

The Harbinger of Light.

Edited by W. Britten Harvey:

OCTOBER 1, 1920.

Author of "Science and the Soul."

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The Editorial Chair.

Ammunition for Spiritualists.

The mission of Sir Arthur Conan Doyle, and the message he will deliver to the people of Australia, will doubtless stimulate some of the opponents of the truths of Spiritualism into unwonted activity, and in every city throughout the Commonwealth isolated texts will be quoted from the Bible to "prove" that he is an emissary of the Evil One whose gospel is in direct opposition to the teachings of the Scriptures. Among these texts none will be more frequently submitted to public inspection than the hackneyed Mosaic command: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." (Leviticus xix, 31.) This injunction is regarded by the class of antagonists to which we refer as absolutely final—it is positively "the last word" and there is nothing further to be said! In using this argument they tacitly admit that the witches and wizards of olden time correspond to those known in these modern days as "mediums." That point, in fact, is not in dispute. The woman of Endor, for instance, was a medium, and so were all the other Scriptural characters who were employed as channels of communication between this world and the next.

If this particular Law of Moses, however, is binding upon those living in the twentieth century of the Christian era, it cannot logically be denied that the other Laws promulgated by this great Hebrew administrator are equally binding upon us to-day. We cannot "pick and choose" in the matter. It must be all, or none. How would this work out? In the first place, we are confronted with the very peremptory command: "Thou shalt not suffer a witch to live." (Exodus xxii., 18.) It is admitted that "witches" and "mediums" are identical. Why, then, do not the opponents to whom we refer, interview the Prime Minister and insist on the passing of a Law providing for the application of capital punishment to all mediums? Where is their consistency in deliberately "winking" at this emphatic injunction, and insisting on the literal observance of the much more mildly expressed command? Surely they are hoist by their own petard in the attitude they assume!

And this is by no means the end of their troubles. Here is another little obstacle they have to surmount: "He that smiteth his father or his mother shall be surely put to death. And he that curseth

his father or his mother shall surely be put to death." (Leviticus xxi. 15 and 17). Children have been known to "smite" their parents, and some have even "cursed" them. But is there any agitation afoot for putting the offenders to death? If not, why not? It is all a part of the Mosaic Law, and if that Law is to be considered operative to-day, why do not these champions of an effete penal code insist on its revival?

A similar question may be put to them in respect to the texts: "Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors, the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep; seven days shall it be with his dam; on the eighth day thou shalt give it to me." (Exodus xxii. 29 and 30). Here we have a pretty big order. The Income Tax is a mere trifle in comparison! But Moses insists upon the impost, and his Laws, it is contended, have to be observed for all time. Now, then, all ye orchardists, send along your waggon loads of apples and pears, and peaches and plums, and every other kind of "ripe fruit" to the nearest Church, as an offering to the Lord; and ye brewers of beer, whisky manufacturers, and makers of wine, pile up your hogsheads and obey the Law; and ye graziers and farmers, hand over the first-born of all your herds and flocks, and remember that the time limit expires on the "eighth day"! It is no use writing protests to the Press or threatening to turn the Government out of office—Moses has spoken, and his word is final! As to the mothers and fathers who have to relinquish possession of their eldest sons—well, the Irish problem would not be in it if an attempt were made to enforce this edict to-day!

But the list is not exhausted yet. The hairdresser has to be brought to book. He is committing an offence every time he cuts a beard! And the wearer of the beard is also, of course, a transgressor: "Ye shall not round the corners of your heads (when you get your hair cut), nor mar the corners of thy beard." (Leviticus xix. 27). The clean-shaven individuals, therefore, must be in a parlous plight indeed—offenders of the worst type, for they discard the beard altogether and cannot even point to a moustache in mitigation of their conduct! Really these Laws of Moses are very embarrassing in these modern times! And yet they ought to be observed, for we are told they still hold good!

Here is another inconvenient enactment: "Neither shall a garment mingled of linen and woollen come upon thee." (Leviticus xix, 19). This is very explicit. The clothes we wear must be all cotton, all wool, or all silk, as the case may be. There must be no "mixture" of cotton and wool, for instance. We leave the Australian manufacturer to deal with this peculiar edict and express his views thereon, but it certainly ought to be obeyed if it is contended that the reference to "familiar spirits" is a divinely-ordained command and is binding on mankind to day.

We could, of course, continue quoting verses indefinitely to show the absurdity of insisting on Laws, formulated nearly 4,000 years ago for the guidance of a semi-savage race, being equally applicable to this enlightened age, and having all the force of enactments of God. But the foregoing will suffice. Moses is reputed to have been a very wise and capable Statesman, and he probably had good reason for drafting what, in some respects, seems

to be a very remarkable penal code. Possibly in those days there was among the people too marked a tendency to "run after mediums." And perhaps many of those mediums were brazen-faced charlatans or, at least, of a very low order of moral development, and consequently attracted a very undesirable variety of undeveloped spirits. Moses would therefore be acting wisely in prohibiting this frequent consulting of spirits, precisely in the same way as any similar tendency is discouraged to-day by all responsible Spiritualists. But to aver that because it was necessary to place this restraint on an ignorant community thousands of years ago, the prohibition exercises a binding force on men and women to-day, and that we are committing sin by refusing to observe it, is, to say the least, a line of argument at which we can only smile. And the position becomes more ridiculous still when it is remembered that the obligatory effect of this particular command applies with equal directness to the other peculiar injunctions quoted, which injunctions no sane member of the community pretends to observe.

In dealing with this phase of opposition in his vigorously-worded pamphlet, "Present-day Spirit Phenomena and the Churches"—a copy of which was sent by the Archbishop of Canterbury to each of the 270 Bishops who attended the recently-held Lambeth Conference—the Rev. Charles Tweedale, F.R.A.S., says:—

The condemnations in the Law of Moses, so often quoted, amount to no more than warnings against pretenders, or against those compounders of philtres and poisons of ancient days, who often combined a pretence to psychic powers as a cloak to their nefarious practices. How lawful and frequent was the use of genuine psychics and seers can readily be seen from 1 Samuel ix. 6-9, where the seer's fee is paid, and where we are told that it had been the anciently common practice of the Israelites to consult such seers; from II. Samuel, xxiv., 11, where King David is shown employing a seer; from II. Kings, xix. and xx., where Hezekiah prays to God, and again and again receives the answer through Isaiah, who is evidently acting as seer.

Nowhere in the Bible does God condemn genuine seership. He could not do so without condemning all his prophets and everyone to whom the revealed word came. The Bible is a psychic book, permeated from back to back with its spirit voices, spirit messages, apparitions of spiritual beings, returns of the departed dead, spirit agency, and spirit control. A knowledge of psychic phenomena is therefore the key to the understanding of the Bible.

Referring more particularly to the text we have been discussing: "Regard not them that have familiar spirits," the rev. gentleman adds:—

Here we have the voice of the administrator Moses, but certainly not the voice of God forbidding men to hold direct personal intercourse with spiritual beings, for then would God have condemned all His prophets and all the holy men of old, Isaiah, Ezekiel, Daniel, St. Peter, St. Paul, and even Christ himself, being constantly in touch with spirit visitants from the other world. Strange it is that the Church should regard this command as binding, while she complacently allows practically every clergyman, every preacher of the Gospel at the present day, to openly break other commands given in the same chapter.

This inconsistency is a stumbling block to every serious-minded Spiritualist, and doubtless also to every other religious man who reads his Bible with wits alert and Reason seated on her throne!

"THE DEAD KNOW NOT ANYTHING."

Another verse to which a certain order of our opponents is likely to have recourse, as Sir Arthur Conan Doyle proceeds from place to place, is to be found in Ecclesiastes ix., 5.: "For the living know that they shall die, but the dead know not anything." The latter portion of this verse is supposed by those who so often quote it to give the quietus to the declaration that the resurrection takes place immediately after death, and that it is possible to hold intelligible converse with those who formerly lived upon the earth. They are dead, we are told, lying in the grave awaiting the far-off Resurrection Morn, and, consequently, "know not anything."

The text is regarded as possessing all the authority of a divine utterance, and therefore must be true!

The authorship of this book is popularly attributed to Solomon. Many scholars, however, have failed to locate the author and treat the book as that of an anonymous writer. Be this as it may, it is certainly the most materialistic book in the whole Bible, and yet it is from this book, forsooth, that many quote in matters pertaining to a Spiritual world. This is analogous to quoting the speeches of Bradlaugh to prove that there is no after life! Before this book was written evidence had been given that man, at what is known as death, does not go into the grave and his soul remain unconscious for a few hundred million years! The case of Samuel demonstrates that fact. He was very much alive, at all events, long after he had "died," and also knew much more about things of earth than suited the peace of mind of Saul!

When we turn to the New Testament the evidence is much more abundant. Moses and Elias had been "dead" more than a thousand years when they returned and talked with three of the disciples concerning coming events. Can it be said of them that "they knew not anything?" And what does Matthew mean when he says that, at the time of the Crucifixion "the graves were opened and many bodies of the saints which slept arose and came out of their graves, and went into the Holy City and appeared unto many?" What becomes of lying unconscious in the grave till the Last Day in the face of this statement?

And what is the underlying spiritual meaning of the parable about the rich man and Lazarus? Was Dives dead? He probably wished he was. But he was not. He was more alive than ever, and was having a particularly bad time. And can it be said of him that "he knew not anything?" He doubtless wished it could. But he found he could remember far too much. He remembered all about his selfish life on earth, and found himself in such unutterable misery in consequence, that his chief concern was to warn his brethren in the flesh against following his example. Dives, in short, instead of not knowing anything, found his memory so acutely quickened that it was a veritable "worm that dieth not!"

Then, again, one of the old prophets came back and spoke to John, and when we turn to the writings of Paul we find the assurance that we are surrounded by "a great cloud of witnesses," and that these witnesses are "all ministering spirits sent to minister to those who are on the way home." This revised phraseology is used on the authority of Dr. Ellis T. Powell, LL.B., D.Sc., an expert Greek scholar, who does his own translating and declares that the correct meaning in the original is as recorded above. In the face of the instances to the contrary we have cited, not to refer to the most momentous of all—the resurrection and frequent reappearances of The Christ, which our opponents may place in a different and unique category—what becomes of the argument that when we die we are deposited in the grave and lie there till "the last trump," or the equally untenable contention that "the dead know not anything?" Moreover, to accept this argument, is to throw the teachings of Jesus to the winds, for He tells us very plainly that God is not the God of the dead, but of the living. (Matthew xxii., 32), and Luke adds: "All live unto Him." There is no future tense here—it is all present! It is difficult to understand the mentality of people holding these peculiar views, and it may not be inappropriate to address to them the question which Paul submitted to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi., 8). Why, indeed!

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THE LUNACY ROGEY.

No doubt the fallacious insanity spectre will also be freely exhibited as Sir Arthur pursues his Heaven-directed mission. We recently treated this baseless charge at considerable length in the columns of this journal, and shewed that the allegation that Spiritualism was productive of madness was utterly disproved by official Statistics. There is, therefore, no necessity to reproduce the details, but those of our readers who desire to refresh their minds on the point should read the booklet just published by the Editor of "The Harbinger of Light," entitled: "Death Defeated."

THE WORK OF THE DEVIL.

There only remains the contention that all psychic manifestations, and all the communications received from the Beyond, emanate from His Satanic Majesty the Devil! Of course those who offer this explanation can produce no proof of the truth of the statement. That, apparently, does not matter. These phenomena must originate somewhere, or with somebody, and the Devil hypothesis is seized upon as an acceptable explanation. But if this fantastic theory is considered satisfactory to a certain type of mind, we would ask them, in the language of the Rev. Charles Tweedale, from whose pamphlet we have already quoted:—

If modern manifestations are all the tricks of deceiving devils, how do we know, and what security, or evidence have we, that all the angels who appeared to the prophets, the Apostles, and The Christ, were the agents they professed to be, and were not deceiving devils masquerading as angels of light? How do we know that the appearances of the Lord Jesus after His death and resurrection, as recorded in the Bible, were not the work of a deceiving devil? Truly, those who use this wretched devil argument are hoist with their own petard!

If the dead cannot identify themselves to us to-day beyond all doubt, then there is no certainty that Christ was ever identified by the Apostles after His resurrection. Do those who oppose the facts of modern psychic phenomena wish to destroy the very foundations of Christianity? Let them remember that every argument they bring against these phenomena and experiences is an argument against historic Christianity and revealed religion, founded as they are on similar happenings.

This argument shows the practical bankruptcy of the religious opponents of modern psychic phenomena and investigation. With the words of The Christ I will answer: "If I, by Beelzebub, cast out devils, by whom do your sons cast them out? Therefore, shall they be your judges." If modern communications and psychic phenomena are the work of devils, whose work are all those recorded in the Bible? . . . Had the early Christians been as afraid of "wicked spirits" and "deceiving devils" as the moderns, Christianity would have been strangled shortly after its inception.

A WORD ON TOLERATION.

The foregoing, we think, completes the main "arguments" that are likely to be used by the reactionaries, and we have dealt with them in detail at this early stage so that our supporters may replenish their armoury and be ready for the opponent whenever and wherever he appears. The opposition will, of course, be based mainly on a woeful misapprehension of what Spiritualism really stands for, and a very inadequate knowledge of the wonderfully convincing phenomena it represents. These factors, combined with deep-rooted prejudice on the part of a large section of the community to any "new" line of religious thought, will undoubtedly be responsible for much ridicule and many unmannerly attacks.

Such conduct will naturally be very provoking to those who have devoted a score of years to a scrutinising investigation of the phenomena and an equally close study of the spiritual teachings of the "new revelation." It is, therefore, advisable to utter a word of warning to the supporters of the cause, lest some of them may be tempted to indulge in "hot-headed" retaliation and become involved in recriminatory controversies which generally do much more harm than good. We have long since ceased to believe that Spiritualism can be advanced by any such methods.

Spiritualists, at least, ought to know that they should be temperate in all things, and should endeavour to exercise self-control under the most exasperating circumstances. This is the teaching of their Philosophy, and if they desire to avoid the risk of being charged with inconsistency they will act upon it. And, after all, moderation is the more effective form of speech and writing. It is an attitude that carries much more weight than fierce railery. We have received evidence of this time after time in the course of our experience in conducting this journal. Every month, in fact, brings its tribute in this respect, but our appreciative friends little know of the effort sometimes involved in following this temperate mode. In the advice we are offering to our supporters, therefore, we are not preaching something that we do not try to practice ourselves.

Countless messages received from the Beyond adjure us to be tolerant above all things. From their superior vantage ground our unseen friends are in a better position than we to advise the best policy to adopt. They know that the truths of Spiritualism cannot be forced upon any man. Sledge-hammer tactics are, therefore, useless. It is much more effective, and certainly much more dignified, to assume an independent, if not indifferent, attitude—to say to one's opponent: "Very well, my friend, the case I have submitted represents Truth, so far as I am concerned; if it does not appeal to your reason it is simply because we are differently constituted and, perhaps, as time goes on you may discover that my ideas were right after all." Let the matter rest at that.

This is by no means an original suggestion on our part. It was the method The Christ applied. When He sent out his twelve disciples to preach to "the lost sheep of the house of Israel" He particularly impressed upon them not to engage in disputation, but to act with dignity and on no account to cast pearls before those who were incapable of appreciating their value: "Whoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Here we have a good example for Spiritualists to follow. It sums up all that we have written. Their duty is to "preach" the "gospel" of Spiritualism—not try to "force" it on the unready, and when they find the opponent obdurate they should leave him alone or, as the verse quoted metaphorically puts it, "shake the dust off their feet." In course of time that opponent may come back in a different frame of mind. If he does, treat him kindly, tell him that he is only one of many who have undergone a similar change and that it takes all sorts to make a world.

This would be a very drab existence if we all thought alike. Nature revels in variety, and in no department of human experience is this more evident than in the realm of thought. We cannot all think alike, if we would. We cannot all believe alike, if we would. And we cannot all act alike, if we would. Therefore, we should all cultivate the spirit of tolerance one towards another, and remember that we can often impress the adversary by an exhibition of this forbearing trait, where we should only arouse his ire by adopting a bellicose tone.

There is no doubt that a service of this kind, so largely attended (a densely packed and overflowing congregation at St. Paul's Covent Garden) does show one thing, and that is the enormous interest that the great spiritual movement which is passing over the world at the present time, has for the thinking part of the populace. It does show that the ordinary religion, with which you and I have been saturated from our childhood, does not satisfy.

Rev. G. VALE OWEN.

A REVOLUTION IN THEOLOGY.

The Story of The Fall.

Some Remarkable Declarations.

BY THE EDITOR.

We in Australia are so far distant from the old-world centres of intellectual life and activity that the vast majority of the people have no conception of the tremendous modifications that are taking place in religious thought in Great Britain and elsewhere and, to tell the truth bluntly, they exhibit no interest or concern in the matter whatever—not even when declarations of a positively sensational character reach these shores by cable.

During the past month, for instance, news came to hand of some remarkable utterances made by prominent clergymen of the Church of England which, with one fell stroke, completely uprooted the dogma of the Fall and cast the debris on the theological scrap heap. Yet nobody in particular was perturbed! The incident seems to have been taken in a quite indifferent, matter-of-course sort of way, although a general acceptance of the new position would involve, as the Rev. Dr. Strong observes in this issue, "a revolution in the traditional view of the Bible," and the "undermining of the whole of the 'old theology,'" which will have to be "refashioned in accordance with a nobler conception of God, a nobler conception of man and human destiny, a nobler conception of the meaning of human toil and suffering, and a nobler conception of what 'atonement' and 'reconciliation' with God must mean."

The only conclusion that can be drawn from this markedly passive attitude is that however "religious" the people may be, in a real and practical sense, they have "no time" for theological speculations and care as little about doctrines and dogmas as they do about the complexities of the Greek Lexicon. We are not disposed to blame them for that. Like ourselves, they probably want less theology and more Christianity as exemplified in the life and teaching of Jesus.

* * * *

The first of the extraordinary pronouncements to which we have referred came from Canon Barnes, a noted Westminster preacher, who stated in the course of a sermon:—

Christian thinkers now abandon the doctrine of the Fall and the arguments deduced from it. The Church must accept a wider scheme of evolution. From some fundamental stuff in the Universe electrons arose. From these came matter, life and mind and, gradually, spiritual consciousness. A faith that feared the progress of knowledge anticipated its own dissolution.

There is nothing ambiguous about this phraseology, and it naturally caused a flutter in the religious dovecot of the Old Country, although nobody seems to have "turned a hair" in Australia. Correspondence followed in the London Press, and in replying to a letter from General Bramwell Booth, who championed the old faith, Canon Barnes added:—

We no longer deny that all species were developed from primitive forms of life. Man in particular evolved from the lower animals. Darwin, like Galileo, triumphed in spite of Genesis. **Stories of the special creation of man by God and of the Fall have become incredible.** To assert them is to renounce the intellectual heritage of the nineteenth century; but while the Fall can no longer be regarded as an historical event, I would urge that it is not vital to Christian theology. To the Christian accepting modern biological principles the Christ spirit is still supreme, and the final power in the evolution of man. Why trouble about the Fall, when we can preach that in Christ we are all made alive?

Canon Barnes quickly found a supporter in Dr. Inge, Dean of St. Paul's, who stated:—

Educated churchmen had long acknowledged that they must

not go to Genesis for natural science. Complete freedom could be accorded to churchmen to accept the facts of evolution. All knew that, whatever the pedigree of each individual, it began with the most rudimentary form of life. The doctrine of the Fall had never been a vital part of the Jewish religion.

* * * *

In supporting the fearless expression of the evolutionary viewpoint by these outstanding divines, "The Times," in a leading article, commented:—

This courageous sermon would have led Canon Barnes to the stake a few generations ago, and may yet bring him into conflict with the average opinion of the church, but the majority of the thinking people will share his belief. The churches have a grave choice. **They must restate their creeds and formalities so that they will not present gross obstacles to educated opinion or be content to minister only to those who may be reached by emotion and ritual.** The choice will arise immediately when the movement for the union of the churches passes to the stage of definition. If they prefer the easy way, concealing disagreement under generalised phraseology, they may unite the churches, but at the cost of isolating the united church from the intelligence of the people.

The secular Press is destined to take a much weightier part in the future than in the past in shaping the religious views of the masses, and although the theologian may be treated with respect, he will in time discover that the twentieth century has very little time for his services and that he would be much better employed in directing his energies along more practical channels. Prior to the development under discussion, the "Daily Mail," in its editorial columns, asked whether the Lambeth Conference would be used to strengthen the hold of religion, or would it pass with no more than misty speeches and vague resolutions," and added:—

The opportunity is great. The people of this country are essentially religious. . . . Modern science is not hostile to religion. On the contrary, the closer study of the evolution hypothesis has strengthened the belief in a conscious purpose, and therefore of a Designer, behind the ebb and flow of change. **Science no longer rejects such phenomena as those of Spiritualism off-hand, but investigates them patiently.** It is not even hostile to miracles: it admits that prayers may be answered, and that something which can scarcely be distinguished from the miraculous happens in man's religious experiences. There are here firm foundations on which religion can build, if the leaders of thought in the Church will use them.

* * * *

At present there is no general indication that they will be "used," but unless the Church is to be left in the backwash of the great religious current now sweeping through the world, it will assuredly have to move forward and keep abreast of the prevailing tendency. With both Science and the Press on the side of spiritual progress, the Church will unquestionably be left "high and dry" if, in the language of the Rev. F. Fielding-Ould, M.A., Vicar of a largely-attended and fashionable Church in London, "she is truculent and unteachable."

The abandonment of the dogma of the Fall is, at least, a promising omen, for, to again quote Dr. Strong, "whatever was the meaning of the Fall to the Hebrew in ancient times, to us it can only be, like the first chapter of Genesis, a poem, an allegory, a parable, an interesting chapter in the childhood of religion." In other words, as St. Paul puts it: "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."

Spiritualism comes as a real God-send to save men from the Sadducean Materialism that looks for no hereafter beyond the grave. . . . If the Church ignores the testimony of Modern Spiritualism, or speaks of it as necessarily evil, or Satanic, it will indubitably grow beyond the power of the Church to guide it Christianly.

ARCHDEACON COLLEY.

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Whilst Oliver Lodge questions by journals. The British physical have changed scepticism to and to open-miracles in the time. Speaking said:—

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Questions and Answers.

REPLIES OF SIR OLIVER LODGE.

RELIGIOUS AND OTHERWISE.

Whilst on his recent tour through America Sir Oliver Lodge was asked an interesting variety of questions by enterprising interviewers of New York journals. The investigations of this distinguished British physicist in the field of Psychical Science have changed his attitude toward miracles from scepticism to belief in the New Testament accounts, and to open-mindedness toward accounts of religious miracles in the subsequent ages and at the present time. Speaking on this subject Sir Oliver Lodge said:—

"On the whole, I was a sceptic with regard to miracles, and I felt sympathy with what I think Matthew Arnold said: 'Miracles don't happen.' But since my investigation I have come upon so many extraordinary things that I keep an open mind on miracles. I think a great deal more is possible than we had supposed to be likely. On the whole, I am inclined to accept the New Testament record in the main as fairly corresponding to fact."

When asked if he had ever investigated any of the recent or continuing miracles as put forward by the Catholic Church, he said:

"I have not gone into any ecclesiastical matters, but certain testimony about levitation makes me think it possible that some of the Catholic miracles are genuine. I have seen objects move without contact. What that means I am not prepared to say. It enlarges one's idea of physical fact. In these matters I am guided wholly by fact and experience, not by theory, hypothesis or prejudice."

Sir Oliver said he had not meant in his lectures to put it forth as a proved fact that young children have a recollection of an earlier existence, not on earth, but in some other state. He mentioned his opinion that young children have such a recollection when he was giving his own view, that those living on this earth had lived before, though not on this planet.

"I have nothing positive to say on the subject of pre-existence," he said. "I have been pressed for my opinion on this subject so frequently since I have been here that I discussed my own view in the lecture, though I meant to put forward nothing on the subject as established fact. When I spoke of the faint glimmerings which a child has of an earlier life I was quoting from Wadsworth, who was a man of insight and to some extent to be trusted. Others have believed that children had some reminiscences of their experiences before birth. Plato was one. I don't say that they had a previous life on this earth or anything of that sort. But I mean that they were in some sort of existence. It is not scientifically established at all."

Sir Oliver was asked if he believed that the inhabitants of this world bore any relation to the past state, in view of the fact that he believed those who have gone to a future existence can communicate with and influence persons now living.

"No," he replied. "That is the doctrine of some. I am not one of them. I think that we grow our individuality here, and that it persists in the next life. I don't think that the individual developed here is pre-existent, but I am not dogmatizing on any of these things."

When it was remarked that in laying the results of his researches directly before the public he was departing from the traditional aloofness of scientific investigators, he said:

"I think men of science frequently tell the public what they have learned. But a good deal of science is unintelligible, or difficult to make intelligible. I have been considered to have a sort of faculty to make things intelligible, but there is a great deal of science that I don't attempt to explain to the public. But when a subject is sufficiently well known, it ought to be capable of being made partially intelligible to any educated person who will be patient enough to listen. If you cannot explain a thing, it is usually because you do not know it thoroughly. Further than that psychic matters have a bearing on actual existence, on daily life, especially because of the war. For many years I held my tongue, but I have come out since the war more into the open because of the extensive bereavement which could be comforted. It has helped some people. I have no doubt it has helped a great many families."

Sir Oliver was asked if the affection which a person is believed to carry into the other world for a dear one here is permanent, or whether the conditions of future life tend in time to efface it.

"You mean, Does time obliterate affection?" he said. "I cannot say. I think it depends so much on the people themselves. With some people 'Absence makes the heart grow fonder.' With others, 'Out of sight, out of mind.' Your opinion on that is just as good as mine."

He was asked if communications from the other world ever come unexpectedly, or if their reception depended on the desire of the living person.

"I think the person here has to give an opportunity. There has to be co-operation, or some receptivity. If the person here should shut his mind I think communication would be very difficult, almost impossible. You don't have to receive a telegram or a telephone call if you do not want to. It is the same with this kind of communication."

Illustrating his argument that the human senses are fitted to receive only scant information on a few of the phases of the universe, that most of our knowledge was based on the work of the mind through centuries on materials imperfectly presented by the senses, and that Spiritualism should not be rejected because the proof is not thrust upon every eye and ear, Sir Oliver said:

"I bethink myself of the great Darwin, when he was evolving his 'Origin of Species.' He would contemplate from a different point of view many organisms, both of plant and animal. He would stand in his greenhouse sometimes looking at an orchid or some other flower, and wondering how it came to be so beautiful, wonder how the cells co-operated with each other to produce the veins on the leaf, how the whole structure was built up according to some design, by what mechanism it was produced. The whole history of the development and the ancestry of that flower lay before him. He was trying to work out the origin of the beauty, and he would stand there hour after hour, silent, abstracted, thinking. We can realise what was going on, but the appearance was different. His housekeeper used to come out and want him to come to luncheon. She only saw the appearance. She used to go back to the other servants and say: 'Ah, poor old man, he will stand there hour after hour doing nothing.' It is a pity he hasn't got something to occupy his mind."

All persons do not go directly to heaven or hell upon death, says Sir Oliver. "My belief is," he said, "that the average person is not good enough to go to heaven, nor bad enough to go to hell. Of course, I don't want to say anything about saints, for I do

not know anything about them. Death makes no sudden change in the being. It leads to a continuity. I believe that every person has a chance, even after death. Hell is good enough in its way; it is the hopelessness of it that I cannot believe. I cannot believe that a man will go on suffering forever and ever without a chance to make himself deserving of better things. I think we will all have a chance. I believe that we have to live after death with the characters we have made for ourselves during life. Some of them would be very horrible things to live with. Those who have led lives of constant sin will find it hard to reform themselves in the next world to bring themselves to a higher plane. Selfishness and cruelty will be the hardest things to overcome. Some may never be able to overcome them, but all will be given a chance. On the other hand, I do not believe that any go straight to heaven after death. I don't think they could stand the beatific vision. It would blind them. I don't think they would be happy. You know there is opportunity for all in this world to hear good, classical music of the highest plane. Yet there are those who prefer the music halls. So it is in the great hereafter. I believe that upon death every person goes to the grade for which he is fitted. Then he evolves his own future, and I think it entirely possible that he could retrogress as well as progress. It takes many years—a long, long time—for the soul finally to make itself fitted for the beatific vision."

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The scientist said he had conversed with suicides, who do not gain their end in self-destruction attempts. Said Sir Oliver: "They have told me they were horrified with what they had done. They were all sorry they had done it. We should put up with conditions in this life. We should not try to hurry things. Those poor, miserable creatures who would like to do away with themselves through suicide do not gain their end. Their ethereal beings continue on into life everlasting."

Speaking on the theory of evolution he said: "You know, when we speak of evolution we seem to think only of evolution upward," he said. "There is evolution downward also. There are many degraded forms. Barnacles are degraded crabs. Darwin says that we are descended from the monkey. I do not believe that—at least as the monkey exists today. It is my belief that the monkeys and we have descended from some common ancestor. The monkey has evolved downward. We have evolved upward."

* * * *

Speaking of the messages he had received from soldiers killed on the field of battle, Sir Oliver said they had been extremely comforting to their bereaved ones. "They all told me," he continued, "they were quite happy over there. Their only desire was their loved ones should not grieve for them, as if they had gone out of existence. It was they that told me we cannot go out of existence. There was one case of a mother who had come to me to have me get her a message through a medium. I convinced her through signs it was her son who spoke and she believed. All the messages were spelled out. Her husband would not believe, but one day he came unexpectedly. He had been impressed by his wife. When the medium communicated the message it was spelled out:

"U-L-L-O-E-R-B."

"The medium said that was nonsense; that there was no word spelled even."

"It isn't nonsense," spoke up the father. He said "Ullo 'Erb;" that's what he always called me."

"And the father was converted then and there."

The Archbishop of Canterbury accepted a number of the Rev. C. L. Tweedale's pamphlet, "Present Day Spiritual Phenomena and the Churches" for distribution among the bishops attending the Lambeth Conference.

THE CHURCHES AND PSYCHIC RESEARCH.

SCIENCE AS AN ALLY OF RELIGION.

By ELLIS T. POWELL, LL.B., D.Sc.

From time to time, all throughout the centuries, there have been efforts to vindicate Christianity to the generality of mankind. All its vital doctrines—the Incarnation, Resurrection, vicarious atonement, for instance—have been supported by arguments of many kinds, and varying intellectual value. True it is that to millions of devout Christians any such vindication was superfluous. They knew in Whom they believed, and needed neither philosophy nor science to consolidate a living faith. But for the last fifty or sixty years Christianity has been systematically assailed from the materialistic side. The cocksure "Higher Criticism" was directed at the Sacred Deposit by people who professed to tell, almost at a glance, whether a given phrase was written by St. Mark, by an interpolating copyist, or by a downright forger. Consequently an exaggerated importance came to be attached to these modern views, some of them hostile, some of them sceptical, more of them merely misdirected apologetics. A luxury-loving age, before the war, found it easy and convenient to assume that Christianity was hopelessly discredited and out of date. The clergy—Anglican and Non-conformist alike—made no serious or systematised endeavour to combat this movement in the intellectual and scientific arena, where alone it could have been successfully countered. Their parrot-like reiteration of ancient dogmas fell upon deaf or listless ears. And so the mass of the population drifted rapidly away from spiritual things, and the grip of the Churches upon mankind grew weaker and weaker. To prevent misapprehension as to my own attitude, let me say that I am myself a life-long Anglican Churchman.

The Witness of the Greek Testament.

Long before the war turned public attention in the direction of psychic research, I had been urging that in its truths lay the surest and soundest vindication of the claims of Christianity. After years of experience among the phenomena of Spiritualism I began systematically to probe the text of the New Testament—not in its English dress, but in the original Greek. I had, for instance, seen much of the materialisation of spirit forms, and had learned the psychic conditions of their production and existence. I found that the account of the Resurrection, in the New Testament, was in complete scientific accord, down to the minutest detail, with these conditions. The same affirmation might be made of the Transfiguration. As for the Incarnation, the facts of the Birth itself, and a multitude of circumstances during the life of Christ, were all of the precise character which one would expect to find conditioning the descent of a very exalted spirit into the limitations of our humanity. With regard to the Holy Ghost, a mere glance at the original Greek word *parakletos* (inadequately translated "comforter") brought to light an infinite mass of sacred suggestiveness, which was enhanced and confirmed when one turned to the allusions made by Christ himself to the coming and work of this Auxiliary. If from these points the scrutiny be extended to the Epistles, it will be found that they are literally saturated with psychic lore. The famous fifteenth chapter of the First Epistle to the Corinthians, for instance, studied in the original, will be found to be a perfect gem of scientific precision and completeness, demonstrating the great Apostle to be only second to his Greater Master in knowledge of the highest psychic truth.

How to Fill the Churches.

When I was lecturing on Spiritualism in the Queen's Hall some years ago a questioner asked, "Will not the acceptance of your views empty all the Churches?" I retorted that in my opinion the contrary result would follow: all the churches would be filled. And yet with a blindness and perversity that would be incredible did we not see them all around us, the Churches have chosen to fight psychic science as if it were paganism or something worse. Here was a spiritual re-awakening, of all but unprecedented scope and energy, that might have been harnessed to the car of Christianity. But no; the clergy (in the majority of cases) assumed an attitude of irreconcilable hostility. Worse still, while they gratified their distrust and dislike by fervid denunciation, they did not take the trouble to study for themselves. So that we had the melancholy spectacle of professional experts in psychic science manifesting an ignorance that was as shameful as it was abysmal.

But this phase is passing. Within the next twenty years psychic science will become the leading and by far the most potent branch of Christian apologetics. Christianity will be interpreted afresh, and in a manner which will commend all its basic doctrines (as originally enunciated, not as distorted by the prejudice and ignorance—possibly quite pardonable—of generations of theologians) to the intellectual assent of mankind. And then, in all probability with mankind ripe for a new and further Revelation, the enlightenment will come, quite possibly in the last decade of the present century.

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SIR ARTHUR CONAN DOYLE.

ARRIVAL IN AUSTRALIA.

A FREMANTLE INTERVIEW.

CAMPAIGN OPENED IN ADELAIDE.



SIR ARTHUR CONAN DOYLE, M.D., LL.D.
A Recent Portrait.

We metaphorically grasp the hand of Sir Arthur Conan Doyle and extend to him a very hearty welcome to Australia. We greet him not merely as a Spiritualist, but also as a distinguished son of the Empire—a notable man of letters, a doughty champion of human rights, a whole-souled sympathiser with the suffering and bereaved, an intense admirer of the Australian soldier, a big-hearted, loving personality, and a “real good sport” to boot! He embodies all these traits in his cosmopolitan character, and consequently will instinctively appeal to the democratic and impulsively generous people of these southern lands.

As we pen these lines the R.M.S. “Naldera” is dropping anchor at Fremantle, which was reached on September 17th. Lady Doyle and the family were also aboard, and accompanying the party was Major Wood, who is acting as Sir Arthur’s secretary. Many letters and telegrams awaited the “White Knight of Spiritualism,” conveying greetings and cordial welcomes, and a considerable time was occupied in sending replies. The ubiquitous “interviewer” was, of course, quickly aboard, and an hour or two later the telegraph lines were quivering with the first words uttered by the world-renowned visitor on Australian soil.

“He had been informed,” he said, “that the people on this side of the water had not as widespread knowledge of what was going on in Spiritualistic matters as was held in, say, England.” Nobody who is conversant with the tremendous advance made by the movement in Great Britain in recent years can dispute this statement. It is self-evident to everyone “in the know,” and if Sir Arthur succeeds in dissipating some of this ignorance he will not have come to this country in vain. Continuing,

he said, he refused an offer to go to America in order that he might visit the Commonwealth, which had done so magnificently during the war and lost so heavily, to try to give a message of cheer to the relatives who had lost dear ones, and to tell them it was possible to answer the ever-recurring question, “Whither has he gone?” He went on to say:

Four years ago people in England were incredulous regarding Spiritualistic Science. Since then he had addressed hundreds of meetings, and had, he thought, helped to alter that previous unbelief. Every scientific man who had thoroughly investigated Spiritualism had been converted in varying degrees. Some accepted absolutely the whole phenomena and took the same point of view as he; others admitted the phenomena and endeavored to explain them. Some scientific men, justly famous for their good works, had condemned Spiritualism without troubling to investigate thoroughly what was an inordinately deep and complicated science. He himself had first investigated the science in 1888, and had worked at it on and off ever since. But it was only when the war broke out that he and his wife realised the supreme importance of it. In these days it seemed as if it had been sent by Providence expressly as a consolation for the heart still grieving for loved ones who had fallen. He had spirit photographs of his own dead son. The apparatus which secured these photographs had never been out of his hands during the process, and it was utterly impossible for them to be in any way faked. When once he and Lady Doyle got face to face with the people they appealed to their reason and put facts before them. When this was done no one ever had a word to say in rebuttal, but many people derived enormous comfort. He had received many bags of letters from bereaved mothers, saying that their whole lives had been brightened and their hearts uplifted when they found that through Spiritualism they had not lost their loved ones altogether. In many cases people, after hearing his lectures, had discarded their mourning. People and press alike were beginning to realise that Spiritualism was not a case of a vulgar fraud, as had been suggested, and that true Spiritualists were not trying to “spoof” anybody. It was only a case of putting an authenticated volume of evidence before the people for them to be absolutely convinced—if they listened and considered. He had put on record what he thought of the Australian soldiers, and Lady Doyle and he had been strongly attracted by this opportunity of seeing the country from which these magnificent men came.

PROGRAMME OF THE TOUR.

Adelaide was reached a few days later, where the party was met by Mr. Carlyle Smythe, the well-known entrepreneur who is conducting the tour, and taken to the Grand Central Hotel. Sir Arthur was timed to open his mission in that city at the Town Hall on the 25th, and to address a second meeting on the 27th—a day or two after going to press with this issue. Reports, however, conveyed the assurance that overflowing meetings would be experienced.

The Melbourne season will open at the Playhouse—no other building of larger proportions being available—on October 5th, and will be continued on the 7th and 9th. The visit is being anticipated in the Victorian capital with eager interest, and much regret is expressed by the public that neither the Town Hall nor the Auditorium could be procured for the purpose. The plan is open at Glen’s, Collins Street, and the prices of admission are: Reserved seats, 5/-; second seats, 3/-; back seats, 2/-, plus tax.

Sir Arthur will speak at Geelong (Mechanics’ Institute) on Oct. 14th; Bendigo, (Masonic Hall) 18th and 19th; Ballarat, (City Hall), 21st and 23rd. The dates at the time of writing, had not been definitely fixed for the meetings in the other States, with the exception of Sydney, where the distinguished visitor will appear at the Centennial Hall on November 15th and 17th. Some of the provincial cities may also be visited in New South Wales, and then the party will go on to Queensland, Tasmania, and West Australia, and thence to New Zealand, where the months of January and February will be spent.

Ample notice of the dates of meetings will be given in the local Press of the places visited.

All sympathisers with the Cause are invited to stimulate interest in the meetings in all the centres to be visited, and in every practicable way to make the tour as successful as possible. It cannot be too often repeated that whatever may be the profits accruing from the enterprise, Sir Arthur Conan Doyle has emphatically declared that he will not accept a penny for himself. This is, therefore, no money-making undertaking so far as he is concerned. In some form or other the surplus will be devoted to the furtherance of the work in which he is engaged. The same principle was applied to his tours in Great Britain. In short, Sir Arthur, instead of being actuated by any self-aggrandising motives, has publicly stated that he has consecrated his fortune and his energies to the promulgation of the truths for which Spiritualism stands. Lady Doyle is equally disinterested and enthusiastic as her zealous and illustrious husband, and a veritable army of well-wishers will endorse the hope that their sojourn in the Southern Hemisphere may be of a very pleasant and enjoyable character.

SIR ARTHUR AND HIS CAREER.

Humanitarian, Author, Scientist and Orator.

The world of readers knows Sir Arthur Conan Doyle primarily as an author; and he is probably the most eminent English man of letters to visit the glimpses of the Southern Cross. But he has in his time played other parts with conspicuous success. In more than one memorable cause Conan Doyle has been an acknowledged leader of public opinion. His passionate hatred of tyranny and wrong moved him to champion the martyred races of the Congo—that free State where a British consul declared nothing was free except fever. Through the printing press, and from the public platform, Conan Doyle worked with such ardour and effect that Mr. E. D. Morel declared “no other man than Doyle could have done for the cause just what Doyle did at the time.”

On another occasion, when persuaded that a miscarriage of justice had occurred—the convictions of George Edalfi and Oscar Slater—Conan Doyle would not rest or be silenced until the cases were re-opened, and the innocent set at liberty. What Emile Zola did in the Dreyfus “affair,” Conan Doyle did in the Oscar Slater case. Further, as president of the Divorce Reform Association, he worked tirelessly to bring British law abreast of what has long been the law in Australia. A character, Lord Roxton, in one of Doyle’s romances, “The Lost World,” says “there are times when every one of us must make a stand for human right and justice, or you never feel clean again.” That might have formed the motto of Conan Doyle’s notable excursions into public affairs.

THE MAN OF LETTERS.

The works of imagination, of which there are some thirty odd, written by Conan Doyle, have enjoyed such a world-wide popularity that there is no need here to enumerate them. A leading critic said of them, “You find everywhere his love of sport, a healthful and broad outlook, a genial, charitable, sane philosophy of life.” His love of sport is particularly evident. He has made his century on the cricket field, and has shown a useful dexterity with the boxing gloves. Boxing, he has said, is the finest single-man sport, and football the best collective one. Better our sports should be a “little rough than that our nation should run the risk of effeminacy.”

While there is no need to discuss the romances of Conan Doyle, passing mention may be made of

some among his serious publications. As chief physician to the Langham Field Hospital during the Boer War—he was knighted for his services during the campaign—he possessed excellent opportunities of judging the manner in which we waged that struggle. Believing that the merits of the British case were being insidiously misrepresented throughout Europe, he wrote “Cause and Conduct of the Boer War.” This monograph he had translated into every European idiom, and, in addition to the enormous sale by “the trade,” he had 100,000 copies distributed gratis on the Continent. Conan Doyle personally forwarded a copy to every man who counted in Europe. During the darkest hours of the recent world-war he devoted himself to stimulating, from his own actual experience at the front, the confidence of his fellow countrymen in England’s cause and prospects. His “Visit to Three Fronts” won a wide reception, while his graphic chronicle of the “British Campaign in France and Flanders,” in seven volumes, promises to remain a popular record of British achievement and prowess.

THE MAN OF SCIENCE.

Arthur Conan Doyle has always been a serious scientific inquirer: he began his career as a medical graduate of Edinburgh, and his Alma Mater has since conferred upon her distinguished son, “*causa honoris*,” the degree of Doctor of Laws. At a time when so many men of unimpeachable repute in modern science and modern thought admitted the possibility of psychic phenomena—Henry Sidgwick, Balfour Stewart, William James, Sir William Crookes, Sir Oliver Lodge, A. J. Balfour, F. W. H. Myers, Henri Bergson, and Maurice Maeterlinck, to cite only the intellectual elite—Conan Doyle applied his exceptional natural gifts of observation and ratiocination to original psychical research. He has become a leader among these neophytes, and it is understood that in his public discourses he relates the detailed results of his personal investigation.

THE PLATFORM ORATOR.

Conan Doyle is not only an eminent litterateur; he has for twenty years been a noted public speaker throughout Great Britain, and the late Major Pond in his amusing volume, “The Eccentricities of Genius,” has some characteristic pages of Conan Doyle’s visit to the United States, attracting overflowing attendances with his addresses on literary themes. But it was mainly when engaged in the campaign on behalf of the Congo martyrs that Conan Doyle established his reputation as a public speaker. From one end of England to the other he conducted his voluntary crusade against tyranny, addressing thronged audiences in the biggest halls in the country; the Free Trade Hall, Manchester, St. George’s, Liverpool, proved too small, while, when he spoke in the vast Albert Hall, London, the Archbishop of Canterbury presiding, it was estimated that over 10,000 persons were crowded into that famous auditorium. More recently his discourses on psychic subjects have awakened profound interest and attracted immense attendances.

Amid his varied occupations Conan Doyle has been a wide traveller: he knows the torrid zone and the Arctic circle, and has roamed extensively through South Africa and America. Probably the prospect of the long ocean voyage to this hemisphere has proved a strong inducement in his deciding to visit Australasia. Like that “much-experienced,” Ulysses, in Tennyson’s poem, Conan Doyle perhaps thinks:

“’Tis not too late to seek a newer world.”

In this newer world, famed for its hospitality, Conan Doyle is assured of a splendid welcome, as one who has, in the words of Mr. St. John Adeock, “read much, travelled much, worked much—and lived more.”—“The Book Lover.”

THE TIMES IN WHICH WE LIVE.

IN REALMS OF THOUGHT AND SPIRIT.

By VICTOR E. CROMER.

The fifth lecture in connection with my class on "Spiritual Illumination" dealt with the subject of "Auras, Colours, and Colour Vibration," and the following account deals not with the lecture itself, which covered the theory of the subject, but with the practical results, as witnessed by the members of the class. It must be understood that only those who were clairvoyantly developed saw the colours distinctly, but practically all the class felt the vibrations which were the emotional manifestations of which the colours were the symbols.

* * * *

The spirit world is a world of infinite beauty and grandeur, and the aura surrounding the human being, whether in the body or out of the body, radiates magnetisms of exquisite loveliness far surpassing any of the colours seen on earth by the physical eye. At our meeting on Saturday evening, September 4th, after the lecture, demonstrations were given of these colours and colour vibrations. In the first instance, the general magnetic colours pervading the room without special concentration, were dealt with. It was pointed out that there was an intermingling of a number of colours, as the auras of the sitters overlapped, consisting of splashes of many colours, such as blue, red, pink, yellow, and so on, while over all there glowed a phosphorescent white light which was intensified about the heads of those present.

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Then the effect of concentration on God was pointed out, the lecturer concentrating for some time upon the Supreme Father of all. The effect of this concentration was manifested in an outpouring of lilac-coloured light that descended upon the meeting in rain-like waves, as though wind-swept showers were falling. It was as though splashes of lilac-coloured light or magnetism fell in amongst a rain of a creamy-coloured light.

It may be here remarked that concentration on any particular spirit, if done in the right manner and with the proper attitude, has the effect of bringing that spirit within one's surroundings; on the other hand, concentration on God always seems to result in this remarkable out-pouring of radiant lilac magnetism. The effect of it on one's body is as though a magnetic rain of silky fineness pervaded one's body and tingled all over the nervous system, sending out rays from the body along all the ends of the nerves. It is as though the afflatus of God intermingled with one's own magnetism and lifted the individual up to greater heights for the time being.

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The class were then asked to turn their thoughts on to the idea of "Love for all." The effect of this concentration of thought was noticeable almost immediately, for the magnetism began to take on a pink hue, which increased in intensity until the whole room was pervaded by a pink glow which was very beautiful to see for those whose inner vision was sufficiently developed to perceive it.

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"Wisdom" was the next subject chosen for direct concentration, and with this filling the minds of those present it was noticed that the pink light became surrounded by rings of yellow which gradually filled up until yellow globes alone remained, after which they expanded until the whole room wore a yellow tinge.

When the subject of "Strength" was chosen for concentration it was remarkable to see the difference

in the form of the vibrations of the magnetism in the room. Instead of the steady glow of coloured light, we had now rapidly whirling eddies of reddish coloured light rushing backwards and forwards between the sitters. One felt one's muscles grow tense as the magnetism of strength impinged upon the nerves and filled the body with its vibration.

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Afterwards the class were asked to concentrate on "Healing," and to try and pour out their thoughts in sympathy and desire to help those who were sick, and especially upon any particular persons whom they knew to be ill. The result of this concentration was that a pale green colour made itself manifest throughout the room, while the concentration of several of the sitters was so intense that visions of people on sick beds were projected into the room. Two of these visions were so distinct that two persons in beds were seen by many of those present, and those who had been specially concentrating on these persons recognised from the descriptions who they were.

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The remarkable thing is that these visions, which were the result of the concentration of two persons in the room, were seen by others present. That is to say, they were not subjective in the ordinary acceptance of the term, for had they been subjective no one else could have seen them. The writer actually saw one of these persons lying on a bed apparently in the middle of the room, before the one who was concentrating on the patient mentioned the fact.

* * * *

We are, therefore, face to face with something analogous to photography. One person concentrates on a distant object, and brings back a definite image of it on the astral light, and this image, being of definite proportions, can be seen by any other clairvoyant also, though the latter clairvoyant may not be thinking of that particular object; just the same as one person can take an ordinary photograph on the proper paper, develop it, and then show it to a friend.

To denounce Spiritualism without having studied the evidence is an act of folly which one would think incredible were it not common and unabashed. In the interests of religion it is our duty to press upon all the duty of humble and God-fearing inquiry, and to support those who give of their best in order to "Try the spirits."

Rev. PERCY DEARMER, D.D.

The stupidity of calling oneself a Christian, and doubting if we shall know our friends hereafter! In those who do not believe such a doubt is more than natural, but in those who profess to believe, it shows what a ragged scarecrow is the thing they call their faith—not worth that of many an old Jew, or that of here and there a pagan.—George Macdonald.

TO THE CASUAL READER.

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

The rates of subscription will be found in our advertising columns.

THE NEXT WORLD INTERVIEWED.

BISHOP BERKELEY AND HIS PHILOSOPHY.

AN EXPOSITION FROM WITHIN THE VEIL.

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

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

There are over 3,000 of these trance messages altogether, and we propose to reproduce a representative selection as the months go by. The communicating intelligence who controlled the medium when the address given below was delivered gave the name of **GEORGE BERKELEY** and the opening sentence indicated who was meant.—Ed. H. of L.

[Dr. George Berkeley, Bishop of Cloyne, in Ireland, was born in 1684 and died at Oxford in 1753. He was celebrated for his ideal theory. He maintained that the belief in the existence of an exterior material world was false and inconsistent with itself; that those things which are called sensible material objects are not external, but exist in the mind, and are merely impressions made on our minds by the immediate act of God, according to certain rules, termed Laws of Nature, from which He never deviates, and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to His creatures, and thus effectually distinguishes the ideas perceived by sense from such as are the work of the mind itself, or of dreams—that there is no more danger of confounding them together on this hypothesis than on that of the existence of matter.]

October 18th, 1907.

When I lived on the earth, I was known as Bishop Berkeley. But I am not a bishop now! I had some reputation as a philosopher, and took part in many philosophical and religious controversies with the men of my time. My philosophy, I admit, was somewhat ambiguous. My opponents, most of whom were at the same time my friends, spoke of it as the philosophy of common sense. I have been much misunderstood. I am supposed to have said that you can apprehend nothing except through the medium of the senses; or, in other words, that you can cognise nothing but matter. I certainly did not then understand the actual relationship of matter to spirit; and while I had an intuitive perception of it, I used to laugh at the idea of intuition; while perceiving that matter and spirit were, in some way, allied.

I was not an idealist in the modern sense of the word; and yet I was so, in spite of myself, when I declared that there was no such thing as matter. My philosophy was confused and contradictory because there were spiritual influences acting upon me, which were in conflict with my own personal ideas—on the one side, the higher intuitions, on the other, material conceptions of the subject. Hence I did not clearly understand what I was striving to express. What I really meant to convey was, that matter is spirit, and spirit is matter; or, in other words, that every material atom enfolds a spiritual atom, corresponding with itself; just as every human contains and comprises what the French call a *peri-spirit*, composed of a finer, more rarefied and more sublimated material than itself; and that in the alembic of Nature all things are evolved from one primary substance.

Therefore, when I said that there is no such thing as matter, it was not strictly speaking true. What should have been expressed was this: there exists a finer and more sublimated substance which forms

the basis of all things. Of course I did not then understand what I do now, when what were great enigmas to myself and to so many men of my time, appear plain enough. No philosopher, no matter how great his penetration or how subtle his reasoning, can see all sides of truth. He can only discern a small portion of it. How gigantic would be the mind of him who could grasp it in its totality. But in all philosophies, how much so ever they may differ from each other, there are different points at which they touch with more or less of closeness and clearness.

THE VASTNESS OF SPIRITUALISM.

Spiritualism is a subject so vast, that it is as illimitable as space itself; so that rash and daring indeed would that man be, who would venture to assert that he has mastered the whole of it. To do so would be to imply that he is equal with the Deity, and omnipotent and omnipresent, like unto Himself. Therefore, should the inquirer into spiritual philosophy keep his mind entirely free from all pride, prejudice and bigotry; for he is standing on the threshold only of the whole measureless realm of Nature. He has only commenced the investigation of a subject, of which he cannot see the end, and to which humanly speaking, there is no end. But while the philosophers have been groping in the dark, and differing from and quarrelling with each other, is it not the same among you Spiritualists to-day? Is there not as much rancorous disagreement among these, as among the philosophers of my own day, who resembled the Egyptian priests who quarrelled in the darkness of the corridors of the Pyramids? This should not be so, and yet it cannot be otherwise, because it results from the differences of their spiritual enlightenment, and this is determined by the plane of spiritual thought which they have reached.

A man can only perceive a spiritual truth with his own eyes and not with yours. If he possesses a specific power of spiritual insight, he will perceive and accept it, because you are presenting him with something which by right belongs to him, and which he can appropriate and make his own. But present the same truth to a man who is on a lower plane of spiritual development, and he cannot apprehend it, because he is blind; as blind as you yourself would be if the organs of your spiritual vision were closed. You may present it over and over again to him, but he will be unable to see it until such time as he rises on to a higher plane of spiritual existence, with which that truth is conformable. The Great Teacher has said: "Cast not your pearls before

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swine; lest they turn and rend you." Therefore, it behoves the true philosopher to cultivate a spirit of toleration towards others, who cannot see as he does, without allowing himself to be diverted from his course by their opposition, or their animosity. Thus your true work lies in the direction of those who stand on the same spiritual plane as yourself.

We, in our day, reasoned about the hereafter, the immortality of the soul, and the beginning of things and the nature of God, whether personal or impersonal with the very limited spiritual knowledge which we possessed, and we derived very little satisfaction from our cogitations. It required a higher revelation than was vouchsafed to us, in order to enable us to unlock the mystery of being, and to lift us into a loftier realm of thought, from which we might behold from whence we had come, and who, what, and where we were. This passport to the higher life has been vouchsafed to you, and it always has been confided to a few from the beginning of time.

"WE NEVER EXPECTED SUCH A REVELATION."

And so, with your advanced knowledge of spiritual truth, you have obtained such a wide, deep and clear insight into the mysteries of the life beyond the grave, such as we, in our wildest dreams never hoped to acquire. We never expected, indeed, that a time would come when such a revelation would be made to man. Be grateful, then, for the privilege of living in such a favoured age, when you have no need to rack your brain in the effort to solve the insoluble, because you have a mathematically exact demonstration of the life beyond the grave; susceptible of the same proof as a problem in Euclid.

And yet how many bigots assume a sceptical attitude towards this truth, and deny the fact of spirit return and spirit intercourse. What would I not have given for a single written message from the Beyond! And yet you have received not one only, but many. If one spirit had spoken to me as I am now speaking to you, how happy should I have been. There is no room for the imagination here. It is a demonstrable fact, which prevents you from wandering away into a maze of metaphysical and scholastic speculation.

Some of us may have surmised these things; we may have had premonitions that such things were, but we had no positive demonstration admitting of no denial by the unprejudiced investigator of a spiritual life beyond the grave; a life with which your own is death by comparison. You seem to us like mortals entombed in living sepulchres, groping about like moles in the darkness of the earth; and too often exclaiming "There is nothing beyond this life!" because your spiritual eyes are closed. It is as though some one should say to a blind man, "Behold! there is a house!" and he should reply: "I do not see it, therefore it cannot be there." The fault of denying its existence rests, of course, with his own physical incapacity to perceive the object. Great strides are now being made towards spiritual truth. I ought to have said "towards truth," for all truth is "spiritual," and it is ever moving on; or, rather, we are ever moving towards it; gaining a higher vantage ground, and a wider and more extended survey of Nature's domain as we ascend to loftier altitudes.

THE WONDERS OF THE UNIVERSE.

One is filled sometimes with a degree of overwhelming awe and wonder, and with a painful feeling of our own insignificance and littleness; for we perceive that there are worlds upon worlds, systems upon systems, revolving in space, and problems upon problems continually presenting themselves afresh for our solution. There is no limit indeed to the possibilities of discovery, for who can ever reach the confines of a universe which is limitless in expanse. Greater minds than my own, who have tra-

velled from orb to orb as they roll around their respective suns, tell me that beyond our own solar system there exists others, far greater and grander than this, peopled by beings with whom we are mere pigmies—ignorant savages—by comparison. These exalted beings inhabit worlds so vast and glorious as to be absolutely beyond the powers of human conception.

I knew enough on earth to know how little I knew; for I was not one of those who think they know everything. But now I see the immensity of the knowledge which yet remains to be acquired; and this is to me an occasion of the greatest joy, because of the expectation of the knowledge awaiting acquisition in fields of inquiry yet unexplored.

Imagine it, Sir, to be able to travel with the quickness of thought from solar system to solar system, and to converse with those enlightened beings, compared with whom, we are but as grains of sand, in comparison with a mighty mountain! When one considers the boundless possibilities lying before us, one feels constrained to prostrate oneself in reverent humility and adoration upon the ground, and to exclaim with one of old: "What is man that Thou art mindful of him? and the son of man that Thou visitest him?" Marvellous are thy works, O thou Creative Mind! It is futile for us to ask what He is like. Shall we consider Him after the likeness of a man? Is He personal or impersonal? It matters not, and the mind reels as it reflects upon the nature and attributes of that mighty Being, in whom we live and move and breathe, and without Whom we should know nothing. He must be good—that we know. He must be all wise, although we do not understand His methods, and so imperfectly comprehend His laws. We know that there is a Being in whom we exist, of whom we are a part, and without whom there could be no existence.

And this knowledge imparts such a great and beautiful zest to life in the aggregate, because we likewise know that there is always some new truth to be discovered, some new sphere of usefulness to be continuously entered upon, in which we can teach others that which we are being taught ourselves. And this occupation is fraught with joy unspeakable; for there is no joy like that of imparting to others what you are constantly imbibing yourself. To bless, and by blessing, to be blessed, is the great law of spiritual life. I have long asked to speak to you, and have at last found the opportunity of doing so. I hope I shall be permitted to speak to you again. I have great sympathy with the work upon which you are engaged.

[I referred to his verse beginning: "Westward the course of empire takes its way.": Yes; what I wrote then has been marvellously fulfilled. It was written under the influence of inspiration.

Alva and His Hell.

"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP!"

[The Duke of Alva, or Alba, was born in 1508, and belonged to one of the most illustrious families of Spain. He was a cruel and relentless being and slaughtered his enemies wholesale. In 1567 he was sent to quell the revolt of the Netherlands, and on reaching Flanders at the end of the year with a considerable army established the Council of Blood. This tribunal condemned, without discrimination, all whose opinions were suspected and whose riches excited their avarice. His executioners shed more blood than his soldiers. In December 1573 Alva proclaimed an amnesty, resigned the command of the troops, and left the land in which he had executed 18,000 men, as he himself boasted, and kindled a war that burned for 68 years. It is said of him that during 60 years of warfare he never lost a battle, and was never taken by surprise, but pride

and cruelty tarnished his renown. When he reached the Other Side he realised the enormity of his crimes, and had to pay up to the "utmost farthing."

May 18th, 1907.

[To a kindly welcome]: I am pleased to hear you speak like that. I have wanted to come before, but felt that I must not be selfish, and that my spiritual progression would be better served by restraining my own eagerness when others were anxious to speak who had greater claims to do so than I have. I have been drawn to your side by your charitable thoughts, and by those prayers which have so greatly benefited my own sick soul.

[I said how glad I was]: "Glad!" Yes you are glad, and you may well be so. How much more so you would be if you could fully estimate the immense service you have rendered to one unhappy soul. For now the darkness is passing away and the light is streaming in upon me. The heavens are opening to me, and although I cannot yet go hence; yet I can perceive the pathway of escape, and of progression, lying before me.

I must still remain earth-bound, but not so in the sense that I was until now—not bound to one barren spot by a chain of circumstances forged by myself, but I must continue near the earth in order to assist in raising up spirits who are in the same depths of misery and degradation, from which I have so lately emerged. But the future which opens out before my darkened vision is so full of beauty and promise that I can live and work on happily in the mere anticipation of it.

The certitude that the light which has broken in upon me will never fade from my vision, and that this great happiness will be mine when I have earned it, will give me courage to undertake the hardest tasks. This great expectation will fill me with strength and intrepidity to do the work that lies before me. And it is with feelings of profoundest reverence and gratitude to that great and Almighty Being who vouchsafed the promise of so much happiness to such a worm as I am, that I tell you these things.

I feel myself, at present, lower than the meanest insect that crawls. All the pride and pomp of earthly power have fallen from me, because I no longer desire them. I am as a reed bowed down and well-nigh broken by the waters of repentance in which I am submerged. Intense humility and profound reverence are the dominant feelings of my mind at present. I have a glorious work before me I am told—that of liberating other souls from Hell. I shall resemble one just rescued from an abyss and stretching out my hands, from the verge on which I stand, to those who are still struggling in its awful depths, to come up higher and stand side by side with me.

Far above me are heights from which others are extending their arms invitingly to me, and bidding me climb up to their level. Oh! beautiful indeed, is this ever-widening prospect of happiness to a spirit who for 300 years has been immersed, almost drowned, in a river of blood: Blood everywhere. I could turn my eyes in no direction without being confronted by that awful torrent of blood. When a man like myself, in his pride and lust of power commits murder wholesale, and sheds rivers of blood, he does not realise the full extent of his enormities, until he is freed from the trammels of the flesh, for then it is he finds himself swimming in a great lake of blood.

THE HELLS OF DANTE OUT-DONE.

Believe me, the hells of Dante are by no means overdrawn. If anything, they are not portrayed with sufficient power. Picture to yourself the hell I was in. Blood, blood everywhere, corpses on all sides, gashed, maimed, mutilated, quivering with agony and bleeding at every pore! At the same

time, thousands of voices were raised in bitter reproaches, in curses and execrations! Imagine the appalling spectacle of this multitude of the dead and dying, fresh from the flames, from the sword, the rack, the torture chambers and the gibbet; and the pandemonium of voices shrieking out the most terrible maledictions! Imagine never being able to get away from these sights and sounds, and then tell me, was I not in hell?—a hell of greater torment than that to which I believed all heretics were consigned.

Dante's hells were not the product of his own imagination, but veritable realities; for there is one here—it is Swedenborg—who tells me that the poet actually visited them, under the conduct of his guide, Virgil, before portraying them so vividly with his pen. And such was the hell of the "bloody Alva" from which I have been rescued by what seems to me a great merciful dispensation of Almighty God.

INFLUENCE OF SYMPATHY AND PRAYER.

How wonderful it seems that by coming into this room, by enlisting your sympathy and prayers on my behalf, so great a miracle should have been wrought! You should, indeed, be glad, for if you had done nothing else but this for many years it would be something which will repay you a thousand fold, and will always be thought of with joy and satisfaction. My gladness joins with yours in offering up a Te Deum of praise to that great, unknowable, incomprehensible Being, whose love has brought me out of that sea of blood into a region of light and comparative bliss. And the road stretches out before me bright and glorious, and I can see the angels ascending and descending, a kind of Jacob's ladder, from the higher to the lower spheres in the pursuit of their divine and blessed employments.

But I, too, must be about my own business, and if I do not come and speak to you for some little time, you will know that it is because I am busy, not in this sphere, but on the confines of that abyss of darkness which I have so recently quitted, and where my work will lie for a while; so that I shall have little time left for such visits, although they give me great pleasure. But I am ambitious to ascend, and must perform the work which will enable me to do so, fully realising the greatness and importance of my mission after having been so long in hell myself, and after having experienced the unspeakable relief of my rescue from there. With all the greater love and sympathy, therefore, can I reach out a helping hand to those who are still in the abyss.

My Father's blessing be upon you—as well as my own and that of many others, as the instrument of the Most High in this great and glorious work.

This evidence has not come from the Church, as it should have come, nor has it come from the Ministers of the Church, with one or two exceptions, but from the psychic and the scientist. If these things are hallucinations to-day, what proof has the Church that the Prophets, the Apostles, and all the holy men of old were not hallucinated? She has not a scrap.

Rev. C. L. TWEEDALE, F.R.A.S.

Mrs. Fred Maturin whose book, "Rachael Comforted," has just appeared, has an article in "Pearson's Weekly" entitled, "How I Talk with My Dead Child." She says:—"I often smile at people's idea of the Life Beyond. Picturesque things in it they will allow. A trumpet of gold, a throne of gems, gates of Pearl, seas of glass, garments of white, all these (merely symbolical) they don't mind. But if I told them that children have tin trumpets off Christmas trees over there, that people sit on chairs, not thrones, that gates are like our gates, seas contain water, and that clothes are worn much like ours here, they would (some of them) be shocked."

The Nutshell Page.

The arrival of Sir Arthur Conan Doyle in Australia has greatly added to the popular interest in his visit to these southern shores, and that interest will doubtless increase as he proceeds upon his mission throughout the Commonwealth. Sir Arthur is so cosmopolitan in his views, and of such a wide and tolerant outlook that all sections of the community should feel able to welcome him and wish him nothing but pleasant experiences in the course of his tour in the Commonwealth and New Zealand.

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Interviewed for the "Sydney Morning Herald" just before he sailed from England Sir Arthur Conan Doyle said: "I am going to Australia, not to address or uphold any sect, but to speak straight to the general public, and to explain to them what the position is. It has been so misrepresented that only a personal face-to-face explanation seems able to make the facts clear."

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Continuing his remarks, Sir Arthur added: "When I started my campaign the Churches seemed generally either apathetic or antagonistic, but now there is a very strong movement in support of our spiritual views. I have addressed meetings of the Church of England clergy, and have spoken by personal invitation in the City Temple, the centre of Nonconformity. I have never encountered any opposition, for the reason, I think, that I take the view that Spiritualism is compatible with every religion and destructive of none. Spiritualism simply consists in the belief in personal continuity, with the possibility of communication with those who have passed on. These are the essentials, and they need contradict no man's creed."

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At the luncheon at which Sir Arthur and Lady Doyle were entertained in London on the eve of their departure, the demand for tickets greatly exceeded the supply. The company was the most representative gathering of Spiritualists ever assembled in Great Britain, and included leading Spiritualists from all parts of the United Kingdom.

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Owing to the extended space occupied by the Editorial in this issue, the usual monthly instalment of "Wayside Notes" has been crowded out.

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We regret to learn from a South African correspondent that Mr. W. J. Indge, of Kimberley, passed suddenly to the higher life on a recent date. He had been an enthusiastic Spiritualist for over 30 years, and took delight in advancing the cause in every possible way. His transition is therefore, a distinct loss to Spiritualism, so far as his life on the physical plane is concerned, and it remains for those who were in touch with him in his zealous efforts to work with added zeal and, in this way, endeavour to compensate the cause for his departure.

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The Bishop of Southampton, speaking at the dedication of a war memorial at Chale, Isle of Wight, remarked that in these days all were more or less familiar with thought transference or telepathy. People no longer expressed surprise when it was suggested that thoughts could be transferred from one to another even though they might be far apart from each other. Therefore it was not surprising if there should be something corresponding to this thought transference between those who remained in this earthly state and those who had passed into the other condition of spiritual existence.

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Miss Margaret Moffatt, a well-known actress, records some of her experiences with the ouija board in the "Sunday Express." Being asked whether the board had answered questions for her, she said, "It certainly has. I don't know what to make of it, but facts are facts. Now listen to this. I had a friend. I was thousands of miles away from him. He is a man who is never ill. Just for something to say, I asked how he was. Ouija told me he was ill. Of course I didn't believe it. But it turned out to be true." Mere coincidence would be the ordinary explanation of this incident, and not without some ground, but when such coincidences are repeated in thousands they begin to show results quite at variance with the law of averages.

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A London Journal writes, "Amid all the welter of talk and counter-talk about Spiritualism in these days, we have not seen quoted the remark of Lord Houghton, the gifted father of Lord Crewe, which, uttered many years ago, would probably sum up the question to-day. In answer to a question he said: 'I believe in Spiritualism, but am not interested in it. Most people are interested in it but do not believe in it.'"

Dr. Ellis T. Powell, whose articles are much appreciated by our readers, and who is the editor of "The Financial News," represented the London Press at the Imperial Press Conference recently held at Ottawa.

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The Hon. Mrs. Ames, in an address at Folkestone, on "Death and the Next World," said: "The whole fabric of the Church was built upon the materialisation of our Saviour, and yet, on the other hand, if they spoke to a clergyman on the subject, in the ordinary way, he would say, 'I don't want to tamper with it.' But religion was more or less built upon Spiritualism. Moses was the greatest Spiritualist that ever lived, and he was his own medium. The speaker related several of her experiences when she had received messages from the other world, but warned her hearers that they should approach the subject with all reverence and prayer."

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The following remarkable incident is recorded in "Reynold's" newspaper, London. "A curious story is current concerning a certain Academy picture. The artist had nearly completed it when the model was taken ill. Her sittings were no longer necessary and her absence did not trouble him. What worried him, however, was that every morning when he looked at the face the expression did not seem the same as he left it. In spite of his restoring the expression he wanted, a change was noticeable the following day; and so it went on. It was not his imagination, for another artist who examined the picture for three days running confirmed his opinion. Suddenly the changes ceased, and then the news came that the model was dead. Here the matter rests. All that need be said is that both artists are men of repute and incapable of inventing the tale."

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Sir A. Conan Doyle, in sending to "The Two Worlds" a donation to the fund which is being raised as a testimonial to Mr. Hanson G. Hey, says: "I think the scandal of Spiritualism is the number of wealthy folk who take advantage of it, but have no thought for those who have given their lives to its development. I have no doubt that when we reach the other side some of these curmudgeons will find that their selfishness has had some results which may cause them to regret it. The whole great movement is starved in its propaganda for want of money."

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Dr. Percy Dearmer has been appointed Professor of Ecclesiastical Art at King's College, London. His support of Spiritualism is well-known to our readers.

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The first volume of the Rev. G. Vale Owen's famous scripts, "The Life Beyond the Veil," was reviewed by Sir William Barrett in the "Evening News," London, under the title, "A New Pilgrim's Progress." In the course of his review, Sir William writes:—"Some of these messages are only explicable as proceeding from those who have once lived on earth. This momentous conclusion has been strengthened rather than weakened by a growing weight of evidence. It naturally excites incredulity, but no vociferous Sadducee has any right to shout a scornful denial unless he can show that, after an equally laborious inquiry into all available sources of information, he has been led to an opposite conclusion. And this has not yet been done."

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Mr. George H. Lethem, in the July "London," writing on "Apports," says, "There are many Spiritualists who regard apports with a feeling approaching aversion, on the ground that their production very rarely convinces anyone of the presence or intervention of spirit-beings, and much more frequently leads to unjustified suspicion of trickery." He recalls the fact that David Duguid had a great objection to apports, on the theory that they were the work of elementals, and that the presence of these undeveloped entities should not be encouraged.

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The "Church Family Newspaper" contains particulars of remarkable "healing missions" in America. At missions in Los Angeles and Louisville of four days' and two days' duration a conservative estimate of the people ministered to is given at 3,200 and 2,400. This is typical of what has been happening throughout the States. In Baltimore, some 2,000 people were ministered to in the course of two days, and it is said that about 30 per cent. seemed to be physically benefited.

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It will hereafter be proved that the human soul, even in this life, is in constant communication with the spiritual world.—Kant.

THE DOGMA OF THE FALL

THEOLOGY IN THE LIGHT OF EVOLUTION.

"A REVOLUTION IN RELIGION AND CHURCHES."

By the REV. CHARLES STRONG, D.D.

[The outspoken utterance of Canon Barnes at Westminster on a recent date, that "Christian thinkers now abandon the doctrine of the Fall, and the arguments deduced from it" was taken as the subject of an address by the Rev. Charles Strong, D.D., of the Australian Church, Melbourne, on Sunday evening, September 5th, and we have pleasure in reproducing the substance of the speaker's comments on that occasion.—Ed. H. of L.]

As you must know, the Fall of Man from a state of innocence and perfection, through an act of disobedience to an arbitrary command of his creator, Israel's God, Jahveh, which called down on our first parents and their posterity the wrath and curse of Jahveh, is one of the fundamental dogmas of orthodox Christian theology whether Roman Catholic, Eastern Catholic, or Protestant.

By dogma is meant a doctrine deemed "necessary to salvation" from God's wrath and curse, which has been miraculously communicated in an infallible book, or by an infallible tradition committed to an infallible order of priests.

By "fundamental" is meant a dogma on which the whole orthodox "scheme of salvation" is built.

By the Fall, "all mankind," says the Westminster Shorter Catechism, "lost communion with God, are under His wrath and curse, and so made liable to all the miseries of this life, to death itself and the pains of hell for ever."

This is the starting ground of orthodox theology. But as Canon Barnes, in a sermon reported lately in "The Herald" newspaper, has pointed out, this dogma cannot be accepted as it once was.

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In the first place, the study of Scripture in the light of modern knowledge, has rendered the mediæval belief in a miraculous, infallible Book impossible: and the study of both Bible and Church History has strengthened the conviction that an infallible interpretation of the Bible is untenable.

Then, in the second place, the acceptance of the theory in one form or another, of the Evolution of the Universe and Man, makes it impossible to accept as historical fact the story of Creation and Eden as told in the book of Genises.

And in the third place it has been pretty conclusively shown of late years, by the discoveries of ancient records in Assyria and Babylonia, that the Genesis-stories of Creation and the Flood, of which two versions are given, and Paradise, were most likely borrowed from pre-Hebrew sources.

Hebrews and Babylonians belonged to the same race, and the Empire of Babylon, in the days when the Hebrews entered Canaan, stretched away to the shores of the Mediterranean, "the capital of which" we are told, "was throughout millenniums the focus of trade and industry, the centre of art and science and literature." (The Babylonian and Hebrew Genesis. Dr. Zimmerer, The Ancient East Series No. III.). It is not likely that Babylon would borrow from the wandering tribes of Israel.

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The original stories then, it is concluded, came from a distant part, when both Hebrews and Babylonians were polytheists; and traditions as to the origin of the earth and stars, plants, animals, and man were held by them both in common. In certain of the Hebrew Psalms there seem to be reminiscences of these earlier beliefs, of which I cannot at present stop to speak.

But, in the course of time, when, through the noble influence of the Prophets of Israel, Israel had

risen above polytheism, and his religion had become monotheistic, and a distinctively ethical religion, then ancient childish traditions were recast. The polytheistic elements were eliminated, and the stories of Creation, Paradise, and The Fall, and the Flood, were retold, and adapted to the higher conception of God, and the higher ethical conception of man and human history.

Just as, at a later period, the Christians baptized ancient Greek and Roman pagan traditions and legends, festivals, rites, and ceremonies, into "Christ," giving them a Christian meaning, so the Hebrews, priests and prophets adapted ancient Semitic traditions and legends and baptized them into the name of the God of the Ten Commandments, the great righteousness-loving, world-God of the Law and the Prophets.

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We are driven then to the conclusion that the story of the Fall, like that of Creation or of the Flood, is not history in the modern sense of the word. It is valuable as marking a stage in the upward growth, in the ascent of religion—in the advancing moral conception of human life—in the emergence of conscience, and of the conviction that Man is more than a mere naturalistic being, and bears a relation to a Higher than himself which distinguishes him from all the rest of creation. It illustrates the wonderful teaching of the prophets, that the root of man's fear and strife and misery lies in disobedience to a Higher than himself. And it implies also a dim anticipation of the truth of the solidarity of mankind.

Whatever was the meaning of the Fall to the Hebrew in ancient times, to us it can only be, like the first chapter of Genesis, a poem, an allegory, a parable, an interesting chapter in the childhood of religion. But no longer can we regard it as a Dogma, a miraculous communication to be received on infallible authority of Book or Church. And this surely is a great relief to Religion. Religion is no longer identified with the physical science of an earlier age; and the false claims of religion to teach science, or of science to refute religion, are thus undermined. "The Bible and Natural Science," as some one has said, "was from the outset a false antithesis."

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Young people can hardly realise the consternation in religious circles when advancing physical and historical science began to disturb the traditional view of "creation." Christian religion had been bound up with belief in an infallible Book. If the Book were not infallible, if the sun did not rise and set, if the sun and moon did not stand still at Joshua's command, if the earth was not "founded on the sea and established on the flood," if the mountains and plains did not, 6,000 years ago, emerge as we now know them, if the sun and stars did not miraculously take their places in the sky, if plants and animals were not miraculously moulded out of dust, if Eve did not spring out of the rib of Adam, if there was death before man appeared on the earth,

then farewell to the Truth of Religion! What good then was the Bible? Was it not a book of lies?

Fierce was the controversy that arose, and painful were the searchings of hearts. But now that old controversy is dying out; and still religion lives on, and science holds on its way! And a Canon of the Anglican Church, without exciting indignation, at least among a large body of Christians, can say that the Fall is not necessary to Christian Religion, and that the spirit of Christ is the essential!

All this may be as it should be, and, as already said, a great relief. But none the less it betokens a revolution in Religion and Churches.

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(1) It betokens a revolution in the traditional view of the Bible. The official teaching of the Churches is that every book in the Bible is infallible; as the Westminster Confession, the standard of the Presbyterian Church, says, "Kept pure and authentic in all ages," and that it was written, like no other book, directly by God who used the writers merely as instruments or mediums. To quote a text from Scripture, it used to be thought, was to end all controversy, unless one were to be classed as an "infidel." To-day Scripture is coming to be regarded in an altogether new light, and a far wider and deeper conception of "inspiration" than the narrow mechanical view of earlier times, prevails. "Revelation" bears a more spiritual meaning than it did in days past. But the point is, not as to whether we have reached a higher stage of development; it is that Christian Religion, for centuries identified with dogmatic belief in an external, miraculous authority resting on an infallible Book, can no longer be identified with such belief. A marvellous change!

(2) In particular, the change of view as to the story of Creation and the Fall undermines the whole "old theology." The orthodox code of morals and the orthodox theological "scheme of salvation" are based on the literal historical truth of the accounts of Creation in Genesis. Take, for instance, the observance of the "Sabbath." In six days God created the heavens and the earth and rested the seventh day." That is still posted up on Church walls, taught to children, and responded to by congregations: "Incline our hearts to keep this Law." On the disobedience of Adam and Eve to an arbitrary command, given we know not how, and the curse pronounced, we know not how, on man and woman, on the ground; and on the serpent, robbed, apparently, of legs and doomed to crawl in the dust, have been built up the dogmas of Atonement as taught in the Catechisms and creeds, the hopeless, utter depravity of Man, Heaven and Hell, the Sacraments, and "the Church."

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But if "the Fall" as a dogma has to be given up and is to be regarded as poetry or parable, then it is clear that all our theology has to be refashioned in accordance with a nobler conception of God, a nobler conception of man and human destiny, a nobler conception of the meaning of human toil and suffering, a nobler conception of what "atonement" and "reconciliation" with God must mean. We must regard our past theology as but an imperfect effort to express religious ideas—things of childhood, the childhood of religion and the race—which, like our early ideas of the material and physical universe, have to be "put away," as St. Paul says, "when we become men."

The only satisfactory way of regarding the old theology is to look at it in the light of Evolution. Just as our scientific conceptions of experience have had to grow from the childish science of savages and medicine men, so have our theological ideas also had to grow out of mythology—another name for childhood. And in this growth of religious thought, the Scriptures are not our lords and masters, but sign-posts and teachers, showing to us the

aspiring spirit of man reaching up out of spiritual childhood towards God, and the steps of the ladder by which he has climbed up out of polytheism and a childish and more animal stage of human life to the recognition of the one God and Father of all—the God and Father of Jesus, the God of Love, the God who is Spirit abiding in us and we in Him, and who is worshipped "neither in this mountain nor yet at Jerusalem," with whom man can be "atoned," "reconciled," made "one" and so "saved" from spiritual death, only by spiritual union with and "substitution" in us of the Christ after the Spirit, the free Son and Brother.

* * * *

It is only along the line of Spiritual Evolution that a new and worthy Theology and Church can emerge. The revolution in theology is of no use to us if it is merely destructive, and serves only as a stock-in-trade subject for platform orators. We must frame a new theology, however simple, and the only possible basis for it is not in the dogma of the Fall, or any other dogma, but in the Christ Spirit: the spirit of faith, hope, the freedom of sonship, brotherhood, progress, all-embracing goodwill—an infinitely simpler religion and theology in one way, yet demanding of us infinitely more; satisfied with no rite or sacrifice save the rite and sacrifice of one's life and love. "To whom much is given, of them shall much be required."

THE SHADOWS ON THE SCREEN.

Sir A. Conan Doyle, in an article entitled "The Shadows on the Screen" in the "Strand Magazine," examines the extremely interesting hypothesis that past events leave a record upon our surroundings which is capable of making itself felt, heard, or seen for a long time afterwards. Sir Arthur, indeed, declares his belief that such is the explanation for many peculiar experiences which have been placed on record.

Invisible air records, he says, would explain many things which are otherwise inexplicable. "Men of strong nerve have been known to be terrified in certain localities without being able to give any reason. Some horror of the past, unseen by their eyes, may still have impressed their senses. One does not need to be very psychic to get the same result upon an old battlefield."

Sir Arthur adds, "I am by no means psychic myself, yet I am conscious, quite apart from imagination, of a curious effect, almost a darkening of the landscape with a marked sense of heaviness, when I am on an old battlefield. I have been particularly conscious of it on the scenes of Hastings and Culloden, two fights where great causes were finally destroyed and where extreme bitterness may well have filled the hearts of the conquered. The shadow still remains."

After relating a case which he considers clearly fits itself into the theory of a form-picture thrown out at a time of emotion, Sir Arthur goes on to say, "Difficult as my hypothesis may seem, we have to remember that the only conceivable other explanations would be either that the man's self was there in front of the fire after a century of spirit life, or that his thoughts in the spirit world concerning an episode in his earth life were so constant and vivid that they conjured up a picture in the room. The latter explanation might be accepted for a single episode, but when it is a constant matter, and when one remembers how many other reminiscences of earth life such a man must have had, it is difficult to consider it seriously." Sir Arthur has boldly faced a complex side of psychic research, and his observations will be found well worth attention.

SPIRITUALISM IN AMERICA.

GROWING INTEREST OF THE CLERGY.

Dr. Walter Franklin Prince, the well-known writer and researcher of the American Society for Psychical Research, sends the following to "Light."

I note a reference in your issue for March 13th (page 85) to the Reverend Dr. Worcester, as the Rector of an Episcopal Church in Boston, Mass. I think it will add to your interest in the quotation from his sermons to know that Dr. Elwood Worcester is not only the Rector of an Episcopal Church, but that he is Rector of one of the leading Episcopal Churches of Boston, and is also internationally known as the founder of "the Emmanuel Movement" of psychical healing, a profound psychologist and author of a number of books dealing with the subject of the influence of mind over body. It is almost a new thing for such a pulpit pronouncement to be made in this country, but of late a number of clergymen have come out and expressed more boldly affirmative opinions as to spirit communication which they have come to entertain.

The Rev. Dr. Samuel McComb, co-worker in the Emmanuel Movement with Dr. Worcester for many years, author, and now Rector of an important church in Baltimore, has also spoken without reserve, both in sermons and in his book, "The Future Life in the Light of Modern Inquiry."

The Rev. W. H. Morgan, until lately Pastor of one of the largest Methodist-Episcopal Churches in New York City, has been called by some of his congregation "the Spiritualistic Preacher" because of his frankness. He had a remarkable experience, as he believes, in conversing with his departed wife, in his own home, the result of whose conversations with him permanently changed one item of his belief and preaching.

The Rev. Russell H. Conwell, of Philadelphia, founder and head of the Temple College, is probably the most noted Baptist clergyman in this country. He has lately, in a sermon and in interviews, related similar conversations with his wife, who has passed over, containing points of high evidential value.

Not long ago Dr. Hyslop was called to deliver five addresses in the Cathedral Hall auditorium, which were attended by large audiences, and were followed by letters from the Dean, stating that the addresses should be delivered in every church in the country. These addresses dealt very frankly with Dr. Hyslop's reasons for the conclusion that communication with those who have passed over is possible.

I, myself, was recently called upon to deliver an address before a club of fifty Episcopal clergymen of this city, and the subject prescribed for me was "Scientific Evidences for Survival." And a rather climactic event was my being invited by the professor of Psychology of the leading Methodist-Episcopal Theological Seminary in this country to deliver an address upon the same subject before his class, which address was listened to also by many members of the other classes. I could name a number of other leading clergymen of several branches of the Christian faith who have during the last year delivered sermons which paid high respect to the evidence brought forth by psychical researchers.

I thought that these tokens of a growing interest among the clerical class of this country might interest you.

If you claim the Fatherhood of God, you must live the Sonship. If God is your Father, man is your brother, and though as an individual you cannot solve the social problems of the age in which you live, you can, at least, throw yourself on the side of the Eternal Goodness in times of reproach and blasphemy.—Archdeacon Wilberforce.

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Sir Arthur Conan Doyle is not so familiar to the general public as a poet as a writer of fiction, but that he has something of the former in his complex make-up is evidenced by his little volume of verse entitled, "The Guards Came Through," and other poems.

Our returned "boys" will read many of these realistic compositions with the conviction that the author is a man who has "been there"—as, of course, he has—and that he thoroughly understands their feelings and experiences as gallant fighters in the struggle for Freedom.

There is a moving admixture of military dash and pathos in some of the poems, and at this particular time Australians should feel a special interest in this acceptable volume.

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The first number of "The Psychical Research Quarterly" has just come to hand, and is a very acceptable addition to the many publications dealing with the scientific aspects of Spiritualism. It contains articles by Dr. F. C. S. Schiller, Sir William Barrett, J. Arthur Hill, Lily Dougall, Dr. Mitchell and C. A. Richardson on various subjects related to the question; thus Sir William Barrett writes on the Divining (or Dowsing) Rod, Mr. J. Arthur Hill on Evidences of Supernormal and Possibly Discarnate Agency, and Dr. Mitchell on Psychopathology and Psychic Research.

All the articles are presented in an able and temperate manner, and the publishers—Kegan Paul, Trench, Trubner & Co.—are to be congratulated on the production of what promises to be a very valuable addition to current literature on psychical research, Spiritualism, and allied subjects.

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Dr. Peeble's Books

The consignment of books on order from the Peebles Publishing Company for the past twelve months has at last come to hand. All orders standing on our books will, therefore, be executed forthwith, and we can only express regret that, through no fault of ours, our patrons have been kept waiting such an unconscionable time!

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SIR OLIVER LODGE.

THE REV. SIR CHARLES SHAW ON PSYCHICAL RESEARCH.

The Church of St. Paul, Covent Garden, London, was well filled recently when, at the luncheon hour, the Rev. Sir Charles Shaw, Bart., delivered a sermon, "Thoughts on Psychical Research." Taking his text from I. John, the fourth chapter, and the first two verses ("Beloved, believe not every spirit, but try the spirits whether they are of God," etc.) he spoke of the necessity in those days of exercising some supervision over the utterances derived from the spirit world, for it was clear that then, as now, communications came from spirits of various kinds. It was necessary to discriminate against evil spirits or, at any rate, against spirits who were not altogether good, and this was the test chosen. Of course this test was not always applicable to-day, and the preacher referred to some of the various phenomena investigated by psychical research and not always involving the action of discarnate spirits. These phenomena were perfectly genuine, being obtained under rigid test conditions.

As regards the communications received from spirits, many people were still under the spell of strong conventionality in their ideas of death, and resented any references to modern fashions or things in connection with the life after death or in descriptions of spirits. The preacher admirably showed that death was no more religious a matter than life. Indeed, life, in whatever conditions, was the more sacred of the two. As to motor cars, and other inventions common amongst us to-day, it was to be remembered that they had their genesis in the next world rather than in this. The ideas they represented came from the Unseen.

The sermon, which was admirably simple and concentrated in a few words explanations of much that bewildered the conventional mind, made an excellent impression, and especially when the preacher pleaded that the results of psychical research be brought to the test of common-sense. In the case of long communications from spirits of an ethical or descriptive character, if such spirits acknowledged Christ as their head, then, indeed, we might accept them without fear, taking as our direction the words of one who was an intimate friend of Jesus, who knew more about spirits than any of us.

For a long time after the "passing on" of one very dear to me I lived the life of a spirit bereft, and companionless and comfortless. Gradually two things came about: two things which grew upon me more and more until they became a very passion in my life. . . . These two things were; the diversion of my thoughts from the consciousness of my loss to the consciousness of her gain, and ministering indirectly to her by ministering directly to others. As time went by, these developed into a sense that her gain was my gain, and that she herself was ministering to me and to others through me.—"The Call of the Beyond," by L. V. H. Witley.

Thus does the other world open up before us a sphere, truly human, yet freed from our terrestrial limitations, with endless opportunities for the divine enterprises of pity, patience, and love. Such a world cannot but appeal to our noblest instincts, and cannot but substitute for a languid belief the glowing ardour of high desires. With this vision of a future lighted with the radiant hues of hope, we can gird ourselves for the tasks of the present life, in assured confidence that no true work accomplished here shall fail of its spiritual fruition hereafter.—Dr. Samuel McComb in "The Future Life in the Light of Modern Inquiry."

Miss Clara Codd, national lecturer of the Theosophical Society in England and Wales, speaking recently at Hampstead, London, said that there were two ways of getting information about life conditions after death—one, the way that is known to many, mediumship, and another way by endeavouring to develop and open up in oneself the latent powers which are in everybody. We were all growing more sensitive to the invisible world around us, which was very near, permeating and surrounding the physical world.

"DEATH DEFEATED!"

A NEW AUSTRALIAN BOOKLET.

SIR ARTHUR CONAN DOYLE'S EULOGY.

"Death Defeated!" is the arresting title of a Booklet placed on the market a fortnight ago by W. Britton Harvey, Author of "Science and the Soul" and Editor of "The Harbinger of Light." It was prepared in view of the approaching visit of Sir Arthur Conan Doyle to Australia, and the motif of the author was to give the people of these Southern lands some idea of the great strength of the Spiritualistic cause and the amazing measure in which it is to-day being supported by intellectuals in all ranks of society in the civilised world.

This is clearly and temperately explained in an Introduction by the author; there is a vigorously-written contribution by the Rev. Charles L. Tweedale, F.R.A.S., a prominent clergyman of the Church of England and author of the masterly work, "Man's Survival After Death," on "Present-day Spirit Phenomena and the Churches;" a detailed compilation is included of Psychical Phenomena in the Bible, giving 70 instances of this character recorded in the Scriptures; and the Teachings of Spiritualism are briefly set forth.

The principal feature, however, is the vast amount of Testimony given in support of the contention that the survival of the human personality after death has been scientifically proved. The catalogue of authorities cited—including noted Scientists, Philosophers, Statesmen, Clergymen, and others—together with their latest declarations on the subject, comprises fully one half of the book, and is unquestionably the most complete and most comprehensive array of celebrities yet published in connection with this rapidly advancing movement. At least, this appears to be the opinion of Sir Arthur Conan Doyle. Telegraphing to the author from Fremantle, he says:—

"Your Booklet—"Death Defeated!"—is the best impression of evidence concerning Psychic matters that I have read."

It should, therefore, prove of great service to Spiritualists in meeting the opposition they will have to face as Sir Arthur "stirs things up" in their midst, and may possibly fill the role of an enlightening messenger to that extensive body of the general public who have but a very hazy conception of the magnitude of the movement and the intellectual backing it commands to-day in Great Britain and the United States of America. As the author puts it at the conclusion of his Introduction: "This little messenger goes forth in the hope that it may bring enlightenment to many minds and comfort to the bereaved, and also be the means of stimulating inquiry into a theme which the great William Ewart Gladstone declared to be "by far the most important subject that can occupy the human mind!"

The Booklet consists of 40 pages, is printed on Antique paper and enclosed in a strong linen-faced cover printed in two colours. The publishers are Wyatt & Watts, Propy. Ltd., 231 Elizabeth Street, Melbourne, from whom "the trade" can obtain supplies. Copies may also be obtained at the office of "The Harbinger of Light," 117 Collins Street, Melbourne, price 1/-, postage: Commonwealth, 2d.; New Zealand, 3d. Special quotations for Societies.

The first three editions—3,000 copies—were bought up before they left the Printer's hands, and the publishers anticipate a record sale as soon as the book becomes known.

INVISIBLE ADVISORS.

BY PROFESSOR HYSLOP, Ph.D.

Thousands of people consult fortune-tellers and professional mediums on the personal matters of their lives, and are either mulcted by them when they are frauds, or follow advice which is worthless when the information is honestly given. Perhaps more people consult mediums for personal help in financial and matrimonial matters than those who have an interest to know whether they live after death. It has been this aspect of the subject that has disgusted intelligent people, and made it almost impossible to give a correct idea of what the scientific problem is. I wish, in this brief paper, to discuss a case which came under my own experiments and which is an excellent one for delivering a lesson on the consultation of mediums and following their advice without the use of one's own judgment.

There is a prevalent opinion that spirits are better qualified to give advice than living people, and it may be true that some of them are so, but there is no such knowledge of them as justifies any general reliance on their influence and advice such as people are inclined to give to them. While there is evidence enough that spirits exist and can communicate with the living under, perhaps, rare conditions, it is at least true that our knowledge of their condition is too small to make advice anything to be implicitly followed. There are sporadic indications of their influence on the living in various ways, and we do not know the limits of it, but this influence is of a kind in many cases to make intelligent people distrust implicit obedience to suggestions made from that side. We require, as in normal life, to verify their statements and advice and to test it by our normal experience before giving it heed.

Too many people assume that the conditions for a spiritual life are the same for all of those who have passed the gates of death. But there is no evidence for this. On the contrary, such evidence as we have shows that we are just the same after death as before, and no great change in knowledge and character takes place. No extended illumination on the nature of the universe is occasioned by mere death. It is even possible that, in some cases at least, greater limitations exist than when living. There is much evidence to suggest or to show that many are in what has been called an "earth-bound" condition. Exactly what this means, we have not yet been able to determine. But there is some evidence that it involves lingering in our earthly memories and interests with a dream like state, in which our own mental states are taken for realities, just as in ordinary hallucinations. This may be only a temporary state, and it may not long affect those who have led a spiritual life. But while it does last, it certainly disqualifies the individual for giving advice on the basis of any increased power or knowledge immediately after death.—"Journal of The American Society for Psychical Research."

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to report a continuance of successful Sunday evening services at the Masonic Hall, Collins Street. Mr. Bloomfield still occupies our platform and his lectures are appreciated by crowded congregations every Sunday. Mr. E. O. Jones (President) took the platform one Sunday night during the month when Mr. Bloomfield attended the Geelong Society, giving their anniversary address. Mr. Jones took for his subject, "The Lambeth Conference and Spiritualism." He had given much thought to the subject and his address was well received. After the lecture Mrs. Askew gave spiritual messages to the satisfaction of all who received same. The Mediums' Meetings, held alternate Sunday afternoons

at the Masonic Hall, are always crowded and the following Psychics have given their services during the past month: Mesdames Alderwick, Bryning, Divara, Eaton, Douth, Wall, Goode, Wale, Madame Orion; Misses Braeken and Gledhill; Messrs E. O. Jones, W. Wood, J. Morrison, Howell, Windlow, T. Wood, Harris, Pratt, and many other private and public psychics, much good work is being done at the Sunday afternoon Developing Circles under the leadership of Mr. E. O. Jones. The Wednesday and Thursday night Developing Classes, under the leadership of Mrs. Bryning and Mrs. Askew, are growing in numbers and the students are making good progress.

The V.A.S. Committee are doing everything possible to help the Spiritual Council of Churches to make Sir Arthur Conan Doyle's lecturing tour a huge success. Application for seats have been made by over 400 people, directly and indirectly, to the Committee and Mr. Bloomfield, hon. secretary of V.A.S. The private and public mediums of Victoria have expressed a wish to meet Sir Conan and Lady Doyle, and notice will be advertised by the secretary of the Council of Spiritualist Churches as to any arrangements made by the Council.

We are pleased to learn of a new book published by the Editor of "The Harbinger of Light," entitled "Death Defeated!" and trust all Spiritualists will secure a copy. The books are on sale at our rooms between 2 p.m. and 5 p.m. daily.

The Ladies' Social Committee are making great headway with the Teas on Sunday afternoons, and the following ladies are in charge on Sundays up to the end of the year: Mrs. Harper (Leader); Mrs. Birt, Mrs. Holman, Mrs. Bloomfield, Mrs. Nuttall, Mrs. Searle, Mrs. Pickles, Mrs. Ingham, Miss Tongson, Miss Brown, Miss Fleetwood and Miss A. Brown. Teas are ready on Sunday afternoons at 5 p.m.

The engagement is announced of Miss Daisy N. Gledhill, an Honorary Psychic of the Victorian Association of Spiritualists, and daughter of Mr and Mrs V. Gledhill, of Minnie Street, East Brunswick, to Mr. T. W. L. Preston, son of Mrs. E. Dorgan, "Evergreen," Barkly Street, Carlton, and the late Mr. T. L. Preston.

The V.A.S. Committee writes to express its sincere thanks to the Editor of "The Harbinger of Light" for his grand report in last month's issue of our Golden Jubilee. Our sales this month, as you know, Mr. Editor, were twenty-four dozen. May all Societies do their utmost to help the circulation of Australia's leading Spiritualistic Journal is our earnest wish. M. J. BLOOMFIELD, Hon. Secretary.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The Committee wishes to report a very successful month's operations. The morning service (the Children's Lyceum) is the only service which is not patronised as well as we would wish, and the committee have decided to launch a vigorous campaign, with the idea of building up this part of our work. It has been suggested that we carry on the Children's Sunday School in the afternoon as well as the morning, and we would be pleased to hear from anybody who is willing to help. We are also busy forming a choir, and seek the assistance of singers. The secretary will be pleased to hear from anybody willing and capable of helping.

The afternoon services have been attracting large audiences, and our sincere thanks are extended to all co-workers. The evening services have been conducted by Mrs. Morrison, who has been most successful. The hall has been crowded to overflowing, and additional seating accommodation has had to be requisitioned. Mrs. Morrison's work has called her elsewhere, and her place is now being taken by Mr. Pateman, whose lectures are greatly appreciated by a large following.

A Social and Dance was held on 7th inst in aid of the Terry Temple Fund. The health of our secretary, Mr. C. Chatfield, has been causing some concern of late, but we are pleased to tell his many friends and inquirers that his health is improving, and he is back at his post again.

We wish "The Harbinger of Light" and the Editor every success, and extend to all friends and workers a hearty good-fellowship.

C. H. LUMLEY, Recorder.

FOOTSCRAY SPIRITUAL CHURCH.

We are drawing very large audiences to Footscray. On Tuesday the 13th there were over 300 present when Mr. Miller gave a test arising out of a challenge issued by a gentleman whom we now learn to be a public accountant. His test was written in a language that Mr. Miller did not understand, sealed in a couple of envelopes with a hair from his wife's head. Mr. Miller gave him quite accurately the contents of the envelopes, and the gentleman opened up his test and found it just as he had sealed it up. He stated that it was remarkable, and a round of applause was given to Mr. Miller.

Soon, we hope, the upper hall will be unable to satisfy our requirements of space, and that we shall have to take the larger hall below. I have been asked by numerous members of our congregation to express their hope to Mr. Bloomfield, or any other member of our head Society, that they will avail themselves of an early opportunity to be among us once again. The following psychics were present during last month's meetings: Messrs Miller, McShane, Guy, Stead, and Smith; Mesdames Muir, Grey, Duncan, McKay, and several visitors, including a trance address by Mrs. Taylor.

"The Harbinger of Light" is in increasing demand and we wish the journal every success.

J. SELDON SMITH, Reporter.

SPIRITUALIST CHURCHES OF VICTORIA

The Victorian Council of Spiritualist Churches report progress in consolidating spiritual work. Nine churches have completed affiliation and four more are likely to complete shortly.

The Spiritual Workers' Association has been successfully inaugurated with 32 nominated members and 20 awaiting formal confirmation of their nominations. The spirit of mutual trust and aims justifies anticipations of unity among our professional and honorary workers. We have lecturers and mediums available for public meetings and to open up new centres. Copies of rules of the Association will be forwarded to all psychics for their consideration, and we hope co-operation.

The following officers were elected for 1920-21: Mr Windlow, President; Mrs Knight McLellan, Vice President; Mr M. O. Jones, Hon. Sec.; Messrs O'Brien, T. Wood, McDonough, Brooker and Mrs Muir, Committee.

We are printing for circulation at Sir Arthur Conan Doyle's lectures a leaflet giving addresses of affiliated Churches and a few excerpts of interest.

We specially commend Mr W. Britton Harvey's Booklet, "Death Defeated," to inquirers into Spiritualism and to present to friends.

E. OLIVER JONES, Hon. Sec.

NEW SOUTH WALES.

STANMORE SPIRITUALIST CHURCH.

It is pleasing to report the continued success of our services under the able leadership of Mrs Morrell, the tone of her addresses being that high standard to command large and intelligent congregations. The subjects chosen were: "The New Commandment," "Psychic Culture," "The Human Aura," and "Invisible Helpers."

Mr Genewell conducted the evening service on August 15th, his subject being "Evolution." The afternoon services were conducted by Mr Wylie, Mrs Hughes, Miss Skelly, Mr Shepherd and Mrs Gillard.

The Library is commanding many readers, the members being eager to read spiritualistic works. We are all eagerly looking forward to the visit of Sir Arthur Conan Doyle, and a right loyal welcome awaits him.

J. K. BENNETTS, Hon. Sec.

SPIRITUAL SCIENTISTS' SOCIETY, OF SYDNEY.

We have again to report large audiences in attendance at our public services, and commendation is due to the exponents for the high tone of their discourses, and to the Demonstrators for their services in giving convincing evidence of the continuity of life. Mr. Bailey attracted more people than the Hall would accommodate, to hear his lecture on Sunday evening, August 29th. He presented our teachings in a form acceptable and appreciated by all present.

Our bi-monthly social held on September 4th, was a great success. A lengthy musical programme arranged by the Secretary Mr W. C. Winterton, was efficiently rendered, and a fraternal spirit was dominant throughout.

H. V. MASKELL, Recorder.

AUSTRALIAN SPIRITUALISTS' CHURCH.

We are glad to report good progress, and that notwithstanding the increased price we have a ready sale for "The Harbinger of Light."

On Saturday, September 11th, with deep regret we said farewell to Mr Fred George, of whose willing services for the past 12 months we cannot speak too highly. There was a large gathering of members and friends and on behalf of the officers and members the Secretary of the Church presented him with a pair of Gold sleeve links as a slight token of the love and esteem with which he was regarded.

The meetings are all well attended and we note with satisfaction the increase of enquirers and investigators.

S. B. PEDLEY, Hon. Sec.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

Large audiences are the order of the day at all our meetings, and a very keen interest is being manifested in Spiritualism. People who formerly had no time for this religion are quite interested, and great results are looked for from Sir Arthur Conan Doyle's approaching visit.

Our Building Fund is still being augmented, and soon we hope to get a start with the erection of the hall. We will be very pleased to receive any donation towards the fund, from well wishers to the cause of Spiritualism, whose contribution can be addressed to the undersigned, Wickham Street, Valley, Brisbane.

The Children's Lyceum is moving along steadily, and a fine band of young recruits are making preparations for taking their stand in the future.

With very best wishes for the success of "The Harbinger of Light" and fraternal success to all other Societies and Churches.

W. J. KERLIN, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Good progress is being made in Adelaide with the Spiritualistic Societies. Our Church is always full and the week classes have become crowded. Our President, Rev. Lily Lingwood Smith, found it necessary to open another class for Occult teaching and the higher Christian Spiritualism, the average attendance at her classes being over 90. The Healing class, Lyceum, and Sunday Occult class are making splendid progress. The President's "At Home" once a month is becoming very popular, and some very interesting subjects have been dealt with.

September 13th will be remembered as a red-letter day, two delegates from each of the Spiritual, Theosophical, New Thought and Christian Science Societies being invited to attend at the Theosophical Hall to form a Union of the various Societies for their mutual benefit, but at the same time not to interfere with each individual Society's particular mode of working. The meeting was a success and we feel sure it will be a great advantage to the various Societies in the Union.

W. T. LINGWOOD-SMITH, Recorder.

COUNCIL OF ADVANCED THOUGHT SOCIETIES

A meeting was called for Monday evening, September 13th, at 212 King William Street, Adelaide, of all societies interested in the formation of a Council of Advanced Thought Societies. Two delegates were invited from each of the following Societies—Christian Science Church, New Thought Centre, Order of Light and Christian Spiritual Church, St. John's Spiritual Society of Adelaide, St. John's, Port Adelaide, and the Theosophical Society. The following delegates attended: Mrs Duncan and Mr Thomas (St. John's, Port); Mrs Watson and Mr Pearce (St. John's); Mrs Smith and Mrs Lowe (Order of Light); Misses Archer and Brandwood (New Thought); and the Convenors, Messrs Herman and Cromer. No delegates attended from the Theosophical Society or the Christian Science Church, but a letter was received from the latter body stating that the matter would come up at their next Board meeting.

It was decided that a Council of Advanced Thought Societies be formed, and the following provisional Constitution was agreed to:—1. Name.—The Council of Advanced Thought Societies of South Australia. 2.—Object.—For mutual co-operation between the various advanced thought and occult societies in all matters of common interest, while carefully conserving the individuality of each society. 3.—Method.—By combining to support all special lecturers who in the opinion of the Council are of sufficient importance to warrant co-operation. 4.—That the Council be empowered to receive and welcome such lecturers. 5.—That a gathering of the Societies be held quarterly, in addition to an annual Sunday combined meeting. 6.—Representation.—That the Council be composed of two delegates from each Society. 7.—Officers.—That the officers be Chairman and Secretary.

It was also decided that the Convenors of the meeting remain on the Council provisionally. The officers were elected as follows.—Chairman, Mr J. Herman; Secretary, Mr Victor E. Cromer.

It was further decided that a meeting of the Council be held on Friday, September 17th, at St. John's Hall, Towers Court, Victoria Square, to meet Mr Carlyle Smythe concerning arrangements for the visit of Sir Arthur Conan Doyle.

VICTOR E. CROMER.

NEW ZEALAND.

WELLINGTON SPIRITUAL SCIENTIST CHURCH

For the past three months the attendances at our weekly services have been most gratifying, Mr John Page being in charge of our platform and filling it with his well-known ability. At a meeting of members held on the 15th August, Mr. A. J. Brown was elected Secretary and it was resolved to hold a Social gathering to welcome Mrs J. Page and family on their arrival from England. We look forward to a very prosperous year of work for progress.

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

W. H. STEWART, Recorder.

No other Reports have come to hand at the time of going to press. Recorders are again reminded that all Reports must reach the office of "The Harbinger of Light" by the 17th of the month to ensure publication in the following issue.

REPLIES TO CORRESPONDENTS.

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

"A.M." (New Plymouth). We quite agree with your contention that it is impossible to give any definite figure of the number of Spiritualists in the world to-day. They are certainly numbered in millions and that mode of expression is sufficient for the present time. Organisation of forces is certainly needed, but so far as Australia and New Zealand are concerned we seem a long way off that consummation.

"M.L." (—): As the date of Sir Arthur Conan Doyle's visit to New South Wales approaches, interest in the event will increase, and every Spiritualist should individually do all he, or she, can to contribute to its success. There is a lack of cohesion and direction, as you say; a drawback from which the cause in all the States is suffering.

"F.G." (Moojebing): We were very interested in the contents of your letter, and thank you for the detailed particulars—and also photograph. You are apparently being wisely directed, and we are not surprised that, in the circumstances, you should be so warmly appreciative of the stand we take on behalf of Christian Spiritualism. Our best wishes for your future guidance and success.

"J.H.K." (Auckland): The particulars you relate are very interesting. Similar developments are taking place in countless homes to-day, but as a rule the conditions imposed are not such as to convince the sceptic that the results were due to external agency. In these circumstances it is not of much use giving publicity to the facts.

"H.W.C." (Ruby Vale): We are not aware that there is any Spiritualist Society in Rockhampton.

We thank the following for kindly forwarding the difference in their subscription between the old and the new rate:—

J.B., Metung; M.A.W., Gatton; C.O., Ivanhoe; F.W.H., Narrogin; B.A., Scoresby; F.A.C., Hobart; C.B., Ahuroa; A.C., Steverton; H.W.C., Ruby Vale.

WITCHCRAFT ACT AMENDMENT.

Mrs. E. Birdsall, 243 College Street East Palmerston North, Treasurer of the New Zealand Witchcrafts Fund, acknowledges the receipt of 10/- from Mr. and Mrs. Walters, (Kelvin Grove). This list will close at end of year. Any Spiritualists wishing to help on this worthy object, can send donations direct to Mrs. Birdsall.

THE LITERATURE OF THE HOUR

WHAT ALL THE WORLD IS READING

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Please Note the Address:—"The Harbinger of Light," Austral Buildings, 117 Collins Street, Melbourne—just opposite the Independent Church.

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MAN'S SURVIVAL AFTER DEATH.

This pretentious book of 582 pages, by the Rev. Charles L. Tweedale, F.R.A.S., is unquestionably the ablest and most comprehensive work on Psychical Phenomena that has ever been presented for public examination. Every phase of manifestation is treated with a lucidity and directness that leaves nothing to be desired, and the personal experiences of the Author, in his own Vicarage, are among the more astounding of the records to be found in the volume.

A particularly interesting feature is the extensive form in which the Author deals with the identity of Biblical phenomena, usually described as "miracles," with similar happenings occurring at the present day. Every page overflows with amazing statements, and the whole case is presented with a fearlessness that is absorbingly refreshing.

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Psychic Gazette: "The fullest and most interesting exposition of Spiritualism that has ever been placed between the boards of a single volume. Encyclopædic. A restatement of Theology."

The second edition has just been published. We have a parcel on order from London. Those desiring a copy, and who do not wish to be disappointed, should send in "advance" orders at once, and the books will be despatched immediately on arrival.

Price, 14/6; postage, 4d.

THE RELIGION OF THE SPIRIT WORLD.

Written by the Spirits themselves. By the Rev. Prof. G. Henslow, M.A., F.L.S., F. G. S., F.R.C.S.

A Revelation in the form of messages and teachings from the Spirits themselves, on Religion and Religious Life on the other side of the Veil.

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Cloth, 223 pages, Price, 8/6; postage, 3d.

THE VITAL MESSAGE.

Sir Arthur Conan Doyle's Companion Volume to his famous book, "The New Revelation." Just published. Price, 7/-; postage, 3d.

"Nothing that Sir A. Conan Doyle writes on the subject is without interest, and there should be an earnest and inquiring public for his latest contribution towards a solution of the great mystery that surrounds us. . . His 'The New Revelation' was his confession of faith. 'The Vital Message' seeks to show our future relations with the Unseen World."—"Daily Chronicle."

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"Almost disarms criticism by its frankness and its modesty. It recounts the history of the author's conversion to Spiritualism, and suggests many considerations which will be found helpful to those who desire to know the present stage of thought on this subject."—"Daily Telegraph."

THY SON LIVETH.

The author of this remarkable and appealing work is the mother of a gallant boy who laid down his life for his friends and who she declares, announced the fact of his death in France to her by wireless in America, some time prior to the official announcement issued by the United States Defence Department. Having been the "pal" of her boy, who qualified for wireless work in the army, the mother one day received a wireless message from him assuring her that while his body had been killed in battle he was really alive, active and eager to comfort her. He describes his work, his companions and his surroundings. He succeeds in comforting his mother, and she in turn gives his messages to the world, in order that others may share her consolation.

The book is selling in thousands in America. It is well bound and the price is 5/-. Postage, 2d.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses ("M.A. Oxon."). By Automatic or Passive Writing. With a biography by Charlton T. Speer and two full-page portraits. Eighth edition. 324 pages. Price, 9/6; postage, 3d.

Owing to the continuous demand for this recognised classic in Spiritualistic literature, and the intervention of the war, this high-toned and impressively-phrased work has been out of print for a considerable time. A parcel of the new edition, however, has now reached us, and will doubtless be eagerly sought after.

The Rev. Stainton Moses was an accomplished scholar, and much-revered clergyman of the Church of England. He was also wonderfully developed as a trance medium and automatic writer, and the messages received through his instrumentality and recorded in this book are admittedly unexcelled for close philosophical reasoning, and the purity of the diction used. This is, therefore, a standard work of quite exceptional value.

I HEARD A VOICE, or, The Great Exploration.

By a King's Counsel. Most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters. No assistance has been had from professional mediums. From being sceptical of the existence of any genuine power of spirit-intercourse, he has been converted to a confident belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

Sir A. Conan Doyle writes:—"I have been deeply interested in this book. The whole scheme of life beyond exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong—to my mind an overwhelming case. I would do anything to help this cause which seems to me the greatest thing in the world."

Price, 8/6; postage, 3d.

Printed by S. Wrathall, James Street, Geelong for the proprietor, W. Britton Harvey, and published by him at Austral Buildings, Collins Street, Melbourne.