd and ridiculous, casting doubts upon the reliability of the entire document, but to the student who will take the trouble to see beyond the outward form these allegories appear as illuminating examples of oriental fables which insidiously lead the reader to a better understanding and a clearer conception of the path which he is seeking.

* * * *

Such a romance is the parable of "The Palace that Thomas Built," which is to be found in the apocryphical "Acts of St. Thomas."

Thomas is fabled to have received India for his apostolic sphere of work, but he did not want to accept this mission, so he was sold by Jesus to a trader from the east as a slave "skilled in carpentry." An excellent summary of this story is to be found in Salmon's "Introduction to the New Testament" (8th ed. 1897 pp. 337, 338).

"When Thomas arrived in India, he was brought before the King, and being questioned as to his knowledge of mason's or carpenter's work professed great skill in either department. The King asked him if he could build him a Palace. He replied that he could and he drew up plans which met with the King's approval. He was commissioned to build the Palace and was supplied abundantly with money for the work, which, however he said he could not commence until the winter months. The King was surprised at this, but being convinced of the skill of his new servant, he left the matter entirely in his hands and went away to another portion of his kingdom. When the King had gone, Thomas, instead of building a Palace, employed himself in preaching the Gospel and spent all the money on the poor. After a time the King sent to Thomas to see how the work was proceeding and Thomas informed him that the palace was completed but for the roof, for which he required more money; this was readily forthcoming and Thomas spent it, as before, on the widows and orphans.

* * * *

"At length the King returned to the city and on making enquiries about the palace, was surprised to learn that Thomas had spent the whole time preaching, healing, and giving alms to the poor. He seemed to be a magician, but he took no money for his cures; lived on bread and water with salt, and had but one garment. The King sent for Thomas and asked him about the palace and Tho-

mas informed him that the entire edifice had been completed. At this the King was very surprised and asked to see the building, but Thomas replied, 'Your Majesty, that would be an impossibility for you at present, but your beautiful palace is ready for you when you leave this world.'

"The King was extremely enraged by being mocked in this manner by one who had so tricked him and he instantly committed Thomas to prison until he could devise some terrible form of death for him.

* * * *

"That same night the King's brother died, and his soul was taken up by the angels to see the heavenly mansions. They asked him in which he would like to dwell and when he saw the palace that Thomas had built, he was so enamoured with it that he desired to dwell in none other. When he learned that it belonged to his brother, he begged that he might return to life that he might cause his brother to surrender the palace to him, this request was granted and as they were putting the grave clothes on the body, the spirit re-entered it and it returned to life. He sent for his brother and implored him to sell him the palace. But when the King learned what a beautiful mansion awaited him in the higher life he refused to part with it, but consoled his brother with the promise that Thomas, who was still alive, should build him a better one.

"Thomas then instructed the brothers as to how they could build heavenly mansions for themselves and they became converted and were baptised."

Apart from the obvious lesson in this parable, the occult student will glimpse several hidden truths, if you cannot discern them immediately you can be assured that they are well worth seeking and the exercise of translating the eastern symbolism into western thought is one which will prove interesting and beneficial to you.

* * * *

The exact antithesis of this parable is a story which was once told by a prominent Melbourne clergyman. "A lady of high social rank and great wealth was taken in her sleep to the other world. There she was shown the Mansions of the Just and she was greatly impressed with their beauty and magnificence, she was then taken to the lower realms of the Heaven World and was introduced to a small tumble-down cottage and her guide asked her what she thought of it. "It's very quaint," she replied, "I suppose these are the servant's quarters." Imagine her surprise and disgust when she was informed that it was her own heavenly home. "Am I to be confined to a dismal den like this?" she asked, "Why, I was used to all the luxuries that money could buy, on earth." "I realise this madam," her guide replied, "but you see this is the best that we could do with the materials you sent up to us."

As our life and environment in the Heaven World depend entirely upon the manner in which we use our talents—physical, psychical and spiritual—on this plane, stories such as these make us question ourselves as to what type of mansion we are building in the great "Bye and Bye."

AN ARTISTE AT A SEANCE.

By Miss MILDRED BELL.

The contributor of these notes is well-known throughout Australia as an artiste of rare culture and capacity, and who, as will be seen has the courage of her convictions. Miss Mildred Bell possesses a Mezzo Soprano voice of great beauty and is now on tour through Australia prior to her departure for Europe.—Editor.

At a seance, held at Rockhampton, Queensland, recently, at which eleven people attended, the chief control Doctor Frank Hemming, expressed pleasure with the magnetic influence of the Circle. Just before the Doctor controlled, a French officer spoke, both in his own language and in English. He came through for an exchange of courtesies, and also to build up conditions.

The Doctor told us that the "Big Brother" was coming to speak to us by influx. He then excused himself in order to make suitable conditions for the influx of power, and sent through another control, a child by the name of Jacky who has been with the medium for a few years, and has been permitted to control many times during my association with the medium (Mr. W. R. Broadland). Jacky is the type of dream child that would appeal to most women. His history on the physical plane was short and pathetic—born of uncertain parentage, in London, he earned his few pennies as a newspaper boy, he endured hunger, cold and deplorable housing conditions, his exit from this world was swift and sudden—being knocked down and killed by a brewer's waggon crushing his chest.

The language Jacky used when he first controlled was naturally indicative of his upbringing, but none could ever accuse him of being coarse. He has a way of giving us a straight talk without ever being offensive, and never fails to wrap up his home truths with humour. His ability to safely control the medium is greatly appreciated by Dr. Hemming and his band of helpers, and it is a relief to the whole circle to have Jacky come among us.

This personality reminds me of a water lily, inasmuch as he was born into the mud and slush of this life; worked his short span—still pushing his way through, but like the flower, was always in essence something pure and perfect in the sight of his Maker. After Jacky spoke to us for a few minutes, Dr. Hemming controlled again and asked us to "stand by" in readiness for the Big Brother as it would be the last opportunity for us to speak to him—for awhile.

"BIG BROTHER" CONTROLS.

When the Big Brother came, the first impression of the voice was that he was speaking afar off—something like a person using the telephone, or the microphone for the first time, a little out of focus vocally. The voice, however, was clear, concise and loud. He told us that his sphere was the sixth, the first of the mental planes of the higher astral world. When in his own sphere there was no sense of the physical world whatever, no memory, just a Nirvanic condition towards Earth. The personal self can never exist, therefore desire was absent. All he knew and felt was an intense love towards every condition that was above, below and within him. We were asked whether we would like to ask questions, but no one cared to speak as we all felt the weight and power of his message was sufficient to fill our minds for days and weeks to come.

The writer is moved with profound thankfulness

ARE WE ONLY HALF ALIVE?

By O. J. WENDLANT.

Every man living is dead—to some aspects of the world of life outside himself. He is not conscious of every phase of it—just as the eye only takes in light vibrations between the red and violet, the infra-red and ultra violet being outside the range of probably 999 out of a thousand. But what about that one in a thousand?

If a man can be partially dead because his senses do not respond to other forms of life outside their limited range, does that prove that such life does not exist? Surely not. And is it not possible, probable, even natural, that such ultra or higher form of life should seek to make its presence known, by itself taking the initiative and seeking ways and means of getting behind the hard shell of physical sense barriers, direct to the real being inside?

Can it be done? It would seem so. The average hard-baked man doesn't easily respond; but slowly, yet surely, he is being made to sit up and take notice. He is beginning to realise he has an inner etheric type of body which in the future will be regarded as of greater importance than the physical, having corresponding organs through which it controls and vitalises the physical, and is also the vehicle of the chemical body.

Through this inner body, a being from a higher non-physical plane can use a physical body, not its own, through which to express itself.

The Mystery of the Universe.

By JAMES GORDON STAHL (Published by Rider & Co.)

In simple language is told the most modern theories of the earth's formation and its relation to the universe. He shows that spiritual progress is possible here and now. He explains the relationship of science and religion, and how their sundered paths are approaching each other.

Art, Music, and Spiritualism play their part in the vast scale of things. Man has a spiritual relationship with God and survives death, having a conscious life in the Beyond.

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to an all-wise God that these controls are permitted to transmit power, vital and inspirational, for those on the lower astral planes and for us in the physical world to draw from. The utility of the whole scheme of spiritual evolution almost staggers the imagination. No control comes to us for our satisfaction alone, there is a benefit for themselves, those in the astral, and for us. The familiar phrase "All things work together for good to them that love God" is literally true on all the planes. The Big Brother told us that when he built down towards the lower planes he has the consciousness that he had once been a teacher belonging to the Hebrew community, and as far as he could judge he lived somewhere about two thousand years ago. He passed quickly from Earth and beyond this he knew very little. After our Big Brother had gone Dr. Hemming controlled again, expressing great satisfaction in the effort of the influx, and that the intermediate controls used for transmitting the Big Brother's message were five in number: Hebrew, Hindoo, German, Chinese and English.

Then Jacky controlled again for a few minutes to lighten the Medium's vibrations, gave a few personal messages for members of the circle, asked us to pray for him, and then wished us good luck and God's blessing. So ended another seance, just one of many similar that have been held in this home through the mediumship of Walter R. Broadland.

SPIRITUALISM AND ITS MEDIUMS.

By R. G. KEAST.

In our January issue the writer sought to show that while Spiritualism has every reason to be proud of some of its mediums—of those who possess all the qualifications of mediumship—the standard of mediumship, in regard to many other, leaves much to be desired.

Mrs. St. Clair Stobart, a prominent and cultured English Spiritualistic leader, recently wrote, in "The Two Worlds": "With us to-day there has never been any attempt to aim at a high level of mediumship. We have amongst us mediums of a very high order; but we have, also, in active practice, mediums who are utterly unworthy of their high calling—so-called mediums who are untrained and undeveloped, and who lower the prestige of Spiritualism." Mrs. Stobart adds that until colleges are available for the training of mediums, there will be but little improvement in their quality and number. In this connection it is interesting to recall another view expressed many years ago by "M.A. (Oxon)", (Rev. W. Stainton Moses)—described by Sir Arthur Conan Doyle as "one of the greatest mediums England has ever produced." In his "Spirit Identity," concerning perfect mediumship, he wrote: "We shall not get any persistent experience of this kind until the possessors of the gift are isolated, separated from contagious influences, removed from worldly cares, and treated as the ancients treated those through whom they gained their glimpses of the future." These two views, of course, are complementary, not contradictory, and are, each of them, worthy of serious and even urgent consideration. Yet, in the meanwhile much could be done, by Spiritualistic committees everywhere energetically discouraging any but trained and proven mediums from demonstrating in public. In attempting to effect this reform Spiritualism may rest assured that it will have the active co-operation of the spirits themselves, for they are much more aware than we that many mediums, through not being psychically or spiritually evolved, are not the channels of communication they claim to be. In Mr. R. J. Lees' "The Gate of Heaven" a spirit pertinently expresses the position in the following quaint manner: "... because God may have used Balaam's ass upon a most extraordinary occasion, it would be foolishness to argue that the braying of every ass is to be accepted as the voice of God."

WHAT OF FRAUDULENT MEDIUMS?

Now, in what has already been written around this subject reference has been made to trained mediums and, also, to undeveloped mediums. What, then, is to be said of fraudulent mediums? That such exist all Spiritualists are aware. Efforts, indeed, are being continually made by Spiritualism to cleanse the movement of these disfiguring excrescences; for, as was once remarked by a spirit through that wonderful medium, Mr. J. J. Morse, "The development of mediumship should be accepted as a sacred trust." Spiritualism is frequently much too tolerant in regard to its undeveloped mediums, but rarely other than intolerant in regard to its fraudulent mediums. As Sir Wil-

liam Barrett has readily acknowledged, "... it is to Spiritualists themselves we mainly owe the exposure of dishonest mediums." Where vacillation appears to be practised, where there is revealed a disposition to refrain from exposing and denouncing such cases, there are usually extenuating circumstances. In some instances really genuine mediums have been discovered acting fraudulently. Human nature, even at its best, has its weak moments, and a discreditable action has, on an exceptional occasion, both within and without Spiritualism, been committed by an otherwise honourable medium. Considerable controversy ranges round this aspect of the subject; but Spiritualism, generally, in such cases, may take a lenient view—providing there is no recurrence of the delinquency. Moreover, as Sir William Barrett again reminds us, "We must remember that what appears to be fraud may not always be so." And, he adds, "Very often, I think, we are apt to judge the medium too harshly."

FRAUD IS NOT COMMON.

In any case, while Spiritualism concedes that there are fraudulent mediums associated with the movement, it fervently believes that they are few in number. Not all allegations of trickery, it must be borne in mind, can be sustained. As Mr. John Lobb, F.R.G.S., in his "Talks with the Dead" has stated: "The records of Spiritualism are replete with so-called exposure of fraudulent mediums which, in many instances, have been found to be baseless." This is the conviction of practically all those leaders of both Spiritualism and psychical research, whose investigations have extended over many years. Sir Arthur Conan Doyle, who has been aptly designated by Mr. W. Britton Harvey, "the White Knight of Spiritualism," is one of such. In "Survival" he makes the following statement: "It must not be imagined that I entirely deny the existence of fraud. But it is far less common than is supposed. In an experience with mediums which has been excelled by very few living men, and which embraced three continents, I have not encountered fraud more than three or four times." Dr. John Lamond, the Scottish divine, in his "Miracles of Modern Life" similarly expresses the position thus: "With regard to the charge of fraudulent practices in Spiritualism, that charge has been diligently and studiously exaggerated. In all my own personal investigations—extending to well-nigh fifty years—I have only encountered one instance in which it could be asserted that fraudulent methods were adopted." Dr. Gustave Geley, the eminent French investigator, in his "Clairvoyance and Materialisation" uses similar words, as when he writes, "... experimenters should be very cautious in alleging or suspecting fraud; but the levity with which accusations of this kind are made passes all reasonable bounds. . . . Mere suspicion stands in place of proof. The medium might possibly have tricked. It is not shown that he did not trick; therefore he did trick. Nine-tenths of the accusations against mediums . . . involve this sophistry; and then they are astonished that they find it difficult to get mediums."

Continued on Page 30.

OUR LETTER BOX.

Blindfold Drawing.

To the Editor of "The Harbinger of Light."

Sir,—

Re the schoolgirl drawing blindfolded (December issue) I am acquainted with her and think the reporter drew on his imagination as to her nervousness.

She is a big, well developed girl in every way, full of life and fun, and well on in school and in sports. The mother brought her to me to ask if she should carry on as lots of her friends tell her it is the Devil behind her drawing. My advice was to go on and develop slowly and not to sit for Tom, Dick, or Harry, and to sit twice a week only for the present.

I asked the mother if she knew anything about Spiritualism, she replied but had only heard about it. Then I asked if she knew or had enquired who was using her. She said she hadn't thought of it. So I got paper upon which she could draw and after blindfolding her, in a short while she began to draw—it makes no difference to her if talking or noise is going on; if the paper is moved she can find the place or start a fresh one that will fit in with the other. I asked: "Who is it that is using the girl?" The answer was: "An artist." "What country?" Answer: "France." "What name?" "Couldn't give." "When did you pass over?" "1532." "What age?" "53." "What month?" "November 8th." "Where?" "France." "What is your object?" "To help Myra and humanity." "What is the drawing?" "A boy," "Are you related to Myra?" "Yes." "Are you going to help look after her?" "Yes." Here she went on with her drawing and when she had finished it, was a little dreamy, asked for a drink of water and then went off to play.—Yours sincerely—

L. FREESTONE.

Taranaki, N.Z.

Continued from Page 29.

CONSCIOUS FRAUD IS RARE.

Probably, too, Australian investigators would, generally, endorse the foregoing remarks. When, a couple of years ago, in Sydney, "The Sunday Sun" conducted an inquiry into Spiritualism, Dr. E. Hazlett Fraser—one of the few really experienced psychic students on the committee—wrote: "In my experience conscious fraud is rare among mediums, although I have seen cases of it."

The fact, then, that not all mediums are genuine need not distress Spiritualists excessively, nor need it alarm investigators unduly. As Sir Arthur Conan Doyle again pertinently remarks: "We do not abandon exploration because the land explored contains some noxious creatures."

In time this great movement known as Spiritualism will be purged of not only inefficiency, but cleansed of every semblance of imposture. In the meanwhile it is for Spiritualism to protect, in every possible way, its really gifted and talented mediums—those who definitely adorn that cause in whose service they so conscientiously and creditably labour. Excessive solicitude can never be extended towards such, for many of them have not received that recognition and justice which are their due. Even Professor Charles Richet, who was not always as considerate towards mediums as he could have been, writes: "Mediums have not, hitherto, been treated with justice: they have been slandered, ridiculed and reviled. When their faculties faded they have been left to die in obscurity and want." Let us hope that this regrettable state of affairs—at least in so far as Spiritualism's treatment of its mediums is concerned—largely appertains to the past, and let us, too, resolutely determine to prevent its recurrence.

"GHOSTS IN THE WITNESS BOX."

HISTORICAL CASES.

Under this title an account is given in the "Edinburgh Evening Dispatch," of how some murderers have been discovered, tried, and executed, as the result of ghostly communications.

On September 28th, 1749, Sergeant Davies, stationed near Braemar in the Scottish Highlands with an English detachment, strolled off alone one evening over the neighbouring hills and was never again seen alive.

Nine months later, Ronald Farquharson, a son of the house where Davies had lodged, was told by a man named Macpherson that he had been twice visited by the sergeant's ghost, who begged him to get Farquharson's assistance to bury his bones, and indicated where these lay.

The two men set out for the spot described and found the remains, which were identified by some remnants of clothing. Everything of value the deceased had carried, including his silver buckles, silver-laced hat, and 15½ guineas in gold, had been stolen.

As a result of various rumours, two local men, Clark and Macdonald, were arrested in September, 1753, and tried in Edinburgh on June 10th, 1754. The case for the Crown seemed strong, as articles of the deceased were traced to each of the accused, and one of the sergeant's rings was on the hand of Clark's wife.

Macpherson, recounting his eerie experience, told how, on the first occasion, he had assumed his visitor to be a neighbour till it had announced, "I am Sergeant Davies," and begged that his bones be buried. The ghost had then declined to name the murderers. On the second occasion, the wraith had appeared naked, had again begged for burial, and this time had named the two accused. All these conversations were in Gaelic, a language of which the deceased was totally ignorant in his lifetime. A woman in the shieling spoke to seeing something naked come in at the door on the second visitation, but she saw and heard nothing more.

The case was capped by the evidence of Angus Cameron, who had seen the murder from a distance, and identified Clark and a smaller man. He attributed his earlier reticence to the advice of friends who had told him at the time to say nothing.

The defence made much of the supernatural element in the Crown's case, and after two hours the jury returned a unanimous verdict of "not guilty."

Sir Walter Scott suggested that Macpherson got knowledge of the murder by ordinary means and invented the ghost story to avoid the odium of an informer. But that does not explain the apparent corroboration of the woman at the shieling. The guilt of the accused seems undoubted, and the verdict can best be explained by the deceased's position, and the state of feeling at the time.

Sir Arthur Conan Doyle, referring to this case, said the defence had made a great point out of the allegation that the ghost of an English sergeant had spoken in idiomatic Gaelic, and said the sergeant might well have learnt that language after passing over. An Edinburgh correspondent thinks it more likely that the deceased simply transmitted "thoughts" and that these were transmuted into Gaelic by the medium Macpherson.

SOME OTHER CASES.

In the spring of 1830, Murdoch Grant, a travelling packman, was murdered in Sutherlandshire by Hector Macleod, a young school master, who was tried, found guilty, and executed a year later as the result of a vision by Kenneth Fraser, a tailor, locally

Continued from Page 30.

known as "The Dreamer." Grant made a full confession of the crime.

Maria Marten was murdered at Polstead, Sussex, in 1827. Her mother repeatedly dreamed about the murder, and where the body was hidden. Following up this clue, a man named Corder was arrested, convicted, and hanged.

An amazing case occurred in Ireland in 1751. An inn-keeper near Waterford dreamed that he saw a murder committed at a certain spot nearby. He related the vision to others, and shortly after was aghast to find in two guests at his inn the murderer and victim respectively. Apparently he disclosed to the latter what he had seen, but failed to convince him of his danger, and shortly after the two men left the inn. The victim's body was found later, murdered and robbed, at the spot seen in the dream and the other man was duly arrested, tried and convicted. The supernatural element was found to be no bar to conviction, and a priest was brought as a witness to the inn-keeper's original report of his vision. — "International Psychic Gazette."

WHY SEANCES OFTEN FAIL.

By Rev. OWEN R. WASHBURN.

Those who are disappointed that near relatives and friends fail to communicate from the spirit world should remember that not all spirits wish to have anything more to do with this world.

Not all spirits believe it can be done. Not all spirits believe it is worth the very considerable effort usually required for successful communications. Not all spirits think that it is the will of God that any spirit should communicate.

I think the principal cause of failures lies in the fact that certain spirit minds cannot use certain mediums. I had several seances with a very fine trance medium and had very helpful information and teachings. But never a relative "came through."

Later, I had sittings with a very fine trance medium who gave me almost no communications except from relatives and old neighbours. My spirit mother remarked that she and my family in the spirit world knew of my sittings with the other medium but could not use her as "the vibrations were not right."

A woman in my parish had a favourite grandmother. For forty years after her relative's "death," she sought a word from her, with no success. Last year, with a new medium, she had a fine talk with her.

A STRIKING NEW BOOK

—BY—

W. ADAIR ROBERTS

Author of "A Spiritual Interpretation of Some Psychic Happenings."

THEY LIVE AND SPEAK

A REAPING.

With Preface by H. A. LEWIS JEFFERSON.

From Hillside Press, 3 Lansdowne Road, Holland Park, London W 11.

Price 2/6. postage 3d.

Spiritualism, with its great truth, will never make headway while the belittling of Christ is a prominent feature of some of its disciples. We need to raise our standard of virtue—seeking first the kingdom of righteousness, assured that all things needed will be added.—E. P. Prentice.

REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN SPIRITUALIST UNION.

DONATION OF VALUABLE BOOKS.

We are privileged to report that we have had a magnificent gift of approximately 200 books which comprised the collection of a small library by the late Mr. Catteran, of Bendigo. We sincerely thank Mr. H. Greig through whom the gift was made.

Our Sunday evening lectures are well up to standard. Messrs J. Simpson, Coleman, Rev. Adams, M. Morrish, and Sister Margaret of New Zealand to whom we are indebted, have occupied our platform.

The annual wind-up social of our Dramatic Club proved a great success, the club have also a comedy in course of preparation for the New Year.

The combined Spiritualist Committees also are holding a social evening in aid of the Flood Relief Funds, and we hope that a substantial balance will reward their efforts.

The V.S.U. wish kindred Societies and our Editor the season's greetings, and that our movement will make much progress in the coming year.

A. J. S., Hon. Sec.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

During the month we have enrolled several new members. Our Sunday afternoon and evening services very well attended and the addresses given from our platform have been both interesting and educative. The speakers for the month were: Mr. C. S. Payne, Mrs Shaw. Mr Tapper and Mr Woodcock.

During the month a Social and Jumble Sale were held which were well patronised. Several of our members participated in one or two humorous sketches especially arranged for the social.

I take this opportunity of thanking all friends and workers in the cause of Spiritualism on behalf of the Committee.

J. WOODCOCK, Hon. Sec.

NEW ZEALAND.

AUCKLAND SPIRITUALIST CHURCH.

A WOMAN MINISTER AND J.P.

An appointment recently made is of particular interest to women. Mrs. M. M. Dreaver, J.P., has been appointed pastor of the Auckland branch of the New Zealand Spiritualist Church, and will be an officiating minister under the Marriage Act, 1908.

Mrs. Dreaver was born in Dunedin in 1887. She has lived in Auckland since 1911, but started to preach at the age of 18. When a member of the Wesleyan Methodist Church she often took the services at the Benevolent Home in Caversham. "I have been interested in theosophy and Spiritualism all my life" she said recently, "and have been preaching in the Spiritualist church for some considerable time. I greatly appreciate the honour that has been conferred upon me by the Auckland branch of the New Zealand Spiritualists in making me their pastor. It has been the wish of the Auckland Spiritualists for a long time to have their own minister perform the marriage ceremony in their own church, also to officiate at christenings and burials."

Mrs. Dreaver has always taken a deep interest in social welfare work in the city. She is on the Auckland Hospital Board, is a vice-president of the People's Health Society and is one of the only two women on the Auckland branch of the executive council of the Justices' Association.

The "Harbinger" Emergency Fund.

	£	s.	d.
G. S. L. (Brisbane)	4	4	0
W. R. (Brisbane)	1	10	6
L. W. N. (Ascot Vale)		10	6
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E. B. (Albury)		5	0

Answers to Correspondents.

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

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THE STIMULOR AND THE QUESTET.

J. M. D. and Others—The article describing these instruments in our December issue, was written by the inventor: Mr. C. L. Curnow, of 11 View Street, Wollongong, who no doubt, will give you any further information that you may desire.

THE HEALER'S PAGE.

How to Recognise Early Cancer.

In an original and interesting manner, "The Herald," (Melbourne) regularly publishes valuable information respecting health and general well-being. We consider that the following notes on "How to recognise early Cancer" are far too important to be missed by our readers.
—Editor.

"It's about this pain," began little Mrs. Marks, a trifle nervously; and she pointed to her stomach in a vague sort of way.

"I've had it a long time, and I feel I ought to have seen about it before. Of course, I know it's foolish, but one always thinks of cancer."

"Always," agreed Doctor, "if one is a woman. And naturally enough, I suppose." He was right in saying "always" for I would bet that 19 out of 20 middle-aged women whom I show into the surgery have at the back of their mind the feeling that somewhere or other in the body there might be a cancer.

Mrs Marks was overhauled, and Doctor expressed the view at the conclusion of the examination that probably it was an appendix of a rather chronic type which was causing the trouble. "And don't you bother yourself about cancer, Mrs Marks," he said, "I can't see the slightest suspicion of it."

"That's a relief," said Mrs Marks. "I'm beginning to feel that my pain is better already. I'm sure that thinking about it and imagining what it could be makes it much worse than it really is."

"I quite agree," replied Doctor.

"I wonder," said the patient as she rose to go, "whether you would mind telling me how I would know that I had a cancer."

"Sit down again," suggested Doctor, "and I'll try." "To put it briefly," he said, "anything chronic, whether it be a sore, a discharge or a pain, needs examining. You did perfectly right in coming along to-day to be examined. Like yours, the great majority of such examinations would prove more or less negative, but a sufficient number would provide results to warrant them all being held."

"And is it true that they can cure cancer now?" asked Mrs. Marks.

"In some cases, yes," replied Doctor, "but in other, no. The 'yes' cases are those who are seen early. The 'no' ones are those who are seen late. Of all the diseases diseases from which we suffer, none is so important to catch early as cancer. Let it go to a certain stage and doctors are as helpless as the patient. Let it be caught early and there are hundreds of thousands of people alive to-day to tell you that it can be successfully treated."

"I'm not certain what you mean by 'chronic,'" said Mrs Marks. "How long have you to have a thing before you can call it chronic?"

"Depends on what you're talking about," said Doctor. "A sore that stays a couple of months is getting to be chronic. A pain that stays the same time is in an early chronic stage. So is a discharge. If a thing lasts three months, I would call it quite definitely 'chronic.'"

"Another important point of the matter is growth. Anything which gets bigger, or feels worse, is in most urgent need of attention. Sister here will tell you of a man who came to see us last week with a sore on his lip. He said he had had it six months and had noticed it getting bigger every week or so. Yet he did nothing. "There was a woman, too, who came to see us a month ago, and who has since had a very extensive operation. She had a lump in her breast, which she admitted had been there a year; probably it had been there longer. Those are the sort of cases which make the figures of cancer recovery look so bad."

"But not many people get over cancer of the breast, do they?" asked Mrs Marks.

"Certainly they do, if they come along as soon as they notice something. There's your own cousin, Milly Pontin, who had an operation five years ago, and who had radium as well. She's not had a sign of trouble since."

"I thought she was an exception," said Mrs Marks.

"Not so," replied Doctor, "not nowadays."

When Mrs Marks had gone, the Sister said to Doctor that more people would come along to be examined only that there was a certain amount of terror in the proceeding.

"Not in the examination, but the verdict," he retorted. "The longer I live the more I am sure that the average person refrains from a visit to a doctor because of the fear that the doctor will say that something drastic has to be done. "I used to be the same way about dentists," he admitted. "I stayed away because I knew he would say I wanted one or two fillings, and perhaps an extraction. It's human nature, I suppose, to put off the evil day as long as possible. And if we can manage to stagger about without too much effort, we prefer to think that there's nothing the matter with us. If only there was more pain in cancer we could do very much with it. In its early stages it just causes discomfort, if indeed it causes anything at all, and people will put up with a little discomfort rather than face the doctor."

"Is it true that there is more cancer in the world than ever before?"

"Yes," he replied, "and for one very good reason—that more people are living to the cancer age than ever before. Of course, there are other factors, too, like more accurate diagnosis and improved methods of calculating vital statistics."

"In a woman," he answered, "the most dangerous age is between 45 and 60, with a peak point between 50 and 60. That is the time when no woman can afford to wonder whether she ought to see a doctor. I am perfectly certain that if every woman between the ages of 45 and 60 had a quarterly, or even half-yearly examination, we should cut down the cancer deaths quite a lot. We spend a lot of money on all sorts of things in connection with cancer, but that obvious way of helping to solve the problem never seems to have dawned on anybody."

"If the doctors advised it, people might think they were just feathering their own nests," Sister suggested.

"Probably," he said, "and perhaps that's one reason why there seems a reluctance to urge these regular examinations. However, some of the American life insurance firms are giving a bonus to those who produce evidence that they are having these examinations, and that may prove the thin edge of the wedge."

All names in this article are fictitious.

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