

THE HARBINGER OF LIGHT

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DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.

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The Harbinger of Light.

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Author of "Science and the Soul."

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The Editorial Chair.

The Prince of Peace and a World in Chaos.

The close of another year finds the world in social turbulence, economic chaos and very pronounced religious unrest. The Babe of Bethlehem arrived two thousand years ago accompanied by the angelic shout: "Glory to God in the highest, peace on earth, goodwill toward men." It was a glorious message! The Divine intent is clearly indicated, but man, in the exercise of his free-will, has frustrated the consummation of the ideal, and to-day its realisation seems farther off than ever. There is no peace and very little goodwill among the leading nations of the earth. Instead of being a huge community of brothers and sisters, mankind is just a selfish conglomeration of enemies. The spectacle is a sad commentary on what is called Christianity. Among many it has even brought the very name into derision. This, of course, is manifestly unfair. A religious system is entitled to be tried before it is ridiculed or condemned. And Christianity, as taught by the Christ, has never yet been given a practical trial. It has been supplanted by a bewildering accretion of mystifying creeds and irrational dogmas; the theology of man has superseded the sublime and simple teachings of the Founder of our religion; ritual, ceremony and non-essential observances have beclouded spiritual realities, and today the whole of thoughtful Christendom is demanding bread for stones and the things that matter for things that are of no account in the sight of God. It is a pretty medley—a deplorable denouement to Calvary!

The upshot is that the Christian Church has for many years been losing ground, and is to-day admittedly in a backwash. Its influence was never less and its position never so precarious. This much is frankly acknowledged by its leaders, and if it is to survive it really looks as though it will have to be saved in spite of itself. And among its saviours will be a teeming mass of deeply-religious men and women, who are to-day largely despised by this very Church and ignorantly traduced from many a pulpit. This angel-directed body is bent on reconstructing the religious edifice which is fast falling into ruin. It has been pulling down and building up for many years, and its efforts were never more effectual than at the present time. The dynamic force that inspires it and guarantees its ultimate success is not apparent in these southern lands. But it is conspicuously evident in Great Britain and the United States of America. In those

countries Spiritualism is a power to be reckoned with—it is fast capturing the intellectuals and attracting the masses to its side. Its teachings, in short, are permeating all ranks of society, and among the clergy are many who fearlessly proclaim its truths.

There are four hundred Spiritualist churches in England alone. And they are crowded every Sunday. Why is this? Obviously because the tenets expounded appeal to both the heart and the reason. They cannot do otherwise if a man or a woman has any semblance of an open mind. The matchless teachings of the Sermon on the Mount form the basis of Spiritualism proper, whose ethical ideals are so exalted as to be almost unattainable by mortals, and if mankind were permeated with its Christ-like perfection there would be no selfishness in the world to-day, no wars, no oppression of the weak, no neglect of the poor, and no battenning of the few at the expense of the many—this earth would be a Paradise, and the great millennial reign of peace would dawn upon a socially-regenerated and spiritually-uplifted world. That is what the Religion of Spiritualism means!

It is, moreover, a religion that makes men think. It seems to us that the last thing the majority of mankind do to-day is to think on any serious subject at all. They appear to have utterly failed to grasp the significance of the Master's assurance—"Seek and ye shall find." It is only the thinkers who really seek. This fact is clearly revealed in the history of the human race. The man who thinks is never satisfied, and, consequently, he is always seeking—seeking some further revelation of divine Truth, and when he finds it he proclaims it to the world, and is generally ridiculed for his pains! That has happened through all the ages, it is happening to-day, and it will continue to happen all the while a comfortable state of ignorance is preferred to the enlightening influence of the inflow of Truth.

The ocean of Truth is illimitable and we can never hope to fathom its depths all the while we are subject to the limitations of the flesh. But that is no reason why we should not grasp as much of it as we possibly can, and patiently await the fuller knowledge which will be revealed in the realm beyond. Yet the men who, in this respect, are doing the bidding of their Master, are often jeered at by their fellows and not infrequently persecuted by more or less insidious methods. And the persecutors are those who, by their narrow-mindedness, are unconsciously arresting their own spiritual development and at the same time thwarting the Divine intent. Their prejudice acts as a shutter erected before the mind, and the light of Truth consequently finds it impossible to enter. Concerning such as these the late Rev. Arthur Chambers, M.A., who was a robust thinker and Associate of King's College, London, in his "Thoughts of the Spiritual," which every orthodox and every unorthodox Christian ought to read, says:—

They, the prejudiced and unconvincible ones, must miss the inspiration and comfort of realising, at the present time, things Spiritual, and must wait for the higher revealments, which others gain, until the light of another world shall have dawned upon them, and the mistakes of Time shall be rectified in Eternity. . .

Men, as a rule, in regard to any teaching which is new to them, do not ask—"Is it true?" but, "Is it in agreement with what we have been taught?" If it is not in agreement, then, according to many, there exists the strongest probability that it is false.

The rejection of the Larger Hope by so many of our co-religionists of the present day, is due to no argument that can be sustained by an appeal to the Bible or reason, but that it is different from the ideas that have gained currency in the past. That mental attitude was, of old, the bar to the inlet of Divine light on the minds of men, and it is the bar to-day.

Yes, the spirit of bigotry, still so rife amongst us, has always been in evidence throughout the annals of mankind; and the experience of Jesus himself was no exception to the general rule. He was undoubtedly regarded as the greatest heretic of His day. That was why the orthodox Church assailed Him so violently and why a spiritually-darkened priesthood eventually instigated His death. And men and women are to-day termed "heretics" if they dare to emulate their Master by proclaiming what they believe to be Truth. And this term, forsooth, is supposed to represent an epithet involving obloquy. Obloquy, indeed! There is no obloquy about it to the man who knows that his Captain was similarly described. He rather rejoices to be considered worthy to bear this imaginary stigma and is inspired with the knowledge that experience has shown that the heretic of to-day has often been proved to be the bearer of the torch of Truth on the morrow.

"He that confesseth Me before men, him will I confess before My Father which is in Heaven." And the real and practical way to "confess" Jesus is by proclaiming the truths He came to reveal and to emulate His example by working for the spiritual emancipation of the world. That which is regarded as heterodox to-day will, a few years hence, be stamped with the hall-mark of orthodoxy. The flowing tide of religious thought is already running in that direction, and its impetus will increase as "the thoughts of men are widen'd with the process of the suns." In Religion, as in Science, Politics and the amelioration of our social conditions, there must necessarily be **progress**. If this law had not obtained in the past we should still be imbued with those crude notions of God which seemed to satisfy the immature conceptions of the races of antiquity. The religious ideas of one age, in short, are discarded by succeeding generations, who formulate an entirely different set of creeds and beliefs, and these, in turn, are modified or cast aside in favour of other, and more modern views. Every student of sacred history is familiar with these obvious phases of **progressive revelation**, and thus history repeats itself in this direction as in many other ways. In other words :

Our little systems have their day,
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

The Christian Church is slow to discern the truths propounded by the poet. But the lesson has to be learnt. It cannot continue to be held in the palsied grip of the dead hand of the past, and at the same time maintain a hold on the advancing intellect of the race. It is, in short, at the parting of the ways. It can either bring itself into line with modern thought and progress as never before, or it can still cling to outworn creeds and dogmas and ultimately founder on the changing sands of Time. The secular Press of England has recently been calling upon the Church to take stock of its position, and in its leading article of 24th September last the London "Daily Express" publishes the following significant comments:—

The Church Congress begins at Plymouth to-day,

and this annual meeting of what is still the Established Church raises again the question of how far the Church is able to satisfy the religious needs of the day. It is wrong and absurd to say that this is an irreligious age. It is very far from that. The modern spirit is indeed rather credulous than sceptical, and the ancient warfare is no longer waged between Science and Revealed Religion. . . . The new Indian prophet, the theories laid before the British Association by Captain Pape, the common belief in the theory of separate existences, **the enormous growth of Spiritualism**—all these things testify to a world-wide spirit of hope and longing, if not actually of faith. In such a spiritual soil the great Christian Churches should find an opportunity greater than any that has been missed in the past. They have not yet seized that chance, and the barren controversies about outward forms, the warfare of sects that leaves the outsider cold, stand between the Churches and their opportunity. **Christianity has not been tried. It is not to be found in the Thirty-nine Articles, and the aisles of our Churches never echo to the footsteps of its Founder. Yet man awaits upon God and desires to be led into His Presence. Let the Churches see to it.**

The world was never in greater need of a Spiritual lead than it is to-day. It is the greatest opportunity the Church has ever had within its grasp. What will it do? Will it recognise that its "little systems" have had their day and hark back to the simple Christianity of the Christ, or will it persist in resisting the spiritual urge to revise its tenets and become more and more out of touch with the soul-life of the thinkers in the community? The world of Christendom awaits the answer!

Wayside Notes.

The Face on the Wall—A Cathedral Mystery.

The reader will doubtless be greatly interested in, and not a little perplexed by, the special article appearing elsewhere in this issue on the remarkable phenomenon at present visible in Oxford Cathedral—the appearance on one of the walls of a life-like reproduction of the face of the late Dean Liddell. Mr F. Bligh Bond, F.R.I.B.A., the writer of the article, is the well-known archæologist whose name is associated with the wonderful discoveries made at Glastonbury Abbey through information obtained by psychic means, and who is also the Editor of the "Quarterly Transactions of the British College of Psychic Science," from which journal the contribution is culled.

A perusal of the narrative will be quite sufficient to explain the intense public interest which the circumstance has evoked in Great Britain. And not only in Great Britain, but also on the Continent of Europe, for we are told that "visitors of all descriptions have flocked to the Cathedral, some having journeyed from such distances as Rome and Madrid."

We do not belong to the category of those who "jump to conclusions." We have rather earned the reputation of being "a little too sceptical." This is because we insist on considering every possible natural cause of an unusual occurrence before entertaining any other explanation. In this case, however, we confess we are nonplussed. There may possibly be some natural process at work by which the face of the Dean has gradually been formed. But we cannot discover it. And we doubt if even the proverbial Philadelphia lawyer could throw much light on the mystery.

Apart from the life-like features of the Dean, the point that impresses us most is the position in the Cathedral in which the face appears. It occurs in a vacant space below the window erected to the memory of the deceased prelate's daughter, and immediately above the brass tablet recording his

own death, whilst at the same spot is the vault of the Dean, his wife and family. Is this merely a coincidence? If so, it is certainly very singular, and undoubtedly lends weight to the conclusion of those who hold that the phenomenon is of psychic origin.

Still, for the present, final judgment should be suspended. Another development is impending—"On the right-hand side of the head another face is forming, and from the appearance of the hair it is apparently the head of a woman." Suppose this eventually presents itself as the **unmistakable face** of the Dean's daughter whose memory is perpetuated by the beautiful window already referred to? The case will then be much stronger for the psychic, or spiritual, origin of the mystery. Meanwhile we must patiently await developments.

In a volume of spirit-communications entitled "Occult Research," compiled by Theodore King, of Invercargill, New Zealand, and published in 1909, we find a brief message of about a dozen lines which suddenly assumes unwonted significance in view of the Oxford Cathedral sensation. It is dated June 5th, 1908, and reads as follows:—

My name is Lorella. I have not been to see you before. I was an American nun attached to a convent outside Denver in Colorado. I ran away from the convent because they imprisoned me, because I developed mediumship. It was a peculiar form of mediumship. **I could by thought impress the likeness of anyone on a wall.** More came through my mediumship than the priests liked, so they put me in chains, and then a sister who loved me dearly gave me the opportunity to escape, and I associated myself with the Foxes and others at Rochester, New York; seven years afterwards I died in New York.

It will be noted that the sentence in black has a direct bearing on the Oxford phenomenon. If this statement is to be accepted as true, if it is conceded that a medium in human form can project thought impressions on to a wall, it then becomes much easier to accept the spiritistic hypothesis as explanatory of the mystery in question. The point is one of intense interest, and many thousands will be awaiting the completion of the second face with a quite exceptional measure of curiosity.

Photographs of Fairies—An Enigma!

In his very interesting article on photographing fairies, which appears elsewhere in this issue, Dr. G. Lindsay Johnson, of Durban—who is well-known in Psychical Research circles as a very competent and experienced investigator—suggests that the pictures of fairies, with which the name of Sir Arthur Conan Doyle is closely associated, may have been merely mental images formed in the minds of the two children who used the camera, that these images were projected on to a plane at a little distance from the eye, and that on exposing the film these thought-pictures became registered thereon.

We cannot see anything inherently impossible in this theory. But before it can be seriously entertained we consider it necessary to postulate that the fairies and their environment must have been seen by the children at the time. In no other way can we account for the **details** revealed by the series of photographs. The children emphatically declared that they did see these mysterious little creatures in the glen and, consequently, went to that particular spot to photograph them.

Those of our readers who have seen the photographs will remember that the pictures depict the fairies in a variety of attitudes. In one picture, half a dozen of them are dancing in a circle; in another a quaint looking gnome is seen perched on the foot of the child photographed; in another, the

fairy is in a leaping posture; in yet another the fairies are having a sun bath, and so on. Now, we must surely assume that the children in question actually saw the fairies engaged in **these different antics**, and that it was not merely a case of the play of a fertile imagination. Seeing them thus employed, a corresponding mental image of the scene would naturally be reproduced in the brain. That image may, or may not, have been projected "on to a plane at a little distance from the eye" and have impressed itself on the film.

But all this does not affect the fact that the fairies were probably present and that the children, for the time being, were clairvoyantly peeping into Fairyland. This would account for the **detail** in the respective photographs. Otherwise the children would have had to have deliberately manufactured those details when forming the mental images. All the circumstances, however, are, in our opinion, against the latter conclusion.

The point, therefore, really is whether the fairies themselves were actually photographed, or whether it was the mental picture of them that registered itself on the film. We cannot see how that point can be settled. And we do not think it matters much, so far as the genuineness of the pictures is concerned. The point that does matter is—"Is thought-force so real, so tangible, that it can actually build up images of people and things that can be photographed?" There is certainly evidence pointing in this direction, if Darget's experiments are to be accepted, and, as Dr. Lindsay Johnson emphasises, if his explanation of the fairy pictures is correct, "it opens up a most magnificent field for future research, and in that case, we, as well as the whole scientific world, will be under a deep obligation to Sir Arthur Conan Doyle for having started the inquiry in his little book."

For all that, we are inclined to the view that in the peculiar psychic conditions set up by the children the fairies were able to become partially materialised and, consequently, register their presence on a sensitised plate. Be this as it may, it would be interesting, and possibly lead to important results, if experiments could be made with children known to possess considerable psychic force. The children might be shewn a picture of a fairy in a particular attitude, and told to project a mental image of the picture. The film should then be exposed. This process might in time assist in clearing up the point raised by Dr. Lindsay Johnson, whose comments we greatly appreciate, although we very much doubt if his solution of the problem is likely to be sustained.

On the Side of the Angels.

At last! Robert Blatchford, the arch-materialist, profound thinker and distinguished writer, has been a long time discovering the existence of a spiritual world and the possibility of holding converse with its denizens. But he has "got there" at last! He promised, in his published articles on the subject, that if he ever succeeded in penetrating the veil he would make a frank and public avowal of the fact. And he has kept his word. The details of some of his experiences reproduced in this issue will be read with intense interest. "I believe that my wife is alive, and that it was she who spoke to me!" Such a confession from such a source is of outstanding importance. It has caused a flutter in the dovecote of the Materialists, and is naturally welcomed by Spiritualists in all parts of the world.

Prior to commencing his personal investigations he dipped deeply and voluminously into the literature of Spiritualism. He was particularly impres-

sed by the records of eminent scientists and was, apparently, nonplussed by the overwhelming evidence for survival contained in Flammarion's work, "After Death." Still, conviction was lacking. He required actual personal experience. Along no other line could he feel absolutely certain of the continuity of life. Through the agency of the Principal of the British College of Psychic Science he was introduced to one of the most highly-developed trance mediums in Great Britain. He calls her "Mrs. Tranquil." But that is only an assumed name, as is also the name of the cheery little control, "Fedor." Some of our readers can now "put two-and-two together," and should have little difficulty in elucidating the thinly-veiled mystery.

What transpired on that occasion will be found fully recorded in the account from Mr. Blatchford's own pen. A second instalment appeared in the "Sunday Chronicle" a week later, in which the writer replying to the sceptics, states:—

I am now on the side of the angels, but I shall not be tart with the sceptics: I have been too long a sceptic for that. Nor do I expect to convince the sceptics; we cannot believe on second-hand evidence. My own experience convinced me. Let us now see what can be said for and against it. There are four theories usually advanced against the evidence for survival. First, fraud. We may rule that out. It would be impossible for the cleverest trickster to have guessed or discovered what Fedor knew. Second, telepathy. Telepathy is the sceptic's trump card. With that he expects to turn every trick. But I shall make two points against telepathy: (a) Telepathy does not cover all the facts; (b) the scope, power and prevalence of telepathy are greatly overrated. I have said before that the power of any medium to read the thoughts of a sitter has never been proved. It is a desperate hypothesis of those who can find no other answer to embarrassing manifestations. I will submit the matter to proof if challenged. I will tell three judges what I am going to think about, and then give the medium a chance to read my thought. More than that, I will tell the medium I am going to think about my Uncle Tom from Devizes and will ask for a history and description of that relative. I do not believe any medium could pass that test. Be that as it may, telepathy will not read in my mind knowledge which is not there. Fedor told me four things I did not know.

Hallucination and other "explanations" suggested by well-meaning, but uninformed, critics are next brought under review, and in conclusion Mr. Blatchford writes:—

That Fedor is a spirit and that my wife was present and spoke to me is the only explanation which explains everything that was said. I admit that such an experience and such a conclusion must seem incredible to a sceptic. They seem incredible to me. So old-established and so deep-seated is my doubt that I still find myself much in the same frame of mind as the American who saw the giraffe and said: "I don't believe it." I ask myself sometimes: "Did these things really happen to me? Did I dream it all. Is it possible that my wife is alive, that she visits us, that I shall meet her and marry her again?" When I fall into that dubious frame of mind I am glad that I began my investigations without haste by reading all the best books on Spiritualism and weighing the evidence of thousands of good women and good men. I find in that evidence to-day strength and encouragement for my new hope. After reading the evidence I was puzzled but not convinced. But since I have had personal experience my readings have acquired a new meaning, and a new value. They cheer me when I hesitate, and support me when I fail. I have read also much criticism and ridicule of its votaries. And in all that I have read I have never found a solution of all the problems, nor an answer to all the evidence. I make no apology for the personal character of these articles. They had to be personal to carry any meaning, and I am fully aware of the fact that my own belief or doubt is a matter of small significance. But my experience is worth giving because the issue is of incomparable importance to the human race. If there is no death, imagine the difference that must make to life! So I shall continue my investigations.

The point of all this is that conviction of the rea-

lity of these phenomena can only come along the line of personal experience—with certain rare exceptions. It is our privilege to enjoy the friendship of one of these exceptional souls. He is a prelate of the Church of England and recently preached in Westminster Abbey. After listening with obvious interest to a recital of our personal experiences, which whiled away the greater part of an afternoon, he calmly remarked: "Do you know I never have had any experiences such as you have related; I have never been to a medium in my life; and yet I know that what you have been telling me is absolutely true. How do you account for that?"

The explanation is that this singularly-endowed representative of the Church is exceptionally susceptible to spiritual impressions and the probability is that the invisible band responsible for some of his sermons—sermons of a markedly Spiritualistic type—was impressing him with the truth of our recital as the conversation proceeded. He did not know it, neither did we. But we nevertheless believe the explanation offered to be the solution of the problem.

GREETINGS!

The Editor of "The Harbinger of Light" sends fraternal greetings to all supporters, and wishes them both material prosperity and spiritual progress in the year that lies ahead.

£80,000—WHAT WILL BECOME OF IT?

Referring to the bequest, by the late Mr. T. W. Stanford, of Melbourne, of £80,000 to the Leland Stanford University; San Francisco, the editor of "Psychic Science" says: "In what way this money will be applied is evidently provoking some people to grave thought. It is known that some of the present staff of the University are violently opposed to the subject. Sir Arthur's tour made this thoroughly well known."

In the light of past experience we have no hope of any practical good accruing from this munificent gift. It is a great pity the money was not left to such up-to-date institutions in psychical research as the British College of Psychic Science, London, and the Institut Metapsychique, Paris. And probably the testator himself is to-day of a similar opinion!

SAILING CLOSE TO THE WIND!

In commenting on Professor Richet's monumental work, "Thirty Years of Psychical Research," the editor of the "Quarterly Transactions of the British College of Psychic Science," states:—

"How perilously near he comes to admitting the justification of the spirit hypothesis, and with what skill he just manages to evade this great issue! Many men of established and world-wide reputation, quite apart from lesser lights, have suffered by imputations on their sanity, etc., for affirming that the facts point to an intelligence beyond that of incarnate man, and their awful fate may dangle before the vision of the French savant. He has certainly paid part of the price for his advocacy of unwelcome new truth, and we can be grateful for the gifts he has bestowed on the science while regretting that his verdict is not one which will bring that greatest comfort to those who seek assurance of another state of being and survival."

Why Jesus Endured The Cross.

NEW LIGHT UPON HIS MISSION TO EARTH.

By EVA HARRISON, Author of "Wireless Messages from Other Worlds," "The Path of Interior Illumination," Etc.

This communication was given through the mediumship of "Light-bearer," by one known to us as "The Angel Interpreter." He has been to us many times for the purpose of "throwing light" upon questions we desired to ask regarding the Bible. He it was, too, who watched, guided and guarded Jesus through his mission to this dark planet. He was the Father—The Christ-Angel who spoke through Jesus—who descended at the baptism and called that great Initiate his "beloved son."

If this is borne in mind, one can readily understand, in reading the life of Jesus, when it is himself speaking and when it is the Christ-Angel, who represented the Christ-state in the heavens.

The question was put to this exalted Intelligence during one of our sittings—"Why was Jesus allowed to be crucified? Was it necessary?"

The Angel Interpreter replied impressively:—

It was necessary; but methinks the world is not acquainted with the cause of the necessity. At that time the "Powers of Darkness" were greater even than they are now. These had arrayed themselves against him; but he determined to witness to the greater power of the Angel-World—even unto death.

You must put aside from your minds for the moment all that which appeared to the outer eye, to view the work he was now to accomplish. In earth language, the Powers of Evil were encamped around him. They said—"This man will flinch at the trials we can devise." To use metaphor, Satan tempted him.

And remember this—that the greater the Sensitive, the more open are such to all influences. True, a Sensitive of earth can, through development, learn to shut out any influence; but blessed are they who make the choice—as he did—to descend into the depths and to minister to those who dwell in dark places.

It was a fitting trial and triumph that he passed through in the sight of the multitudes unseen by mortals. For he—Jesus—voluntarily encountered the surging masses in the outer darkness, and it was for this it was necessary that he should endure the final test on the earth-plane.

Yea, the descent into the Hell-state was necessary, e'er he could arise victorious and carry with him those who, metaphorically, 'rose from their graves,' and 'entered into the city'—that city of Light, in his footsteps.

Mistake me not; his work was not that of redemption, as generally understood. It was not substitution. He went as a Messenger of Divine Love. He was ready to be used in any way for the upliftment of those dwelling in outer darkness, and in his pathway lay the Cross!

The darkness that covered the scene was symbolic of the darkened spirits of the Hell-states surging around, as that act on the earth-plane was accomplished, which completed his triumph over what is termed 'the gates of Hell.'

Who on the earth has understood the work of this Saviour? When he left his material body on the Cross, he went and preached to the spirits in prison; but that was not the first time he had taught them. He was able consciously to free himself from the body and visit them during sleeping and waking hours when he walked the earth. On the mountain tops and in the wilderness, alone and unattended save by angel bands, he carried on this work.

He had told the hell-bound spirit masses that he would visit them again after the ordeal on Calvary was passed, and make himself known to them. But these spirits of darkness laughed him to scorn; they did not believe that he would endure the cross as he had told them and thus prove his faithfulness to his Father. Then he gave them the final proof, a test which they could not resist, when He—The Mighty Conqueror—visited their abode of darkness, after the crucifixion of the body; thus proving that he had the keys of Hell and Death.

Here the Angel Interpreter explained that Jesus would make use of a link, or links, in his manifestation on those planes of lower vibration, after finally leaving his physical body, because when once the silver cord was severed, which connected the spiritual with the outer body, he would be in too ethereal a condition for the "spirits in prison" to see him, or to hear his voice, except through media; therefore he would use a developed sensitive on the higher astral plane, or even the astral body of a spiritually-unfolded earth Sensitive, just as higher intelligences sometimes used our Sensitive as a medium through whom to communicate with lower states even now, while he was free from the outer body during sleep.*

*In reference to this leaving the body and working during sleep there is an interesting instance given of a spirit who had been helped and who testified to seeing "the sensitive divide and become two" in my "Wireless Messages from Other Worlds."

When the Angel Interpreter paused, one of the sitters asked why these things were not recorded in the Bible more fully? To this he replied: "For lack of a recorder who fully understood the mission of Jesus to earth and Outer-states. This was indeed an exhibition of the Christ-love, sealed with the inner seal of High Heaven."

In August 1905 the question was put to the ministering angels: "Are there many on the earth who are now being used for service in the lower spirit-states while the body is asleep at night?" Zanquiline replied through his Sensitive, "Light-bearer:—"

Comparatively few. None can give out what they do not possess. Those who have not the Light, consciously, while in outward embodiment, can do but little good during what you term sleep-life. So there are, as yet, but few missionaries in outward embodiment who take active service on the Astral planes. The time, however, is coming when the few shall become many.

The usual method in these missions is for one dwelling in the States of Reality to work with one who is in outward embodiment, during the sleep of the body of that co-worker, while the real self is free. Only of late has humanity been raised to the state, that it can provide bodies fitted for the reception of those egos who can be used in this work.

There have been specially enlightened ones, vibrating in unison with Inner Light all along the ages; but more have recently become in touch with Interior States of Power, and in communion with those angelic hosts whose purpose it is now to lay the foundation for more rapid strides toward what on your earth is termed the millennium.

The thought of mighty angelic hosts is centered upon your planet, causing powerful vibrations; there will be a great upheaval; the work of emptying the Hell-states is now in progress, and many members of the human family are being used as links. Humanity had to attain to a certain state of evolution before this work could be well started. Now there are Societies of units drawn from earthly embodiment during sleep hours, working on the lower spirit planes of life; and countless myriads in those bright States of Inner Glory have concentrated their thoughts and purposes upon the work.

The Divine Mother has lifted Her hand to accomplish a purpose. Happy are the children upon the the Angel world.

In the October number of the "Strand Magazine" Sir Arthur Conan Doyle commences the story of his life. It is the history of one who struggled through hard conditions, and who won through by sheer grit, of a fond mother who laboured and sacrificed to give her boys an education which should fit them for useful service. In view of his subsequent literary success, it is interesting to note that he was allowed 2d. per day for lunch whilst training for the medical profession. There was a second-hand bookstall near the school, outside which was a big box of books labelled "Your choice for 2d.," and often at the expence of his stomach he cultivated his mind.

THIS WONDERFUL AGE OF SCIENCE.

WIRELESS TELEPHONY AND WIRELESS TELEVISION.

THE ANCIENT ATLANTEANS AND THEIR SCIENTIFIC DISCOVERIES.

"There is Nothing New under the Sun!"

By the Editor.

This is pre-eminently a Scientific age. Almost every week witnesses some new discovery or the introduction of a new invention. It is not an easy matter, in fact, to keep pace with the almost magic strides which Science is taking to-day. Wonder follows wonder, and there is not much risk in advancing the belief that we have at last entered upon a Golden Age which, in the brilliancy of its Scientific achievements, will far and away eclipse any similar development since the world first started on its, possibly, unending career of evolutionary progress.

In all its varied ramifications Science is shedding lustre on the times in which it is our privilege to live, greatly ameliorating the material conditions of existence and facilitating intercourse between the nations of the earth; and at the same time lifting men to a higher plane of mental thought, and by illumining their minds and augmenting their knowledge of Natural laws, is giving a potent stimulus to that spirit of inquiry without the exercise of which there can be no advance in the more important spheres of human action. Doubt spells inquiry, and inquiry spells progress. Hence all the most progressive minds of all the ages have been doubters and, consequently, inquirers, and it is along that path alone that has come all that accumulation of knowledge in the domains of Science, Philosophy, and Religion which is the fortunate inheritance of the present generations of men.

THE MYSTERIOUS ETHER.

Many years have passed since men ceased to wonder at the telegraph, and they are now becoming quite familiarised with the marvels of wireless telegraphy. Yet how many of them try to understand something of the process whereby messages can be sent by a transmitter and correctly recorded by the receiver, although the two stations are thousands of miles apart, and have no visible connecting medium between them! Of what interest is it to them to be informed that the atmosphere which surrounds the earth is interlaced with channels of ether—that mystic something which is lighter than the lightest gas—and that these lines of ether are the unseen courses along which the electric current is conducted for the purposes of wireless telegraphy? They are too much engrossed in material things to give thought and study to ascertaining something of the mystery of these sublimer forces—these Laws of God, which form a more vital part of the universal scheme of Creation than all the other forces with which we are more or less familiar.

THE REALITY OF THE INVISIBLE.

Scientists are now beginning to realise that it is the invisible that is the real and that the seen is only the effect of invisible causes. We see this exemplified in wireless telegraphy, and what, in our opinion, is more wonderful still, is that other marvel of Scientific attainment—wireless telephony. This remarkable discovery of the twentieth century is today but in its infancy. The experiments, however,

which have been so successfully conducted in Great Britain and America indicate that the possibilities which lie before it are well nigh boundless. This planet of ours, in fact, seems destined to be reduced to the dimensions of a drawing-room respecting the freedom with which we shall be able to converse with each other in the years that are to be. Space would then be annihilated, and the sense of separation would almost cease to exist.

Only a few weeks ago the cable informed us that voices had been heard across the Atlantic with no visible agency for the transmission of the sounds. A speech delivered by Mr. Henry Ford, of motor car fame, was broadcasted from New York and heard in London, Folkestone, and the Isle of Man. The American and British national anthems were also audible, and there was such excitement among the listeners-in that hundreds of them rang up the British broad-casting headquarters with the brief, but wonderfully expressive message: "We've heard America!" It will probably not be long when similar excitement will be experienced in Australia, and for a similar reason: The scoffer of course, will exclaim: "Impossible!" Let him exclaim! Let him do or say anything he likes! He cannot stay the march of human progress!

THE SURPRISES OF SCIENCE.

Mankind has been amazed by Science time after time in the past—more particularly in recent years—and these surprises will doubtless continue to be sprung on the world as "knowledge grows from more to more." To be able to reproduce the human voice over thousands of miles without the aid of wires would have seemed miraculous to a less enlightened generation, and if our grandmothers had been told that this development was in store they would certainly have declared that it could only be rendered possible by the performance of a miracle. Ignorance, in fact, always sees the miraculous in an inexplicable circumstance. But it is only miraculous because of our lack of knowledge of those profound Laws of Nature through which the effects are produced.

As men grow in knowledge of God and His wondrous works, miracles diminish, and consequently it is literally true that the age of miracles has passed—not because there are not things happening to-day equally marvellous as most of the events described as miracles, but because the mind of man has developed; because his knowledge has increased in obedience to the divine law of progressive revelation, and because he is beginning to understand something of those higher natural forces which have been in active operation since the beginning of Time, for "with God is no variableness, neither the shadow of a turning."

SEEING BY WIRELESS.

Bearing these facts in mind we ought to be able to realise that anything and everything is possible. It is the opinion of leading wireless and scientific

experts that one of the next great developments of wireless will be in the fascinating field of television. In support of this view, and to encourage British inventors, "Wireless Review" is offering a prize of £500 to the British subject who invents apparatus which in the opinion of competent judges best demonstrates the practical possibilities of wireless television. For purposes of this important contest, wireless television is defined as:

The visualising of distant objects which cannot otherwise be seen, the images of which are transmitted and rendered visible through the medium of ether waves; that is to say, metallic or other artificial connection between transmitting and receiving stations must not be employed.

Professor A. M. Low, D.Sc., states:—"Taken all over the world there must be thousands of people who are experimenting with means whereby actual vision can be transmitted by radio, and it cannot be that this work will all be without some definite product." From this it can be seen that the amazing possibility of seeing by means of wireless waves is by no means an empty dream, but that we may look forward to the time when we may sit in comfort in our homes and see what is going on simultaneously many miles away.

Should this development come to pass it will be just another instance of the "impossible" becoming translated into actual experience. It will, of course, be received with open-eyed wonder, men will gasp with astonishment at the first successful experiment, and it will naturally be proclaimed an absolutely new discovery. But would this criticism be correct? Not according to that altogether amazing book, "A Dweller on Two Planets." This book deals mainly with Atlantis and its wonderful civilisation, and if its contents are to be accepted as truth the people of this long lost continent were certainly far in advance of the Scientific knowledge of this twentieth century. In a previous article on this subject we dealt with what we are told in this extraordinary work about the use of airships in those days of antiquity. Travelling through space, we are told, was accomplished with prodigious speed. And the aviators had not to bother themselves about gas or petrol! They extracted the motive power from the atmosphere as they went along!

WIRELESS TELEPHONY and TELEVISION IN ATLANTIS.

These mysterious Atlanteans, we are assured, were familiar with wireless telephony and wireless television. They possessed an apparatus to which they gave the name of *naim*, "a wonderful, wireless combined telephonic and photographic image transmitter." In other words, the very instrument for the discovery of which a prize of £500 is to-day being offered by the "Wireless Review."! With this invention in his airship the traveller was never out of sight of friends left at home and never without means of talking to them although separated by thousands of miles—"We had our *naima* (plural of *naim*—Ed.), in the mirrors and vibrators of which our friends, however distant, could appear in image of form and of voice, life-sized and with undiminished vocal volume."

A very interesting portion of the book named consists of a record of aerial travel. The voyagers, when thousands of miles from their native land, were caught in a storm, and for a while remained in "enforced suspension between heaven and earth." The narrative proceeds:—

At home in Poseid (Atlantis) there was no storm, but Menax, at the *naim*, told us that the weather office anticipated one, the one of which we at the moment awaited the abatement. We waited until the sun set in the west, and came in sight in the east twice,

Several times the *Saldu* (in Atlantis) appeared at the end of the salon, seeming in the mirror of the *naim* as real and present as if, in verity, a third of the globe did not separate us. Once, only, she spoke, and then in a whisper to me, as I stood near the *naim*:

"When, my lord, wilt thou be at home? A month? 'Tis long, 'tis long!"

A report of even the smallest events of our trip was furnished the news office, and was printed upon the discs of the public vocaligraphs—to use a word of modern sound—and long before any landing was effected by us on the soil of Suernis, our fellow countrymen were acquainted with the story of our enforced suspension between heaven and earth, while biding the abatement of the storm.

The airship of this particular class was "constructed for both aerial and submarine service," and to add variety to the trip "we decided to forsake the realms of the air for those of the deep where the shark is king."

As soon as we entered the water the repulsion was made nil, and its opposite, a degree of attraction greater than that of water to the terrestrial centre of gravity, was set up, whereby we were enabled to sink to a considerable depth, despite the air contained in the vessel. The lights outside the windows were started, our speed modified to suit the element, and then we all gathered in the salon by the windows, darkness within and the water lit without, enabling us to see curious tribes of Neptune which crowded about the strange illumination in their midst.

While thus engaged, and while listening to the delightful words of an enthusiastic ichthyologist, I heard a familiar voice in the darkness. I knew it for that of my father, Menax, and accordingly went to the *naim*. He could not see me because I stood in darkness; but I could see him in the great mirror—for at home he was in the light, and his image was so transmitted, so that I saw not only himself, but his immediate surroundings, just as a person outside a lighted window at night beholds everybody and thing in the interior, himself unseen.

"My son," said the Prince, "thou shouldst not have allowed thy love of novelty to cause thee to act so unwisely as thou didst in entering the ocean at even the slow rate of a ven (mile) per minute. I fear that thou hast a vein of reckless daring in thy nature which will some day bring thee misfortune. Incal (God) punishes the reckless by allowing His broken laws to exact their own penalty. Be cautious, Zailm, be cautious!"

It will thus be seen that, according to this volume, the ancient Atlanteans knew all about wireless telephony and wireless television.

HOW THE BOOK WAS WRITTEN.

For the information of the general body of readers, it may be explained that "A Dweller on Two Planets" was first published in 1894—thirty years ago, and that many of the scientific prophecies it contains have since come to pass. The Author purported to be one styling himself "Phylos, the Thibetan," who used a moderately-educated lad as his amanuensis. This lad was eighteen years of age, and was apparently both clairaudient and clairvoyant. "In writing as such amanuensis," he states, "I am always conscious of the presence calling himself Phylos, whenever he chooses to come to me, and sometimes I see, as well as hear and speak with him though vision is rare. Clairvoyance and clairaudience would account for this. I hear—and speak or write—what is said, as I am directed." He, therefore, disclaims being the author of the book, says it is "a work of unselfish love," and hopes that "it will help to the betterment of an upward-struggling world, searching ever for more light, and feed the hungry for knowledge of the great mystery of life, and of the ever-evolving soul, through Him who said—'I am the Way. Follow Me'."

The book has had a very large sale and was recently re-published to meet an incessant public demand. Only a few copies are at present procurable at the office of "The Harbinger of Light."

PHOTOGRAPHS OF FAIRIES.

HOW ARE THEY PRODUCED?

By G. LINDSAY JOHNSON, M.A., M.D., F.R.C.S.

I have been studying the fairy photographs which Sir Conan Doyle reproduced in his interesting little book on the Fairies, and I think I have found the solution of the matter.

If you look at a stereoscopic picture through a stereoscope you can readily fuse the two pictures into a central one which shows up in stereoscopic relief. The stereoscope merely consists of a box furnished with a pair of prismatic lenses and a central diaphragm which is provided in order to cut off the two side pictures from the view. Now, the same thing can be effected without any stereoscope, by merely slightly diverging the two eyes when holding the stereoscopic picture about two feet in front of you. What I have just said is probably known to most of the readers of "The Harbinger of Light," but it is necessary as a preliminary to what I am about to say.

If you go into the streets and look at any hoarding on which are two identical coloured advertisements placed a foot or so apart, and stand about ten or fifteen feet directly in front of the space between the two pictures, with a little practice you can fuse them into a central semi-stereoscopic picture, while the two original pictures remain unaltered on either side. If you can't do this fusion business, you can do so easily enough by placing a couple of weak prisms with their bases placed directly outwards in front of each eye. In either case the central picture will appear in semi-stereoscopic relief.

* * * *

Now, while keeping your eye on the central picture, walk slowly backwards and you will observe that the image will follow you, going further away as you recede, and approaching nearer to your eyes as you advance. You will find a certain distance when the image is well within the reach of your hand, and you can measure its distance from your eye to a hair's breadth, and you can (so to speak) grasp the edge of the picture between your finger and thumb. If you walk far enough away (say fifty feet) the image will recede right back to the two advertisements and vanish, and if you approach within a certain distance, the image will come within your fixation point, and it will again vanish. Now, this image is every bit as real as the image of yourself in a mirror which, as you know, is only an image, and therefore has no real existence, but nevertheless it can be photographed.

Now, when we say that we see an object, we don't really see it. What we see is the psychological perception of an erect virtual image of a real inverted microscopic image projected on to the object itself. In the case in which we see ourselves in a mirror it becomes still more complicated. What we then see is the psychic perception of a virtual erect image of a real inverted microscopic image of a virtual erect image, which is reflected from the object itself on to a plane which is as far behind the mirror as the object is in front of it. This definition is strictly correct.

* * *

Now, a psychic person, and more especially a child, can project a mental image of a fairy, or fairies, on to a plane at a little distance from the eye. We know from Darget's experiments that thoughts if sufficiently strong, can cause an impression to be made on a photographic plate. The mental images of a highly psychic child are very

intense, and if Darget's thought pictures have really been produced, I can see no reason why the thought images of these fairies cannot likewise have impressed themselves on the film. I have just remarked that anyone can photograph an intangible image in a mirror, and therefore I see no difficulty in fairy photographs being taken by these psychic children. Light and electricity are both forms of ethereal wave motion, and can both of them affect a sensitive plate. Why then, might not thought, which is also a form of etherwave motion, do the same?

This, then, is my explanation, and if it turns out to be the true one, it opens up a most magnificent field for future research and in that case we, as well as the whole scientific world, will be under a deep obligation to Sir Conan Doyle for having started the enquiry by his little book.

[We comment on this article in Wayside Notes.—Editor.]

ROBERT BLATCHFORD AND THE SCEPTICS.

Commenting in the "Illustrated Sunday Herald" on the Scepticism of the Church concerning communication with those in the Beyond, Mr. Robert Blatchford states:—

"Sir Arthur Conan Doyle has spoken of clerical sceptics. I have never been able to understand the scepticism of the Church. My own scepticism was natural I did not believe in a future life, therefore I could not believe in spiritual manifestations after death. But the Church believes and teaches that there is no death. The Church believes in spirits. Then why should Churchmen find it so difficult to believe or to realise that those spirits may be able to communicate with those of us who are still on earth? It puzzles me. Why should Bishop Weldon, who believes that my wife is alive, be so sceptical when I say that I have heard her speak to me? He believes she is alive, he understands her desire to let me know she is alive, he understands my desire to hear from her, and yet when I do hear from her he thinks I must have imagined it. But I assure him that all that I say happened—happened. And it all happened at my first sitting. Yes. That was my first attempt, but by Solomon Levi it will not be my last. I have a feeling that I shall imagine quite a lot before I am through."

SIR WILLIAM CROOKES AND MR. McCABE.

By the last London mail the following letter came to hand from Miss Edith Harper, author of "Stead: The Man."

"May I compliment you on your article in "The Harbinger of Light" of September last, entitled "A Rejoinder to Mr. Joseph McCabe," in which you expose certain misleading statements concerning the late Sir William Crookes, F.R.S., and his psychological experiences with the medium, Miss Florence Cook.

"I knew Sir William and Lady Crookes personally, and in conversation they both reiterated the well-known circumstances in regard to "Katie King" and Sir William assured me he had had no cause to change his opinion. This was in 1913; and, as you point out, the Editor of "The International Psychic Gazette," received the same assurances from Sir William at an even later date.

"I am always very glad to be able to add my small testimony to such important Facts, for as the Scots say: 'Facts are chiel's that winna ding!'"

SPIRITUALISM AND THE UNIVERSITIES.

AFRAID OF PUBLIC CRITICISM.

By the Very Rev. **FREDERICK EDWARDS.**

The Journal of the American Society for Psychological Research is edited by the Very Rev. Frederick Edwards who, writing in the October issue on "Scientific Standards" trenchantly criticises the attitude of a certain type of scholars towards Spiritualism and its phenomena. Inter alia he writes:

There is a certain professor at the head of the department of philosophy in one of our great universities. He is very popular as a lecturer, with a wide range of subjects, from the authorship of the Fourth Gospel to the political parties in Great Britain. It was the writer's privilege to sit beside him at dinner on one occasion and to introduce him afterwards. During the conversation I said:

"Doctor, I had a very interesting experience recently. At eleven o'clock in the morning, in light good enough to read by, with no one present but the medium and myself, I saw an aluminium trumpet toddle across the bare floor, rise vertically in the air, assume a horizontal position, and sail around the room, while I followed it, allowing it to pass in and out of my hooped arms, encircling it above and below, before and behind, thus cutting off any contacts with the ceiling, walls, floor, or medium, by means of threads or wires. After several minutes of this, it remained poised in the air like a dragon-fly, then assumed a vertical position, and slowly descended to the floor, where it settled. Then a voice like that of an Indian came out of the end of it. Meanwhile the medium was quietly sitting at my right, six or eight feet away from it, with her arms folded, in good light, talking to me at intervals, and commenting on the movements. Now, setting aside the question of the Indian's voice, and centering our attention on one thing at a time; here is the problem of the levitation of the trumpet, that I can vouch for. It puzzles me. It is something new in physics. I wish you would come in some day and see it with me."

He replied: "Edwards, I am Scotch, and psychical phenomena have always been common in our family. I know a good deal about this subject. But what do you think the Roman Catholics, Lutherans, and other religious bodies would say to our board of regents, if they knew that we were dabbling in Spiritualism down at the university?"

"Oh," I said, "though you roar like a lion about some things, you are as diplomatic as a bishop about others."

There should be no censure for a teacher of philosophy who, for reasons of his own, declines to embark upon psychical research. There are limits to our interests. But, to my astonishment, within a week, the Sunday edition of one of our great newspapers carried a full-page article by this gentleman on the subject of Psychological Research, in which he used all the authority and prestige of his position to pour contempt on the whole subject, at a time when, if I remember rightly, a famous Englishman was here lecturing on it. He was "playing to the gallery" with a vengeance, and I have since wondered whether the students in his department were given their philosophy with the same sincerity of conviction.

* * *

Let me give one more instance. I have been credibly informed that in a famous work on psychology the mediumistic phenomena that appeared in the case were deliberately suppressed, for very similar reasons. I have no direct knowledge of

this, but I get it from very good sources. It is only an illustration of how consideration for the "clientele" may be powerfully at work in unexpected quarters. It has been popularly supposed that the ministry was most influenced by the pews, but I am beginning to believe that the honours are shared by the other learned professions.

It may seem at first sight as if my illustrations tell against my argument. I want them to do so. They both show an undue fear of the "clientele" and sophistication in dealing with it. On the one hand there is the sin of omission; on the other, of commission.

But just the same, the psychology of the "clientele" is a factor in psychical research, as everywhere else, that has to be reckoned with. It should neither be ignored nor toadied to. I have no knowledge that it has ever attempted to make the evidence in psychical research less reliable or subservient to any particular interest. If any attempt was made to do so, it should be repelled, whether it came from Spiritualistic or academic sources. It should be absolutely free to do honest work.

A MESSAGE TO SPIRITUALISTS.

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

Dear Sir,—

As President of the Victorian Spiritual Council of Churches, I desire to tender Fraternal Greetings to all Workers for the Religion of Spiritualism, and to urge that the spirit of harmony, love, and unity, shall prevail in the coming year, 1924, and that definite spiritual progress be made evident by putting our house in order. Several idealists have written that the present conditions are undesirable; we want a remedy for such, and before we can get it we must unify our forces, forget the past and live only for the future.

I desire to urge also that Church officers regard it as a duty to see that "The Harbinger of Light" is distributed monthly at the meetings, and I make the suggestion that officers be appointed to introduce the journal before the service begins. Do not leave this important matter to the time when the people are leaving the churches.

"The Harbinger of Light" is spiritually educative and is welcomed into the homes of highly-educated people all over the world, and it is the only journal available to advance our cause in this part of the world. We wish it continued success in the coming year, hoping also that its sphere of usefulness may expand and progress.

I desire also to tender thanks to the many tested and tried workers for Spiritualism in Melbourne. May they continue to make sacrifice for others, and surely spiritual growth will be theirs.

Yours fraternally,

EDGAR TOZER,

President S.C.V.

Mr J. Cuming Walters, M.A., addressing the congregation at the Unitarian Church, Leigh, (Lancs.), on Spiritualism, said "he was brought up originally for the ministry, but left it because he had too many doubts. In a stage of agnosticism Spiritualism came to the rescue, gave him the very thoughts he desired, and made religion agree with those facts in science to which he had given study. Spiritualism as he now knew it was the salvation of his faith. It made death clear. It would come to the rescue of religion and help to restore the faith of mankind."

* * * *

A truth I've learned with passing years,
Significant, sublime,
That all life's problems right themselves
If only given time,

THE FACE OF DEAN LIDDELL.

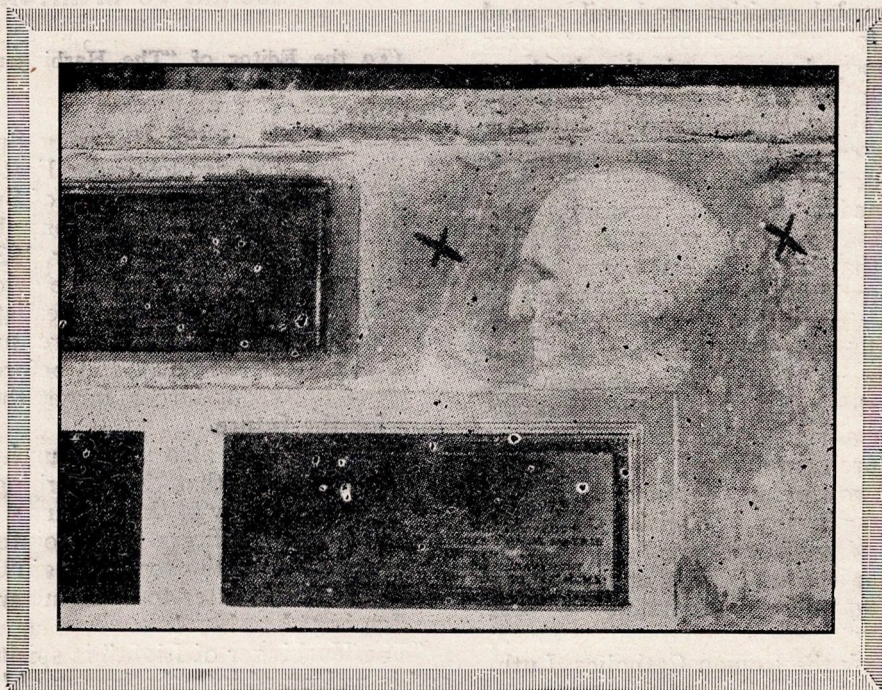
PERPLEXING PHENOMENON IN OXFORD CATHEDRAL.

By F. BLIGH BOND, F.R.I.B.A., Editor of the Quarterly Transactions of the British College of Psychic Science.

In mid-July the public were startled by an announcement in the London Press, to the effect that the features of the late Dean Liddell, the famous scholar and cleric, had appeared upon the wall of Christ Church Cathedral, Oxford, in a place with which his thoughts might be deemed to be closely associated—namely, close beneath the Burne-Jones window which he had caused to be placed in the cathedral as a memorial of his daughter, whose memory he had cherished with great affection. Dean Liddell was the father of Lewis Carroll's "Alice," and the story of "Alice in Wonderland" was created in the quiet of the Dean's garden, close to the old cathedral.

THE VAGARIES OF DAMPNESS.

Now it is well known that damp within a wall has a habit of showing itself in peculiar stains, either developing with the increase of the dampness, or as a result of the drying-out of the internal moisture. Of the latter sort, the instance of Babraham Church, Cambridgeshire, is a notable one. In Babraham Parish Church, we are given to understand that a new heating apparatus had been installed as a cure for long-standing damp conditions. On a certain Sunday, shortly after the installation was made effective, the congregation were amazed to observe, during the service, the gradual appearance upon a patch of wall hitherto blank, of the outlines of a



PORTRAIT OF DEAN LIDDELL.

Appearing on the Wall of the South Aisle of Oxford Cathedral.

Certain markings, it would seem, have for about two years past been in process of developing upon the wall, and these have been slowly forming the perfect outline of a head, with a growing resemblance to that of the late Dean, whose death took place some twenty-five years ago. This resemblance is not denied, and seems to be admitted even by relatives and others who knew him well.

Mr. Charles H. Liddell, the artist, is quoted in the "Daily Express" for July 19, as saying that coincidence was impossible in the case, for the face was complete even to an indentation on the temple, significant to phrenologists. Another witness, who was in Oxford in the late Dean's time, stated that the phantom picture appeared to him, from his own recollection, a better portrait of the Dean than the published photograph of him. His daughter-in-law, Lady Liddell, is one of those unprepared to accept the hypothesis of the materialization of thought-faces, and so holds to the theory of natural coincidence ("Daily Express"); but this is hardly equivalent to an assertion that the outlines are such as might readily be attributable to chance,

saintly figure. At the close of the service this figure was revealed in full detail, and naturally appeared miraculous. But the explanation was soon forthcoming. Beneath the ancient plaster of the interior there had lain concealed for many generations one of those mediæval frescoes which are often found by careful restorers and can be revived and restored by judicious treatment. In this case, there had been going on for a long time some chemical interchange between the old colouring matter and the plaster itself, but until the plaster was dried, no perceptible discolouration had manifested itself.

What we have, therefore, to assure ourselves of in the Oxford instance is whether the atmospheric conditions within the Cathedral have sensibly altered during the past two or three years, and whether the Cathedral authorities can affirm that these conditions have been relatively constant of late. If no change of consequence in the warming methods and appliances has taken place of late, it will not be easy to account on ordinary physical grounds for the development of this face. Another point for enquiry is as to the age of the plaster

upon the south aisle wall, around the window and tablet, in the neighbourhood of which the face has appeared. If it be modern plaster of one or other of the special kinds which architects are prone to make trial of, then it should be possible to say whether such compositions are liable to chemical change and reaction under given conditions.

Assuming that there is nothing in the history of the plaster or of the wall beneath the plaster which can reasonably account for the phenomenon, then we may, without prejudice to a scientific attitude, consider the argument in favour of the "psychic" theory.

FULL STATEMENT OF THE CASE.

Before doing so, a few more details may be given. These have been communicated by an Oxford observer, Miss Dorothy Jennings, to whose courtesy and that of the Editor of the "Oxford Journal" we are indebted for the privilege of reprinting the photographic block of the Dean's head as it appears upon the wall. We will give Miss Jennings's own words:—

On the wall of the south aisle of Oxford Cathedral there has recently appeared the outline, in profile, of the head of the late Dr. Liddell, Dean of Christ Church, who died in 1898. The curly white hair, the bald crown, and the aquiline nose, are faithfully reproduced, as any visitor can verify who compares it with the figure of the Dean set in the niche in the archway leading to Peckwater Quad. The only difference is one of expression, the austerity in the sculptured face being replaced by gentleness and benignity in the "spirit" portrait.

The fact that the head has appeared below the Burne-Jones window erected to the memory of the Dean's daughter—Edith, and above the brass tablet recording his death, cannot be lightly dismissed as mere coincidence, as the Cathedral authorities would wish. The Dean spent much time in this part of the Cathedral. Of an artistic nature, he took great interest in the erection of the memorial window, having it removed three times before he considered the colouring perfect. Beneath this window is the burial ground of the Dean, his wife and family, so there are many claims for attachment to this particular spot.

The wall, for an extent of half a foot from the face, to two or three feet from the crown, has a peculiar blueish-white appearance quite distinct from the usual age and damp discolouration in other parts of the Cathedral. On the right-hand side of the head another face is forming, and from the appearance of the hair it is apparently the head of a woman.

As the profile of the Dean has taken some two years to reach its present clear outline, the process is evidently one of slow growth. The accompanying photograph does not, unfortunately, give a clear impression of the outline of the head, but the features are discernible, and it will serve to convey something of the size of the portrait. Interest in "spirit" pictures seems to be widespread, for visitors of all descriptions have flocked to the Cathedral, some having journeyed from such distances as Rome and Madrid.

As to the female head, our correspondent, in a subsequent letter, says, in answer to an enquiry whether this head might, in any degree, be held to resemble the late Dean's daughter, that, in its present stage of development, she does not see how anyone can say that resemblance could be apparent. But her remark is prompted by the unfinished state of the image, for she admits she never saw the lady nor has she seen a portrait of her. She adds: "The Dean's head itself is remarkable, and I pray the Cathedral authorities do not adopt such drastic measures as the Bath people to stem the tide of visitors."

Her concluding remark is inspired by the reported action of the Vicar and Churchwardens of Bath Abbey, in effacing the portrait of a soldier which had appeared in a rather similar manner close to the War Memorial, and had caused them annoyance owing to the crowd of visitors it brought.

SCEPTICISM OF THE CLERGY.

Our clergy, as is well known, are for the most

part complete and perfect sceptics as to any such miraculous happenings, and there is perhaps nothing which so powerfully excites their sense of disapproval as the popular interest in such forms of abnormal happenings. Nevertheless, we think that if they would but reflect upon these occurrences as possibly representing attempts made under conditions of unknown difficulty by members of the Church invisible, to contrive for us still on earth a message of hope and inspiration to renewed faith in the ever-present reality of Christian teaching, they would pause before taking upon themselves to destroy these evidences.

It is Science that to-day affirms the miraculous, and organized religion that too often denies it; and Science, therefore, will always respect the possibility that where the physical cause is not apparent, there the ultra-physical power may be seeking to manifest itself.

In the case of the Oxford phenomenon, there is "a priori" ground for discussing the possibility of a psychical image on the wall of the Cathedral in the now admitted facts of psychic photography.

Instead of a photographic plate and the chemical changes in salts of silver, there is the smooth, white plaster wall and the mineral salts contained in the plaster, less susceptible to the immediate action of light, but yet not unsusceptible of slower chemical change.

Instead of the presence, or close personal contact, of a "physical" medium, there is the psychical atmosphere of a building constantly dedicated to prayer and spiritual aspiration, full of the spiritual or psychical emanations of countless worshippers tending to provide the conditions necessary for the accomplishment of a process in which the alchemy of thought may succeed in affecting the grossest particles of matter.

There is the special association of the place in which the emotional part of the earth-memories of a man of great gifts of spiritual imagination would naturally linger, were they permitted to do so in the absence of the flesh.

THE THEORY OF NATURAL COINCIDENCE.

We have stated some of the grounds for admitting the psychical theory of the image; it must not be forgotten that there is always to be taken into account by the advocates of "natural coincidence" the extreme improbability of the appearance of a clearly recognizable portrait of Dean Liddell in the one place of all others, one out of countless millions of possible places, most intimately associated with his earthly personality and memories. We feel that this point will bear stressing and reiteration, for it is easy to discount its utter strangeness.

Apart, however, from the arguments here adduced, we must not jump to the conclusion that a "psychic" happening is proven. Our attitude now must be to await future developments. A second example of a similar nature, were it to happen in another place, would go far, no doubt, to establish the "psychic" hypothesis, and as the public mind tends more to a general admission of such possibilities, we think that the atmosphere conducive to such manifestations will proportionately increase. We trust to hear of no further cases of deliberate obliteration of these possible signs of ultra-physical power on the part of those appointed to minister to us of spiritual things.

If true men of science have had occasion to fall foul of religious thought, it has not been by reason of personal attack, but simply because of the irrefutable testimony of scientific facts opposing religious untruths.—Rev. Holden E. Sampson.

The Conversion of Robert Blatchford.

Convincing Sitting at British College of Psychic Science.

"I believe that my wife is alive, and that it was she who spoke to me."

By ROBERT BLATCHFORD, in the "Sunday Chronicle," September 30th, 1923.

When I last wrote about death and the future life I promised that if I got any evidence I would lay it before our readers. Here it is.

Before my wife died neither she nor I had any faith in the survival of the soul after bodily decease. But on the day of her death I was seized with a conviction that she was not dead. That conviction wavered, and at last, more than a year ago, I decided to look for her. I proceeded to act in the deliberate, unhurried manner which is natural to me in serious affairs.

My first step was to ask a South African gentleman, who had written to me, if he and his private circle would try to get news of my wife. The circle responded cordially, and I very soon heard that "the little lady" had appeared, having been introduced by a soldier killed in France, and that she had been accompanied by a taller woman who was, she said, a relative of hers named Margaret.

This was discouraging. I was quite confident that my wife had no relative nor friend named Margaret. I concluded that the soldier had made a mistake.

But last Sunday, at a sitting in London, my wife told me through the lips of a medium that one of the first to meet and help her on the other side was a relative of hers named Margaret who had died in childhood. "You would not know Margaret," said the medium, "but inquire and you will hear about her."

Towards the close of the London sitting the medium said for my wife: "George is here." I could not guess who George was, nor could my daughters. But the next day, as I sat wondering, I suddenly got the idea that George was the name of the soldier who introduced my wife and Margaret in Johannesburg. I looked up the South African report and found that George was the man.

THE PROOF.

Please note that the London medium had never heard of the South African circle, that she did not know my name, and that I had told her I had never consulted a medium before.

I will now deal with my sitting in London. Mr. J. Hewat M'Kenzie, founder of the London Psychical College, had invited me to consult one of the best mediums in the world, and I accepted for September 3.

Here I had better make my mental position clear. I thought there might be a future life, but I wanted proof, and the kind of proof I wanted was the personal and practical kind. Before I went one of my daughters said, "Don't let them cheat you with a lot of blue lights and tambourines." And I answered that if the medium was to convince me "she must tell me something she did not know."

She told me, to my surprise, several things she did not know, and some I did not know myself. The evidence I got was the kind I had asked for. That was because my wife was the witness, and she knew my mind exactly, and what I needed.

As I am asked not to mention the medium's name, I will call her Mrs. Tranquil. She seemed to be a

gentle and nice woman, and a lady. I liked her at first sight, and I liked very much the control, a girl child, called Fedor, who spoke with a foreign accent.

Now, I am going to deal handsomely with the sceptic. I am allowing him to assume that Mrs. Tranquil is an impostor, that she did not go into a trance or sleep, but was shamming, that she knew my name and business, and that the control, Fedor, was only Mrs. Tranquil with an assumed voice and character. But that is assuming that Mrs. Tranquil is a consummate actress, a clever ventriloquist and a telepathist of almost magical power. Let it go at that.

FACE TO FACE.

The room was supposed to be dark, but after a few minutes I could see the medium quite plainly; indeed, I could have read a book. There was no one I could have touched her without rising. As we sat I could have touched without rising. We sat almost face to face. Say my chair looked due south-east; hers looked due north. I was quite cool and keenly watchful. I never took my eyes off the medium and I heard every sound.

Fedor began by saying that a lady wanted to speak to me, and she wanted to say she was glad I had come on that day, as it was the anniversary of a very happy time we had spent together long ago and in another place. She said: "You have a photograph taken then, but it is put away. She wants you to unearth it."

I thought this meant a photograph taken in the Isle of Wight in 1887, but the girls reminded me that that was in May, and not September, and at last I remembered we had been at Bruges in 1908 when a friend had snapped us. That was a holiday my wife had greatly enjoyed.

Fedor then said: "She speaks of two more anniversaries, one merry and one sad, and she is sorry they come so close together."

That was easy to understand. My wife died a few days before Christmas. Fedor then proceeded to give me a detailed and exact description of my wife's illness and death, and followed it by a wonderfully minute and correct description of her face, her hair, and her figure; "but her eyes," she said, "I cannot see, for she is looking down at you."

Very good, Mr. Sceptic. The clever Mrs. Tranquil had read all that in my mind, by telepathy. She proceeded even more cleverly, as follows: "I like the garden. You have improved it. You have improved the rooms, too. But ask the girls why they did not do the ceiling. I don't understand their leaving the ceiling." Clever Mrs. Tranquil. I did not know of a ceiling that wanted mending. Nor did my daughters. But we found one in an attic in a dangerous state of decay.

Fedor continued: "She says tell the girls they have used some of her handkerchiefs, and they are to use those that were given to her; they are in a box." More telepathy. I did not know of those handkerchiefs. But we found them.

Fedor then went on to express satisfaction that we kept all her things as she liked them, that we

put flowers by all her photographs, and then asked suddenly: "Why did you move the bed?" It was a feather bed she slept on. It had been taken out to air. I told her it was put back again, and she at once asked: "Have you given away my new shoes?" I said "No," and she remarked, "I do not see them."

Later she returned to the subject, and said the shoes had been given away though I did not know. But those shoes, of which she was rather proud, had been put away in a drawer, and were not with her other shoes, all of which we kept.

THE DOG.

I think it was smart of little Fedor to know more about the shoes than I knew. But she did better than that. She told me she was glad I had a photograph in my pocket, and then she said: "I am glad you had the little one, but that is a long way off." So Fedor knew I had sent one of my wife's portraits to Africa.

I think the sceptic will appreciate Fedor. I knew an old plate had been broken, but Fedor knew the colour. She said: "Tell the girls not to worry about the blue plate. It was a pure accident. They are worried. Tell them it does not matter."

Then Fedor said, "She is saying 'ally, ally, ally.' What is that? She is smiling. Is it a joke? Ah, now she says it is a dog. Dogs go over there if they have loved and been faithful." Now, we had a dog in Norfolk, and when we called to him, "Allez! allez! allez!" he used to run round in rings like a circus horse. My wife repeated these words as a sign, as evidence, and for once the telepathy was at fault; Fedor did not read the explanation in my mind.

So again, when my wife was speaking to Fedor about a girl. Fedor said to me, "A last, a last; is that another joke; What is a last?" Then I heard a whisper, and Fedor said, "Oh, she say where she comes from a boy and a girl are a lad and a lass." Had Fedor been a Yorkshire control she would have known that lass is a form of endearment. But she is a foreigner, and her telepathy stopped short at the West Riding.

We had sent a cabinet photograph of my wife to be enlarged, and it was not quite a success. This was done after her death. Fedor knew all about it. She said: "That enlarged portrait is pretty good. But it is not as good as the original. Some of the background has been taken out, and the shading on the left side of the face is too weak. But it is not bad." That was clever of Fedor, for I did not know the background had been tampered with. But it had.

Then Fedor gave me a very clever and convincing description of an uncle of mine who died 32 years ago, and she told me what he died of, and also that he suffered with his chest. She did not use his name, but I knew who it was, and that he had been troubled with asthma.

THE VOICE.

And just as she paused, after saying he was strong and well now and his breathing easy, I got the shock of the day. Away from the medium and away from me, my wife spoke directly to me. She said, in an eager, anxious way: "Bob, I'm here; I am with you, Bob." And then Fedor began again, and I was too much astonished to speak to my wife directly. But I knew her voice, and I know that no one else ever pronounced the word Bob as she pronounced it. And I think the sceptic will admit that for Mrs Tranquil to guess my name, to copy my wife's pronunciations, to imitate her voice and to interpolate the dramatic incident between two sentences of Fedor's was a very skilful and daring piece of complex imposition.

Fedor said, "Your lady speaks many times of Annie. She say she like Annie. And she speak of Lizzie. She is very near, and those two" Annie is my niece and Lizzie my wife's sister. But any telepathist could guess that by looking sharply at the bald spot on my head!

And then, after Fedor had asked about a favourite brooch of my wife's which had lost its pin, she went on: "She say she is telling you these trivial things to convince you that she has been in your home."

Then she spoke about the garden, and about my feeding the birds, and said she had been anxious about one of the girls who had been near a nervous breakdown, and she said she was trying to help her, and said Fedor, "she is trying to give her some new backbones." So Fedor had dived down into my sub-consciousness and fished up a family joke. We are all subject to lumbago, and we have a joke that we will go to an outfitter's shop and have some new "parts" put in. But fancy Fedor knowing that, and being cute enough to make me think my wife had said it!

SIMPLE SENSE.

And now I will point out to the sceptic that nothing sensational was said or done in this sitting. My wife talked plain, simple sense all the time. She said the things she would have said had she been only away on a visit. Everything she said or did was characteristic of her. Must not Mrs Tranquil be a clever woman to act two such different characters as my wife and Fedor and at the same time to discover by telepathy all that was in my mind and a good deal that was not there? Why, it was great of her to keep all the questions and remarks on a quiet matter-of-fact level and then suddenly to interpolate that short dramatic speech: "Bob, I'm here. I am with you." Some acting? What?

But I will leave the applause to the audience of sceptics. For me there remains a more simple and natural theory. The messages from South Africa told me that my wife was unhappy because she could not get in touch with me. She was sad because I was so slow to believe. At the London sitting she told me how she had come to my room and tapped on the wardrobe and how she had tried again and again to let me know she was near. I feel that it was this strong desire to convince me that caused her to break in upon the control and speak directly to me. I had always said that if any medium spoke my name, Bob, as my wife spoke it, I should think it strong evidence. That is why my wife used the word, and used it twice.

I do not believe that Fedor, or Mrs Tranquil, heard my wife speak to me. I do not believe that Mrs Tranquil read in my mind all that Fedor said. I was not thinking of the things or people she mentioned. My whole thought was concentrated on my wife.

I am satisfied that Mrs Tranquil is a genuine medium, and an honest woman. I believe that Fedor is a spirit, and therefore that the faith of the Spiritualists is justified. I believe that my wife is alive, and that it was she who spoke to me. I am convinced that she visits our home, that she was with me in London on the 23rd and that she has twice appeared to the circle in Johannesburg.

The sceptic will not fail to perceive that if Fedor is a spirit the case for survival is proved, and that if she is not a spirit she is an invention of Mrs. Tranquil's and Mrs Tranquil is one of the most brilliant charlatans ever known.

FOR SCEPTICS TO EXPLAIN.

I leave the sceptic to explain how a human being, even the cleverest, managed to impose upon a num-

ber of unknown people in South Africa, 7,000 miles away. I leave him to explain how Mrs Tranquil knew about Margaret and George and, if she invented Margaret and George last Sunday, how the Johannesburg circle came to invent the same couple nearly a year ago.

I was introduced to Mrs Tranquil as Mr Roberts, yet one of the first things Fedor said was: "Your lady call you by a name beginning with B. Not the long name, but the short name." Perhaps Mrs. Tranquil had "rumbled" me. Perhaps my villainous countenance had given me away. But how did she know that to my wife I was always Bob and not Robert?

I have not space for all that was said, and have given only part of what is evidential. But there was more. There were other voices in the room, and one of them was a deep bass. Those voices, speaking in whispers, were the only ghostly element of the sitting. My wife was bright and cheerful, and Fedor, quick, impulsive, willing, was just a clever, happy child.

When I "pass over" I shall look for Fedor. And I shall find her.

CONFESSION OF A NOVELIST.

CONVERSES WITH HER "DEAD" FATHER.

Miss Winifred Graham, the well-known novelist, has, with Mr Blatchford's example before her, made a public declaration in an article from her pen in the "Illustrated Sunday Herald". Miss Graham, who declares that she has received many messages by automatic writing from her father, since his passing in 1922, writes:—

I was moved to tell this story when I read the striking articles by Robert Blatchford in the "Illustrated Sunday Herald," dealing with his conversion to Spiritualism. It needs some courage for a public character to come out into the fierce light of criticism and stand up against the sceptic's scorn. I admired Mr Blatchford for his splendid testimony, and it made me feel how wrong I was to keep what I knew such a dead secret!

The matter I am now going to unveil, by force of example, is a sacred one to me and mine—terribly private—but I feel it will bring comfort, if revealed, to thousands of people who look upon their dear ones as lost to them for ever, once the breath has gone out of the loved body. I do not call myself a Spiritualist in the accepted term of the word. I never attend seances or seek professional aid in my desire to lift the veil, yet it has been lifted for me in a miraculous way.

When I lost the best of fathers in 1922, my mother and I were conscious of being strongly upheld by a power outside ourselves. I had previously written controlled messages in our home circle, in which my father was much interested, and in our grief I felt suddenly compelled to take up my pen. Soon there came messages of extreme consolation. All the words were joined together, as the pen could not leave the paper, even to cross a "t" or dot an "i," but I separated them at the end of each page, and from the first the writing told of my father's extreme joy and renewed youth.

Ever since he left us not a day has gone by without our receiving a message from him. I never intended this wonderful bond of communion to be publicly known, but as time went on I realised that the writings were too full of hope and beauty to be selfishly locked away, and I asked if he would write some messages which I might give to the public with the special object of bringing comfort to the

bereaved. The answer came:—

"Tell the strangers, if you like, that I am only one of many who are trying to get through to inform people in your sphere that we are all around you, and able to make ourselves felt. God bless all who mourn and who are looking forward to the great miracle of being transformed into wondrous spirit forms on that happy day of death. It is a word we abhor—and should be changed to **Life!**"

NEW ZEALAND NOTES.

The Spiritualists of this Dominion are intent upon securing some Parliamentary protection. For years the National Association, from time to time, obtained interviews with Cabinet Ministers, and pleaded for some discrimination to be made by the police in dealing with psychics who were practising their gifts in public—not only in their private dwellings, but upon public platforms after an evening service. These interviews brought no relief, for the old Witchcraft law was still in force, and to talk of psychic gifts with a Cabinet Minister was a waste of time. One of them told a deputation that he did not know what they meant by "psychic gifts!" Last year the secretary of the Association had an interview with one of our Stipendiary Magistrates, a pronounced Spiritualist, with the result that he will help the Association in preparing a Bill, setting forth the claims of the Spiritualists and outlining their requirements. The Bill, it is hoped, will come before Parliament next June.

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The usual annual Convention of the Association is held at Easter. As Parliament will not be in session until June it has been deemed advisable to postpone the Convention until 1925, though a full Council meeting will be held at Wellington next Easter. In 1925 a New Zealand Exhibition will be held at Dunedin, at which, of course, there will be a great influx of visitors and cheap fares will prevail. It is planned to then hold a Convention at Dunedin when the Bill, if passed by Parliament, will receive public recognition and its provisions put in force.

* * * *

The Rev. Susanna Harris, trumpet medium, after a term of nine months, spent with the Christchurch Church, finished up by marrying the secretary, Mr. Kay. Mr. Wm. Miles, the president, performed the ceremony. A very large social was held as send-off.

The old workers, Mrs Harris-Roberts and Mr W. C. Nation, are still on the platform. "The Mater," as we call her, was in Wellington recently. Invited by the Unitarians, she held a service in their church. She is now in Christchurch for a season, warmly welcomed.

Mr Nation recently visited Hamilton and spoke there.

Mr. J. A. Forbes, a very earnest worker, of Oamaru, conducted a service in the Unitarian Church at Christchurch.

Mr W. M. Moorey, of Melbourne, has accepted a twelve months' engagement with the Christchurch Church.

W. C. NATION.

In psychic science there is nothing new under the sun, and a closer study of the Bible on the one hand, and of psychic science on the other, would convince folks that, had there been no psychic phenomena in the days when the Bible events occurred, there would have been no Bible, and, had there been no Bible, psychic students would have been deprived of, at least, one great proof that there is divine sanction for psychic research.—Mrs. St. Clair Stobart in "Ancient Lights."

A Story for the Children.

POOR COBBLER BECOMES A PRINCE.

HIS LIFE IN THE SPIRIT WORLD.

Thoughts come to me from the spirit side of life—innocent, sweet thoughts are they—as they came from little children playing about a most beautiful castle in one of the heavenly realms, which I am told is the seventh.

The prince, I am told, has built this most wonderful castle by little deeds of kindness during his life on earth. While on earth the prince was a poor cobbler, struggling along at his livelihood mending shoes for those who patronized his little shop. And as he went about his work, with always a smile for everyone, he was most thoughtful of the children who came into his little place with shoes to be mended.

Always singing about his shop, the cobbler used to have what we call "day dreams," planning out different ways to make others happy. He worked and saved, and had built in his mind a beautiful house out in the country, with spacious grounds, brooklets on the property, where the children from his dirty and dingy neighborhood might go and enjoy glorious sunshine in the country.

He looked forward to the day when he could retire from cobbling and go to the house in the country he had often dreamed of, and take the little neighborhood children out there in God's country, where they would be happy. He would watch them at their play, frolicking on the lawn, and bathing in the brooklets. For years the cobbler toiled with his untiring efforts to make others happy, especially the little children on the street. For years he saved, looking forward to the day he would move into the country.

* * * *

One day in after years the cobbler "died," as some of you earth-folks say, but there is no death, as we have found out in the spirit world. And so the cobbler passed over to our side of life; and upon coming over, a most beautiful angel met him and said: "I welcome you, my faithful servant, into this happy realm." Said the cobbler: "Surely all this beauty does not belong to me, for I am only the poor cobbler from Dingy Street." On answering, the angel said: "Thou art poor only in material affairs, which are now left behind in death, but thou art abundant in spiritual riches, for you have spent your earth life well." Continuing, "Come with me and I will show you the castle on the seventh sphere."

And the cobbler and the angel went onward and upward to the seventh plane, and there amidst the most beautiful lawns, brooklets running here and there, fountains of life-like nature, stood the beautiful castle that the cobbler had built during earth life by his good deeds. "I leave you now," said the angel. "Go and enter in and know the beauty and contentment therein. Go up on the balcony where you may view the surrounding country. You can watch little children at play around your castle, for they are attracted here by the light of your soul."

And the cobbler went in the castle and viewed his new heavenly home, where he could rest from his earthly toil and struggle and view for long, long years his mansion built by deeds of kindness and thoughtfulness of others.

* * * *

So the cobbler from Dingy Street became the Prince in the children's castle. On coming out on the balcony, as directed by the angel who met him,

he viewed the surrounding country. He heard the angel bands singing. He saw the existence of brotherly love that was quite evident everywhere about him. His spirit seemed to absorb it all, and he was refreshed in happiness.

Below the balcony on the spacious grounds, which seemed to blend with the castle in harmony, were little children of the spirit world playing about so merrily. Some at games, others bathing in the fountains, which seemed to vibrate with life, to refresh the little ones.

Surely his dream had come true. Here was the house in the country he had planned out so carefully. Here in the spirit world the old cobbler of earth life had received his reward. For he had laid up treasures of a heavenly kind while on earth—and now he had them all before him—treasures that will last forever, after earthly treasures have corrupted and decayed.

* * * *

These are thoughts the children brought to me to-night about the old cobbler who had become the Prince Charming, and his heavenly castle, where every day they play upon the lawn, bathe in the brooklets and fountains, and explore the inside of his dwelling.

In different rooms in the children's castle are various play and study rooms. The angel has given the prince a number of assistants, who help him make the children happy. In some rooms are large life-like books. And when the children are told a story, such as "Jack and the Beanstalk," real spirit characters come forth from the leaves in the story book.

Such happiness has the prince—A condition of spiritual happiness that is hard to find on the earth plane, a sort of happiness that comes after prayer and meditation. So this is the story the children tell me to-night. What beautiful thoughts therein.

* * * *

The old cobbler had done well on the earth. He had built his heavenly home by little acts of kindness. May this tale bring you happiness. May it make you a little more thoughtful of others as you journey through life's pathway. For these are the thoughts the children give to me as they play about the beautiful home of the prince. The sunshine of their faces, the laughter in their voices are wonderful as they give it to me.

Truly the old cobbler has made them very happy; in making them so he is happy himself, and his heart rejoices. And so I close with thoughts from the spirit side of life, given to me by the little ones of heaven at their play around the prince's heavenly home and the children's castle.—By Campbell Forbes in "The Progressive Thinker."

DAN LENO AGAIN.

The following cable from London appeared in the "Evening Sun," Melbourne, about a fortnight ago:—

"A Spiritualist named Saunders says that the spirit of the late famous comedian, Dan Leno, has been present at many seances attended by members of London theatrical circles. He sang numerous favorite patter songs in his old unmistakable style, and also performed a characteristic step-dance. The ghost of Albert Chevalier, the famous coster singer, also appeared, and sang My Old Dutch."

Mr R. H. Saunders is a well-known English investigator, writer and lecturer, and a member of the Council of the London Spiritualist Alliance.

MY TALKS WITH THE DEAD.

TEACHINGS FROM THE BEYOND.

By SIR ARTHUR CONAN DOYLE.

For thirty-six years I have studied psychic questions. I actually wrote an article upon them in the year 1887, so that I put myself on record. During this long period I have read voluminously, I have experimented constantly with mediums good or bad, I have noted and studied my results, and finally I have written six books about the matter. I hope then that I may say that my conclusions are not shallow and that they are founded upon as complete a study as can be afforded in one human lifetime. If so it follows that they should be met not by prejudice or contempt, but by sober examination.

For the results are of enormous importance—far the most important advance in knowledge which the human race has ever made. We Spiritualists say that we can teach the doctors the real nature of death, and the clergy the real nature of after-death conditions. It is a huge claim and it should be met by rigid criticism and tested in every fashion, save only by unreasonable ridicule.

When I say that I believe these things to be true I understate the case. I know them to be true. How can we know anything in this world save by the evidence of our senses? Everyone of my senses has joined to assure me that death is not an impenetrable barrier, and that those who have shed their mortal bodies can, none the less, give us sure proofs that they continue to exist. My eyes have seen the faces of the "dead," my ears have heard their voices, my hands have touched them, my memory has responded to their reminiscences, my experience has confirmed what they have told me.

These things have not occurred when I was alone and might have deceived myself, but in the presence of others who have seen and heard as I did, and who had their own independent proofs. They have not been imagined because I desired them. On the contrary, I started from absolute materialism and fought against the facts until I could fight no longer.

Do I exaggerate then when I say with a most solemn sense of responsibility that I know that these things are true?

SOME TEST CASES.

Let me take instances, a few among many. Sitting with Mr John Tickner, an amateur medium of New York, he went into trance and my mother used his organs of speech. "Do you remember how hot it was the day we parted? Do you remember that I was tired? Do you recall taking my pulse?" And so on—every word true. Whence came that information? Is it not more reasonable to accept the plain explanation which the voice itself gives than to deal with tangled and improved "explanations" of cryptomnesia and the like, which break down utterly when applied to objective phenomena?

Another case. My brother, General Doyle, came back by direct voice, Evan Powell being the medium. He discussed the health of his widow with complete knowledge. He mentioned the name of a healer in Copenhagen whom he wished her to consult. I found, on inquiry, that there was such a man. If that voice was not that of my brother whose voice was it?

Yet another. I have seen in good light a solid object moving about without human contact in accordance with the requests which we made to

some invisible agent. That agent was clearly intelligent. What can an invisible intelligent agent be save a spirit?

I could fill this journal with the cases which have come under my personal observation. But it is notorious that many of the world's best intellects, who speak with far more authority than I, have had the same experiences and come to the same conclusions. Lately at Munich Dr. Notzing has demonstrated the phenomena to a hundred scientific men who all assented, and Dr. Geley has recently done the same to forty representative men in Paris. The man who now denies the phenomena is simply ignorant and behind the times.

SUPER-MATERIALIST VERSUS SPIRITUALIST.

The real fight is between the super-materialist who would explain the phenomena by extended human powers, and the Spiritualist who sees the intervention of a second personality. The champion of the former school is at present Professor Richet, of the latter Sir Oliver Lodge. Richet's great book is a classic as regards the material happenings, but it shows such misapprehension of the whole spiritual position that it loses its value.

If these are the dead why should communications often be of low quality? "We should expect them to be semi-divine," says Richet. But a scientific man should not expect, he should observe, and follow facts. The whole spiritual thesis is that death makes no change in the individual and therefore it is a confirmation of that thesis when we get low level messages. On the other hand, if we aspire to high things then we find ourselves in exalted company and get the very highest teaching that has reached the earth for two thousand years. I have had, through the hand of my own wife, in my own home, messages of such beauty that I do not know where, in all religious literature, I can find anything so lofty and inspiring.

It is objected that if we are in touch with disembodied beings they should be able to solve all our earthly problems.

This is plausible but unsound. Their intellects are only a little more advanced than our own and they have their own lives and problems to engage their energies. There are many cases on record where they have interfered in material matters, and sometimes, as though Joan of Arc in France, they have settled the fate of nations, but it is evident that their constant interference would weaken our own energies. They are there to teach us our destiny, to remove our fear of death to mitigate the pains of separation, and to establish religion upon a basis of knowledge rather than of faith. This teaching can of course only come from the higher spirits. As to the lower it is we who are in a position to teach them.

WHEN THE HIGHER SPIRITS TEACH.

What do these higher spirits teach us? They give us full accounts of their own death, of the conditions which they found awaiting them, of the infinite mercy and justice of God, of the dismal results of ignorance and sin. They picture a life quite different from anything which the theologians have described—a life of gradual evolution, of the continued use of our natural faculties, a busy happy, rational existence with familiar surroundings translated into more ethereal terms.

They include bigotry among the more serious of the sins and enjoin us to be broad and charitable, but they deplore the complete separation of all pre-

sent Christian sects from direct contact with spiritual forces, and their ignorance as to the fate awaiting them. Such are the messages which reach us, accompanied by the closest detail as to their present conditions. Some say that this is the devil's teaching, but if so it must surely be admitted that Satan is a reformed character.

It is true that we find no support in the modern churches, though they talk of the Communion of Saints, which we practise, but when we explore backwards to the New Testament or to the pre-Nicene fathers we find ourselves entirely at home. Paul's list of the gifts of the Spirit are exactly those which we find in our mediums, and cover all psychic phenomena.

The disciple John enjoins us to "Try the spirits." Every word and act of the Great Master has its clear message to us. We feel that we, by devious roads, have come back upon that old inspired faith from which the churches have wandered, and that it is needed now for the regeneration of the world.

Our aim is to simplify Christianity, banish the letter of theology from it, get in direct touch with the spirit, unite religion and science, and give the world certainty as to its object and destiny.

Our progress has been slow but it has been steady, and in the last few years it has wonderfully accelerated. Wherever I have gone in Australia, New Zealand, the United States, Canada, or here in the old country, I have found that those who are brought face to face with the facts are prepared to give them serious consideration.

We have to fight the conservatism of the old churches and the pre-possessions of official science. We suffer also from our own faulty presentment of our case, and from the folly or rousery of many who use us for their own selfish ends. Above all we have to contend with the opposition of materialists.

It is this materialism which has been the cause of all our worldly woes, though it may and does often disguise itself under religious terms. We are destined to destroy it, fighting it with its own weapons of reason and scientific demonstration. But before we can win the human heart must be chastened and made receptive, and chastening comes with trouble. The world war was the first stage. I fear it will not be the last.—"John Bull."

LODGE AND BLATCHFORD.

Sir Oliver Lodge recently contributed an article to the "Sunday Chronicle" by way of comment on Mr. Robert Blatchford, and also as a declaration of his own on the subject of evidence from beyond the veil. Writing of Mr. Blatchford, Sir Oliver stated:

"And now he has joined the large number of those who are able to testify, from first-hand experience, and bear witness to the truth that death is not a termination of existence, nor a barrier that only opens one way and is then closed for ever, but is an adventure of interest and importance through which we shall all have to go. It is an entry upon a further stage of existence, with new opportunities for service; and we learn that, on the other side, friendships and power to help are preserved. I know the medium whom he visited, and I know Fedor, too. They are just what he says they are—conscientious and hard working personalities, who devote their energies to healing the broken-hearted, binding up the wounds of mourners, and conveying to a reluctant world, not by precept but by constant illustration, a definite truth about humanity and the universe, which, though always revealed to a few, has drifted away from the practical beliefs of the many."

THREE NOTABLE CONVERTS.

THE CONVINCING POWER OF SPIRITUALISM.

Writing in the "Sunday Chronicle" on the significant fact that quite recently the ranks of Spiritualism have been strengthened by the accession of three notable recruits, Sir Arthur Conan Doyle states:

"I have read with delight the manly, outspoken article of Robert Blatchford in which he admits without any qualification that he has spoken with his "dead" wife. It is, indeed, refreshing to meet a man of clear thought and downright speech, who can write upon this subject without the "if" and the "perhaps" which are the hall-marks of the muddy or cowardly mind. If a man cannot speak with confidence then he would be wiser to hold his peace until fuller evidence has come to him. I write with some feeling, having again and again seen men admit things in private and deny them in public. Within the last few months we Spiritualists have received the support of three outstanding public characters.

"The first is Sir Edward Marshall-Hall, the greatest advocate of the age. Sir Edward, with all the authority which his unique experience of evidence can give him, tells us that for thirty years he has been convinced of the fact of spirit communication.

The second witness is Dennis Bradley, one of the most rising of the younger school of letters, who assures us that he has beyond all doubt been in touch with his arisen sister.

"Finally, comes Mr. Robert Blatchford, veteran journalist, thinker and patriot, who gives us all detail of his reunion with his wife.

"Surely the public cannot continue indefinitely to treat with negligence or contempt a cause which can produce such sponsors as these, or to overlook the enormous importance of their united testimony. Mr. Robert Blatchford's troubles will now begin. He will probably hear the clamour of all that strange mixed pack of atheists, clerics, and conjurers who bay at the heels of the Spiritualist, and fiercely resent any attempt to prove the fact of immortality.

"But Blatchford is a veteran of the intellectual wars; no opposition will abash him, and he will find a new golden glory upon his own pathway which will more than compensate for the annoyances. Above all, he will learn from his post-bag that his added light has brought illumination to the darkness of many humble and stricken souls. This will be his great reward."

WATCH FOR THE BLUE DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a BLUE DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

Dr. Pasteur's work was to nullify the power of germs causing "brain storms." He was a true Spiritualist and told his pupils that they could cure disease by mental processes.—Dr. Roquet.

TWO DELIGHTFUL BOOKS.

"A MODERN MIRACLE."

In "A Modern Miracle" the Rev. G. Maurice Elliott and Irene Hallam Elliott tell the wonderful story of how their unborn babe escaped destruction, and the mother's life was saved, by the direct intervention of an angel who appeared to them when in dire distress and led them to a Harley-street surgeon for advice.

The report of the thrilling narrative published in the British Press at the time created a great sensation, and led "The Daily Mail" to comment: "It proves, despite the ignorant scoffers of to-day, that the presence of angels in our midst is real."

The full details of this altogether extraordinary event are given in the book and cannot do other than give the most pronounced sceptic "furiously to think." There is an Introduction by the Princess Karadja and a Foreword by the surgeon concerned—Dr. Thomas Pearson, M.R.C.S. (Eng.)—who says that the case enabled him to once more prove the truth of the promise: "In all thy ways acknowledge Him, and He shall direct thy paths."

There is also a colored portrait of little Dorothea—the child that was saved. The book is sure to meet with an immediate demand, and we shall deal with all orders on the "priority" principle until our stock is exhausted.

"IN CONVERSE WITH ANGELS."

This somewhat more pretentious work is from the pen of Irene Hallam Elliott, wife of the Rev. G. Maurice Elliott, and is a record of many remarkable clairvoyant visions experienced by the author at various religious ceremonies, setting forth the facts of angel ministry at death, ordination, holy dedication, baptism, confirmation, Holy Communion, matrimony, etc.

The succession of scenes are charmingly described in poetic prose, and from every page issues words of comfort for the bereaved and inspiration for every despondent soul.

Mr. Elliott is the Rector of Snitterby, Kirton-in-Lindsey, Lincolnshire, and consequently it is significant to find the Foreword written by the Rev. Dr. Harton, the celebrated Nonconformist, who says of the author's experiences: "What she is describing is not what fancy has conjured up, but what she has in an objective sense, seen."

We are not surprised to learn from Mr Elliott that the last edition is exhausted, and that a new edition is being printed. We have, however, managed to secure a fairly large parcel, but the number is not likely to be sufficient to meet the demand. As in the case of "A Modern Miracle," it will be a matter of "first come, first served."

The Controls of Stainton Moses.

Those of our readers who are familiar with that outstanding classic in Spiritualistic literature, "Spirit Teachings," written through the mediumship of the Rev. Stainton Moses ("M.A., Oxon"); will doubtless feel a very special measure of interest in what may be called a sequel to that volume, "The Controls of Stainton Moses," by A. W. Trethewey, B.A.

The book is a concise and exhaustive study of the work of the Rev. Stainton Moses who died in 1892,

well-known both for his psychic gifts and, as "M.A. Oxon," as the author of "Spirit Teachings," "Spirit Identity," and similar writings. The names of Hebrew prophets and ancient sages, claimed by some of his controls, are here divulged for the first time, and their identity discussed after research at the British Museum and elsewhere. The author has had access to the original manuscripts of the automatic script and the seance records, and has also received help from two surviving members of the Stainton Moses "circle."

A band of forty-nine spirits are alleged to have been in control of this altogether exceptionally-endowed medium, including Biblical characters, philosophers and sages, English historical characters, musical composers, and many modern spirits. The name of each of these is disclosed, the evidence in support of their claims is thoroughly and impartially analysed, and plates shewing some of the messages in facsimile are reproduced.

Mr. Trethewey may be congratulated on producing a volume of intense interest, and it certainly deserves to be widely read by all students of this supremely important subject.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee wish to convey through the columns of "The Harbinger of Light" hearty greetings and Good Wishes for Progress to all Officers, Committees, and Members of Kindred Associations, Churches, and Societies for the coming year, 1924.

We are pleased to report good congregations at our Sunday evening services. Mr Bloomfield still occupies our platform and during the month Mr E. O. Jones gave a lecture on "The Length and Breadth of the Devil's Bark" which was well received. The mediums' meetings are always crowded with earnest inquirers and the following psychics have given their services during the past month: Mesdames Alderwick, Bryning, Duncan, Cleal, Wale, Wall, Divers, Eaton; Douch, Bowden, Madame Orion; Messrs E. O. Jones, Semmens, Howell, Honey, Harris, and many visiting Psychics. The developing classes draw interested sitters and their Leader (Mr. Semmens) is satisfied with the students' progress. The offices and library of the V.A.S. are to be closed for the holidays and will be opened at a new address early in the New Year.

The Bazaar held in aid of the Church Building Fund for three nights and an afternoon proved a wonderful success; everything went without a hitch. The hall was liberally decorated with electric colored lights, festooned with the Association's colors of purple and gold, picked out with large purple and gold bells, intermingled with bright silver stars. There were ten stalls, all beautifully decorated by the several ladies in charge of same. The V.A.S. Working Bee of gentlemen—Messrs Jowett, Searle, Magar, Cree, Diggins, Hannah, Nedwell, Addis, Whyte, Webster, Downey, Roy Bloomfield and others—did splendid work in building, under the supervision of Mr Jowett (who also lent much of the timber necessary for building the stalls and trellis work). The dainty and artistic hands of the ladies made their individual stalls look quite like Fairy Land, and the electric lighting was carried out under the direction of Mr S. March with great effect.

The following ladies and gentlemen conducted the various stalls during the Bazaar:—Refreshment Stall: Mrs Holmon, Mrs Pickles, Mrs Jowett junr., Miss D. Brown and Miss Jowett. Cake Stall: Mrs Magar, Miss Stratford and Miss Bessie. Flower Stall: Mrs Cree, Mrs Vaughan and Mr Cree. Fancy Stall: Mrs Hoskins and Mrs Searle senr. Ice Cream Stall: Mr Hannah and Miss Duncan. Produce Stall: Mrs Searle junr., Mr Magar and Mr Searle. Lolly Stall: Mrs Whyte, Miss Birt, Miss Alderwick and Mr Whyte. Clothing Stall: Mrs Bloomfield, Mrs Lee-Harvey, Mrs Delaney (Queensland) and Miss Lindsay. Jumble Stall: Mrs Nedwell, Miss Nedwell, Mr Addis, Mr Nedwell and Mr Dowsey. Games of Art and Skill: Mr Forscutt and Mr Webster. Xmas Tree: Mr Bloomfield (Father Xmas) Mr Addis and Mr Roy Bloomfield. Mrs. Birt, hon. secretary of the Social Committee had her hands full attending to the change and receiving monies. Mrs Hoskins, Hon. Treasurer, was envied for the amount of money she collected each night. The hon. Psychics, Mrs. Alderwick and Mrs Duncan, were assisted by Mrs Wale, Mrs Cleal, Mrs Douch, Mrs Bryning and other visiting Psychics, and the special rooms were always engaged with sitters.

The Bazaar was opened by the Honorary Speaker, Mr Bloomfield, at the unanimous request of the Social Committee. On Thursday evening, 13th December, the Social Committee held their meeting to report the success of their first bazaar, and we are pleased to state that £150 was the profit from same, and at an early date £200 will be paid off the Church Building Fund as a result of the wonderful efforts of the Social Committee. We wish to sincerely thank all the friends who sent such lovely gifts for the several stalls, also cash donations, and to all workers who sacrificed so much time in making the Bazaar such a great success. Mr Addis spent practically all the week in looking after the gifts, stalls, etc. Mr Webster bought the gold watch presented by a patient of Mr Bloomfield's for £10. Mr W. Webster also gave £10 to purchase the toys, etc. for the Xmas Tree; another patient gave the cost of the electric illuminations of the hall.

The V.A.S. picnic is to be held at Chelsea on Saturday, January 19th. The Social Committee and Honorary Psychics of the V.A.S. are to be provided with charabancs, to and from Chelsea, by Mr W. Webster. The tea, sugar, milk and hot water will be provided by Mrs M. J. Bloomfield. It is to be a basket picnic. The V.A.S. Director of Ceremonies (Mr Magar) assisted by Mrs Magar and the Stewards, Messrs Webster, Addis, Dowsey, Searle, Forscutt, Nedwell and Hannah will attend to the races and games. All attending are asked to wear the colors, gold and purple. The picnic will start at 10 a.m. sharp from the Church, Victoria Street, City and return at 8 p.m. from Chelsea. All particulars may be obtained from the Hon. Secretary, on or before Sunday, 23rd December, when no more tickets can be arranged for.

We extend our best wishes to the Editor and Staff of "The Harbinger of Light" and trust that Spiritualists generally will make a big effort to increase the sales of our excellent journal next year.

M. J. BLOOMFIELD, Hon. Sec.

SPIRITUALIST OCCULT LODGE.

Interesting addresses have been given during the last month from our platform, the subjects chosen have been varied, and have been much appreciated by those attending the services. On November 18th Mrs Dunn expounded to us the teaching of The Bahai movement of which he is an earnest teacher and follower, and we were pleased to welcome him and his wife to our Society. On the two successive Sundays Mrs Arthur—our Vice-President—and Mr Manning—our Secretary—each gave earnest addresses; and on December 9th we were favored with an address, entitled "Sun of My Soul" by Mr Francis H. Drake. We are greatly indebted to Mr Drake, who takes our platform for us once every month. His addresses are crammed full of the Higher Occult teaching and are both inspiring and helpful to all who are treading the path of unfoldment.

Early in November we were delighted to have a visit from Mrs Kelland and Dr. and Mrs Clark Nikola, who gave us pleasing talks.

Each and every one of us gladly welcomed home our President—Mrs Hanger—after an absence of three weeks in the country, the holiday being taken to build up the health of her two youngest children.

New working mediums are coming in our midst to help us demonstrate the truths of our religion, and give the messages of comfort, love and help from "those beyond" which are so eagerly awaited by many hungry souls.

The members of the L.O.L. extend to the Editor of "The Harbinger of Light" his staff and all Societies, thoughts of success and loving greetings for 1924.

E. MARSHALL, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

Services were well attended during the month. Mr F. Wallace, B.A., L.L.B., occupied the platform on Mr Moorey's rest Sunday. His address: "Religion and Ethics" was greatly appreciated. Having studied Spiritualism for some years Mr Wallace should prove of much assistance in the work of Melbourne and Suburban Churches. We hope to secure his services again at an early date.

Ere this issue of "The Harbinger of Light" reaches the reader, Mr J. H. Moorey will be in New Zealand. We wish him success and happiness at all times, everywhere. We wish to announce "Services as Usual" during his absence, a list of good speakers has already been arranged and, whilst we are assured of the "old-time" support, of loyal friends, we anticipate additional help from many old and new friends.

The annual general meeting was held in Scourfield Chambers on Wednesday, November 28th, when the Report and Balance Sheet were adopted. Taking all the branches of the Church's work collectively, the general statement disclosed a credit balance of £15 on the year's operations.

The Committee for the ensuing year was duly elected as follows: President, Mr H. Henry; Vice-Presidents, Miss C. Brown and Mr Quinn; Hon. Sec., Mrs A. Inkster; Assistant Hon. Sec., Mrs Moody; Treasurer, Mr W. Greenwood; Committee: Mrs Greenwood, Mr and Mrs Jackson, Mr Newton, Mrs Kelly, Mrs Hughes.

WM. GREENWOOD, Recorder.

PRAHRAN SPIRITUALISTIC CHURCH.

We record a great success in connection with our 20th Anniversary held on 9th December at the A.N.A. Hall. At the afternoon service Mr Moorey gave a very spirited address followed by messages given by Mediums from all the leading branches of Spiritualistic working centres; also a number of magnetic healers. To all these willing and sympathetic helpers we wish to convey our high appreciation of their work. After the service, tea was available at the Spiritualistic Hall, also a reunion of fellow workers in the cause.

In the evening, the President (Mrs Plum) occupied the Chair, assisted by the Sec. Mr Drogan, who presided at the first anniversary twenty years ago, entertained and enlightened the present workers as to the battle fought by the old pioneers to gain a footing, and a place to carry on the work. Mr Tozer addressed the meeting on our present day difficulties, oppositions and mis-understandings. Mrs Hosford-Herbert gave a very spirited address urging the Prahran members on to yet better efforts. Mr Bloomfield then occupied the platform. His address was much appreciated, and he received an ovation. Mrs Plum talked to the audience for a few minutes, urging all present to join up and help on with the work, concluding with a vote of thanks to all helpers and especially to the orchestra from the Blind Institute, who made both services delightful with their beautifully rendered selections.

The first Sunday service in the month was well attended, also the At Home on the 4th, when Dr. Euston gave a beautiful address.

V. WOODS, Recorder.

OCCULT CHURCH OF VICTORIA.

During the last two months our services have been most successful and attendances fairly good. The speakers have been Rev. M. Parker on Hospital Sunday, when the collection was £4, which sum was donated to the Hospitals. Dr Dunn's lecture on "True Religion" was most interesting, also Mrs.

Richards address on "Ideas of God." Our friend, Miss Lambrick, has occupied the platform for four Sundays with her usual clear and uplifting presentation of spiritual truths. We are grateful to all our helpers, and especially Mesdames Edgar and Thornton for their regular assistance.

Friends have donated generously to the Xmas appeal for the Convalescent Cottage and a goodly hamper has been forwarded to brighten the lot of the little sufferers. Especially would we thank Albert Park friends who always remember our efforts. Our Leader, Mr. Highett, is still abroad and meeting with most interesting experience. After a stay in Tibet he left for Egypt and London.

We extend the Season's Greeting to all co-workers and to the Editor and staff of "The Harbinger of Light."

M. BODEN, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our Leader, Mrs Morrell, has been conducting very successful and enjoyable addresses for which we are most grateful. The Healing Circle is doing good service each Sunday, Mr and Mrs Morrell conducting.

A most enjoyable evening was held on Saturday 8th Dec., in aid of funds for the Children's Lyceum Xmas Tree.

Satisfactory negotiations are proceeding towards the purchase of property in London Street, Enmore, for church purposes.

Members please note that a lecture will be given by the President of the United Spiritualist Church of New South Wales (Mr McLeod-Craig) in the I.O.O.F. Temple, on Thursday, 8 p.m. 17th January, 1924, entitled: "Magnetic and Psycho-therapeutic Healing"—a scientific explanation of Healing.

To "The Harbinger of Light" and all kindred Societies in Australia and abroad we wish prosperity and further advancement in the work done for the cause of Truth in the coming year.

JNO. K. BENNETTS, Hon. Sec.

QUEENSLAND.

SPIRITUAL CHURCH, WICKHAM STREET, VALLEY.

Our platform is being assisted by a few new speakers which augers well for the New Year. The Developing Classes Investigation Classes and Psychometric Readings, attract large attendances.

This being our last report for 1923 we cannot refrain from reminding those who wish to help Spiritualism grow and develop that their donations are anxiously awaited, to assist in the erection of our new church about to be commenced in this city of Brisbane.

Our Lyceum will go into recess until 2nd Sunday in February. Our committee decided to hold a Xmas Tree, laden with presents for the children, and hope to have a very enjoyable time with the children.

We all join heartily in sending greetings to all Churches and co-workers and wishing our beautiful journal "The Harbinger of Light," continued success.

W. J. KERLIN.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

On 1st December our annual Bazaar was held and the members that attended showed marked enthusiasm. The various stalls were prettily decorated and the amount of close on £20 was collected towards the Building Fund. The stall-holders were: Sisters Wilson and Le Fevre, Work Stall; Sister Leah Nelson, Sweet Stall; Drinks and Ice Cream, Sister and Brother Morphet; Grocery Stall, Sister Toogood; Book Shop, Bro. Toogood; Astrology Stall, Bros. Mills and Wilson; Afternoon Tea Stall: Sisters Fritsch, Kirwan, Field, and Mills. The social part of the programme was carried on in the evening and a most enjoyable time was spent.

The Managing Committee of the Order of Light wish to thank the workers for their loyal help, also the following church platform workers: Bros. Mills, Murchie, Dr. Clark Nikola; Sister Watson; also Sisters Crinlisk, Gould and Greenslade for their good service to the cause of Spiritualism.

The Healing class will go into its recess during the Xmas holidays, re-opening on the second Monday in January. The members of the Order wish "The Harbinger of Light" every success on the dawning of the New Year and may it be the harbinger of Truth and Light to all who seek.

H. G. WILSON, Recorder.

KNIGHT-McLELLAN COT FUND.

I am pleased to report the finalisation of the above mentioned Fund. When Mrs Knight-McLellan determined, single-handed, to raise the £250 necessary to endow in perpetuity another Spiritualists' Cot in the Children's Hospital she essayed a big task. Now, with the assistance of her spiritual helpers and other kind friends, she rejoices at being the proud possessor of a final receipt from the Hospital for the £250 that she has so arduously sought to obtain for the accomplishment of this laudable object. In addition she is now busy collecting moneys to provide the Christman "Treat" of toys, etc. for the sick children which she will personally deliver to them. She tenders heartfelt thanks to all friends who have assisted her in the work.

EDGAR TOZER.

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