

The Harbinger of Light

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

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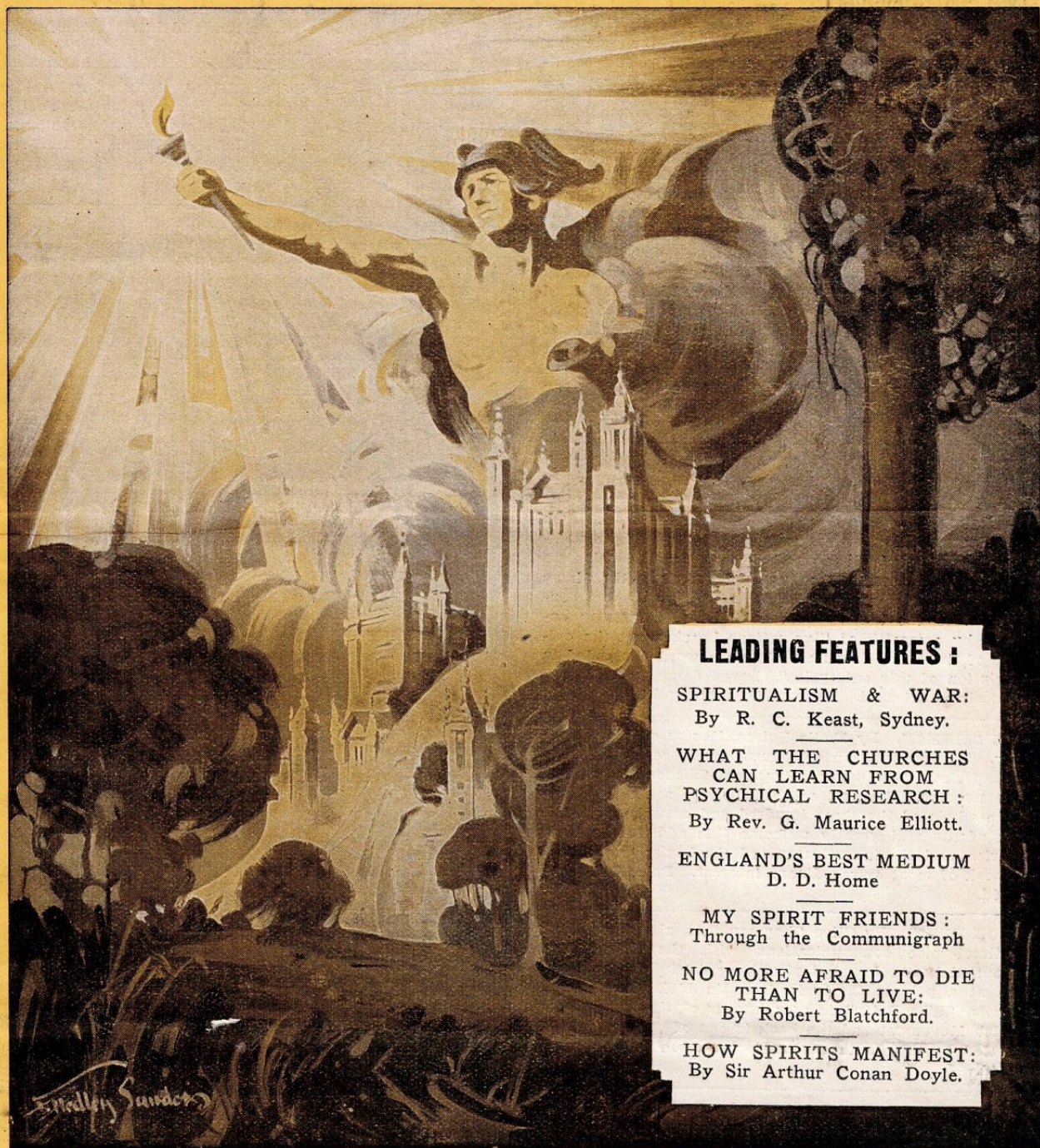
"LIGHT! MORE LIGHT!"—Goethe.

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

"Dawn approaches, Error is passing away, Men arising shall hail the day."

JUNE 1st, 1935.

SPIRITUALISM AND WAR.

By R. C. KEAST, Sydney.

"War must be stopped and it is only by our united efforts that this will come about. Everyone must combine to work for this on your side and ours."—Lord Northcliffe—discarnate.

In a letter to the Editor, Mr. Keast wrote:—"In attending a seance recently, and following some discourses on war and peace, my brother—who was killed in action in France in 1917—spoke and urged me to write an article dealing with this momentous subject. The following is the result. The anniversary of the signing of the peace treaty, on the 28th June is—or should be, as you will doubtless agree—an event of great and universal significance. Then, why should not Spiritualism raise its impressive voice on such an occasion?"

THE 28th June represents the 16th anniversary of the signing of that peace treaty—the Treaty of Versailles—which definitely ended the Great War of 1914-18. At that historic Peace Conference there were gathered the representatives of all those nations which had survived the frenzied ordeal—the devastating experience of the bitterest, fiercest and bloodiest war in the history of the human race. Those present on that occasion seemed to realise its solemnity, for was not a new era being ushered in—an era of peace! "Sooner or later" declared Napoleon "the nations will become united. . . ." And had that time not now arrived? Had not the statesmen of the victorious nations, during those four terrible years, fervently and repeatedly declared that they were engaged in a war to end war? And that when peace came, it was to be an enduring peace? Germany's compulsory disarmament was to be but the prelude to universal voluntary disarmament.

The tragedy, however, of the situation is that these sacred promises, these pious resolutions, are quietly and quickly fading into oblivion, so that this bloody monster, WAR, again threatens to raise its vicious head and to strike anew at all truly noble human endeavour. "War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it." So affirmed one of the world's leading statesmen, Signor Mussolini, a year or so ago. And though other rulers and statesmen may not have expressed themselves in this regrettable manner, all are discussing the imminence of war and preparing their respective nations for its possible occurrence.

THE COST OF WAR.

Even our own nation, whose major energies since the Great War have been largely directed upon the maintenance of peace, seems to have now capitulated before the prospect of another great conflict. Certain it is that while, before the war, Great Britain spent annually on armaments more than

£70,000,000, she is now spending more than £100,000,000; while the nations of the world, collectively, are now spending the enormous sum of £1,000,000,000.

The situation is certainly disquieting and obviously fraught with perilous possibilities. Warnings within recent years have repeatedly been uttered by spirits, who foresee grave consequences for the human race, unless wiser counsels immediately prevail. Only a few weeks ago at a seance attended by the writer, Sir Arthur Conan Doyle stated that he with others had just been visiting several of the munition factories in England and elsewhere and that they were appalled at what they saw there. Germany's recent determination, under the militant Herr Hitler, to re-arm—having vainly awaited, as she has stated, the disarmament of other nations—has merely accentuated an already dangerous international situation. And only a profound change of policy on the part of the world's rulers, encouraged and supported by millions of peace-loving, earnest, intelligent citizens, can avert another war—the fiendish nature of which it is dreadful to even contemplate.

Since the dawn of the twentieth century nations have sought to settle their differences by diplomacy, but diplomacy has failed; by armaments, but armaments have failed; by war, but that also has failed. Despite the fact that the Great War cost the contesting nations £31,120,000,000 and eighty million of their picked manhood, what fears has it quelled? What grievances has it removed? What problems has it solved. It is true that the victorious nations have accused Germany of having caused the war, declaring that they themselves desired peace. But is this an entirely accurate statement of the case? As the New South Wales president of the League of Nations Union, Emeritus Professor Francis Anderson of Sydney, wrote in the "Sunday Sun" recently: "Who made the war? Let us leave the answer to the future historian, who will probably say that while some nations were more guilty than others, no nation was wholly free from the stain of blood guiltiness."

WHO WAS IN THE WRONG?

This seems to be the view taken by some lofty spiritual intelligences who occasionally manifest at seances, and to whom have been entrusted the larger, higher destinies of the human race. And the pathos of it is that, as has since been learned, there were to be found in every army, during the war, large numbers of soldiers who firmly believed that their own particular country was in the right.

General Sir Ian Hamilton, who commanded the British forces at Gallipoli, and who, by the way, each year sends a wreath to be placed on the Ceno-

taph in Sydney on Anzac Day—as a tribute to the fallen Australian soldiers, who fought at Gallipoli under his leadership—in an address delivered in London some months ago told of a spirit message which he had received from Field Marshal von Hindenburg, commander-in-chief of the German armies during the Great War. After satisfactorily proving his identity to Sir Ian, von Hindenburg said: "Pray for the boys who fell . . . They died fighting for their own high ideals, as ours also died. But let there be no more fighting."

And so, on the 28th of this month, when the anniversary of peace is again commemorated, it is our duty—especially as Spiritualists—to radiate to ALL those who fell in the Great War thoughts both kindly and helpful. And let us, too, on that occasion enter into a solemn compact with them to labour strenuously, tirelessly, prayerfully, for a new spirit in international relationships, for the speedy dissolution of all discord among the nations and for the maintenance of an enduring peace.

ETHERIC DOCTORS.

SPIRITUALIST'S VIEW OF FAITH HEALING.

By Viscountess Cobham.

With a view to the possible elucidation of the "modus operandi" of faith-healing, I give you my views, based on information received from beings in the etheric world, through the mediumship of members of my own family.

We are told that thought is a "force", and that by earnest prayer we put ourselves vibratorily in "tune" with powers beyond our physical sight, who can help us in sorrow or sickness; also that thought force is a potent factor in illness.

I am in touch constantly with etheric doctors, and these talk a great deal about vibrations and rays as healing agencies, and in some cases deal direct on these lines with a patient.

In other cases they demand the co-operation of human doctors, and suggest physical remedies.

I believe that by prayer we can and do get divine help and healing, based on laws of which we at present have no knowledge, except in their operation, and these I put into the category of "natural" laws, in which I include all spiritual laws.

SOUL MIGRATION.

Hungarian newspapers publish a story of alleged soul migration, says the Budapest correspondent of "The Times," (London).

When Iris Farczday, an engineer's daughter, awoke after passing the crisis of a severe illness from influenza, she did not recognise her family, but talked Spanish fluently, constantly referring to "Pedro" and Madrid, although she had not previously heard the language or visited Spain. She was unable to speak her native Hungarian, and accordingly was taught German, in which she explained that she was Madame Pedro Salvio, a Spanish charwoman, who had died when Iris was ill with influenza.

She sings in Spanish, cooks Spanish dishes, and is delighted to find herself changed from the poor 40-year-old mother of many children to a girl living in comfort with her parents, to whom she is very attached. She calls her mother "Senora," and Spaniards are amazed by the accuracy of her descriptions of Madrid. Her mother declares that Iris is dead and that a stranger's soul has entered her body.

BEYOND DEATH.

LESSON OF THE RESURRECTION.

TRUE MEANING OF EASTER.

This article has been specially written for "The Advertiser", Adelaide, South Australia, by the celebrated Japanese evangelist, Dr. Kagawa, whose tour of Australia has attracted the interest of many thousands of people.

By TOYOHICO KAGAWA

THERE are three great messages in the observance of Easter, messages which should give inspiration to all Christian people: first, a promise of life beyond death; second, a promise of love beyond death; and third, a promise of liberty beyond death.

In the Orient, Buddhists have preached a great deal about the pessimistic view of life; but in Christ we, as Christians, have found the real truth the immortality of the soul. I believe in the immortality of the soul; for we have the right to believe that life is continued after death, as so truly indicated by the resurrection of Christ.

I am a firm believer in psychic science, and I believe in spirits existing after death—and I believe that in some way the spirits of the dead communicate with the living.

We must study hard to ascertain the truth of the immortality of the soul; but the death of Christ meant more than that. It meant the presence of a wonderful life which can conquer death. Let us always remember that Jesus died, not simply as a criminal, but as a man who was prepared to give up His earthly life for love of the world. His great sacrifice is, or should be, the essential spirit of Easter. He had a self-consciousness which was different from ours. He thought it was His duty to lay down His life for the world—and He did His duty.

CLOTHES AND FOOD IN THE SPIRIT WORLD.

"What is your outward appearance where you now are? And have you need of food?"

"Where I am I look and am a replica of my earth self. We take in nourishment as you imbibed air. And, its virtues assimilated, we expire the residue, as with plants on your earth. There are no gaps in evolution. Very, very slowly our heavenly bodies will drop obsolete organs, but where I am the process is so slightly advanced that outwardly I appear a perfect man as when on earth. (The word 'perfect' should be 'complete.') But in reality my astral body is but a shell compared with my old physical garment. Many of these spirits around me have outworn all but the form of humanity. They live in a body of light the rays of which fold round their forms and clothe them in living light. Every quiver of emotion, every thought of beauty, of aspiration towards perfection, changes the colors, scintillations, and folds of these living garments, so that we truly know as we are known. That is not my condition. I am, as yet, far from it. But I rejoice to know it awaits my progressing soul and evolving spirit. It was a knowledge of these glories which made St. Paul speak of our 'light afflictions.'"

—Letters from the Other Side.

AN ALLEGORICAL ILLUSTRATION.

TAKEN FROM NATURE.

By B. M. GODSAL.

Mr. B. M. Godsal, of San Diego, Cal. U.S.A. who has for many years been a valued contributor to our columns passed into the Higher Life on 12th February at the age of 79 years. Our risen friend kept himself abreast of Spiritualistic thought and happenings throughout the world. He was a man of culture and high intelligence, and the possessor of a first-class library on psychical subjects. The following article was the last that we have received written by him.

THE higher spirit intelligences constantly insist that it is only when they address themselves directly to man's inner consciousness—as spirit to spirit—that they are able to convey to a mortal mind the highest truths it is capable of assimilating.

But it is not possible for a man thus to greet the spirit world, by meeting it half-way, unless he is already imbued with a complete and reasonable faith in the existence of spirits, and in their ability and earnest desire to serve him.

Seeing that this indispensable faith has been largely banished from men's minds by the teachings of materialism, the spirit world has found it necessary, in order to redeem mankind, to come down to earth and fight this pernicious doctrine on its own ground—the ground of objective matter.

It would be unreasonable to suppose that discarnate man, clothed in an ethereal body, could manipulate ponderable matter in competition with man in possession of a body specially adapted for dealing with material things. The most that a spirit man could do would be to borrow from certain mortals sufficient physical force and substance to produce such psycho-physical phenomena as would convince an open mind of their psychic origin, and so prove the existence of spirit.

Notwithstanding the supreme importance to humanity of such abnormal phenomena they are, in themselves, of so trivial a character that they often are used as a butt by the witlings of a dull generation. So that it is not uncommon to hear some "superior" person, who judges Spiritualism by its lowest type of phenomena, to remark that he would much prefer extinction to having his fine intellect reduced to the rapping out of trivial messages on tables and tambourines.

Perhaps an allegorical illustration taken from nature may help to make clear the kind of difficulty that spirits encounter when, by resuming their former earth conditions, they attempt to give mortals the one supreme proof of existence after death.

THE CADDIS-WORM.

Man incased in a body of flesh and drawing to it everything that he can grab from his material surroundings may be likened to a caddis-worm living in the water, and constructing for itself a cylindrical case of sticks and stones and dirt.

After living its allotted number of days at the bottom of a pool the caddis "dies" to its restricted surroundings; and in due course the man too "dies" to his material surroundings and his worldly interests.

But the natural process which to the caddis seems to be death is in reality birth into a brighter and more ethereal atmosphere; and in like manner the inevitable crisis which the man has learned to regard and dread as "the end", is in truth nothing more than the end of his mortal restrictions. For with man and caddis alike, the apparent death is but a hind view of birth into a larger and more perfect life.

Now supposing that a newly arisen caddisfly, while exuberating in its bright aerial life, felt so sorry for its brethren, still pursuing their dull subaqueous existence, that it determined on a crusade to let them know of the happier life awaiting them in a rarer atmosphere. And supposing this philosophic fly discovered a method of resuming its larval condition, by confining its gauzy wings in a tube of sticks and mud and then plunging down to the bottom of the pool, where for a few seconds at most it might strive to prove its identity, and tell of the glorious life above for all caddises. Is it likely that such a self-sacrificing fly would succeed in convincing the mass of caddis worms? No—though one rose from the dead!

CRITICISM OF THE "LEARNED"!

Even should we concede to caddis worms an intelligence on a par with that of college professors, nevertheless, they would assuredly impose their own conditions upon the much-suffering fly, instead of recognizing its possible limitations. In fact we can imagine "scientific" worms saying to the "purported" fly: "You talk of possessing 'wings' that will carry you in a minute farther than we can go in a lifetime—you must show us! When you disappeared from a previous seance you took with you a grain of sand (duly marked), and in two seconds you 'dropped it' (as you say), and it was found at a distance of fully six feet! Seeing that this is obviously impossible you must have had an accomplice and should be punished.

"While you talk to the credulous about your marvelous powers of locomotion you cannot even crawl as fast as a normal worm; in fact your efforts strike us as extremely ludicrous. If the future life reduces a worm to such a shocking state of impotence and imbecility all we can say is that we greatly prefer extinction. Besides, we have here an ordinary caddis worm named caddini, who tells the world that if a fly can fly with wings he (caddini) can fly without wings, and he puts up money to prove it! Evidently you are nothing but a rogue and a vagabond, and you ought to be suppressed."

THE COMMON PEOPLE HEAR GLADLY.

Of course, there would be a few caddis worms which would receive the evangelistic fly's message gladly, but as a class these would be despised by the supercilious worms whose superior minds were above entertaining plain facts derived from disreputable sources. The despised but single-minded caddises would assemble to listen while their visitor from beyond the veil that separates wind from water recounted the joys of the caddis "summerland," where time is measured by sensations, and where the sunshine and flowers and rippling streams crowd more thrills into a minute than a

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A DAYLIGHT MIRACLE.

By JOHN STILL in "The Jungle Tide."

"It was while hunting for inscriptions in the Wanna that I saw a real miracle performed in broad daylight . . . (Page 138). There was no water very near, and neither the hunter nor myself wished to pass the night among the elephants; so we moved off, and then one of the coolies trod upon a large centipede and was bitten in the soft part of the foot just below the inside ankle bone. The poor fellow suffered great agony, and not only was unable to bear his foot upon the ground, but complained of violent pain in the groin. We had enough to do to get back to camp before dark and without having a man to carry and I was beginning to resign myself to the company of the elephants, and was mournfully shaking my water bottle when the miracle began to take place. It was the hunter who performed it, as it was only fair for he knew the local gods better than we did. He caused the bitten man to sit upon the grass with his legs extended, and squatted opposite to him on his heels. From his pocket he drew the usual outfit of a betel chewer, and took lime on the end of his finger and drew with it a chalky line around the patient's ankle. Then he placed the tips of the fingers of his two hands upon the patient's thigh, high up and touching the painful groin, and drew them slowly down toward the foot, while he called in a loud voice by name upon several *munis* or spirits, his words being strung together in a versified charm or incantation. As his fingers passed the chalked line he gave a shout that apparently completed the eviction of the poison, for the wounded man rose, took up his burden and walked.

"As to how it was done there were only too opinions and probably both were wrong. I called it 'suggestion' and the rest attributed it unhesitatingly to the power of the charm. But what suggestion may be or what charm or what may be the physiological action of either I do not pretend to know.

"Reward was neither offered nor demanded, and both men were anxious that the discomfort of a night in the woods should be avoided by any fair means. No question of malingering arose, and the whole thing passed with slight comment, though, of course, it was recited with our adventure of the day while we sat round our comforting camp fire in the evening. It is so much easier to say how mysterious thing do not happen than how they do; and all the guesses, demonological, magical and otherwise lead as often as not through kaleidoscopic changes of words into shrines of emptiness, not rendered sacred by ideas."

(Continued from Page 83)

caddis worm could experience in a lifetime. And then there would be hints of the whirling dances of flies, and of the joys of mating, and of a thousand fresh delights for which their worm language contained no words.

But while these talks of a fuller life, for which their present life was but the larval stage, would brighten the days of the simple caddises, the superior worms would show their superiority by declaring that all the stories of wings and dances and scents and sounds were nothing more than the product of "cryptesthesia" assisted by "subconscious dramatization," and that it was pitiful to see modern caddis worms reverting to an ancient caddis superstition which had been exploded by "science"—the latest, and therefore the highest product of worm intelligence.

LAWYERS TOOLS OF CORRUPTION.

The N. Y. "Herald-Tribune" of September 29 reports this:

The indictment was pronounced by the Rev. Paul L. Blakely, associate editor of "America" in his sermon at the St. Andrew's Church. In the pews were several hundred lawyers, a dozen more jurists and members of the legal faculty of Fordham University and St. John's College, Brooklyn.

Father Blakely, who was a lawyer before he entered the priesthood, said in part:

"Yours is a profession with a long and honorable history. It was largely instrumental in creating the public opinion that caused the Declaration of Independence and the Constitution. What has happened to it? To-day it concerns itself with the steel trust, banking affiliates and sinuosities of modern business that make these documents read like travesties.

"It discusses the woes of corporations and begs the court in the name of prostrate plutocracy to extend the aid of an amendment written to free the Negro slaves of the South. It is the stalwart advocate of the right of a public utilities corporation to pile up reserves and extend its dividends by taking a higher rate from the people during a time of universal depression.

"Property! Property is its retainer, not human liberty! This is an indictment believed by the laity, and one you must meet seriously. But you will never meet it so long as the profession refuses to recognize the existence of a higher morality than is contained in a loosely construed statute.

"It has been the folly of this age," he said, "to assert that while love of God and our neighbour may be desirable in our lives as private individuals it need have no place of importance in education, commerce, finance, government or the professions. But I say to you that if we try to be Christians in our private lives, and abstract the fundamental law of Christianity in our professional lives, we shall end as pagans in both."

TRY NOT TO GRIEVE.

Never let separation prey upon your mind as if the limitations of sight were inscrutable. Persons you lose through absence, are still chained to you in thought and able to be near you, though you neither hear them speak, nor see the loving faces and smiles. I am talking now of earthly absences and the necessary partings of your daily lives. It is mistrusting God to fret over those who are not at your side, as if you were more powerful to keep them from harm than the Almighty Himself. Remember all the jars and trials of existence are so fleeting compared to the unending, uninterrupted bliss of worlds beyond your imagination. Never let the temporary trials of life blot out these greater thoughts.

From "My Letters from Heaven," by Winifred Graham. In our Psychic Library.

I know you cannot see the other world. But it is all around us, and I believe at this very moment we are encircled by a cloud of invisible intelligences.

DEAN PARKYN.

WHAT THE CHURCHES CAN LEARN FROM PSYCHICAL RESEARCH.

By the REV. G. MAURICE ELLIOTT, Rector of Snitterby,
Kirton-in-Lindsey, Lincs.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920.

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real friendship with the departed through the love of God in Christ Jesus."

OUR LORD distinctly told His followers that they should do the works that He did and greater works if they believed, and that certain "signs" would follow those who believed the Gospel of Life and Immortality which He was bringing to light. It is surely clear from this that the Christian Churches were expected to do the "greater works" and to be able to point to their "signs" as evidence of the spiritual life inherent in them. Clergy and ministers ought to be thankful that thoughtful laymen who read the "Acts of the Apostles" do not, as yet, confront them with the question, "Where are your credentials?" For it is transparently clear that there is almost an entire absence of the "greater works," the "miracles," and the "signs".

Psychical Research is teaching the Churches that the time has nearly come when men will demand from the Churches those outward and visible "signs" of their inward and spiritual grace. They will demand a thorough explanation as to why Christ's promises have not been fulfilled. And they will not be put off with any "dispensation" theory.

Fortunately, the Churches can now learn quickly from Psychical Research that what happened in New Testament days is also happening to-day outside the Churches, and that the facts revealed by Psychical Research are of exactly the same order as the psychic demonstrations reported in the New Testament.

The Churches can also learn from Psychical Research that whole libraries of learned disquisitions on The After Life are now effete, for Psychical Research has proved to the point of demonstration that we do live again.

But in order to discover how much the Church can learn from Psychical Research it is well to state briefly some of those truths which the Churches are supposed to believe. They are supposed to believe:—

1. That to certain conditions, even of our fleshy humanity, spirits become visible.
2. That there is (now) a spiritual body within the physical body.
3. That the soul is able to leave the body and to travel.
4. That "spiritual healing" is part of the Gospel.
5. That departed spirits are not as drops merged into the ocean, but still remain persons and quite unlike "will-o'-the-wisps."
6. That the departed take an interest in the affairs of earth.
7. That the Next World is as solid, as substantial, and as tangible as this world.
8. That we are surrounded by Guardian Angels.
9. That God has "constituted the service of angels in a wonderful order," and that by His appointment they are "sent forth to succour and defend us."
10. That angels visit wrath upon the adversaries of Christ's little ones.

11. That angels are fellow-servants with us and are able to perform physical and psychical actions.

12. That our fight is against evil spirits rather than against animal ancestry.

All these beliefs may be found in the New Testament, and the Churches hold them. The trouble is that the Churches are not held by them. They have no friendship for them but have merely a nodding acquaintance with them.

Hear what Bishop Paget had to say on the subject:—

"Angels are really no more to us than the fairies or nymphs of heathen mythology. Nevertheless, there stands the service for the Feast of S. Michael and All Angels . . . a witness against us."

A courageous statement and a true one. We must learn not to mistake the pretty pink pieties of pulpit poets for a robust and working faith in the glorious facts of the spiritual world.

And what is true of the Church's attitude towards the angels is also true of her attitude towards the other beliefs tabulated above. The Churches have no lively faith in them. If "By their fruits ye shall know them," then the pulpit becomes the revealing orchard of their unbelief. How often do clergy or ministers preach sermons on these beliefs? What happens to those who do? Some of us know from bitter experience.

It may be doubted whether five per cent. of our teachers even preach upon these themes, and by "preach" is meant speak with such knowledge and conviction and with such arousing and convincing force that their hearers are moved to action and eagerly pursue the subject for themselves.

Ninety-five per cent. of preachers would probably regard such beliefs as "part of the teaching of Scripture" rather than part of the life we live.

That is why we are often told that "signs and wonders," "greater works," "healings," etc., do not belong to this dispensation. What that statement means heaven only knows. Perhaps it is a polite way of saying "This age is not an age of faith. Miracles only take place when beliefs are believed, when faith is active, and when religion is taken seriously." Whether it means this or not, one thing is perfectly clear, and that is this: Psychical Research can teach the Churches that this dispensation is no different from any other, and that if there are "dispensations," then it is we ourselves who make them.

And Psychical Research can teach the Churches that there is now no reason for disbelieving their beliefs because they have been proved to be true to the point of demonstration.

Thus do the Churches owe an enormous debt to Psychical Research, and this debt will be greatly increased when the Churches discover that by taking this modern Columbus on board their ships they may constantly sail to undiscovered realms of power and knowledge and return laden with treasure.

ENGLAND'S BEST MEDIUM.

By ERNEST W. OATEN.

JUNE 21st should be a notable date to Spiritualists, since it commemorates the promotion to spirit life of one who was probably the greatest medium this country has ever produced—Daniel Dunglas Home.

He was a man of an essentially sensitive nature, whose mediumship was very versatile. Clairvoyance, clair-audience, levitation, materialisation, apports, direct writings, and inspiration, were all mediumistic qualities which came from time to time into the experience of this great medium.

Born in Musselburgh, near Edinburgh, in 1833, his adolescence coincided with the outpouring of psychic phenomena which ushered modern Spiritualism into the world.

A PERSONAL LINK.

A few years ago I met an old schoolmate of Home's—a Mr. Renton, well known in the business life of Manchester—and had several conversations with him concerning his schoolboy associations with D. D. Home. He told me Home was a quiet boy who had few companions, and took no interest in games, but he was always cheerful, affectionate and joyous.

It can be asserted of Home that he sat with kings, yet was ever humble and restrained. He never sought publicity, though it was often forced upon him. He was content to get on with his life's work, to which he felt he was divinely called, and steadfastly refused to take any payment for his services.

In the main street of Edinburgh on the direct route from the Castle to Holyrood, stands a fountain which was erected to the memory of this great medium. In the last few years it has fallen into a dilapidated state and it is a great pity that some permanent arrangement cannot be made to keep it in decent repair. Some difficulty is experienced by the fact that the Corporation of Edinburgh seems to know little about the memorial, and claims no responsibility for its upkeep. There appear to be no records in the archives of the city as to who erected it, or when it was established.

AT HIS GRAVE.

In September last year, Mr. George Berry and I determined to find his grave, while visiting Paris on the business of an International Committee. We journeyed down to St. Germain, one of the most beautifully situated townships one can imagine. The old cemetery in which Home's remains were interred has been closed for burial purposes for many years, but is open to visitors.

After some searching we found the grave in the south-west corner of the cemetery—a section which seems to have been reserved for people of English and American nationality. There we raised our hats, and stood gratefully before a plain white cross of marble, which rises from a calvary and is surrounded by a marble curb. We read the inscription:

DANIEL DUNGLAS HOME.

Born to earth life, March 20th, 1833.

Born to Spirit Life, June 21st, 1886.

"To another discerning of spirits."—1 Cor. 12-10.

On the back of the stone is a similar inscription in the Russian language, his wife being of that nationality.

It was evident that at some time in the past the grave had been visited by a compatriot, for here before the white cross were planted three Scottish thistles, as hardy and vigorous as the work which

RECENT PSYCHICAL EXPERIENCES.

By M. C. BENSON, Sydney

On January 18th 1935, shortly after retiring to rest, and while I was just dozing off to sleep I heard the voice of my father, who resided in Launceston, Tasmania, saying: "I am with your mother now, and she has brought me here to you, I asked the friends to send for you, but I know they did not, although they said they would."

Next morning, I decided to send a telegram and find out if father was all right, I was just leaving the house to go to the post office, when a boy came with a telegram, which stated that my father had passed away during the previous night. I felt my father's presence with me. In the evening I had a sitting and he came, he spelt his complete name out C. R. Skelley, and asked me to go to Launceston, taking the next evening's train to Melbourne, and thence by boat to Launceston; but not to let anyone know that I was going. He told me where his important papers were, and again said that he had asked for me to be sent for, but he knew I had not been sent for or I would have gone.

I went to Launceston as directed, and found things just as my father had said. Feeling very sad, as I turned my dear father's things over, I said a prayer for guidance and help, as I was lonely and with people who were strangers to me. Again I was conscious of his presence, and he advised me to write to a friend in Melbourne, and get her to arrange for me to have a direct voice sitting with a certain medium there. I wrote, and my friend arranged for me to go to this medium. I had a the voice sitting with him on Thursday, January 31st, 1935, and quite a number of dear ones spoke to me, including my dear father, who thanked me for going to Launceston. He told me that he was proud of me and the way I had handled his affairs, and much more of a private nature. He also reminded me of the prayer I had said in Launceston when I was turning over his things. He also gave me a message for my sister.

It was a wonderful sitting and a great comfort, I attended another sitting with this wonderful medium, and I saw the soul body made luminous and visible, and radiating light; also levitation of a musical box, which was set playing a tune by spirit power; also a luminous cross was shown; and an exquisite miniature, in delicate tints of colour, of the Christ's face was materialised and then vanished again.

the great medium had done. And there, kneeling at the graveside, in remembrance of the great work he had done, and the persecution and misrepresentation through which he had passed, we offered a short thanksgiving for one whom, not having seen, we loved—"The Two Worlds."

D. D. HOME IN OUR LIBRARY.

D. D. Home. His Life's Mission. Edited by Sir Arthur Conan Doyle.

Revelations sur ma Vie Surnaturelle par D. D. Home, with portrait (Paris 1865).

Further references may be found in "The History of Spiritualism" by Sir Arthur Conan Doyle. "Those Mysterious People" by Dr. N. Fodor, etc.

At the Colonial Exhibition in Naples there is an Arab village where the interesting phenomenon of a fakir in a trance may be observed. He lies in a glass case, hermetically sealed, with two pythons for company!—"Mondo Occulto").

NEWS IN A NUTSHELL.

Our Principles.—The following is a summary of principles universally accepted by Spiritualists:—The Fatherhood of God. The Brotherhood of Man. The Immortality of the Soul, and its personal characteristics. The proven facts of Communion between departed Human Spirits and Mortals. Personal responsibility, with Compensation and Retribution hereafter for all the good or evil deeds done here. And a path of Eternal Progress open to every human soul that wills to tread it by the path of Eternal Good. Whilst the majority of Spiritualists accept these principles, they are not agreed upon their interpretations. Each retaining the right of private judgment and freedom of personal interpretation.

No Nudism in the Summerland.—A Gipsy control of one of our leading Melbourne mediums said that she loved to go naked when on earth and wanted to do the same in spirit life. When asked by a clairvoyant why she always was dressed when communicating, she laughed and said, "Oh! No! I am not allowed to go naked here. It is indecent." (Verb sap.—Ed.).

There is no Death.—No man can die. Our personal experiences give us the right to speak with authority. Every human being has two bodies—the physical body and the etheric body. The physical body could not live alone. When the etheric body was withdrawn from it, then took place what was known as death, which was merely the beginning of a new career with the etheric body.

Table-Lifting.—Two years ago "Mondo Occulto" referred to a new method of table-lifting experienced with the medium Madame Ovidi, of Rome, at the house of Professor Sacchi, at which it is stated that the spirit of the Professor's mother manifested and recommended the sitters to raise the table in the air without any physical contact thus: Instead of placing their hands on the table, or linking them together in a chain around the table, they were to superimpose their hands, one above the other, in a pile, above the middle of the table. Thus, she said, they would obtain the disposition of the first electric pile imagined by the chemist Volta. The method was tried and was found successful, the table rising quite easily. Have any of our readers experimented in this direction?

The Great Secret.—Spiritualism is a subject about which it is easy to know a little. If one desires to learn more it will take time and study. The great secret that underlies communication with the Beyond is Love. That is the instrument by which we can "tune in" to those in the Higher Life. Just as we are surrounded with wireless waves upon which are borne music and speech, so we are surrounded with spiritual waves, which will convey the messages we are yearning to hear, if we will learn and practice the conditions, using the instrument of Love.

Approachable Spirits.—There was no spirit too high, none too holy and none too ancient to speak with us if the love was there. When people reached the spirit world that which had been misty became real and the affairs of the earth world became cloudy. A spirit did not know everything, and when it came to questions of material knowledge and fact they were often wrong. The reason why the advice given from the spirit world might seem inconsistent was that if the inquirer enquired with a pure heart he would find himself in touch with a noble spirit, and if he inquired from selfish motives, a less high minded guide came through.

Keep On Opening Doors to Success!—Let me put this principle into the form of a metaphor: Human destiny, sooner or later, leads every individual into a great hall, where there is nothing to do and nothing to hope for—except to escape. The walls of this hall are made of doors. There may be hundreds of them. But there is a peculiar thing about these doors. Most of them don't lead out of the hall—they don't lead anywhere! They are just counterfeits, "dummies." . . . Don't commit the supreme folly of opening one or two—or a dozen—and then giving up. . . . Often, when you have found the door that leads to freedom, you will discover that it is a new and greater freedom you have come into. Life is not stupid. It does not blunder. The purpose of your present trouble may be to force you to find yourself.—Paul Ellsworth in "Nautilus Magazine."

Healers All.—Powers of healing can be acquired by the great majority of the human race. Used by the healthy members of a household for the benefit of its sicklier portion many an illness will be cut short at its commencement. In a book written by the Rev. George Sandby, a Suffolk vicar, who lived 100 years ago, the author says: "Casually, and to my surprise, I appeared to cure a daughter suffering severely with neuralgia in a few minutes, by making a few passes, and without inducing sleep."

Face on the Wall.—The story of how Dean Liddell's face emerged on the plaster wall of Christchurch Cathedral, Oxford ("Encyclopaedia of Psychic Science," page 91), is one of our well-known research mysteries. According to a note in the "South Wales Echo and Evening Express," a similar incident was noted and photographed by Mr. W. Sharp, of Cardiff, about 37 years ago. The head of the Dean of Llandaff had appeared on the west wall of Llandaff Cathedral within a fortnight of his death. The face was recognised by large crowds. According to Mr. Sharp, even the Dean's initials were plainly seen. There was too much excitement about it. So the Chapter ordered an investigation which in due course concluded that the phenomenon was caused by damp working through the stone, and the portrait was removed. The article in the "South Wales Echo and Evening Express" is accompanied by a striking photograph, which was reproduced in "The Harbinger of Light," November, 1926.

The Table That Rose.—Contributing to my "Most Vivid Memory" series, Mrs. Theodore Cory, who writes novels under the name of Winifred Graham, says she once saw a table rise so high in the air that she and her mother had to stretch their arms up to keep their finger tips upon it. "There was," she said, "no professional medium present and we had made the experiment not very seriously, with a very heavy oaken coffee stool, making a circle round it to see if we could get any raps. It was broad daylight. "To our astonishment the stool rose about two feet in the air, remained for several seconds and then floated down as lightly as a feather. Before we had time to say a word it repeated the performance. It was an amazing experience and one I shall never forget."

Roman Catholicism and Spiritualism.—The Roman Catholic Church has never condemned psychical research but only spiritualistic practices, in which she forbids her children to take any part, as they can add nothing to the deposit of revealed truth which she herself contains, and because, in addition to being useless, the frequently puerile and degrading tricks which they involve are a menace to mental and moral sanity. "The Roman congregation of the Holy Office declared (24/4/1917) that it was not lawful to assist at any spiritualistic locations or manifestations whatsoever, whether any medium were employed, or any hypnotism used or not, whether such assistance involved asking questions from the souls or spirit, or merely listening to the answers, or even only looking on, whether any expressed or tacit protestation of not wishing to have anything to do with evil spirits were made or not."

Difficulties of Mediumship.—Public mediums are liable to break down, owing to the demands made upon them. They are never free to gather up their own forces. If psychic science uses these instruments they ought to be exceedingly careful of them. Instead of that, they are doing nothing for them. If they have the right conditions, the day might come when they will be on the look-out for the sensitive child and provide suitable training for it. The sensitive child is often in a very difficult position, especially if in a family who does not understand. These sensitives should be surrounded with fine surroundings, where their whole nature will be developed carefully, moral, ethical and physical. A mediumistic person in one's own home circle, where everything is treated reverently and carefully, has the happiest ideal conditions. When her powers begin to be known, and she comes out into public life, she may have people at sittings who are sceptical and unsympathetic: some who want their fortunes told or to know whether this or that investment should be made. The medium has to learn to repel that kind of person. One of the things, such a College can do is to provide as sitters people who are interested and who are serious.

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EDITOR:—Rev. J. T. Huston, N.D.

THE EDITORIAL CHAIR

TWO notable utterances have recently been made with respect to peace. One by Dr. Burgmann, the Bishop of Goulburn, New South Wales, in an address to an Anglican convention at Kurrajong, New South Wales in which he said:

If capitalism inevitably means the threat of war and continued poverty for a large section of the people, then capitalism can no longer be tolerated by the Christian conscience.

The real workers for peace to-day were clearing slums and fighting against the economic conditions that made for poverty. If people were given a sense of security from material misery it would be possible to exorcise the spirit of war from their souls, he advised.

War feeds on fear, and fear derives from insecurity of the means of living a normal life. When men no longer fear for the means of life they will not be the ready instruments of war-makers.

With this, we as Spiritualists are in whole-hearted agreement. Those outside the Movement cannot realise that Universal Brotherhood is unanimously accepted by Spiritualists of every shade of opinion. So strongly is this fundamental tenet held, that the whole Movement is definitely against war and all that war connotes.

The Rev. H. P. Phillips, speaking in Wesley Church, Melbourne, when our minds were centered upon Anzac Day, courageously said:

The hell of those years of war. We hate war. We want peace. We seem to be caught up willy-nilly in an affair that seems to be drifting to war. God help us. There can be only one end, if we don't stop the drift.

He declared that every citizen should do his utmost to prevent further war. Men who criticised the League of Nations should realise it was the one thing that stood out for peace. It was suicidal to criticise it. It had its weaknesses, but if people loved peace they must support it. It promoted a spirit of justice and understanding.

"How can there be world peace if you don't trust the bona fides of others?" he asked. "Here in Melbourne people have been whispering this week that the visit of a Japanese squadron is to spy and get information about us. Why can't we understand the attitude of these other people?"

"We are told that Germany is letting loose the mad dog of war again; that she has thrown a spanner into the wheels of peace. Let us try and understand her attitude.

"Are we to believe that all she has to do is to say, 'We are damned and beaten.' Other nations have not kept their word to Germany. They have armed themselves against a disarmed nation. Why can't we all keep a bargain?"

"Most nations have broken it and then have turned round and called Germany the criminal of Europe," said Mr. Phillips. "Surely we should try to understand Germany's attitude and viewpoint."

Mr. Phillips said the League of Nations tried to see the other fellow's viewpoint. Even if the League made mistakes at times it did not mean it was scrapping all the ethics of justice. Economic trouble was the cause of all war in the world to-day.

"Fear forced war because it was a basic principle of men to fight for self-preservation.

"Christians must declare themselves against war," he said. "Every Christian should say, 'We will not fight and shoot our brother man'."

And so, most emphatically says every Spiritualist.

SPIRITUALISM OPPOSES WAR.

WITH TRUTHS FOR YOUR STUDY.

An interesting and valuable pamphlet has been issued by "The Seekers of Truth" Box 7 P.O. Bondi Beach, Sydney, New South Wales on this important subject. We understand that copies will be sent free to those sending a stamped self-addressed envelope to the above address.

We have read many books that have contained much less practical information about Spiritualism than is given in this unpretentious publication and we advise readers to early secure a copy.

THE TONGUE THAT JESUS SPOKE.

To-day we are so accustomed to reading the Bible in English that we are apt to forget that it was first of all written in a very different language, and the compiling of translations occupied the minds of the greatest scholars of many centuries. This fact is called to mind by two manuscripts of the New Testament recently found in a Syrian monastery in Armenia, and written in the Aramaic language, which is the tongue that Jesus spoke. The manuscripts are in the authorised version of the New Testament as used by the Syrian church, and the earlier of the two, which was written between the years 440 and 550, contains nearly the whole of the Gospels of Mark and Luke, and about three-quarters of John. The second manuscript contains practically all the Gospels, and was written in the sixth or seventh century. No earlier Syriac manuscripts of the New Testament are known, but the British Museum has an imperfect fifth century manuscript of the Gospels of Matthew and Mark, while in the Vatican library there is one of the sixth century. It is believed that the earlier of the newly discovered manuscripts is that translated from the Greek by Rabbula, who was Bishop of Edessa from 411 to 435, and it will be most valuable to students of the Bible, as it will throw light on disputed passages, and help to establish the accuracy of the text of our Gospels. It is interesting to remember that the words Jesus used on the Cross, "Eli, Eli, lama sabachthani," are Aramaic.

The Four Gospels. From the Eastern (Syriac) version by George M. Lamsa, B.A. Price 12/6, postage 4d. To arrive in June.

THE PASSING OF THE SPIRIT.

SEEN BY A MEDICAL MAN.

This striking article is the outcome of an interview between a "Sunday Sun" (Newcastle-on-Tyne) representative and a well-known Yorkshire medical man, who claims that he has actually seen the departure of the soul or astral form of a man at the point of death, and who states that he has received messages of evidential truth from the Departed.

He is Dr. J. J. Bell, of Ilkley and Bradford, a man of high standing in the medical practice, from which he has retired after forty years, and who is now the head of a great commercial undertaking in Bradford. Dr. Bell is not a medium and does not claim psychic powers, but says that he can, with confidence, tell what he has seen and learned during his long period of medical practice, and during his investigation of these matters.

Perhaps the most remarkable and startling experience for which he vouches is the transmission by psychic force of a metal key, from a Bradford office through space without human agency, to a house many miles away.

How he has come to be interested in these weird happenings, is explained in this remarkable article.

I HAD a patient who lived under some difficulties.

She was a boarding-house keeper, and one of her boarders, who was in business in Bradford, fell in love with her, and they decided to get married. About a year after that the woman gave birth to a child, the child being born with spina-bifida. In consequence it could not sleep, and died, which was a great trial to the parents.

During the woman's illness the husband developed headaches and suffered from loss of sleep. Later he developed acute inflammation of the brain and died within a week. The woman's health became very bad, and I sent her to Harrogate but she did not improve.

Then I sent her to the seaside, where at the boarding-house at which she stayed it was noticed that her hand had uncontrolled convulsive movements. A lady suggested to her that she would take a pen in her hand and see what the result of the motions might be upon paper. She received messages from her husband and mother.

AN UNACCOUNTABLE RECOVERY.

About two months after that she came to see me and she was so much improved that I could not account for it, and asked her what had taken place; as a matter of fact I asked her if she had found a second husband, and she replied that she had received messages from her husband which had given her great joy and comfort.

I paid no attention to this matter, but a year afterwards a friend of hers told me she was in great difficulty and my wife went to see her, and saw her receive a message while she was with her. From that time a number of my friends, lay and medical, invested her psychic activities, and they have received most wonderful messages—all logically expressed under fourteen different signatures. Some of these messages were written by the woman with the right hand and some with the left hand, and all in different caligraphy.

Then she passed from automatic writing to trance, when she was controlled by various controls—Indian, French, Zulu and a Scottish control with a very pronounced Highland accent, and many English controls, among which I received messages from my two deceased brothers, my mother and sister.

We met to investigate these matters during five years, and during this time she also developed automatic drawing with crayons, showing types and designs of inhabitants and places in the world on the "Other Side."

I had during this period the assistance of a colleague, a very brilliant man, who was attending the case of a boy dying from kidney disease. While he was present the boy died, and he reported to me that

He had actually seen the spirit or astral body of the boy separate itself from the physical body at the time of death.

This was the first occurrence of the kind of which I have had any knowledge.

A later experience was when both my assistant and myself were present when a patient died from pneumonia. There could be no question of doubt of it, and my assistant was severely shocked by what he had seen.

COMMUNICATIONS.

I have had many important communications from my father, ten years after his death, one particularly on a matter relating to his estate, communicated in a circle of which none of the other persons present could have possibly known.

I have also had communications from numbers of my patients whose descriptions of identity were proved by the diseases from which they had died and whose names were given under symbols which prevented any possibility of tapping the brain of the sitters.

A communication from a lady claiming relationship with one of our sitters provoked the request for the lady to declare her name. She replied that it was contained in a piece of furniture immediately behind the sitter in question, but that in addition it had the letter "I" in it, which gave us the name "Sofia."

She was then asked if she was Sofia, the sister of one of the sitters, and was asked to give the name of the place where she had died. The answer came in symbols by a series of questions, by her, the first being what kind of vehicles were used in the street.

Varieties of vehicles were suggested, but none was accepted until the word "Van" was used. Then the control showed pleasant excitement, and said, "Yes, 'Van,' but it has a cover on." And this proved it, for it was a Vancouver where the lady died.

The lady on the Other Side then gave several messages for her youngest child, four years old, remarking that it was her only sorrow in passing over, to leave him. This lady then gave particulars of having joined her husband, and meeting many other of her relations. Many similar cases quite evidential have been received on many occasions.

LEVITATION.

I have been present in my own dining-room with a group of six people present and with a medium—an elderly miner—touching the table with us standing round it and yet not touching it, and have seen it moved about in all directions in the air in a thirty-foot room.

Following that, I was asked to stand upon the table and, with no one touching it except the medium who lifted his hand, struck the table and said "Go" the table with me upon it was lifted two feet from the floor. This phenomenon was repeated with another man sitting upon the table.

APPORT.

I have a slender steel key of the kind which locks the motor of a motor-car and without which a car cannot be started. It was one a friend of mine used for his car and which he must have used when he left his garage at his home one day to drive down to his business office at Bradford, and which on arrival there he took from its lock and placed in his pocket.

When it came for him to return he could not find the key despite the most rigorous search of his clothing, his office, the corridors and the upholstery of the car itself. An engineer managed to effect the purpose of the key with a penknife, and the owner drove his wife home.

On their arrival there the wife went upstairs and the first object she saw on the very centre of the bedspread was the missing key which the motorist most assuredly must have had on his arrival at his office in Bradford, for he could not have started his car from home in the morning without it.

Their son was at the house with his wife on a visit and had intended using that car that night. He was interested in the matter of the key, and went down and made a close inspection of the car, on examining the right front wheel he found that all five studs were unscrewed to the last turn, which meant that if anyone of these had given out on the return from the office a serious accident would have occurred.

A fortnight afterwards at a sitting of the circle of psychic investigation, it was revealed through the medium that the key had been apported to preserve the owner from danger. Such an accident might have occurred but for the fact that, having his wife with him, he drove more slowly and carefully than usual.

What is the explanation? It is simply this as I see it: The transmigration of material through material by psychic force. I have no doubt about it, but would be pleased to receive any other explanation.

CLAIRVOYANCE.

A lady friend of mine visited a house in the North of England for the first time. She came from London and within twenty minutes of her arrival at the house told her hostess that she had seen—and she particularly described—a person, an elderly gentleman walking in the library and inspecting the books.

No one knew anything about a person of this description, which was made the more striking by the fact that the lady said he was a man with a wooden leg. Investigation showed that the original occupier of the house who had died some years before the present occupant took possession, was a man of the description given by the lady visitor and who had only one leg.

What can be the explanation of this, if it is not that spirits of the departed return to the places they occupied during life? I would be glad to know if any one can give a rational explanation of how these things are done other than the revisitation of the departed.

SPIRITUALISM IS "BIG NEWS."

Dr. W. H. Maxwell Telling, who is a member of the Society for Psychical Research in London and vice-president of the Leeds Psychical Research Society, addressed the members of the Leeds Luncheon Club recently on "Death or Survival—The Compulsion to Decide."

He pointed out that in regard to what is called Spiritualism, public opinion in this country has changed tremendously in the last 30 years. The psychological temperament had altered and he thought that perhaps even the Churches were beginning to realise that they had "backed the wrong horse" in so belittling the subject as they did in its early history. The attitude of the Press had changed too—psychical research and discoveries had become "big news." In his view psychical research was most distinctly worth while; indeed, it had become an integral part of modern psychology. Unfortunately progress was being impeded by the large amount of fraud—especially in physical phenomena. It was not the Spiritualists who were frauds—but the people who masqueraded as such.

"We cannot prove God," said Dr. Maxwell Telling, "but we can, I think, prove survival, and if we can do that we can much more convincingly infer God." He added that he would very seriously discourage "the indiscriminate sitting with mediums which leads to so much sloppy credulity." Every reasonable and intelligent person ought to study the subject for themselves.

First Steps in Communicating.

By SAMUEL ERNEST YELLAND, Dreadnought, Hove, Sussex, England.

In concentrating the mind on any one Spirit Person, you are sending out real, live, active forces.

These forces pass through air in precisely the same way as electric waves do, and they never miss their mark.

They have in the Spiritual World a direct call from those currents of thought thus generated, and they are practically always able to come in close contact with the person who is thinking of them; when near and acclimatised to your conditions they can impress thoughts and ideas upon your mind.

Anyone who sits for a moment and allows his mind to dwell on some dear one who has "died" will actually draw the spirit of that person to himself.

My conclusion is that there are no dead and that they can communicate through mediums whose physical qualities fit them as instruments for the use of transmitting messages from other spheres. I have had many messages of indisputable proof from my son who died, aged thirty-two, two years ago.

I would esteem it a favour if anyone considering these possibilities could find another explanation. All the communications that I have received in a period of over thirty years indicate that as we live, so we die, and our place in the world of spirits is definitely determined by the amount of spiritual development, and does not depend merely on our acquisition of earthly knowledge.

Love for our fellow men, unselfish service to all, are in my opinion, step-ladders to a higher spiritual state in after life.

Dr. John James Bell, of Ploverfield, The Drive, Ben Rhydding, F.R.C.S. (Ireland), F.R.C.S. (Edinburgh), L.R.C.P., L.R.C.S. (Edinburgh), L.R.F.P.S. (Glasgow); Surgeon to the Waddilove Samaritan Hospital for Women; Medical Referee for several Assurance Companies; Member of the North-Eastern Obstetric and Gynaecological Society; Member of the British Medical Association; President of the Bradford Medico-Chirurgical Society, 1922-23; author of "Nephroptosis, cause and treatment." Extract from "Medical Register."

MY SPIRIT FRIENDS.

"A New Conception of Love" is the title of a book recently published by Riders, and written through the Communigraph by Sir Vincent Caillard who passed over in 1930.

Lady Caillard describes in the book how it was written. Her husband's hand was materialised and operated the instrument.

The following is a specimen of its contents:

I WOULD like you to accompany me to-day on a beautiful ramble. As we walk along among the leafy glades, always within our hearts we carry an ideal.

Somewhere in the distance I can visualise a beautiful form with light radiating round it. You and I will follow the light-giver. Look how the light grows as we approach it.

But what do we see now gathering round? Myriads of people all in multi-coloured robes, each colour representing the particular work they do and the group to which they belong.

You say—But why are these groups of people from all nations gathering round a white man? Because He has lost all colour of his earthly race, and is trying to radiate His Father's light to all people. He is ever trying to draw men to the Father—men of all religions, and all coloured people, because He tells us there shall be One Fold. One Shepherd in Our Father's higher realms.

That is why He is more advanced than all others, because He was the only one to embrace all people.

To enter this region of light there must be no long face, so smile, and away we go. All matter now becomes less solid, and you are floating with me into space. To reach Sunshine Land we must not contact lower spheres, so we must just float over them.

We are now over the mists and lo! what a vision meets our gaze! Here is a place known as Happy Vale. There are many states in Sunshine Land, and Happy Vale is the place where the newly-arrived little ones are first tended. Just look at the wonderful way the whole district is planned out.

Here are the first wee babes, who have only just breathed on earth. Look at their sweet cots, they are entirely composed of pure white, sweet-scented flowers. Each flower has been specially grown with attention given to the stalks, for strength to be imbibed by the infant.

The perfume, too, is specially chosen for each individual case, according to the nature of the transition from earth. If the mother suffered from a painful disease, then the child has a soothing flower. If the mother has a nervous disease, then the little one has a stimulating flower, and so on. The beauty of the nursery is indescribable. But I want you to take particular notice of the nurses—all arrayed in snowy white.

Why do earthly people place vivid colours near new-born babies, By surrounding them with white, light, and purity, their tiny lives would not so soon be upset by wrong vibrations.

Before leaving our nursery I want you to notice the light also. Just a softly-diffused pale blue light, which only enhances the whiteness, but all is soft and yet radiating life. On every face of the tender

nurses one reads a deep, satisfied longing at having had a child to care for. Many of these nurses are both single and married, who have so much mother-love to give. Happy Vale, truly.

* * *

Now we travel a little further. It is much lighter here. This part is known as Joy Land. Listen to the peals of happy laughter. Watch the hundreds of little feet running to meet us. These little ones are from the ages of two to ten, but older children visit here for nursery lessons.

The district here is quite hilly, to develop the children's little spirit bodies. Note the pretty lakes and valleys, and the sweet flowers and trees. Such a contrast to our earthly gardens. These are entirely constructed by guardians of the children, so that there is no danger there. The flowers grow on all the banks and hills. Masses of forget-me-nots droop to the water's edge.

The little flower-beds that you see in the corner where the rivulets commence are special plots given to each child for good conduct. A new plant is brought by an older child from his or her garden.

Now we will accept an offer to accompany a child named Ivy to go on a tour of the glens in her canoe. How excited she is. The stream is not very wide or deep, the wise teacher sees to that.

We see a bed shaped like a planet with all the accompanying satellites. The planets are pink—just a circle of love. Each of the little satellites is formed of flowers having five petals of various colours. The foundation of this wonderful plan is on a rotary basis, so that the young instructress can give her lessons on her particular part of the universe through a lovely flower language. Her name is Star.

* * *

There are many more beautiful beds to see, Ivy tells me, but she informs me she is on duty on earth now, so we will explore further new gardens next time we meet.

WHAT IS TIME?

There is, perhaps, nothing of which the mind is less capable of forming a distinct idea than time, unconnected with the notions of sensible objects: yet, on account of this connection, every one thinks it a subject with which he is familiarly acquainted, until an explanation be required.

The query is,—Is absolute time any thing distinct from motion? But supposing the earth, planets, etc., had been without motion from the Creation, still would not the duration of this state of rest have been equal to the time which has elapsed since the Creation?

Every one has his own measure of time, in the quickness or slowness with which his ideas succeed each other; for time appears long to us when the ideas succeed each other rapidly in our minds, and vice versa.

The only universal measure of time is the present instant; and yet some deny the existence of the present time, as being gone before we can note it. If there be no present, there cannot be any future time, and the past certainly has no existence.

"THOUGHT-READING A FALLACY."

By W. E. M. ABBOTT.

OFTEN the sceptic who derides the possibility of Spiritual Communication uses that old worn and tattered argument, "Oh, yes! it's only thought-reading. The medium is able to read the sitter's thoughts and then speaks of some person or thing which is uppermost in the sitter's mind at that time."

Perhaps the following story may be added to the ever increasing record of incidents that prove the fallacy of such a theory. During the early days of my own interest in Spiritualism we had received a message from a Circle we attended in Sydney that, if we wished, my wife and myself would be able to communicate and receive messages from loved ones who had passed out of the physical body in our own home—which is in the country over two hundred miles from Sydney.

Just at the time of getting this message, which had been forwarded to us, we had a visitor staying whom we knew to be unsympathetic to spiritual matters, so we decided to make no experiments until the visit was at end and we were once more by ourselves.

WE BEGIN.

When our friend returned to town we decided that we might sit and try to establish contact with the Other Side. We were, however, rather uncertain as to the best way to go about it, but knowing that many beginnings are made by "table rapping," we sat at a table, offered up a short prayer, and commenced singing to create necessary vibrations; but, like so many enthusiasts in the early attempts, we were doomed to disappointment and, at the end of an hour, we decided to close the sitting and go to bed. As we left the room I remarked to my wife that I wished that our friends on the Other Side, who knew we were trying to get in touch, would tell "The Circle" in Sydney when next it met what we had done (which would be evidential) and would also advise us as to the best methods to adopt. I must mention here that the Sydney circle met on Saturday nights only and the night on which we sat was a Wednesday.

Imagine our amazement therefore when next morning a telegram arrived from my father in Sydney, worded: "Last night Sarah (my wife's grandmother who had passed away over five months previously) asked that you be advised not to continue methods adopted, not approved. Letter following to-day." We were very amazed at getting such a swift answer to our wish of the night before and were quite at loss as to how this message had been given, as it was the middle of the week and we knew there would be no sitting of the Circle in Sydney, as far as we knew, until the end of the week.

A SITTING IN SYDNEY.

Finally I received a letter from my father telling me that he had a friend in great trouble over the loss of his wife who had recently died, and my father and mother decided they might be able to help him by taking him to have a private sitting at the home of the medium of the Circle in Sydney. They telephoned to this lady and she readily consented to help, and Wednesday evening was chosen.

I would here stress that we knew nothing of this sitting of theirs until the arrival of the letter, and they knew nothing about the sitting in our home.

When the sitting in Sydney commenced, before the bereaved husband was given any message, the

medium turned to my father and the control said, "A message for Edna (my wife) from Sarah"; then followed some intimate personal conversation as to the association between the grandmother and her granddaughter, and then, "She says tell them, and she says THEM, not to attempt the use of tables, they have been doing so; there are higher things in the Spirit than sitting at tables with hands placed thereon—tell them to sit quietly in the home, the lad (meaning me) is sensitive."

My father only vaguely understood this message, and had no inkling as to us attempting table rapping at that time, and though he sent on the message to us did not himself understand the full significance of it until I wrote back telling him our part in the story.

I think no one could ask for more convincing proof—actually while we were sitting at a table trying to get communication, in a room over two hundred miles away in Sydney—my father was informed that we were trying table-rapping and that we were not to do so.

While not for one moment condemning table-rapping, which has been the means of some of the world's greatest medium's first development, it was evidently not the way our helpers wished us to develop.

This incident I relate occurred some years ago, and after some time of experimenting we gradually found that inspirational writing was given, which increased in power as time passed, together with varied forms of sensitiveness to the influences of the Other World which encompasses this one.

In conclusion, I think this article should be another link to prove the fact that there is a lot more in mediumship than mere mind-reading as opponents of Spiritualism so ignorantly and blindly claim.

Light on the Past.—Speaking of "Mediumship" at the Edinburgh Psychic College recently, Mrs. Hewat M'Kenzie, of London, referred to the remarkable growth in the psychic faculty which resulted when care and attention were bestowed upon it. The work of a London sensitive, Miss Geraldine Cummins the daughter of an Irish professor, was dealt with at length. Through automatic writing, more than a million words, often produced at the rate of 2000 per hour, had been obtained over a few years, dealing in the most interesting and valuable way with the days of early Christianity when fighting for existence in a pagan world. Another living sensitive, Mrs. Curran, of St. Louis, U.S.A., had been the subject of research by the most distinguished psychologists in that country. Her personal life and education had been under a microscope to determine where her amazing knowledge of medieval England—recorded in the writings which have by clairaudience and recorded at once—could have been gained. Brilliant conversations, repartee, epigrams, proverbs, poetry, grave and gay—in a prose slightly reminiscent of Shakespeare or Mallow, and yet with indications of Saxon speech previous to these and with the lightness and beauty of a Shelley, are blended with been dictated through her mediumship, apparently given spiritual teachings which exercise a profound influence on all who hear them.



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NO MORE AFRAID TO DIE THAN TO LIVE.

By ROBERT BLATCHFORD.

In this article Mr. Blatchford reveals a different outlook on life and what is to follow from that expressed in "God and My Neighbor", and in many of his articles in "The Clarion," the Socialist paper of which he was founder and, for many years, editor. Many members of Clarion Fellowships will recall that he was regarded as an agnostic if not a straight-out atheist. This article shows that he revised his beliefs.

WHAT MAN FEARS.

AM I afraid to die? No, I am no more afraid to die than I am afraid to go to sleep. But I am rather afraid of being hurt, and I think millions feel the same. It is not ceasing to live that gives men pause, but the possibility of a violent wrench, a final agony. If one might die as easily and sweetly as a child falls asleep, who would fear death?

Well, some would fear it still, asking with Hamlet:—"But in that sleep of death what dreams may come?" There is for many, as he says: "The dread of something after death." Men have feared death for its mysterious sequel. But it is they themselves who have made death terrible.

They have personified death. They have created a grisly skeleton, a pale horseman, a shrouded angel.

Death is only a word. To paraphrase the weird sister, it is a name without a thing. Death is the close of physical life, no more. It is not a concrete thing like sleep or life. There is no such being as an angel of death. Death is not fearful. It is beneficent. It is the end of a journey, the opening of a gate.

What is beyond the gate? Well, some of us hold that beyond the gate are human beings, for we do not think that a woman's soul or a man's upon release will be instantly transformed into an angel or a devil. Death is not the miracle some imagine. Spiritualists say well that death is "Only like going into another room."

THREE PREVAILING CONCEPTIONS.

Among the Western people there are three prevailing conceptions of death and its sequel. The churches teach that after death mankind will be arraigned before the King of Kings and will be translated into a Hebraic Heaven or condemned to burn for ever in burning Hell.

The idea of the Agnostics, or, as I prefer to call them, the Finalists, is that man is a physical organism and has no hereafter. Death, they believe, is "A sleep and a forgetting." Death means annihilation. It is the end of all.

Spiritualists dissent from both those theories. As Longfellow put it: "There is no death. What seems so is transition." The human soul, they believe, will pass on to another life, taking with it unchanged its existing personality. Firmly they declare that "Man is a spirit."

Poets have written of the "vacant chair," but is there anything so pitiful as the vacant pillow?

The Finalists have in common a stiff upper lip and a logical mind. They are poets, also, many of them, and very downright, in their expression. Abin l'Ala, an Arab scientist of the eleventh century; speaks rather bravely: "Abandon worship in the mosque and shrink from idle prayer, from

sacrificial sheep, for destiny will bring the bowl of sleep or bowl of tribulations you shall drink."

There is a sort of smiling scorn about these old stories. We are born under sentence of death they seem to say. Well, what about it? On with the dance, for still a ruby kindles in the vine and many a garden by the water grows.

Personally, I prefer the Spiritualist idea. The thought of that very human reunion is very heartening. I like to picture it. The starry fields of the milky way. Do the unmarried lovers rush into each other's arms, I wonder, or melt together like two summer clouds?

Dreams? Perhaps; but better than those other nightmares.

NOT AFRAID OF LIFE.

No, I am not afraid of death, and I never was afraid of life. Afoot and light-hearted, I took the open road with a penny in my pocket and no notion as to where I next should sleep or eat. I loved it: the clean England. I loved the hedgerow flowers, the warm spring air, the great, lusty horses hauling the plough, the singing skylark glad of life, the plumeys elms, the lean high road, the inns and cottages, the chubby children; England and the blue sky over it. Never afraid of life.

I married on twenty-seven shillings a week. Laus Deo; but if I begin about marriage my pen will run away with me. Several times on a matter of principle I have given up good appointments and taken risks coolly. Once I resigned a thousand a year, once I resigned two thousand a year.

And I like that old bold verse. "Run! Follow, follow Happiness, the maid whose laughter is the laughing waterfall, run, call to her; but if no maiden call, 'tis something to have loved the flying shade."

Life! That is good. And after life—Life. Such is my faith, or, shall I say, hope?

Experiments in Telepathy.—Remarkable experiments in telepathy were described by Mr E. W. Oaten, editor of "Two Worlds," in an address recently given in Edinburgh on "Survival and Immortality." "Day by day during the war for a period of ten months," said Mr. Oaten, "he succeeded in telepathically keeping in touch with a younger brother. When his brother went into hospital, he could describe the hospital, give the number of beds and other details. His brother was in some unexpected quarters, but he could describe his exact surroundings. On one occasion he was sent back to Havre and placed in charge of a woodwork centre. He located him there and described his workshop and the men he was with. He considered that more than half of the messages received by mediums came telepathically. One consciousness played on another. There was a possibility of telepathy from the other side of life as from this side. But no one could make a mistake as to the plane from which a telepathic message came. From the other side the communication came like a flash, and you had to pause and recollect your sensations to get the message."

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Problems of the "Direct Voice."—"Problems of the Direct Voice" was the subject of a lecture delivered some time ago by Dr. Nandor Fodor, Research Officer of the International Institute for Psychical Research, London, at the Edinburgh Psychic College. As defined by the lecturer in his "Encyclopaedia of Psychic Science," the direct voice was "a voice isolated in space without visible source or agency." It was heard in the darkness of the seance room, with a definite assertion that these voices emanated from the dead, but the dead had no organism to vibrate the air. The difficulty was said to be overcome by the formation, from that mysterious protoplasmic substance which exuded from the body of certain mediums, of an ectoplasmic larynx through which spirits could effectively speak.

HOW SPIRITS MANIFEST.

By SIR ARTHUR CONAN DOYLE, in "The Edge of the Unknown."

It is safe to say that for same centuries to come the human race will be very actively engaged in defining the laws which regulate psychic affairs, and it is fortunately a line of study which has the peculiar advantage to those who indulge in it that they can pursue it just as well, and probably better, from the other side of the veil.

At present there is work lying to hand for a hundred investigators. The innumerable records which exist in various forms, and which are scattered throughout papers, magazines, reports of learned societies, family traditions, etc., are like masses of ore which have been extracted from the ground, but are still lying in dumps waiting to be separated into precious ingots on the one side and slag-heap on the other. They have to be examined, collected into classes, reviewed in the light of our increasing knowledge, and an endeavour made to find underlying principles running through the vague collection of matter, so that at last we may touch solid ground by getting hold of some elementary law.

The first thing is that we should have authentic cases, so that the foundation of our reasoning may be sound. The second is to compare these authentic cases together and see what common characteristics they possess, shirking nothing, and following the facts wherever they lead, without any preliminary prejudice. That is, of course, the true scientific fashion, but it is unfortunately one which has been neglected by most scientific men in approaching this new subject which would not fit in with their preconceived ideas. Let us hunt among these fascinating problems for shards and splinters, out of which a noble mosaic will one day be constructed, and let us see whether here and there we may not find two or three pieces which fit together and give some idea of a permanent pattern, even though it be a fantastic one.

It has already been stated that one or more living people in a confined space which is afterwards closed up, may leave behind them something human and yet invisible, which is sufficiently subtle to be used by forces from the other side as a basis for material phenomena. All movements of solid objects, touched or untouched, in the presence of a medium are to be explained in this fashion, and the force may be expected to be stronger when confined within a limited space.

In the case of the Cheriton dug-out, which occupied public attention a few years ago, the worker and the boy were busy in a narrow excavation. One or other was mediumistic—that is to say, emitted to an unusual extent this psychic emanation—with the result that the phenomena occurred in the same way (though with less force) when both of them had left the work for their luncheon, as Mr. Jacques, the owner of the property, was able to testify.

Let us suppose that in the case of each of these three vaults there was an accumulation of this mysterious, but very certain, power left behind by the coffin-bearers, and possibly reinforced by the committees of inquiry, who would have been amazed had they been told that they were in all probability themselves contributing to the phenomena.

There, I think, you have the physical basis which is necessary for every spiritual manifestation, for it cannot too often or too clearly be insisted upon that spirits are not omnipotent and irresponsible forces, but that they are under a rule of law no less strict than our own.

The "Harbinger" Emergency Fund.

In response to our appeal the sums acknowledged below have been donated, for which we desire to express our sincere thanks.

	£	s.	d.
A. H. P.	20	0	0
J. M. (Gladstone, Q.)	15	3	
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An Appreciation.

I take this opportunity of congratulating you on the able manner in which you are handling the Journal. The articles are all interesting and one has "the feeling" that you have full control of your job, and that readers generally will benefit both spiritually and otherwise. With best wishes. (Many thanks.—Ed.).

ACKNOWLEDGMENTS.

SUBSCRIPTIONS TO THE "HARBINGER OF LIGHT."

F. F. F. (Ashbury) 9/6; A. W. McD. (Walgett) 7/6; G. W. S. (New Plymouth) 9/6; J. McN. (Masterton) 9/6; W. A. M. (Mackay) 9/6; G. E. C. (Alice Springs) 9/6; T. McK (Launceston) 9/6; N. B. (Picton, N.Z.) 9/6; H. T. A. (Bairnsdale) 10/-; H. E. W. (Ryde) 14/6; A. M. B. (Gladstone, Q.) 5/-; W. T. C. (Leeton) 10/6; F. M. T. (Cressy, Tas.) 9/6; M. W. E. for E. H. (Illabo) 9/6; A. W. M. (Palmerston) 9/6; P. R. C. (Masterton) 9/6; A. H. M. (Hamilton) 9/6; C. H. (Tecoma) 5/-; G. T. L. (Taranaki) 9/6; E. M. G. (Matamata) 9/6; J. T. F. (Christchurch) 9/6; M. G. (Montague Bay) 9/6; G. S. R. (Beaudesert) 5/-; L. J. (Durban) 10/6.

The Library—E. A. B. (Wandin) 2/6.

Relationship of Life Here to Life Hereafter.—In his presidential address at the annual meeting of the Sheffield Society for Psychical Research the Rev. Alfred Hall dealt with the subject of life here in relation to the life hereafter. The view that we should not worry about the after life, he said, was a foolish attitude. Had men adopted such an attitude in the past there would have been no advance of science and no progress in any sphere of life. We had to explore every possible avenue, and not consider any spot a holy of holies in which we could not enter. The purpose of the science of psychology was to discover facts about ourselves—such facts as how the human mind worked and its relation to the body. We were amazingly ignorant about ourselves. We probably knew less about ourselves than we did about the world in which we lived. It might not be wise for everybody to dabble in psychical research, but psychical research was undoubtedly necessary. The speaker went on to stress the importance of man's personality as indicating his continuance in the hereafter. Some people were inclined to think that the next life would be very dull, said Mr. Hall. That was a very old idea and was due to the fact that man was physically an active being on earth. The important thing we had to remember about the next world was that it is a world of life. The chief characteristic of life was growth. Perfection, whether in this world or the next, was so far off that we should be quite content for a long time to enjoy the process of growth. He saw no reason why we should regard the next world's life as one of rigidity.

One of these laws is that a physical basis is needed for every physical manifestation. We may find in the future some non-human basis, for it is conceivable that some subtle chemical action may be established which would generate this magnetic force just as metals and acid generate the kindred mystery of electricity. But a physical basis there must be. No ghost was ever self-supporting. He can exist without our help, but he cannot manifest to human eyes without drawing his material from human (or possibly animal) sources. That, as it seemed to me, is one of the basic laws of the new world of science.—(In the "Harbinger of Light" Psychic Library).

SPIRITS INTERVENE IN HUMAN AFFAIRS.

MANY INSTANCES GIVEN IN THE BIBLE.

To the Editor.

Sir,—We have all heard the saying that scientific truths have three stages to pass through. First, the truths are denied; next, they are declared to be contrary to religion; and lastly, it is said that no one ever denied them.

Now, I should like to point out that Spiritualism is "running the gauntlet" of such stages at present and has fairly established itself throughout the world, claiming more than 80,000,000 convinced believers to-day. These figures have been authentically compiled and no doubt whatever as to their correctness need be entertained.

There is nevertheless a strong element of religious adherents who still declare Spiritualism to be contrary to Christianity, and therefore I wish to show as briefly as possible the error which this section of the religious community are making.

They contend that the age of miracles is passed; and although certain phenomena described as miracles are recorded in the Bible, they allege them to be utterly unlike, both in kind and degree, anything that has occurred since. Is it so, however? In the 16th chapter of Genesis it is stated that an angel appeared to Hagar, Sarah's maid, in the wilderness and comforted her. In the 18th chapter of Genesis it is stated that three angels in the forms of men appeared to Abraham upon the plains of Mamre, that Abraham entertained them with material food and conversed with them for some time.

In chapters 21, 22 and 28 of Genesis, we have further records of phenomena which prove, if they are accepted as real, the intercourse of spirits with earth, frequently in material form. I recommend anyone who is inclined to affirm that, now to read the records of spiritual phenomena during the past year. He will there find that the intervention of spirits with earth—yes, even in a material form—so far from having ceased, is more pronounced than ever. And if he will give himself the trouble to place side by side the evidence for their appearance now and their appearance then, he may decide for himself which body of evidence he would best like to place before a jury. For to-day's phenomena we have the sworn testimony of hundreds of credible persons now living amongst us—men whose words are unimpeachable, whose evidence would be sufficient to hang a man, and who have submitted the phenomena to rigid scientific investigation, the accuracy of which leaves nothing to be desired. For the Biblical phenomena we have—well, our orthodox friends may say what; but assuredly something which is not the result of scientific investigation.

I wish to quote further Biblical occurrences of spirit communion, and the following is a short list:

Adam (Gen. 3.9); Eve (Gen. 3.13); Cain (Gen. 4.9); Noah (Gen. 6.13); Abraham (Gen. 17.1); Lot (Gen. 19.1); Isaac (Gen. 26.24); Laban (Gen. 31.24); Jacob (Gen. 32.30); Moses (Ex. 33.2); Balaam (Numb. 22.31); Joshua (Josh. 1.1); The Jews (Judges 2.4); Manoah (Judges 13, 11.18); Manoah's wife (Judges 13, 3.9); Samuel (Sam. 3.2); Saul (Sam. 2.8); David 2 Sam. 5.19); Solomon (1 Kings 3.5); Elijah (1 Kings 18.1); Elisha (2 Kings 2.12); his servants (2 Kings 6.17); Daniel (Dan. 10.5); Eliphaz (Job 4.15); Ezekiel (Ezek. 3.2); Nebuchadnezzar (Dan. 3.25); Belshazzar (Dan. 5.5); Amos (Amos 9.1); Zachariah (Zach. 3.1).

Not to multiply instances, the book of Ezekiel, in its first three chapters records the various manifestations that occurred to the prophet—his dreams and visions and spiritual intercourse.

The New Testament is full of similar occurrences. It is one vast record, from Matthew to Revelation, of manifestations similar in kind to those so familiar to Spiritualists: (Mark 9.4); (Matth. 17.13). (Matth. 17.3); (Acts 10.13); (Acts 9.4); (Rev. 19.10); (Rev. 22.9).

In spite of all this evidence, the opponents of Spiritualism have another objection at hand: "It is wrong for us to deal with spirits. No doubt spirits did appear, as is alleged of old, but at any rate it cannot be denied that God forbade the Jews to deal with them." In fact they say, Spiritualism is witch-craft or necromancy and is forbidden in the Bible. Must I conclude from this that the advent of Christ was foretold through the agency of condemned necromancy, which comes under the auspices of the devil? And are not, then, all other manifestations of communion in the New Testament a breach of "God's Laws" as given in the Old Testament?

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.

E. S. S. (New Plymouth)—Thanks for your kind offer, but, as a matter of fact, we have more approved MSS of that nature than we can possibly use for many months to come. Our readers are more interested in certified records of phenomena and evidences of survival. One fact of this nature is more helpful than a page of spiritual rhetoric.

R. R. T. (Brisbane)—We thank you also very much for your letter and for your generous offer to supply a series of articles for publication. The space at our command is so limited, however, and we have already so much matter for which we cannot find room from month to month, that we do not feel justified in putting you to the trouble of forwarding them, as it is quite impossible to put a quart of milk into a pint jug. However, we appreciate your offer and wish you abundant success in the good work in which you may be engaged.

C. P. (S. S. Canberra)—Thank you for the cutting, which as you will have seen, we have used.

BEATRICE (Pahran)—Re photograph of a child in spirit life, we regret to say that it would be impossible for you to secure such a photo unless someone connected with the child were present. This does not necessarily mean a relative, but there must be some sort of a connection between those in the Spirit World and those here. At times spirit "extras" appear on a plate that no one knows, but this is done from the Other Side and so far as we are aware cannot be arranged by us. We do not know of any "Spirit Photographer" in Australia. It is a rare phase of Mediumship and only a few possess this gift in the world. We hope that you will be able to get satisfactory evidence of the presence of your loved one from some trance medium.

"ENQUIRER" (Elwood)—We understand that Jarrolds (London) published a book on the subject entitled "Man into Woman" which claims to be an authentic record of a change of sex. The publisher stated that it is edited by Niels Houger, with a Foreword by Dr. Norman Haire, who says: "To the reader unfamiliar with the unhappy byways of sexual pathology, the story told in this book must seem incredibly fantastic . . . Incredible as it may seem, it is true." This book says the publishers, deals with the astounding biological phenomenon of a man who changed his sex. Its authenticity is undoubted. The facts are supported by the documentary evidence of Professor Warnekros of Dresden, the eminent Surgeon who helped to perform the miracle. Startling illustrations give further indisputable evidence of the verity of this incredible case. This sensational history of the life of a famous Danish painter living in Paris who is transformed into a woman by means of an operation is without parallel either in any work of fiction or of fact, and in this sense is quite unique.

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"The Harbinger of Light" is a Philanthropy not a Business. Failing to send a stamp for reply, or to add exchange to cheques entails a loss, which, in the aggregate, amounts to a considerable sum yearly.

No; the Bible is one long record of spirit communion and is actually the recognised instrument of divine intervention in mundane affairs. Yet throughout the ages, when God revealed to man the higher aspects of divinity, man has shrunk back, and, unable to discern them has affirmed them to be of the devil.

When Jesus was engaged with his mission on earth, the religious people said: "He hath a devil and is mad." So, too, it is with Spiritualism. When it has run the gauntlet of science and religion, it shall be said—no one ever denied it.

H. SCHOEN.

Johannesburg.

OUR LETTER BOX.

Notes from Brisbane.

Sir,—Re your extract from "Smith's Weekly," you may be interested to learn that I have been sitting with and investigating the mediumship of Mrs. Effie Leisk (not Alfreda Leiske) for the past two years, and this work is still proceeding. You will therefore glean that Mr. Leisk was not interviewed as suggested. I sit weekly with the Lady of the Gallstones' case, and can assure you that it is more interesting than as above reported.

Our Tuesday afternoon class has been opened to the public and is being held in the Mein Street Spiritual Church. The attendance is about eighty but this would be largely increased if it were held at night, when business folk are free. Dr. Peebles is controlling, holding forth and answering questions. On the 2nd April he said: "I have brought a lady friend" who gave her name as Cora and will address the class on Christ and Buddha on the 9th. I have since learnt that she is Cora Richmond, medium and writer.

H. SOANES,
Psychical Researcher.

Brisbane.

Telepathy.

Sir,—I gather from the article, in the May issue, by E. W. Oaten, in "The Listener" that telepathy is considered possible only between the minds of incarnate persons. Why this should be so is not easy to understand.

I have been in telepathic communication with discarnate minds on many occasions over a number of years who have used telepathy to give me certain messages which concern the medical profession. The difficulty is to gain any consideration or hearing for psychic notes of such a nature as may throw light on many modern mysteries. The profession alone can prove their truth, and use it for the betterment of mankind; but at present I know of no publisher who would be likely to put such work out, and have no means of doing so myself, except by post and that very slowly. If telepathy is possible between attuned minds it applies to both discarnate and incarnate, and it is certainly not only possible but practicable.

"REFLEX."

Ryde, Sydney, N.S.W.

THE ATMOSPHERE AND MEDIUMSHIP.

The following is extracted from a message received from the Other Side:—

It is not generally understood that the atmosphere has a lot to do with the power a control may possess.

If the air is at all polluted or unduly warm, we from the etheric world have great difficulty in controlling a medium or instrument. To be perfectly successful, we must have a clean, cold and pure atmosphere, for we are light, and only use our power on this sphere properly under right conditions.

There are circles and small gatherings of people who congregate for messages from the unseen. They do not understand how to prepare for the reception of the unseen guests, and so in many cases wrong atmosphere will bring undesirable guests.

If the masses can be taught to prepare for us, then will the home circles become of value, the teachings will be of the best and truest. Let me give a little knowledge of how to prepare for the pure spirits.

If possible a room should be set apart for spiritual meetings. It should be kept clean, and then should have bare chairs, clean walls, and a bowl of water in the corner to keep the atmosphere healthy.

This little room or temple may be adorned with the signs of the guides and visitors, so that if a new guide visits that temple, he or she will know just how far advanced the owners of the temple are.

Guides and spirit friends "drop in" unasked, and when they find they are seen and noticed, great is their delight. It is well to begin a seance with the Lord's Prayer recited slowly, thinking well on the words, and then let those who are waiting for messages send out thoughts to the Divine Father,

REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN SPIRITUALIST UNION.

We have to report steady interest in our services and the thought and zeal displayed by our workers is to be commended. The philosophy of Spiritualism as expounded by the following speakers is worthy of overflowing congregations: Messrs. L. J. Plum, J. J. Simpson, G. Coleman, and Mr. Francis Drake have given of their best and we tender our appreciation for their services.

We regret that many of our older members are laid aside by sickness, and trust that they will be soon restored to good health. We owe a great deal to them for their pioneering efforts.

The production of "Hay Fever" by the V.S.U. players, proved equal to all expectations, and together with the orchestral music by the Lumley Concert Orchestra provided an entertainment equal to that given by professionals. The company have another comedy which will be presented in due course, so please watch for date of same.

We wish to tender fraternal greetings to our Editor and kindred Societies.

A. J. S., Recorder.

WESTERN AUSTRALIA.

PROGRESSIVE SPIRITUALISTS' CHURCH, PERTH.

On March 18th our annual Harvest Festival was held in the Soldiers' Institute, our own rooms being too small for the occasion. In the afternoon we had an attendance of 110. The President, Rev. M. McDonough, gave a short address, solos by Mrs. Wells, duets by Rev. C. Hill and Mrs. Ware; recitation by Mrs. Nott and messages by following mediums: Mesdames Rev. McDonough, Rev. Hill, Ware, Weir, Russ, Rev. Watson, D. Smith, Fields, Milner, Phipps, Gadenne, Miss Dorothy and Mr. Ripp.

In the evening 135 people thoroughly enjoyed the trance address through Mrs. Batger with Messages by Mesdames Phipps, Smith, Hill and Mr. Ripp.

Once each month we hold an "At Home" the proceeds to be contributed or donated to Hospitals.

In September we will hold an "Egg Week" for the same institutions.

The room at 41 Barrack Street becoming too small for our purposes, we have now taken the large room at Temperance Hall in Museum Street, so that all meetings will be held in same building, whether they are big or small. In November 1933 we started with eleven members, we now have 40, and are gaining weekly. Our attendances have always been good.

Our Social Committee organised a Picnic early in March and about 200 gathered and there were plenty of prizes donated for the children's and adult races. Altogether a good time was spent at Canning Bridge.

Membership costs 2/6 per annum and a badge 1/-. The badge is a five pointed star, purple and gold, with P.S.C. in the centre.

Eastern States' visitors are invited to call on us. Write us and we will meet you at boat or train. Look for, and wear, purple and gold ribbons.

Our Executive wish to tender thanks for all past help rendered to us whether on platform or in the kitchen.

Greetings to Spiritualists in the East.

J. A. McDONOUGH, Asst. Sec., P.S.C.

NEW ZEALAND.

NEW PLYMOUTH (N.Z.) SPIRITUALISTIC CHURCH.

This Church has been re-constructed and promises to do good work in the future. It has its own building and the trustees, with the guidance of spirit helpers and the co-operation of the members of the church, have entered into their joyous work with enthusiasm and confidence.

Mr. Davis, the president, gives trance addresses followed by clairvoyance; and Mr. Arnold Mitchell is used by the Other Side for inspirational communications.

Mrs. Arden is a capable and conscientious secretary and we are looking forward to seeing great progress made by this church.

A FURTHER DONATION OF BOOKS.

We are indebted to Mr. Walter Tipple of Oakleigh for a donation of thirty volumes which have been added to our Library. Some of these books are very valuable, being out of print and consequently difficult to obtain. They are included in the list printed on the inside of the back cover. This brings the number of books in our library up to 720.

It is already the largest and most up-to-date library of psychic books in the Southern Hemisphere, and if our well-wishers will follow the generous lead of Mr. Tozer and Mr. Tipple, and send us—either on loan or as a donation—any books that they may have and that are not on our shelves, they will be conferring a benefit upon the Movement and win the approval and blessing of those who are behind our work on the Other Side.

try to keep ill and gay thoughts away, letting love and unity join the throng together.

Under the above directions all should be well, and teachings of the highest be given to those ready to receive. May the blessings of God go with these words.

SUPPLEMENTARY LIBRARY LIST.

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