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Attack by Dr. Fitchett.

A Challenging Reply.

A MODERN MIRACLE.

Picture of Levitated Table.

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Spirit Photograph of Soldier Son

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Edited by W. Britton Harvey :

OCTOBER 1, 1919.

Author of "Science and the Soul."

CONTENTS :

<i>The Editorial Chair</i>	181
<i>Wayside Notes</i>	183
<i>The Life-Like Spiritual Body</i>	185
<i>The Wonders of Wireless</i>	185
<i>The Delights of Spiritualism</i>	185
<i>Our Unseen Environment</i>	186
<i>Spirit Photography</i>	188
<i>The Story of the Flood</i>	189
<i>Table Phenomena</i>	190
<i>The Same Old Story</i>	193
<i>The Times in which we Live</i>	194
<i>The Nutshell Page</i>	195
<i>The World of Magazines</i>	196
<i>Reports of Societies</i>	198

The Editorial Chair.

The Critics of Physical Phenomena.

If restraint exercised under great provocation is an experience calculated to develop a character noted for its tolerance and gentleness, Spiritualists are certainly being trained in a school which should produce exceptionally attractive personalities. For they are sometimes "tried" almost beyond endurance. It is not an easy matter, however, for those who "know" to always preserve an air of complacency when affronted by the amateur and prejudiced criticism of those who "do not know." When they succeed in so doing they undoubtedly attain a victory over the lower Self, and, therefore, we almost feel inclined to congratulate ourselves on having achieved such a victory in dealing elsewhere in this issue with the exasperating inanities of Dr. Fitchett. We recognised, however, that he knows practically nothing from personal experience of the amazing phenomena which he presumes to ridicule, and although ignorance is no excuse for his temerity, we nevertheless allowed it to operate as an "extenuating circumstance," and consequently modified the punishment accordingly. At the same time, he had to be taught a lesson for his own good, and his misrepresentations had to be replied to in the interests of Truth. We will not allow him, nor anybody else in this country, to mislead the public concerning the truly wonderful manifestations of Spiritualism, without bringing them to book and demanding proof of their oft-times offensive assertions.

It is much too late in the day for the ignorant criticism of the uninitiated to be any longer tolerated without rebuke. The accumulated evidence in support of the reality of psychic phenomena is now so obviously overwhelming that it is an insult to the intelligence of all well-informed men and women to call it into question. Whether we are attracted, or repulsed, by physical phenomena has nothing to do with the point. Such phenomena are here, they are occurring every day, and must be faced as scientifically-demonstrated facts. Opinions may vary as to their value. To us they correspond to the "signs and wonders" demanded in olden days, which signs and wonders were readily vouchsafed to silence the doubter, or the violently antagonistic, and inasmuch as this Sadducean spirit is equally rife in these modern times, it was deemed equally necessary by the Higher Powers to open the flood gates of the Spirit world in the middle of last century and usher in the advent of what is to-day known as Modern Spiritualism. The beginnings were very crude—the phenomena might almost be called of the rough-and-ready order—but as time went on and men became better qualified to investigate these arresting happenings through more accomplished or highly de-

veloped mediums, the phenomena increased in complexity until the wonderful experiences of Sir William Crookes, in his historical materialisation seances, were reached and compelled the attention of the scientists of Europe. The investigations of these highly-endowed experts corroborated the world-startling conclusions of their distinguished English colleague, and thus was set in motion a train of scientific inquiry which has to-day raised psychical research to the dignity of a Science.

And because it is a Science, only those who have for many years closely studied its laws and understand something of its phenomena from personal and painstaking observation, are qualified to express any opinion whatever concerning the origin of the bewildering happenings associated with this transcendent field of research. All others, if they possess any sense of modesty at all, should be content to read and listen. Their criticism, at all events, possesses no real value, simply because they are not competent to judge. This may not be their fault. They may not have had opportunities of investigating, and without this experience they cannot possibly possess first-hand knowledge of the subject. It therefore behoves them to be silent, rather than presume to ridicule the dicta of eminent minds who have devoted from thirty to forty years to experimenting with these latter-day marvels.

The latest of these qualified scientific authorities to come to the front is Dr. Crawford, of Belfast. He is a Doctor of Science, an expert in mechanical engineering, and a lecturer on this subject in the Belfast Municipal Technical Institute and in Queen's University in the same city. He is also an author of exceptional lucidity and force of style, as will be gleaned from a perusal of his latest work, "Experiments in Psychical Science." His investigations extend over a period of seven years. He is, therefore, no "amateur!" His experiments, moreover, were not made in the presence of a paid professional medium. The sittings were held in the home of a private family named Goligher, of Belfast, and the medium was one of the daughters, a young girl in her teens, who received no remuneration for her services. The seances, which were held in "a good red light," were conducted with prayerful seriousness, and, in the language of Dr. Crawford, opened in this form:—

"The members constituting the circle enter the room and each sits down on his customary chair. They sit in the form of a circle about five feet in diameter, and the table is placed in the centre. The ordinary illuminant is turned off and a red light is turned on. The sitters clasp each other's hands in the chain order and the seance commences. One of the members of the circle opens the proceedings with prayer, and then a hymn is sung. In a few minutes, sounds—tap, tap, tap—are heard on the floor close to the medium. These are the first 'spirit' raps of the evening. They soon become louder and stronger, and occur right out in the circle space, on the table and on the chairs of the sitters. Their magnitude varies in intensity from the slightest audible ticks to blows which might well be produced by a sledge-hammer, the latter really being awe-inspiring, and easily heard two stories below, and even outside the house. The loud blows perceptibly shake the floor and chairs. Sometimes the raps keep time to hymns sung by the members of the circle; sometimes they tap out of themselves complicated tunes and dances on top of the table or on the floor. Besides the ordinary raps the operators can produce various modifications and peculiar variations. For instance, they can imitate a bouncing ball so perfectly that one would be prepared to affirm a ball was really in the room. They can imitate to perfection the sawing of the table leg, the striking of a match, the walk-

ing of a man, and the trotting of a horse. In fact, almost every variety and combination of rap it is possible to imagine is heard. I have used the phonograph in the seance room, and possess three authentic records of many varieties of raps. These records I have used while lecturing on this subject. *The recorded sounds can easily be heard in a hall holding 500 people.*"

Following on the raps—which are obviously invested with an *intelligence* which we challenge Dr. Fitchett or any other superficial critic to explain away—the table rises in the air "without physical contact with the medium or the members of the circle," trumpets float about the room, a handbell is rung, the sitters shake hands with "invisible entities," and are also touched on various parts of the body by unseen hands. Being a practical scientist, Dr. Crawford was equipped with a variety of mechanical apparatus for weighing, photographing, and otherwise recording and testing the different phases of the phenomena, and amongst other appliances, as he tells us, introduced a phonograph in which the raps and other sounds, including songs rendered by invisible singers, were distinctly recorded. He thus demonstrated the *objectivity* of these sounds, and says he has reproduced them in a public hall.

He, moreover, seems to have discovered a new form of matter. He found that when the table was suspended in the air, and he walked between it and the medium, the table would invariably fall to the ground. He thereupon set to work to unravel the puzzle, and, as the result of his tests and observations, came to the conclusion that some form of subtle force, psychic matter, projects itself from the body of the medium and raises the table. "I put forward the theory," he says, "that rod-like structures issued from the body of the medium and affected the levitation," and he adds: "*The table movements were executed under the guidance of invisible operators, who, under the seance conditions, were able to work in conjunction with the medium.*" This theory of "rod-like structures," emanating from the medium, has aroused much interest amongst scientific investigators in Great Britain, and it is possible we are on the verge of ascertaining how the experimenters in the Great Beyond are able to produce these seeming miracles. It is, however, evident that they all come within the realm of natural law, and when this becomes generally recognised we shall cease to feel mystified by these, at present, bewildering effects.

Of course, the "know-all" understand all about it! They know, for instance, exactly how the raps are caused, and how it is that the table rises—or *seems* to rise, as Dr. Fitchett doubtfully puts it! Dr. Crawford has met these profoundly wise ones of the earth, and this is what he has to say about them:—

"The gullibility and simplicity of the critics of psychic phenomena are extraordinary. To take one example: they try to explain away the simple, homely rap—that comparatively common and simple method of signalling between the two worlds. But their explanations are laughable. The critics of the "rap," one of the most elementary of all psychic phenomena, say that it is produced this way and that way, in the simplest manner conceivable, by nasty fraudulent methods on the part of the medium. As a matter of fact, I have studied the rap rather exhaustively, placing the medium on a weighing machine, obtaining an impression of the rapping rod, and carrying out various experiments of a mechanical and electrical kind, so that I know pretty well how the rap is produced, not from hearsay or imagination, but from years of practical testing in the seance room. As I have said, the ideas of the critics concerning this same rap are amusing, and of as much importance as a child's conception of the universe."

That sums up the position very aptly, and the words italicised are peculiarly applicable to that particular class of ill-informed critics who can see nothing but "pure nonsense" in what men of science and towering intellect recognise as a stupendous discovery embracing the accomplishment of a scientifically-forged link between *this* mundane world of illusion and *that* spiritual world of reality. It is to these loyal searchers after Truth that the world is looking for spiritual enlightenment to-day; and,

thank God, they are not looking in vain. They have the future direction of the trend of religious thought in the hollow of their hand, and the time will come when the Church, for its own preservation, will be glad to follow in their wake.

"This is our business," exclaims the learned Dr. Dearmer, in alluding to what is being done by Psychological Science in demonstrating the survival of man and the fate that awaits us beyond the grave. Of course, it is! But the Church holds aloof, as it has often held aloof when it ought to have been in the van of human progress. It is history repeating itself, and because it is its history, the thinkers of the world are more and more ceasing to look to the Church as a spiritual guide. Hence its marked decadence. There is, however, no necessity for "outsiders" to criticise its position. Abundant criticism is coming from within its own ranks. Dr. Dearmer is only one of the critics. Only a few weeks ago Canon Green, addressing a large congregation at the Central Hall, Manchester, spoke of the change in thought since the end of the war, and remarked on the failure of the Churches. Such an assertion, he said, would have been considered striking and sensational not very long ago—now it was regarded as dull and out of date! The world at large was not satisfied with them. *It was not getting the moral and spiritual guidance it desired*, and yet there was a great increase in the desire among the people for knowledge of the life to come, as was evident by the growth of interested followers of Spiritualism.

The Rev. F. Fielding-Ould, M.A., vicar of Christ Church, Albany St., London, has frequently spoken in a similar strain, and in a recent lecture frankly declared:—

"The conclusion I come to is this—I may be wrong—that the Church can learn a great deal from Spiritualism, she can learn details of her eschatology, which has always been very shadowy; what happens at death; what are the conditions in the life which immediately follows this. *She can learn nothing if she is truculent and unteachable.* If Spiritualism is taken aright, it is a lamp which throws a ray on the glittering splendours of Christianity. Some pages of the old Book glow again with golden light; life with all its troubles becomes reasonable and comprehensible, and the angels of God will come streaming through the coloured windows of the churches down upon the altars. There at the altar, clearer and more wonderful than ever, is that radiant Figure, the same yesterday, the same to-day, and the same for ever."

"She can learn nothing if she is truculent and unteachable." That remark—which we specially commend to the thoughtful attention of Dr. Fitchett—is the crux of the whole position in which the Church is placed. The sin of the Church is that of the *closed mind*—she is banging the door in the face of the Spirit of Truth. And as the direct result of this obstinate attitude, the angelic hosts, under the direction of Him who was, and is, the Light of the World, are seeking other avenues for the dissemination of Spiritual truths, and leaving the Church in the backwash of exploded dogmas and superstitious error. This is the secret of the phenomenal headway that Spiritualism is making to-day; this is the secret of the "urge" that is impelling Sir Arthur Conan Doyle to play the part of a modern apostle; and this is the secret why "all sorts and conditions of men" are facing contumely and risking their professional reputations as stalwart champions of the Cause of Spiritualism. They simply cannot help going forward. "The matter has been taken out of my hands," says the inimitable creator of *Sherlock Holmes*. And some of us understand what he means! There is an infinitely greater power than Conan Doyle behind the man, and what is true of him is true of an ever-increasing number of fearless souls who are responding to the call. The Master needs their help, and they have replied: "Lord, here am I, send me!" And He sends them! "The readiness is all!" And when Dr. Fitchett is considered "ready" by the angelic Directors of this world-wide movement, he, too, may possibly be permitted to assist in the work!

Wayside Notes.

Table Levitation Outdone.

When some of the readers of this issue—those who are unfamiliar with the “miracles” that are happening in this twentieth century—read the special article on Table Phenomena and see the reproduction of a flashlight photograph showing a fair-sized table suspended in mid-air, “with no visible means of support,” they will doubtless rub their eyes and wonder if such things can possibly be. They seem utterly incredible—hence the ridicule of those who know nothing whatever about the reality of these latter-day marvels. Yet they are occurring times beyond number, and although, apparently, incomprehensible to those who do not understand, they are really very simple manifestations of spirit power compared with another and much more sensational form of levitation—the levitation of the human body.

The Bible, of course, contains several instances of persons being transported to a distance, although we doubt if the majority of its readers have detected the nature of the phenomenon. Let them, therefore, turn to Acts viii. 39, 40, and read—“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and Philip was found at Azotus.” We understand that the distance traversed was about twenty miles. This, however, does not appear to have been a case of levitation as ordinarily understood. It bears a much closer resemblance to the dematerialisation and rematerialisation of matter, seeing that Philip became invisible. It is probably the most remarkable instance of the character on record, although the Rev. F. Fielding-Ould, M.A., points out in his delightful and illuminating work, “The Wonders of the Saints and Modern Spiritualism,” that it is by no means a unique phenomenon. He alludes to solid bodies having been passed through solid bodies in our own day, and instances Husk, the medium, who has “worn on his wrist for years a forged iron ring much too small to pass over the hand, but which was placed in its present position in a moment at a seance,” and he adds that perhaps St. Bee received her famous bracelet in the same way. “These things may surprise the uninitiated,” he continues, “but they are as nothing compared with the certain fact that persons still living have passed through solid walls! People have been conveyed from place to place invisibly with inconceivable swiftness and introduced into rooms where doors and windows were carefully fastened!” That is a terrible dose for Dr. Fitchett to swallow! The raising of a table by invisible agency is a mere trifle in comparison! And it is also a trifle when compared with the actual levitation—not dematerialisation—of some of the Saints. Many instances of such phenomena occur in the records of the Church, and the Rev. Fielding-Ould enumerates some of them:

St. Ignatius Loyola, the founder of the Society of Jesus, was, while at prayer, seen by one John Pascal to be raised more than a foot above the ground. St. Philip Neri was levitated “about a palm” from his sick-bed, in full view of his attendants. St. Joseph Cupertino, while celebrating the Mysteries in 1649 before the Duke of Brunswick, was bodily raised a hand’s-breadth above the level of the altar, and remained there six or seven minutes. St. James of Illyricum (d. 1485) was levitated while at prayer; St. Dominic at the Holy Communion, a cubit from the ground. Much the same thing is told of St. Dunstan, St. Philip Benite, St. Cajetan, St. Albert of Sicily, and St. Bernard Ptolomaei. St. Richard, his chancellor, testifies that he saw St. Edmund, Archbishop of Canterbury, “raised high in the air with knees bent and arms stretched out,” and Eunapius, the Platonic philos-

opher who wrote in 380, relates that Jamblicus was often raised ten cubits in the air, and was surrounded by a bright light.

Coming down to more modern times, every investigator is familiar with the circumstances under which the famous medium, D. D. Home, as related by Sir William Barrett, F.R.S., in his “On the Threshold of the Unseen,” was frequently levitated, and, as we know from unimpeachable witnesses, was carried through a window right out over a street, some 70ft. from the ground, and admitted through another window in a neighbouring room! The Rev. Stainton Moses, M.A., author of “Spirit Teachings,” writing of his experiences while being levitated in August, 1872, says:

“I was carried up—I made a mark on the wall opposite my chest; I was lowered very gently until I found myself in my chair again. My sensation was that of being lighter than air—no pressure on any part of the body. From the position of the mark on the wall, it is clear that my head must have been close to the ceiling. The ascent, of which I was perfectly conscious, was very gradual and steady, not unlike that of being in a lift, but without any perceptible sensation of motion other than that of feeling lighter than the atmosphere.”

There is no gainsaying these amazing happenings. They are far too well attested for that. And, therefore, we need not, after all, be so filled with wonder at the levitation of a table—marvellous though the occurrence may be. The scoffer has to learn that he does not know everything, and that there are more things in Heaven and earth than were ever dreamt of in his philosophy. And table levitation is one of them!

Divided Attitude of the Church.

The general attitude of the Christian Church today is undoubtedly antagonistic to Spiritualism. But it by no means speaks with a unanimous voice on the subject. For very many years certain of the clergy have regarded the claims of this “much-debated cause,” as Myers expressed it, with considerable sympathy, and their number is manifestly increasing. It is a far cry to the days of Dr. Adam Clark, the celebrated Wesleyan minister and distinguished commentator, and yet we find him exclaiming—“I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place and residence, have intercourse with this world and become visible to mortals.”

In more recent years we find Archdeacon Wilberforce declaring—“The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of Scripture concerning it.” Dr. Reynolds Hole, a former Dean of Rochester, said—“The ‘dead’ are, I believe, more with us, and can do more for us, than the living.” The Rev. H. R. Haweis, M.A., another prominent clergyman of the Church of England, averred—“The indebtedness of the clergy, if they knew their business, to Spiritualism is really very great. Spiritualism has rehabilitated the Bible. People now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible.” Unfortunately, most of the clergy do not appear to “know their business.” That is the complaint of the Rev. Percy Dearmer, D.D., a scholarly divine, who is trying to induce the Church of England to take a hand in the illuminating work of physical research. But at present he is like “a voice crying in the wilderness.”

The Rev. John Watson, D.D., the well-known Presbyterian minister, better known to readers of

his works as "Ian Maclaren," knew much about Spiritualistic phenomena, and had "a fervent conviction of the reality of spiritual communications." Archdeacon Colley was an out-and-out Spiritualist, and so was the Rev. Arthur Chambers, who declares in his writings—"As far as testimony is concerned, the fact of the post mortem appearance of the Lord Jesus Christ is not so well, or universally, attested as are the spiritual phenomena of the present day," and he called on Christian folk who profess to believe the one and scout as absurd the other, to remember this fact and be "consistent."

In more recent years many other clergymen have had the moral courage to enter the field—as is well known to regular readers of this journal—and only a month or two ago we find the Rev. D. Cathels, M.A., contributing an article to the "Hawick News," in the course of which he alludes to the foremost investigators into the subject, scientific and otherwise, and goes on to say—"They claim that, on a basis of fact and clearest evidence, survival of death has been proved. Is this a claim which, in itself, we have any cause to quarrel with? Is there anything offensive in it? In these days when loss and sorrow are so sorely common, when so many homes are desolate, can we have any grudge against honest and earnest and able men who meet us with a message of life triumphant over death, and who tell those who sorrow that those whom they have lost live on?"

This is a very pertinent question, and all we can say in reply is, "grudge" or no grudge, the champions of these joyful tidings intend to go right on, and, in the language of Sir Arthur Conan Doyle, to "smash" down all opposition, "because we have a cause that cannot be beaten." These fearless souls, adds the Rev. Cathels, "have shattered the dogmatism of atheism and materialism, and have brought conviction to many minds which are perplexed by mere argument, but are open to the invincible logic of facts. *They have proved the shallowness and flimsiness of many forms of modern unbelief. They have proved most certainly by incontestable evidence, the preamble of all religions: 'Whereas, there is an unseen world!'*" He, moreover, has the sagacity to recognise that the Church must reckon with the movement, which, he says, is "reaffirming with fresh evidence and new emphasis certain of the great fundamental facts for which Christianity stands, and must ever stand. . . . *It is no enemy of Christian faith that helps any human soul to say: 'O death, where is thy sting? O grave, where is thy victory?'*"

This testimony from a Presbyterian source—Presbyterian, mind you!—seems to indicate that we are "getting on," and makes one wonder what the Calvin of hell fire and eternal damnation thinks of this modern erring brother!

Yet another "straw" which shows how the wind is blowing! Some time ago a Psychical Research Committee was appointed in connection with St. Ethelburga's Church, Bishopgate, London, to investigate Spiritualistic phenomena, and in June last presented its Report to the Church Council. The Committee declares it is able to say some things without hesitation:

1. The activity of a mind, or minds, is revealed in the phenomena witnessed;
2. What purports to be a definite personality is as a rule to be got at through one medium alone; it does not come through another medium;
3. The mind which communicates is as a rule dominated by prejudices or beliefs which might be thought peculiar to this side;
4. Messages sent through tend to be diffuse and vague rather than pointed and clear;
5. When a mind communicates with us at more than one sitting a coherent personality is distinguishable;
6. No danger to the medium has been observed when the method used is that of letters of the alphabet spelled out on a table;
7. The mind which communicates speaks frequently of being allowed a definite time and no more; it also appears to be governed by one controlling mind;

8. The hypotheses of the unconscious and of telepathy complicate but do not solve the problems offered by Spiritualism.

Reference is made to the characteristics of the communicating intelligences, and the frank declaration follows, that "*prejudice alone, and short views, are responsible for the assumption that subjects in the flesh are the only subjects we can have to deal with.*" That outspoken comment may well be taken to heart by certain divines who live within coo-ee of Melbourne! But let us add the concluding clause of the Report, which is signed by the Rev. W. F. Cobb, D.D.—

"Your Committee, then, is satisfied that spirits of some sort are active in the seance-room; that the probability is that some of these at least have been formerly in the flesh; that the double strain of transcendentalism and of the limits set by whatever organ is being used renders great caution necessary in forming a judgment; and that *sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism*, so long as they do not allow themselves to confuse the domain of religion with that of science."

That speaks for itself. And there we leave it!

Spiritualism Must be Spiritual.

Although considerable prominence is given in this issue to physical, as distinguished from mental, phenomena, it should be understood that we clearly recognise that the former phase is but a means to an end, and not an end in itself. It is the foundation, as it were, of the Spiritualistic edifice—the objective form of the manifestations, something that can be witnessed by the physical eye and handled by the human hand. Such phenomena grade from the movements of objects without contact to full-form materialisations. These are all very wonderful, and their value in undermining the prejudice and scepticism of a certain type of mind cannot be over-rated.

Had it not been for the occurrence of physical phenomena the cause would have continued to lack the imprimatur of Science, as represented by the leading investigators in Great Britain and on the Continent of Europe. It was this phase of psychic manifestation that, in the first place, broke down their antagonism and eventually transformed them from dense Materialists into believers in the existence of a spiritual world. Physical phenomena, therefore, play a very important part in the case for Spiritualism, and the necessity for their occurrence will remain all the while so many minds cannot be convinced by any other process. There are others who attach greater value to mental phenomena—to the revealments of the trance condition, clairvoyance, clairaudience and the like. Each must seek conviction along his, or her, own particular channel.

But whether it be physical or mental phenomena that form the basis of one's belief in the survival of the human personality, such phenomena should be regarded as the basis, or foundation, only, and not as the completed building. The much more important part is the superstructure—the philosophy and religious teachings of Spiritualism—the spiritual finish, so to speak, without which all the rest is not Spiritualism at all. It is simply Spiritism—something that plays no part in the development of character, and exercises no influence in directing the soul to loftier heights of spirituality.

There are many, unfortunately, who call themselves Spiritualists, but who are really merely Spiritists, and we are beginning to learn that their attachment is of no advantage to the cause. To be a Spiritualist one must, first and foremost, be *spiritual*. He must be able to rise above all sordid considerations of time and sense, to lead a life of purity and holiest aspiration, and seek to nourish the soul from that eternal reservoir of life-giving

sustenance upon which all must draw if we are to gather the spiritual strength necessary to enable us to "overcome" and make progress in the life beyond

God, the Eternal Father, must be all-in-all to every true Spiritualist, and in looking for an Exemplar in whose footsteps he may safely travel, the world has not yet been honoured by the presence of a greater or diviner Guide than the Founder of the Christian religion—that shining and transcendent Soul who ranks as *the* Son of God amongst all the countless sons of God in the illimitable spiritual universe. He is, so far as we know, the highest of them all, and under His supreme direction legions of angelic hosts are to-day awakening the hearts and consciences of men, and ushering in the dawn of a New Age, in the progress of which the human family is to be raised to a much higher spiritual level than ever before. "Man's inhumanity to man" is to cease, and the reign of universal brotherhood is to prevail throughout the earth. "Behold, I make all things new!" Perhaps we are witnessing the beginning of the fulfilment of that apocalyptic prophecy!

THE WONDERS OF WIRELESS.

So infinite have become the possibilities of wireless communication that they almost suggest themselves as a solution of the present postal shortcomings. Radio-telegraphy is now penetrating into the most prosaic details of daily domestic life. An installation fixed to a provincial omnibus in England the other day permitted the passengers to carry on a conversation with an operator 20 miles away. Distance is becoming immaterial; wireless conversations have already been held across the Atlantic. The prediction that a business man in London may shortly be able to talk direct to a client in the Antipodes is no longer fanciful, and there is hardly any department of ordinary life to which wireless may not be applicable.

PREJUDICE AGAINST TROUSERS.

Men incline to make merry over female fashions. But the fashions of men have also excited the world's derision. There is no article to which man is more tenaciously attached than to his trousers. Yet trousers are a comparatively modern fashion. Everyone made screaming fun of them when they were coming into vogue. At their introduction they were considered indecent. Religious people denounced them. Preachers in trousers were refused permission to preach in certain pulpits. It was widely and seriously discussed whether a man who wore trousers could be a Christian. Students at Cambridge were considered absent if they were present in trousers. Men in trousers were refused admission to respectable dancing rooms, and Wellington, after Waterloo, was turned away from Willis's Rooms because he had his trousers on. Can we be surprised, in the light of these facts, at the antipathy displayed by the average mind towards everything "new"?

"Le succès de Sir Arthur Conan Doyle est donc grand. Chaque fois, après son passage, on note une recrudescence de l'intérêt pour les phénomènes spirites, et le nombre de croyants à leur réalité et aux doctrines dont ils sont la base augmente dans de larges proportions. . . . Quand nous sera-t-il donné d'assister en France au même spectacle reconfortant qu'en Grande-Bretagne? Où se trouve l'homme célèbre qui voudra faire entendre aux foules les paroles de salut?" This is the comment of our Paris contemporary, *La Revue Spirite*, on the campaign of Sir Arthur Conan Doyle in England, and it certainly ought to still further heighten the enthusiasm of this distinguished champion in the valiant fight he is waging for God and Spiritual truths.

THE DELIGHTS OF SPIRITUALISM.

Gerald Massey, the cultured author and poet, wrote:—

"Spiritualism will make religion infinitely more real, and translate it from the domain of Belief to that of Life. It has been to me, in common with many others, such a lifting of the mental horizon and letting in of the heavens—such a transformation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battened down and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being—and then suddenly on some starry night allowed to go on deck for the first time to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes and drink in new life with every breath of this wondrous liberty which makes you dilate almost large enough in soul to fill the immensity which you see around you."

THE LIFE-LIKE SPIRITUAL BODY.

Speaking in the Queen's Hall, London, on a recent date, Sir Arthur Conan Doyle affirmed that the messages he had received from the other world meant the abolition of the fear of death. There was, he said, an etheric body which St. Paul called the spiritual body, meaning not the spirit, but the body in which the spirit was. Scientific discoveries had shown that the physical body was permeated with ether, and a French scientist had made an important discovery when he demonstrated that there was a difference between the ether surrounding the body and the ether in the body.

The body was permeated with "bound ether" even to the smallest tissue, and if his (Sir Arthur's) body disappeared, there would still remain a mould of his body standing in the place of the physical body, but exactly like it, and this body was indestructible. At the moment of death this etheric body—this spiritual facsimile of the other—passed over. It disengaged itself until it found itself looking at its own body.

Conditions in the other world were remarkably like our own, raised to a higher sphere, more beautiful, ethereal, and infinitely more happy. It was a "rest cure" after the trials of this life. Here man knew his worst; there man knew his best. It was a life of congenial work, which gave opportunity for the inherent capacities of man. There was family life, where only those in sympathy drew together. Spiritualists knew that this was not a dream.

For fifty years the Church had talked of "diabolism" instead of being alive to the truth of Spiritualism and bringing that truth into its own fold. If the Established Church accepted the doctrines stated it would get fresh dynamic power which would carry on Christianity. If it did not it was doomed. Nothing could live against truth.

THE WORD OF GOD.

Wherever we find a human soul which breathes forth a divine quality, a book that lifts our thoughts from the mundane to the spiritual plane, character which inspires by simple contact, poetry which kindles aspiration, loving ministry which heals and soothes prevailing disease and woe, *there*, in some fitting and peculiar translation is the Word of God. Its lines spread out on every side if we sharpen our vision to read them.—Henry Wood, in "The New Old Healing."

OUR UNSEEN ENVIRONMENT.

THE REVELATIONS OF THE SIXTH SENSE.

By the Rev. T. E. Ruth, Author of "The Progress of Personality After Death."

Henri Bergson, in his "Creative Evolution," says:

"All living beings are connected, and all yield to the same formidable thrust. The animal is supported by the plant, man rides the animal, and the whole of humanity in space and time is an immense army galloping by the side of each of us, before and behind us, in a spirited charge which can upset all resistance, and leap many obstacles, perhaps even death."

The eyes of the philosopher are being opened to the visions of the prophet. It is, I think, perfectly certain that, as Harold Begbie says:

"In this vast but connected universe, we are not the only self-conscious beings. Life is working, here as elsewhere, for some sublime purpose. The day is at hand when we shall turn from the child-like amusements and excitements of physical science to the unimaginable adventures of super-physical discovery; and in that day we shall not only flash our messages to the stars, but hold communion with our Dead."

That prophecy is very daring for a Churchman of the Evangelical School, but it is justified, not only by the philosophical trend of thought, and by the outflashings of spiritual realities from the psychological atmosphere, as changed by the war, but also by the very oldest records of Revelation.

Strictly speaking, man has never been alone. Man is a spiritual output and creation a spiritual deposit. God walked with man. And God has never left man alone. Always, always, there have been angels—the Bible, from Genesis to Revelation, is full of them. And men have been saved by vision and by spiritual fellowship.

* * * * *

Here is a typical fragment of history from the sixth chapter of the second book of Kings. It is the story of two lonely men beset by a mighty alien army:

15. And when the servant of the man of God was risen early and gone forth, behold an host compassed the city both with horses and chariots. And the servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that be with us are more than they that be with them.

17. And Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

I remember hearing a man advance the early morning testimony of the angels at the empty tomb as an unanswerable argument for the Resurrection of Christ. He said, "They would be peculiar angels who would tell such a lie so early in the morning!" Elisha's servant was risen early, and the early morning is not favourable to hallucination for the man who has risen. Many modern men are religiously impressionable, I believe, before they retire—at two o'clock in the morning. But a man is not so likely to be deceived in the dawn, when his mind and body have been refreshed by Nature's restorer, as he is in the darkness, when his body is

tired and his will power relaxed. The early morning sunlight befriends reality, but exposes fraud. In the moonlight, imagination may be fantastic. In the darkness, a man's credulity may be imposed upon. But in the morning a man is impressed by the naked facts of the situation. He is behind the scenes. He sees the mirrors, the ropes and the wires, and all the poor appendages of the deceivers' art. The sun cannot be tricked by the camouflage of the night.

Here are two men looking out on the same scene on the same sunlit morning. The prophet saw all that his servant saw. The sun driving away the mists of the morning, the world rolling into light; the birds winging their way among the trees or soaring in the sky: flowers, lit by the sun to take the place of the stars in the firmament—and something else, something that put out the splendour of the sun and the freedom of the birds and the glory of the flowers, as far as the servant of the prophet was concerned, something that closed his soul to the fragrance of the morning and the ministry of the light, something that made him shiver like a leaf in the wind, that made his teeth chatter. "Alas! my master, how shall we do?"

The morning light revealed ten thousand armed enemies, ten thousand terribly substantial warriors;—the sunlight flashed upon a thousand chariot-plates, glanced from the burnished armour of ten thousand Syrian soldiers, and the fact was obvious—the two unarmed, helpless, defenceless men were caught in a trap. Elisha saw it all as clearly as his servant. He saw all the facts, but he saw further in. He saw the light gleaming from the Syrian swords, but he saw other light and other swords. He saw the prancing horses and the imposing chariots of the Syrian army—he also saw celestial horsemen and chariots of ethereal fire. And what time his servant cowered in the presence of military powers and surrendered beforehand to such overwhelming odds, Elisha, with his psychic power that enabled him to be a prophet, saw something which filled his soul with confidence and bathed his face in mystic light.

And Elisha prayed and said, "Lord, I pray Thee, open his eyes that he may see." And the Lord opened the eyes of the pale-faced, fearsome follower, and he saw.

How changed the scene! These rocks, that lately lay
Opaque and dull beneath the azure sky,
Are robed in glory that outshines the sun.
Embattled legions gird the prophet round
With blazoned banners and heaven-tempered spears.
Horses and chariots, in whose fiery sheen
The pomp of Syria's army but appears
Like a dim candle in the noonday blaze.
The mount is full of angels.

When he saw that the mountain was full of horses and chariots of fire round about Elisha, the huge battalions of celestial swordsmen, the armies of the living God, he knew the real truth behind the satire, "God is on the side of big battalions," knew, in the words of Elisha, "they that be with us are more than they that be with them," and he might have added, "though it looks as if there were only two of us against ten thousand of them."

One soul in panoply of heaven
Is stronger than their host;
The cause which God befriends cannot
Outnumbered be, or lost.

Brighter than flaming chariot,
Stronger than fiery horse,
All heaven is marshalled on your side,
God and the universe.

Here is typical history of the actual reinforcements of spiritual vision, the real conquest by invisible forces.

* * * * *

There are many divisions and classifications of men, having for their basis the colour of their skin, their religious creed, their national or sectarian prejudice. Presently the classification will be changed. We shall be, not Roman Catholic or Protestant, Anglican or Free, Baptist or Paedo-Baptist. We shall be divided, like Elisha and his servant, into Seeing or Non-seeing, and the Seeing man will pray God to open the eyes of the blind. And God will!

That is already the real distinction to-day. Here is a man with five senses and a tape measure. He is a practical man, a man of affairs, master of the three dimensions. He is at home with facts and figures. He can manage men, count money and manipulate machinery. He has some intellectual insight, some scientific knowledge and some strategic skill, and he may boast that he is well equipped for life's battle. But in the morning of an unimagined emergency he will find himself surrounded by some sort of Syrian host, outmanœuvred, beaten back by superior forces, driven in upon an insufficient self. He will see nothing but an unprotected city, a bare mountain-side, and the Assyrian army waiting to take possession.

Here is another man with a sixth sense and what John calls the golden reed "of the measurement of a man, that is of an angel." He is more than a practical man. He has affairs with the Infinite. His mind is open to the fourth dimension. He adds faith to his facts and figures. In his world there are angels as well as men, money and machinery. He counts spiritual vision as being more important than intellectual insight, scientific knowledge and strategic skill, and no emergency in life, or in what we call death, can unnerve him.

That is our greatest need in this practical age—the open eye, the sixth sense, some knowledge of the fourth dimension. The power, not to imagine that which is not, but to imagine, to visualise, to enter into fellowship with what is—our Unseen Environment, the Eternal that is invisible, but not absentee; the imagination that enabled Enoch to walk with God; that impelled Abraham to go out, not knowing whither, to find the city which hath foundations whose Builder and Maker is God; that inspired Moses to esteem the reproach of Christ greater riches than the treasures of Egypt; that led Elijah in lonely grandeur to challenge the furious rabble of the prophets of Baal; that delivered Daniel from kings, princes, nobles and the lions of the den; that saved Shadrach, Meshach and Abednego in the fiery furnace; that gave Stephen the angel-face, even when being stoned; that taught Paul and Silas to sing in prison; that filled the darkest experience with the light of the certainty of final triumph, with the power to endure as seeing Him Who is invisible and Who, Himself, welcomed the ministry of angels, and lived and died for the joy set before Him on the other side of things seen and heard.

* * * * *

Here we are, beset by real foes, hosts of them, their swords shining in the light, their horses prancing with pride of power, their chariots agleam with splendour—personal enemies, enemies of domestic sanctity, of commercial integrity, of national independence, of spiritual service—an industrial and an ecclesiastical Prussianism, certainly as serious in temper and as scientific in method as the military Prussianism that, by the grace of God, has been overthrown.

If you will take the trouble to enquire into the nature of the unrest that surges through the world,

if you will investigate the causes of the social evils that threaten the health of the community, you will always find yourself in the world of ethics and spiritual necessity. "It isn't a wages problem—it's a spiritual problem," said a keen Labour man the other day. The remark is a finger post, directing the attention to the foundation realm of all the disturbing facts of life.

And in every department of life, the saviours of the race are men with eyes open to spiritual realities, men who know the actualities, the inherent qualities, the unerring and inevitable judgments of our unseen environment. The fundamental difference between men is precisely this. It tells in the world of personal wholeness and in the realm of social health. It tells in everything.

Better hold with Wordsworth that "the meanest flower that blows can give thoughts that do often lie too deep for tears" than be like Peter Bell, of whom he said:

A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more.

A poem is more than so much printed stuff—it is an interpretation of being. A picture is more than a piece of brilliant colouring—it is a window in eternity. An anthem is more than harmonised sound of carefully selected voices—it is an epic of righteousness. A face is something more than a set of features—it is an index to the biography of a soul. A working man is more than a hand, more than a cog in the industrial wheel, more than a vote in the ballot box—a man is a soul, person, as God is person, spirit, as God is Spirit; he is a "god though in the germ." And on no other plane can you properly consider him. You must feel the

Stirrings of his soul which dart
Through the barrier of flesh.

When Wordsworth's Country Girl heard a thrush singing in London, she was again in the North Countree:

A mountain ascending, a vision of trees,
Bright volumes of vapour through Lothbury glide,
And a river flows on through the vale of Cheapside.

It is that we want and more.

* * * * *

Moses sees a bush afire with God. So nothing daunts his faith. He sets out for the land flowing with milk and honey, and on the way gets water out of a rock and manna from the skies—of course! Isaiah makes King Uzziah's death chamber the theatre of eternal glories. Paul, on the road to Damascus, discovers the Divine reality that reverses the tides of his being. John, flung like a piece of seaweed on the shores of Patmos, finds himself on the threshold of unspeakable visions. And the angels of Mons, and the Comrade in White, and the thousand and one mystic messages coming through the war atmosphere emphasise that the spiritual is the real—it is above us, beneath us, around us.

Your life was not meant to be little. See:

Your birth—"with trailing clouds of glory," did not your soul come?

Your home—home?—"Thou hast been our dwelling place, our home, in all generations." "In My Father's house are many mansions."

Marriage?—As Christ loved the Church and gave Himself for it.

Life—a task in the great Taskmaster's plan.

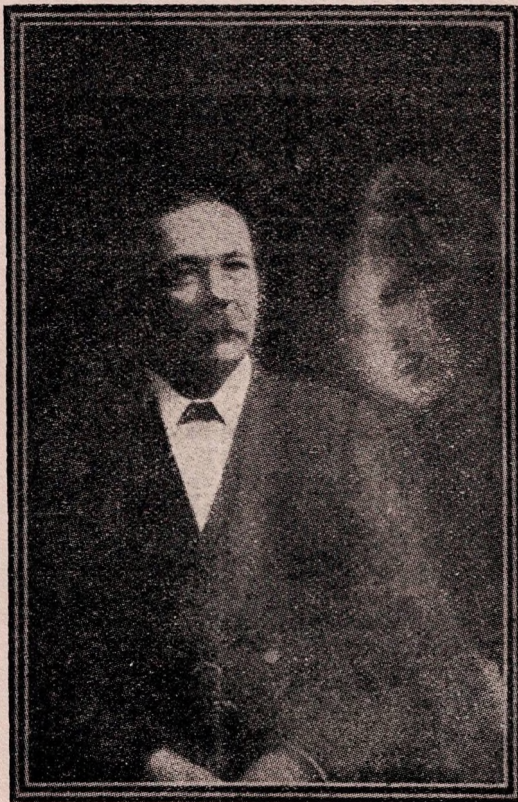
Death—"a door opened in heaven."

What is it, what are you, without your unseen environment?

Your life is very busy—yes. But does not the very busyness need the benediction of the infinitely near, the infinitely far, the intimately near, the big, the great surrounding glory—that you may be bathed in it? Do not be blinded by things unworthy you. You may be divinely illumined, may have the sixth sense, another eye opened, another ear opened, you may see the celestial army, hear the angels sing. And "every hill may be a Dothan; every walk, Emmaus; every pillow, Bethel."

SPIRIT PHOTOGRAPHY.

SIR A. CONAN DOYLE AND HIS SON.



The experience of Sir William Crookes, in obtaining a distinct spirit photograph of his deceased wife, and of Lady Lodge, in securing a similar picture of her gallant boy, Raymond, who was slain in France, has been repeated in the case of Sir Arthur Conan Doyle, although the psychic "extra" in this case was not nearly so clearly depicted. The *Sunday Pictorial* has reproduced the photograph, as shown above, together with an autograph letter received from Sir Arthur, who writes:—

"This photograph was taken by the Crewe Spiritual Circle under the mediumship of Mr. Hope and Mr. Buxton. The plate was bought by me in Manchester. On reaching Mr. Hope's studio room in Crewe, I opened the packet in the dark room and put the plate into the carrier. I had already carefully examined the camera and lens.

"I was photographed, the two mediums holding their hands on the cap of the camera. I then took the carrier into the dark room, took out the plate, developed, fixed and washed it, and then, before leaving the dark room, saw the extra head upon the plate.

"On examining with a powerful lens the face of the 'extra' I have found such a marking as is produced in newspaper process work. It is very possible that the whole picture, which has a general, but not very exact, resemblance to my son, was conveyed on to the plate from some existing picture. However that may be, it was most certainly supernatural, and not due to any manipulation or fraud.

"A. CONAN DOYLE."

* * *

Dr. Crawford, of Belfast, whose investigations are referred to elsewhere in this issue, on being asked the question, "Is photography likely to play an important part in psychic research of the future?" replied:

"I am inclined to think so. Indeed, I think that we may look for the chief advance along this line. There seems to be no doubt that by the aid of a certain peculiar type of mediumship psychic 'extras' can be made to appear on the ordinary photographic plate—these 'extras' being in many

cases pictures of deceased relatives or friends of the sitters. . . . The most convincing results are seldom made public. The facts of many cases have, however, been placed before me in confidence, and I can only come to the conclusion, after thorough examination, that the 'extras' are indeed photographs of deceased people—pictures impressed on the plate by means we know nothing about at present."

* * *

Dr. James Coates recently delivered a lecture before the Union of London Spiritualists on "Spirit Photography." With the aid of a lantern he reproduced many pictures of this character, and a rather dramatic incident occurred when one of the spirit photos. was recognised by a member of the audience, who was promptly invited to wait behind and see the lecturer. Dr. Coates described the methods adopted by "sitters" for spirit photography, and contended that were the circle or the medium ever so inclined to fraud, the procedure rendered fraud impossible. Altogether the lecture was interesting and instructive, and opened up a new line of investigation to those who had not before been acquainted with the subject.

A numerous and varied collection of these remarkable photographs is reproduced in Dr. Coates' well-known work, "Photographing the Invisible," obtainable at the office of *The Harbinger of Light*.

* * *

The Rev. Professor G. Henslow, M.A., possesses about 60 of these photographs, and says they were taken under circumstances which made trickery impossible. An article from his pen will appear in the next issue of *The Harbinger of Light*.

DIFFERENT VIEWPOINTS!

"Spiritism has already created a literature of its own; it makes its mark deeply on current literature. It has magazines of its own—and a wonderful form of literature they are!" Thus saith Dr. Fitchett!

The Australian Financial Gazette and Insurance Record says:—"The *Harbinger of Light* pursues its noble mission of trying to lift humanity out of its worldly materialism, its narrow, cramped and absurd dogmas on to a higher plane of spirituality. The editor is a great force for good in the community; his word is a gospel of glad tidings. . . . No other journal published this side of the world, secular or religious, has brought so much comfort to the stricken as *The Harbinger*."

Rev. T. E. Ruth, minister of the Collins-street Baptist Church, Melbourne:—"I have been impressed by the fact that *The Harbinger of Light*, for instance, has been concerned with the practical comfort of mourning multitudes, while ordinary Church papers have been almost as deficient in spiritual consolation and guidance as that dreadful 'In Memoriam' doggerel about there being nothing left to answer but the photo. on the wall."

Truly "a wonderful form of literature!" Quite unique in fact!

Because many customs that were good in the old days lose their worth, it does not follow that Good is on the wane. It only means that the old forms in which it was expressed can no longer adequately express it, that old institutions are worn out, are not strong enough, large enough, to contain the newer, fuller life.—Rev. J. Tyssul Davis, B.A.

* * *

When you are so devoted to doing what is right that you press straight on to that and disregard what men are saying about you, there is the triumph of moral courage.—Phillips Brooks.

THE STORY OF THE FLOOD.

WAR MAY SOLVE BIBLE MYSTERY.

TRUTH ABOUT THE DELUGE.

This great world-war is going to build up as well as destroy. It promises to solve more than one new problem of modern life, and is quite as sure to shed a flood of light upon questions which have seemed almost past human understanding.

Prof. Langdon has pointed the way to a most promising field of investigation and discovery. He had discovered upon a very careful and close study of some thousands of Babylonian clay tablets, brought from the great library of Nippur, that some of the most important inscriptions were actually copies of still more ancient tablets, which are as yet undiscovered. And Prof. Langdon has done very much more, for he has ascertained the very site at which the excavator is to plant his spade if he is to bring to light tablets which will astound the world, carrying back the history of human thought thousands of years.

References upon the tablets of Nippur to still older tablets, which were the originals, of which these are comparatively late copies, have proved that if the originals are to be uncovered the excavators will have to dig long and deeply upon the site of ancient Ur. Ur was the city from which, according to Genesis xi., 31, Abraham emigrated when he went to the Promised Land, with his family and his nephew Lot.

Fortunately for the projected work, the site of Ur has been known ever since 1847, when Sir Henry Rawlinson, the famous Babylonian scholar, deciphered inscribed tablets found in the ruin mounds of what the Arabs called Mugheir, proving that here once stood the mighty city of Ur, with its majestic temple to Sin, the Moon-God. It lies on the west bank of the Euphrates, half-way between Babylon and the Persian Gulf. It is undoubtedly that great capital of Babylon at the earliest period of civilisation of that powerful monarchy, and thus helps to bear out Prof. Langdon's suggestion that here will be found the primeval originals of that extensive literature which furnished to the Hebrews the material out of which they built up the earlier chapters of the Bible itself.

For more than 60 years, or ever since the first translation of the Deluge Tablets was made by George Smith, scholars have recognised the more than striking similarity between the story of the flood, as told in the Bible, and as deciphered upon the clay tablets found in the ruins of Nineveh. But how the Hebrews possessed themselves of this very ancient Semitic tradition was a constant puzzle to students of the Bible, who had no record before them of any contact between the Hebrews and the city of Nineveh in very ancient times.

Many a scholar has desired to dig over the ruins of Ur, simply because it had been the home of Abraham, and not for a moment suspecting that here was all that Prof. Langdon promises. The Turkish Government invariably refused to grant a firman, or permission to dig, because that would have meant that they would give adequate protection to the excavating party. This they were not in a position to offer, because the wild Arabs of Southern Babylonia barely acknowledged the rule of the Sultan, and preyed upon any unwary travellers who were so foolish as to come that way.

Important Revelations Pending.

Matters promise very differently as a result of the war. Great Britain has been forcing her way through Mesopotamia, and under her rule will come peace and protection for Europeans, as well as for the native Arabs, who will be compelled to become

law-abiding. From the dry sands and lofty mounds of these ruins may come new revelations of the life and literature of the third, fourth, and possibly the fifth millennium before the Christian Era. For Abraham lived about 2100 B.C., and that was by no means the beginning of Babylonian civilisation and culture.

From that ancient time will come, according to Prof. Langdon, Dr. Sayce, and other scholars, the great original tablets on which the first of the Babylonian priests wrote down their tale of the deluge, man's early attempt to solve the problem of sinners and righteous men on earth. In the later version and copies already translated we know that the Babylonian Noah built his ark, took aboard his family, and the animals which were to be kept alive, and that he sent forth a raven and a dove, just as the Noah of the Bible did. But how much closer the older version will come to the Bible narrative we do not know. If it is found, however, it will go far towards establishing the fact that Abraham took the story with him when he emigrated to Palestine, and that in the Promised Land the story was worked over, and preserved, until it reached the hands of Moses, and other editors, many generations afterwards.

"Nippur is no longer a virgin field," says Prof. Langdon. "Excavations have been made by the Germans, the English, and the American museums at other points, too. But I am convinced that in spite of all the great discoveries which have been made in the last dozen years the work so far accomplished has hardly scratched the surface. Nippur is in the midst of a large number of buried cities that probably were populous before Nippur was thought of. Among them, to mention but two, are Ur of the Chaldees and Warka—the Ararat of the Bible. According to Genesis, Ur of the Chaldees was the birthplace of Abraham."

The Status of Women.

In this region, inhabited by the Hittites, women had almost the same status as men. Nearly every reference on one of the tablets to a prefect, who ruled over the cities, is followed by a reference to the prefectess, or woman mayor.

Although the discovery by Dr. Sayce is the first definite indication that women enjoyed positions of authority in the government of ancient civilisation, sharing with men presumably on a basis of equality, the lore of all Babylonia is replete with records showing that woman's place was almost as important in those days as it is to-day, and far more so than up to the beginning of the nineteenth century. And in many respects the laws of Sumer and Babylon regarding women were far superior—from the viewpoint of the woman—to present day statutes.

The best instance of this is found in the large collection of marriage contracts engraved in clay tablets. Hundreds of these semi-private documents were found in the temple archives at Nippur. They show that when a woman married she entered into an elaborate civil contract with her husband, the main purpose of which seems to have been to protect her legal rights in any difficulty that might arise later.

Cappadocia, as it is now known, the home of the Hittites, was under the control of Babylon. The discovery of Dr. Sayce that women had authority in the government there is interesting as tending to show that the ancient Babylonians even extended the unusual woman's rights of their time to the women of subject nations. It is interesting to note in this connection that the Armenians of to-day claim to be the direct descendants of the Hittites.—*Popular Science Siftings.*

TABLE PHENOMENA.

THE PUERILITIES OF AN AMATEUR CRITIC.

REPLY TO DR. FITCHETT.

By THE EDITOR.

"Whatever may be the case with the orthodox Christian Churches, some at least of the irregular and more dubious forms of 'religion' are visibly growing fast; and Spiritism, somehow—in a furtive, structureless sort of fashion—grows faster than any of them. It claims, of course, to be a 'religion,' and to serve religious ends."

These are the opening sentences of an article which appeared in the September issue of a Melbourne magazine from the pen of Dr. Fitchett. For the information of our world-wide circle of readers who may never have heard of his name, it may be explained at the outset that Dr. Fitchett is a clergyman associated with the Methodist Church, and is the Principal of the Methodist Ladies' College, Melbourne. "What to Believe About Spiritism" is the heading given to the contribution under notice, and if the reader accepts half of what the writer has to say on the point it is safe to state he will be much farther from the truth than he ever was before! The general trend of the attack, in fact, is slipshod and ill-informed throughout, and to every investigator of psychic phenomena—including levitation and other features of a table seance, with which the onslaught mainly deals—it will be obvious at once that the critic is lacking in all the qualifications essential to such a serious role. He exhibits no first-hand knowledge of the subject, and in his opening sentences quoted above commits the egregious blunder of stating that Spiritism "claims to be a religion." Every schoolboy, of course, knows that it does nothing of the kind. There is no connection whatever between Spiritism and religion, and never will be. *Spiritualism*, however—a very different thing—is undoubtedly regarded by the majority of its adherents as being a religion, and possibly it is this to which Dr. Fitchett refers without knowing the distinction between the two terms.

This lack of knowledge, in fact, characterises the entire diatribe. Some of the references to Sir Oliver Lodge, for instance, are incorrect; an allusion is made to Sir William "Baird's" book, "On the Threshold of the Unseen," whereas the name of the author, of course, should have been given as Sir William "Barrett"; and the very definite statement is made that "somebody in London has just left £10,000 to be employed in the propaganda of Spiritism." There is, however, no foundation whatever for this statement. We wish there was. No such sum has been left for this purpose. It is just another illustration of the twisted condition of Dr. Fitchett's mind and of the slovenly and irresponsible style in which the article is written throughout—a style which conveys the impression that he imagined there was no one in Australia capable of taking him to task.

In short, what Dr. Fitchett does not know about the subject upon which he presumes to write is simply amazing, and, as is generally the case with such people, his attitude is accompanied by the most unreasoning prejudice and extreme disregard for ascertained facts. Consequently, we are told that "the theory which Spiritists extract from the table—offer in explanation of its performances—may be

dismissed peremptorily as pure nonsense. . . . This is the sort of proposition which might seem plausible to the tenants of a lunatic asylum; sane men can only smile at it."

This is tantamount to saying that the brilliant scientists and other distinguished investigators who have pronounced in favour of this "theory"—the receipt of messages from invisible communicants through the table—are "off their heads," and that the totally inexperienced and cocksure Dr. Fitchett is so superlatively "sane" that he can afford to laugh at the conclusions of these dominating intellectuals of the world! The situation reminds us of Landseer's picture—"Dignity and Impudence!" It is too ludicrous for words, and we are by no means sure we are justified in replying to him to the length to which this article extends. Our space is really too valuable to be squandered, but the rejoinder will, at all events, serve the purpose of demonstrating that if Dr. Fitchett is the strongest opponent we have to meet in this conflict we can complacently look forward to a very easy time! Now let us see what this learned and self-satisfied divine has to say about Sir Oliver Lodge and "the legs of prancing tables." We append extracts from the article in smaller type, and attach our comments. The italics are ours.

* * *

"Within the past few months Spiritism has gained two distinguished experts, one from the scientific realm—Sir Oliver Lodge; the other from the realm of fiction—Sir Arthur Conan Doyle; and each has written a book to expound his new creed, and the process by which it was reached."

Dr. Fitchett must have a queer idea of time. Sir Oliver Lodge has been investigating psychic phenomena for close on forty years, and fully *ten years ago* he declared—"There has been distinct co-operation between those on the material side and those on the immaterial side. . . . We are beginning to hear, now and again, the strokes of the pick-axes of our comrades on the other side." This conviction becoming more firmly fixed, as the result of further investigation, he had the moral courage, in September, 1913, speaking as President of the British Association for the Advancement of Science, to declare—

"The evidence, to my mind, goes to prove that disembodied intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken, and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent."

Growing still bolder, and even more convinced, he publicly averred, a year later—

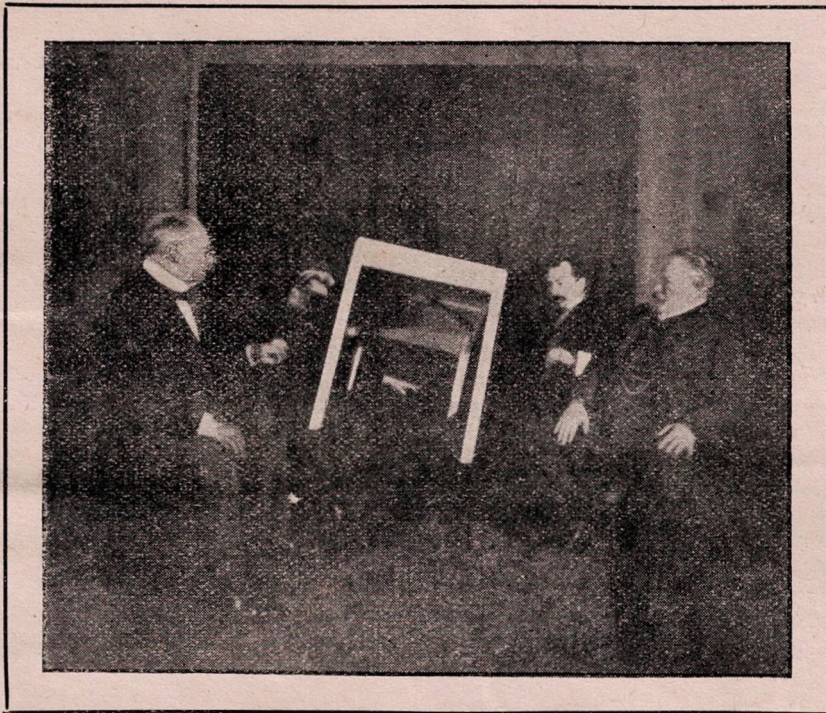
"We shall certainly continue to exist after death. Why do I say that? I say it on distinct scientific grounds. I say it because I *know* that certain friends of mine who have died still exist, *because I have talked with them. . . .* I tell you with all the strength of the conviction which I can muster that we do persist, that people over Yonder still continue to

take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. . . . *I have no doubt whatever about it, though for many years, ever since the eighties, I have tried all sorts of other explanations, but these gradually, one after another, have been eliminated, and I have proved that the people who communicate are who and what they say they are. Not always. But, still, the conclusion is that survival of existence is scientifically proved by scientific investigation.*"

No language could be more definite or pronounced than this. It is the frank and outspoken utterance of a man who *knows*—knows by the application of the strictest scientific methods to his investigations. *Six years* have elapsed since this stupendous statement was made, and yet Dr. Fitchett, with characteristic bias and unfairness, has the temerity to assert that it is only "*within the past few months*" that Spiritism has gained this "distinguished ex-

"The table dances; it stands now on one leg, now on another; it even rises in the air—or *seems* to rise—suspended on nothing. There is nothing in all this, of course, half so inexplicable—or so artistic—as the performances, say, of a Hindoo conjuror or of a good mesmerist at a public performance. But the Spiritist theory is that it is some disembodied spirit coming back across the frontiers of death, to instruct or warn the living."

The table "seems" to rise! Note the innuendo! It might be pure imagination on the part of the investigators—simply hallucination or possibly fraud! To set this point at rest, however, we reproduce a photograph of a table indisputably suspended in mid-air. The investigators were M. d'Arsonval, Professor at the College de France; MM. Gilbert Ballet, Richet, Perrin, Bergson, Curie and Mme. Curie, Professors at the University of Paris; M. Charpentier, Professor at the Nancy Lyceum; M. Delreine, Principal at the Sorbonne, and M. Tourcevitich, General Secretary of the Institut Général Psycho-



Levitation of Table witnessed by French Scientists.

pert"! Why does he make this misleading statement? What is the motive? We shall see!

* * *

"Sir Oliver Lodge is a scientist of high standing, and many people will be disposed to believe that in his well-known book, 'Raymond, or Life and Death,' Spiritism is lifted up to the dignity of a science. As a matter of fact, the perusal of the book serves to show how easily a great scientist can lose the very sense of the value of evidence *when striving, under the conditions of a Spiritist's seance, to catch the voice of a loved and gallant son, who died in the war.*"

If this language means anything at all, it means that Sir Oliver Lodge had no conviction of the possibility of communicating with friends in the Unseen until after the death of his beloved boy, and when swayed by emotion and a natural yearning "to catch the voice of a loved and gallant son," whereas, as a matter of actual fact, he had for many years previously weighed "the value of evidence" and had come to the final and unalterable conviction that "certain friends of mine who have died still exist, because I have talked with them."

Now we see why Dr. Fitchett uses the phrase—"Within the past few months"! It is designed to give the impression that Spiritism would not have gained Sir Oliver Lodge had it not been for the loss of his heroic lad and the emotion the bereavement engendered. Is this honest criticism? Is it scrupulous comment? We are quite prepared to take the vote of the Methodist Conference on the point!

logique, Paris. There is, therefore, no question about the qualifications of the investigators.

Raps were "frequently reproduced in the table," report these experts, "the table is raised suddenly, all four feet leaving the ground, then two, and again four feet. It is raised to the height of one foot from the floor and suspended in the air. Two, and then the four feet, of the table were raised when a weight of ten kilogrammes was placed on the table. *It was completely raised when touched by no one, not even the medium, she being under perfect control.* At another complete levitation, all standing up, the table rose to *eighteen inches* from the floor; someone asked the table to break; one leg was broken; there were rhythmic oscillations when the table was completely raised as the number of seconds was counted aloud. . . . A three-legged wooden table was *raised as high as M. Curie's shoulders*, turned upside down so that the top rested on the top of the other table. M. Curie was astonished at the precision which marked its ascent: 'It made a pretty curve in placing itself on the table, but it didn't touch me at all.'

Whilst the table seen in the picture was suspended a flashlight photograph was taken. The camera, at all events, cannot lie, and consequently we give the quietus to the doubt suggested by our reverend critic, unless, as is quite possible, Dr. Fitchett retorts that it may be practicable to photograph a hallucination! *No conjuror has ever yet professed*

to be able to reproduce this effect under the conditions insisted on by the investigators named. And they are only a few of many other scientists who have witnessed similar phenomena.

* * *

"These spirits, as Dr. Crawford reports, have physical strength enough to hold a table in the air 'for two hours without letting it drop'—if that proves anything—or they extract raps from the distressed table, and the members of the seance watch the process, and listen, enthralled."

To show how utterly incapable Dr. Fitchett is of appraising the value of these movements of the table, he alludes to the statement made by Dr. Crawford that the table may remain suspended in the air for two hours, and nonchalantly adds—"If that proves anything!" Well, if it proves nothing else, it certainly demonstrates that some inscrutable and invisible force can actually defy the Law of Gravitation. Is there nothing wonderful in that? To any man of a scientific turn of mind it is simply a staggering discovery. But, of course, Dr. Fitchett does not belong to this category!

Opinions may vary as to "how the thing is done"—by discarnate operators who once lived in the flesh, or by some other process not yet ascertained. The evidence at present, however, is certainly overwhelmingly in favour of the former hypothesis. And this is the conclusion drawn by Dr. Crawford, who, by the way, is a Doctor of Science of a Scottish University, lecturer in Mechanical Engineering at the Municipal Technical Institute, Belfast; extra-mural lecturer in Mechanical Engineering, Queen's University of Belfast; author of "Elementary Graphic States," "Calculations on the Eutrophy-Temperature Chart"; "The Reality of Psychic Phenomena"; "Some Practical Hints for Those Investigating Spiritualism," and "Experiments in Psychical Science." He is, therefore, a very competent scientific investigator, and his experiments admittedly rank on a par with those of Sir William Crookes.

Great weight is lent to the view that spiritual operators are responsible for the results by the *intelligence* that governs the movements, and sometimes antics, of the table. It will do almost anything "by request." It will move slowly or quickly, as desired; it will hop or dance at suggestion; it will enter into a spirited argument with the sitters; it will make predictions that are afterwards fulfilled; it will give all sorts of information unknown to those present and which subsequently proves to be correct; and, on occasion, it will almost smash itself to pieces when asked to do so. In short, as Sir William Barrett, F.R.S., puts it—"The impressive fact of the phenomena is the intelligence behind them, and the evidence of an unseen individuality as distinct as our own."

How are we to account for all these evidences of intelligence if the Spiritistic theory is ruled out of court? What alternative explanation has Dr. Fitchett to offer? All he can say is—"It may be dismissed peremptorily as pure nonsense." That may be blind, bigoted dogmatism, but it is not argument!

* * *

"Now, if all this must be taken as proving that the dead are still living, it also proves that they, somehow, suffered a curious loss of faculty and of intelligence since they became disembodied. They would never have tried to express themselves through the legs of a table while they were in the flesh. Why could not they record their messages on a typewriter instead of through a dining table or a planchette?"

Could any comment be more flagrantly stupid than the contention that our unseen friends would never condescend to use a table for purposes of communication, seeing that "they would never have tried to express themselves through the legs of a table while they were in the flesh"? Here we have superlative silliness—a deliberate affront to every rational student of this very serious subject. To reply to such puerility would be to court the contempt of every intelligent reader. There is, however, a semblance of reason

in the question as to why messages cannot be recorded on a typewriter "instead of through a dining table or a planchette." And the answer is that messages have been received by this means. And not only messages, but a whole book as bulky as a family Bible.

Then why cannot the typewriter always be used? We cannot say. It may be a matter of psychic conditions, or the explanation may possibly be that very few of these invisible operators are competent to manipulate a typewriter, although many may understand how to produce raps on a table and make it move. These unseen experimenters have not become omnipotent simply because they have shed their physical bodies.

We know very little at present about those finer subtle forces which are brought into requisition in the production of these marvellous phenomena. It is all very well for Dr. Fitchett to advance his demands as though he were a potentate governing both this world and the next; but, as Sir Oliver Lodge pertinently points out—"One must obey the laws, first finding out the conditions."

Let Dr. Fitchett discover the conditions and observe them, then he may get as many messages on the typewriter as his heart could desire! At present he knows nothing of these transcendent secrets, and he never will until he abandons his palpable puerilities and begins to investigate with sincerity and an open mind. In other words, he must "become as a little child!" At present he is among "the wise and prudent"—the self-opinionated "know-alls"—to whom these mysteries are not revealed!

* * *

"For what more unintelligent, unpoetic and modern medium of intercourse between the sainted dead in the unseen realm, and their longing and listening and trembling kindred in the flesh, sitting at that moment with the lights turned down, can be imagined than a table, 'the clumsiest and most prosaic article in the room!'"

We are not discussing the "sainted dead," nor any other form of cant. We are simply dealing with the possibility of ordinary men and women, who once lived on the earth, communicating with those they have left behind. These men and women were neither saints nor devils. They were just plain, common-place people, like Dr. Fitchett and ourselves. It is they who desire to communicate—and *do* communicate! And if they have no more suitable instrument than a table placed at their disposal they will use the table—anything, in fact, so long as they can demonstrate to their fellows that they have proved victorious o'er the grave and still survive!

It is true that the table is, of itself, unintelligent—as unintelligent as Dr. Fitchett when dealing with psychic phenomena!—and such being the case, how does Dr. Fitchett account for the "intelligence" which it undoubtedly manifests at a seance? If he will send us a reply to that question we will publish it—possibly with a rejoinder!

This objection to the use of the table makes one wonder whether Dr. Fitchett has forgotten certain portions of the Old Testament—a book that is full of psychic phenomena. Let him turn to Exodus iv., 1 to 5; and he will read:

"And Moses answered and said: "But, behold, they will not believe me, nor hearken unto my will, for they will say: the Lord hath not appeared unto thee.

"And the Lord said unto him: What is that in thine hand? And he said: A rod.

"And He said: Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

"And the Lord said unto Moses: Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand, that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

Here, then, we have God actually using such an "unintelligent, unpoetic and wooden medium" as an ordinary stick or alpenstock—a rough-and-ready, un-

planned pole—to demonstrate to unbelievers that He had appeared unto Moses. And if God Himself deigned to use this “clumsy and most prosaic article,” is it very unreasonable to argue that it would not be beneath the dignity of “ministering spirits” to utilise a highly-polished, well-finished oak or mahogany table to demonstrate to a materialistic age—“that they may believe”—that there is no death, that the two worlds interblend, and that communication is possible? Even the “sainted dead” may not despise this process, seeing that God used an equally crude and unattractive instrument for the accomplishment of His purpose! We thus have the objection of Dr. Fitchett answered by God Himself!

* * *

“What has calm reason—weighing with scientific care and fairness all the available evidence in the matter, to say about Spiritism, its phenomena, its literature, its contribution to human knowledge or human happiness? The whole business, to put it bluntly, is a compound of delusion, of folly, and of gaping credulity. . . . It appeals chiefly to a class in which we are tempted to say, the sense of humour does not exist; to ill-balanced minds; to souls without any definite faith, or to brains lacking the capacity for sane and cool judgment.”

It is amusing to find Dr. Fitchett referring to “calm reason”! This is the very quality in which he is most deficient. There is no attempt at “reasoning” in the whole course of the offensive article under notice. It is nothing but patent drivel, and is tinged throughout with the most unscientific prejudice. And yet he talks of weighing the evidence with “scientific care and fairness,” and, despite the unanimous declaration of every scientist who has investigated the phenomena of Spiritism, that, in the main, they are *absolutely genuine*, he has the impertinence to say that “the whole business, to put it bluntly, is a compound of delusion, of folly, and of gaping credulity.”

Whether Dr. Fitchett possesses the “brains” or “capacity” for the exercise of “sane and cool judgment,” we leave the reader to determine for himself; but if one thing is more certain than another it is that Dr. Fitchett has made a pitiful exhibition of himself in the article referred to, and henceforth he would do well to accept the advice recently tendered by Lord Rayleigh, in the capacity of President of the British Society of Psychical Research—“not to indulge in hasty conclusions on the basis of articles in the less responsible newspaper Press, or on the careless gossip of ill-informed acquaintances.”

It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion.

W. M. THACKERAY,
Author and Novelist.

GREAT AGE OF TREES.

The great age of trees was shown when a giant sequoia in California fell not long ago. These trees grow from 300 to 500 feet high, and have diameters from 20 to 60 feet. When one of these large trees in California fell 4000 rings were counted. That tree was 40 centuries old. It was a strong, young tree when Abraham went into Egypt. It saw the destruction of Sodom and Gomorrah. It was nearly 1000 years old when David slew Goliath, and older when Christ was born than the Christian religion is to-day, or the Jupiter oak in the forest of Fontainebleau, supposed to be 700 years old, or the olive trees in the Garden of Gethsemane, at Jerusalem, at least 2000 years old, and which, according to traditions, were in existence at the time of Christ. All these, though, were mere infants compared to the dragon trees of the Canary Islands, one of which, we are told, was 42 feet in diameter when the Spaniards landed in 1402, and when destroyed by a storm in 1851 was supposed to be over 8000 years old.

THE SAME OLD STORY.

(To the Editor of “The Harbinger of Light.”)

Sir,—Recently turning over some of my literary miscellanea, I unearthed a pamphlet published in Melbourne nearly half a century ago (August, 1878), which, whilst containing one of the most vitriolic attacks on Spiritualism and Spiritualists I have ever encountered, at the same time adduces a singularly striking piece of testimony to the genuineness of at least some of the phenomena. The title of the pamphlet is “Spiritism Unveiled,” and its author, William W. Clarke, M.D., B.Sc. His culture and sincerity may be conceded, but his narrow-mindedness is astounding.

“Spiritualism,” says Dr. Clarke, “is the work of evil beings, free from the trammels of the flesh and possessed of immense power and opportunities, whose object it is to undermine Christianity and all true religion, and ruin men’s souls. Making every allowance for what may be due to imposture and various occult forces, Spiritualism, in the main, is of demonic origin.” But the most striking testimony afforded by the learned and very “orthodox” doctor is presented in the following paragraph on p. 4:—

“The majority of the phenomena are from a source which is (1) intelligent; (2) extra-human and supermundane. Numerous instances illustrating this deduction might be mentioned, but we will narrate only one, merely adding that even that one might be transcended by others, of which we have preserved a careful record. Our youngest child, a little girl now passed on to a brighter world, at the early age of six years, developed into a ‘medium.’ One day, whilst alone with her in a room, she, playing on the floor and we writing, we were surprised to see her get up, and suddenly seizing paper and pencil, write rapidly for several minutes. On reading what was written, we perceived it to be an essay, extending over a page of foolscap paper, on Astronomy, and subscribed with the name of a grandfather who had died some fourteen years previously. Now, observe (1) prior to that time the child had never done anything in writing, for she was backward in her education, and knew nothing beyond a few monosyllabic words, such as ‘ox,’ ‘cat,’ etc., etc.; (2) of astronomy, of course, she was totally ignorant; (3) the communication contained information on that science which (with regret and shame, we say it) was new to us; (4) the composition was faultless in every respect—syntax, punctuation, and all; and (5) the name at the conclusion of the essay was, we have every reason to think, quite unknown to the child, and being a difficult as well as uncommon one, viz., Sylvester, even had she heard it before, she could not have recollected the orthography; and, moreover, the putative author had not occupied our thoughts for years.” Comment is needless!

In concluding, Sir, I would like to recommend two books which it is pleasing to know can be borrowed from the Melbourne Public Library (Free Lending Department). They are: “On the Threshold of the Unseen,” by the distinguished British scientist, Professor Sir William F. Barrett, F.R.S., and “Can Telepathy Explain,” by the late Rev. M. J. Savage, D.D., a brilliant and popular Unitarian clergyman, of Boston.

Yours faithfully,

W. W.

Christ brought life and immortality to light by rising from the dead and appearing to and communicating with His followers. These first believers were honest men who had not been sophisticated to the extent of disbelieving the unusual; men who trusted their senses and believed their report as we do in ordinary affairs. So with the early Spiritualists.—J. Arthur Hill, in “Spiritualism: Its History, Phenomena and Doctrine.”

THE TIMES IN WHICH WE LIVE

REALMS OF THOUGHT AND SPIRIT.

By Victor E. Cromer, Adelaide.

In the September number of "Life," Dr. Fitchett writes under the heading of "What to Believe About Spiritism." In this article he makes some most extraordinary statements, the article bearing the impress of the incoherence that arises from lack of personal investigation. His facts are also out of gear, as, for instance, when he says: "Within the past few months Spiritism has gained two distinguished experts, one from the scientific realm—Sir Oliver Lodge; the other from the realm of fiction—Sir Arthur Conan Doyle." When one remembers that Sir Oliver Lodge has been an ardent exponent of Spiritualism for very many years, it is rather amusing to hear it stated that he has been "gained" within the past "few months." Sir Arthur Conan Doyle, who is touring Great Britain like an Apostle of old on behalf of Spiritualism, has also been connected with the movement for over thirty years, though it is only recently that he has been doing public work on the Spiritualistic platform.

Dr. Fitchett seems to consider that jumping and tilting furniture is the principal sport of Spiritualists. As one who has been connected with Spiritualistic societies for many years, I may say that I have never yet seen a table tilted by spirit agency, and do not want to. It would not interest me. What I am interested in is the same big things that interested the prophets and seers of old—insight, the discernment of spirits, the seeing of visions, the pursuit of immortal life. Has Dr. Fitchett never read in the New Testament about the time that was coming "when our young men and maidens should see visions, and our old men dream dreams, and the Spirit of the Lord be poured out upon all flesh." When John wanted to worship the supposed angel, the "Angel" said to him: "See thou do it not, for I am also of thy brethren the prophets," intimating that he was one of a brotherhood who was for the moment disembodied, and therefore a "spirit,"

Dr. Fitchett says that Christ "has abolished death, and brought life and immortality to light," and yet in the same breath he says that investigating the proof of the immortality of the soul "belongs to that dim world of shadows and uncertainties." When Dr. Fitchett discards his solid material body, and steps forth in his more subtle body into that dim world of shadows, that world will no longer appear to him as a dim world of shadows, but will appear as real as this world does to him now, and this physical world will then be to him "the dim world of shadows." Both worlds will be as they always were, but Dr. Fitchett will have changed his point of view—that is all.

In the new age that is dawning, men will refuse to regard the mere material world as the real one, and all the spiritual things as unreal. The time is coming when the Divine wisdom will return again to religion. It is beginning to be felt once more through innumerable Advanced Thought societies and Spiritual groups, and ultimately we will have prophets and seers capable of unravelling the threads of the past and the future as of old. Seership, clairvoyance, prophecy, the power of inspiration (which is the capacity to put oneself en rapport with a higher intelligence) and innumerable other gifts of the spirit, will come back again to the world. They are returning, but the Church refuses to recognise them, and then they wonder why people can see nothing in a Church that is bereft of the Divine wisdom.

An ancient philosopher once said: "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limits." The teaching which can prove to us in a rational way that the soul does live after the death of the body is going to have the adherence of the masses in the future, as well as of the philosophers and the scientists. Wireless telegraphy and telephony are teaching man that the subtlest forces in nature are the most powerful. Aerial travel is most rapid. So it is with the spiritual forces. In the past we have "seen through a glass darkly," but we are beginning to see ever more and more "face to face," and understanding something of the lines on which God runs His universe. When the method is understood, the object can be the more easily realised. If the consciousness goes on evolving, despite the death of the body, then the moral value of the teaching of Spiritualism is tremendous.

To the beginners test-messages may be useful, but to those who are seeking higher things, these tests are but the infant prattling, the alphabet of a great philosopher that rests on the firm foundation of truth. To those who desire to walk upon the "Path"—the path that leads to the attainment of at-onement with God—these tests are but the very first rungs of the ladder that leads to light. The progressive awakening of all the interior faculties lying latent in all humanity is the thing aimed at by the seeker. When one is able to communicate direct with the higher spirits living in other spheres of existence, the tilting table and the planchette and other devices are discarded for direct communication, just as Elijah could see the hosts that were with him and fighting for Israel against the enemy, or as Moses and Elijah appeared to Jesus and the Disciples, and as Jesus appeared to the Apostles. Spiritualists must add power to their teachings by turning their attention to the deeper spiritual philosophy that lies behind the phenomenal aspects of the teaching. They must be prepared to live a life in accordance with the importance of the teachings. Only thus will we push forward the coming of the new age of spiritual freedom and true soul development.

HUMAN BABOONS.

The following story of the almost human intelligence shown by South African baboons comes from Rhodesia:—

"A troop of baboons has its own particular district, on which no other troop will encroach. The baboon is a great pest owing to its habit of raiding ripening crops. Scouts always precede a raiding party, and send back warning if the field is guarded. Sentries are posted in trees round the spot chosen for the raid while the troop gets to work on the grain. The sentries are relieved from time to time to enable them to join in the feast. Meetings of the patriarchs are held in the evenings on the rocks at the top of the home kopje. These old fellows sit round in a solemn circle, apparently discussing the affairs of the tribe. Youngsters butting in are promptly cuffed and sent about their business. Baboon mothers put their naughty babies across their knees and spank them, just as a human mother spans her troublesome offspring, and the cries of the punished ones greatly resemble those of human infants."

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint.—Henry Ward Beecher.

The Nutshell Page.

We continue to receive an exceptionally large number of letters from readers of this journal, expressing unqualified appreciation of its contents and wishing it abundant success in the future. Some of the comments are very pithily put. For instance, a New Zealand correspondent writes: "Congratulations upon excellence of magazine. It is a real lighthouse 'midst the darkness of orthodoxy and superstition." A Queensland returned soldier expresses himself in this form:—"The Harbinger of Light is a real star-shell, and its discharge every month sheds a spiritual illumination over an indefinite area." That is rather prettily phrased. All the friends are hereby cordially thanked for their encouraging letters, and we regret it is impossible to reply to them all personally.

We are glad to learn that Mrs. Ella Wheeler Wilcox, after lying seriously ill for several weeks past at a nursing home at Bath, England, has recovered sufficiently to permit of her being transported in an ambulance to Southampton, whence she took passage for America in the "Aquitania," accompanied by her medical attendant.

Seven-year-old Bobbie Day, of Brighton, England, whose clairvoyant powers were referred to in the September issue of *The Harbinger of Light*, has found a rival in a still younger child. A representative of the *Daily Express* has been informed by Mrs. James, of Exeter, that her son, aged four, can describe scenery when he has his back turned to it, can tell the contents of a locked drawer, and can quote from the pages of a closed book. "He is not popular among other children," she added, "because if one of them has stolen any trifle he can identify the child."

Sir Arthur Conan Doyle has done a fine stroke of work for the public good by his attack on food profiteers in *The Times*, and by his valuable suggestions for preventing these harpies from battenning on the flesh and blood of their fellow creatures (states *Light*). It was a timely warning not only to the vultures, but to the Government itself, which may, by neglect, find itself later in a difficult position.

In the case of a man charged with theft at Birmingham and whose mental condition was stated to be one in which he "heard voices," Dr. Cassell, the medical officer of health, was asked by the prosecuting counsel if he had not "heard of people who were not insane—Spiritualists and that class of person—hearing voices," and replied, "Yes, but I think they are insane." So now we know.

Sir Arthur Conan Doyle, in *Common Sense*, replies to questions about Spiritualism raised in that magazine by Mr. Jerome K. Jerome. To the latter's complaint that the raps at Hydesville did not disclose anything wonderful, Sir Arthur replies, "I think that when they disclosed intelligence separated from ordinary matter they *did* disclose something wonderful—the most wonderful thing that our age has known."

Miss Felicia R. Scatcherd, reviewing Dr. Crawford's "Experiments in Psychical Science" in the *Review of Reviews*, considers that the book marks a new era in that it has carried "dancing chairs" and "rapping tables" into the realms of sober science. They disclose, she says, to their investigator, "a whole realm peopled with unseen intelligences anxious to reveal the modes and laws of their existence."

Mrs. Joy Snell, the author of "The Ministry of Angels," resides in Wesbourne Park-road, London, where she is carrying on healing work, and undertakes lectures and demonstrations of Psychic healing. The delightful little work referred to is still selling briskly at the office of this journal.

Just recently one of our old workers passed away, and many were the floral tributes laid upon the coffin. One of them touched us deeply—it bore the simple words, "Cheerio, Dad! See you later." We ask, what can be simpler or more natural; where is the power of death, and will not that man be a better son and father when he is thus conscious of the natural nearness of his own father?—*The Two Worlds*.

One of the most interesting of the medical discoveries which have resulted from the tending of the wounded and disabled is the value of hypnotic suggestion in the cure of men broken under the constant physical and nervous strain of modern warfare. In the conditions known as "shell shock" hypnotic suggestion is the most potent remedy of the physician in charge.

We hear that the Rev. Walter Wynn, author of "Rupert Lives," is about to publish another work on Spiritualism and the Bible.

It will be asked: How do I know so positively that death is not the end, that it is only a transition, a change of conditions, a quitting of the material life, and an entry into another mode of existence under different conditions? Not by religion, not by faith, have I been guided to this knowledge, but by simple following of fact.—Here-ward Carrington, Ph.D.

It is well known that, as death approaches, some are able to see the dwellers on the threshold or those who have drawn near to help them put off the heavy mantle of the flesh. . . . We are told of a friar who lay on his deathbed during that night in which St. Francis passed over into the light. The friar saw the beloved founder of his Order, and cried aloud to him, "Stay a moment, father; behold, I am coming with thee!" and immediately departing from the tabernacle of the body, he followed after St. Francis, even as he had said.—"The Wonders of the Saints," by F. Fielding-Ould, M.A.

Persons not knowing the relation of, or the difference between, such words as fact and truth, faith and fruition, theology and religion, Jesus and Christ, Pagan spiritism and Christian Spiritualism, should, before further platform exhibitions of wordy sentimentalism, attend night schools or some other educational institution. *Knowledge* is a necessary step leading on to wisdom.—Dr. J. M. Peebles, Los Angeles.

The prominence given in this issue to Dr. Crawford's latest work, "Experiments in Psychical Science" (8/6, postage 3d.) and "The Wonders of the Saints and Modern Spiritualism" (6/6, postage 3d.), by the Rev. F. Fielding-Ould, M.A., will probably lead to inquiries for these important works. It may therefore be explained that we have parcels of each on order, and shall receive them in due course. Orders lodged now will be executed in order of priority.

I am sure that everybody who is able to concentrate thought and will, and to eliminate superfluous emotion, sooner or later becomes a master of his body, and can eliminate every kind of illness—our thoughts have a plastic power over our body—William James.

THE WORLD OF MAGAZINES.

By Dr. Isidore Kozminsky.

Dr. James H. Hyslop has produced in the pages of the Journal of the American Society for Psychical Research (May, 1919) an illustrated article on "Supernormal Physiology and the Phenomena of Ideoplasty," which must prove of intense interest, not only to Spiritualists, but to all students of Spiritual Philosophy. These embody the researches of Dr. Gustave Geley, Senior Interne in the Hospital of Lyons and Laureate of the Academy of Medicine. The article is illustrated with unique photographs and is of such an important character that I am asking our Editor to devote some space to it in the next issue of "The Harbinger."

In the June number of the "Occult Review," Mr. Ralph Shirley presents "Some Personal Reminiscences" of Count MacGregor de Glenstrae, by Mr. J. W. Bródie-Innes, who concludes an interesting article as follows:—

"Dear, impulsive, hot-headed, warm-hearted Highlander, he had all the defects and the qualities of his race; misunderstood, reviled and revered, brave and loyal to the last, bearing no malice to any, scarcely ever resenting the many baseless falsehoods freely circulated about him, I am glad of this opportunity to add this one little leaf to the wreath laid on the tomb of my dear friend."

Mr. T. J. Fagge, of Brakpan, Transvaal, South Africa, writes to express to me his appreciation of this great and good man MacGregor de Glenstrae.

In answer to Mr. Fagge's query, the address of "Azoth" is Azoth Publishing Company, 1400 Broadway, New York City. The well-known Mr. Michael Whitty is the Editor. The Cranford Press, Chiswick, London, West England, published Count Glenstrae's works in England.

The "Kalpaka," an Indian Psychic Review, June issue, reports that "extraordinary manifestations have been recorded in connection with a recent Spiritualistic seance at Penylan, Cardiff. The paraphernalia used were a curtain, a tambourine and a few rattles and other toys which the medium and his brother brought with them. The curtain was hung across a corner of the room. Behind it was a cabinet in which the toys were placed. The medium was carefully tied with chords to a chair. Both the medium and his brother were on the same side of the room as the company of spectators, who held hands during the seance.' The lights were lowered to obtain the proper conditions. For *Akasa* (ether) transmits light and is also the source of all psychic phenomena. In this connection, we may advise our readers who are of a scientific temperament to read and inwardly digest an excellent article, 'Ether, Matter and the Soul,' by Sir Oliver Lodge in the January 'Hibbert Journal.'

"To resume the thread of the narrative, the articles placed in the cabinet began to fly about the room, soon after the lights were turned down. The tambourine fell on the knee of a spectator. Lady Doyle (one of the witnesses) felt very cold. She whispered so to someone near her. On that the medium, twenty feet away, said he would send something over to warm her. His coat fell into her lap. When lights were turned on the medium was still seated, but without his coat. Sir A. Conan Doyle was sitting next to the medium's brother. He says that 'things began falling about, such as small rattles,' and that people were struck with the various objects, placed twenty or thirty feet from where the medium sat. The chief constable of Cardiff, who was also a witness to these happenings, says that he was touched several times. The touch was like that of a human hand. Once a hand grasped his own. The seance lasted about an hour."

A new Norwegian journal, "Morgendøemringen," made its appearance last July. This interesting publication is devoted to Spiritual Study, Psychology, Magnetism and kindred subjects, and, in commending it to students acquainted with the language of Norway, I wish it, on behalf of "The Harbinger," success and prosperity.

In the course of a thoughtful article on "Apollo the Life-giver" in the April number of the "Theosophist," Mr. Leo. French writes:—

"The throne of the sun's majesty is the *heart*, universal and human—Apollo's heart is a heart of gold, so also are his sons' and daughters'. Hearts of gold cannot be broken, because they have been tried and proved in the furnace of affliction and submitted to the ordeal of cosmic ecstasy, the joy of the Creator in his handiwork. Strength and sensitiveness together express the aspect of power on all planes, i.e., true omniscient power, as opposed to blind force: force crushes, power moves."

M. Leon Denis contributes an article on "The Proofs of Spiritual Identity" in the "Revue Spirite," in the course of which he emphasises the abundant evidence which exists to prove the fact of the manifestation of spirits, and the eminent scholars who are now occupied with this great truth which no true man of science lightly sets aside.

"Practical Medicine," always informative and helpful (June number), writes on the value of a sneeze. "It has lately proved to be a cure for and preventive of adenoids. It is also the recognised preventive of the common cold and deadly influenza plague. The germs of these diseases lodge in the nose and throat. If nose breathing is indulged in as it should be, then the nose will be the main channel of access for the bacilli to the system. They will lodge in the secretions of the nasal orifices, and sneezing will expel them." A remark of Sir Herman Weber to the following effect is quoted:—"Some old doctors maintained that snuff taking was a good practice against some forms of frontal headache and blear eyes, and I think with good reason."

The "Commonweal" for August produces an article, "Lay Down Your Arms," by Mr. Henry Rutgen Marshall, which is a protest against the nationalised aggressiveness, covetousness, suspicion and hatred which now are the immediate causes of war. If men and women were allowed to frequent the streets armed to the teeth we can imagine the "drive" that would be given to bloodshed and homicide. Because this is forbidden individuals do not fight on the streets, as they once did, and they no longer want to do so. The same thing would happen if the League of Nations would prohibit nations carrying firearms and profiteers from manufacturing the diabolical weapons of death. The nations' thoughts and energies would be turned into other channels, and war would become as antiquated as the duel or trial by fire or water.

Other journals of various shades of thought from different parts of the world all echo the yearning desire of men for something better than the curse of materialism, under which frightful misconception we have suffered so long.

An obituary notice, containing a very unusual request, appeared in a recent issue of the *Liverpool Daily Post*. It read as follows:—"GRAHAM.—June 11th, at 160 Brighton-street, Seacombe, William, the beloved husband of Margaret Graham. Interred at Rake-lane Cemetery on 16th inst. *No mourning*." This intimation justifies the conclusion that the family in question were not unfamiliar with the inspiring outlook upon which the Spiritual Philosophy is based.

“THE HARBINGER OF LIGHT.”

PUBLISHED ON THE FIRST OF EACH MONTH.

“THE HARBINGER OF LIGHT” is the recognised exponent of the Spiritual Philosophy for the Commonwealth of Australia and New Zealand. To read its contents from month to month is to be kept abreast of the marvellous developments that are taking place in all parts of the world to-day in the realm of Psychological Research, and to become acquainted with the latest views expressed by the most brilliant Scientific minds on the amazing wonders that, in this twentieth century, are being revealed to mankind.

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WHAT OTHERS SAY!

DR. J. M. PEEBLES, M.A., M.D., Ph.D. :—“*The Harbinger of Light* is one of the best—if not the best—exponents of the Spiritual Philosophy that reaches me.”

MR. EDWARD C RANDALL, barrister, New York, and author of “*The Dead Have Never Died*”:—“There is no magazine from which I get so much real worth as I do from yours.”

MISS ESTELLE STEAD, editor of the *English Review of Reviews*:—“*The Harbinger of Light* is always interesting and illuminative, and I invariably read it with the greatest pleasure.”

MISS LILIAN WHITING, the charming writer on Spiritual themes and author of many well-known works:—“Your delightful magazine is always life-giving.”

REV. T. E. RUTH, Minister of the Collins Street Baptist Church, Melbourne:—“I have been impressed by the fact that *The Harbinger of Light*, for instance, has been concerned with the practical comfort of mourning multitudes, while ordinary Church papers have been almost as deficient in spiritual consolation and guidance as that dreadful ‘In Memoriam’ doggerel about there being nothing left to answer but the photo. on the wall.”

A QUEENSLAND SUBSCRIBER writes:—“Continuous reading of your excellent magazine has convinced me of the continuity of life, and I am telling my friends also about it.”

A LADY IN NEW SOUTH WALES says:—“I am never so happy as when reading *The Harbinger of Light*.”

“*The Harbinger of Light*” is essentially a magazine of Religious and Philosophical Thought, and whilst actively emphasising the need of reform in the Church, and revision of some of the Creeds, studiously avoids unnecessarily wounding the susceptibilities of others.

Subscribe to it NOW, and thus help us to help others—especially those who have been sadly bereaved by the war!

Modern Astrology contains an article on “The Universe under Spirit Control,” in the course of which the writer, the Rev. Walter Wynn, author of “*Rupert Lives*,” says: “I know nothing in a technical sense of astrology; but if the aim of the science is to prove that the universe in its movements is under the control of a mind, that plans and sees and knows everything in it, in a sense beyond our comprehension at present, I agree. . . . The fact is, we shall never understand our life, this world, or the universe, until we interpret them in terms of Spirit. This is my deepest conviction. We are groping in the twilight at present, but the world will emerge into daylight presently.”

* * *

Sir Arthur Conan Doyle recently declared that “the Holy Spirit is working in England now, just as surely as ever it did in Judea.”

THE SACREDNESS OF WRITING.

In China the written symbol is still sacred. A paper containing writing must be treated reverently. It is criminal to use printed matter to strengthen boots and bind books. In the sixth court of purgatory sinners must expiate the crime of showing no respect for written paper. The Jewish phylactery provides a further example of name worship. Similarly, among the Mahometans, the magical value of texts of the Koran is widely believed in. Koran texts have been employed for medicine, the patient taking as a drug water in which the paper containing the holy writings has been washed, or even, in the last extremity, he will swallow the paper itself. This blind faith in drugs survives to this day, even in our own civilisation, the only difference being that the Mahometan pins his faith in the fluid diluted with Koran texts, while the European blissfully swallows dilutions of herbs, minerals or other concoctions.

THE CHURCH PAPERS.

(To the Editor of *The Harbinger of Light*.)

Sir,—I notice that the Rev. T. E. Ruth, in a recent address, said: “I have been impressed by the fact that *The Harbinger of Light*, for instance, has been concerned with the practical comfort of mourning multitudes, while ordinary Church papers have been almost as deficient in spiritual consolation and guidance as that dreadful ‘In Memoriam’ doggerel about there being nothing left to answer but the photo. on the wall.”

The rev. gentleman mentions the *Presbyterian Messenger* as being an exception to the ordinary Church papers. I would like to draw attention to another religious paper which I think cannot justly be classified in the awful “In Memoriam” doggerel list, viz., *The Australian Christian World*. This journal is a real live one, and treats all subjects from a broad point of view, and its ethical teaching is of the highest. Considering that I formed the same opinion concerning *The Harbinger of Light* nearly half a century ago, I was pleased indeed to read the rev. gentleman’s appreciation.

Yours, etc.,

A SUBSCRIBER OF NEARLY 50 YEARS.

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.

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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.

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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.

REPORTS OF SOCIETIES

Victoria.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The activities of the V.A.S. are showing good progress. The committee is pleased to report an increase of membership; application forms are well sought after every Sunday evening service. Mr. Bloomfield still occupies our platform. Mrs. Knight-McLellan, one of our most able pioneer psychics, gave a trance address on Sunday evening, 21st September, at the Masonic Hall. There was a splendid attendance, and her lecture was well appreciated. During the evening Mrs. Sawyer rendered a solo in a style that proved she possesses a fine and well-cultured voice.

The mediums' meetings prove very interesting to the crowds of earnest investigators who flock to get a message from the many noble psychics who give their services freely to help on the cause of truth. The following psychics have worked this past month with great zeal:—Mesdames Alderwick, Bryning, Dearden-Smith, Douth, Eaton, Wale, Goode, Wall, Petersen, Cohen, Marshall, Miss Gledhill, Messrs. E. O. Jones, White, W. Wood, Hellyer, Morrison, Howell, Wendlow, and many other visiting psychics.

Our conference circle, under the able leadership of Mr. E. O. Jones (President, V.A.S.), is showing progress, and Messrs. Nichols, White, Gardiner, and many visiting speakers have been instrumental in making the meetings very interesting. The V.A.S. developing classes, under their respective leaders, Mr. E. O. Jones and Mrs. Askew, are doing good work. The Ladies' Social Committee, under the direction of Mrs. H. Harper, is doing useful and unselfish work for the association. The Free Health Readings by our speakers on Tuesday and Friday afternoons are still booked well ahead; the number of patients this year to date is 1911, which is a record.

It is to be hoped that the Combined Societies' Conference, to be held at the Oddfellows' Hall, on 7th October, will prove successful, and that all Spiritualists will put their shoulders to the wheel of progress for the unity of all Spiritualists in Victoria.

The *Harbinger of Light* sales speak for the excellence of last month's issue. The V.A.S. Committee wish the editor and his staff every success.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Anniversary time approaches and we are desirous of making it a special day this year. We wish our many Spiritualistic friends to be with us to see what efforts have been made in regard to the advancement of the Children's movement. As will be observed lower down, we are educating our boys and girls in Lyceum duties, thus giving them an interest in its welfare. There is still room for many more of our young, and by anniversary day, 26th October, we feel assured we shall have a much larger attendance.

The following officers were elected for the ensuing six months on Sunday, 31st August:—Conductor, Mr. W. H. Lumley (Sen.); Vice-Conductor, Mr. W. Hamilton; Treasurer, Mr. W. H. Lumley (Jun.); Secretary, Mr. Charles Chatfield; Watchman, Mr. Walter Harris; Musical Director, Miss M. Burford; Librarian, Mrs. R. Callen; Assistant Librarian; Miss Nellie Alderwick; Guardians—Mrs. Britchard, Mr. E. Knight, and Mrs. Colin Lumley; Guards—Masters H. Mounsey, Allan Lancashire, and Harold Palethorpe; Welcomer, Mr. E. Tozer; Trustees (registered)—Mr. W. H. Lumley (Sen.), Mrs. Knight McLellan, and Mr. John Sawyer; Professional Auditor, Mr. Eleazer Pyke, F.I.C.A.

Mr. Lumley, the Conductor, and the Secretary have given addresses at the Morning services; and Mr. Bailey, Mrs. Alderwick and Mrs. Marshall, with flower readings, have given informative addresses in the evenings. The following mediums have generously attended the Message meetings in the afternoons:—Mrs. Hayward, Mrs. Alderwick, Mrs. Marshall, Miss Gledhill, Miss Stivey, Mrs. Shaw, Mrs. Plum, Mrs. Wall, Mr. Bell, Mr. Hillyer, Mr. Harris, Mr. Stephenson. On one afternoon we had the pleasure of a visit from Mrs. B. Hefferman, who has been away in Gippsland for some months, and we are now looking forward to her return permanently.

Our Vice-Conductor passed to spirit life on Thursday, 4th September, at the Broadmeadows' Hospital from influenza. He was only ill one week. He was quite a young man, being in the prime of life, was a staunch upholder of our Cause, and endeared to all who knew him. We extend our deepest sympathy to his wife and little children.

CHARLES CHATFIELD, Secretary.

SPIRITUAL RESEARCH SOCIETY,

(Affiliated with The Spiritualistic Council of Victoria)

During the month our platform has been occupied by Miss Lambrick, "The New Dispensation"; Mr. J. Keir, "Immortality"; Miss Codling, "A Soul's Message"; Mrs. Duncan, "Soul Culture"; Mr. C. Bailey, "The Ruins of Empires" and "The Physical Phenomena of Spiritualism." Messages by Mesdames Duncan, Broad, Alexander, and Mr. Keir.

Our Afternoon Discussions are well attended, and have brought along many inquiring friends. The Message Circles have been taken charge of by Mesdames Kirkland, Eaton, Douth, Bryant, Miss Vroland, Messrs. Love, Williams and Kenyon, to whom we tender our sincere thanks.

On 5th October, our speaker, Mr. J. M. Moorey, will occupy the platform, and Wednesday, 8th, we hold a Plain and Fancy Dress Social "Welcome Back" to Mr. Moorey. Protestant Hall, Exhibition Street. 1s. (plus tax).

A. GRANT, Recorder.

THE FOOTSCRAY SPIRITUAL CHURCH

The reports are better than ever in connection with our Church held in the New Victor Hall. For the month we had at our Mediums' Meetings, Mr. Tom Bell and Mrs. Bell, whom we were glad to welcome amongst us again, also Mrs. McKay, Mr. McShane, Mr. Pratt, and Mr. Miller. On Sunday, 16th, we welcomed back Mr. Jack Cohen, whose lecture was given to an audience of two hundred at our Evening service. We had also over 200 at the Mediums' Meeting. We had the pleasure of a visit from a six-year-old Psychic, who is on a visit from Sydney. Those who were fortunate enough to receive a Reading from the gifted child speak of her cleverness and fluent delivery. We hope to have her with us for some time yet.

Good reports are coming in of Mr. Miller's Free Healing. Judging by the way the congregations are growing we think that very soon we will have to take over the large hall, as ours will only accommodate four hundred. Mr. Drayton still carries on the duties of chairman, and Mr. Bullock presides at the organ.

Our Monthly Socials on the last Thursday are a success.

"The Harbinger of Light" is still in demand, and going well among new seekers. We wish the journal every success. We could do with a few workers, whom we would welcome at our Afternoon services.

F. PRATT, Recorder.

PRACTICAL BROTHERHOOD SPIRITUALISTIC SOCIOLOGISTS.

Our membership is still increasing, also the numbers of our Lyceum scholars. We have now Miss Green as conductor, from the ranks, who shapes well. Our Terry Lodge discussion on "Woman" brought out some very fine points. Our platforms have been occupied by Sisters Beams, Wright, Hayward, Jones, Watson and Kirby; Comrades Tilly, E. O. Jones, Fitzgerald, Clark, Davies and Walsh. The latter is a pupil of Sister Beams, and is a credit to her; his control is a cultured speaker.

Wishing success to "The Harbinger of Light."

Bro. KEFF, M. W.

Bro. CLARK, F. S.

New South Wales.

STANMORE SPIRITUALIST CHURCH.

Our Sunday services are still attracting large numbers, many fresh faces being seen in the congregations; the subjects taken by our leader, Mrs. Morrell, since last report being "Spiritualism, the Coming Religion of the World," and "Death! What of It!"

Despite the restrictions imposed upon us in the first half of this year through the influenza, our Building Fund is steadily increasing, and we hope ere long to make a start in the way of a building of our own.

On Wednesday last our leader, Mrs. Morrell, had a very pleasant surprise on paying her usual monthly visit to the home of Mrs. Cole, at Coogee, where she conducts a Spiritualist service for enquirers who cannot come to our ordinary services. At the close of the meeting the hostess, Mrs. Cole, expressed the thanks and appreciation of the friends and herself for Mrs. Morrell's unselfish efforts to spread the Gospel of Spiritualism; saying how much she valued the good work done in her home. She then handed Mrs. Morrell a wallet containing banknotes, after which Mrs. Payne, after a most graceful speech expressing appreciation of Mrs. Morrell's lofty Spiritual teachings and the nobility of her character, presented a beautiful basket of flowers, and an Autograph book, containing the names of the members of the Class, was also presented by Mrs. Cole. Afterwards refreshments were handed round, and on the table was a beautiful iced cake made by Mrs. Payne, containing the motto, "We love you and we tell you so."

We are pleased to record the fact that "The Harbinger of Light" is much sought after.

J. K. BENNETTS, Hon. Sec.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY

The large and appreciative audiences which have attended our Services during the past month have partaken of a liberal banquet of Spiritual food, administered on different occasions by some of the ablest exponents and demonstrators in this State. Mrs. Pybus, whose grasp of the deeper truths of our Philosophy, and ability to clearly elucidate abstruse problems, has capably occupied the platform on Saturday evenings, and on Sunday, 10th August, was heard to advantage in her lecture entitled "The Search for God."

Mr. Vivian Deacon, a gifted orator, delighted his hearers on Sunday, 17th August, when, in the afternoon, he expounded the subject, "How Mental Healing is Done," and in the evening delivered an eloquent discourse on "Proofs of the Existence of the Soul." Mr. Bradford, whose addresses are always enhanced by the earnestness and sincerity with which they are delivered, occupied the platform on Sunday, 24th August. Miss S. Venables on Sunday evening, 31st August, delivered an excellent address, following which her clearly described clairvoyant delineations secured prompt recognition.

Mrs. Grant continues her good work in the conduct of the Public Seance held on Friday evenings. Our sincere thanks are accorded the above, and the many others who have in any way assisted to promote the welfare of the society.

H. V. MASKELL, Recorder.

South Australia. SPIRITUAL SOCIETY OF ST. JOHN.

On and after 4th October, the above society will be registered by law, and will then be known as St. John's Spiritual Church (Incorporated). Owing to the restrictions due to the strike, the attendances have shown a slight falling off; however, keen interest prevails, and we have enrolled new members lately, who are likely to be valuable adjuncts to the Cause. Addresses of an exceptionally interesting character have been given by Mrs. Addison Miller (Sydney), Messrs. Gee Wah, Avery, and Dr. Clark Nikola. A paper reading night has been instituted, when members give us their ideas, and the subjects chosen up-to-date, have been excellent and creditably dealt with. By this means we hope to encourage promising speakers.

The Port branch is making solid progress. A splendid room has been acquired with seating accommodation for 70 people. Our president (Mrs. Duncan), who has gone to reside in the Port district, is mainly responsible for this advancement.

A social was held on 30th August when a large attendance apparently enjoyed every minute of a very full evening.

"The Harbinger of Light" is looked forward to and eagerly devoured, and everyone wishes success and prosperity to such a valuable assistance to our beloved Cause.

F. N. PEARCE, Hon. Sec.

New Zealand. DUNEDIN SPIRITUALISTS' CHURCH

Mr. Perera finished his engagement here on 10th August after a short but successful season. Mrs. Newall (a local Medium, and almost a complete stranger to us) has very kindly undertaken to fill the platform in the meantime. Her lectures (delivered in Trance) are improving on every occasion.

W. S. LOGAN, Secretary.

SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.

Mr. Cottam still occupies the platform of this Church, and his trance addresses have been much appreciated by the advanced Spiritualists in our city. Lectures on following subjects were given:—"Who and what is God?"—"The Master Christian"—"Man know thyself"—"Light, More Light!"—"Is Man an Automaton?" In addition to Sunday Services Mr. Cottam has held a demonstration meeting on Thursday nights and his accuracy with tests has been very remarkable. We hope this speaker may be induced to stay with us for a further term. We have a large and enthusiastic committee and our Church is progressing very satisfactorily.

K. STANTON, Hon. Sec.

No further reports had come to hand up to the time of going to Press.

THE TERRY MEMORIAL.

In response to the appeal being made by the Melbourne Spiritualistic Lyceum for donations towards its building fund, with a view to raising a sufficient sum to defray the cost of a Temple, which it is proposed to erect as a tribute to the Memory of the late Mr. W. H. Terry, we have received the sum of £5 from Mr. J. Mann, of Middle Park, who writes as follows:—"I am enclosing £5, which I would be glad if you would place to the credit of the M.P.S. Lyceum towards the building spoken of by the Secretary. It is a very excellent suggestion and opens up a splendid opportunity for all who have benefited by Spiritualism, and to many who owe a debt of gratitude, and wish to show their appreciation of the work of the late Mr. W. H. Terry. The Terry Temple, a most suitable name by the way, should be at once begun. The money the Society has already (£1200) is a splendid asset, and with so many sincere Spiritualists in our midst the sum needed for its commencement should be easily and quickly subscribed."

The Secretary of the Lyceum, Mr. Chas. Chatfield, reports:—"The Terry Temple is still but an ideal. Our friends, however, will not fail us, and with the help already received, we hope by the next anniversary of Mr. Terry's passing hence (27th October, 1913) to have the new building ready for our

occupancy, and to hold our first service there in his honor. It may be mentioned that we are in receipt of a cheque for £5 sent to the Editor of "The Harbinger of Light" by a sympathiser towards this object.

There is no name held in greater honor among Australian Spiritualists than that of Mr. W. H. Terry, the founder of the Victorian Association of Spiritualists, the Lyceum, and also of "The Harbinger of Light." The work he did for the Cause is best known to the older generation of Spiritualists, and it is only fitting that some means should be devised for perpetuating his memory. It was the sturdy pioneers who bore the heat and burden of the day when, to be a Spiritualist was a very different thing from what it is to-day, and none among them rendered more yeoman service than the friend who for many years so capably conducted this journal. We revere his memory and wish him continued progress up the Spiritual heights, and if the Melbourne Lyceum authorities realize their anticipations of having the building erected twelve months hence, it will certainly be a very meritorious performance.

SPIRITUALISTS' CONFERENCE.

Now that the "restrictions" are "lifted" arrangements have been completed to hold the abovementioned conference at the Oddfellows' Hall, Victoria Street, Melbourne (opposite Trades' Hall), on Tuesday, 7th October, at 8 p.m. This conference is open to all Spiritualists and investigators, and it is being held with the object of unifying our "forces" and to engender a better confraternity amongst Spiritualists. Our first great need (when we properly organise) is undoubtedly to be duly registered by the Government as a Religious Body, but our house must be in order and a united front shown before this can be consummated. We regret exceedingly that the Brunswick Lyceum and the Melbourne Lyceum are not at present represented on the General Committee; they have everything to gain and nothing to lose by co-operation.

We noticed in "The Harbinger" columns recently the appeal made by the Melbourne Lyceum for co-operation re the building of a central Temple for Spiritualism. This highly desirable ideal surely cannot eventuate unless true union manifests itself in our midst. It is very hard to realize that the M.P.S.L. should expect your readers to take their proposition seriously, when they have rejected the help and co-operation of our General Committee by withdrawing their delegates from our meetings.

Spiritualists! wake up; this meeting is a momentous one for Spiritualism. "The Progressive Thinker" (9th August) asks (through the Rev. Samuel B. Lacy): "Shall We Emerge or be Submerged?" A poignant question indeed; equally applicable to us as to our American Brethren; and we urge you now to back up the earnest efforts of our workers and be in attendance on Tuesday, 7th October.

EDGAR TOZER, Chairman,
E. O. JONES, Hon. Sec.

THE KNIGHT-McLELLAN COT FUND

We are pleased to report the continued progress of Mrs. K. McLellan's earnest effort to endow another Cot at the Children's Hospital. The Secretary of this Institution has expressed himself gratified at the fine results being attained. The Hospital is already in possession of £42, and Mrs. K. McLellan desires to sincerely thank all helpers and donors for the continuous and substantial help she has received.

EDGAR TOZER.

WITCHCRAFT ACT AMENDMENT

Mrs. E. Birdsall, 243 College Street, East, Palmerston North, Treasurer of the New Zealand Witchcraft Fund, which is being raised for the purpose of securing an amendment of the Act, acknowledges the receipt of the following additional donations—Mr. W. D. Campbell, Leeton, New South Wales, £1; Dunedin Spiritualist Church (Special collection), 15s. 9d.; Mrs. Rennolds (Napier), 5s.; Mrs. and Miss Judd (Auckland), 5s.; Mrs. Newall (Dunedin), 5s.; D.H., 2s. 6d.

The fund now amounts to about £25, and Mrs. Birdsall is anxious to see it increased to £50 before remitting the total to England. She writes:—"This Fund is being raised to help the English Spiritualists, and I am indeed pleased to receive a subscription from Australia; as now, when I send it Home to the Treasurer in England, it will go, and be published in 'The Two Worlds,' as the New Zealand and Australian Effort. I shall be very glad indeed to receive more donations from Australia, and I am very desirous of gathering, not less than £50, and as much more as I can. I think it is the duty of every true Spiritualist to help, even if they can only afford 6d., because we are fighting for our freedom as a religious body. We are not even recognised as such, and as the President of S.N.U. stated, it is more than ever necessary to help on the Parliamentary Fund."

We heartily commend this appeal to readers of "The Harbinger of Light" throughout the Commonwealth and New Zealand, and if the amount suggested is raised it would certainly make a substantial addition to the fund being raised in England, and demonstrate the practical sympathy of friends in this part of the world, in the effort being made to achieve the object in view. Any donations entrusted to our care will be forwarded to Mrs. Birdsall, who will acknowledge them in her lists from time to time.

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