

lean, of all others, to come and that would be quite intolerable!

Sir Conan Doyle in Harness

Sir Arthur Conan Doyle no soon land, after his tour of Australia and than he found himself in harness refreshed by the voyage, he was delivering in the Queen's Hall, lectures in which he placed the before the public in this ve

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The Editorial Chair.

A Challenge and Its Sequel.

A Symposium on Spiritualism has been appearing in the columns of "Life" for some months past, the various contributors setting forth their views, both for and against. The Editor of "The Harbinger of Light" having been invited to enter the fray, his contribution was published in the June issue. It dealt mainly with the religious aspect of the subject. The writer took exception to the dictum of Professor Rentoul, D.D., that Spiritualism was anti-Christian, and went on to state:—

I have a much greater grievance, however, against the gentleman responsible for the following extract from the deliverance on "Religion and Morals" presented recently to the Assembly of the Free Presbyterian Church of Australia held in St. George's church, Sydney:—

"The alarming growth of Spiritism should also be noticed, which denies both the Father and the Son. The dreadful character of this evil system is brought out in a Spiritistic book for advanced Spiritists, which teaches that there is no such thing as sin, that lying is a necessity, that both vice and virtue are beautiful, and that Christ is no better than the Devil. We warn our people against the snare of this system of demonism, with all its evil teaching and fruits."

This is such a glaring mis-statement of facts, as applied to the teachings of Spiritualism, that I publicly challenge the framer of the diatribe to name the book from which the information is alleged to have been gleaned. I am fairly conversant with all the best literature on the subject of Spiritualism, but I have never yet seen or heard of a book whose contents approximate to the language quoted. When I receive the name I will read the book, and if the views expressed are such as described, I will publicly denounce the work and advise every Spiritualist to shun it as a literary leper.

This challenge was, apparently, brought under the notice of the Rev. W. N. Wilson, of East Maitland, New South Wales, who writes to the Editor of "Life" as follows:—

I was responsible for the statement re Spiritualism in a deliverance on "Religion and Morals," which is the subject of a challenge from "The Harbinger of Light" in your issue of the current month. I obtained my information from an article which appeared in "The Christian Courier," and which I enclose with this. After you have perused it I will feel obliged if you forward it to the Editor of "The Harbinger of Light."

The letter was duly forwarded to us, together with the enclosure referred to—a leaf taken from the January issue of "The Christian Courier," of the

Harbinger of Light.

JULY 1, 1921.

Author of "Science and the Soul."

existence of which we had not previously heard. It will interest our readers to read the extract in full, together with the black type used to emphasise certain points. Here is the precious concoction:—

In a spiritistic book, "Whatever Is, Is Right," circulating among a certain section of advanced Spiritualists, we read the following:—

- "What is evil? Evil does not exist; evil is good."
- "What is a lie? A lie is truth intrinsically; it holds a lawful place in creation; it is a necessity."
- "What is vice? Vice and virtue, too, are beautiful in the eyes of the soul."
- "What is virtue. Virtue is good and sin is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even though she was a harlot, as she was afterwards when she went to live a different life. There's no difference between Herod the murderer of the babies in Bethlehem and Christ the Saviour of men."
- "What is murder? Murder is good. Murder is a perfectly natural act."
- "What are evil spirits? There are no evil spirits. There is no devil and no Christ. Christ and the devil are both alike."

"For not a path on earth is trod That does not lead the soul to God." "No matter how bad that path may be, whether it be the path of the liar, the murderer; it is the path of Divine Ordination and Divine Destiny."

The question naturally arises as to who is the author of these outrageous statements. We do not know. They are reproduced from a, presumably, anonymous book, entitled, "Whatever Is, Is Right" which we are told is circulating "among a certain section of advanced Spiritualists." But notwithstanding the fact that we have made inquiries among booksellers and Spiritualists we have been quite unable to discover a single individual who has ever heard of the work. We do not doubt that a publication of the kind has been issued, but it would be interesting to learn the name of the author, and also what is meant by "a certain section of advanced Spiritualists" among whom it circulates. We know of no such section. And what is more—no Spiritualist has ever given expression to the views set forth in this abominable publication. Were it not for the fact that we promised to denounce the book, if its title were revealed, we would not insult the intelligence of any Spiritualist in Australia by utterly disclaiming its contents.

But what are we to think of "The Christian (?) Courier" for permitting its pages to be defiled by such dreadful blasphemy, and of the Rev. W. N. Wilson in particular, for submitting these infamous doctrines to the Assembly of the Free Presbyterian Church of Australia as authoritative teachings of Spiritualism? It is difficult to believe that he was unaware that he was grossly misrepresenting those teachings. If he was not aware of it, he ought to have felt thoroughly ashamed of himself on reading the article we contributed to "Life," and if he possessed the instincts of a gentleman he would have at once forwarded an apology on reading our official presentment of what Spiritualism really teaches. In any circumstances he stands condemned for accepting the travesty of an unrecognised writer, and totally ignoring what all the leaders of the movement have to say on the religious aspect of the question. It is not easy for us to write in a temperate strain when dealing with such a biassed opponent. It reminds us of the dictum of the Rev. Lefroy Yorke, M.A., B.D., that "doctrines and dogmas have no influence on charac-

lean, of all others, to come and support them—that would be quite intolerable!

Sir Conan Doyle in Harness Again.

Sir Arthur Conan Doyle no sooner reached England, after his tour of Australia and New Zealand, than he found himself in harness again. Greatly refreshed by the voyage, he was in fine form when delivering in the Queen's Hall, London, the three lectures in which he placed the case for Spiritualism before the public in this very backward—Spiritualistically—part of the world. At the first of the addresses Sir Ernest Wild, in the unavoidable absence of Sir Edward Marshall Hall, presided, and in dismissing the vast assemblage said: "Sir Arthur would stand cross-examination in any witness box. We have listened to a beautiful gospel preached by a sincere apostle." He had previously declared: "This evening it will be our privilege to listen to the words, and appraise the arguments, of a big (in a double sense) public-spirited man, than whom no cause could have a better or saner advocate." Evidently a prophet is not, sometimes, without honor in his own country.

The vote of thanks to the lecturer was proposed by the Rev. G. Vale Owen, through whose hands was written the marvellous Script which has arrested attention in all parts of the world. He said that the first time he met Sir Arthur was on the platform at a meeting in Liverpool twenty-five years ago, and continued:—

He was not then aware that Sir Arthur was a student of psychical research. He (the speaker) was at that time an uncompromising opponent. Since then he had altered his views, and now his verdict was "emphatically proven." He had, to his own satisfaction, proved two things. First, that survival was real and communication real, and secondly that it was good. What struck him as so valuable in Sir Arthur's address was its eminently human touch and its common sense. The lecturer had spoken of raps, and some people thought that method of communication undignified. A short time ago he was in the office of the Atlantic Cable Company in Liverpool. A message was sent to New York asking what the weather was like, and the answer came back that it was cloudy with a little rain. The message was trivial, but the wonderful thing was that in a few minutes they had communicated with New York. No one considered the raps by which this message was brought at all undignified. He could testify that, like Sir Arthur, **he had spoken face to face with his own departed loved ones, with his mother and his daughter.** He knew there were some who would say that he was hallucinated, but if there was anyone who should be able to recognise a mother or daughter it was that mother's son and that daughter's father.

Following this unqualified testimony by a Church of England clergyman, whose name has become a household word, Mr. H. W. Engholm, the Editor of the Vale Owen Script and managing director of "Light," in seconding the vote of thanks to Sir Arthur said:—

I will never forget the sitting that we had when his son came through and spoke to him. I heard the conversation, which was very sacred. I did not like to pay too much attention to it, but suddenly during that conversation my own attention was taken altogether away because a dear colleague of mine, a well-known Fleet-street journalist who had been over there about a year, came through and welcomed me in his dear old voice, and then I heard no more of what was passing between Sir Arthur and his boy. Last night I was in a little room in Merthyr, South Wales. There were eleven of us. Ten of them were dear, good Welsh people, good souls, and there was a medium, just an honest mining man, and in that darkened room each one of us present heard voices of those we knew, and at one time there were nine people from the Other Side speaking at the same time. It was with difficulty that I got in touch really with the man speaking to me—it was such a babel. And then last night linked me up with that occasion when Sir Arthur's son came through to me, for suddenly I heard a voice last night say to me, "Engholm, Kings-

ley's here. I want you to give my father a message to-morrow evening, as you will see him. Tell father I am proud of him" (cheers), and then I suddenly felt a hand on the top of my head, just like a human hand, and it pressed my head, and as it was pressing a voice said to me, "Tell father that this hand is the one I placed on his head at Southsea when I first spoke to him." And I was only too happy to hurry back from Wales to-day to be able to tell Sir Arthur that beautiful message from his boy before he came on this platform to-night. (Cheers.)

All this will, of course, be quite meaningless to the clergy of Australia, with few exceptions, and to the mass of the laity as well! That is their loss, and just shows how very far they are behind the times. It was this prevailing ignorance which so completely staggered Sir Arthur during his sojourn in Australia. He came to this country expecting to find an intellectual grasp of these problems somewhat analogous to that exhibited in Great Britain, where tremendous strides have been made during the past few years. Instead of this, however, he was confronted with ignorance at every turn, and during our close association with him in his mission he frequently expressed amazement at what the people of Australia do not know, as compared with the lively and extensive knowledge of psychic phenomena possessed by the intellectual section in the Old Country.

We appear to be fully ten years behind the times in this respect! It is therefore little wonder that there is so much prejudice and opposition to the movement: It is one of the penalties of "distance"—of being so far removed from the classic centres of scientific and religious thought in Europe. But let us not despair. The light will spread throughout Australia in time, and when it does come some of the present-day critics may begin to shift their ground and be very anxious to explain "what they really meant!" In the meantime, we are quite reconciled to the position of being just a voice "crying in the wilderness!" It is by no means the first voice heard under similar conditions!

The Lunacy Myth.

"It is an indisputable fact that the lunatic asylums at this very moment are full of people who have become insane simply through attending Spiritualist seances, and a leading Sunday paper a few weeks ago made the startling announcement that there were ten thousand cases of madness in the British Isles to-day that were directly traceable to Spiritualism." This is an extract from a book published recently from the pen of Elliot O'Donnell and entitled, "Spiritualism Explained." The allegation is very explicit, and if it contained a modicum of truth we should begin to feel alarmed at being associated with a cause that could possibly produce such direful results. As a matter of fact, however, as previously explained in these columns, such statements are based either upon whirling imagination or deliberate falsehood.

The author in question, however, maintains that his declaration represents "an indisputable fact." This of course, means that the point cannot be questioned. Let us see! "Ten thousand" lunatics is a pretty considerable company. But this, apparently, does not exhaust the total—the asylums at this very moment are "full" of them. If this be true it ought to be a fairly easy matter for the officials to discover them. But in their periodical Reports they repeatedly tell us in effect, that they have looked in vain for these elusive lunatics. The two countries in which Spiritualism has made the greatest headway are America and Great Britain. And what is the tale told by the official statistics in those homes of Spiritualism? The "British Medical Journal" instituted an inquiry into the matter in 1879 and re-

MESSAGES FROM W. T. STEAD.

ported on 14,550 American cases of lunacy, containing only four attributable to Spiritualism. The Report added: "We have before us the 62nd Report of the Commissioners of Lunacy . . . and not one single case due to Spiritualism is therein recorded." Furthermore, figures collected by Dr. Crowell in America showed that out of 32,319 male lunatics there were 215 clergymen, while the male and female Spiritualists combined came only to 45!

The British Asylums have more recently been ransacked for cases with the object of damaging Spiritualism, but the hunt has always been in vain, and challenge after challenge issued against our traducers has invariably been left unanswered. Obviously, if they could prove their case from official statistics they would immediately do so, and thus fill their souls with glee! Yet how easy this should be if it is "an indisputable fact that the lunatic asylums at this very moment are full of people who have become insane simply through attending Spiritualist seances." Instead of this being an "indisputable fact" it is unquestionably an "indisputable lie."

As recently as last April the London County Council issued statistics dealing with lunacy within the metropolitan area and stated: "Since the beginning of 1915 the number of lunatics in London dropped from 31,000 to 25,000 in 1919—the lunacy records are to-day the lowest since 1892." Here is a nut for some of our assailants to crack! Everybody is aware of the tremendous strides made by Spiritualism in London, and throughout Great Britain generally, since 1915, and yet, instead of the number of lunacy cases increasing by leaps and bounds—as they ought to have done, if there is any truth in the allegation under notice—we find the London returns demonstrating that there is less lunacy to-day than in any year since 1892! And no mention is made of a single case being due to Spiritualism. Yet, according to the author quoted, the asylums ought to be "full" of them!

Turning to Italy, where intense interest has for years been taken in the subject, we find Professor Morselli, the famous Alienist of Genoa University, declaring: "I ought to say that cases of Spiritualistic madness are very rare. In my long career, and among thousands of patients, I do not remember more than four or five." Every country in short, gives the lie direct to our detractors, and the only conclusion that can be drawn is that this lunacy bogey is just one of those stock-in-trade accusations which the opponents of Spiritualism hurl broad-cast in a vain endeavour to injure the cause. And whenever they are confronted with a challenge they have nothing further to say!

The Psalmist tells us that "all men are liars." We cannot believe that. But a good many of them are, and now and again it becomes our duty to take one of them to task!

* TO THE READER. *
* If you have any difficulty in obtaining *
* copies of "The Harbinger of Light," you should *
* order the Journal direct from the office and *
* thus have it delivered at your door regularly *
* every month. *

Men who are up to the neck in mud of materialism are not the best critics of psychic phenomena. We do not go to an asylum for the blind to get correct judgment of the respective merits of the pictures in a picture gallery.—
Dr. I. K. Funk.

Having completed the publication of the Vale Owen messages, the proprietors of the "Weekly Despatch," London, are now publishing a series of communications from a group of spirits of whom W. T. Stead, is leader. They were received in France by Madame Hyver in 1914 and 1915, and were addressed to French Spiritualists. Their purpose is stated to be to warn people not to seek to set up communication with the After-World without serious attempt to understand what forces may be brought into play, and to show under what conditions such communication may be established, not only with safety, but with infinite advantage to men. Mr. Stead says:—

It is as difficult for us spirits to come back to earth as it is for you to penetrate into the realms of the spirits. Firstly, we have no longer the faculty of living in the physical substance. It evades us, just as the substance of the superior planes evades you. We have impressions and sensations analogous to yours—but so different. We have lights, colours, and sounds; but these only distantly resemble those which you call so . . . In spite of all our desires to respond to your appeals we are often prevented from doing as we are expected, because of the difference of the two planes. I will even say that it is often more easy for you to come to us than for us to come to you. Sleep permits you to enter into touch with us a thousand times better than all the mediums in the world, and the help we can give you in this way is often more precise and efficacious than by more or less muddled messages.

In one of the instalments much valuable information is given regarding mediumship. Here is an example:—

As soon as a medium is seen to cover sheets of paper with ease, people suppose they have only to put questions to him, no matter how disconnected or ridiculous these may be, to get answers. They imagine that he can get into touch with any and every spirit, that no subject is beyond him, and that he can give money-making hints in business affairs. If he fails to meet these varied requirements people deny that he is a medium and ascribe what he has written to his imagination. That is false and unjust.

The message goes on to state:—

An "intuitive" medium, even an excellent one, can give only one category of phenomena. He may be excellent for metaphysics, but inapt for music. He may feel a vibration arrive, his spiritual being may be conscious of it, but the vibration remains without form; it creates no image in his mind. Good "intuitive" mediums are very rare—that is why the greater part of the messages received from spirits are banal in form and matter when written out. A medium must be highly sensitive and predisposed to the spiritual before he can receive the echoes of the spirit world. It is equally necessary that experimenters should not ask him to try to obtain phenomena which he is not adapted to transmit and that he be left to his speciality. Then messages of great value may be obtained.

TO CORRESPONDENTS AND CONTRIBUTORS.
PLEASE TAKE SPECIAL NOTE.
Please write your name and address distinctly, and indicate the State in which you reside, to avoid confusion through duplication of nomenclature.
Letters requiring a personal reply should be accompanied by a stamped addressed envelope for the purpose.
MS. submitted, but not accepted, cannot be returned unless stamps are forwarded to cover postage.
Correspondents should state whether they are Mr., Mrs. or Miss.
Subscribers are asked to bear in mind the date upon which their subscription expires, and thus save us the time and expense of sending out accounts.
All remittances should be made payable to "The Harbinger of Light."
Exchange must be added to Country Cheques.
Readers who have difficulty in obtaining the magazine through local agents should send their subscription direct to the office, and thus save all further trouble in the matter. The rates will be found in our advertising columns.

Amazing Phenomena in Sydney.

A WONDERFUL MEDIUM.

PHYSICAL MANIFESTATIONS GALORE.

[Just before going to press we received the following extraordinary contribution addressed to us in the form of a letter from Mr. F. Palmer, President of a Sydney Circle, which has now been transformed into a Psychical Research Society. It is certainly a most astounding record, and seems to indicate that Australia possesses one of the most marvellous mediums in the world.—Ed.]

I desire to bring under your notice the astounding phenomena, produced in a Circle now sitting at 76 William Street, Sydney, under the mediumship of Mr. John Coffey, now residing in this city. Mr. Coffey is a New Zealander by birth, and possesses practically all the phases of known physical mediumship, viz:

Ringing of bells (2), and playing of tambourine, all at the same time, and keeping time to the singing of hymns or songs.
Loud clapping of hands.
Snapping of fingers.
Levitation of table.
Table fastened to the floor, and made immovable.
Materialization of face and hand.
Apports.
Writing without human contact.
Trumpet speaking.
Luminosity.

The table has been levitated on one end and nine sitters could not put it down, including several tall and exceptionally heavy men.

The table has been fixed to the floor by spirit force, and ten sitters could not move it.

Hats, etc., have been placed on sitters both at the table and outside the circle.

Shoes have been taken off ladies' feet, outside the circle, and thrown on the table, in one instance without being unlaced.

A glove has been taken off a lady's hand, and thrown on to the table.

A coat has been taken off a sitter outside the circle and thrown on the table. Various other articles of wearing apparel has been taken off sitters, and thrown on the table or placed on other sitters.

Water, placed in a cup has been dematerialized and the sitters also given a drink.

* * * *

We have frequently had visitors levitated (over the heads of the sitters at the table) and placed on the table. In one instance, a sitter outside the circle, and who was over six feet in height, was levitated and placed standing upright on the table.

Sitters at the table have been levitated on to the table, together with the chair on which they were seated.

Writing without human contact. This we get in abundance. The writing pad and pencil are placed on the table and sometimes underneath the table. (It is really immaterial which is done) and messages and instructions for the conduct of the circle are given. We can distinctly hear the writing being done. The spirit friends will frequently tear off the sheet and give it to the medium, or take it to the sitter for whom it is intended; they know the name of every sitter at the table, and also at times ask about those who are away. This proves how closely they are in touch with the circle.

The materialization of the face of one of the physical controls (a Chinese) appeared and floated round the table, close to each sitter's face (three times).

A small hand was also materialized each finger being clearly and distinctly seen; and suspended in the centre of the hand were the most glorious bulbs of light. (to me they seemd supernal). This was beautiful beyond description.

* * * *

We get trumpet speaking in abundance, the most astonishing conversations taking place on any conceivable subject. We have had as many as seven different spirits speaking through the trumpet in one night, on Theology, Electrical Engineering, Social Problems etc.

Also singing and whistling operatic and other airs. These phenomena are absolutely bewildering owing to their variety.

The trumpet is taken off the table by spirit friends, and held suspended at a height of about five feet above the table. The hands of all sitters at the table are held, including the medium's, thus making it impossible for anyone to touch anything.

These sittings are held in the dark, but I can stake my life on the genuineness of the phenomena mentioned.

I have been connected with Spiritualism for the last 25 years.

One of the apports just received is likely to lead to most astonishing revelations.

We have had writing underneath the table in the red light, and the trumpet has actually been in the air, and speaking going on by our spirit friends, when the door of the room has been opened.

The great feature attending these phenomena is, that the medium is normal and controls the phenomena.

* * * *

I think you will acknowledge that the phenomena I have mentioned are most astounding, and will, I feel sure, do more than any manifestations of modern times to bring home to all rationally-minded, and thinking people the truth of the reality of spirit communication.

I am, therefore, requested by Mr. Coffey and our circle to write, inviting you to send at once an accredited representative to attend six or seven sittings, in order to verify the statements I have made.

We have been urged by our chief trumpet control to bring this matter under the notice of the Spiritualistic bodies here and elsewhere. Will you, therefore, kindly acknowledge receipt of this communication, at your earliest convenience, as we feel this matter should be given publicity at the earliest possible moment.

I may mention, that Mr. Coffey is not a psychic of mushroom growth; he has been studying and cultivating these remarkable gifts during the last 14 years.

We have formed our circle into a Psychical Research Society. We meet at 76 William Street, Sydney, Sundays, 7 p.m. Wednesdays, 8 p.m.

F. PALMER, Chairman.

The "Medical Times" (February) in a leading article on "Psychical Research," comments on the fact that "quite a number of people, including some distinguished scientists and members of the medical profession, have of late evinced more than a passing interest in spiritual phenomena." Notice is taken of the formation of the Glasgow Society for Psychic Research and of the recent publication of "The Earthen Vessel," and the translation of Schrenck-Notzing's book on materialisations. The article concludes: "We may say that, while we hold no brief for psychical research, we think that further investigation on scientific lines is indicated. To simply take up a negative attitude in the matter, is in our opinion, wholly wrong."

The Nutshell Page.

Some of our supporters have expressed surprise that it should be necessary to remind subscribers that their subscription for the current year is due by attaching a blue disc to the wrapper. We do not share this view. Many of our readers have all sorts of things to think about; and they can hardly be expected to remember the precise date upon which their subscription expires. So long as they respond when the blue "messenger" arrives we shall be satisfied. The loss entailed in continuing to send the journal after the expiration of the subscription date is very considerable. We have often sent it in good faith for twelve months beyond the expired term, only to be informed at the end of that time that the subscriber died a year ago, and that nobody else was responsible for payment! Hence the necessity of removing from our list the names of subscribers who ignore the blue disc. For aught we know they may have "passed on" and be reading "The Harbinger" from the Other Side without paying for it!

* * * *

In sending greetings to the Spiritualists of England on his return from the land of the Southern Cross, Sir Arthur Conan Doyle, in "Light," states that he does so "with a heart full of gratitude to the Power which has sustained me and my little company in our mission to the Antipodes". He briefly summarises the result of his mission, and adds: "The whole tour was a success beyond our extreme hopes." His book, "The Wanderings of a Spiritualist," in which he will relate the story of his travels and deal in racy form with the impressions he received, will be published very soon. The work is sure to be in brisk demand, and those of our readers who intend purchasing copies would do well to ask us to reserve a copy for them without delay.

* * * *

Clients of Mrs Knight-McLellan are informed that the lady is now settled in "Devon Cottage," 47 Alfred Street, North Melbourne.

* * * *

A correspondent in the "Yorkshire Observer" comments on the great interest that is being displayed in the fairies controversy, and the fact that many other features touching upon the supernatural are being accepted by adults. Before the war, he says, there was little talk of the supernatural outside a certain circle, but nowadays it is quite common to hear intelligent and experienced men confess that there is "more in it than appears on the surface."

* * * *

Miss Christabel Pankhurst, in the "Weekly Dispatch" in telling the story of her life, concludes her first instalment with this striking passage: "The passion of my life has been for the freeing of women, not just for reasons political and economic, but because I always knew that such a fight as ours had its highest significance elsewhere—was simply the dim reflection of a far struggle on some celestial battlefield where greater hosts than ours clashed in the eternal struggle for Right."

* * * *

The Rev. Walter Wynn has received several cordial invitations to visit South Africa and lecture on "Biblical Prophecy" and "Psychical Facts I Have Proved to be True." He has accordingly sailed for that country, and is also hoping to utter words that will strengthen the bonds between South Africa and the other parts of the Empire. He is assured of a great and cordial welcome. The Rt. Hon. Winston Churchill has expressed his good wishes for the tour. Mr. Wynn expects to be absent about five months from England.

* * * *

The Chicago journal, "The Hamiltonian," which deals with political, scientific and social subjects, prints as its motto the following lines from a poem by Sir Arthur Conan Doyle:—

"Trace my pathway among men,
Show me how to strike, and when:
Take me to the fight and then
Oh, be nigh!"

* * * *

The twenty-fifth annual meeting of the London Spiritualist Alliance was held recently, Viscount Molesworth presiding. The Report, inter alia, states:—"The Council records with satisfaction a remarkable advance in public interest in the subject of Spiritualism, an advance registered not only by its enlarged activities and innumerable Press references, but by the increased vigour of its opposition, which has tremendously developed in energy and virulence." The only comment that is necessary is: "Let them all come!"

The Journal of the American Society for Psychical Research, reviewing Dr. A. T. Schofield's book, "Modern Spiritism: Its Science and Religion" points out that he "talks of 'telepathy and allied processes' as though these constituted an unquestioned and explored field; which is far from being the case. And he often starts a paragraph by intimations of the explanatory efficacy of telepathy, the subconscious mind, etc., and then brings in an instance which admittedly cannot be so explained. He believes in communicating spirits, but seems to think that evil ones are either vastly in the majority or that the Deity favours them in the granting of passports."

* * * *

The Rev. Canon d'Arcy, Vicar of Worksop, a member of the Society for Psychical Research, suggests in the "Yorkshire Telegraph and Star" that all mediums should be required by law to produce certificates of good faith, and credentials from some well-known scientist who is also an expert investigator.

* * * *

In the "Occult Review" for April Dr. Hereward Carrington has an article on "Experiments Upon the Aura: Old and New," in which he speaks of Dr. Kilner's discoveries, and draws an instructive comparison with an almost identical series of experiments conducted by Mr. Francis Gerry Fairfield, and described by him in an old book published in 1874, entitled "Ten Years with Spiritual Mediums." Dr. Carrington says: "The identity between the newer and the older methods of research, and the practical identity of their conclusions, is, I think, a very significant fact."

* * * *

Here is how a legal correspondent puts "into a nutshell" what for him constitute the purposes of Spiritualism. "It gives a knowledge of certain facts which the Christian Church asks us to believe and which materialists tell us it is unreasonable to believe."

* * * *

Dr. Ellis Powell, in his last article in the "National News," discusses the question of the survival of animals. One passage will be read with utmost satisfaction by all animal lovers. He says: "One word of stern warning may appropriately be added. Above and beyond almost every other terrestrial iniquity the Powers on the Other Side loathe cruelty to animals. Nor does their indignation stop at mere loathing. In some way or other expiation has got to be made before the spirit of the cruel man or woman can enter upon the path of progress and reconciliation."

* * * *

Mr. H. W. Engholm greatly interested a gathering at the British College of Psychic Science which appreciated the confidence with which he treated them in dealing with some of the difficulties which faced Mr. Vale Owen and himself in preparing the script for public use. Some passages which had not been published had apparently been communicated by lofty intelligences interested in the universe and its constitution, and dealt with matters which the man in the street would not appreciate at the moment. Other communications dealt with lower astral conditions, which were presented in such a way as to astonish the one who received them.

* * * *

Dr. Walter Prince has the following in the February number of the Journal of the American Society for Psychical Research: "I recently spoke by invitation to a body of clergymen on the subject of the scientific evidence for the continuance of the spirit after bodily death, the subject having been selected by the clergymen themselves. After most had departed, eight or ten lingered to relate experiences. They were all asked to write out the incidents which they had related with so much interest, and to send them to the Society, but not a soul did so. I ought to add that they did not all promise."

* * * *

In a London evening journal some time ago Mr. Roger Pocock, the well-known traveller and author, made the following statement regarding psychic messages: "The thirty-eight volumes I possess of messages purporting to come from the 'dead' present a body of testimony concerning the spirit realms which only very stupid people could possibly deride. Some of these texts are of great value as literature: nearly all are lucid, the worst are readable. Comparative analysis shows that in the main they are agreed on all essential statements, excepting only with regard to other planets, such as Mars or Jupiter. They represent a coherent and most interesting description of the realm of being which we shall enter at death."

THOSE WHO COMMUNICATE.

DIFFICULTIES OF THE PROCESS.

BY THE EDITOR OF "THE TWO WORLDS."

The passing of Professor Hyslop and his known interest in spirit communion has filled the world with rumours of speedy messages alleged to have been obtained from him. Knowing the nature of present day journalism and the search for sensational items, we advise our people to keep the salt cellar within easy reach. Spiritualism is a matter for cool calculating study and analysis, and no one knows that better than Professor Hyslop. We imagine that he would not be over hasty, but in consultation with his old and trusted fellow-searchers would wait until he had fully recovered from the change in order to give some definite message which should be evidence of his identity.

We have generally found that Spiritualists who pass behind the veil are slow to communicate. They know from personal experience the difficulties of intercommunication, and realise that an unsatisfactory or fragmentary message may do much harm by arousing doubts. Such people adopt a deliberate policy of waiting for the right time, the right medium, and the right conditions before making their attempt to manifest. It exemplifies the old phase, "Fools rush in where angels fear to tread."

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We have often thought (and experience supports the idea) that the early communications of a recently deceased person are seldom produced by the reputed communicator alone. As the parent guides the hand of the child who is learning to write, so a hand of more experienced people directs the path of the communication, and one gets a mixed message bearing traces of two or more personalities. The new beginner does not know sufficient of the processes involved to work alone, he is traversing an unknown track, and as his guide and helper walks by his side and leads him, two lines of footprints often crossing one another, lead to confusion in the minds of those who examine the path.

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It is chiefly those who, during earth life, have been brought face to face with the numerous difficulties of communication, who realise the necessity of getting a clear passage for their messages, and are sufficiently calculating to differentiate between exact communication and merely "getting something through." A case in point occurs to us of quite recent occurrence. A young man was posted missing in France some 18 months prior to the armistice. He was quite familiar with Spiritualistic practices and had sat in many seances. He had friends who were frequent habitues of the seance room. One would have thought that his anxious wife would have received an early message. Whilst occasional hints of his presence behind the veil were forthcoming, yet there was nothing definite and conclusive until a few months ago, when he came to her in sufficiently solid form for her to feel his hands and recognise his voice, and assured her that all was well. "Why didn't you communicate before?" he was asked, and his reply was characteristic. "I know what a little sceptic you are, and I wouldn't make any attempt to reach you until I could do so in such a form as to place it beyond doubt. Now you know I've been—you know I am with you, and will be completely satisfied that I live."

One could quote from personal experience numberless cases of the kind. Cases in which the spirits of loved ones, anxious to build up a conclusive case, have waited ten years or more, ere attempting to give evidence of continued existence, and this app-

lies chiefly to those who knew the difficulties from their earth experiences. The variation of human personality is not sufficiently taken into account. It is not a case of finding a medium, but of finding the right medium to use and the right conditions for such use. The medium who is best for one spirit is useless to another, and the same law applies to the relations between medium and sitters.

EDISON AND THE SPIRIT WORLD

Mr. David Gow, Editor of "Light," in a recent issue of "Pearson's Weekly," discusses Edison's projected invention of a machine for establishing communication with the spirit world.

Mr. Gow writes: "In my many years' experience I have come into touch with the inventors of several ingenious contrivances for getting 'spirit messages,' and I have known of some that certainly 'picked up' communications which seemed to come from spirits. Some of these messages were quite sensible and evidential; others were rubbishy and meaningless, whatever their source may have been. But in every case I found that the machine would not work except in contact with its inventor or some other person whose presence seemed to be necessary to establish a connection."

He adds: "However, I had long known that spirit communications were dependent on a human being—man or woman—supplying some element that a lifeless mechanical apparatus possesses. This element appears to be some kind of emanation—gas or fluid—the possession of which makes what we call a medium. In my view, Mr. Edison must take this into account. If he can discover what this element is, draw it off, and charge his machine with it he will probably be successful."

THE TEACHINGS OF SPIRITUALISM.

Spiritualism is a Science, a Religion, and a Philosophy rolled into one, and its comprehensive principles and teachings, as set forth in "The Harbinger of Light," 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.

THE NEXT WORLD INTERVIEWED.

THE WITCH DOCTORS OF SOUTH AFRICA.

THE ZULUS AND THEIR CHARACTERISTICS.

THE ORIGIN OF INVENTIONS.

The series of communications we are publishing under the above heading were received through an exceptionally well-developed medium who was in deep trance whilst the messages were being delivered. The sittings usually lasted about two hours, and during that interval three or four different personalities controlled the medium and delivered addresses on almost every conceivable subject—Scientific, Religious, Philosophical, Political, Social, Artistic, and so on. An efficient stenographer was present at each sitting and took a verbatim note of the utterances. These were subsequently transcribed, and in the aggregate, if published in book form, would fill about 40 volumes of average size—quite a little Library, covering all periods of the world's history, and throwing much illumination on the conditions prevailing in the life beyond.

Those in charge of the medium on the Other Side would not allow him to be used for ordinary "test" purposes—they said he was "far too valuable an instrument" for that—but frequently references were made by the invisible communicators, which afforded ample scope for testing their identity. To verify such statements hundreds of letters were written to the parties concerned, many of whom resided in countries over-sea, and the replies were so uniformly of such a satisfactory character that ultimately it was considered unnecessary to continue the practice. It became irksome and was regarded as sheer waste of time and trouble. In many cases, however, identification was impossible, as the intelligence purporting to communicate lived on earth hundreds of years ago.

There are over 3,000 of these trance messages altogether, and we propose to reproduce a representative selection as the months go by. The communicating intelligence who controlled the medium when the address given below was delivered gave the name of **Alexander Von Humboldt**, the distinguished German traveller and naturalist who died in 1859.

I was a traveller and naturalist, and would explore any part of the world, ascend any and descend any mine, no matter what the dangers might be, in search of knowledge, if information was to be gained by so doing. I came this afternoon by invitation of our mutual friend, Livingstone, for I, too, have been exploring Africa, having been greatly interested in the black races of that continent, and more particularly so in their practice of witchcraft, or black magic, as some call it, or phase of Spiritualism, as you might term it.

I have witnessed some wonderful phenomena of this kind in the interior of Africa, as also a system of massage, or magnetism, adopted by the Zulu healers, or medicine-men. And do you know that they even massage their cattle when they are attacked by the rinderpest? Yes, I have seen that disease cured by this method. They first of all administer an emetic, composed of some kind of grass rolled in a ball and forced down their throats, which causes a thorough purging of the animal's stomach, then they proceed to make passes over him, and to rub him powerfully. This treatment demands great physical strength on the part of the operator, who has several assistants, powerful and athletic men, like himself. Working together, they knead every muscle of the body and make passes down the spine; after which the animal is turned into a good pasture, and magnetised daily until the malady is drawn out of his system. This disease, I may tell you, first attacks the bowels and thence finds its way into the blood and finally comes out in the skin.

They are wonderful medical men, these witch-doctors, and the method of treating maladies, most in vogue among them, is magnetic massage. The rules of health among the tribes themselves, are very strongly observed. For example no Zulu is permitted to fight without having first undergone a medical examination and being pronounced perfectly fit for battle and in robust health. If he should be merely suffering from constipation he is declared to be unqualified for war, and is placed under medical treatment and surveillance until regularity in this respect has been resumed. The slightest ailment, in fact, is regarded as incapacitating him for active service in the field, or the chase, and he is treated as an invalid until he regains a perfect state of health. This will give you some idea of the high standard of sanitation which

is maintained among the Zulus. They are a wonderful race and the knowledge of the occult-sciences professed by the initiated among them has been enjoyed from time immemorial.

They are likewise familiar with the use of charms and spells, and it is a common practice to bestow an amulet upon any warrior, or other man, who is about to expose himself to a great danger, in order to protect him from harm and the purpose is, after all, an efficacious one, because it attracts to his side special guides, who preserve him from injury, and by their influence, counteract any malign agency which may assail him.

INTELLIGENCE AND MORALITY OF THE ZULUS.

The Zulus are not only a fine race physically, but they are gifted with great intelligence; although I fear that, should they become "civilized," as we understand the meaning of the word, they would rapidly degenerate; for the dignity of the savage, which is that of manhood in its truest sense, would leave them, and they would decline into a feeble and effeminate race of beings. "Civilization" would destroy them, as it has done the aborigenes of other countries.

Of course, I am speaking of the Zulus, and do not include the Kaffirs, who are no longer either Zulus or Swazis, because they have "lost caste," and these words possess a special signification among the native tribes; for the Zulu code of morality is an exceedingly high one, and when once a man violates it, he is expelled from the tribe, and is looked upon as having fallen lower than the social pariahs of your own cities. It is these outcasts who accept work from the whites; whereas the Zulus will not stoop to do so. The white races may regard themselves as superior to the latter, but the Zulus think very differently and would consider it to derogate from their dignity as warriors to work for the white man. Their code of honour is not less lofty than their standard of morality, and both are not approached by those of any other race. The only persons I am acquainted with who approximate thereto, are certain athletes, who recognise the necessity of disciplining their physical organisms, and are conscious of the injurious effects upon their moral natures of indulging in vicious and immoral courses, as also some scientific enthusiasts who are so absorbed in their investigations and researches as to render them indifferent to physical enjoyments.

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be made

I can call to mind no other men whose code of honour, and principles of ethics approach those of the Zulus; certainly not many persons occupying high positions in the world. The Zulu's word is his bond and no amount of torture would induce him to break it. Nor would it be possible to bribe him. But of how many so-called civilized men would it be possible to say the same? And of how many statesmen, professional men and men of business, could you assert that they would be proof against a bribe—provided it were made sufficiently tempting? We, spirits, see things as they really are, whereas, on the earth, you perceive them in such a false light, because circumstances cast an artificial glamour over them, or project shadows where there should be none. **This is the reason why so many people sustain a severe shock when they first come over here, and are brought face to face, for the first time, with facts as they actually are, as it is so startling to those who have lived so long in a world of phantoms to find themselves all at once in a realm of realities.**

EXPEDITIONS WITH LIVINGSTONE.

Livingstone is still a great traveller and we make expeditions in each other's company. There is a band of explorers here, to which we belong, and we make excursions in different directions for the purpose of traversing the wilds and waste places of the world, with the understanding that we are to meet from time to time, at certain prearranged points for the purpose of exchanging notes of observations and arranging our future movements. When we are thoroughly well-informed with respect to the scenes of our explorations, we endeavor to impress and influence earthly travellers to undertake similar expeditions, so that they, in their turn, may discover what we have already found out. And as we are thoroughly conversant with the localities we have visited, we endeavour to impress upon their minds the knowledge which we ourselves have acquired; so that, in most cases, they are enabled to set out with a definite plan of campaign, so to speak. Hence it is that you are occasionally startled by a great discovery which some adventurous traveller has made.

We search dense jungles and penetrate to the heart of tropical forests, and then impress earthly explorers with the ways and means of reaching such localities themselves. I have just mentioned these things to you in order that you may more clearly understand that **ours is indeed the world of causes and that your own is the world of effects.** You must have often observed how travellers will start out upon an expedition with well-defined ideas as to the course they intend to pursue; this being, as I have said, because they have been impressed with the idea by unseen operators upon their brains. **In fact, this is how all inventions are brought to light, and how every discovery has been made upon the earth.**

I am just as enthusiastic as ever in my search for new peoples, new places, new animals, plants and minerals—as much as when I was a student in your world, and was myself the blind instrument of unseen intelligences. You have wonderful facilities now-a-days for the transmission of information, and there is no excuse for any one remaining ignorant of what is going on in the world, when it is being flashed all over the earth with such astonishing rapidity. Books have multiplied and the globe is growing smaller and smaller, as there is scarcely a part of it that is not in direct communication with all the other parts. But little of its surface remains to be discovered, and very few of its inhabitants.

GREAT DISCOVERIES COMING.

There remain, however, great discoveries still to be made with respect to the properties of plants and

minerals of both organic and inorganic matter. You have not yet materialised for physical purposes the subtle qualities inherent in these things. You have not yet got back to the noumena which underlie the phenomena. But year by year you will find that astonishing discoveries will be made in this way, and you will be startled by the properties which will be found to reside in what is regarded as inert matter. I would like to describe to you the nature of many of these with which I am already acquainted, but I cannot do so on account of the medium's ignorance of the chemical terms which it would be necessary for me to employ. I may tell you this much however—that **in the near future, a mineral will be discovered possessing a greater healing power than radium.** It will exhibit no sign of this quality, as it will appear to be dead and inert, but, under certain chemical conditions, and in combination with the oxygen of the atmosphere, a small particle of this substance will be more than sufficient to cook your food, and warm your rooms.

I am telling you this as a kind of prophecy, the fulfilment of which you will have the satisfaction of enjoying at no very distant date. I have proved the matter so as to carry conviction to my own mind, and I think chemists will be willing to admit that there is nothing impossible in Nature, inasmuch as the apparent impossibilities of today are continually becoming the common-place facts of the morrow, and the horizon of human knowledge is being steadily enlarged year by year.

THE GERMANS AS SCIENTISTS.

I suppose some of the greatest scientists of the present time are to be found among the Germans, because their single-minded devotion to science is such that, so far as they are personally concerned, every other consideration melts into insignificance beside it, and this it is which causes them to be successful in their investigations and researches, for the man who entirely surrenders himself to the pursuit of truth, in any one branch, and withdraws himself from the world for that purpose, in total disregard of its pleasures and distractions, **supplies the very conditions which enable spirits having precisely the same object in view, and having the same trend of thought as himself, to impress his mind with the knowledge he is seeking.** On the other hand, the more a man mingles with the world, the less is our power of acting upon, and through, his brain, and thus it is that the secluded student attains to truths of a far higher order than the ordinary worldling can possibly do. The Germans being students of this temperament receive, from time to time, many beautiful impressions and ideas, which do not present themselves to the average student of other nations.

I am telling you this because I know you are interested in knowledge generally, and that you do not confine yourself to any one branch of it, for I perceive that your desire for information, and your love of knowledge for its own sake, has led you into many a by-path. At present, it is psychology which attracts you more particularly, as it has the same fascination for you which travelling and natural history had for me. You have the privilege of being en rapport with many great minds, and you seem to me to have a wider knowledge of these subjects than almost any one I have met with, certainly more than any one in this country, and I congratulate you on the work you are now doing, and on that which you will do in the future.

St. Teresa says beautifully of the light of the spirit spheres: "It is a different light from that of this world. It is as if one saw very pure water running over a crystal floor, with the sun shining on it, striking through it, and reflected in it."—"The Wonders of the Saints," by the Rev. F. Fielding-Ould.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts, in "Light."

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

M. R. F., who contemplates experiments in psychic photography, asks whether the experiments could be made in the garden in a good light, or whether indoors would be better, and in what light. I have put the questions to a leading authority on the subject, who replies that outdoors would be quite suitable in the summer, after some indications of the necessary mediumship have been obtained indoors. For the winter it would be better to experiment indoors either with exposures in the dark by the aid of a nine to ten inch magnesium tape or wire, or in a good light with time exposure. As to plates, any good plate would be sufficient, such as Imperial Rapid, with the same exposure—according to the light—as would be required for registering visible persons or objects.

METHODS OF INVESTIGATION.

"Lakeside" asks, "Is it necessary to visit mediums in order to gain evidence of the claims of Spiritualism?" It all depends on the investigator. Some people are willing to accept the testimony of others; others insist on seeing things for themselves. And of course it is necessary continually to point out that visits to a medium are not essential if the investigator happens himself to be a medium. The standpoint of "Light" on the subject is that while not presuming to dictate the course to be adopted by inquirers, the recorded evidence is abundantly sufficient to demonstrate to the thinking mind the reality of an unseen world and the possibility of entering into communication with its inhabitants—discarnate humanity.

CLAIRVOYANCE.

F. Turner—An excellent clairvoyant, now "passed on," Miss A. Rowan Vincent, always saw mentally, but there are several kinds of clairvoyance, not the less real because they take different forms. In some clairvoyants the visions seen may be sometimes "mental" and sometimes "visual." I have heard some say that they see a spirit person exactly as though he were in the physical world. Occasionally a clairvoyant will see a person or a scene as though it were something outside the seer but "in miniature," like an object or view seen through an inverted telescope. Clairvoyance is a wide term, and it does not follow that a vision or impression is not clairvoyance because it is seen in the "mind's eye."

INSPIRATION OR COMMUNICATION.

W. Daglish.—Yes, I have written that spirit inspiration and influence are more natural methods of intercourse than communications by physical methods. But that is not to deprecate the value of the latter in their own place. Some people are blind and deaf to the subtler side of spirit intercourse—they must hear a voice or see the written word. But I have always felt that if we held ourselves receptive to the monitions from the unseen, we should get a continual stream of advice, guidance and encouragement. This is the ideal towards which all Spiritualists should strive. It should be a matter of reaching up to the higher levels of life, and not requiring that they should bend down to us. All the same, as I have indicated, the phenomenal side of Spiritualism has its important place and purpose. It has opened the door for thousands to the knowledge that there is a spirit world, and so helped them to place themselves in a true relationship to it.

SPIRITS WHO DO NOT WISH TO COMMUNICATE.

"Hatherleigh's" question on this subject raises some points that may be new to many. In the first place, we have no reason to suppose a general wish on the part of our friends in the beyond to come again into contact with the earth. It depends on the temperament. We can well imagine the case of those who are sceptical regarding the possibility—they disbelieved here, and they disbelieve there. Why not? For human limitations continue on the other side. And as to those who have discovered the possibility some of them will not feel peculiarly anxious. It is only a few years' waiting at most (they will say), and we shall meet our friends, and then they will know all about it. But there is yet another consideration. There is a great amount of communication or communion with spirits which does not, so to speak, come into the world

of concrete experience at all. Thousands of us are aware of the fact in our inmost being, although outwardly we may have no more than a faint impression of it. Not all spirit communication is a matter of written or spoken messages.

METHODS OF SPIRIT COMMUNICATION.

To Daisy M.—While we know many facts connected with spirit intercourse, of the precise methods by which spirits communicate with us or affect material objects we are still in considerable ignorance. Requests for explanation usually result in the discovery that there is a good deal of ignorance amongst those on the other side as to how the results are accomplished. Some spirits seem to affect earthly conditions without being always aware that they are doing so. But with regard to methods of mental control, about which you specially ask, we understand that this is always effected by methods much the same as hypnotism in this world. The mind of the medium is influenced by the guide, but just as with hypnotism here, the subject is not completely at the mercy of the operator. If the medium refuses for any reason to submit to control there can be no compulsion. Individual freedom is safe. It is a question of co-operation between the medium and the spirit. It is too large a subject to be covered in a few lines, however.

COMPANIONSHIP IN SPIRIT LIFE.

C. Vernon.—Our companions in the next life will be those with whom we are naturally in affinity—there are no artificial bonds there. Just as each spirit will gravitate to its proper sphere with mathematical exactness so will it attract or be attracted by those in harmony with it. In that way earth relationships will, unless they are true relationships of a spiritual kind, speedily be dissolved by the working of spiritual law which is absolute and unerring.

PROPHETIC DREAMS.

"Progress" writes me of prophetic dreams, and asks if they have any psychic significance. If they are really prophetic, being followed by well-defined verifications to an extent that negatives the idea of coincidence, the facts would certainly seem to point in that direction. Such experiences are not uncommon, and point to the activities of the spirit in the sleep state. There is sufficient evidence of this to make the investigation of the matter a profitable line of study.

THEOSOPHY AND SPIRITUALISM.

H. H.—In discussing the relationship between these two subjects we must put aside the question of personal authorities and opinions because these differ widely even amongst the followers of each of the two systems. I mean that they differ amongst themselves on various points. Theosophy, as you doubtless know, means Divine Wisdom, and deals with the great principles of life. It has done a valuable work in promulgating some of these. It is not the fact that Spiritualism and Theosophy are incompatible, because there are many Spiritualists who are also Theosophists and vice versa. Such differences of view as may exist relate mainly to matters of opinion and theory. Along the main issues they are generally in agreement. You instance reincarnation as a dividing question. But there are Theosophists who do not accept the idea, just as there are some Spiritualists who are believers in it. There are, however, no creeds in either camp, and Theosophists and Spiritualists are allowed the fullest liberty of judgment on all questions of doctrine arising out of the fundamental idea of the Universe as a spiritual manifestation.

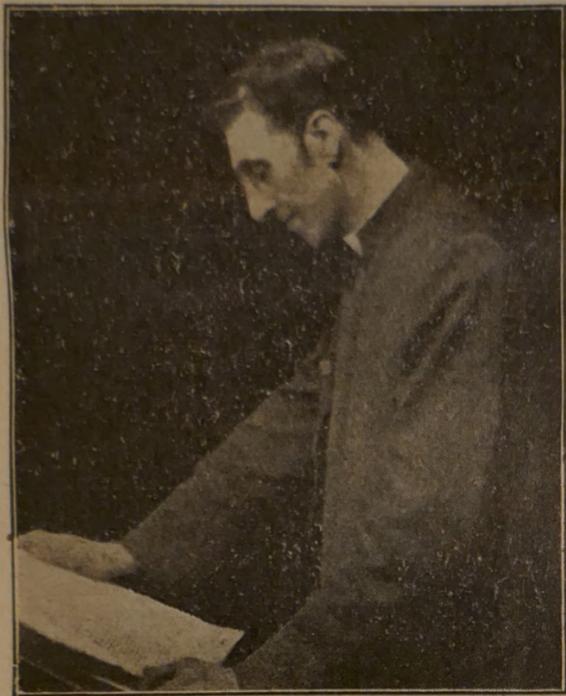
F. W. H. MYERS' PREDICTION.

H. C.—The passage you ask me to quote for you is very well known, and occurs in Mr. F. W. H. Myers' book, "Human Personality." It runs: "I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it."

The Rev. G. VALE OWEN.

HOW HE DEVELOPED AUTOMATIC WRITING.

HE TELLS HIS OWN STORY.



The Rev. G. VALE OWEN.

[No name has been more prominently before the public during the past two years than that of the Rev. G. Vale Owen, Vicar of Orford, Lancashire, and author of the automatically-written works, "The Lowlands of Heaven," "The Highlands of Heaven," "The Ministry of Heaven," and "The Battalions of Heaven." The first two have been in circulation some considerable time, the third is expected to reach Australia in a week or two, and the fourth will arrive at a later date. In the subjoined article the rev. gentleman describes the development of his spiritual gifts and the circumstances under which he came to write automatically.]

I am constrained to confess that it took a quarter of a century to bring about my conversion—ten years to convince me that spirit communication was a fact, and another fifteen to convince me that the fact was legitimate and good. And it came about in this way:—

During these years I had been in the habit of reading the daily lessons in church. There was usually nobody there except myself, especially in the early morning, that is, at seven o'clock Matins. That gave me plenty of opportunity for some quiet thinking. As this went on year by year I began to notice that on nearly every page of the Bible there was something about this communion between the two states. I read of messages purporting to come more or less directly from "the Lord," or to be sent from Him by the mouth of some angel, visible appearances of beings from those higher realms, voices from the same sphere, miracles wrought by powers transmitted also from the spirit world. I began to see a likeness between these phenomena and those claimed to happen by that strange people called "Spiritualists." But these latter marvels, I believed and taught, were of evil origin. As I read on, however, the likeness persisted, until at last, very reluctantly, I was compelled to ask myself a straight question: WHY? Why should those in the Bible be good and these their modern counterparts be evil?

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In 1909, R. J. Lees' book, "Through the Mists," was put into my hands by a young brother cleric.

I read it. There were many things in it I didn't like. Some of them I don't like to-day. But in all fairness I had to confess that these books were not evil, and were good. Some notes jarred. Taken as a whole the narratives were healthy in tone and uplifting.

The claim made by the author was that he had received these narratives from discarnate human beings. That I was unable to accept. I put it aside for future consideration. I believed the author to be sincere in making that claim. But I was inclined to believe him mistaken. But as the weeks went by I began to ask myself, in those early hours of quietude and prayer, "If these things happened in Bible times, why not now?" If they do not happen now. I reasoned, either God has changed in the manner of His dealings with His children, or those children have changed. I decided that there was no evidence in support of either of these suppositions. I concluded, therefore, that it might be possible after all that R. J. Lees' claim was true, especially as I had by that time found that others were putting forth similar claims.

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The next question which came to me, and insisted on an answer, was this: "And if R.J.L., then, why not G.V.O.?" So I set myself to prayer that, if it were possible and well that it should be so, the way for such communion might be opened to me also.

From the moment I had taken this decision the answer began to appear. First my wife developed automatic writing. Then through her I received requests that I would sit quietly, pencil in hand, and take down any thoughts which seem to come into my mind projected there by some external personality, and not consequent on the exercise of my own mentality. Here evidently was the call to work which I had prayed for. And yet when it came I shrank back and refused. This reluctance lasted for some weeks, but at last I felt I wasn't quite playing the game. So, very doubtfully, I confess, I began to sit.

The first four or five messages might have come from some asylum for the insane. They meandered about from one subject to another in an aimless fashion, and ended in the region of nowhere. But I was not to be put off like that. It had taken twenty-five years to bring me up to that point and I was going through with it. So I continued to sit and gradually the sentences began to take a more consecutive form. At last I got some which were understandable. From that time development has kept pace with practice. There is nothing very startling in it. But it may perhaps lead some to develop their faculties when they see how simple is the process by which faculties usually dormant may be brought into operation for the help, however small it may be, of others seeking guidance from those brighter ones who have trodden the way we are going now.

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If I were asked by anyone, "Can I develop the faculty?" I would answer, "I don't know." What I myself asked for was that I might be brought into open communion with our brethren in the beyond. At the back of my mind was the idea of clairvoyance and clairaudience. But these were not the ways chosen. And when the request came to sit for writing it created in me a distinct sense of aversion and antagonism. Since then it has been explained to me that from the days of my boyhood, in

other words for about thirty five years, our good spirit friends have had me in hand, gradually preparing me for the eventual exercise of this same faculty of "dictated writing." Evidently they saw that this was the method by which they could use me to best advantage when the proper time should arrive.

In others, of course, other faculties are the more easily developed. I think the attitude to cultivate is that of willingness for service, in whatever way it may be revealed. Our good friends yonder will not fail to respond. Whether we follow their leading or not is for us to choose—there is no compulsion in the matter. Prayer and a level head are our safeguards and, granted these, we shall not go wrong.

THE DIVINING ROD.

To the Editor of "The Harbinger of Light."

Sir,—

I feel sure that no one who has had any experience in the practical application of electricity and of human magnetism will consider the explanation of the divining-rod put forward by Mr. Fosbery as by any means satisfactory, because, in the first place no kind of electricity has ever been known to act in the way he supposes, and, secondly, because his theory does not cover the facts. Every water-finder, worthy of the name, will tell you accurately the depth at which the water he senses will be found; most water-finders will tell you also whether this water is salty or otherwise unfit for drinking purposes; and very many water-finders will tell you the height in the bore, or above the ground, to which the water will rise, and the number of gallons per hour which the flow will yield. No one, I presume, is so silly as to suppose that electricity can furnish the water-finder with even the least of these items of information.

As far as I have been able to ascertain, water-finding is a form of mediumship which requires rather a peculiar combination of endowments; the magnetism of the medium must be sufficiently material to allow of its being used to produce direct action on the rod, while, at the same time, the medium must be sufficiently sensitive to receive closely defined impressions. It is a communicating spirit, therefore, that finds the water, indicates its position, through the movement of the rod, and impresses such items of information on the medium in relation to it as he considers will be most useful.

The use of the divining-rod is not necessarily confined to the finding of water; Nature's store-houses for many kinds of valuable materials may be located by this means; but to do so successfully you must have the co-operation of spirit-guides; and spirits of development, who alone can be relied on, will not aid in the discovery of such deposits where these are to be used for the enrichment of individuals. When the natural wealth of the earth is devoted to the general welfare of all its inhabitants, without distinction of any kind, our spirit friends will be only too glad to aid us in obtaining it by every means in their power, and one of these means will be the divining-rod.

Yours, etc.,

JACOB'S LADDER.

The new edition, long awaited, of Dr. Abraham Wallace's excellent booklet, "Jesus of Nazareth and Modern Scientific Investigation" has now been issued (the "Two Worlds" Publishing Co., Ltd.). Those who have not read this fine little brochure should do so. Sir Arthur Conan Doyle, in his "Vital Message," commends its scholarly tone and breadth of treatment. Obtainable at the office of "The Harbinger of Light," price, 9d.; postage, 1d.

SPIRITUALISM IN VICTORIA.

THE TERRY MEMORIAL PROJECT.

To The Editor of "The Harbinger of Light."

Dear Sir,—

Following my brief reply to your question last month and published in this month's (June) issue concerning the Terry Memorial, I would now like to express my opinion regarding the conditions connected with Spiritualism, as far as I know it in Victoria, at the present time. I stated that a deal of work will have to be done to place Spiritualism in a better and higher position than at present. The Victorian Association of Spiritualists was the first Society of Spiritualists founded in Victoria. Later, the Melbourne Progressive Spiritualistic Lyceum was brought into existence, Mr. W. H. Terry being the founder in each case. Forty years ago a Lyceum was founded in Richmond, but after some years, closed. Later, Lyceums were opened at Prahran, Brunswick, and again at Richmond, and later again, and to date, Societies and Churches without number have been opened and many of them closed, but at the present time there are some thirty to forty, Societies, Churches, etc., using and misusing the name of Spiritualism in connection with the services they claim to carry on. Here is—not our strength—but the cause of our weakness, and here also the cause of our degradation.

Spiritualism appears to have grown, inasmuch as something has been added to Modern Spiritualism and its Philosophy and scientific Religion, and this something is Commerce. Spiritualism, with many of its professors, is a business, and this business is serving to obscure, stifle and degrade the philosophy and religion, as we ought to view and uphold it. The police, and also some sections of our Victorian press, have done what we as Spiritualists should have done and what we need to do now if the Terry Memorial Building is ever to eventuate. When a glorious philosophy is brought down by its professors to the level of an entertainment, or amusement, and a tax paid to the professors, and by them to the Government, there is something wrong in our organizations. Spiritualists should see that there is a cleaning up effected. This is a very serious matter to those who have originated The Terry Memorial idea, and it must be so to all true Spiritualists, and it is pleasing to note the growing interest in the appeal for funds to effect that object.

The Melbourne Lyceum will next month publish a statement of their Building Fund Account, so that all interested will be able to recognise our intentions. In reference to your correspondent, R. M. Edwards, I will be glad if he will arrange for an early interview with me. I think it is a pity your correspondents did not go a little further and give the names of the persons they think should have charge of this matter; possibly they will do so. Donations will be acknowledged by the M.P.S. Lyceum secretary and we trust, Sir, we shall receive many more which may be sent to your office towards this object.

Yours faithfully,

W. H. LUMLEY,
Conductor M.P.S. Lyceum.

[The correspondents referred to by the writer of the above letter could hardly be expected to do anything so invidious as to name particular individuals who should have charge of the fund for erecting a suitable memorial to the late Mr. Terry. The most they could do was to suggest that such individuals should be "representative of Spiritualism generally in Victoria," and that the building, if erected, should be "for the use of Spiritualists as a body." Their position, in fact seems to be clearly set out in the letter reproduced below from "Unity."—Ed.]

UNITY ESSENTIAL TO SUCCESS.

Dear Sir,—

The Spiritualistic organisations of the city of Melbourne, who are the champions of an unpopular movement, and the antagonists of error, are doubtless doing good work and, consequently, are deserving of the earnest support of all truth and freedom lovers. But for lack of unity and concerted action, much of the good done is neutralised. They who aspire to be teachers, or leaders, in any great cause should be prepared to sink personal and private considerations for the general good. The solidity and height of a building is determined by the depth and strength of its foundation. If these Spiritualists wish to raise an edifice that will be an honour to posterity and a power for truth in the community they must see that the base on which they build is firm. It would be much better to have one united progressive Society in Melbourne than several inefficient ones.

The first move towards unity obviously rests with the leaders of the various Spiritualistic organisations. They should impress upon their members the urgent need of a large central building, the ownership of which would be equally shared by the Melbourne Spiritualists. The separate building funds now in hand could be—with great gain to all the Societies concerned—transferred to one general account. For this purpose, a committee, representative of the various organisations concerned, should be appointed at the earliest possible date. Were this object attained, contributions towards the new centralised building fund would flow in freely, as supporters of the Spiritualistic cause would then feel that they were helping to build up a live united organisation.

At present many sympathisers are withholding their contributions, as they feel they cannot conscientiously give to a cause that is to a great extent, divided against itself, and which lacks efficiency, and is weak in organisation. No great forward movement is possible while each Society is working, more or less, in opposition to the other. If the Spiritualistic units of Melbourne were to link up, as above suggested, they would very soon be the possessors of a hall, from which base they could collectively operate and, speaking with one voice, make themselves heard to greater effect than they can hope to do in their present disunited condition.

The time for action is now. The conditions are favorable for a great advance. Let us hope that the leaders and members generally of the Melbourne Spiritual Societies have sufficient disinterestedness and clearness of vision to throw overboard personal and party considerations for the general good and for the advancement of truth.

Yours, etc.,
"UNITY."

We have received a further donation of £5 from Mrs. Mann towards the Terry Memorial Fund.

SPIRITUALISM IN HOBART.

In the article contributed to the June issue of this journal by Mrs. Daniell, of Melbourne, on "Spiritualism in Hobart," she stated that "the Press appears to be against any kind of occult work and publishes any article against Spiritualism," whilst "the clergy, headed by the Bishop, speak openly and very decidedly against it."

Mrs. Cranstoun, of Sandy Bay, Hobart, writes to the effect that some of Mrs. Daniell's comments were "written under a wrong impression, easily to be understood in a visitor." She adds that a section of the Press treats the subject of Spiritualism in a very fair spirit, and one paper in particular, "published a full account of a lecture given by Miss Grylls a Spiritualist lecturer from England, who gave a series of lectures just before Mrs. Daniell's visit." As to the clergy, one of them said in a sermon that "he was ashamed of the way the Church in Australia had treated Sir Arthur Conan Doyle," whilst the "Church News," adds Mrs. Cranstoun, "published a letter of mine in favor of Spiritualism, written against an 'Argus-like' attack from a Northern correspondent. Our 'Hobart Society for Spiritual Progress' had to discontinue the semi-public meetings, owing to the passing on of our Hon. medium, one of the best and most spiritual it has ever been my privilege to sit with. There is, however, a good deal of useful propaganda work being done in a quiet way, and, thanks to Mrs. Crow, the private circle founded many years ago, is still continued, to the great happiness of those whose privilege it is to attend. The allusion to supposed evil influences from the far off convict days, is the most difficult to understand. Neither resident nor visitor has ever felt such a thing. At Port Arthur, where the associations are naturally strong, it might be possible. Hobart, however, is a long way from there. I must not conclude without saying that we were grateful to Mrs. Daniell for her visit and appreciated the help she gave us."

"SOUTH AFRICAN SPIRITUALIST."

Spiritualism is making such rapid headway in South Africa that the Spiritualist Union, which held its Third Annual Conference at Kimberley in March last has just launched out on an enterprising venture by publishing a monthly journal "devoted to the Philosophy, Teachings and Phenomena of Spiritualism." The first number made its appearance in April and is a very creditable initial effort. The price is 6d, and it is printed on such expensive paper that we are not surprised to read that "the cost of production is very heavy—more than double the sixpence charged for it!" A Sustentation Fund, however, has been opened, and each Society in the Union is expected to contribute liberally to the up-keep. We heartily congratulate our South African friends on this forward move, particularly Mr. L. Lloyd, President of the Union, and Mr. Round-Saunderson, the editor of the magazine, and cordially wish the journal an abundant measure of success.

IS IT RIGHT TO COMMUNICATE?

The Rev. C. Drayton Thomas, in a recent address at Bromley, England, dealt with the question, "Is it right to communicate with the dead?" He said the dead would not let them do so unless they wished it, and the question should therefore be, "Is it right that the dead should communicate with us?" They could not evoke or compel spirits. The only thing they knew was that if they fulfilled certain conditions and so opened the door to their friends on the other side they would find them quite willing and eager to communicate with those in this world, who could, in turn, communicate with their friends. Further, he would say, it was not only permissible to do that, but also highly desirable. Certainly it was permissible. Our Lord did it, St. Paul did and most of the New Testament writers did it, so they were following a safe lead. He (the speaker) had been doing it for four years, and he was never happier or healthier or more in love with God and his fellow-men than he was at present.

THE MANNA OF THE BIBLE.

The feeding of the children of Israel upon manna from Heaven during their 40 years of wandering in the wilderness en route to the land of Canaan, as related in the Bible, is not mere poetry and does not record a miracle. This is the conviction of Oscar S. Heizer, American Consul at Jerusalem. In an official report Consul Heizer states that manna is found now in the regions of Upper Mesopotamia and Kurdistan, and along the Persian frontier. It falls, he says, in the form of dew during September, October, and November, and lodges upon the leaves of oak trees. Immediately after falling the manna hardens and assumes the form of a grain. Early in the morning before the heat of day it is gathered by spreading sheets under the trees, which are shaken. The manna is then collected, and stored for winter to be used as a food, or shipped to Bagdad for sale in the bazaars.

THE BIBLE AND MIRACLES.

To read the Bible and close one's eyes to the miraculous is an impossible task. It has testified these two thousand years to the reality and immanence of the unseen worlds; angels continually appear and vanish from its pages, clairvoyance, clairaudience, and many other of the phenomena vouched for by Spiritualism are repeatedly met with. There are still some who will have death the end of all things, and the aviator the only being beyond the earth's surface; but such will find no warrant in the sacred Books. There are others who will believe that prodigies happened then, but assert that they never happen now; they are like the many sick folk of Galilee, who died of their diseases because they had not "faith to be healed." Many are weary with crying that they have seen these things, but they "seem unto them as those who mocked."—"The Wonders of the Saints," by the Rev. F. Fielding-Ould, M.A., obtainable at the office of "The Harbinger of Light."

A NEW BOOKLET.

Copies of the booklet, "The Way, The Truth, and The Light," by Mr Chas. Downs, 2 Merchant Street, Stanmore, Sydney, a notice of which appeared in the June issue of this journal, may be obtained from the author, or from the office of "The Harbinger of Light," price, 3/-, postage, 1d.

ASPECTS OF FAIRYLAND.

THE "PETER PAN" OUTLOOK ON LIFE.

THE INNER ORGANISATION OF THE UNIVERSE.

By VICTOR E. CROMER.

There are two phases of the ideas relating to the existence of fairies that should be taken well to heart by all students of spiritual things. The first of these aspects is implied in the idea of the "Peter Pan" outlook on life—the outlook that scorns the hard-shelled materialism that sees only the dull, drab external side of things; that looks upon the woods as so many ugly old trees, and home as so much bricks and mortar. That materialism we must cast aside in favor of the outlook that sees the woods peopled with fairy forms, that sees Nature thrilling through all things; that sees the hand of God, and of the myriads of God's creatures, vibrating through every gnarled limb and twisted tree-trunk; that sees the home filled with love-fairies ever urging us to radiate love vibrations upon mother, husband, wife, and child. The outlook that sees joy and beauty in all things, and the soul that responds to all inner impulses and the influxes of spiritual realities.

How often do we scandalise the little fairies peeping out upon us by our obtuseness, or "commonsense," our gravity, when our whole life might be filled with joy and gladness, when we might, by radiating a different atmosphere, set the pipes of Pan playing around us, and hear perhaps the thrilling music of the spheres, and be surrounded by loving, joyful, playful influences that will drive all our cares away in the sunlight of the joyous life, giving the fairy touch to all our actions. When one thinks of the many people whose main thought is self-interest, or pride, or snobbishness, and who repel with their materialism, one looks at them pityingly, and thinks, "What you lack is the kiss of the fairies in your lives; what you need is something of the irresponsible joy of self-forgetfulness, the divine inflowing of the fairy spirit of joy and happiness that will lift you out of the rut of selfishness."

And Truth, that wondrous spirit that hovers over all, is verily stranger than fiction, for in reality the world is peopled with wonderful fairy forms, with marvellous orders of beings that man does not yet see or understand, but which one day he will understand. Thus, then, to be caught up in the spirit of joy of Nature and of God, is the Peter Pan outlook on life.

BEHIND THE SCENES.

Our second aspect of fairyland is the realisation that there is a vast inner organisation necessary for the working out of the scheme of evolution in which we are all involved. The materialist looking at the world is like a playgoer watching a piece being performed upon the stage. He sees the play going on before the footlights, and does not realise the immense amount of work that is going on behind the scenes to make the play upon the stage possible. The materialist sees only the world upon its external side, and says, "This is all there is." He does not realise, and will not see, that there is necessarily more going on behind the scenes than upon the stage. This world is a scheme of evolution, set going by divine wisdom, and what we see on the material plane is only the stage upon which the scheme works, but we do not see the whole organisation which enables that scheme to move on harmoniously and rhythmically.

Just as a child in one of the lower grades at school does not realise that behind the lessons that it is learning is the whole organisation of the Education Department, and that what it is learning, however irksome it may appear to the child, has behind it the combined wisdom of all the leading authorities on education, past and present, likewise, the lessons we are learning in this world have behind them the accumulated knowledge of the higher beings who have charge of us, and the Divine Wisdom to draw upon in the last analysis.

The forces that are operating behind the scenes of this world's evolution are the forces that make life possible upon this earth. "Order is heaven's first law," so it is said, and the unseen organisation of the universe enables the whole scheme of evolution to move forward on lines of law, and not of chaos. And on the spiritual side of life vast orders or races of beings are required in order that the evolution of the material world may go on steadily, as the "Light of Asia" says:—

This is its mark upon the things ye see.

The unseen things are more—

Men's hearts and minds, the thoughts of peoples
And their ways and will,

These, too, the great law binds.

The organisation of the universe on the inner side is vast and complete, and we read in the Bible, "The watcher over Israel neither slumbers nor sleeps." Therefore, if we once get into our minds a sane, sound, clear conception of an ordered universe, working on lines of law, and that we are units in a vast scheme of evolution, the object of which is to lift our lives, in course of time, to stupendous heights of wisdom and knowledge—for "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limits"—then we will never sink back into materialism again.

FAIRIES AND THEIR WORK.

Having got this conception of an ordered universe, we can get back to the subject of fairies and their work. The conception of Cupid by the ancients was not far from the truth, for there are several races of fairy beings who govern the whole realm of human love, and influence human beings in various directions. It is the work of these little influences to bathe in the magnetic radiations of lovers, to unite the auras of those whose destiny it is to marry, to assist in the great work of perpetuating the human race. They have an important function to perform, directed as they are by higher intelligences, from which arises the idea that "marriages are made in heaven." There little love-fairies crowd round those whom it is their duty to surround, and if we but realised it we could let our human loves develop on much richer and purer lines if once we worked with the spiritual forces governing this aspect of human evolution.

There is another group of fairies whose work it is to help in the building of the human bodies, and who surround the expectant mother like a flock of little busy bees as they go about their work, seeing that no atom is built into the little body that will not be of service to the one who is in due course to be born. And how much better bodies we could assist in the production of if we only understood how to work with the spiritual forces, and by pure thought and pure food provide the ideal conditions to enable the ministrations of the unseen intelligences to be successful. Our bodies are not the result of accident, but are the outcome of the divine wisdom working through matter, and aided by many forms of intelligences, who have various functions to perform. What the medical man would

call a "physiological process" is in reality the result of spiritual intelligence operating through the physiological functions.

IN TOUCH WITH THE FAIRIES.

Now, the fairies are considerably below the human being in intelligence, and so there is a difficulty, even when one sees the fairies, of getting a message from them that will be intelligent. Some of my recent experiments have been with the object of getting a message from the fairies, and one particular incident will be of interest as showing the possibilities, as well as the limitations, of this form of investigation. There were two of us working together, and we saw a group of fairies of the Brownie type playing in a large tree, and several were sitting straddle-legged on a large horizontal branch. They looked like funny little old men, dressed in dark brown jumper and tight pants, with a peaked cap on their heads. I tried to isolate one and get a message from him, and after a while this message was given to me through the friend with whom I was working—"Our work is mostly play, but we have work to do also." Then he gave this little couplet:—

We live and learn of enchantment true,
We live and learn of skies of blue.

That was all the message we could get from him, but it will be seen that in a way it summarises, at least, the work of the Brownies or forest fairies, because of its irresponsibility on the one hand, and its realisation that even in their play they were fulfilling a great function in the scheme of things. For in their play they were instilling a living magnetism into everything with which they came in contact, and so they made all Nature sing. Just as the bees in quest of honey, help the flowers to grow and the fruit to form, and the process of germination to be assisted, so the fairies, in playing around the trees, the flowers, and every other department of Nature, are fulfilling necessary functions in the scheme of things. They stimulate the vital currents in all things. And each different race of fairies has a different aspect of Nature to vitalise.

The air fairies, for instance, have a mighty work to do in cleansing the atmosphere, in vitalising it, and in the great work of renewal of atmospheric conditions. Were this work to cease, life would perish from the earth, and if by evil influences from man on a large scale, as in the late war, the work is interfered with, plagues are generated, which can only be overcome by these spiritual forces once more gaining control of their realms, and the balance being restored.

THE CHURCH AND THE VALE OWEN SCRIPTS.

At the invitation of the Vicar of St. Thomas' Church, Regent Street, and of the Rev. Clarence May, Mr. H. W. Engholm addressed a representative gathering of the congregation at a special meeting held in the Vestry Hall in Kingly Street, his subject being the Vale Owen Scripts. The address made a remarkable impression, and it is notable that as a great number of people were unable to obtain admission, an overflow meeting had to be held in an adjacent hall, both of which were addressed by Mr. Engholm. The questions put by the audience, amongst which were several clergymen, showed the intense interest and the earnest desire on the part of Church people to know more of the subject and to gain some first-hand knowledge concerning the genesis of the famous Scripts. We cannot but admire the broad-minded attitude of the Vicar of St. Thomas' and of the Rev. Clarence May, who now realise that they have many sympathers amongst their fellow ministers.—"Light."

PRESENTATION TO MRS. STABLES.

A pleasant social evening was recently given by Mrs J. W. Stables at Dustin's rooms, Wellington, New Zealand. Vocal and elocutionary items were rendered by Messrs. Norman E. Aitken, T. Touhy, G. Blackie, and Stewart Nelson, which were warmly applauded. Mrs M. Tracy supplying the accompaniments. The main feature of the "evening" was the presentation to Mrs Stables of an exquisite diamond ring, donated by her many friends, as a token of their high esteem, and in recognition of her voluntary services at the New Century Hall, in the capacity of president of the National Association of Spiritualists. The presentation was made by Mr Rudell, who made a few remarks appropriate to the occasion, which were ably responded to by Mrs Stables.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to report good progress in all branches of the Association's work. The classes under the Leadership of Mrs. Askew and Mrs. Bryning are doing good work and many of the students are unfolding their spiritual gifts. The Public Developing Circle, held at the Masonic Hall on alternate Sunday afternoons, under the Leadership of our President (Mr. E. O. Jones) is also doing good work, and Spiritualists generally are invited to join and help the other students. The fortnightly Mediums' Meetings are still drawing crowded congregations, and the following Psychics have helped during the past month, Mesdames Bryning, Alderwick, Divers, Eaton, McDonald, Wall, Douth, Wale, Werber, Mahoney, Goode, Madam Orion, Miss Gledhill, Mrs. Bracken, Messrs E. O. Jones, W. Wood, Windlow, Howell, Harris, T. Wood, Shephard, Morrison and many other visiting Psychics.

The Sunday evening services are still well attended. Mr. E. O. Jones has occupied the platform on three Sundays and has dealt with the subject of Mediumship from its many aspects, answering the "Table Talk" articles and giving Fortune Telling from the Bible. Mrs. McDonald gave readings after Mr. Jones' lecture, and Mrs. Divers also assisted. The soloists for the month have been Mrs Hoskins and Mrs Holt. The honorary organists, Mr McDonald, Mrs. Hoskins and Mr Francis, have rendered good music during the Sunday services. Mr Bloomfield has attended two Anniversary services at Ascot Vale and Footscray, and given the Anniversary address and also held a Memorial Service at Footscray for the late sister, Nurse Muir. His services are being sought all round for special services, and his time is always well occupied.

Mrs Harper, honorary librarian, reports good work by the Ladies' Committee and that the library members are growing in numbers, which speaks well for the V.A.S. The Committee strive to feed the people spiritually without thinking what the financial result will be. The V.A.S. has done, and is doing, more real propaganda work than any other Association in the colonies. We send literature free all over Australia and New Zealand, South Africa and many other parts of the world.

The Health Readings number over 3,000 sitters for the past 12 months ending May 30th.

"The Harbinger of Light" is still sought after well, and our sales keep up to high water mark.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The morning services have been patronised fairly well and have proved both interesting and instructive. The afternoon mediums' gatherings have been fully attended, and the thanks of all are due to those ladies and gentlemen who give their services so generously to spread the truths of Spiritualism.

A pleasant Sunday afternoon on 30th ult proved a great success. A musical programme of high standard was rendered by Miss Croft, and Miss Erafield, with Miss Burford at the piano. The lecture was delivered by Mr. Chappell which proved an intellectual feast. Our thanks are tendered to the Theosophical Society for placing Mr. Chappell's services at our acceptance, and to the gentleman himself for helping us so efficiently. We are also indebted to the same Society for the appearance on our platform of Miss Cunningham, F.I.S., who handled her subject, "The Place of the Masters in Evolution," in a very capable and instructive style.

Our sincere thanks are also due to Mrs J. Allaway for her assistance and messages at the evening and afternoon services. The Band of Hope is flourishing and keen interest is taken in its welfare. Some of our children are now performing in various items at the Annual Competitions of the Band of Hope Union in which we wish them all success. We are pleased to state that further subscriptions are to hand to further the Building Fund, and if each one will shoulder a little of the burden, it will make the Terry Temple a reality.

We wish the Editor and his valuable journal every success, and hope that the growth of Spiritualism and the journal circulation will go hand in hand.

C. H. LUMLEY, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

Since our last report we have had a very successful time. Our meetings have been largely attended, a full hall every Sunday being our experience. The addresses delivered by our Speaker, Mr J. M. Moorey, are listened to with great attention, whilst our afternoon sessions have also been well attended. The workers are all honorary, and nearly all are the pupils of our own church. We are endeavouring to keep our services on a sound, commonsense footing, and our philosophy to fit the daily life of our people.

We would ask friends to remember that we do not conduct our meetings under the amusement tax system, and that we are a properly organized church. We give a hearty invitation to all who wish to identify themselves with Spiritualism to join us, the membership fee, one shilling per quarter. There is a library in connection with the church, one shilling per quarter. While it is not so large as we would like, we have some good books worth while investigators reading. The secretary, Mr Inkster, 126 Charles Street, Northcote, or any of the Committee, will be pleased to give information to inquirers.

Wishing "The Harbinger of Light" the fullest measure of success in the future.

ERNEST LOVE, Recorder.

OCCULT CHURCH OF VICTORIA.

We are pleased to report very satisfactory progress. The services during the month have been well attended and good work done. Miss Lambrick and Mrs Daniells gave excellent lectures the first two Sundays. We then had the pleasure of welcoming Mr. A. Hosford-Herbert for the first time; his address was well delivered and appreciated, and Mrs Herbert was, as usual, well received. Mr. T. J. Hightett's lecture on The Birth, Death, and Resurrection, was ably given, and he has won the respect of all. The organ so generously given by him is a great acquisition to our Church.

Our Leader, Mrs. Boden, has visited the Ballarat Society; they are making steady progress, but good spiritual speakers are needed and invited to help carry on the good work.

M. A. BODEN, Hon. Sec.

FOOTSCRAY SPIRITUAL CHURCH.

We have to report good progress, many strangers being welcomed into our midst. On the first Sunday of the month, Mr. Miller again visited the Ballarat Society; our platform being in charge of Mr. E. Love. We have had the assistance of Messrs Wilson, Woods, Smith, Stead, Heffernan, Miller, and Mrs Heffernan who kindly gave their services for the cause.

On the 12th June we held our Seventh Anniversary in the Victoria Picture Theatre and it was a pronounced success. The speakers were Mr. Edgar Tozer (in the chair), and Mr. Bloomfield (whose discourse was greatly appreciated), Mr. Jack Cohen and Mr. Taylor. Mr. Miller gave very convincing tests.

We regret to have to report the passing to the higher life of Mrs Muir, who was a very ardent worker for the cause of Spiritualism. Our sympathy is with her sorrowing family.

"The Harbinger of Light" is still going well, and we wish the journal every possible success.

A. STEAD, Recorder.

NEW SOUTH WALES.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

The services during the past month have been well supported. Among others who have occupied the platform are Mr J. Oates, Mr S. E. Bradford, Mr E. Johns, Mrs Twelvetree, Mrs Hoskins, Mrs Gardiner, Miss J. Miller and Miss Cole. The address delivered have been of a most uplifting and helpful character.

A new platform, in course of erection, will be dedicated to the cause of Truth by Mr S. E. Bradford on June 26th. The construction of the platform has been voluntarily undertaken by the Vice-President, Mr Rawes. The finished structure will not only add attractiveness to the Hall, but will be highly appreciated by our exponents and demonstrators. Our warmest thanks are accorded to Mr Rawes for his labor of love, and also to the President (Mr. G. Nettleton) who has assisted in the enterprise.

H. V. MASKELL, Recorder.

LEINSTER SPIRITUAL LYCEUM, COOK'S RIVER.

Since our last report much good work has been accomplished and much interest aroused amongst the appreciative audiences gathered to hear the illuminating discourses given through our leader, Mrs Cross-Turner.

The Thursday night service continues to attract large audiences of those needing medical attention, and that, combined with the large number seeking attention throughout the week, has so overtaxed Mrs Cross-Turner's strength, that she has been obliged to take a holiday to Queensland to recruit her health. We sincerely pray that she may be speedily restored to health and vigor.

Our Lyceum continues satisfactory. On the 12th June a Special Service was held to bid Madame Langdon farewell on her departure to open a Spiritual Church at Lismore. Mr. Wyllie delivered an instructive address and Madame Langdon presented the awards to the winners of an essay for scholars on "The Lyceum, its aim and objects." We cordially wish this earnest worker in the cause every success in her venture. In the evening the Council of the Spiritualist Church of New South Wales occupied the platform and our thanks are due to them for a pleasant and instructive evening, during the course of which a presentation of a Demonstrator's Certificate was made to Mrs A. Hopkins, who suitably responded.

B. P. SKILLICORN, Recorder.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated)

Since our last report much good work has been accomplished. Brothers Simpson, Mills, Wilson, and Hippersley formed themselves into a busy-bee and built several forms for the church meetings. The meeting are always full of earnest seekers after true Christian Spiritualism. Our President (the Rev. Lily Lingwood Smith) does not pander to the materialist but always welcomes the soul-seeking for "The Prize of the Higher Calling." Her Christian spiritual addresses can always command a good audience. She has received help with addresses by Mr Lowe, Mr Murchie and Dr. Clark Nicoli, their delineation being highly appreciated.

The Lyceum is doing good work, thanks to Sister Joy Le Fevre, Sister Lily Field and Bro. W. Hippersley. The President's "At Home" still retains its popularity, and The Healing Class is well attended.

The President's Investigating Class at her own home is always crowded, oftentimes many being unable to obtain admission, there being only seating accommodation for 30. The usual success attended the Monthly Pious Night Social, the Order of Light Concert Party, under Mr E. Le Fevre, paid a surprise visit to Mr Marshall who is laid aside with illness, and a very happy evening was spent they also gave a concert at the Consumptive Home, and were ably assisted by several members of the St. John's Society; the pleasure given to the patients and the thanks received amply repaid all who took part in the musical programme and refreshments supplied. Mr Wilson, our indefatigable Secretary, deserves all praise for the way he carries out his duty.

With all kind wishes to "The Harbinger of Light" and its defence of pure Spiritualism and our grateful thanks to the Editor for valuable advice received.

W. T. LINGWOOD-SMITH, Recorder.

ST. JOHN'S SPIRITUAL CHURCH, ADELAIDE.

The following is the list of officers for the year, June 1921 to June 1922: President, Mrs Duncan; Vice-Presidents, Mrs Watson and Mr T. Booker; Trustees, Mr Booker, Mr Vincent and Mrs Duncan; Treasurer, Mr Horrocks; Librarian Mr L. Duncan; Secretary, Mr F. H. W. Church; Finance Committee, Mrs Campbell, Mrs Stephenson, and Miss Radcliffe; Social Committee, Mrs M. Egan, Miss Gilbert, Mrs Horrocks and Mrs Ellary.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

We are very pleased to report excellent progress during the last month, Mr Bailey is at present with us, and is drawing crowded audiences, so great that we were forced to take Cook's Picture Palace in order to accommodate the crowds of anxious investigators. Our platform has been given entirely over to him during his stay with us, and we have had a number of successful seances.

We held our Bazaar on the 4th June and had a very successful time, notwithstanding the showy nature of the weather, all pleased to further the building fund.

Our membership roll is steadily increasing; new members are regularly being enrolled, in fact our Church is growing rapidly and all are eagerly looking forward to the erection of our new Church.

We all join heartily in wishing great success to all Churches and Societies, and our beautiful journal "The Harbinger of Light."

W. J. KERLIN, Secretary.

NEW ZEALAND.

DANNEVIRKE SPIRITUALIST CHURCH.

The movement in this town is making good progress under the leadership of Mrs A. Rhodes, who commenced a term of engagement with us on Sunday, 8th May. This lady's work has been much appreciated, and in consequence of this the attendances at our Sunday services have been very good. We are slowly adding to our membership list, and look forward to a most successful time during Mrs Rhodes' term with us.

Our Developing Class, held on Friday evenings, shows great promise, and we hope in the future to have some of our local people assisting with the work of the Church in the interests of the cause. We have now withdrawn from the New Zealand National Association of Spiritualist Churches and are working away on our own in the meantime.

With best wishes for the continued success of "The Harbinger of Light."

ARTHUR H. KERR, Hon. Sec.

DUNEDIN SPIRITUALISTS' CHURCH, (Reg.)

Miss R. Burgess finishes her six months engagement with us in June, during the whole of which term she has worked in harmony with the members and given every satisfaction as an earnest worker. This completes her second term with us, and the best wishes of the members will go with her in her future engagements.

Our Church is making steady progress, and we expect to have new speakers available from now onwards. The first of these will be Miss N. Risley, of Melbourne, who is expected to commence a short season here at the end of June.

W. S. LOGAN, Secretary.

SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.

We are pleased to report steady progress, Mrs L. Stone still our Speaker, her term having been extended. She is one of the ablest exponents of Spiritualism that we have had in our midst.

The Annual Meeting for the election of officers was held on May the 4th, when the following was elected: Mr F. M. Robson, President; Mr J. G. Yager and Mr W. Brown, Vice-Presidents; Mrs A. E. Austin, Treasurer; and Mrs Yager, Secretary (re-elected); Mr Brown also acting as Librarian. The Report and Balance Sheet showed the Society to have greatly advanced, both financially and in membership. The meeting was very enthusiastic, and a strong committee was elected to carry on the work for the ensuing year. Several matters pertaining to better organising and management were discussed and adopted. Votes of thanks to officers for past services were passed and responded to.

Wishing "The Harbinger of Light" continued success.

E. YAGER, Hon. Sec.

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PRACTISING PHYSICIAN IN MUNICH.

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ITH, Recorder.

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W. S. LOGAN, Secretary

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