

The Harbinger of Light

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

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

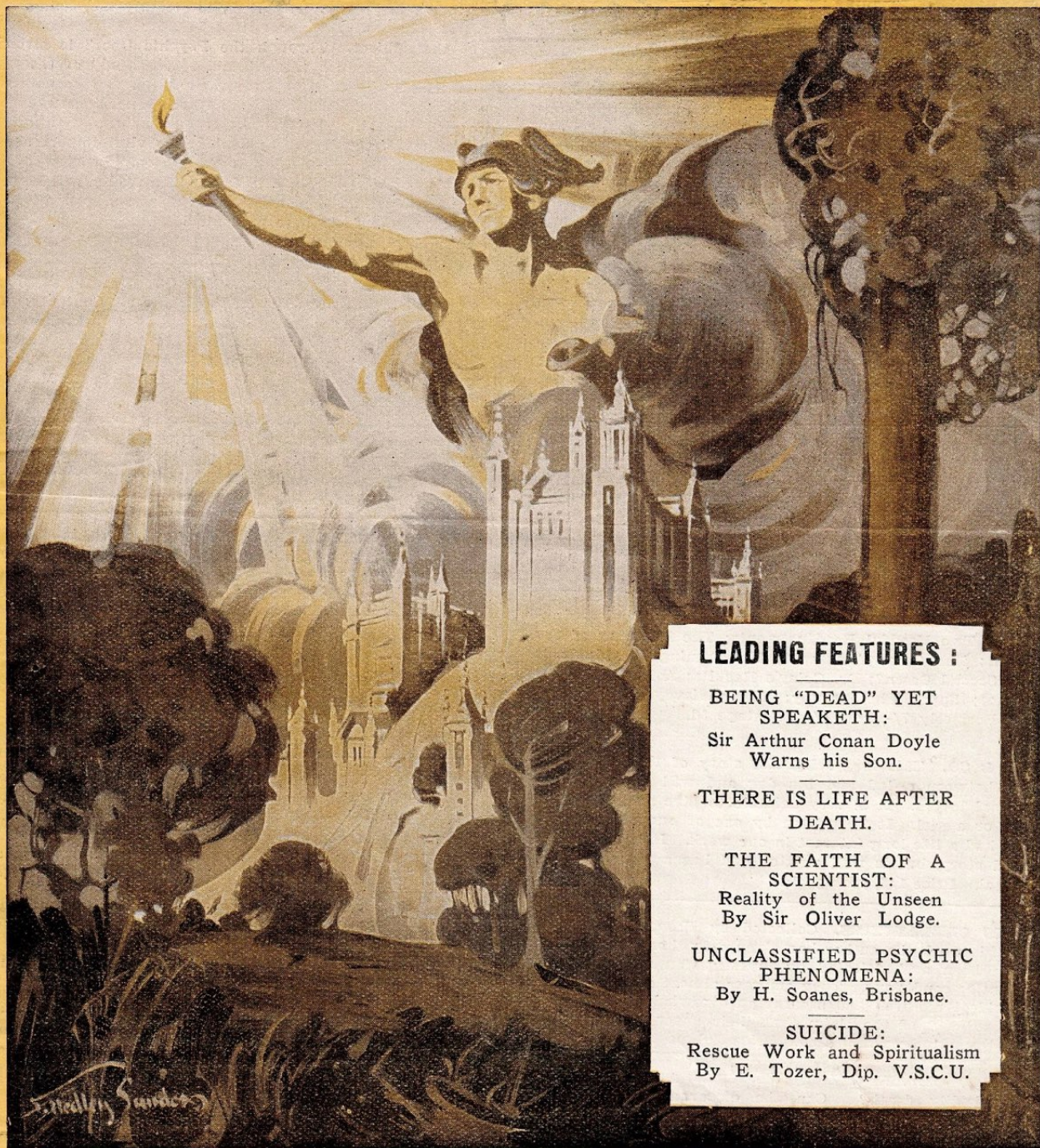
"LIGHT! MORE LIGHT!"—Goethe.

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SPEAKETH:

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Warns his Son.

THERE IS LIFE AFTER
DEATH.

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SCIENTIST:

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

JULY 1st, 1935.

BEING "DEAD," YET SPEAKETH.

SIR ARTHUR CONAN DOYLE WARNS HIS SON.

On July 7th, 1930, Sir Arthur Conan Doyle passed to the Fuller Life. The following article, contributed to the "Sunday Graphic" by his son—Denis—relates how Sir Arthur saved him from serious injury, if not death, by a timely warning. It also shows how our friends on the Other Side are aware of and interested in our doings here and are able to be of definite benefit to us.

THIS is an experience of how I received a warning, from three different sources, of a crash in my car being imminent on account of some unsuspected mechanical fault. Firstly I will explain how I came to acquire this car, the circumstances of which afford a very typical example of the interest displayed and the practical advice which is given by my father to me in every phase and feature of my life. I never undertake any important step, in my life whatever, without the concurrence of my father, whose advice is as eminently sound and of as great a value to me now as it was when he was living in this world.

He helped me to acquire my car in the following manner, which assistance is of interest on account of its practicability. Some three years ago I was particularly anxious to purchase (second-hand) a certain type of very powerful supercharged sports car of a make which is not common in this country, and the choice of which was therefore limited. There were only two of these cars which I thought would adequately fulfil my requirements, one being coloured red and the other blue. The former was selling at a very reasonable figure, and seemed the more suitable in every way. The latter, which I had inspected previously, had since been sold, and was no longer available.

I therefore gave up any idea of acquiring it, and I decided to purchase through an agent the former car, which I liked very much, when I received a message from my father through his own very special source of communication. The message

was, "Do not buy the red car. There is an unsuspected weakness on the left-hand side of the cylinder block." I could not understand this, as the car in question was considered to be in excellent condition by those who knew it. My father went on to say, "Try for the blue car. That is the one for you." In view of this message I abandoned the idea of securing the red machine, in spite of the fact that it fulfilled every requirement and was selling at a very low price.

I instructed my agents to endeavour to persuade the new owner of the blue car to sell it, but he absolutely and emphatically declined to do so, declaring that he was delighted with the machine and would not part with it for any consideration whatever. I reported this impasse to my father, who was apparently fully aware of the position. I told him that the car simply was not obtainable, to which he replied:

"Make your offer yourself, and not through others. Telephone the owner to-night, and you will find that he will sell you the car owing to a sudden change in his own plans. You will not be able to take actual possession of the car, however, for three days, as it will not be available until then."

As I have never once known my father's advice to be wrong, I decided to do as he suggested, although it seemed a hopeless proposition in view of the complete failure of my agents' repeated attempts to secure the machine in question.

Consequently, I telephoned the owner that evening and said, "I should like to buy your car, but I understand that it definitely is not for sale. Is that so?" To which he replied, "Yes, the car suits me splendidly, and nothing would induce

me to part with it, normally, but I have just heard that I have to leave, very unexpectedly, for America at short notice, and for that reason I am willing to sell you the car." He went on to add, "I am afraid that you cannot take delivery of it for three days, however, as it will not be available until then."



Lady Conan Doyle and Mr. Denis Conan Doyle and "a splendid photograph of my husband." Taken on a sealed plate and developed by themselves.

Thus, entirely owing to my father's advice, I came into possession of a car which has suited me most admirably and which has adequately fulfilled all my requirements. In connection with the red car, against which I was warned, I met shortly afterwards the agent who had originally tried to secure it for me, believing, as did everyone, that it was in good condition. Upon our meeting I was very interested when he said, "Just as well that you decided not to buy that red machine, for they found an unsuspected crack on the left side of the cylinder block!"

ANOTHER WARNING.

I am extremely interested in motor racing, which is truly one of the greatest of all sports quite apart from its many other aspects and its varied uses. Upon a few occasions I have myself participated in it in a small way, sometimes in the car my acquisition of which I have related above. In the process of preparation for a certain race in which I hoped to drive, I was particularly anxious to ascertain the speed attainable with a certain type of sparking plug. This necessitated a test at Brooklands, which I arranged to make on October 31, 1932, the day before the main track closed for the winter. My intention to make this test was formed about three weeks before that date. The test itself was very simple and presented no obvious danger, but to my surprise I received the following warning in connection with it.

A friend of mine came down to my home to see me on business. This friend was in the Air Force during the war and is now a director of a City company and is a partner in a well-known West End travel agency—a man "with both feet on the earth" but the possessor, nevertheless, of remarkable mediumistic powers of clairvoyance and clair-audience. Before starting our business talk, he said: "Are you contemplating any sort of speed test in your car?" I said that I was; to which he replied:

"Your father has been in touch with me, and he says that there is something wrong with your car, which is only a recent development, and which is as yet very difficult to detect. He advises you not to drive it on the day you intend."

I could only promise that I would have the car examined again, which was done, with no result. Every part of the car seemed to be in perfect order. Two or three days later a lady whom I know telephoned from London and said, "I have just seen a 'warning vision' of your car, which I saw as a complete wreck, by the side of what looked like a straight piece of track." I explained that I had already made arrangements to test the car at Brooklands. She urged me to be careful, and if possible to postpone the test, which I could not do as the track would not be available for it, after that date, for some months. I may say that neither of these friends knew of my intention to test the car. These two independent and unsolicited warnings impressed me with their urgency, though I could not understand why there should be so much alarm and difficulty attached to what should have been a perfectly ordinary procedure. In order to make sure of the position, I got in touch with the special source through which my father communicates with his family. I was told:

"If danger is still present when the time comes for the test, you will be prevented from driving your car."

AM PREVENTED FROM DRIVING.

Very foolishly, I determined that, warnings or no warnings, I was going to make that simple test on my own car myself! A day or so before the 31st,

however, I was prevented from driving in the following manner. I suddenly and unexpectedly slipped and fell, severely injuring my right ankle in a way which effectually precluded any possibility of driving a car for several weeks.

Shortly afterwards my business friend telephoned me in great excitement and, not knowing of the injury which I had just sustained, he said: "You really must postpone the testing of your car. I have recently seen clairvoyantly the following 'vision.' 'I saw your car going around the track at high speed, and all went well until it struck a big bump coming off the home banking on to the rail-way straight. The car leapt into the air going over the bump and did not land straight. It gradually slewed round sideways, and then it overturned and took a series of several side-somersaults, ending up on the inside of the track an absolute wreck. The 'vision' was so clear and vivid that I could even see the cushions thrown out when the car overturned." Upon the receipt of this further and graphic warning, it seemed to me that I had indeed been in danger of a serious crash, and the justification of these warnings was effectively shown on the day planned for the test.

THE FAULT DISCOVERED.

Very sportingly in the circumstances, my brother Adrian offered to drive the car, which he was keen to test. Realising the position, he took the car round for two or three laps at a speed equivalent to the warming-up laps which I should have made before doing a flat-out test lap. He completed these laps at a speed not exceeding 105 m.p.h. and then brought the car back into the paddock. My brother reported that the steering was curiously light and unreliable, becoming increasingly so as the speed went up to over 100 m.p.h. In view of his report, the mechanics immediately submitted the whole of the steering system to a very close examination.

This scrutiny resulted in the following very disconcerting disclosure. Inside the steering-box, at the base of the column, the master bolt securing the main steering attachment had unaccountably worked its way loose—and was only gripping by half a turn of the thread!

If I had driven that car at the speed originally planned, it could only have had one result in the light of what was discovered. I should have covered the slower preliminary laps safely, as my brother did—but the first time that the heavy car, weighing 2½ tons, hit that bump at its maximum speed of 125 m.p.h. it is a mechanical certainty that the steering would have broken and a serious crash would have been quite inevitable. Moreover, it would have occurred exactly as predicted, for the effect of the steering breaking and the car failing to land straight after the bump would have turned it gradually broadside, which at that speed would certainly have resulted in a series of side-somersaults.

* * * *

The above facts represents one of many incidents of the intervention which is effected by those who have left this world for the next, and who bring their powers of seeing further than we into the near future, and their frequent ability to foresee and detect danger in advance, to bear on behalf of those on earth. Such timely warnings and practical assistance are open to all who are sufficiently enlightened to avail themselves, with sympathetic reception and intelligent co-operation, of the wise guidance and beneficent influences of those persons in the next sphere of existence who have our individual welfare at heart.

THERE IS LIFE AFTER DEATH.

By H. S. HAMBLING.

HOW many people, I wonder, are aware that, a little more than a year ago nearly fifty voices from the so-called dead were heard by an audience six hundred strong, in the Æolian Hall, London. Six hundred different witnesses, from all over England, are now able to give corroborative evidence of the fact. In any English court of law only two corroborating witnesses would be sufficient to establish legal evidence. Amongst those who heard the spirit voices were doctors, scientists, literary men and people from every walk of life. They were people whose integrity would never be questioned in their various walks of life. Yet this incredibly miraculous event, occurring in the heart of London, did not receive the slightest comment in the Press.

This stupid boycott of modern Spiritualism must soon cease. The public will demand to know more and more about a subject which, though villified and grossly misrepresented, promises so much in the way of mankind's enlightenment. To-day's men demand to know of the things that help them to know.

A PROVED FACT.

The man in the street asks: "You Spiritualists believe in life beyond the grave, don't you?" Our answer is: "No. We do not believe. We know there is life after so-called death."

To Spiritualists, the fact is as scientifically proved as is the rotation of the earth on its own axis, or the speed of light through etheric vibration. When millions of people had been told that it had become possible for them so to construct apparatus from wires and a piece of crystal that it would be possible for them to hear music and speech over wide distances, they hastened to prove it. Wireless or radio thus became a matter of definite knowledge and not of belief. Spiritualists tell them that by providing receiving sets (mediums) for a not dissimilar phenomenon of etheric vibrations, you can hear voices of those who have ceased to live and work on earth. Why, then, do people not seek to prove it?

THREE REASONS.

Firstly, because it all sounds so incredibly miraculous and abnormal that the Press deems it worthy of little better than insufficient or inaccurate publicity. Secondly, because tradition dies hard and prejudice dies harder. Thirdly, because established religions falsely represent research into psychic realms as being without divine sanction and therefore cause their adherents to fear investigation.

Another question the layman asks is: "Is Spiritualism a religion?" The answer is definitely in the affirmative! As such, though, it widely differs from existing credal or dogmatic sectarianism in that it allows free and individual interpretation of its broadly defined principles. It does not claim to represent All Truth, but believes its philosophy has more than a grain of truth within it. It does not deny Jesus Christ, in spite of the assertions of theologians to the contrary: it merely cannot logically accept vicarious atonement. It substitutes faith for knowledge, acting upon the injunctions

of the Apostles to "test the spirits and see if they be of God" and to "try all things and hold fast to that which is good."

It eschews all empty and meaningless forms, ceremonies, symbols and rites, and believes that the simple fervour around the home hearth, "where two or three are gathered together in My Name," is greater than the so-called sacred consecration of churches and chapels. It prefers sanctity to sanctimoniousness. It is vastly different to existing religions in that, whilst they believe in immortality, Spiritualism proves the fact of continuous existence. Its bedrock as a religion is, therefore, immovable and incontrovertible.

HELP FOR INVESTIGATORS.

Every well-equipped Spiritualist organisation to-day is able to provide means for helping genuinely sincere investigators into this great truth, and nobody is ever asked to become a member until finally conclusive evidence of survival has been obtained by them. "But we've heard an awful lot about fraudulent mediums," says the nervous sceptic. Of course, you have. Newspapers usually only print the sensational. They never write stories around the lives of the thousand humble Smiths and Browns, who, all up and down the country, are bringing comfort to the bereaved, and hope to the despairing, and health to the infirm, without reward or honour. Greta Garbo's grapefruit for breakfast is much more interesting than Bill Smith's curing of cancer by spiritual means! There are frauds who pose as Spiritualists, just as there are rogues in banks and tradesmen who swindle. But only a fool would assert that banking and trade are based on fraud.

PROOF.

Then why should they assert that the "exposure" of a fraud "medium" proves that Spiritualism is a fake? By rational, scientific methods Spiritualists themselves detect exposure, and try their hardest to eliminate impostors from their ranks and fraud from their phenomena, for, be it borne in mind that, whenever a fake "medium" has been discovered by sincere Spiritualists, the fullest exposure has always been made by Spiritualists. Honest Spiritualists work unceasingly to keep the movement clean and as unsullied as is demanded by the glorious truth it proclaims. To those about to begin an investigation into our claims, I would say, in Kipling's words: "If you can wait and not be tired by waiting, or being lied about, don't deal in lies," there lies before you a truth the grandeur of which dwarfs anything you have ever learned before. With patience and courage, you will find that, at the end of Spiritualism's road there awaits for you—revelation!

EXCHANGE AND REPLY POSTAGE.

"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.

THE FAITH OF A SCIENTIST.

REALITY OF THE UNSEEN.

By SIR OLIVER LODGE.

We have to live in matter for a time—not very long, seventy or eighty years—and then we “go home.” What is the object of our life here? Well, it is for training, learning obedience; it is a very important episode in existence. Existence is a very big thing; it does not stop when we leave matter behind. We go on with our characters, our experiences, our memories—memories of successes and failures, memories of hopes and disappointments, memories of things we would gladly forget; but there they are; they are with us. We take them with us; **they are all we do take with us.**

This life is a great responsibility. We need all the help there is, and that help is forthcoming. Unseen beings can help us; they are in touch with us more than we know; they know that this life is important—they take trouble about it; we are not lonely, not really lonely. But they cannot help us if we are unwilling that they should do so; we have free will; they cannot compel us. Nothing can compel us against our will. We can be led, influenced and guided, and that is what they do; and if we want help we can ask for it and it will be forthcoming in ways we do not know—in wiser ways than we know.

WE ARE GOD'S AGENTS.

God acts through agents. We are His agents for certain things; we can help each other. We can help in training children; we can help the sick and infirm. How many people there are who are doing these things! They are acting as God's agents, and if they did not do that work it would not be done; certain things are left to us to do. But there are other things besides ourselves. **There are certain things we can not do and those higher beings can;** they think it worth while; they will do those things if we ask them. These are the foundations of religion; but they have come to me as the result of scientific investigation.

I know that there are these other beings ready to help us. The Highest was ready to help; a Divine Being thought it worth while to take flesh and come down and dwell among us. There are many agents. The people who lived in the past are not extinct; the Person whom we venerate and worship, who lived on the earth, is not dead, is not away from us. Do not think of Him as in Palestine nineteen hundred and twenty years ago. He is among us, helping the world. Do you think He went through all that sacrifice for the world and then left it? Not at all. Humanity was worth saving. But it is only through our willingness to be helped that grace can flow in. We must open our eyes and see and our hearts to receive. The spirit is sometimes willing but the flesh is weak. Yes, we have to struggle with the flesh. That is all understood, that is part of the bargain, that is why we need the help.

WHAT ARE ANGELS.

What do we mean by angels? Well, I do not fully know what we mean by angels, but I know we mean messengers—I know we mean messengers of the Almighty, I know we mean higher beings. Whether they have ever lived on this earth or not I do not know; many of them have; some perhaps have not. The universe is very vast. On all the innumerable worlds in it there may be many revelations of which we are not aware, many modes of existence of which we do not know. But the visions that have come to people from time to time

W. BRITTON HARVEY COMMUNICATES.

SENDS A CONVINCING MESSAGE.

At a Direct Voice circle held on Saturday, 8th May, at Christchurch, N.Z., Mr. Lancelet Brice being the medium. Mr. W. Britton Harvey, the former editor of “The Harbinger of Light” sent a message to the present editor, who after consultation with Mr. Harvey's family agreed that the message was typical of him and was also satisfactory and convincing. To the circle, or indeed, to anyone not in the confidence of his family, the message was meaningless, but to those who were privileged to be constantly in touch with him whilst he was in the flesh, the message was clear and brought great comfort.

It would not serve any useful purpose to publish the text of the message, as it was of a private nature and concerned his intimate friends alone.

Mr. Brice is a world-renowned direct voice medium, whose work is recorded in Mr. Crane's book, “Spirit Voices” which is one of the finest records of this type of mediumship ever published.

WHAT IS A TRUE SPIRITUALIST.

It would seem passing strange how many people, having had proof after proof of the survival of loved ones and friends, yet seem to hover between belief and scepticism. In order to restore their faith they have to resort to seance after seance; and if for any reason they are cut off from contact with the Fourth Dimension for a while they begin to doubt.

I put the question to an advanced spirit guide recently, “Why are many so-called Spiritualists so fickle?”

“Because they have not been **convinced**,” he replied.

I was frankly puzzled. “But most of them have had all the proofs they need,” I said.

“True,” replied the spirit messenger, “But proof is different from conviction.” “The former satisfies the outer mind, the intellect; conviction is a matter of the inner self, the soul. It supersedes proof through that perfect faith in the goodness of God; and the example of the Lord Jesus Christ. Provide not merely proofs of survival, but food for the soul, through spiritual contacts and teachers, and you will once and for all establish a conviction which nothing can ever shake. The phenomena will then take second place, which is as it should be. Faith will have been added to knowledge.”

have been visions of what they call angels, that is, lofty beings doing the behest of God, messengers doing His will, ready to help us, coming as kindly spirits to aid us.

When I speak of the people who have these visions I do not mean people who only imagine them, people who are unbalanced in mind; I mean serious people, who do their work well, and all the better because they have those visions, who do not neglect their work while they are here. We have only a short time in which to do our work; let us do the best we can while we are here. Do not let us give more trouble to the Other Side than is necessary; let us do our bit and receive their help and be thankful for it. These visions give a great sense of joy and gladness and faith that strengthens the receiver for his daily work.

THE WOMAN OF ENDOR.

By H. V. MORTON.

As a specimen of the attitude of the Press towards Modern Spiritualism, we reprint an article contributed to "The Star," Johannesburg. It was surmounted by a very fine double column six inch block of the painting of "The Witch of Endor" by Fortunio Mataria. We compliment our South African contemporary upon its production.—Ed. H. of L.

TO the east of the flat green plain of Esdraelon, or Armageddon, is a slight hill on whose slopes is a poverty-stricken Arab village called to this day Endor. There are a few stone huts and caves, from one of which a thin stream of water flows into a narrow canal that guides it through the gardens. Old grain pits, tombs in the rocks and ancient water cisterns prove that the history of this village goes back into the mists of time. En-dor means the spring of Dor, or of the Dwelling. The stream of water that still trickles from the cave is the same stream that ran there in the time of Saul and gave its name to the place where the Woman of Endor lived.

The scene in which Saul seeks the help of this medium is one of the most dramatic in the Old Testament. The desperate king, conscious that the Divine approval had departed from him, terrified by the powers massed against him and conscious also perhaps, of his approaching death, gropes in the darkness of his soul for some comfort. He cannot pray. He has therefore ceased to hope. His enemies, the Philistines, are camped about him on the Plain of Esdraelon, while he, with the Israelite forces, commands the rising ground at Mount Gilboa. "When Saul saw the hosts of the Philistines he was afraid and his heart trembled greatly," we are told, and "when Saul inquired of the Lord, the Lord answered him not."

Saul sinks into melancholy and despair. He thinks of the great Samuel and wishes that he were alive so that he might go to him for comfort. But Samuel is dead. The tortured man then, with the superstition of a witch-hunter, resolves to break the rules of his life and consult a medium. It was against the Law of Moses to do this. "There shall not be found with thee," runs the Law, "any one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer or a consulter with a familiar spirit, or a wizard, or a necromancer. For whatsoever doeth these things is an abomination to Jehovah." Saul himself had driven out the Spiritualists and the mediums from Israel: he had "put away those that had familiar spirits and the wizards out of the land." Now, in his extremity, he turns to those whom he has persecuted: "Seek me a woman that hath a familiar spirit!" he commands. His servants answer him: "Behold there is a woman that hath a familiar spirit at En-dor."

In the darkness of the night—the night before the battle that destroyed him and his royal house—Saul disguised in a long cloak and accompanied by only two attendants climbs the slight volcanic hill to the dwelling of the wise woman of En-dor. It has been well said that the power and the sombre tragedy of this story hold the reader spellbound.

Death is in the air. A man with only a few hours to live is about to question the spirits of the dead. The Woman of Endor receives her mysterious visitors with the caution of all persecuted seers and fortune-tellers. Perhaps the scene becomes more vivid, certainly more modern in Dr. Moffat's "New Translation of the Bible."

"Inquire for me as a medium," Saul commands her, 'bring me up the ghost of someone whom I name to you.' The medium replies: "You know what Saul has done, cutting mediums and wizards out of the country! Why, then, are you laying a trap for my life, to have me put to death?"

* * *

But the pitiful earnestness of the disguised King conquers her fear of prosecution: "Whom shall I bring up for you?" she asks. "Bring up Samuel," whispers Saul. The woman looks at him: "Why have you deceived me?" she asks. "You are Saul!" "Have no fear," he cries. "What do you see?" "I see a god coming out of the earth." "What is he like?" "It is an old man coming up; he is covered with a mantle." "So Saul knew it was Samuel, he bowed with his face to the ground and did obeisance."

Certainly no Spiritualist, and no one who has ever attended a successful seance, will doubt the lifelike truth of the above dialogue. It is the sort of conversation that goes on in the dark to-day as it went on in the dark of the little hill-top on the night before the Philistines drove Saul to his death. The commentators of the 19th century were forced by the educated opinion of their age to treat this incident as hallucination, or as a piece of elaborate trickery devised by the Woman of Endor. It is obvious to anyone to-day that the Woman of Endor was not a pantomime witch or a hag out of Macbeth; she was just an ordinary medium.

Whether the spirit which she saw was really Samuel or not, the fact remains that the phenomena reported during this seance were the same as those which are known to modern Spiritualists. The Voice spoke to Saul, probably through the medium, and Saul was convinced that he was speaking to the man whom he had once known so well. The Voice gave him no hope. It foretold instead his death on the following day. The spirit, after rebuking the trembling Saul, spoke these words: "To-morrow shalt thou and thy sons be with me." Saul fell senseless on the earth.

* * *

The interesting thing about the Woman of Endor is that the Bible narrator has not drawn her with a broomstick or with a stuffed crocodile or with a corps of tame bats. All those trappings came in the Middle Ages. She is painted not only as an ordinary woman, but as a kind-hearted and compassionate one. Her portrait is extraordinarily complete.

"And the woman came unto Saul and saw that he was sore troubled, and said unto him, Behold thy handmaid hath obeyed thy voice, and I have put my life in thy hand . . . now, therefore, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and

Continued on Page 102.

MIND AND BODY.

SPIRITUALIST VIEW OF SCIENCE.

Mr. G. H. Lethem, editor of "Light," spoke on "Spiritualism and Science" at a meeting of the Sheffield (Eng.) Society for Psychical Research recently.

"Materialistic science has committed suicide," he said. "It has proved itself to be wrong. The basis of material is not solid at all, but immaterial, Science is undoubtedly swinging round very rapidly from materialism to philosophical Spiritualism."

If there were only five senses, telepathy would be impossible, but some people were able to project their consciousness to some considerable distance and bring back information.

"People who have done this have actually taken note of their own physical bodies, and when in this condition the astral body is seen at a considerable distance. When scientists admit these things can happen, they must alter their views about biology, they must recognise there is something behind the physical which must be taken note of, and doctors will have to recognise that it may have a great deal to do with health."

If, by and by, science recognised the reality of the etheric body and learned how to treat it, it would probably lead to a very great advance in medical science.

Spiritualism showed that the mind was something which could operate apart from the body. Psychologists might come to recognise that that mind was so powerful that it could mould the body and mould the circumstances of human beings, when properly applied.

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eat that thou mayest have strength when thou goest on thy way."

In other words, she made a very human speech. She said: "I have obeyed you. I have risked prosecution. Even death. You have listened to the voice of Samuel; now listen to my voice. You must eat something." The terrified King refused to eat, but the kind-hearted "witch" insisted on mothering him: "And the woman had a fat calf in the house; and she hasted and killed it, and took flour and kneaded it and did bake unleavened bread thereof. And she brought it before Saul, and before his servants; and they did eat. Then they rose up and went away that night." On the next day Saul and his three sons met death, and his army was scattered.

* * * * *

I think that the Woman of Endor is a most attractive character. When one thinks of her not as the witch in a fairy tale, but as a real woman who believed herself to be, and convinced others that she was, in touch with an unseen world, one realises how very lifelike she is. Once her seance was over, she became anxious only to comfort and take care of the stricken Saul. She knew that he would be lying dead on the plain before the sun had set the following day. He could not hurt her. He was unable to punish her for breaking the law as he had commanded her to do. Her one thought was to heal his body and to give him strength to go out and meet his fate. Therefore, I say that the Woman of Endor is one of the most attractive exponents of Spiritualism in early literature.

A DEFINITE METHOD OF SELF-HEALING.

By Marie Winchell Walker.

What is the central point in healing? It is the activity of God, or perfect mind over the lower or sense mind. In healing we do not deal with personality or method as powers. There is only One Power, which is God. In healing we deal with God, and use any method of working that appeals to us. Here is one I find helpful:

1. Know what God is—Mind, Life, Spirit, Love,, Power, Law.
2. Know what man is—a son of God, sustained by divine law.
3. Know what body is—plastic, changing cells animated by Spirit.
4. Make one sharp denial of sickness—Spirit cannot be sick.
5. Affirm specifically the condition you want to see manifest.
6. Rejoice as though it were already externalized—believe you have access to all good and you shall demonstrate it.

I know two persons who used the above method of applying Truth to heal tuberculosis, and both were cured. I could say the same regarding many other ailments.

A Correction.

Sir—Will you permit me to correct a typographical error which appeared in my recent article, "Spiritualism and War."? In the manuscript of that article, I stated that the Great War's death toll amounted to "eight million", whereas the printed article gives it as "eighty million."

My figures were taken, originally, from a large volume of war statistics published in 1923 by the British War Office.—Yours, R. C. Keast.

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.
F. C. (Hobart)	10	7	
O. M. S. (Auckland)	2	0	
K. W. (Ashburton)	1	10	0
J. O. B. (Johannesburg)	9	6	
Mrs. F. (Glen Iris)	1	0	

Psychic Certainties.—An address on "Seance Room Certainties" was given recently at the Edinburgh Psychic College by Mr. G. L. Hadden. From a wide and close scrutiny of seance room phenomena, the lecturer said, he had come to a conclusion on the reality of psychic phenomena, and that the only theory that would cover all the phenomena was that of survival. What might be termed rigid proof of survival seemed impossible, and perfect communication was very rare. Many were too ready to gloss over obvious inconsistencies in communication. He was aware of explanations of seeming inconsistencies, such as lack of experience of the part of the communicator, and fixed ideas which were carried over beyond the veil. At the same time, very few cases of what seemed evidential communication would stand the strictest scrutiny. He urged that there should be a more scientific attitude brought to bear on such phenomena. The certainties were there, but they must not take everything for granted, and there was no need to jump to conclusions. If they carried on their investigations patiently, the evidence would mount up. In some of the excessively controlled observations there seemed to be in the very conditions something inhibitory to mediumship. Scientific scrutiny was needed, but this need not be left to the scientists. It meant merely observation of a kind that excluded the possibility of error.—"The Scotsman."

NEWS IN A NUTSHELL.

Mystery is not Mystification.

To accept Spiritualism as a mere philosophy is one thing; but to realise it as an experience of the innermost heart is quite another and deeper thing.

As healthy sane human beings, we must love and hate—love what is good for mankind, hate what is evil for mankind—George Eliot.

My belief is, not that the good body by any bodily excellence improves the soul, but on the contrary that the good soul by her own excellence improves the body—Plato.

Are we anything like this?—Dr. Kagawa who visited Melbourne recently, tells of a society in Kobe with 57 members in which 23 held executive office. In a larger measure it was like that in the world. Everybody wanted to be a chief, nobody wanted to serve. . . . There was too much of the receiving, so little of the giving in it. The giving away principle in the world should set a standard of social ethics.

Ominous Dream Come True.—One hour after having been warned by his foreman, Bill Dundon, to be careful because in a dream he saw him mangled in machinery, Gus Murphy, a Leeton (Sydney) boxer, had his hand caught in a branding machine at Leeton cannery. The hand was badly injured and Murphy was hurried to hospital for an operation.

Enemies of Truth.—"Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spirit hosts of evil arrayed against us in this heavenly warfare." St. Paul (Weymouth's trans). Our enemies are at once stupid and cunning, keen-witted but short-sighted—the dark force of evil which still weaves the fringe of crime on the borders of human life.—J. F. Newton, Litt. D. in "The Builders." (J. W. Aird).

Be Careful of Your Quotation.—Friends sent a bride in Barnstaple, in England, this telegram: "Read one John four verse eighteen." This is the line: "There is no fear in love; but perfect love casteth out fear . . ." But in transmission the telegram was changed to: "Read John four verse eighteen." The bride opened her Bible and read: "For thou hast had five husbands; and he whom thou now hast is not thy husband. . . ."

Disagrees with Dr. Inge.—The new Dean of St. Paul's, London, Dr. W. R. Matthews in the course of an article in the London "Star" in one striking passage regarding Spiritualism and the search for evidence of human survival after death said: "I do not agree with the many eminent Christians, including my revered predecessor, Dr. Inge, in reprobating all investigations of this kind. If there are facts which support the belief that death is not the end we ought to know them and consider their import."

What are Cosmic Rays?—Little is yet known about cosmic rays, discovered by Dr. R. A. Millikan. It is thought that they arise in space through the building up of heavy atoms from lighter ones in the hot centres of stars or nebulae. The cosmic rays are distinguished from all others by their extremely short wave-length and exceedingly great power of penetration. Apparently they are the result of tremendous changes taking place somewhere out in space, involving enormous amounts of energy.—"Bulletin".

Disturbed Coffins.—The Barbados coffin mystery is recalled to mind by the burning of Christ Church, in the yard of which the Chase vault is situated. The vault has been disused and open for more than a hundred years, but its earlier history presents one of the most baffling of mysteries. Briefly, the vault was sealed after each interment, but at each reopening the heavy leaden coffins were found to have been thrown about in disorder. Theories innumerable have been developed to account for the occurrences, and the circumstances have been investigated by Robert Dale Owen, Andrew Lang, Sir Algernon Aspinall, and Sir Arthur Conan Doyle, among others. A few years ago that specialist in enigmas, Commander R. T. Guild, carefully analysed every scrap of available evidence. His conclusions were negative. He ruled out both human agency and natural causes. As a practical sailor he left it at that, with a non-committal recital of the psychic theories that have been woven around the vault.—"Nottingham Guardian."

Sir A. Conan Doyle.—In a message from New York the other day with reference to a seance in an aeroplane it was stated that Mr. Joseph Dunninger, president of the Society for Psychic Research, said he had a coded letter prepared by the late Sir Arthur Conan Doyle which none of the mediums claiming to produce his voice had been able to decode. Lady Conan Doyle, the widow of Sir Arthur Conan Doyle, replied: "My husband left no code message with Mr. Dunninger or with anyone else."—"Daily Mail."

Is not Life more Incredible?—Those who had passed through the so-called gates of death were very keen to prove that death certainly did not end all. Many of us are incredulous that communication is possible. When we make a close study of life and find out how much has evolved from a jelly like substance called protoplasm, and realise that everything in art, music and culture must have been latent in that early form of life, is not this more incredible? We find that nothing is ever wasted in Nature. Is it, then, possible that life, typified by a highly-developed character, should go out of existence?"

Sir A. Conan Doyle's Fortune.—"A statement in "The Daily Telegraph" of the comparative fortunes left by various authors, in which the estate of my husband, the late Sir Arthur Conan Doyle, is mentioned. My husband only left a comparatively small estate" writes Lady Conan Doyle to that journal, "on account of his work on behalf of Spiritualism. Those who know have estimated that he was over £200,000 the poorer owing to his unceasing labours, for many years, to spread the truth of Spiritualism. We are glad that that large sum was sacrificed to so noble an end, as was accomplished by my husband in bringing happiness and comfort to so many thousands of mourners and grief-stricken people all over the world, through his spreading of the all-important knowledge of the facts of life after death."

Attacks System.—"Human strife, unemployment, war, poverty, class pride and class hatred are the direct outcome of a diseased economic body," said the general superintendent of Methodist Home Missions (Rev. T. C. Rentoul) at a Pleasant Sunday Afternoon in Wesley Church, Melbourne, recently. "The underlying motive of our social system is self-interest," he added. "Finance is organised selfishness. Art, literature, sport and religion is being commercialised. Civilisation is denying people the right to live a guiltless life. Service must be substituted for gain. Co-operation and equality of privilege must replace competition, and affectation and self-indulgence must be abolished. The existing order would be revolutionised if Christian love were made the basis of all law. The unemployed looked on the church with suspicion and not unreasonably so."—"Sun-Pictorial." (How like the teaching of Spiritualism.—Ed.)

Mind Behind the Universe.—The Rev. Colin Livingston, of Glasgow, in an address recently given at Edinburgh, said that people were interested to know the mind of the clergy on this subject, but there were certain subjects never spoken of in the pulpit, and this was one of them. The stars and the whole physical universe were not there by chance. Everything in the universe was an extension of the activity of mind, and mind was spirit. There was a separation of mind and body when death took place. What became of mind? He was convinced by his own clairvoyant experience that spirit and mind endured, and did not vanish into space. He was not satisfied that the Church was fulfilling its mission. It had elaborate ritual, and great discussion of things that did not matter took place. The Church, however, did not really know where it stood, and its testimony was doubtful.

Occultism is not Mysticism.—Occultism is the belief in and the claim to be able to use a certain range of forces neither "natural", nor, technically "supernatural," but more properly to be called "preter-natural," often, though by no means always, for selfish or evil ends. Mysticism is the art of union with Reality, a process of knowing God. Some extend the term, occultism, to cover mysticism and the spiritual life generally. But that is not the legitimate use of either word. Occultism seeks to get, Mysticism to give. The former is audacious and selective, the other humble and open; and if we are not to end in blunder-land we must not confound the two. See Evelyn Underhill's "Mysticism Part I. chapter vii.

THE HARBINGER OF LIGHT

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EDITOR:—Rev. J. T. Huston, M.D.

THE EDITORIAL CHAIR

OUR new quarters have attracted quite a number of visitors and enquirers, many of whom express their amazement at seeing so many books on the subject of Spiritualism on our library shelves. When they are told of the vast literature—books, magazines and other printed matter—of the number of Societies and Churches, of the vast host of Spiritualists in the English-speaking world, their surprise is complete.

Nothing could be more striking that the self-confessed ignorance of the "man-in-the-street" not only of Spiritualism, but of his own psychic and spiritual make-up and his place in the universe. Much of the Editor's time is spent in explaining to enquirers what Spiritualism is and how it solves the more important problems of life. It is astounding how ignorant the average person is with respect to spiritual matters and one wonders what the churches can be teaching!

We are devoting much of our time and energy to propaganda and a portion of our Emergency Fund is being devoted to this end. We are seriously handicapped not only by a lack of funds, but by the absence of qualified and enthusiastic helpers. Our correspondents cover the English-speaking countries of the Southern Hemisphere. With the Master we sigh "The fields are white to harvest, but the labourers are few." So much to do, so little we can do!

The average Spiritualist knows little of the work being done in the world by our Movement. He lacks the missionary consciousness. He is seeking to get, not to give. The law of the spiritual world is:

"Give, and gifts shall be bestowed on you. Full measure, pressed, shaken down, and running over, shall THEY pour into your laps; for with the same measure that you use THEY shall measure to you again." (Luke vi. 38, Weymouth's trans.) THEY being the Lords of Life.—Ed.

Although every moment of our time is fully occupied, yet we long to do more. This could be done with competent help which we could secure had we the means. We desire to enlarge "The Harbinger of Light". We need propaganda literature. To carry on our mission as it should be carried on requires an additional one hundred and fifty pounds per annum, for apart from the large cities our magazine and our work is all that represents Spiritualism in Australia, Tasmania, New Zealand, New Guinea, Polynesia and South Africa.

We do not hesitate to ask for help, for this work belongs to you. The office staff of three receive

all told less than the minimum wage for one person. We want no more, but our work for Spiritualism is being starved and has been starved for years. It is for this we ask. We have had some generous donations but only twenty-seven persons have responded to our appeal, whereas if each of our readers had contributed one shilling we would have had the one hundred and fifty pounds asked for.

In a small orthodox church in one of the poorest suburbs of Melbourne, with a total membership of forty-two, for many years the church has raised an average of two hundred and sixty pounds per annum, about five pounds per head per annum. The Christian Church raises millions every year for its work, what should Spiritualists in wealthy Australia do for theirs?

PROPAGANDA.

OUR STRENGTH AND WEAKNESS.

By W. A. Meakins, Mackay, N. Queensland.

Those of us who live away from the centres of population find that people whom we have been able to interest in Spiritualism usually desire to obtain further information about the subject. The loan or gift of some of our periodicals is excellent for the purpose, and attendance at a Spiritualist Church, when visiting the city, is the logical outcome.

Many of these people, when their interest is aroused, and they feel sure "there is something in it" disclose by the trend of their conversation that they are somewhat concerned with possible material benefits, and do not realise that Spiritualism is among other things, a religion. The desire for material blessings is human, but it is putting the cart before the horse. I have fallen into the same error, and can understand how natural it is, but at the beginning it has to be stated very plainly that it offers no royal road to material prosperity, and that the better of our spirit-helpers are not concerned with missing wills, legacies, rich relations, and racehorses.

Having told enquirers this, what do they see when they read some of the articles and advertisements appearing in certain journals? Plenty to make them think that Spiritualism is but a cloak for fortune-telling. The charge of fortune-telling is not made in the legal sense, but in a far worse one; one which brings Spiritualism into contempt amongst those people whom it is the avowed desire of our leaders and journals to convince at the present time. What is again and again denied, by inference, in articles, is advertised in the other pages. Why?

For the same reason I have had to warn them that should they visit our Churches, they must be prepared for disappointments. Fortune-telling is rampant in some of them, and not even good fortune-telling at that. There is usually one Church in each capital city which sets a high standard, but in the services of others truth, error, and crass materialism are inextricably mixed. For instance, I heard one lecturer expound the good old doctrines of Atonement and Redemption as only a Salvationist could, and no reference was made to the things we stand for. Another stated that when Spiritualism joined hands with Astrology, it (Spiritualism) would become a living force. His argument was based on the comparative modernity of Spiritualism, as we know it, and the antiquity of Astrology.

In the above, and similar cases the hearers did not appear to resent the speaker's remarks, either during or after the services. The most charitable excuse is that they were not listening, and I should like to think it is the true one. In addition, the impression I got at some Churches was that our people generally were in poverty, sickness, and misery, and seemed to be at cross-purposes with other people and with life generally. This state of affairs is harmful to the Cause, and its effect on intelligent newcomers very disappointing.

It is pleasing to know that the "Harbinger" cannot be included in the above remarks. It is the finest journal extant for propaganda purposes, being well balanced and consistent, and I do not hesitate to use it for that purpose. The propaganda value of the average Church service is not to be compared with that of the "Harbinger." This is much to be regretted, and makes one inclined to agree that he would like to see the orthodox Churches extend their teachings to include our main principles, thus removing them from their present matrix. The trend, even now, is slowly but surely in this direction.

"THE UNFOLDING UNIVERSE."

The books of Mr. Arthur Findlay on "Spiritualism" have received more serious consideration than those of any other writer. His work, "On the Edge of the Etheric," ran into thirty-five editions, has been translated into fifteen languages and printed in Braille for the blind. Of his second volume, "The Rock of Truth," eleven editions have been printed, and these facts speak for themselves. Now the concluding volume of his Trilogy appears under the title of "The Unfolding Universe." (Rider & Co).

"I CAN only enlarge in this book on what I said in "On the Edge of the Etheric" and "The Rock of Truth", wherein I attempted to give an idea of the real world in which we live," writes Mr. Arthur Findlay, in the most important section which he designates "The Greater World."

"In the following pages I have put together the information I have gathered from time to time from my informants in Etheria, when I was conversing with them on the causes which are behind appearances in Etheria, and on this I have developed the structure of the Greater World as I visualise it. We on earth, when dealing with another order of existence, are like blind people, who have to visualise their surroundings from what they are told. We have not even the capacity of touch possessed by the blind, and, moreover, have to rely on information which reaches us through a super-normal channel.

ON A STRICTLY SCIENTIFIC BASIS.

"My endeavour has always been to relate the new knowledge to what we already know about the Universe. Unless this can be done it is impossible to grasp or visualise the complete picture. We must build only on a sound scientific basis. If this is possible, the Greater World can become comprehensible. In "On the Edge of the Etheric" I think I succeeded in relating psychic phenomena, as experienced in the seance room, to physical science. On this occasion I shall attempt to relate what we are told about the Greater World, by those who communicate with us, to our present knowledge of the physical Universe. If I succeed I shall have achieved my purpose of relating psychic science to physical science, of joining physics and psychics and making them one harmonious whole. In other words, I shall have been able to enlarge our bounds of knowledge on a strictly scientific basis.

"I do not expect that what I have to say will be accepted by the scientific world, because it knows very little about what takes place at seances. It is only just beginning to awaken to the fact that super-normal phenomena take place at a seance, and it is far from accepting that this is caused by extra-terrestrial intelligences. This being so, it has not yet arrived even at the threshold of obtaining further knowledge of the Universe from super-physical intelligences. That will come in time. . . .

"To concentrate on the temporal and ignore the eternal, which science does, is a great mistake, and until science reverses its attitude and always thinks the other way about, putting mind first, the things mind sees second, it will never be able to get a correct grasp of the Universe, or discover Reality."

STANDS FOR THE HIGHEST IDEAL.

Mr. Findlay does not ignore world problems. He writes:

"War will cease only when the mental outlook on earth is changed; only then and not before. The League of Nations may not yet be strong enough to stop war, but at least in Geneva Peace occupies its throne, and is recognised by many as the King who must be obeyed.

"The trouble is that those who wish to live under the reign of Peace are so scattered about through-

out the nations of the world. When these increase in number and the reign of righteousness is acknowledged then the League of Nations, as a court of arbitration for disputes, will function properly, though for many years it will require the backing of force, even as our law requires this support. There is no need to despair because of its failures. Its successes already outweigh these, and as the years pass its failures will decrease, and ultimately all the people of the world will come under its sway.

"The League of Nations stands for the highest ideal mankind can imagine, and, with education growing, this ideal must conquer and ultimately supersede the low conceptions of life of which ignorance is the parent. In Religion, just as knowledge increases, fear departs. Likewise in Politics, as knowledge increases, fear will likewise depart. Change the ideas of the people by education, and as these change it will be found that there is no cause for fear.

"Uproot greed and the lust for power; make it to be realised that Mind is King, and that force is the weapon of the savage, of the one who worships matter and ignores Mind, and the strong and the weak will live together in happiness and contentment. This has been accomplished in many countries; in time it will become an international and not only a national achievement. Mutual trust and respect between the different nationalities will succeed the present tension caused by fear and distrust."

Mr. Arthur Findlay's books have been read, says "Public Opinion," because he has always insisted that his readers must exercise their own judgment on the arguments and personal convictions which he stresses. He is frank, as his criticism of the Churches makes evident but his candour makes it all the more easy for the reader to exercise that personal judgment after a study of the author's case.

"The opinions expressed," Mr. Findlay writes, "are the result of thirty-years' study and thought. They represent mature conclusions which have not been reached hastily, but only after prolonged investigation and research.

"Because I believe that nothing greater can be done for the happiness and well-being of the human race than to solve this problem of death and the mystery of existence, I have laboured these past seventeen years to find the truth. The result of my discoveries, which are based on unassailable evidence, I have given to the world. This book represents my mature conclusions. . . .

"This book is not written for the novice, but for those who accept the reality of psychic phenomena, and are prepared seriously to think out its implications, its effects on old ideas, and how it must influence thought in the future. We are only now learning to apply to our lives the great discoveries of physical science, and we must likewise learn to apply to our lives the discoveries of psychical science."

Price, 10/6; postage 6d.

SPIRITUALISM AND THE CHURCH. SPIRITUALISM AND ITS TEACHINGS

THEIR RELATION TO LUNACY.

By Rev. CHARLES TWEEDALE, Author of "Man's Survival After Death."

Spiritualism's facts, phenomena, and experiences are fundamental to Christianity, which is founded on the manifestation of Jesus after His death upon the Cross, and the experimental proof of the reality of his manifestations by the Apostles. Modern spirit phenomena—visions, voices, clairvoyance, clairaudience, materialisation, apparitions of the "dead", communication with the departed dead—were all experienced by the Prophets, the Apostles, and the Christ, and these experiences are identical with the spirit manifestations of modern times. If those we experience to-day are the result of fraud or hallucination, then how can it be proved that those of Bible times were not so, likewise? Objective spirit phenomena are fundamental to Christianity, and to all revealed religion, and this cannot be effectively gainsaid. The prophets and apostles sought communication with the spirit world, and Jesus inculcated it by precept and example, practising it on the Mount of Transfiguration, and after His own death returning and communicating with His disciples.

The modern Church knows nothing of the real Communion of Saints, and cannot give any scientific present-day proof, either of the resurrection of Jesus, or of anyone else. She leads the mourner to the edge of the grave and there leaves him, and she cannot give any proof whatsoever of survival after death to the humblest seeker. Men and women bereaved of their dear ones, ask for present-day proof of a spirit world, or of life after death, and the Church can give none. "One cannot have less than nothing. They ask for bread and the modern Church gives them a stone. This attitude of the modern Church is entirely contrary to the practice of Christ and the apostles, and to the members of the Early Church, as illustrated in the Acts of the Apostles.

The statement that Spiritualism—communication with the departed and with the spirit world—produces insanity, and especially tends to it, is a base and cowardly falsehood. Dr. Forbes Winslow is foolishly and ignorantly quoted on this point. It is true that he did rashly say that there were 10,000 Spiritualists in our asylums, but he was in ignorance of the facts, and his statement was entirely false. When this was brought home to him, he publicly recanted his statement at Merthyr Tydfil, and formally in a letter which still exists. So far from Spiritualistic phenomena producing insanity, the real facts of the case are that it is far less harmful in this respect than ordinary religious belief. At the present time there are more than fifty times as many persons suffering from "religious mania" as there are from insanity due to Spiritualism.

According to the "British Medical Journal," out of 14,500 cases examined in the United States in 1878 only four were attributed to Spiritualism, a proportion of 1 in 3,837. In England, between the years 1878 and 1887, there were 13,478 cases of insanity, and out of these 3,769 were attributed to religious mania, a proportion of 1 in 37—just a hundred times as many. All classes are liable to become insane, and even the clergy are no exception to the rule. I take statistics from the report of the Board of Lunacy for the years 1909-1911 inclusive. In these three years an average of 26 clergy of the Church of England, and 26 ministers

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

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

Spiritualism and Methodism.—The Spiritualist Churches of this country (England), have developed along a line rather different from the Methodist witness, but they have proved conclusively from a different approach the fact of continuity. In many thousands of homes they meet regularly for prayer, worship and research, and the quality of this fellowship is equal to that of our class-meetings or Oxford Groups. Men of the calibre of Lodge, Barrett, Myers, Stead and Doyle are witnesses to a movement which to-day is making its contribution against materialism.—E. Leatherbarrow in "The Methodist Recorder."

of other denominations were certified insane each year, an average of one a week, the proportion being 10.3 per 10,000—more than double the proportion for the general population, which was 4.96 per 10,000. Why do not preachers and clergy inveigh loudly against Christianity for the vastly greater number of insane Christians.

Recent inquiries directed to the Board of Lunacy Control brought this reply:

We are unable to refer to any statistics which would apply to the allegation that Spiritualism is a frequent source of lunacy.

Professor Enrico Morselli, director of the Clinic of Mental Diseases at the University of Genoa, says on this subject:

Cases of madness among Spiritualists are very rare. In my long career among many thousands of patients, I do not remember more than four or five cases.

Only persons practically ignorant and inexperienced say that psychics are mad, or that communication with the spirit world leads to insanity. Was Paul mad when he testified before Festus? Does the Church think he was mad? Such blasphemous and contemptible statements as opponents make label the Christ, the prophets, and the apostles as either madmen or neurasthenics.

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A NEW VERSION OF THE GOSPELS.

AN ASSYRIAN WRITER'S INTERPRETATIONS.

(As many readers of this journal are closely acquainted with the Gospels the following reference to them may be of interest.—Ed.)

"It is easier for a rope to go through a needle's eye," etc., should be the proper translation of Matthew xix, 24, according to the Eastern version of the Four Gospels (A. J. Holman Company, Philadelphia), a translation from the native Galilean Aramaic by George M. Lamsa, a native Assyrian. The Galilean Aramaic is the vernacular of northern Palestine, and is still spoken as it was in the days of Jesus. The Eastern version is known as the Peshitta, which means clear, straight and popularly accepted. Moreover, it is the official version of what once constituted the original Eastern Church, "the Mother of Christendom."

"Mr. Lamsa's translation shows many marked differences in meaning between the Aramaic version and the Greek translation," says "The Literary Digest" (N.Y.), "due to the inability of the Greek translators to express in their own tongue Aramaic colloquialisms and shades in meaning."

He continues: "It has already occasioned deep interest in seminaries and among clergy, many of whom are said to hail it as enabling them to gain an insight into the teachings of Jesus which they found difficult in the King James version. Be that as it may, the new translation is likely to be the cause of much discussion, if not dispute, among readers and preachers of the Bible."

"The manner of speech, the phraseology, the idioms, the orientation in the Gospels are vividly distinctively northern Aramaic, says Mr. Lamsa, and, because of the differences in language, it was difficult to transfer them exactly to a Greek text. The Aramaic word 'gamia', for instance, is the same word for camel and a large rope, which explains why we read camel instead of rope in the King James version. The Aramaic word for a certain large piece of money called 'Kakra', talent, is like the word used for province. The difference is distinguished by a single dot, according to the letter over which it is placed. The confusion, says Mr. Lamsa, is seen in the parable of the nobleman (Luke xix, 13; xvii. 24), who rewarded his servants not with coins, but with cities. This error, he says, was no doubt due to a copyist who placed the dot over the wrong letter. In Greek, on the other hand, there are two different words for coin and city."

"Some of the Aramaic colloquial and idiomatic expressions could hardly be translated into other languages without a change in meaning. An insane man is called 'dewana' in Aramaic, meaning one who is possessed of a devil or who has become wild. Mark i. 34, according to the King James version, reads that Jesus 'suffered not the devils to speak because they knew Him,' the Aramaic is that 'He did not allow the insane to speak,' after He had healed them, 'because some of them were His acquaintances', and He did not want them to praise Him. Mark ix. 17, states that the boy had a 'dumb spirit.' The original has it that a disease had caused dumbness, and not that the spirit was dumb. Luke xi. 14, in the King James version, states that Jesus 'was casting out a devil, and it

was dumb'; the Eastern version, which reflects the Aramaic style of speech, states that Jesus 'was casting out a demon from a dumb man.' In Luke iv., 31, in the King James version, the devils came out of many, crying out and saying, 'Thou art Christ, the Son of God'; the translation from the Aramaic is, 'demons also came out of many, who cried out saying, 'You are the Christ, the Son of God.' This was after they were healed. In the one case it is demons crying out; in the other it is people who have been cured of insanity who are crying out."

"There are many other instances of difficulty caused by words having several meanings. The Aramaic 'al,' says Mr. Lamsa, means 'enter into,' 'attack,' 'chase'; but it has been exclusively translated 'enter into' so as to imply, as in Matthew viii. 31, that the demons entered into the swine. According to the context and style of Aramaic speech, however, the word 'al' here means that the lunatics, not the demons, attacked the swine. Jesus was a Jewish prophet, explains Mr. Lamsa, and, as a mark of appreciation of what He was doing for them, and as a proof of their conversion, these lunatics were willing to destroy the herd of swine which belong to their people. We have similar instances in the English language, as for instance, in the word 'fire.' One fires a house, a gun, and an employee. An Oriental might understand that the employee was shot or set on fire."

"Many good souls have had difficulty with that passage in the Lord's Prayer: 'And lead us not into temptation, but deliver us from evil.' Why should God lead us into temptation? The Aramaic version has it: 'And do not let us enter into temptation, but deliver us from error.'"

Mr. Lamsa was graduated from the Archbishop of Canterbury's Mission College in Urumiah, Persia, and from the Virginia Theological Seminary at Alexandria. He used J. P. Morgan's Aramaic manuscripts in his researches. His people, he says, "still speak the Aramaic language of our blessed Lord and Saviour with only a few inevitable changes, and they have retained the ancient and original version of the Holy Scriptures, without the change of revision."

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The Aim of Spiritualism.—It asks man to become a free thinker, that he may not be bound by any creed or dogmas but that he may become man enough himself to search for truth. Spiritualism asks mankind to become conscious of the life within and without, to realise relationship to that power we call God—the power which is all love—cultivating our gifts as a working force in the universe we now possess; to keep alive the spirit of investigation (the more we find the more is yet to be found). While living in this material life no man shall know all the truth. To taste of its full beauty is to put aside worldly things so that you may come into closer contact with things spiritual, the beauty of life is knowing how to live it. What we call death shall have no fear for us. Living well we shall embrace the opening of that new life which is known as immortality. We shall not be alone when we walk and we shall become willing instruments for those spiritual forces to work in and through—not to enter into a place of rest (after death) but into a life of service more fully noble and happy. Spiritualism has a greater aim than that of phenomena—it is to teach us of this life, to prepare us to become active beings for the next.—M. Godfrey.

HAPPY DIVISIONS.

By M. A. SEYMOUR.

"We thank Thee, O Lord, for the many ways by which Thou dost reach the hearts of men, especially for our happy divisions."

The old voice swelled with gratitude, then ceased. "Amen" someone murmured, uncertainly. As they rose from their knees, one and another glanced round furtively, as if to sense his neighbour's views on this unusual cause for thanksgiving. Was it merely a slip of the tongue? Had the old man meant to say "in spite of our unhappy divisions?"

Before the prayer, voices had been growing louder, faces more flushed, tones cold, didactic, even angry. The Archdeacon had maintained that there could be no unity outside the Established Church. The pale young priest had demanded an explanation; there was but one true Church, and her headquarters were in Rome. A Free Church minister had brought his fist down upon the table with a bang, and had muttered something that sounded suspiciously like "Rats!" A nervous little Plymouth Sister, quivering in her seat, had darted a swift look towards the door, as though seeking a chance of escape. She had had qualms about entering so mixed an assembly, and now felt certain that her forebodings were justified. Never again would she leave the shelter of her own fold with its fast-dwindling little flock.

The Chairman rose. He had a rugged, heavily-lined face, that would have been hard, but for the sensitive mouth that told of suffering sternly repressed. His tone was a trifle acid, though he strove to keep it even and free from the disappointment he was feeling. He explained briefly how, in convening this meeting, he had been actuated solely by two motives—love to God and to Man. The question at issue was wide as these two themes. The time called for concerted action, for Unity of Purpose, Unity of Faith. In the childhood of Christianity "the multitude of them that believed were of one heart and of one soul; but," he added bitterly, "those days were gone, never to return. And now, faced by evils greater than any that had confronted them for a generation, they had met together; only to find that they were helpless, unable to take action, crippled by their unhappy divisions." He paused as though short of breath, his eyes swept the rows of faces that seemed to hem him in—an eager, wistful look. Who could supply the right word? Who could be trusted to dismiss them on a note of "unity, peace, and concord?" Each member had expressed his own view-point with such assurance, that to call upon any one seemed to invite trouble.

His eyes rested on the grey head of the old man by the door. He had no right to be there. He did not "belong" to any denomination. He would "turn up" unexpectedly at widely differing places, Quaker Meeting, High Mass, Second Advent Conference or Socialist Demonstration . . . but wherever he appeared he seemed to bring an atmosphere of peace and worship. Sometimes his Sundays were spent wandering on the downs with his terrier. Again, he would be found in a remote cottage reading to a sick man, or cooking for his wife. He was a good nurse, a skilled herbalist, a wide reader, and had more than a touch of Poet and Mystic. Yet, of all that company, Michael Fenton alone had not raised his voice during the evening. The eyes of the harassed chairman turned to him now, and caught an answering gleam—almost a disconcerting twinkle. Then he

said, "I will ask Mr. Fenton to close the meeting with prayer."

"We thank Thee, O Lord, for the many ways by which Thou dost reach the hearts of men, especially for our happy divisions."

He rose. The rest shuffled back to their seats. They did not attempt to leave the hall. Something had happened. A change had come over the gathering. They were suddenly united, in their discomfiture and perplexity. The old man moved softly from his place by the door and stood against the Chairman's table, facing them. His brown eyes shone with loving amusement as he smiled into their puzzled faces. They felt like foolish children in his peaceful presence—he, so much older than any of them, so much nearer the "Land of Far Distances." Then he spoke. "Yes, my friends, I meant what I said. No, I am not yet in my dotage. When our Chairman spoke of "unhappy divisions" he was confusing "division" with "disunion." Look up the word in your dictionary. You will find that only in its last—and least—sense, is it so used. Primarily the word stands for "section" or "partition." You do not worry because there are different "sections" in your schools, that all the children are not in the same class, learning the same lesson at the same moment and in the same way, regardless of temperament, taste, age or capacity.

The Great Master has many "divisions" in His school. Thank Him for His priceless gift of Personality. Each of you has an angle of vision shared by no one else. Each can add his own note of music to the Great Orchestra. Be thankful it is so, and use it—use it for His Glory and for the good of mankind. What did you say? "When shall we see eye to eye?" When? Never, I hope, in this life! "Why not?" Because we should see so little. Our sight is limited enough in all conscience—why wish to limit it further? Make the most of your differing visions! Pool them, and from the sum of them gather some faint gleam of the Whole—the Glory Inconceivable. No, my friends, do not wish to see "eye to eye" until the clouds are parted, and you see—Him—"face to face."

Home Circle.

Lady wishes to sit with a small circle, trance or table, in or near the city, or to get into touch with three or four earnest investigators. "Alkestis," "Harbinger of Light" office.

Science in the Seance Room.—The most incontrovertible evidence for the continuance of humanity was to be found in the records of the Society for Psychic Research. The S.P.R. had proved that there was no such thing as mass possession of the capacity for telepathy. Telepathy was a rare gift. Sometimes they came across someone like Mrs. Sinclair, wife of Upton Sinclair, who was a powerful telepathist, but there were very few such. Anyone who said a medium was reading one's mind spoke without a knowledge of the scientific facts. The International Institute for Psychic Inquiry had recently made an infra-red ray film of the features of Mrs. Bullock, the transfiguration medium, which produced a photograph sharp and clear, and beyond anything that could be seen in the faintly-lighted seance room. Infra-red photography had been used with success also in connection with Rudi Schneider's phenomena. Psycho-analysis methods and the galvanometer had established a separate personality in the mediumship of Mrs. Garrett. There was a new open-minded attitude on the part of science. As psychic research unfolded itself it was giving a new outlook to the scientific world. Although they could not repeat the experiences of the seance room at will, nevertheless the study of these was quite as scientific as the historical sciences.—James Leigh in a recent address in Edinburgh.

SPIRIT VISITATION.

By A. C. S., Melbourne.

The following incidents were related to the Editor by a Melbourne advertising man. The narrator is from the North of Ireland, educated at Trinity College, Dublin, hard-headed and intensely practical, who though not a Spiritualist confesses that his experiences and his common sense compel him to admit that "there is something in it."

(1)

In the days before railways and telegraphs, when all travelling was done per medium of coach, a niece of one of my forebears—who was very accomplished on the harpischord—had been staying with her uncle, and when making ready to take her departure, her uncle said "Be sure you write and let us know how you all are when you get home, that you are safe and sound after your journey." "You'll know quickly enough if anything happens to me uncle" replied the niece.

About ten or twelve months after this incident the family had retired for the night when the favorite tune that the niece used to play was distinctly heard upon the harpischord. The old uncle called his butler, saying, "John, the cats are on the harpischord, you could not have closed it, go and close it now." The butler returned stating that the harpischord was closed. Shortly the same thing again happened, and John was called once more, with the same result. The episode was almost forgotten when a letter arrived bearing the news of the niece's death and which had occurred at the hour when the music was heard. She had let them know!

(2)

A young man was journeying to a farm intending to stay for a few months to recuperate after a severe illness. Meeting the son of the family to whose place he was going, and on being informed that the son was driving home, he decided to go with him instead of travelling by rail. On the way, as they were passing over a rough patch of road, the young man was thrown out and killed.

A few days after his death, his mother, who was broken heartedly tidying up his room, and communing with her thoughts of him, was suddenly bewildered by feeling that he was there in the room with her, she looked round but saw nothing, but distinctly heard the words: "Mother, if you lift up the loose boards in the corner you will find my life policies." (The mother did not know even that he had insured his life). She went over and lifted the boards and there sure enough were his two policies which he had taken out a few years previously.

(3)

My brother went over to South Africa to the Boer War and at the cessation of hostilities accepted a position in the Government service. Some years afterwards he was drowned. My sister was at the time of his passing over staying with friends in Gippsland. One day she was in her room doing her hair, when she saw, reflected in the looking glass, the door opening and my brother walking in. She turned but could not see anything. Then she felt a wet arm around her neck and heard the words "Goodbye old girl, I've gone!" She fainted. When she was restored to consciousness she told her hostess what had happened and they took a note of the time. A cable was despatched to South Africa, and the reply confirmed the fact that he was drowned at the time of her vision.

(4)

I had been invited to a birthday party in my juvenile days (I was about 15 years old) and my little host with some of his guests were out in the yard eating almonds, which he had taken from the festive table. After he had eaten he suddenly realised that the almonds would be missed, and that he would most likely get a scolding, so he climbed up the almond tree in the yard to pick more—which we were going to shell and put back on the table—but the branch broke and he fell and broke his back. He died eighteen months later.

Years passed. My sister wanted to go to a Spiritualistic meeting, but my mother would not allow her to go unless I went with her. I did not wish to go as I had no time for Spiritualism, but rather than spoil her evening I promised to take her.

We were seated in a semi-circle, and the medium approached me with her right arm extended towards me. The woman next to me said, "Take her hand! take her hand!" I did so—presently the medium spoke: "Don't you know me". I replied "No! I don't, who are you?" "I am Arthur Freeman." "How do I know that you are," I queried, for I was quite a sceptic. "Don't you remember when I fell out of the almond tree and broke my back." "Yes" I remarked, dumbfounded, "I have been trying to reach you for years, I am so glad I have found you, and I will always watch over you" replied the voice (through the medium).

(When the accident happened we resided in a villa, when the seance took place I was living in a two-storied house) Then the medium continued, "at twilight to-morrow night, I want you to go up to your bedroom and take paper and pencil and I will write to you." Next night I did as requested and a moment or two after I put my pencil point on the paper my hand commenced to move and I got the first stroke which I presumed would have been for the letter M: when I got frightened and ran down stairs. I have never tried since but have often felt that I should have stayed and completed the test.

Sir Oliver Lodge, F.R.S., D.Sc., LL.B.,

"I tell you with all the strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. Why do I say that. **I say it on distinctly scientific grounds.** I say it because I know that certain friends of mine, who have died still exist, because I have talked with them."

Sir William Crookes, O.M., F.R.S., (1918).

"I have never had any occasion to change my mind on the subject. It is quite true that a connection has been set up between this world and the next."

Viscount Molesworth.

"Conducted in a proper spirit, a study of Spiritualism would tend to raise the religious and moral tone, and, consequently, the whole social life of the nation."

Major General Sir Alfred Turner, K.C.B.

"I assert that Spiritualism, pursued as a religion, and approached with reverence in a proper spirit, is a blessing beyond compare."

Bishop Welldon, Dean of Durham.

"It is too late to dismiss Spiritualistic phenomena as a nauseous fraud. I believe Spiritualism has come to fill a void in Church practice, owing to the coldness of the services. It is impossible to reject testimony so many-sided."

Professor Lombrosa, Italy.

"There can be no doubt that genuine Spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seances."

Prof. W. E. Benson, the famous British Scientist.

"Spiritualism, rightly investigated and appropriated should stimulate the social, moral and religious advancement of humanity. Spiritualism has a high purpose. Christianity awoke a sleepy faith in Immortality, as Spiritualism is awaking a sleepy faith in Christianity."

SUICIDE.

RESCUE WORK AND SPIRITUALISM.

By **EDGAR TOZER**, Dipl. V.C.S.C.

In the near past a suicide took place in Melbourne, and when evidence was being given, it was stated that Spiritualism was the cause of it. To the credit of certain pressmen, it must be said that they did not quite believe this evidence, and I was of the same opinion.

THE PRESS SEEKS EVIDENCE.

A press reporter called upon me seeking to find if it were possible that there was any evidence that could blame Spiritualism for being an accessory to suicide. On the contrary, I hold very definitely, from the testimony of those who had committed suicide, that Spiritualism had no part in their sad act.

I recounted to the reporter the fact that I had contacted—in twenty years—over 7000 spirits, and had elicited from them many important details of their lives. It must be remembered that in the Spirit World entities cannot hide their characters, they are as an "open book" to all they contact, thus they very soon find that "confession is good for the soul" which means, that they no longer live in deception, and are ready to tell of the mistakes of life here; thus it can be easily realised that they are willing to recount the past, in most cases; in some who do not really know that they have left the physical body, they will express earthy desires, and act as when on earth, but a little explanation of their conditions to them will make them understand.

A SUICIDE'S RETURN.

Not long since, a suicide manifested in spirit, and it happened that I had known him from childhood, when he mated with my eldest son. Thus it was an easy matter to secure his identification. When he first manifested through the medium, he evidently gave us a demonstration of just how his last hours and minutes were spent. It was a rather slow process, and as he must have been quite conscious, he expressed himself in wonderment of how long the end would be in coming.

This, I would say would be a part of the suicides' hell. By what he said we understood that, at one period he thought of changing his mind, then he seemed to realise it was too late.

THE SUICIDE WAS CRIPPLED.

In his younger days he developed a short undeveloped leg, due to his falling down a staircase. This evidently was a drawback during his life; because he said that "a cripple did not get a proper chance to live on earth" and this was his main reason for committing suicide. I often wonder if we who have perfect bodies to use, are as sympathetic toward the crippled as we should be. I think if he had received more consideration he would never have taken his spirit out of his body as he did.

INFINITE JUSTICE.

I have learned to know that "infinite justice" reigns supreme under all conditions, both in and out of the body. I feel that I can say, in this sad case, that he had a certain amount of justification for his rash act, but not by any means full justification, because if we break any of the spiritual laws, we must pay the spiritual cost. In this case he was always a good living young man, therefore he would soon become self-condemned, thus after this he would look naturally for spiritual advancement.

THE PRESS BECOMING MORE LIBERAL.

The press to-day—as evidenced particularly in London—is not only reporting the charlatanism; which in the past they considered Spiritualism was built upon; but is finding such a fund of evidence of spirit return that has been fully proven that they are no longer on the negative side. This has been recently evidenced in no ordinary manner by the fact that Mr. Dennis Conan Doyle has broken a journalistic record, by the publication in "The Sunday Graphic" of Spiritualistic matter for eighteen weeks continuously. I am pleased that in Australia the press is becoming more liberal, as evidenced by the fact that they refused to believe the falsity of the suicide report in our daily papers.

SPIRITUALISTIC PRESS DEBATES RESCUE WORK.

Many letters have been published in England, which have contained matter for and against this most beneficent work. When Sir Arthur Conan Doyle was in Australia, he came without any personal experience of Rescue Work; but he left our shores with experience that, he

PSYCHIC PHENOMENA OF THE BIBLE.

Materialization :

Genesis iii., 8.	Genesis xviii., 1, xxxii., 24.
Exodus xxiv., 10-11.	Ezekiel ii., 9.
Daniel v., 5.	Luke xxiv., 15, 16-29, 30, 31
John xx., 19, 26.	

Spirit Writing :

II. Chronicles xxi., 12.	Daniel v., 5.
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Independent Spirit Writing :

Exodus xxiv., 12.	Exodus xxxi., 18.
Exodus xxxii., 16.	Exodus xxxiv., 1.
Deut. v., 22.	Deut. ix., 10.

Trumpet Speaking :

Exodus xix., 13, 16, 19.	Exodus xx., 18.
Revelations 1, 10.	

Trance :

Genesis xv., 12.	Daniel viii., 18.
Daniel x., 9.	II. Cor. xii., 2.
Acts xxii., 17.	

Healing—Old Testament :

Numbers xxi., 8-9.	II. Kings v., 1, 14.
I. Kings xvii., 7-24.	II. Kings iv., 18-37.

Healing—New Testament :

Matt. viii., 5-13.	I. Cor. xii., 9-28.
Luke xiv., 2-4.	Matt. xii., 10-13.
Luke v., 17-25.	Mark iii., 2-5.
Luke ix., 11.	John iv., 47-54.
Matt. x., 8.	Luke ix., 2.
Luke x., 9.	Acts iii., 1-8.
Acts xiv., 8-10	

Healing by Magnetized Articles :

II. Kings iv., 29.	Acts xix., 11-12.
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Independent Spirit Voices :

Deut. ix., 12-13	I. Samuel iii., 3-9.
Ezekiel i., 28.	Matt. xvii., 5.
John xii., 28, 29, 30.	Acts vii., 30-31.
Acts ix., 4-7.	Acts xi., 7-8-9.

Spirit Levitation :

I. Kings xviii., 12.	Ezekiel iii., 2, 13, 14.
Ezekiel viii., 3.	Acts viii., 39.
Possibly also Matt. iv., 1.	

Spirit Tests :

Genesis xxiv., 14-19.	Exodus iv., 14-31.
Judges vi., 36-40.	I. Sam. i., 10, 11, 17, 26, 27
I. Sam., x., 2, 6, 9, 10.	

Spirit Communication in Dreams :

Job xxxiii., 15.	Joel ii., 28.
Genesis xxviii., 12-15.	Genesis xxxi., 24.
Genesis xxxvii 5-8.	Genesis xli.

told me when in England, he would never forget. Because he was brave enough to tell English Spiritualists that Rescue Work was a truth, Mr. Dennis Bradley in "Towards the Stars" criticised Sir Arthur's statement as one unprovable and ridiculous. I told Mr. Bradley that he owed Sir Arthur a public apology, but he never gave it. I have read most of the correspondence concerning Rescue Work, and find that few of the writers have had much experience with it. They do as others do—only theorise; thus as an "ounce of practice is of more value than a ton of theory", only those with long and varied experience can fully realise it.

A DOUBTER IN MY CLASS CIRCLE.

Recently, the spirit of one who sat for over twelve months in the Rescue Work with others and myself, returned and said that he doubted the work done by our sensitive to be true, and that he often thought she faked controls, now to his sorrow he realises he must compensate for his wrong thoughts. His body was burned in a house fire, and he gravitated back to the place he had condemned in his heart to get the help he needed.

NO DISTINCTIONS MADE.

In Rescue Work, no creed or colour is recognised; otherwise the true spirit of brotherhood that the Nazarene taught would be absent. Pure and undefiled action and thought, must co-operate with the spirit of unreserved giving; first to secure harmony and oneness of mind of the sitters, then to provide the attuned "open door" for the spirit entities to manifest. The sensitive must receive from the sitters, perfect sisterly and brotherly co-operation, and all she does must be regarded as the manifestation of perfect trust and truth. To illustrate the conditions necessary, it took my class about ten years to balance our power with that of the spirit co-operators; thus it can thereby be realised that intensity of purpose is necessary for a long period before a Rescue Circle is reasonably perfect. Complete perfection cannot be expected because the development of it can go on for ever.

UNCLASSIFIED PSYCHIC PHENOMENA.

By HERBERT SOANES.

Mr. Soanes, of Brisbane, Queensland, is well known in Spiritualist circles as a Psychic Researcher of many years standing. He has sent the following article—a copy of one he contributed to the "Brisbane Telegraph"—with the comment that "it will probably interest your readers."

In a recent issue of the "Telegraph" there appeared, under the name of W. J. Buchanan, a very interesting article upon "Unclassified Phenomena," in which the writer rightly claims that science, at present, has no answer. It is, of course, understood that Mr. Buchanan refers to physical science as a whole.

As a Psychical Researcher of some thirty years' standing, I submit, however, that psychic science has a logical and complete answer. It is only fair to point out that this view is well known to and supported by many of the world's leading physical scientists, who, without prejudice, have investigated the said science.

With reference to the supernormal photographs ("extras") mentioned by Mr. Buchanan, these have been known and produced, in considerable numbers, during the past 60-70 years. Their production is at present world-wide and are well known to psychical researchers. There are to be found, however, many stages of development, and this fact is doubtless due to the various conditions under which the photographs are being produced.

The writer is well aware that much has yet to be learned about the production of the correct conditions to ensure the most favourable results. We find that, at present, there are only a few who can be placed in the latter category. The fine work of John Myers—a London dentist—may be cited as a typical example. It is almost a certainty that his exposure of half-a-dozen plates upon a sitter—even should he be a complete stranger—will produce several recognisable photographs of the relatives of the sitter.

As a result of the study of psychic science we find that man—and animals—in addition to his physical body, possesses a fine etheric body, that is an exact replica of the physical body and which it interpenetrates. This is probably the soul mentioned by St. Paul.

At certain periods, such as in deep sleep, during concentration, and at, or near, death, etc., this finer etheric body can readily withdraw from the physical, and travel and gain experience in both earth and etheric worlds. These etheric bodies—which are of a much higher frequency—are frequently seen and described by clairvoyants and subsequently verified by photography. This is doubtless the body in which man expresses himself in the next or Etheric World. Of this fact there exists overwhelming proof for those who will investigate with an open mind.

It may be of interest to note that, not in the too remote past, when clairvoyants testified to having constantly seen and described the human aura which surrounds man, much derision was piled upon them by scientists and others. It remained, however, for Dr. W. J. Kilner, electrician to St. Thomas' Hospital, to devise a screen of the German dye dicyanin, by the aid of which this otherwise invisible aura may be seen by 99 per cent. of those possessing normal vision.

Again, let us take the Gift of the Bang sisters, of Chicago, through which a coloured portrait of the deceased friend, or relative, of a sitter—who may be an absolute stranger—is precipitated upon a test canvas by unseen agency. This is apparently the marvel of marvels. All that the sisters do is to hold a couple of artist's canvases face to face against an open window, through which the sunlight is streaming, while the sitter, or investigator simply watches the gradual precipitation of the portrait by some unseen agency.

These portraits are usually completed in from twenty to forty minutes (instead of several days as by an artist) and it is stated by one investigator—Dr. and Mrs. H. E. Thurston, of Indiana, U.S.A.—"While the portrait has much the appearance of pastel work, we have since removed particles of the material or substance of which the picture is made, and find it perfectly soluble in water, which is not the case in pastel work."

Two psychical researchers also state: "There is considerable colour substance in the pictures, and when finished the pictures are quite wet, and the colour substance, which is of an oily nature, comes off on the finger if the picture is touched." This interesting phenomenon, like many others, has been proved beyond doubt. A similar phase is to be found in the gift of a Mrs. Ada Lee, England, through which similarly coloured portraits, and

forms, are precipitated upon the cuffs of gloves, or any suitable material. It is also on record—by a friend—that a similar precipitation has been observed on the knob of the umbrella of a lady in Sydney.

I may add that I have personally had considerable experience in supernormal photography, and the development of which I am still pursuing here in Brisbane, and I shall be pleased to arrange to show enquirers examples of my work and the progress achieved. I might state that we find much photographic, and other, evidence of the fact that transparencies are also used by our etheric photographers and co-operators, who appear to be most anxious to furnish us with as many evidences possible as proofs of Survival.

With the Rev. Chas. L. Tweedale, I am forced to the conclusion that: "Weighing up the evidence for these psychic pictures, both photographs and paintings, the only conclusion that will fit the evidence, without introducing still greater difficulties, is that they are the work of supernormal intelligences independent and apart from that of the psychic or sitter, produced by supernormal methods, and that they are generally the portraits and representations of human beings who were once incarnate, but have now passed from this mortal life."

Answers to Correspondents.

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

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

M. R. P. (Pahiatua, N.Z.)—We do not give the names or addresses of mediums. They are best obtained from the officers of the local Spiritualist Church. With respect to your opinion of some mediums, it does not necessarily follow, that because you do not get—what you consider—satisfactory results, that the medium is not genuine. Mediumship is not "a penny-in-the-slot" contrivance, but on the contrary demands understanding and experience on the part of the sitter.

A. E. R. (Glenmurray)—St. John (I John iv. 1-3) gave specific advice respecting inter-communion with the Other Side. Read also I Corinthians xii. and xiv. for St. Paul's teaching on the subject. There are many books dealing with Spiritualism and the Bible, one by that name by E. W. & H. W. Wallis being among the best.

Mrs. G. R. (Clevdon)—"The Edge of the Unknown" by A. Conan Doyle is out of print, but we have it in our lending library.

J. E. D. (Mt. Eden, N.Z.)—"An Experiment in Time" is not stocked by us, when we review books received from the publishers we usually state whether we have them in the library or intend stocking them.

G. C. F. M. (Roturua)—Many thanks for your kind interest in sending the newspaper cuttings, which we have filed for future use.

Enquirer (Elwood)—Re Crystal for Development. Crystals are unobtainable owing to their being prohibited from being imported into Australia. Even if you secured one, it would be very unwise to attempt to develop your psychic faculties without the guidance of someone who is well acquainted with the matter. If this is not possible, we would recommend you to obtain a planchette and develop automatic writing. One can be obtained from this office, post free, for 7/6.

To get messages through the table, when you begin your sitting say aloud: "I will say the letters one by one from 'A' onwards, when I come to the letter of the word you wish to communicate, give one rap." In this way words may be obtained, which should be written down as received. Ask the Guide for instructions how to proceed by the method we have suggested.

We shall be pleased to give you any further information at any time.

G. R. H. (Hobart) Spiritualistic Teaching—We can only express our personal opinions respecting the questions you ask. Spiritualists accept all revelations of Truth to the individual as progressive, and as we can only apprehend Truth in proportion to our mental and spiritual development, it is deemed unwise to impose restrictions which fetter liberty of thought. From time to time we publish a statement setting forth the teaching generally accepted by Spiritualists

Continued on Page 112.

who, however, exercise perfect liberty in its interpretation.

In reply to your questions, for ourselves we do not accept the orthodox view of the "Virgin Birth." We do not regard the death of Jesus as in any way necessary for our salvation, neither do we accept the teaching that it was, nor could be, a substitutionary penalty for sin. We hold that man has not "fallen", in the sense you probably mean—but on the contrary, by his own efforts, assisted by his co-operation with the forces of the spirit world, he is progressing towards perfection. May we add that we do not find the theological matters you enquire about either directly or indirectly taught by Jesus, whose teachings we whole-heartedly accept.

M. B. (Perth) Psychic Photography—Although we have not attempted psychic photography, we have had considerable experience in the art itself. It seems that the psychic "extra" is impressed on the plate quite independently of the lens. So apparently the type of camera is not an important factor. If we were doing the work we should use plates or flat films—preferably the latter—and use an ordinary old-fashioned camera with dark slides.

The next important matter is the development. There are many developers, experiment would show which would be the best to use—one giving great contrasts as in lantern slides would be best.

The mode of development we suggest is as follows: Using a proper vulcanite or porcelain dish, place the plate—film upwards—in it and cover with water, rocking this dish to free any air bubbles. This "washing" need only occupy one minute. To the developer add twice the quantity of water recommended in the formula. This is to slow down the development and to keep it under control. Cover the dish with a piece of cardboard or ruby glass during development to be quite sure that no white light will reach the plate. Watch the "extra" do not worry about any other figure. Develop until the image appears on the back of the plate and disappears from the face of it. When you think development has gone far enough, put the plate into a basin of water, and wash it well and then transfer to the fixing solution.

REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN SPIRITUALIST UNION.

The Sunday services are still doing good work, and we owe much to the following speakers, who so freely give of their best: Messrs Francis Drake, E. Hymes, M. Campbell, and J. H. Farquharson, no doubt, the cold evenings are affecting the congregations as the quality of the discourses are deserving of more interest, but nevertheless the seed is being sown.

The V. S. U. players are rehearsing a comedy to be produced on the 27th July which promises to be equal to any previous productions; the piece selected is "The Dover Road" so we advise our friends to keep the date in mind. This company is doing good work for Masonic and other charities, their last effort was at Royal Park Homes, and they appreciate the efforts of our Company.

We wish to tender our sympathy with many of our workers who are laid aside through illness, and trust that they will be completely restored to good health.

To our Editor and kindred Societies we tender fraternal greetings.

A. J. S., Recorder.

NEW SOUTH WALES.

PARRAMATTA SPIRITUAL SOCIETY.

PASSING OF AN EARNEST WORKER.

There recently passed from our midst into the Higher Life, a splendid worker, Mr. Prowse, who for many years has been closely connected with our work here at Auburn, N.S.W., conducting it with earnestness and ability. He was a fine Medium and Healer. Whilst a Remembrance Service was being held at the above Society the following verses were received from the Other Side:

REMEMBRANCE.

In the higher life, dear comrade, we think of you to-day,
Making friends of God's children, helping on the way,
Whispering words of comfort, singing songs of cheer,
Shining light to others, as you did over here.

He lighted you, dear comrade, to an higher plane,
With tender hands he guided; your work is not in vain
He will lead you onward, in service as before
And ever guide your footsteps, through life for evermore.

M. LYON, Pres. P.S.S.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

The Committee have pleasure in giving their half-yearly report:—Our Sunday services devoted to the discussion of Spiritualism and kindred subjects, have attracted much attention and we have had good attendances. The subjects taken have been interesting and instructive. Very good addresses have been given by our speakers at our Sunday evening services. Our speakers are to be congratulated on the way they have expressed the truths of Spiritualism.

On Wednesday and Friday evenings we hold Psychometry Meetings. Much help and comfort has been given to people at these services and they have been the means of inducing people to study our philosophy.

Our library is full of good, interesting and valuable books. Our Librarian is much called upon to supply books, which goes to show the interest taken and the help received from our library by enquirers.

The Ladies' Auxilliary and members have been kept busy organising Jumble Sales and visiting the sick, etc. They gave a donation of £1/1/- to the Travellers' Aid Society. We have enrolled several new members during the six months.

We are pleased to inform you that during the six months we have reduced our overdraft with the Bank from £456/15/9 to £408/16/9. In conclusion the Committee desire to thank all members and friends for their kind support and hope the same will be continued.

J. WOODCOCK, Hon. Sec.

SPIRITUALISM IN TASMANIA.

Sir,—I should like to tell you something of Spiritualism in Tasmania. I am now in my eighty-eighth year. Our work began forty years ago. We had a remarkably good medium, who was a trance medium. Her guides were of a high spiritual nature. There was also a Chinese doctor, whose diagnosis and prescriptions proved very beneficial and we had beautiful meetings.

My own gift is Inspirational Speaking. I do not lose consciousness but feel that the words are given to me, and I have had great encouragement because of the help they have been to others. I also set aside a time every day for Absent Healing, which has been very successful. I am very thankful that I am permitted to help on with this great and beautiful Truth.

About fourteen years ago, we decided to form a Church. For this I was called upon, by the Spirit World, to be the spiritual leader. I love my Work, my Saviour and my God. Mrs. Daniels from Melbourne sometimes comes to help us. We need more, to draw the people to our services. I know we must put our trust in God, Who has never failed us. We are hoping some day to build a small Church. I started a fund four or five years ago, and have about fifty pounds. I have taken "The Harbinger of Light" for over twenty-five years. I wish I could help your work more, but our needs here are great, and not many to help, and my own income is only small.

With best thoughts for success in your work and God's blessing.

M. E.

Hobart, Tasmania.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

It is with the greatest pleasure that we again report on the progress which has been made in the cause of Spiritualism in this city. The results of the broadcasting of the Truths of our Great Movement have been demonstrated in the increased following which is now attending our Church. During last month the teachings of Spiritualism were expounded by our speaker, Mrs. Coventry, to appreciative and attentive congregations at our Sunday evening meetings.

On Tuesday afternoons and Wednesday evening public seances are held, where the sitters receive messages of cheer and comfort. To those sitters who come for the first time, the messages are often a revelation and have caused many to seek for a fuller and deeper understanding of our teachings. The attendances at these meetings have been very satisfactory indeed.

On the 31st May a Jumble Sale was held, and our members responded to our call for assistance.

The social side of our church work is not being neglected for on the 18th May a Social and Dance was held which was enjoyed by all. These Social Evenings are being held fortnightly and are a great help in the building up of friendliness and harmony.

A. A. KEMP, Recorder.

CHRISTCHURCH SPIRITUALIST CHURCH Inc.

During Dr. J. M. Moorey's absence in Australia the speakers have been Miss Harrison, Mr. Petrie, Mr. O'Brien, Mr. Stallard, all of Dr. Moorey's Occult Class and Mr. E. F. Owen. We are greatly indebted to each and every one for the able manner in which the services have been conducted.

The Psychometry meetings have been conducted by Miss E. Beddis, another of Dr. Moorey's pupils. We are also indebted to Miss Beddis for keeping the meetings on each week.

The Health and Occult classes have been carried on and thanks are due to the leaders of both classes, also to the members of same by their attendance.

M. EMERSON, Hon. Sec.

Lord Glenconner.

"I know communication with those we call the dead is possible; I believe it to be permitted."

HERBAL GUIDE TO HEALTH. By W. J. Simmonite, A.M. In the Medical Guide to Health are simplified the laws of physic agreeably to the laws of nature; the symptoms, causes, and treatment of diseases are met in their various forms, which are lucidly and succinctly laid down, and may be familiarly understood by the child of Nature. Every Mother will, by the directions in the treatise, be enabled to prescribe for the common diseases affecting any member of her domestic charge; and that, too, in a natural way, and by the same helps which were designed by the benevolent Deity at the creation of the herbal world. Price 4/-, postage 2d.

ELEMENTARY ASTROLOGY. By Sepharial. A book for beginners. Contents: The Heavens; The Houses of the Heavens; Natures of the Planets and Signs; The Nature of the Aspects; Making a Horoscope; Placing the Planets; The Arabic Points; Judging the Horoscope; Timing Events; Transits; The Influences of Eclipses; Signature of the Planets. Price 2/-, postage 1d.

THE BOOK OF CHARMS AND TALISMANS. By "Sepharial." With numerous diagrams of Talismans, Sigils and Seals. Contents: The Power of Numbers; The Combination of Numbers; The Rabala; The Calculatory Art of the Kalala; Talismans; Doctrine of the Kaliba; Ancient talismans; of Man's Freedom; The Magical Faculty. Price 4/6, postage 3d.

SEX KNOWLEDGE. By Norah March, B.Sc. It is not the good fortune of many of us to know the truths underlying the inner mysteries of sex. Mere man is outwardly interested in radiant womanhood because she happens to be something fundamentally different from himself. But what great force is it in human nature that irresistibly attracts the opposite of each sex one to the other, often with disastrous results? Miss March solves the great problem and here presents an absorbing and lucid treatise on this most fascinating subject. Every intelligent adult should read the special section dealing with the question of Birth Control. Price 2/6, postage 2d.

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A PRIMER OF PSYCHICAL RESEARCH. By Hereward Carrington. This is a book to place in the hands of a beginner, or those just interesting themselves in psychic subjects. The "Times" says: "The name of Mr. Hereward Carrington attached to any volume may be taken as a sufficient guarantee of excellence." Price 5/-; postage 4d.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By Sir Wm. Crookes F.R.S. The amazing story of Katie King, with numerous illustrations. A classic record of psychical phenomena of the physical order. Price 5/6,

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THE GUIDE TO PSYCHIC KNOWLEDGE. Edited by C. A. Dawson-Scott. Being answers from people on the Other Side of death to questions from people on this side of death. A detailed and graphic account of the daily life of those who have Passed Over, as well as valuable information respecting mediumship and communication. Part 1, 1/-, postage 1d; Part 2, 1/6, postage 2d.

HEALING THROUGH SPIRIT AGENCY. By the great Persian Physician Abduhl Latif ("The Man of Baghdad") and information concerning the Life Hereafter of the deepest interest to all enquirers and Students of Psychic Phenomena. Written and compiled by R. H. Saunders (Collaborator in "The Return of George R. Sims") Price 6/-, postage 4d.

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THE EDGE OF THE UNKNOWN. By Sir Arthur Conan Doyle. In this volume the author has brought together a number of narratives which bear upon the question of those strange forces that produce the extraordinary phenomena that is interesting not only men of science, but the "man-in-the-street." It is a book of very great interest to those who are engaged in the study of the invisible realm around us. Price 8/6, postage 4d.

ETHERIC VISION. By H. D. Thorpe. This book which we reviewed, March '33., has attracted much attention and some controversy. There is no doubt of the sincerity of the writer, who declares he has seen etheric atoms, much in the same way as Dr. Besant years ago said they could be seen. Price 5/-, postage 5d.

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