

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 :

PASSING OF DENNIS
BRADLEY.

PSYCHIC PHOTOGRAPH:
Absolute Proof of Survival
By F. W. Fitzsimons, F.Z.S.

LAST TESTIMONY OF A
SPIRITUALIST:

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CIRCLE
At Launceston.

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UNKNOWN:
"Do not know that they are
Dead."
By Dr. Cannon.

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A MONTHLY JOURNAL DEVOTED TO
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MARCH 1st, 1935.

DEATH IS THE GATEWAY TO . . .

By DENNIS BRADLEY.

The following remarkable article was given in an interview shortly before his death by Mr. Dennis Bradley to the "Sunday Mercury", Birmingham.

THE theory of man's survival was accepted long before the fact was ascertained. Man believed, but he did not know. Using logical reason, I have endeavoured to add knowledge to faith. Once people realise that Death, the essential fact of Life is but the gateway to a happier existence, this will, to paraphrase the Bible, "Take away the sting of Death for all believers."

My wife and I have specialised in direct speech with spirits. At the "direct voice" seances held in my own house, without any outside medium being present, dozens of spirits unknown to me but known to several of the sitters have spoken in their own recognisable voices and have given evidence of their surviving personalities. I have used every means to prevent the suggestion of hallucination.

I have, for instance, held seances in my study, with other people outside the door listening to the voices, and on several occasions the spirits have spoken in loud tones addressing those outside the room, who recognised the identity of the voices. There is no scientific explanation, as yet, of a distinct and intelligent voice speaking independently of anything else from space. I am not a Spiritualist, any more than I am a telephonist, I detest labels. I am no "ist" and I belong to no "isms." I am an investigator in the realm of psychics.

I have applied certain definite rules to my experiments. These rules have been designed in order to test the genuineness of the communications I have received. Unless these are given freely and spontaneously and can be proved to be outside the knowledge of the medium, they are of no value. When the medium starts fishing for information by asking questions of the sitter, one may doubt that she is genuine. The few good clairvoyant mediums practising in England are probably the best in the world. It is my definite opinion that Mrs. Osborne Leonard is the best clairvoyant medium living. In the course of my experiences the information I obtained from the controlling entities was exceptional, always intelligent and never once confused.

Critics have said that the best test of the value of spirit communications would be if the spirit could inform about, or describe, events not only unknown to the medium and the sitter, but also unknown to any living person. I have personally experienced several such cases.

At a sitting with Mrs. Osborne Leonard, Warren Clarke, my brother-in-law, who is dead, stated "there is something wrong with one of Phyllis's toe-nails. It is not growing in the right way." It was a trivial point, but one of considerable importance (Phyllis was his daughter).

After the sitting enquiries were made as to whether there was anything wrong with the child's toe-nails and they were declared to be all right. About three weeks afterwards, however, one of the nails developed a split and came off. Here the information, though trifling was outside the knowledge of any living person.

On another occasion, when Mrs. Leonard was the medium, a number of specific statements were made by the communicating spirit upon matters completely beyond the medium's knowledge or mind. These statements described the movements and also the thoughts of a particular lady at the actual moment when the sitting was taking place.

The seance took place in the morning and I was able to check these statements on the same evening. On telephoning her I was informed that she was expected back some time that day and I invited her to dine with me at Dorincourt. That same evening I framed questions carefully, in order to test her replies, and it was found that practically all the statements made were correct, a few merely having escaped her memory.

On yet another occasion, when Valiantine was the medium, the door of the seance room being locked and sealed, the medium was lashed to his chair, with pieces of adhesive bandage placed across his mouth, while all the sitters were firmly tied together by a thick cord which bound one to the other. A trumpet painted in luminous paint, which had been placed in the centre of the circle, was seen by all to move in a circle in the air.

This sitting took place abroad, and my son Pat being ill in England at the time, during the seance my wife asked how young Pat was progressing. The reply was "All right! He goes out now." A letter subsequently confirmed the fact that the doctor had just given Pat permission to walk out in the garden for a while. This was, of course, outside the knowledge of the medium or the sitters.

But, to my mind, one of the strangest incidents I have ever experienced occurred in connection with a business offer which I had received from Mr James White. At the time negotiations were proceeding and there had been a meeting attended by financiers, accountants and solicitors. Matters of high finance were discussed, and important figures submitted and checked. When the meeting had

ended, my solicitor and I had agreed tentatively to pass those figures.

That evening, when I was alone in my room, changing for dinner, a voice suddenly came out from space in the middle of the room and called out. "Take down these figures." Hurriedly I got a pencil and took down three sets of figures, which were called out loudly and distinctly. The "voice" ended by saying: "Compare these very carefully." I knew at once that the figures referred to the morning's meeting, and on comparing them I found that my solicitor and I had both omitted a certain important point in the agreement of terms which had been overlooked, and which would have meant a difference to me of £3000. I got in touch with my solicitor, and we both thought it most extraordinary that we had overlooked the point.

In addition to the various conversations, the most remarkable psychical phenomena have also occurred, and they have been witnessed by a number of people of high repute. I have had the instruments of an orchestra placed in the centre of my own study, with luminous paint covering them so that every movement could be seen instantly, and these instruments have been played in perfect harmony by unseen forces!

PASSING OF DENNIS BRADLEY.

Mr. Herbert Dennis Bradley, writer and Spiritualist, died at his home Kingston Vale on November 20th at the age of 56.

Born in 1878, the son of Daniel Bradley, of Galway, he founded in 1903 the firm of Pope and Bradley, civil and military tailors, of London and Manchester. He was taken ill with gastro-enteritis only a few days before his transition, and up till a few hours of his death no serious consequences were anticipated. There came, however, a sudden collapse, and he passed away soon after five o'clock.

Little was known of his interest in Spiritualism until 1924, when his volume, "Towards the Stars," was published. During his visit to America in the previous year he had sat in a number of seances with George Valiantine, a well-known medium for the direct voice. He was fortunate in his investigations, probably through the possession of psychic powers himself, and evidence just rolled his way—evidence so incontrovertible and compelling that it brought him the realisation that Spiritualism was a great and important truth.

Over 40,000 of Mr. Bradley's book "Towards the Stars", have been sold. It has been translated into many languages, and its evidences have never been seriously questioned. Then followed a second volume, "The Wisdom of the Gods", which also had a tremendous run. In these two books Mr. Bradley recorded a mass of evidence which it would be difficult to find embraced within the same compass in any other publication.

HIS DYING CRY.

The "Psychic News" gives this remarkable account of Dennis Bradley's passing told by Mr. William Gerhardi, the famous novelist:

When he went to the Bradley house on the day of the funeral, Mrs. Bradley told him how her husband sat up in bed and declared that he had seen the spirit world.

"The story of how Bradley faced death should be a comfort and an inspiration to thousands who are still afraid," said Gerhardi.

"Bradley was sitting up in bed reading to Mrs. Bradley who, she assured me, had not the slightest

idea that he was really ill.

"Suddenly, without the slightest warning, Bradley fell back apparently lifeless. Mrs. Bradley was frightened. She shook him and called to him, and then rushed to the telephone to call the doctor.

"All at once, her husband sat up in bed, his face transfigured and looking twenty years younger. There was an extraordinary light and ecstasy in his expression and movements.

"He called out: 'I have been there. I have seen it! It is marvellous!'

"He threw the bedclothes back and, with arms outstretched as though he would rise in the air, he called: 'Let me go!' Then he fell back dead."

DENNIS BRADLEY'S VOICE.

At a seance held at the International Institute of Psychical Research, Mrs. Perriman being the medium, a voice purporting to be that of Dennis Bradley was heard. It was an astounding voice, differing in tone and quality from many of the others heard throughout this sitting.

Addressing a woman in the audience, Bradley thanked her for having informed his family that he had spoken to her at a previous seance.

"Have you any message for Pat?" the woman asked. "Give the boy all the best that I can send him," replied Bradley. "Tell him I am very well. I am happy."

Then, in the impenetrable darkness, Bradley provided a test. "You have a match-box in your hand," he said. The woman admitted that this was correct. Addressing the audience, he then said, "In her hand she holds a match-box which I gave her."

"What are you doing—are you working?" Bradley was asked. "No. I am not working yet," was the reply. "Tell them that all is well with me."

The woman who received this message had spoken to Bradley at a seance held a few days prior to this sitting, when again Mrs. Roberts was the medium. He had addressed the woman as "One of my greatest friends," and had referred to a pact made between them before his "death."

Although Dennis Bradley was a Roman Catholic, his body was cremated and the ashes were scattered from an aeroplane 3,000 feet above the Irish Sea.

CHARITY.

"There abideth Faith, Hope, Love
The greatest of these is Love."

—S. Paul.

The other day we received a sum of money from a subscriber with the request that we place it to the credit of some one who could not afford to pay for the magazine. We have in our office a list of subscribers who asked us to take their names from the regular list because, due to financial conditions, they unable to keep up their subscriptions. The money so kindly sent us by the subscriber mentioned above paid for one of these subscriptions.

Many who have been subscribers for years would feel the loss of their paper keenly if it were discontinued. Some of them are well up in years, unable to leave their homes and their Spiritualist papers are about the only comfort they have and their only means of knowing what is going on in the Spiritualist work. Are there others among our many readers who would wish to add comfort to the life of needy pioneer workers in a similar manner?

We also received 20/- from another subscriber with the request that "The Harbinger of Light" be sent to two public libraries.

All of these things are charity in its finest sense.

LAST TESTAMENT OF A SPIRITUALIST.

By DENNIS BRADLEY.

WE believe in the survival of personality after death, but it is, for the great part, a blind belief and without knowledge. I have, by experiments in the realm of psychics, endeavoured to add knowledge to belief. In the course of the communications I have received, I have become convinced that the spirits of the dead live in a happier state of existence than ours, and can foretell events and even see our thoughts. They give evidence of possessing supernormal powers. They can, for instance, see in our dark, and I have received communications in the highest literary form and embodying the highest philosophy.

An instance in which a spirit foretold events, or at least showed a foreknowledge of them, occurred in the case of a young Australian. He called upon me in London, saying he had recently lost his mother, to whom he was passionately devoted. Following my custom, I sent him, anonymously, to an exceptionally good medium, Mrs. Scales. About a week afterwards, he came to me to relate the remarkable experiences which had befallen him. He had a very good sitting and had received many evidences that it was his mother who was communicating with him, and then the spirit had warned him on no account to leave his flat on the following Sunday evening. He was surprised, but his mother insisted, saying it was for his own sake. He spent the day in the country, motoring with friends, but when evening came he refused their invitation to remain, and returned to his flat in town. His two friends dined together, and while motoring back to London met with an accident in which one of them was killed and the other gravely injured.

Miss Fay Compton also asked me to arrange a sitting, and communications came through directly from Harry Pelissier (her former husband). Distinct evidences of survival of personality were given, and the spirit discussed her personal affairs and future arrangements of which certainly the medium had no knowledge. At another seance Mr. Dennis Neilson-Terry, Mr. P. G. Wodehouse, and Lord Charles Hope were present. My father, Dan Bradley, spoke to me, and a voice, purporting to be that of his grandfather, spoke to Mr. Neilson-Terry, while one claiming to be his father addressed Lord Charles Hope.

Lord Dewar was very impressed and pleased with the sittings he had with us. On one occasion four "voices" representing personal friends and relatives of Lord Dewar spoke, three of them speaking with the most distinct Scottish accent. They held a long conversation with him and gave many evidences of their personalities.

I have held a long conversation with Sir Edward Marshall Hall through the medium Mrs. Eileen Garrett. He discussed his views on capital punishment and said that in his new life he was doing:

What other infants do, opening their eyes, looking round, and asking questions, for I am only young here, as yet, here is freedom from pain, freedom from sorrow, the vision which has led me all my life and which I would not change. I came to you because I was curious to know what you would have to say to me. It gives me great pleasure to come to-night.

I have had experience of a psychometrist—a form of mediumship under which, on handling an object possessed by the deceased person, memories and traits of that person can sometimes be recalled. Frau Lotte Plattz was the medium, and she told us several correct characteristics of the owner of a gold cigarette case, and described accurately how he had died.

One of the most extraordinary spirit personalities which have ever come through was that of Confucius, the great Chinese philosopher, who died in the year 479 B.C., and who spoke in ancient Chinese, a language which few living people understand. A voice giving a Chinese name had several times come through Valiantine, the medium. So it was decided to invite Dr. Neville Whyment, the distinguished Oriental linguist, who has been a lecturer in Chinese at Oxford.

Dr. Whyment amused at the invitation, was expecting a hoax. Several voices spoke at the ensuing seance, when suddenly, out of the darkness, was heard the sound of a flute such as can be heard only in China; then followed in a low, but very ordinary voice, "K'ung-fu-T'zu." Dr. Whyment says that the extraordinary part about it was that the name was a very difficult one to pronounce correctly. The doctor realised that the speaker was a Chinese scholar. He said, "Who are you?" and the name was again repeated.

Determined to test the matter to the full, Dr. Whyment further questioned him in Chinese as to his personal name, and also asked: "What was your popular name when fourteen years of age?" Again the correct reply, with the correct intonation. Dr. Whyment then applied a most remarkable test. It appears that among the famous writings of the philosopher is a passage the meaning of which is obscure. Dr. Whyment began to quote the passage in Chinese, asking whether it was not wrongly written. Immediately the words were taken up and the whole passage recited in Chinese. There was a short pause, and the passage was again repeated with certain alterations which gave it a new meaning. "Thus read," said the voice, "does not the meaning become plain?"

The voice of Confucius spoke the archaic language of ancient China. There are only six other men living whose knowledge and command of the language would have been sufficient for this display, and not another one of these was in America at the time.—"Daily Express."

THE BLUE DISC!

A BLUE DISC embellishing the wrapper of this issue indicates that your SUBSCRIPTION for the current year is now due.

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

TO AVOID WORLD DISASTER.

Received by W. ADAIR ROBERTS on Armistice Day,
November 11th, 1934.

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

We have gathered here in the Spheres for much communion during these past weeks, as there seems to be some great disaster approaching the Earth which all the Hosts of the Lord are banded together to deflect. We cannot tell if it is War, but we have all, even the least of us here, been giving special instruction to our Earth charges when we have the opportunity of communion with them in their sleep state.

Our line of instruction is to create a desire for greater peace in their own lives and their own outlook towards other people, beginning with those nearest to them in their homes, and gradually extending the idea until it has a far-reaching effect. It is no good having peaceful and loving thoughts for a Chinaman if one is irritable and ungracious to the people of one's own household!

There has been such a tremendous concentration of power of late over here, to really influence our charges in this manner, that we feel that it is all part and parcel of the scheme to avert the horror and danger that seems impending for the unsuspecting world.

The thought and the hearts of the people of the world must be reformed and re-created. Each individual mind must make its own changes. The reformation cannot merely strike at the heads of the nations, though the greatest revolution of thought may take place in the highest of the lands.

The commoner people are more prone to kindness of heart and peacefulness of life and neighbourliness, and the task of impressing them with a need for greater love is not so arduous as it is with those high and mighty ones in the world's affairs whose thinking has become so devoid of charity and love, and whose methods are so often a contradiction of the laws of God. It is our habit of thinking which attracts either ill or good, and where one or other predominates over a long space of time, so does the good or the evil accumulate.

It is thus with the world's affairs at the present moment, and alas, the thinking has not been predominantly good—far from it—and the forces of evil have been attracted, and unless a great spiritual reformation can be brought about with much speed, it seems inevitable disaster must fall upon the Earth-world. Right thinking will be a bulwark against which the forces of evil will not be able to prevail.

We adjure you to keep the mastery of your own thoughts, and to share them in every way you can with those whose ears are open to receive your words which express these thoughts.

We beseech you also to write where you cannot speak, that those whose ears may be stopped up may yet see the words which may change their thought. Tell of the love of the living God whose Son our Lord and Master Jesus the Christ came to Earth to demonstrate the Good that is God's will. God is the God of all living. We do not die.

Peace and beauty are God's gifts to all who will receive, but we deny ourselves these gifts by our habits of thought. Create the right thoughts in individual lives and peace and beauty will be theirs. And as the thought of the world is changed, through individual to mass, will the Earth be filled with the Glory of the Lord, which is Peace and Beauty and Love.

AN OPEN LETTER.

TO THE AUSTRALIAN AND NEW ZEALAND POLICE.

My dear Brother Officers—

We all know that if there is any person in the community, who is obnoxious to us and to the Public, whom we cannot in any other way bring to Justice, we can by laying a trap, instigate him to commit a crime which he might not otherwise have committed, and so have him punished. Very astute gamblers may be caught in this way, or burglars, or any other kind of criminals. But we also know that if our methods are exposed in Court, the comments of the Judge will be scathing.

Now, in the case of the class of persons known as mediums, we dress up two police women in the disguise of widows who make an appeal ad misericordiam, and trap the medium, i.e., incite her to commit an offence which she might otherwise not have committed.

So long as there is a popular prejudice against mediums the Public will not voice its indignation. But you and I know that the word Police sometimes stinks in the nostrils of the people by reason of sins of omission or commission which are occasionally brought to light. It is now dawning on the people that all mediums are not frauds; that some possess a strange but genuine faculty which is beneficial and not harmful, of which faculty there is overwhelming evidence all down the ages.

You have not the technical knowledge to discriminate between the genuine and the fraudulent, but you can, for the honour and credit of our profession, wash your hands of dirty methods, and leave it to any member of the Public, who feels aggrieved, to lodge a complaint.

Yours fraternally,

H. L. WILLIAMS,

Indian Police, Panjab and N.W. Frontier, Retired.
Norfolk Island.

THANKS.

On behalf of the staff of "The Harbinger of Light" and of the relatives of the late Mr. W. Britton Harvey, we beg to tender our sincere thanks for the many kind messages of sympathy that we have received from Societies, Subscribers, and others.

Answers to Correspondents.

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

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

M. W. (Burwood, N.S.W.)—We have not yet had any practical experience with the Stimulor, Voxet, or Questet. We are in hopes of shortly forming a Circle of Investigation and shall report results in our columns later. We have not had any experience with similar apparatus such as you refer to.

A. J. A. (Petersham)—We regret that we do not stock either of the books you ask about, nor do we know where they can be obtained.

W. E. A. (Scone)—Thanks for your letter and contribution. We appreciate the kind thought that lies behind them. As we do not publish poetry we regret not being able to use "Fraternity."

Mediums' Advertisements. (J. H. T., Malvern). We do not accept medium's advertisements, this has always been our policy and governed by the fact that sittings with mediums should be obtained through the local Church or Society who can vouch for the mediums with whom they work.

C. P. E. (Caulfield)—Since you credit us with the ability to judge its merits—"The Awakening" in our opinion is excellent in every way. Notwithstanding this we must adhere to our rule, not to publish poetry.

SPIRITUALISM AND ITS MEDIUMS.

III.

By R. C. KEAST.

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

—Tennyson.

IN the two preceding articles which have appeared in our columns, the writer has drawn attention to the central position which mediums occupy in Spiritualism, and also to some of the problems which the practice of mediumship has engendered. In this, the concluding article of the trilogy, reference is made to yet another problem—that of the influence of the investigators themselves upon the phenomena. For, as Dr. John Lamond again writes, "There are men who, by their will-power, can inhibit any psychic manifestation. The medium is a sensitive, and is powerfully affected by all around him." Nor is this an exaggerated statement. The writer has a friend who states that at a seance, as an experiment, he has found that by concentrating his thoughts upon certain phenomena he could practically determine their nature.

The importance of this aspect of the subject is generally disregarded, and invariably with the most deplorable consequences. The fact that not only the medium but also the investigator affects conditions and limits the phenomena Spiritualism itself has not yet sufficiently realised, so that it is not surprising that investigators themselves are usually unaware or indifferent concerning it. Yet, as Dr. Gustave Geley truly states: "To attribute the success of a good seance, or the responsibility for a bad one solely to the medium is entirely erroneous . . . it is indispensable that both medium and sitters should be alike considered, since both have an equal share in success or failure."

Mediums, it should be realised, are sensitives under temporary hypnosis—spiritually induced. And it is in virtue of this abnormal mental or psychic condition that they are profoundly influenced by the thoughts of others. Professor Charles Richet has observed that mediums are so sensitive to external influences, mental and otherwise, that at times he has found that the mere admission of a new investigator, or even the substitution of one table for another has interrupted the phenomena. Dr. Paul Joire, another eminent investigator, in his "Psychical and Supernormal Phenomena" also writes of mediums: "We must remember . . . that the mediums . . . are very sensitive to mental suggestion . . . The thoughts and will of the persons who take part . . . exercise on the subject [medium] an influence of which he is not conscious, but which is none the less considerable."

Now, the consequences of this intimate mental relationship between investigators and mediums are often so far-reaching that Dr. Geley and other psychic scholars have stated that occasionally, when fraudulent phenomena are witnessed at a seance, the investigators themselves, through mental suggestion, are primarily responsible for them. Several experienced investigators now incline to this belief. But fifty years ago the Rev. W. Stainton Moses, in his "Higher Aspects of Spiritualism" expressed a similar view when he wrote: "On the medium, first of all, devolves the effect of the conditions under which the sitting is held. If the minds be harmonious and the intentions pure, he is calm and passive, and a fit vehicle for corresponding influences."

Only the waters that in perfect stillness lie
Give back an undistorted image of the sky.

"If suspicion and evil tempers are predominant, he is influenced in corresponding ways. A mesmeric sensitive, he comes under the dominant influence, and too often re-presents the wishes and thoughts of those who surround him; or, rather, becomes the unconscious vehicle for spirits who so act. When will investigators learn this simple truth?" The same writer then adds these pregnant words: "A medium is a mesmeric sensitive controlled by spirits. . . These spirits are, in the majority of cases, attracted by the circle." Most mediums, of course, are well aware of this fact. Mrs. Osborne Leonard recognises it when she writes, "You will have nothing to fear from 'evil spirits' if you have nothing to fear from yourself."

The writer has known investigators to spend the afternoon at a race meeting, and others to enter the seance room fortified (!) with intoxicants—and then to expect satisfactory and even impressive phenomena. In the nature of the case such were impossible. Such people get only the equivalent of what they give! It was of investigators of this type Mr. W. T. Stead, discarnate, was referring to when, at a seance, he declared: "You go to sittings lightly, are easily discouraged, and then either treat the affair as a joke, or abandon your efforts. In this way the best mediums are rendered useless."

RAISE THE STANDARD OF THE SITTER.

It has been stated in these articles that Spiritualism should raise the standard of mediumship. But the raising of the standard of investigators, also, is, surely, equally desirable! As Dr. Ellis T. Powell has written in "Communication with the Next World": ". . . the moment has arrived for impressing upon all psychic investigators the fact that they are engaged in a lofty scientific enquiry, which ought to be characterised by the most serious, earnest, and incisive effort."

As is now well known in psychic circles, although Spiritualism, as an organised movement, is of modern origin, actually much that it embodies was known in ancient times. The oracles of Greece, the priestesses of Egypt, and the sibyls of Rome, were in many cases what are now designated mediums. And such psychics were visited by the wisest and the noblest men of the time. Indeed, according to the "Smaller Classical Dictionary" of Everyman's Library, the Greek rulers and statesmen never engaged in any great enterprise, never founded either a city or a colony, without first consulting Apollo, their spiritual leader, through the mediumship of the oracle of Delphi—Delphi being the most famous psychic centre of ancient Greece. A similar state of affairs applied to the sibyls of Rome; in fact, as Dr. John Lamond writes: "It was this communion with departed ones that explained, in some measure, the greatness of ancient Rome."

And although there does not appear to have been evolved, in consequence, any such system of advanced and enlightened knowledge as is now available, as a result of spirit intercourse, it is interesting and instructive to remember that those persons desirous of attending these ancient seances were not, as is (alas!) often the case to-day, admitted indiscriminately, and without due preparation. Mr. J. Hewat McKenzie reminds us of this in his "Spirit Intercourse", as when he writes: "Careful physical preparation, such as bathing and fasting, especially from alcoholic liquors, was always required from those who visited ancient temples to consult the oracles, and preparation of the mind, by meditation, was also enjoined."

It is thus evident that even the ancients realised that the mediums themselves were not entirely re-

SURVIVAL AFTER DEATH.

VICAR'S REPLY TO ARCHBISHOP.

[The Rev. Charles L. Tweedale, Vicar of Weston, Eng. and the author of "Man's Survival After Death" has sent us a copy of a letter he wrote to the "Yorkshire Observer" with the request that we publish it in our columns. This we do with the conviction that the matter is one of very great importance.—Ed.]

The Archbishop of York in his Gifford Lecture at the University of Glasgow, speaking of survival after death, said:

Except as implied in the righteousness and love of God, immortality is not a religious interest at all. It is therefore positively undesirable that there should be experimental proof of man's survival after death.

These astounding words were uttered by an Archbishop of the Anglican Church, and will cause astonishment and consternation among the church-people of this land. They confirm publicly the letters written to me by his Grace in June, 1931, and to which I can therefore now refer. Towards the end of May, 1931, I sent his Grace a copy of the fourth edition of my book, "Man's Survival After Death," which he refused to read and returned.

In the correspondence which then ensued he said, speaking of the resurrection appearances of Jesus:

If I did not independently believe in the reality of God I should pay no attention whatsoever to the alleged resurrection appearances. I do not in any way start with these alleged appearances and proceed from them to construct a belief. I am quite convinced that direct evidence of survival is not either attainable or desirable.

I replied to his Grace, pointing out, as I do now, that his words showed beyond the possibility of denial that he did not believe there was any evidence of the survival and resurrection of the Man Christ Jesus, which was the fundamental tenet of Christianity and the main fact advanced by the Apostles. . . .

It is universally taught and believed in Christendom that the survival and resurrection of Jesus—and incidentally of all Christian men—was proved by the after-death appearances of Jesus. If, as his Grace says, "immortality is not a religious interest at all," and "direct evidence of survival is not either attainable or desirable," then the Christian religion is a farce.

Such teaching is utterly destructive of the Christian faith, which is not founded on philosophy but primarily on the recorded evidences of survival after death and of objective manifestations from the Spirit World as set forth in the New Testament.

An Unsigned Letter.

We have received an unsigned letter, enclosing a subscription of 10/—, from Tarnbellup. Will the sender kindly forward his name to the Secretary.

sponsible for either satisfactory or unsatisfactory communications; and that spirit intercourse was regarded as a highly valued privilege. Could not Spiritualism learn a lesson from classic antiquity in this regard? The Rev. W. Stainton Moses—described by Sir Arthur Conan Doyle as "one of the greatest mediums England has ever produced"—doubtless realised this desirability when he said, ". . . in order to elevate and purify our communications we must exercise supervision over those whom we admit to our circles." These words are still true!

THE NEXT WORLD.

By DAVID BEDBROOK.

When a person dies, leaving his earth body, he passes into another world, where he has the same vices and virtues, likes and dislikes. He has the same type of possessions as in this world, and lives in the same surroundings, but is invisible to the people over this side. This is because spirits vibrate at a much higher rate than does a normal human being. When an electric fan is stationary it is quite visible, but it becomes invisible when revolving at a sufficient speed. The same thing happens when a person goes from this world to the other. There are not two different worlds, but simply two states of one world. Living people are just as much spirits now as ever they will be. Even if a physical body is quite in order it is quite possible for animation to cease. Thos means that the spirit has left its fleshly overcoat.

ZONES FOR THE NARROW MINDED.

There are many people in the world who are narrow-minded, full of intolerance and prejudices in regard to the peoples of other nations. The spirit world is divided into national zones, which mean that when an Englishman dies he first enters a spirit zone where he finds fellow-beings that are also English. In time, perhaps, he will become more tolerant in matters of creed and colour, and then he becomes a cosmopolitan spirit and moves among foreigners. Many people think Spiritualists can command spirits to come back and give them messages, but this is not so. One can no more command a spirit than one can command a normal person to do things against his or her will. Furthermore, it is not necessary to command spirits, as they are only too willing to return and help those on this side and to tell them about the spiritual world. Sometimes people find that they are in touch with strangers and not with loved ones who have passed over. Actually these are not strangers, as all people are as close to one another as brothers and sisters because of the brotherhood of spirits. In helping us like this, these "strangers" are teaching yet another of the lessons to be learnt along life's roadway—that of fellowship.

A SUCCESSFUL HOME CIRCLE.

AT LAUNCESTON, TASMANIA.

Mr. J. M. Hughes, writing to "Psychic News" gives the following account of his home circle:

"The circle sat with patience and perseverance," he writes, "and have now their reward. We are told that the rock of Spiritualism is built on home circles, and that we must continue to have phenomena until we are all fully convinced and prepared to assist in the uplifting of others towards a more spiritual vision."

The phenomena experienced, he says, have included trance, apports, and direct voice. Now they are promised materialisations.

"The guides are preparing for this," he says, "and will lessen the trumpet phenomena so as to bring materialisations to our sittings.

"We have wonderful addresses from our guides, and altogether the sittings are very instructive. We hope shortly to be in the position to comfort mourners by admitting them to our seances."

The story of this seance shows that the spirit world has no favourites. Wherever people are prepared to sit in harmony and with patience, they will obtain results, providing their intentions are sincere.

NEWS IN A NUTSHELL.

"Here am I. Use me."—"It is the custom of Indian spirit guides to withdraw to the spheres at Christmas. . . . We go back to receive more of the power of the Great Spirit to enable us to come and work among you. . . . There is no greater joy in the world of spirit than for those who seek only to serve, who say to the Great Spirit, 'Here I am. Use me!'"—"White Shadow" (Swaffer's Home Circle).

The Little Things that Matter.—The little events in their daily lives, which controls often describe although not very important in themselves, prove that our loved ones are with us. It was very often the tiniest little piece of evidence which prove the success of a scientific experiment, and in the far vaster laboratory of life, the smaller things are the most important.

A Spiritualist's "Testimony."—"For many years I have held conversations with the dead. They have not been fancied messages, but the direct voice as it was when still in the flesh. I have witnessed materialisation which can leave no doubt. I have looked into eyes as living as my own. I have held a form as solid as my own. I have embraced that form with the same love and affection as I did when she dwelt here on earth."

Spiritualism Keeps Progressing.—Very few religious bodies could produce better lecturers than Spiritualism. I know of no other religion that is more rational or can produce the evidence to support its teachings, but we are not allowed to use the "air." Despite such opposition, Spiritualism goes on growing, and it is worthy of note that as very few are "born Spiritualists," practically all the thousands of Spiritualists have come over from other denominations.—I. H. W. in "Leicester Evening Mail."

"Power" on the Power of Thought.—"You, at the present time, are building a body you will function in directly the physical body is laid aside. This body is being built by the emotions and thoughts. These have tremendous power on their own plane of existence. The thought upon its own mental level is just as tangible as the physical body is on the physical region. Just because you cannot see it, it does not alter that. It is because of this that man should think aright and feel aright."

Water Diviners.—The "Revue Psychique" reports that, in France, faith in the powers of the professional diviner is speedily on the increase. For the detection of crime as well as of water and metals his services are coming more and more into demand. Recently, near La Rochelle, during building operations on an old farm, an ancient tomb was laid bare together with votive offerings. The owner at once sent for a diviner, l'Abbe Murzeau, who, together with Professor Guerin, traced and laid bare several ancient burial places and various priceless and interesting sacrificial objects.

Trivialities.—"Don't you think most people in the world are trivial? When they meet at tea they don't talk on big mathematical problems; they talk about the weather, and nothing of very great importance. And when someone comes back from abroad, you probably remind them of some little personal matter, not some scientific fact. But I utterly deny that all spirit messages are trivial. If you search the literature of Spiritualism, you will find there the greatest truths. The Bible is based on Spiritualism, and all the inspired truths come from the Bible."—The Duchess of Hamilton and Brandon.

The Inner Power.—There is a great deal of talk to-day in Spiritualism about "power" at seances. No one, however, seems to have defined it. No one knows what it is. Yet when a seance is a failure "lack of power" is always resorted to by mediums as an excuse. I shall always remember a conversation with an old and experienced guide who had little patience with these explanations. He declared that the best type of mediumship was founded on the power which came from within. There is something to be said for the theory. All Spiritualists believe that they have a link with Deity, and the cord is, I believe, always strong enough to withstand the severest strain. But it must be active and alive. The best and the truest form of mediumship is undoubtedly that where the psychic and the spiritual powers interblend.—Observer in "Two Worlds."

Instruct the Children.—Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums.

The Spirit World is Here.—Our dead are just where we are. This world that holds the living in the flesh also holds the living in the spirit. Spiritualism is the greatest redeemer of our modern day. It allows man himself to come face to face with the living truth. It has placed a floodlight upon ancient scripts and pressing religious problems. The dead are still with us. We cannot escape from one another, and I cannot conceive any greater incentive to live fairly than to realise that for ever we have got to live together. The wrong things we do are done because we think they are hidden, do not matter, and will not be found out. But these things are known. It is not the desire of Spiritualists to destroy any institution that is capable of serving the need of mankind, but religion will find its soul and inspiration through the revelations of Spiritualism. In place of the errors of the past there will be a reasoned theology that will appeal to man and he will come face to face with the larger kingdom of life to which we are all travelling.

Bible Miracles Reproduced.—If those who had witnessed mental phenomena in the forms of clairvoyance, clairaudience, and psychology pursued their investigations they would find that they seem to have a curious resemblance to something they had heard of before. They would realise that they were nothing more nor less than the counterpart of miracles of the Bible. One could not sit in a circle for materialisation without having the story of the Resurrection come back with the most tremendous force. Material forms begin to appear in the room, although all doors and windows are closely fastened. There are hands that one could hold, and then suddenly they are not there. The same means which Our Lord used to show Himself to His disciples after the Resurrection are employed at the present day by our friends on the other side to show themselves to those in this world.

Our Economic Troubles.—Referring to the present conditions of the world, "Power" says the trouble goes deeper than economics or legislation. "There is only one way out of these problems. It is when all societies recognise that man is not only a physical body to be fed like a brute, but that man is a soul. When feeling and thought are aright, and there is a true recognition of brotherhood, then will you come to the solving of these great problems. Teach the child his place as a living soul. You talk of the League of Nations. We, as we perceive conditions, see a great cloud which in due time may break out into terrific destruction wrought on you by wrong thinking and wrong feeling."

"Talkies" in Churches.—In 5000 churches in Great Britain Talking Film pictures are being shown, says "Public Opinion." A Religious Film Society has been formed having its headquarters at 4 Bouvrie Street, London. An enormous proportion of the population, it is contended, has become Film-Minded, especially in crowded cities, and many who are outside of Churches and Brotherhoods and School Halls could thus be reached. The Religious Film Society was founded last year by the Guilds of Light, of which the Bishop of London is President, and on whose Council are representatives of the different Churches. But although empty pews may be filled, will it revive religion in the lives of those who attend Spiritualism without the trappings of church worship appeals to millions in the old country because it has a living message and the evidence of the reality of the spiritual life, and does not need pictures to attract congregations.

THE HARBINGER OF LIGHT

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EDITOR:—Rev. J. T. Huston, N.D.

THE EDITORIAL CHAIR

OWING to the generosity of his friends our late Editor—Mr. W. Britton Harvey—was enabled to publish "The Harbinger of Light" regularly. As most of these gifts were of a personal nature, it is not to be expected that they will be continued. We are faced, therefore, with a serious position.

Here are the facts: Owing to the lack of support from Spiritualists—Churches and Societies, no less than individuals—the magazine has not paid its way for a considerable time, hence the necessity of these subsidies and our Emergency Fund. For years we have earnestly sought the reason why we have not received the general support of the Movement—but without success.

It has been suggested that if the price of the magazine were less, it might sell better. Unfortunately, owing to the reason stated, our circulation is small and consequently our printing costs are relatively high—although the price of printing is the lowest obtainable. To enable us to sell at 6d., without loss, would necessitate twice our present circulation and even that would not enable us to meet our office expenses.

"The Harbinger of Light" has been fortunate in its Editors, and if under the able editorship of Mr. Harvey the magazine has not made a profit, what hope is there for the future unless Spiritualists and those interested in our Movement lend a helping hand.

WILL YOU HELP?

This is a call to Service. If you believe in Spiritualism, if you desire to bring the same comfort and assurance of survival to others, if you realise your responsibility to the Higher Powers in doing your part in this great work, then tell others of our magazine, urge them to read it, persuade them to purchase it.

For our part we shall gladly reduce its price when enabled to do so, and in the meantime will maintain the high standard set up by our predecessors.

J. T. Huston.

OUR LATE EDITOR'S LAST APPEAL.

We require more Subscribers—and MUST have them!

We desire "The Harbinger of Light" to be a more effective witness to the truths of Spiritualism than ever before. But this cannot possibly be realised unless we substantially add to the general body of readers.

There are thousands in Australia who are literally yearning for the comfort and hope offered monthly in the columns of this journal, and yet they have not the remotest idea that such a paper exists. Will you help us remedy this condition of affairs?

Some can assist by personally obtaining new Subscribers. Others are in a position to contribute to our Emergency Fund to enable the journal to be maintained and also advertised in the principal papers of the Commonwealth. Without such a Fund it cannot possibly be done. The process is much too expensive for us to bear the financial strain.

Hundreds of pounds could be advantageously expended in this direction. But if this is aiming too high—well, a comparatively smaller response would be better than none at all.

The point is—we must get a move on! We are daily growing more and more wearied of the apathy with which we are surrounded. We were intended by temperament, disposition, and mental make-up to work amongst live men and women—amongst those who have a "burning zeal" for the Cause, and who are prepared to make some little sacrifice to give a helping hand to others.

We would rather be out of the Spiritualist hive altogether than have only drones about us. And we would have been out of it long ago, if our material well-being was the primary consideration. This feeling is known to those on the Other Side who profess to be banded together to assist the "Harbinger of Light". And what is their reply?—

"We are doing all we can, but we find it so hard to impress the minds of those who are in a position to help you. Some of us were as difficult to impress as they when we were living amongst you. Oh, how we regret it over here! What would we not give now to be able to provide you with the wherewithal! But it is too late and all that is left to us is remorse! But, bear up, my friend, we shall continue our efforts; banish those thoughts of despair and keep you hands to the plough!"

This is all very well! It shows that they have been reading our thoughts. But it doesn't "cut any ice." And, apparently, these well-intentioned helpers find it almost impossible to do the "cutting" from their present vantage point. They neglected to do this when they were here, although others sought to impress them to act, and now they find it equally difficult to impress mortals who are capable of doing that which they failed to do themselves. That is their hell! And they have to "work it out." Evidently they are not making much headway!

But why write more? Has this Emergency Fund any chance of increasing? Well—we shall see! One thing, however, is certain—the money cannot come from many within the organised movement of Spiritualism. Generally speaking, they are but meagrely endowed with this world's wealth. It must, therefore, come from the more favorably-placed "outsiders"—those who are not in any way allied with the organisation, but who feel constrained to shew, in a practical way, their gratitude for the light and upliftment which the teachings of Spiritualism have brought into their lives.

W. Britton Harvey.

WAYSIDE NOTES

Humanity's Future.

Speaking through Mrs. Meurig Morris, the well-known trance medium, the control "Power" speaking on "Death and Survival" said:

"With the development of intellect there has been a tremendous conquest of matter. But the mechanisation of your world", the speaker said, "has not brought peace, happiness, or a greater understanding of the influences that were of real value, but unemployment and suffering. As one who has passed the change of death, I do not look upon your physical world as the only world that makes up the planet Earth. You have to recognise through experience that the physical world itself is but one of many other realms of nature which go to make up this planet."

It was the life within that formed and fashioned and built the type of body that it needed. The physical realm was a realm of effects; the super-physical realm was the realm of causes. The etheric region was part of the physical realm. It was through this etheric realm that the great gateway would be opened, making communication with the super-physical realm possible.

Mind formed the link with the soul. The mind was linked with the brain. When physical disintegration took place, the materialist said the mind perished. Man, however, had not merely a physical body; he had an etheric body. Mind, whether one was conscious of it or not, was functioning in the spiritual realm as well as the physical. All these various realms of nature interpenetrated. There was no higher or lower in the geographical sense. Death only meant the failing to respond to the greater vibration. There were certain manifestations of life which meant death to others. As man reached a higher stage of evolution, the consciousness would become much expanded. He would see through the etheric vision, and the etheric body would be of greater importance than the physical.

Thought was tangible on its own plane of existence. They would find in the mental region similar things to those of the physical region. The earth could not manifest itself unless in the mental realm its continents had been formed. Humanity must progress from an earthly region, discarding its physical body and moving on to a mental one.

Why not have Pentecost ?

The Bible shows that spirit return is possible. It is written "When the day of Pentecost was fully come" they were all in one accord and one place. Then follows the story of the "mighty rushing wind" and of men speaking in tongues as the spirit gave them utterance, and of "cloven tongues of fire" which sat on the heads of each of those present—the outpourings of the spirit by which men told forth the wonders of the spiritual world.

This incident was the culminating point of a series of phenomena which accompanied the Man of Nazareth from time to time. This statement of facts undoubtedly corroborates the modern evidence. Apparently the whole of the New Testament times are covered with an artificial halo of glory which has made them unreal, so much so that it is generally supposed that the common people of to-day cannot possibly have the same experiences as the common people of two thousand years ago, yet thousands of common people in this

year 1935 can express, with thankful hearts and grateful minds, their gratitude for the fact that in their experience Pentecost is an everyday reality, our young men still dream dreams, and our aged men see visions for the will of the creative power is revealed to men along the same lines and by the same methods as in ancient times.

Why is not Pentecost the common experience in every human being's life? The answer to this question is very easy—"because they are not in one accord and in one place." The spiritual world is not beyond the starry skies but is nearer than hands, and feet, and breathing. **Seek and ye shall find.**

Spiritualists' Hymn Books.

A writer to "Psychic News" asks "Are our Hymn Books partisan?", and replies to his own query:

If it be demonstrable truth that some sort of conscious existence persists after physical death, Spiritualism will deserve and receive universal admiration and support by labouring to enforce world-wide recognition of a fact so interesting and important to all human beings irrespective of creed or colour. Such a universal appeal can only be prejudiced by being linked to any one creed, seeing that the various religions are notoriously antagonistic to each other. Surely, it should be the aim of the Spiritualist body to keep itself neutral in regard to religious strife. Yet, I found at a well-known Spiritualist gathering that the book of hymns in use is entirely partisan, implying that Spiritualism is a mere auxiliary propaganda of Christianity—and this although the most powerful Christian body is fiercely opposed to Spiritualism!

Hitching one's wagon to a star is not always a judicious proceeding. There are dead stars and falling stars. All the ancient religions are in process of decay or revision. Spiritualism may well be its own star, unencumbered with the contentious dogmas of any specific religion. Indeed, this must be its policy if it is to embrace the whole human family and gain the affection and confidence of all peoples. There should be no difficulty in compiling a hymn book that is entirely unsectarian. The Ethical societies have already done it.

What is Spiritualism-?

Some 50 years ago Alfred Russel Wallace, the eminent Scientist and the co-discoverer, with Darwin, of Evolution, said that "The man who denies the existence of communications from the spirit world is merely ignorant." The accumulated evidence and testimony concerning psychical phenomena is so extensive, and so thoroughly verified, that the man who denies it has not taken the trouble to acquaint himself with the vast mass of material which has been placed before the world. Tens of thousands of ordinary men and women have in their own homesteads heard the voice that was once stilled, felt the touch of the long-lost hand, and seen the form that was so carefully laid within the tomb. It is in the province of practically everyone who possesses a harmonious home to do likewise.

Yet amid all this strange medley of modern life man is asking "What is Spiritualism?" The answer to this question depends entirely upon the mentality of the questioner. To one questioner Spiritualism is the remnant of primitive witchcraft, whilst to another it is a science of life. Ignorant and foolish people see Spiritualism as the babbling of knaves, while wise men see it as the major issue in modern tradition. Will an answer of a Spiritualism which is as wide as the earth, and as fathom-

less as the deepest ocean, not satisfy the smallness of human perception?

"To me," beautifully says an English writer, "Spiritualism is the means whereby the mysteries of life are revealed. It reveals to me the location of my roots and flowers. I recognise that I am deep rooted in earth and when my growth reaches maturity I shall blossom in the heavens."

SOARING TO THE UNKNOWN.

ENTITIES WHO DO NOT KNOW THEY ARE DEAD.

LECTURE BY DR. CANNON Author of "The Invisible Influence."

"The things which you seem to behold around you are simply the products of your own mind," declared Dr. Alexander Cannon in an address on "Psychic Research Work."

What was called the external world, he continued was no more real than the shadow of a rock at Flamborough Head.

Referring to "the Master Mind which has told me of these things in my research with subjects in the state of deep hypnotic trance, in which we can soar to worlds unknown and gain an insight into Life itself and the true meaning of Eternity," he said we have learned that life on this as well as on other planets was governed by certain laws none of which were supernatural, for, as fast as we could understand things, they ceased to be supernatural. The supernatural was the natural not yet understood.

EXPERIMENT ON MENTAL PATIENT.

Dr. Cannon said he was convinced that the right path in the study of insanity had been found by realising that the so-called delusions were identical with what we called spirits, and these could be dealt with in like manner to the following experiment:

A patient was placed in a chair and a deep trance subject hypnotised into the state of deep somnambulism, and then instructed to converse with the patient, at the same time holding the patient's hands. The patient was insulated from the floor, and a static current was passed through him from the frontal bone to the nape of the neck. The subject soon afterwards rose to his feet, yelled, and fell backward, struggling with such force as to require some three or four people to hold him down. Within a minute or two the subject ceased to struggle and frequently would state who the entity or spirit was, or the spirit would himself speak and answer questions as to his identity, stating his name and perhaps his address when he lived on earth.

It was sometimes a very difficult thing to prove to the entity that he was dead, but it was usually found that if the entity was a man on earth, and he was controlled by a female subject, and he could realise that he was now living in a woman's body it could be explained to him that he was doing wrong in possessing the bodies of other people on the earth plane.

"This may sound fantastic, but it works," said Dr. Cannon. The experiment, he added, also revealed that the entity frequently possessed human bodies because he or she found that otherwise no one took any notice of them, and, not realising that they were dead, they could not understand why they were ignored. This was a very real purgatory.

KEYNOTE TO SUCCESS IN LIFE.

Mentioning experiments which he had made to

try to disprove reincarnation, Dr. Cannon said he had been compelled to accept the fact that reincarnation was a fact, and that life was everlasting.

Declaring that mind was present at birth, he said: "Mind, no matter what form it is apparently contained in, holds pictures or images, and any picture firmly held in any mind in any form is bound to come forth. Observe this simple law of the mind—a thought becomes a thing. Here is the keynote to your future success. This is the great unchanging law of the universe, which, when we co-operate with it intelligently, makes us absolutely masters of conditions and environment."

DR. CANNON'S QUALIFICATIONS.

Professor H. Maxwell Telling, who presided, and observed that Dr. Cannon's research in Eastern mysticism and his psychic research in England had brought him into great prominence, pointed out that Dr. Cannon was an old pupil, and one of some distinction, of the Leeds Medical School. His description of "Kushog Yogi or Northern Thibet" meant, in Oriental mysticism, a very high qualification. It was acquired by him in 1925.

"THERE'S NOTHING TO FEAR IN DEATH."

OBSERVATIONS BY GARDENER WHOSE HEART STOPPED.

"Tell everyone that there's nothing to fear in death. I know." So said recently John Pockering, aged 58 years, a village gardener in Worcestershire, England. During an operation in a Birmingham hospital his heart and breathing stopped completely.

The surgeon who performed the operation, writing in the "British Medical Journal," said:—"Although I had little hope, I continued to massage the heart, and I injected adrenalin. The heart resumed beating within five minutes, and three weeks later Pockering was discharged, completely cured."

Pockering, interviewed by a representative of the "Daily Express," said:—"I do not want to appear ungrateful to the surgeon, but I wish he had not brought me back. I was happy there. Formerly I was afraid of death, but I have no fears now, for I have tasted it. I am now healthy and happy, but this is nothing compared with the feeling I had when I was dead. People from my village welcomed me. There seemed to be a large hall with pillars, and happiness seemed to radiate from everyone. Then suddenly this was blotted out. I suppose that was when my heart started beating again and they towed me back to earth."

To Get the Best Results.—"Private sittings bring with them a far greater likelihood of success than do group sittings; also, when successful, they are incomparably richer and more precise in evidence. Each sitter in a group exerts an involuntary, unconscious influence on the Medium. This obliges her so-to-speak to shut out these impermeable surrounding solicitations in order to concentrate upon the person or object to be psychometrised. Most paranormal workers are hyper-sensitive to such surrounding influences . . . Hence we should not be surprised that many of them, even those with excellent powers, find they are incapable of exercising their gifts in public. "The influence of the sitter is either helpful or inhibitory: in the former case the Medium's powers will come forth easily and fruitfully; in the latter case she may be able to produce nothing at all . . . It is not scepticism in itself that inhibits, but rather the individual's sympathetic or unsympathetic attitude: the fully convinced sometimes get nothing, while the friendly sceptic may be overwhelmed with evidence . . ."—Dr. Osty in "Revue Metapsychique."

HOW TO GO TO A MEDIUM.

By H. E. H. in "Service."

Communication with the next world is possible, as many credible witnesses testify. The sitter should therefore accept this possibility and dismiss definitely sceptical thoughts, which can only hinder.

Mediums are connected with a recognised Institution because they have proved themselves capable and reliable. This also should be accepted, and any other attitude is unfair to the medium.

If the sitter has no previous experience of mediumship it would be highly advisable first to attend demonstrations of clairvoyance, and then proceed to a group sitting or two, as a preliminary.

Better results are obtainable when the sitter knows a little theoretical side of the subject; for this purpose we recommend the Marylebone Spiritualist Association booklets obtainable at the office of the "Harbinger of Light" post free 7d.

Mental mediums have special types of work, chiefly trance and normal, offering different results. A normal medium can give descriptions, impressions and messages.

In trance control the medium's guide usually transmits the various messages. More rarely the communicator is allowed to use the medium's organism for personal speech.

Physical mediumship, showing tangible signs and wonders, is rare; these cannot be obtained casually. Results usually require long and contributory effort on the part of the sitters.

Mental mediums are special sensitives and need treating sympathetically. Payment of a fee confers no 'rights,' but it will give an opportunity. Friends on the other side will settle how that opportunity shall be used.

The medium will always do her best, but cannot in any case guarantee results. Nobody can. We deal with invisible individuals who possess free will, and we cannot compel them.

You go to a medium because she possesses a developed sensitiveness which enables her to pick up delicate intimations which would elude yourself. Communicators would come direct, if they could.

Being specially sensitive a medium can easily be put 'out of tune' by a harsh or unsympathetic sitter; therefore in your approach be kindly, gentle and courteous.

When medium and sitter 'get on' well together as normal individuals, results as between medium and sitter will probably be equally happy. Antipathy will always hamper results.

When approaching a sitting endeavour to calm the mind, putting away fear of every kind, and realising the greatness of the opportunity which is being offered.

Prophets and Kings have desired to see those things which ye see and have not seen them; therefore enter upon the matter in an appropriate spirit.

Grief, anxiety, and worry are conditions which make communication difficult; they surround the individual with an agitated aura which is hard to penetrate. Be serene and calm.

Even undue eagerness may be a disturbing condition, and a determination to communicate with a specific individual frequently seems to prevent its own fulfilment.

No medium can hope to be equally successful with all sitters. If therefore one sitting has not yielded satisfactory results it is possible that another medium may succeed better.

Three individuals are concerned in communication; the communicator, the medium and the sitter. Mutual consideration is very essential, for all have feelings and emotions.

Do not interrupt the communicator by asking questions, unless so requested. They may seem to the communicator quite unnecessary and may completely upset his line of thought.

If you receive correct information, say so. This helps the medium and the communicator. It is not necessary to 'give anything away.' Grim silence is not helpful.

Be receptive during the sitting; avoid projecting ideas. It is quite possible that there might be picked up by the medium and influence the information given.

Make careful mental notes of all that is said, even of the details that seem trivial. Keep all criticism till afterwards, then exercise it to the full.

Above all keep out suspicion or any expectation of fraud. You have a responsibility to the medium and the communicator to afford them the best conditions possible.

Communication is a thousand times more delicate than with wireless; do not at first expect too much. A fit of indigestion or a common cold might even stop everything.

Sit quietly as soon as you can afterwards and think over the information given, jotting down each thing as it comes into mind. Do not try hard, simply let things float back into memory.

Put your results on record even if only for your own satisfaction.

PHILOSOPHY OF SPIRITUALISM.

Compiled by Mrs. C. V. Morrow.

Conductor: What are our duties?

Student: The obligation to obey the laws of our being.

Cond.: How may they be divided?

Stud.: Into physical, intellectual, moral and spiritual.

Cond.: Name the prominent physical duties?

Stud.: We should obey the laws of physical health; eat pure and appropriate food, drink pure water, breathe fresh air, cultivate cleanliness in habit and person, and take regular exercise.

Cond.: What are our intellectual duties?

Stud.: To cultivate our reasoning and instructive faculties in truth and to spread its light abroad that others may be guided there.

Cond.: What are our moral duties?

Stud.: To respect the rights of others and hold their welfare equal to our own.

Cond.: What are our spiritual duties?

Stud.: To train our spiritual nature in the God-like qualities of unselfishness, harmony, nobility, purity, truth, wisdom, and love.

Cond.: To whom do we owe our duties?

Stud.: To ourselves, to our neighbors, and to God.

Cond.: Why to ourselves?

Stud.: Because it is essential to our existence.

Cond.: Is not such duty selfish?

Stud.: No, it is not selfish to care for ourselves if we take from no one by so doing; and having cared for ourselves, gives us ability to care for others.

Cond.: What is the duty to ourselves?

Stud.: Proper self-esteem, self-reverence, control, and culture.

Cond.: What is our next duty?

Stud.: To care for those around us.

Spiritualism cannot any longer afford to be apologetic or merely defensive. Human survival has been amply proved and demonstrated. Our challenge to the indifferent and the scoffer is to disprove it if they think they can.

THE REV. LILY LINGWOOD-SMITH, Ph.D.

The Rev. Lily Lingwood-Smith, formerly leader of the Order of Light, Adelaide, who went to New Zealand to convalesce after the dreadful accident which deprived her of the earthly companionship of her husband and caused her to spend many weeks in the Adelaide Hospital, has returned to Australia having been in the Dominion for nearly a year. She has benefited wonderfully in health during that period and has learned to like New Zealand and the people there very much indeed.

During her stay, Sister Lily, as she came to be called, was by no means idle. In Dunedin particularly she helped tremendously to stimulate interest in the Spiritualist movement in its higher aspects by delivering a series of addresses at the National Spiritualist Church. Sister Lily came to be well loved because of her bright and kindly nature and because her message was always given simply and clearly, so that not only the student of Christian Spiritualism, but also the newest seeker after Truth, could understand.

The reverend lady also organised a healing circle, which is still being carried on with excellent results, as well as classes of instruction and meetings for flower psychometry.

Before leaving for Australia, Sister Lily visited Napier, Auckland, Wellington, and Christchurch, being warmly received in each centre. As the result of her sojourn in New Zealand she has been asked to return to that country as soon as she can, but her movements are for the moment uncertain and no promise can be made in the meantime.

As a token of love and of their appreciation of the help she had given the church, Sister Lily was on the eve of her departure from Dunedin, presented with an ornament of unique character and typical of New Zealand. The President of the National Church (Mr. R. N. Ridd) in making the presentation, spoke in very high terms of the recipient's character and gifts.

"MAN'S SURVIVAL AFTER DEATH."

The American Society for Psychical Research reviewing in its December issue of the Journal the well-known standard work "Man's Survival After Death" by the Rev. Charles L. Tweedale says:

"This book has undoubtedly been instrumental in reconciling orthodox opinion to the study of psychic facts as an element in life which can no longer be left out of account in the scheme of Christian belief. We think that Mr. Tweedale has done a notable service to the cause of religion, for he makes the whole scheme a logical one.

Lucid, rational, and attractive to a degree of fascination it compels attention. This is not a book of mere fugitive notoriety; but one of real and permanent value—a hardy perennial—possessing an importance all its own."

Why They Chose Girls.—"When my wife opened the Great Metropolitan Spiritualist Association bazaar recently she reminded them of the part that women had played in Spiritualism. She pointed to the large number of women mediums who have done so much to propagate our truth, and reminded her hearers that Spiritualism was one of the first movements to demonstrate the equality of the sexes. Then, striking a humorous note, she pointed out that the spirit world chose two girls, not men, to be the instrument of its revelation at Hydesville 86 years ago. 'Perhaps they chose the female sex' she said, 'because they wanted to make certain that the great news would not be kept secret.'"—Maurice Barbanelle, Editor "Psychic News."

A PERSONAL MESSAGE OF LIFE.

THERE IS NO DEATH.

You pass on and leave your old worn out physical body with all its aches and disabilities—together with all your worldly possessions—even your name you leave behind you.

You rise in a New Free Spiritual Body and are fully ALIVE.

You will meet again all your loved ones and old friends and they will be waiting to welcome you.

In that New Life—you will reap as you have sown in this earth life.

Heaven is a Sphere, where those who have LOVE in their hearts dwell.

Hell is an Abyss, where those who have hate, pride and selfish desires in their hearts are congregated together.

There are many Planes in Heaven and many Depths in Hell.

Thus: we all have a Free choice of our Future Home, and we are only one little breath away.

Therefore—Forgive and forget all old enmities and hates and dispel selfish desires. Give out LOVE and kindness to all people irrespective of Creed—intellect, wealth or nationality and you will Attain—Freedom of Spirit, Spiritual Service, Peace and Happiness in that Vibrant Life to come.

May God bless you and give you LIGHT.

[The above is a specimen of a series of messages which are hand-written and distributed regularly to neighbouring houses by the Coburg Spiritual Mission. We commend this practical service of love to the movement generally.—Editor.]

THE MEDIUM'S PRAYER.

A beautiful inspirational prayer given through a Spiritualist Medium by her spirit teacher when she, feeling the need of spiritual assistance to convey a satisfactory and convincing message to a sincere searcher after truth, sought assistance from the Spirit World.

Needless to say the prayer was answered and convincing and satisfying messages brought through from the Spirit World.

Almighty God, thou who are the creative source of all that is manifest, thou hast taught us to come to thee with our needs, and thou wouldst supply us, for thou art the source of supply giving us bountifully:

I humbly beseech thee for knowledge and power to go forth unto the world, and glorify thee, to prove to those who seek, that there is truth in spirit return.

Let me be powerful enough to give convincing evidence, that even the ignorant self-blinded must recognize the truth of spirit return.

Let me be a light in this world where they may come for illumination, let me be a fountain of truth, where they may come and drink of the water of knowledge, and may they come and be fed from the words of wisdom thou would'st pour from my lips.

Let me truly be an instrument of credit and truth.

Oh Great Spirit, hear my prayer.

Newspaper Cuttings.

The Editor will be pleased to receive newspaper cuttings of any references to Spiritualism in papers perused by readers. If not written upon they can be sent in open envelopes (1d. stamp); but kindly allow the name of the paper to appear, so that we know how to give acknowledgment.

Thank you!

PSYCHIC PHOTOGRAPH.

GIVES ABSOLUTE PROOF OF SURVIVAL.

To the Editor.

Sir,—

In my book "Opening the Psychic Door" page 283 it is related how my late cousin Annie autographed a psychic photograph of herself in Johannesburg. But by an unfortunate mischance the photograph was not reproduced in the text. I am now sending it to you along with the paragraph relating to it.

This experiment was the outcome of my persistency in asking Annie in devious ways to prove that the photograph was really that of herself.—Yours,

F. W. FITZSIMONS.

[A copy of the photograph is on view at this office—Ed.]

"The supreme test of its identity was yet to come. There were four of us, viz., Mr. and Mrs. Barrett, Miss Collard (the recorder) and myself. After the light was extinguished and we were shrouded in pitch darkness, I placed the photograph on the square of carpet within the Circle. Its edge touched the toe of my boot. On it I laid a lead pencil. Addressing the Spirit Chemist, who claims to be the man beyond the veil who carries out these experiments, I said: 'Carl, would you ask my cousin to write her name across the Ectoplasm which appears around the face, if the photograph lying on the floor is that of herself? In fact, I want her to autograph it.' Instantly up rose the larger of the two trumpets to a height of some seven or eight feet, and then it dipped down to me. From the large end came the words in Dr. Graeme's voice: 'Mr FitzSimons, you have set us a rather difficult task, but we will see what can be done.' The trumpet, with a few graceful sweeps, was deposited on the carpet in the centre of the Circle, which was some three feet in diameter.

Then a weird sight met my gaze. The trumpet began to walk as it were, with a wobbly movement over to where the photograph lay. When it reached the edge of the picture it remained still. Presumably this had a connection with the experiment. After some five or ten minutes up rose the trumpet in a swift movement, so much so that I felt the wind of it on my face, and dodged. At a height quite beyond any man's reach, its bell-end, which has a broad band of luminous paint both inside and out, pointed down to me at a steep angle, and Dr. Graeme said: 'Mr FitzSimons, Annie has succeeded in a measure. I trust you will be satisfied with her effort.' In replacing the trumpet on the floor the rim of it hit me on the left hand which was, at the time, resting on my knee. This was apparently accidental, for up went the trumpet again to the height of my face and Dr. Graeme said: 'I beg your pardon, Mr. FitzSimons.' A few minutes later a woman's hand, glowing with warmth, deliberately turned my hands until the palms were uppermost. I felt the hand and even the finger nails which were long and almond-shaped, the hand remaining in mine for a short time; then it disengaged itself, and the photograph was placed on my upturned hands and gently patted.

Dr. Graeme announced that the Circle must close, as the power was exhausted. When the light was switched on we eagerly scanned the photograph and there, in black pencil across the white ectoplasmic matter which surrounded the face, were the letters 'AN' and above this was written 'Annie' as shown in the reproduction of the photograph which accompanies this record."

At a subsequent sitting with Mrs. M. Lloyd, a private deep trance medium, Annie came through and confirmed the above, adding the information that she was so excited that she could not at first trace her name, so Carl, the spirit chemist operator, was called to assist by placing his "big hand" over hers to steady it. But, Annie insisted "Fred it is MY photograph, and I autographed it." A week later we held another Direct Voice Circle, and Annie raised the trumpet, and once more reiterated through it that it was her photograph and her autograph.

Spiritualists and Peace.—The Spiritual National Union, to which about 500 Spiritualist churches in England are affiliated, is affiliated to the League of Nations. In their journal, 28 September, a full statement of the ballot form being circulated by the League was printed, asking members to support the League? They are working as hard as anyone for Peace, having asked all churches in their union throughout the country to hold a Peace Sunday. The peace question was the main resolution at their national conference at Blackpool.

OUR READERS' VIEWS.

Correspondence from our readers is invited. Typed M.S. is preferred. Write on one side of the paper, leaving a margin. Text, names of persons and places.

The views and statements of correspondents are not necessarily endorsed by "The Harbinger of Light," whose policy is to allow free discussion with respect to matters connected with Spiritualism. The name and address of the sender must be given, not necessarily for publication. No notice will be taken of unsigned correspondence.

Argument Against Reincarnation.

Sir.—If reincarnation is true, there must be a constant stream of spirits being forced back to earth (unwillingly one would think!) by some unexplained process analogous to physical death. It seems incredible that a fact of such outstanding importance should remain in doubt, or that it could possibly escape the notice of a single dweller on the spiritual planes.

Yet, not one communicator, so far as I am aware, has ever testified to it in so many words. Believers confine themselves to general affirmations, which are more than counter-balanced by weighty and numerous denials. Moreover, some spirits, who claim to have been in the spirit world for many centuries, assert that they have never met with a single case of reincarnation.

Surely this is conclusive.

H. J. NORTON.

Science and Religion.

Sir.—Professor O. V. Vonwiller's statement concerning modern revelation and the new discoveries in the realm of physics, is good reading, and the professor clearly indicates in the following words his meaning—"Yet more important than many remarkable advances in knowledge in physics is the change in the philosophical out-look of the physical brought about by difficulties in reconciling the new knowledge with established theories and modes of thought"—that the "new knowledge" he mentions lies close to science known as psychic is beyond doubt.

Therefore to offer an explanation as to why the difference between the word physics—which deals with matter in the lower material rates of vibration—to the word psychics—which simply lifts the former by a change of spelling—into an atmosphere of far greater import, with an infinitely higher rate of vibratory force, and naturally transforms the word physics to a distinctive and wider range of prospective power in its innate meaning. Tested and measured by a richer form of superlative reasoning in humanity's mind and thought, it stands revealed to-day to win its way through man's open mind to a nobler conception of God's almighty universe. (Man know Thyself).

Physics and Psychics then are two powerful forces in nature, the former deals with matter in material form, the latter is the unseen, internal propelling force. Both united in their wondrous and divine working, but still matter in the truest sense of the word.

Psychic force with all its illimitable and multifarious phases of manifestation in association with the human mind will lead us to the great goal of Supernal Truth. For

All are but parts of one stupendous whole.

Whose body nature is, and God the soul.

Yours—H. BANNISTER.

Spiritualism and Murder.

May I ask for a bit of information, as I am rather puzzled as to the attitude of Spiritualists who will not use their gifts in the interests of justice?

Plenty of innocent men have been hanged or imprisoned for murder, and others have barely escaped conviction and have spent the rest of their lives under suspicion.

Putting aside the question of the ethics of capital punishment, would a medium prefer that an innocent man should suffer rather than use his special powers to bring the real culprit to justice?

J. C. CARTWRIGHT.

Preventing Death After Operation.

Sir,—May I beg the hospitality of your columns in the hope that what I have to say may help to decrease the deplorable number of "deaths after operation" which are usually attributed to heart failure, shock, etc.

I believe the cause is not physiological (per se) but psychic, and I suggest that many such deaths are preventable if a little instruction in psychic laws be included in the training of nurses in whose charge patients are usually left to recover from the anaesthetic attendant upon operation.

Death severs the connecting link between the spirit or etheric and physical bodies. In trance mediumship the spirit body is trained to depart and re-enter without mishap, but anaesthetics provide an artificial and mechanical expulsion which may bewilder the unaccustomed spirit. Over long or over distant attenuation of the spirit body may have disastrous results.

A recent experience of my own under anaesthesia may throw some light on the question. I recovered consciousness of my physical brain after twenty-five minutes, but it was fully three hours longer before my two bodies were properly united. It might not then have been achieved but that the Matron of the Nursing Home (herself a most understanding psychic) discovered me, fathomed my plight and helped me to re-unite.

The formula, or procedure is clearly given for our benefit

Continued on Page 46

THE HEALER'S PAGE.

Health Through Knowledge.

By **N. HOSALI, M.Sc.**

To be well must needs be one of the most fervent desires of the normal individual.

The healthy person gives the matter very little consideration, but directly good health departs he realizes that what he has lost was a priceless treasure, and the longing to recover it is so over-powering that he will explore every avenue until success is attained. Thus the world presents us with the spectacle of a humanity which can be roughly divided into two groups, the one consisting of fortunate creatures blessed from birth with iron constitutions, and who literally wallow in good health, cheerfully disregarding all Nature's rules, and who cannot be induced to take the slightest interest in the subject, the other group comprising the unfortunates who have either been handicapped from birth by bodies which refuse to function properly, or whose physical machines have broken down in later life, and who are frantically spending time and money in efforts to rid themselves of their pains and discomforts. Besides these we may notice two other groups who are not quite normal: firstly those who are fairly well but whose minds are so concentrated on their physical functions, that they make a fetish of going through a ritual of finicky health precautions, and secondly, the folks who complain of ill-health, yet really cling to their disabilities as a means of escape from their psychical difficulties, and do not want to get well at all.

In such a world the only sensible creatures seem to be the animals—that is, those which are not domesticated. They obey Nature's laws of health without even thinking about them, by what we are pleased to call "mere instinct"; really a knowledge which the arrogance of our much vaunted intellects has totally obscured for us! What priceless lessons we could learn from the beasts if only we would. To a visitor from some more enlightened sphere the spectacle of our suffering and diseased humanity would present an infinitely pathetic, but at the same time ludicrous picture.

Should not our educational system place health in the front rank of the subjects to be taught?

What we really need is a system of education which should render conduct in health matters a question of good manners, so that the pressure of convention would force everyone to obey the laws of health as closely as possible. A result of this would be a far greater reverence for the physical body, and the conception of man as a being whose physical, psychical and spiritual selves are so intimately correlated that no one of them can be regarded as higher or more important than the other.

Health is not exclusively physical, but it is very much a psychical and spiritual matter, and the way to a more perfect and abundant well-being lies in readjusting where necessary our mental attitude to life, to ourselves, our environment and our fellow-men.

With our new education acute disease will be regarded as beneficent, and not as a catastrophe; it will be welcomed as a needed cleansing of the organism from the morbid matter accumulated as a result of inadvertent breaking of the laws of life. It will be treated by intelligent means such as fasting, eliminative dieting, spinal adjustment, and applications of water, sun and air. On no account will the symptoms be interfered with by sera, drugs, "feeding up," or other suppressive means. By correct treatment of acute disease, complications, recurrent attacks, and states of chronic disease will be avoided.

The orthodox health teaching which has penetrated our educational system in recent years is wholly inadequate for our purpose, as it only touches the outermost fringe of the subject. It has taught the public little more than a few lessons with regard to cleanliness and hygiene, avoidance of infection, etc., and it is unfortunately marred by pernicious and misleading ideas, such as result from the germ theory of disease.

It will be the great mission of Nature Cure to give to the people that deeper understanding and more spiritual conception of health which is necessary to raise it from the morass of delusion and ignorance into which it has fallen, and which alone can guide it to a fullness of being and vitality greater than it has yet known.

Deliverance from Cancer.

By **H. REINHEIMER.** (Rider & Co.)

Mr. Reinheimer has become well-known as the author of several books dealing with the principle of Symbiosis—that is to say, co-operation in Nature—as the other half of the truth expressed in competition, the struggle for life by "tooth and claw." In the present book he takes up the theme anew, in relation to cancer, which he regards as the outcome of degeneration through "in-feeding" and parasitism. It would take too long to present his whole thesis even in epitome. But his book contains a strong argument against meat eating which involves the preying of one organism on another. In man, this parasitical feeding upon "the putrefying proteids of animal foods," has, in his view, resulted in diseases of faulty metabolism, of which cancer is the chief. He maintains that "cross-feeding" is the true way to extirpate cancer, for the animal species require only the products of the opposite (i.e., the vegetable) kingdom to attain the maximum of health and efficiency. Certainly many of us are arriving at the conclusion that flesh foods are not the ideal diet for mankind, and that as the race progresses it will pass out of the carnivorous stage.

Mr. Reinheimer is a scholarly writer, enriching his pages with many classical quotations and literary allusions, which show not only wide reading but a singular appropriateness to his theme. He offers no nostrum or "short cut" for the cure of cancer. He rather contends for a radical change in our dietetic habits, holding that the cultivation of health of mind and body is the only certain cure for every kind of disease.—In the "Harbinger" Library.

Duration of Human Life.

The average duration of human life is said to be about 33 years. It is also stated that one quarter of the people on the earth die before the age of 6, one-half before the age of 16, and that only about one person of each 100 born lives to the age of 65, yet man is intended to live for 120 years.

Listening-in to Diseases.

Every disease has a wave length its own and in a famous London hospital doctors are experimenting with a wireless set with which they tune into a disease just as you tune into a broadcast programme.

Experiments which are likely to revolutionise the treatment of the sick have progressed so far that disease wave lengths are being entered on to a tuning scale. It has been discovered, too, that every person and every part of the body has its own wave length, and if a person becomes diseased his wave length changes from the normal healthy wave length to that of the germs of disease present in the body. So by tuning in to a person it is possible to discover what he or she is suffering from.

The disease wireless set which tunes in to people and diseases is an ultra high frequency set. The ultra high frequency waves have great penetrating powers.

"A Channel for Healing."

An Ex-Hospital Nurse, writing in the "Edinburgh Evening Dispatch" testifies:—

It is some time ago since I myself realised that my mission in life was to heal. When I was a hospital nurse I observed that whenever I touched my patients they felt better. I know I am being used as a channel for healing, and I am conscious of hearing "the still small voice" within urging me on. Many do not realise that Christ is as much alive to-day as ever He was and is still healing His beloved people.

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KINDLY SPIRITS AND FAIRIES.

By KATHERINE A. MARSHALL.

The following story was told to me when I was a child by F. W. H. Myers, who was a first cousin of my father. This was of a room in which the door constantly opened without human agency. He and Mr. Gurney sat up in the room, having first sprinkled sand over the floor; the door opened and an invisible presence walked round the room, leaving, as it walked, the foot prints of an enormous bird in the sand.

I fancy this was a selected story for my benefit as a child. The house we were all born in and lived a happy childhood in, was very old and full of kindly spirits. My younger brother, a delicate boy, had a playmate called George—invisible to us, but very real to him. We were all conscious of “presences” in the house, but never scared.

As to fairies, when my sister died a few years ago, after a long illness which had left her brain too tired to cope with the things of this world, her room was full of fairies—on her bed, on the chairs and tables, and she used to beg us to take care when we sat down, or moved a book, “not to hurt the fairies!”

THE FRUITS OF ARGUMENT.

A PARABLE.

One day a Philosopher, in converse with some friends, waxed eloquent about the superiority of man over all else. He declared man to be above all ills and that nothing in the world could touch him. One of his hearers drew a revolver, saying: “We’ll put that to the test,” and, firing at the Philosopher, killed him. But the matter did not end there. The man was arrested, tried, condemned, and hanged for murder. It was then he discovered that the Philosopher was right.

After wandering about in a world of mist for some time, he found himself beside a man. “Who are you?” he asked. “Oh, I’m the man you shot,” said the Philosopher. “What! it can’t be; you’re dead.” “Well, what about you; what did they do to you?” “Oh, I was hanged.” “Then you’re dead!” “Gee, that’s queer,” said the man, “I suppose I must be.” “Well, what did I tell you?” went on the Philosopher. “I said nothing could touch a man, and here we are; I was shot and you were hanged, and we are both alive! Funny, isn’t it?” “Funny,” cried the man, “I don’t think so.” “Why?” asked the Philosopher. “Because you’ve proved your argument, and I hate to be in the wrong.” And, so saying, he fled into the mist.

Moral: The proud are often disdainful of the truth.—“Light.”

The “Harbinger” Emergency Fund.

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Continued from Page 45

in the Bible most notably when our Lord Jesus Christ raised the little daughter of Jarius who was not dead but “sleeping.”

His method was to gain quietness and sympathy in the room—to take hold of the hand or hands; to pronounce the patient’s name and firmly command the spirit to return—or “arise.”

When this is accomplished food or refreshment is to be offered which will at once promote the normal activities of the bodily functions and also reassure the spirit of its home-coming and unity and harmony once more.—Yours,

W. ADAIR ROBERTS.

REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN SPIRITUALIST UNION.

We regret the passing of our friend and co-worker Mr. W. Britton Harvey, and tender our sympathy to those he has left awhile. He laboured faithfully and well, and in due time, will be helping along the journal he loved.

We are grateful to the following lecturers who are an invaluable asset on account of the quality of their discourses Messrs. Armitage, Farquharson, Simpson, Morison and Mr. Coleman who are worthy of overflowing congregations.

Our Dramatic Club presented another comedy entitled “The Tangled Web” on Saturday, 16th February, and proved very successful, and together with the Lumley Concert Orchestra, made a very enjoyable entertainment. The proceeds of these productions are devoted to our building fund, and the efforts of the company are deserving of appreciation. Plans are being made to augment the club and put it on a professional standard, so our friends and supporters will be appreciative of their efforts.

We tender fraternal greetings to our Editor and kindred Societies.

A. J. S., Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

Our services during the month have been very well attended and the addresses given have been instructive and interesting. The speakers for the month were: Mr T. J. Mee, Mr P. N. Humphries and Mr C. S. Payne.

The Ladies’ Auxiliary commenced their Thursday afternoon social meetings which are well attended. These meetings are open to all, various subjects of an interesting nature are discussed and the ladies have a very enjoyable time together.

We take this opportunity of thanking all friends of Spiritualism and workers in the Cause.

J. WOODCOCK, Hon. Sec.

NEW ZEALAND.

CHRISTCHURCH SPIRITUALISTS CHURCH Inc.

Dr. Moorey is still continuing to draw a great number of seekers. The lectures and subjects are of great interest and benefit to all that attend.

Dr. Moorey spent a well earned rest in the country at Christmas time.

The services on Christmas Day and New Year Sunday were conducted by Mr Petrie and Mr Stallard respectively, two members of the Occult Class. The Occult Class still has a large membership.

The Healing Class conducted by Dr. Moorey is still doing a wonderful amount of good to a great number of sufferers.

The Psychometry Meeting held every Wednesday evening is a boon to seekers for health readings.

Greetings for 1935 and success for “The Harbinger of Light.” (Thanks.—Ed.).

M. EMERSON, Hon. Sec.

THE SPIRITUALIST CHURCH OF NEW ZEALAND.

THE REV. LILY LINGWOOD-SMITH.

The many friends of the Rev. Lily Lingwood-Smith, of Adelaide, who left on a visit to New Zealand at the beginning of last year, will be interested to hear that she has been very busy in the Dominion ever since her arrival. The bracing climate in Dunedin quickly restored her vitality and the local branch of the Spiritualist Church of New Zealand claimed her services.

After speaking and demonstrating in Dunedin for some months, the National Executive arranged with her to visit Napier and Auckland to consolidate the branch churches in those centres. She took the services at Wellington on her way North and at Christchurch on her return South, meeting with a cordial reception everywhere. She was away for nearly three months and her mission was very successful, especially in Auckland. There are five Spiritualist churches there and the branch church of the S.C.N.Z. was having a hard struggle. Sister Lily’s visit instilled new life into it; a number of earnest workers came forward and the branch has moved into a larger and more attractive hall.

The Rev. lady returned to Dunedin branch in November and contemplates returning to Australia about Easter, but before leaving the Dominion she has arranged to conduct a mission in Invercargill.

Four Million Spiritualists.—Writing in “The Listener” (September 19th) Mr E. S. Waterhouse makes an important statement regarding the number of people interested in Spiritualism and kindred subjects. “Very few,” he asserts, “are convinced of the truth of spiritistic and occult phenomena, unless they have some personal experience thereof. It seems that at least ten per cent. of the population claim such experiences.” Now, as there are about forty million inhabitants of Great Britain, on Mr. Waterhouse’s own showing there must be quite four million people who have had personal experience of supernatural phenomena. Enough to make one sit up and think, isn’t it?

THE BOOK PAGE.

New Version of the Four Gospels.

A new version of the four Gospels known as the Eastern Version, translated from the Galilean Aramaic by George W. Lamsa has just been published. The Galilean Aramaic is the vernacular of northern Palestine and is still spoken as it was in the days of Jesus. The Eastern Version is the official version of what once constituted the original Eastern Church, which was called the "mother of Christendom."

This book explains many of the statements in the King James version which have puzzled many earnest seekers. For instance; the passage in the Lord's prayer which reads: "And lead us not into temptation, but deliver us from evil" the Aramaic version gives as "And do not let us enter into temptation, but deliver us from error."

Also in connection with the story of Jesus casting out devils Mr. Lamsa tells us that the Aramaic word *dewana* meant one who was possessed of a devil or who had become wild, and referred to insanity. Thus the version which reads in the King James version that Jesus "suffered not the devils to speak because they knew him" in the Aramaic version becomes "did not allow the insane to speak," after he had healed them, because some of them were his acquaintances and he did not want them to praise him. The passage in the King James version that reads: "The boy had a dumb spirit" in the original Aramaic reads that a disease had caused the dumbness and not that the spirit was dumb.

The errors in the translation, according to Mr. Lamsa, seem to have been due to the inability of the Greek translators to express in their own tongue Aramaic colloquialisms and shades of meaning.

This is an interesting book and will do much toward clearing up some of the obscure and apparently meaningless expressions in the New Testament. Mr. Lamsa, who is a graduate of the Archbishop of Canterbury's Mission College in Urumiah and also from the Virginia Theological Seminary at Alexandria, states that his people still speak the Aramaic language, which was the language used by Jesus, and that they have retained the original and ancient version of the Holy Scriptures with no change or revision.

[We shall be pleased to import copies for our readers. Prices: Grained finish cloth, 12/6, postage 4d; English grain leather, limp in colours black, red or blue, 17/6, postage 4d.]

In the Life Current.

By P. S. BLYTH (Rider & Co.)

Mr. Blyth has compressed a large amount of material into 80 pages. He visualises life as a voyage along a Divine stream with a rational will at the helm. The will must be alert and well balanced. The mind must be active to search for and access truth. But behind these, and reinforcing them is a Divine guidance manifest through natural inspiration and spirit influence. Religion must take its place as an evolutionary process. He says:

Whatever we owe to tradition, we cannot be bound by it. Every past revelation of truth has reached us only through the minds and writings of men, and has necessarily been coloured by those minds, and finally, has to be interpreted by our own minds. The real basis of religion must always be in the present.

He demonstrates the fact that for him at least the present holds sufficient for his needs. His is a very sane and helpful little book.

The Psychic Faculties and their Development.

By HELEN MACGREGOR and MARGARET V. UNDERHILL
with an introduction by Dr. Robert Fielding-Ould, M.A., M.D.,
M.R.C.P. Price 1/6, postage 2d.

To gain psychic experience it is above all things necessary at all times to adopt a mental attitude of Aspiration which means reaching out to the Highest and Noblest one can conceive. At no time should the aspirant be tempted by ideas of personal vanity or self-aggrandisement.

Progress in psychic development may be seriously retarded if too much self examination is indulged in or too much attention be paid to the psychic powers as they gradually develop.

No two persons develop their powers in the same way or at the same speed, therefore to compare one's developing powers with those of others is a vain thing and may cause delay and disappointment.

To acquire psychic powers is laudable, but it is at all times necessary to maintain a firm mental balance, so that clairaudience, clairvoyance or the trance condition may be shut off at will. It is only by maintaining control and balance that psychic powers will become of real value to us. There is every reason to believe that those who are earnestly endeavouring to develop their psychic powers receive valuable assistance from their guides and spirit friends.

In the early stages of development, psychic experiences may be faint and there may be doubt as to their reality, but it is a good practice to express in words the experiences, however shadowy, as thereby it is possible to test them and gradually, as the psychic faculties open up, it will be possible to hear or to see with greater accuracy and confidence.

It is important that the ordinary life of the psychic student should be well regulated and as normal as possible. Before sitting, however, it is well to fast or to have a very light meal. But if fasting leads to over-fatigue, irritability, or headache it should not be practised.

The best protection a developing Medium can have against undesirable influences is the well-balanced exercise of his own will-power. It is possible for anyone to protect himself from undesirable pressure by visualising himself as surrounded by an external hard transparent shell about three feet from his body. Through this shell, if strongly visualised, it is impossible for the psychic's forces to be drawn upon, and external antagonistic forces cannot penetrate. On the other hand, it will be found that beneficial forces are not debarred from producing their appropriate influence. This protective shell or envelope can be created by thought and equally can it be destroyed by doubts and fears. It is one of those intangible realities which prove the truth of their intrinsic being if they are used with confidence and understanding.

Ask the Spirits.

Edited by DAVID GOW (Rider & Co.)

Fifty books have been combed in order to supply the material for "Ask the Spirits." Here the inquirer will find the answers to the questions which nearly every newcomer asks. This book supplies a long-felt need for Spiritualist churches. They will find it invaluable for readings, giving, as it does, a summary of teachings from the Other Side.

David Gow, one of the most experienced Spiritualists of the present generation—he was editor of "Light" for many years—has written an introduction, giving his matured reflections.

Dealing with the Shakespearean statement, "that bourne from which no traveller returns," Mr. Gow says:

My view is that the dead never return in any complete sense of the word. The messages and the phenomenal manifestations are in the nature of signals, or projections of force sent, so to speak, across a gulf. They are often so definite as to create a sense of actual presence, but, as in each case the bodily link is gone, it is obvious that all we receive is in the nature of temporary re-creations or duplications of the personality as it was on earth, but is so no longer.

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