

THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.

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“*LIGHT, MORE LIGHT.*”—Goethe.

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Edited by W. Britton Harvey:

SEPTEMBER 1st, 1928.

Author of "Science and the Soul."

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The Editorial Chair.

A Great Debate.

Is this an irreligious age? Many think so. Others are equally convinced to the contrary. And the latter would appear to have the weight of evidence on their side, if we may judge by the intense widespread public interest aroused in Great Britain during the past two months by a controversy set in motion by one of the leading daily newspapers of London—"The Daily News." The question at issue was "Where are the Dead?" The journal named invited over a score of the most intellectual minds of the kingdom to contribute special articles on the subject—men representing the Church, Science, Philosophy, Literature, and the Arts. They appear to have all responded and taken a delight in freely expressing their views. They included Bishop Knox, Mr. Arnold Bennett, Mr. G. K. Chesterton, Professor Julian Huxley, Dr. Henry Townsend, Sir Arthur Keith, The Rev. R. J. Campbell, D.D., Sir Arthur Conan Doyle, The Rev. H. R. L. Sheppard, Mr. Hilaire Belloc, Lord Gorell, Mr. Lloyd George, Sir Oliver Lodge, Mr. Hugh Walpole, Mr. Robert Blatchford, The Rev. John Arendzen, M.A., D.D., D.Ph. (representing the Roman Catholic standpoint), Mr. T. R. Glover, (The Public Orator, Cambridge), The Rev. T. Rhondda Williams (Chairman Elect, Congregational Union), Professor Henry J. Spooner, George Birmingham (The Rev. Canon Hannay), and several others.

* * * *

This is a fairly representative list, and when it is added that hundreds of letters were also published, commenting on the divergent views expressed, one would almost conclude that the entire population must have developed a violent attack of spiritual indigestion! The point, however, is that the meal was so readily partaken of that there appeared to be an insatiable cry for "more." Day after day, and week after week, the menu was repeated, and it was not until there was virtually nothing further to be said that the debate eventually ended. An utterly irreligious people could not possibly act like this, and it was, moreover, very noticeable that the discussion was carried on without the slightest acrimony. There was a broad-mindedness and spirit of courtesy exhibited throughout which one could not but admire, and at the same time contrast with some of the religious controversies of the past. This, in itself, was a sign of the times. It indicated that there is a much more tolerant spirit abroad than heretofore, and that the minds of men are becoming widened with the process of the suns.

It is evidently recognised that we are living in a changing age and that dogmatism has had its day. Intelligent men and women will no longer tolerate the dogmatic attitude of a less enlightened century. The man who knows everything "for certain" is not wanted. He is a "back number" and only encourages the curling lip of the cynic. Even the convictions of Spiritualists are treated with respect today—except by the unenlightened section of the Press and the equally unenlightened opponent who occasionally airs his ignorance in the pulpit. These, however, must be tolerated for a while. We cannot all move forward at the one pace. There have always been laggards in the progress of the world, and always will be. These are the backward ones in the School of Life and we must try to be patient with them—even though they do exasperate us at times!

* * * *

Of course Spiritualism figured prominently in the subject matter of the debate. It could hardly have been otherwise. Sir Oliver Lodge, Sir Arthur Conan Doyle, Mr. Robert Blatchford and others saw to that! Besides, the theme has now got such a hold on the minds of the people of Great Britain that no discussion on such a subject as "Where are the Dead?" would be considered complete without it. It would be worse than serving up the goose without the apple sauce! And in this particular case the "sauce" was naturally, from our point of view, the most satisfactory part of the feast. The people were not clamouring for something nebulous or indefinite. They wanted the question answered with authoritative directness—with **proof**. And the only contributors who could offer this proof were the Spiritualists. To what extent the proof was acceptable it is impossible for us to say—neither does it matter very much. The thing was to "get the message across." This was certainly done, not only in Great Britain, but also in the United States of America and other countries whose peoples were kept in daily touch with the debate by Press correspondents in London. So great, in fact, was the popular interest evoked that arrangements have already been made for the publication of the full series of articles in book form at a popular price, and it is a foregone conclusion that there will be a heavy demand for the volume.

* * * *

Some of our readers may possibly be of opinion that it might stimulate public interest in religious matters in Australia if a similar discussion were inaugurated by one of the great "dailies" in each of our capital cities. In the first place, it would require the imagination of a Jules Verne to conceive that any such suggestion would be entertained by the conductors of any of our journalistic enterprises, and, in the second place, it is very doubtful—even if the opportunity were presented—whether Australia possesses men of the requisite social and intellectual standing who possess sufficient moral courage to say exactly what they believe in print. They may be courageous enough physically, but moral courage is in a very different category. It is the highest form of courage and is correspondingly rare. What clergyman of outstanding prominence in Australia, for instance, would be prepared to publicly attach his name to the statement: "I here

solemnly affirm that I believe the case for survival is proved . . . I believe that communication between the living and the so-called dead does occasionally take place?" This is the language used in the "Daily News" controversy by the Rev. Dr. R. J. Campbell. There may be those among the Australian clergy who hold this view, but have they the moral courage to shout it from the housetops? If so, they are taking a long time to do the "shouting!"

* * * *

Or is there a litterateur amongst us of the standing of, say, Mr. Robert Blatchford in Great Britain, who is prepared to declare: "I do not presume to dogmatise, but I do go so far as to say that, in my opinion, based on personal experience, the spirits of the so-called dead survive and that they can and do communicate with friends on earth?" No, we fear the country does not possess men of commanding influence—whether in the Church or out of it—who are prepared to say these things. Possibly there may be none who are sufficiently qualified from experience to commit themselves to such a dictum. This, of course, is a quite sufficient reason for their silence, but it also shows how poverty-stricken we are in matters pertaining to real spiritual enlightenment, and how far we are behind the times as compared with the rapid progress made elsewhere in the realm of religious thought. Such a debate, therefore, as that under notice seems to us to be utterly out of the question in this land of the Southern Cross!

Wayside Notes.

More About the Great Debate.

The reader will glean from the Editorial published in this issue that Great Britain has been deeply stirred by the publication of the series of articles that has recently appeared in the "Daily News" from the pens of many eminent minds on the eternal question—"Where are the Dead?" Since it was written further particulars have come to hand which only serve to emphasise what has already been written.

On the day on which the first article appeared over 250 letters were received by our London contemporary, and before the controversy ended the total ran into thousands. It was obviously impossible to print more than a fractional proportion of this prodigious pile, and we are told that "the postal department of the paper found its resources heavily taxed in the mere task of sorting them."

Moreover, a special editor and staff had to be engaged to cope with the work of reading and appraising the value of the mass of epistles and making a representative selection therefrom. The correspondence, we learn, possessed unique characteristics, "and earnestness of tone and a wealth of theory, quotation and suggestion were most impressively present."

"It is clear that the attention of the thoughtful world has been aroused as seldom before," continues the "Daily News," which significantly adds: "This question of the After-life, standing as it does on the threshold of the great questions of religious truth and faith, is one on which the thoughts of thousands, perhaps millions, of people are working."

As might naturally be expected the circulation of the paper went ahead by leaps and bounds, and the telegraphed demands for "more copies" on the very first day—demands coming from cities, towns and villages alike—were so numerous and so persistent as to become a perfect pest! The "feature," in fact, was certainly a great coup for our contem-

porary, and we heartily congratulate the management on what was a very widespread journalistic sensation.

Is the Spirit World "Overcrowded?"

It is astonishing how a certain type of mind worries itself over inconsequential details. This was very prominently manifested in the great debate previously referred to. These people not only wished to know if survival was a fact, but desired to be told the exact location of the "dead" and if there was really room anywhere in the Universe for all the teeming billions of souls who have passed away since life on earth began. On this point Professor Julian Huxley, in his contribution to the discourses, says:

This world is getting crowded enough; but the thought of a next world with a population of immortal spirits running into tens of billions is not to be seriously faced. Personal Immortality was a good deal easier to believe in before geology and astronomy had enlarged our time-scale.

I can think of something being given off which would bear the same relation to men and women as a wireless message to the transmitting apparatus; but in that case 'the dead' would, so far as one can see, be nothing but disturbances of different patterns wandering through the universe until either they were destroyed or came back to actuality of consciousness by making contact with some thing which could work as a receiving apparatus for mind.

And I can think of our personalities being lost, blended, taken up into some general reservoir of mind and spirit. In that case, presumably, the dead would not be anywhere in particular, but would become part and parcel of something universal and all pervading.

There is nothing particularly inspiring about such a prospect as this. We object to being eventually resolved into something resembling a "wireless message" and becoming nothing more nor less than "disturbances of different patterns wandering through the Universe." Surely we are not here for that! Faced with such a future, it would have been better had we never been born. It isn't worth it! And we also object to becoming just "part and parcel of something universal and all-pervading." That isn't worth it, either! It is all so unworthy of the great Creative Mind.

If Professor Huxley really wishes to know what occurs at death and what part of us survives he must temporarily cease probing into the revelations of the physical sciences and devote a reasonable amount of time to the study of the psychical part of man's nature. He might then find that Man was a much more complex and wonderfully-constituted being than even he imagines.

But the trouble with these materialistic scientists is that they won't go to school. They won't "become as a little child." And yet this is the only way to learn the truth. With them intellect appears to be supreme. The spiritual does not count. And until it does count they will continue to grope in the dark and may fail to discover the reality of things until they reach the Other Side.

The Greatest Theme in the World.

People are now beginning to ask whether there is any reliable evidence that the soul survives the death of the body. They are coming to realise anew that this is a far more momentous question than any that is concerned with material values alone.

This is an extract from the article contributed by the Rev. Dr. R. J. Campbell to the great debate which has been proceeding in Great Britain. His conclusion on the point is reproduced elsewhere in this issue. He, at all events knows that he will continue to "go" after the human clock has run down. If it were only "wound up" to meet the re-

quirements of this terrestrial life and then ceased to operate altogether, we should be forced to conclude that God was mad and that there was neither rhyme nor reason in the Universe.

But we have got beyond that Sadducean stage. The disclosures of Psychical Science give it "the lie direct." And neither Sir Arthur Keith nor Professor Julian Huxley has any right to dispute our position until they have, at least, studied the evidence.

We sometimes wonder why so much attention is given to what these intellectuals have to say. Mere intellectuality is no qualification for a critic of the psychical—much less of the spiritual. He must "read, mark, learn and inwardly digest" the overwhelming mass of evidence at his command, and having accomplished this prodigious task must personally investigate and experiment. When he has done that he will be able to "speak as one having authority, and not as the Scribes."

It is very significant that every Scientist who has thoroughly investigated the phenomena of Spiritualism has been forced to conclude that there is far more in them than he had previously imagined. They have not all been convinced—like Lombroso, Zollner, Wallace, Lodge and many others—but they all admit being confronted by mysteries which they cannot explain if the spirit hypothesis is put out of court. Sir Arthur Keith confessedly knows nothing of these phenomena from a personal investigation. He has never attended a seance in his life and will not even admit that ectoplasm is anything more than an imaginary thing!

We respect the outstanding mental attainments of Sir Arthur, we recognise his pre-eminent qualifications for the position of President of the British Association for the Advancement of Science, we know him to be the very embodiment of courtesy and the possessor of the other essential traits of character which constitute the British gentleman. But—"one thing thou lackest!" He has never entered the psychical arena and wrestled with the many problems which confront us there—problems which have nothing whatever to do with the physical sciences and which it is absolutely imperative for us to personally face if we are to be considered competent to answer the age-long cry: "If a man die, shall he live again?"

We are sorry, Sir Arthur, but really we cannot accept you as an authority on a theme that is a "far more momentous question than any that is concerned with material values alone!"

The Church and Psychical Research.

It must seem anomalous to many thoughtful minds that the Christian Church should hitherto have exhibited a spirit of pronounced hostility towards a movement, the phenomena associated with which so conclusively **prove** that which the Church has throughout the ages taught mankind to **believe**—the survival of the human personality after death. By adopting this attitude it has unwittingly aided the cause of Materialism and thus made its own task much harder than might otherwise have been the case. Many of its leaders recognise this fact today, and although there still remains much of the old-time opposition, indications are not altogether wanting that as time goes on this antagonism will gradually diminish.

The very foundation of Christianity rests upon belief in the resurrection of the Christ, and if in these modern days evidence of a conclusive character can be furnished in support of that belief, the Church should, at least, be prepared to examine it and attach to it the importance it deserves. This, in fact, is already being done by the Church of Eng-

land, as demonstrated by the sympathetic attitude of the Lambeth Conference, and now and again we find the representative organs of this denomination treating the subject in a very open-minded manner.

For instance, we find the editor of "The Church Family Newspaper" in paying a striking tribute to Psychical Research in assisting to answer the question: "The Message of Easter—Is it Credible?", says:

Who shall dare to say that the next generation may not be as familiar with psychic phenomena as we are to-day with the marvels of wireless and a hundred and one other mysteries which scientists have revealed to us, but which even they cannot explain?

In this connection it is worth while recalling what the late F. W. H. Myers prophesied in his "Human Personality and Its Survival." "I predict," he says "that in consequence of the new evidence all reasonable men a century hence will believe the Resurrection of Christ, whereas in default of the new evidence no reasonable man a century hence would have believed it."

In view of the trend of scientific thought since Myers' day, it is not surprising that attacks by scientists on the Resurrection story are far less virulent, and not so confident as they were last century. If, as Bishop Gore says, "religion is a thing for common people," it is imperative that the common people should use the God-given gift of intelligence, so that they may be able to give a reason for the hope that is in them.

This is admirably expressed, and suggests that more thought is being given to Psychical Research by the "thinkers" in the Church than we may, perhaps, suspect.

The Boy and the Kite.

We remember spending a very enjoyable afternoon some years ago with a dear and much-appreciated friend—a charming preacher and in every other way an ornament of the Church of England; he has since held a congregation spellbound in Westminster Abbey. He "just called for a chat on the phenomena of Spiritualism." Cigars were lighted and for two hours the editor of this journal related experience after experience whilst his auditor sat almost continuously silent and obviously enjoyed his "smoke." Eventually he said:

"My dear Harvey, I know nothing of these things from personal experience, I have never been to a medium in my life, and yet I seem to know that all you have told me is absolutely true. How do you account for that?"

We could account for it alright. He was mediumistic himself without knowing it. There were doubtless more than we two present that afternoon, and the others, though invisible, were probably "very busy" the whole time. The result was that he "knew" **intuitively**, as it is termed. We were reminded of this incident by the receipt of a letter, a few weeks ago from a correspondent who said, *inter alia* :

Each individual needs some direct proof, so that he may drive home conviction to his friends. I lack conviction, and yet I do believe in Spiritualism. When I am questioned in the matter I can only relate a story of a little boy who was flying a kite when suddenly a dense mist descended.

A man, passing, asks the boy what he is doing, and the boy replies: "Flying a kite, Sir."

The man says: "But how do you know the kite is still there—you can't see it?"

The boy replies: "No, Sir, but I can feel its **pull**."

So it is with me as regards Spiritualism.

There are thousands like this. They seem to know intuitively that Spiritualism represents a great truth. In this respect they are like our ecclesiastical friend. But they have not the facilities for investigation. What they need is **personal experience**. And that is not always procurable. The **pull** is there. But the experience isn't! There you have the position in a nutshell.

THE SOUL.

PHYSICAL REASONS FOR ITS IMMORTALITY.

By GEO. LINDSAY JOHNSON, M.A., M.D., B.Sc., F.R.C.S., &c.

I think one of the best arguments in favor of a future life and immortality can be deduced from the material world. We know that energy is indestructible. The sum total of the energy of the Universe is, as far as we know, a fixed quantity. We can neither increase nor diminish it; we can only change its form.

We have every reason to believe that Life is a form of energy, although not of the same order as physical energy, nor obeying the material laws; still, from analogy, we are bound to infer, that inasmuch as physical energy is eternal, psychical energy must likewise be eternal; and since life is the visible manifestation of the soul, it follows that the soul must also be eternal, although, like physical energy, its form may change. Apparently, life is behind everything, and if I am able to believe my friend Professor Chunder Bose, it even exists in, and controls all matter, both inorganic and organic.

* * * *

Now, since the atoms out of which all matter is composed, consist of electrical energy in a high state of activity, it logically follows that **everything** is eternal and immortal. Perhaps some materialists will reply that my argument is a simple case of "Petitio Principii", for I have assumed the existence of a soul, although we cannot see, feel, or demonstrate its existence. But my reply to this would be, "You must admit the existence of life, since it is self-evident, and you must further admit the existence of some invisible and intangible factor which we call the soul, for just as we must admit a "something" which we call God, for want of a better name, in order to account for the beauty, harmony, and intelligence which we notice in the material Universe, and we must assume the existence of an immaterial medium, which we call the Ether, in order to explain the action of bodies on each other at a distance, so in like manner we must assume the existence of a soul in order to account for the phenomena of life, which exhibits movement, intelligence, and purpose."

* * * *

Again, the belief in discarnate Beings is universal. They have been believed in by every tribe in every nation, and at every period of the world's history. It is almost impossible to find a family anywhere, among whom somebody cannot affirm that he, or some friend or relation of his, has not a story to tell, of having either seen or heard an apparition or supernormal phenomenon of some kind, which could not be accounted for by natural causes. Now, it is evident that when many people coincide in their testimony, (where no previous concert can have taken place), the probability resulting from this concurrence does not rest on the supposed veracity of each testator considered separately, **but on the improbability of such an agreement taking place by chance.** For though in such a case each of the witnesses should be considered unworthy of credit, and even more likely to speak falsehood than truth, still the chances would be infinite against their all agreeing in the same falsehood. For other reasons, which to my mind demonstrate the existence of a future life, I must refer the reader to my recently published work, "The Great Problem, and the Evidence for its Solution."

NOTED INDIAN CHIEF.

"WHITE HORSE EAGLE" IN LONDON.

By W. HAROLD SPEER, President of The Temple of Light.

One-hundred-and-six years old! What a marvel of human existence! One cannot look upon this wonderful North American Indian Chief without a conflict of emotion. Surely, the snows of over a century have fallen lightly upon his head, and the Great Spirit has been kind and gentle. This man, who, to-day is full of health, strength and vigour, has seen the rise and fall of more than a hundred Indian tribes.

His last visit to the Mother Country was in 1887 when he spent a week at Buckingham Palace, as a guest of Queen Victoria, who honoured him by making him Knight of the Garter. He knew Abraham Lincoln and has been a familiar figure at White House.

White Horse Eagle is in London again, after an absence of over forty years—many a man's lifetime—to see the present King and Queen. In his full Indian costume, and wearing his elaborate head-dress of eagle feathers, he is the most picturesque figure in the Metropolis to-day.

The other day he performed an interesting and impressive ceremony at the Temple of Light in South London, when he conferred the hon. title of Chief No-Bel-Ra (a leader of many) on the President, Mr. W. Harold Speer. He also created Mrs. Gretta Bycroft and Mrs. Dorothy C. Williams (Speakers and Mediums) Princesses.

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The Big Chief is a powerful speaker and his English is almost perfect. In an interview he said:

I am quite a young man still. I was born on January 1st, 1822, and the Great Spirit has much work for me to do yet. It takes years of kindness to know and understand the Indian. When an Indian loves you he trusts you and you should trust him. I have heard people say that the more they learn about the Indian, the more love and respect they have for him. Indians are not what they appear to most pale-faces. The full blooded Indian is a child of Nature. The song of Hiawatha is true to every Indian. They live in a mystic world of enchantment, peopled by spirits, voices, music, whisperings of God, eternal and everlasting immortality. They are loving as little children; they personify everything: With them all is symbolic. The Indian looks at everything. He begins his prayer with the Great Spirit, that: "all be well with me this day," and he ends it the same when he says at night: "now all is well with me this day." He feels—he trusts—in the Great Spirit, that there is a real God. He talks to the spirits of the water, the spirits of fire, the spirit of the wind, of the forests and of the animals; all spirits of the world he comes in contact with. He trusts in the God for everything, whom he calls the Great Spirit—life on the mighty plains, mighty forests and the air and the blue dome of his mighty Temple of light; of the mighty sun and moon and that great light which shines in our souls and which makes every man and woman a shining light. As the son of a great Chief I learned to do what it tells us in the Bible—to honour my father and my mother. And I know that the Great Spirit will let me live to do more good work and to show the light to those who are as yet in the darkness.

IS SPIRITUALISM ANY USE?

MOST MOMENTOUS FORCE OF OUR TIMES.

By SIR ARTHUR CONAN DOYLE.

[Basing his arguments on his own experiences and his observations of the experiences of others, Sir Arthur Conan Doyle is emphatic in his belief that Spiritualism, tested even as to merely worldly utilitarian advantages, is the most momentous force of our times. Its complete acceptance would mean the greatest accession of strength to humanity which has ever come through a single agency.]

WHEN great things are in their infancy it is always dangerous to say of how much use they may become. When gravity was at the stage of the falling apple, or steam power of the boiling kettle, or electricity of Volta's frog, or Franklin's kite, who could have said that a great giant had been born into the world? In the case of Spiritualism it has outgrown its actual infancy but has a long way to go before it is adult. We can, however, already count a good many things gained and a good many more which are promised in the near future. On the whole its complete acceptance would mean the greatest accession of strength to humanity which has ever come through a single agency. It is our appreciation of this which causes some of us to spend our lives to our own loss and discomfort in endeavouring to get our certain knowledge and experience across to the public. I have no more doubt of the truth of these things than I have of my own existence. **Sir Oliver Lodge has said recently that he would go to the stake to uphold them. I would be proud to share his faggots.**

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In considering the advantages already gained I would put the tranquility of mind which comes from certain knowledge of our own destiny in the very first rank. To those who, like myself, have worried themselves over the problem of existence and who could not accept the assurance of leaders who appealed to faith rather than to reason, it was an inexpressible relief to get positive evidence which was vouched for by men whom one could trust, and was afterwards confirmed by one's own experience. Despair changed first to hope and then to conviction. When once one is certain that one has held communication, however fugitive, uncertain and difficult with the dead, the problem of the future is solved. At the end of the corridor a door has opened and one sees that the unbroken pathway leads onward, and that it looks more cheerful and familiar than one had expected.

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Which leads us to the second advantage of Spiritualism. **A true Spiritualist could not fear death. He knows too much.** It is the unknown which is terrible. When that unknown is garnished with grinning devils and glowing fires, and when one is taught that salvation is only for the few, then that terror becomes greater. The greater one's faith the more dreadful is the prospect. A great doctor assured me once that none died harder than the very devout. But if you know for certain, as we know, that one is going to a very pleasant place where one has friends awaiting one there is no cause for alarm. It is the difference between going to a strange land, or to one where the conditions are familiar and kindly. In this alone Spiritualism

offers an enormous advantage, while even the spiritual who die without our knowledge may find it a shock and an effort to adjust themselves to conditions for which they have never been prepared.

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The third great advantage is that the loss of those we love is mitigated. Nothing can quite make up for the absence of the physical presence, and yet one can get very close. If my son had gone into the Army Medical as was intended, and if his service had been mostly abroad, I certainly should not have been in nearer touch with him than I have been since his death. I know many of our people who can say the same. But you have to seek before you find. It will not come to others unless they take the same pains that we have done.

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These, then, are three great religious and spiritual advantages—the exchange of faith for knowledge, the loss of fear, and the re-assurance concerning our dead. On the former point more may be said, for we learn from the spirit people a philosophy and explanation of the Universe which is far more reasonable and satisfying than any which has preceded it. Up to now Christianity, though the best in ethics, has been intellectually the lowest of all the great religions. With this addition the ethics would be preserved, but, under the guidance of those who are wiser than we, we could get rid of all that is contradictory and degrading, so that our minds should never be offended by the demand that we should believe that which our reason rejects. To persevere in such a course destroys the reason just as a long course of indigestible food would destroy the digestion. **Prove all things—and hold fast to what is proven.**

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But let us get down to the merely worldly utilitarian advantages which a closer acquaintance with spiritual knowledge would bring. One is, that in times of national danger one could consult the fathers of the country in the beyond. How valuable this may be was shown in the case of Abraham Lincoln, who turned the course of the Civil War by his edict freeing the slaves. He was advised to do this by the spirit of Benjamin Webster, speaking through the lips of an entranced young girl, Nettie Coburn, in Washington in the fall of 1862. The incident is historical, and is only one of several occasions when on an emergency the wise President took the advice of the spirit people and reaped his reward.

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Then there is the question of medical help when human aid is exhausted. I have all the natural prejudice of a doctor of medicine against quakery, and yet I am bound to say that a close investigation has assured me that there is indeed a power there—though it is one which should not be invoked until all normal human means are exhausted. I have observed it in the cases of Bloomfield of Melbourne, of Dr. Beale, of Dr. Lascelles, and of the Persian Abdul Latif, and in each case have been surprised at the results.

Then again there is the application of this knowledge to the cause and cure of lunacy. Dr. Wickland of Los Angeles, Dr. Titus Bull, of New York, and others have come to the conclusion that the New Testament is perfectly right, and that mania is actually caused by the obsession of evil invaders who turn out the rightful occupant and take possession of his body. I have myself seen facts which seem to be explicable on no other hypothesis. I have heard an educated lady talk like a hooligan, and I have heard the said hooligan boast that he was using her organs. I have also seen people who had been restored to sanity by acting on this supposition and taking steps to drive out the bad influence.

We have always to remember that we are spirits here and now, though our real nature and powers are disguised and cramped by the need for using a material body. Many psychic gifts may be within our capacity and may be developed as we get further knowledge. There is the power of projection by which we can throw our spirit form and conscious faculties to a distance and make them known to any one who is clairvoyant. I am familiar with a case where a lady was in the habit of projecting herself to her brother in India, who had a native bearer who was clairvoyant and always reported her arrival. It seems that everything within the aura, which extends for some feet around the body, forms one entity, so that the etheric form was always described as clothed in the dress she was actually wearing.

For police work I am sure that clairvoyance should be constantly used. One could never convict upon psychic information, but one could get valuable clues. It is said that other-world people dislike capital punishment and that they are averse to bringing anyone to the gallows. That may or may not be the case. But there is ample scope outside that. A short time ago a medium in Germany was released from custody because he was able to show the Judges that he had helped the police in a hundred cases. Of course, so long as the police prosecute them they can hardly expect to use them, but in the future a clairvoyant will be as much a part of a well-equipped police station as a fingerprint album or a telephone.

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As to Science, there is no limit to the revolutionary changes which will be made. Perhaps it is an instinctive feeling of this sort which makes the average scientific man so averse to the subject. He will have to recast all his old ideas, which is never a welcome process. The fifty years which have been spent in studying protoplasm may be followed by a century in which ectoplasm will be the subject of all experiments. It is an unknown substance drawn from human bodies to such an extent that the person may lose ten or twelve or more pounds and we have no clear idea yet as to from which part of the body—the nerves, muscles, or bones—the stuff is drawn, nor are we certain of its properties and powers save that they are to the last degree fantastic and changeable.

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These, then, are a few of the more outstanding changes which we may fairly anticipate through that psychic development which is now proceeding. Have I exaggerated when I said it was the most momentous in the history of the race?—"Sunday Pictorial," London.

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

SPIRITUALISTS Versus SCIENTISTS.

"THE SO-CALLED DEAD CAN AND DO COMMUNICATE."

By ROBERT BLATCHFORD.

The man in the street says the chemist and biologist laugh in their sleeves at the magic of the Spiritualists. I would respectfully suggest that the chemist and biologist would laugh less if they knew more. I am a sceptical person; but I cannot controvert the evidence which the Spiritualists advance in proof of human survival. Many eminent scientists and men of the world have accepted Spiritualism.

We cannot dismiss as ignorant, credulous, or unintelligent such men as Ruskin, Thackeray, Alfred Russel Wallace, Sir William Crookes, Sir Oliver Lodge, and Sir Edward Marshall-Hall. And when it comes to a question of evidence the Spiritualists stand out as the only witnesses who produce evidence of a positive kind.

Yes: it is true that there is no evidence against human survival of death and it is true that there is a great volume of evidence in its favour. I do not presume to dogmatise, but I do go so far as to say that in my opinion, based on personal experience, the spirits of the so-called dead survive and that they can and do communicate with friends on earth.

I think if the Man in the Street will investigate Spiritualism for himself he will overcome the disquietude due to a too easy faith in the chemist and biologist. Those gentlemen are very clever, but they do not know everything, and we must not take their guesses for facts.—"The Daily News," London.

MARVELLOUS CLAIRVOYANCE.

DEMONSTRATION IN LONDON.

A large and eager audience assembled in the Queen's Hall, London, to hear the Spiritualists' answer to Sir Arthur Keith's assertion that Death ends all, "as the snuffing out of a candle." The meeting, which was held under the auspices of the Marylebone Spiritualist Association, was addressed by Mr. Hannen Swaffer and Mr. H. Ernest Hunt. Mr. J. V. Rees Roberts, M.D., F.R.S., D.Sc., presided, and clairvoyant descriptions were given by that remarkable psychic, Mrs. A. Roberts.

There was not one single failure in any of Mrs. Roberts' clairvoyant descriptions which were notable by the large number of names given, every one of which was recognised, many of the names being given in full. There were very unusual names, too: William Barrington Boyce, Harry Lanchester, Jessie Budd, Harry Logan, Keith Musgrave, Jack Kemmis, Mrs. Alec Smith, etc.

A striking feature of this lady's psychic gifts is her ability to give the names of the recipients of the message. "Is Mr. John Samuels here? The spirit of his sister, Mabel Samuels, is looking for him." "Here," said a voice in the auditorium. "Here is a spirit who tells me that his son, Captain Edwards, is present. Is Captain Edwards here?" "Yes," said another voice. "Elizabeth Laughton is looking for her son. Is that son here?" "Here," said a male voice from the gallery.

Names, descriptions and evidential messages came from the lips of the clairvoyant in remarkable profusion, and the effect on the assembly was electrical.—"Light."

THE "VRILLIC" FORCE.

REMARKABLE OUTPOURING OF VITAL POWER.

UNIQUE PUBLIC DEMONSTRATION IN SYDNEY.

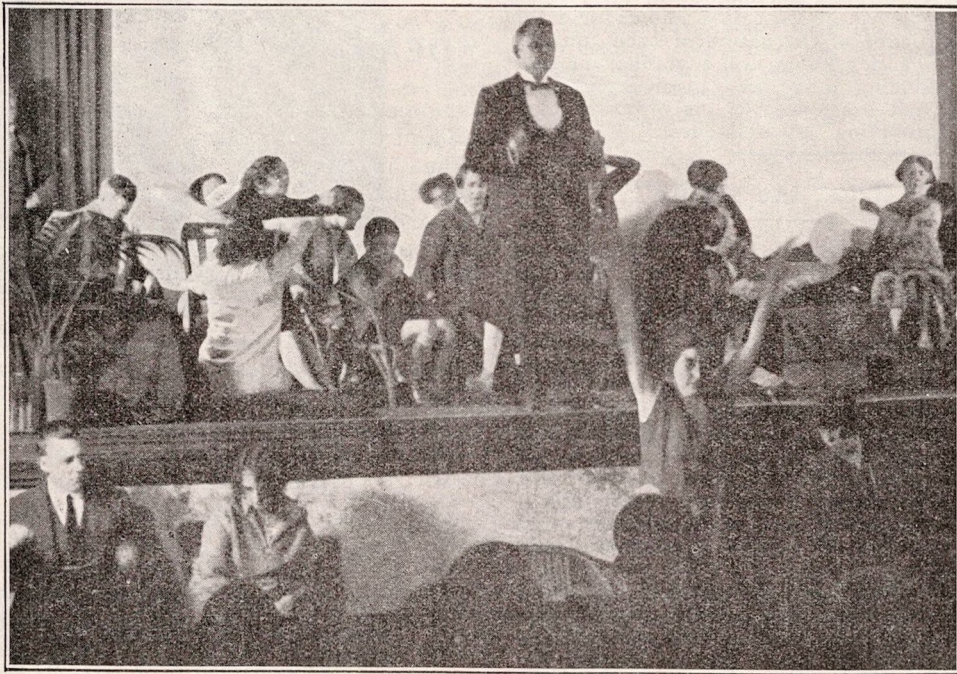
By MARY RIVETT, B.A. (Sydney) M.A. (Cantab.).

WE FEEL that some word of current developments in connection with the spiritual healing work that is being done in Sydney by Victor Eugene Cromer will not be without interest to your readers, and that undoubtedly this work must ultimately prove of enormous importance to all those, the world over, whose concern it is to prove ever more conclusively, the reality and supremacy of spiritual values.

Having, over a period of thirty years, made a first-hand and intensive study of the majority of existent methods of healing, by being in personal touch with a very great number of individual healers and of groups both in Australia and abroad, Mr. Cromer, has, in his working out of the technique of spiritual healing, undoubtedly taken

Motion films that have been taken in cases of paralysis, muscular atrophy and other conditions, showing the patient moving involuntarily under the stimulus of the spiritual force, are clinical records of a kind that one ventures to say the world has not seen before, and these films are, in Australia, causing no small stir both among religious organisations and in medical scientific circles. Before long we hope also to show these films abroad, where the requisite arrangements can be made.

Last week a public Demonstration was held, which was, in character quite unique. Mr. Cromer concentrated upon the Divine Power, and the outpouring of spiritual force that followed brought about involuntary movement simultaneously in some twenty-seven cases of the most diverse kind, and this without a touch from the healer. The movement in every instance continued, with wonderful



[Section of motion film taken at a Spiritual Healing Demonstration, with twenty-seven cases, held in King's Hall, Sydney, New South Wales, on July 19th, 1928.]

that "next step" for which it seems that so many in all parts of the world are waiting.

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The completely novel feature of his work is its demonstrability; for, since, in an ever-increasing number of cases, the influx of the spiritual force, as transmitted to the patient by the healer, gives rise to involuntary movement of the precise kind required to remedy the specific defect, it means that a way has been found by which every successive step in the process of spiritual healing may be exactly analysed, and co-ordinated with existent scientific knowledge in regard to bodily structure and functioning.

This is surely a big advance as compared with most methods of purely mental therapy or of faith-healing, in which the process of cure may indeed take place, but without any means being afforded by which its successive phases can be investigated. In other words, Mr. Cromer's work very truly and fully makes possible the adding to our faith of knowledge in matters relative to the workings of the spiritual powers upon the human being.

variation, but no cessation, for nearly two hours on end. Movement so induced by the influx of the life-force gives rise to no fatigue; and the sight was indeed one at which to marvel as those men, women, and children moved each in entirely different fashion from the others, yet each with perfect rhythm, and strenuously or gently as required.

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One's mind flies back to scenes which must surely have been familiar in early Christian times when the lame leapt, and the outpouring of the Holy Spirit induced just such spontaneous movement as it would seem we are again to know as the expression of the outpouring in our modern midst of the Divine Power. And this outpouring, viewed as it must be in relation to the modicum of scientific knowledge which mankind has gained during the centuries, is, surely, that for which the age is waiting.

At this recent Demonstration motion films were taken, and we anticipate that the interest abroad in the screenings of those pictures would be intense.

Naturally, the pathway is, on the surface, not entirely one of roses, in relation to the work. Apathy and prejudice, the age-long enemies of spiritual effort, are by no means non-existent in Australia; but the sheer uniqueness of the healing, and its ever-wider range of effectiveness, are more than puzzling the scribes and pharisees of the community! No ready-made hypothesis will fit the demonstrated facts, and it is the demonstrability of the process of healing in its every phase that is, as one sees it, of such tremendous significance for all who seek for a point at which most effectively to place the spiritual lever that they feel must move the world!

It is very interesting that the healing power also induces involuntary movement in a number of patients receiving absent treatment, showing that a definite force is "wireless" to, and received by, them. The movement is, for the most part, under voluntary control in the sense that the patient can inhibit it, but the felt impulse to its making is from the influx of a definite force which, by reason of its effects both upon the voluntary and the autonomic nervous and muscular systems of the human organism, and as a force the workings of which may be demonstrated in various experimental ways independently of any action upon the human body, is proved to be a form of energy of quite specific character, which, for purposes of investigation Mr. Cromer has called the "Vrillic" force.

The scientific joy in this work comes from running the gauntlet of every ready-made hypothesis, as of the healing as resulting from hypnosis or mental suggestion of some kind, as being merely the outcome of "animal magnetism," and so on, and in proving the utter inadequacy of such glib explanations to account for the facts.

The spiritual joy comes in feeling that the work is a part of the great Plan for the New Age, that New Age which can dawn only through an outpouring of spiritual force such as mankind has never before known; and the ever-deepening knowledge of the nature of such spiritual force in its various manifestations, and a gradual increase of our exact understanding of the laws governing its conscious control and use must precede the promised consummation of its outpouring "upon all flesh."

"Older than the Hills."

"Older than the Hills" is the title of an interesting and instructive book by Mary Norman-Bail which has just reached us. The authoress divides her work into seven divisions, the most informative of which is "Symbols in connection with Design." A careful study of this chapter will repay readers generally, and students of symbology particularly.

The eye dwells with pleasure on the many illustrations, whilst the mind absorbs the very useful knowledge which the painstaking research of the authoress has brought together. Her interpretations of the symbols are clear and good; and many will be surprised that such objects as the cat, the spade, the shamrock, the camel, the bird, the cock, the anchor, the bull, etc., should have esoterically such profound meaning.

Mrs. Norman-Bail's description of the aisle window in the Church of the Immaculate Conception, Ararat, Victoria, has a distinct charm about it; and in interpreting her own water-color drawing of the Roll of Honour she gives ample evidence of the possession of descriptive as well as artistic power.

The authoress, in a chapter on the "History of Astrology," tells us that "after the war the great thinkers of all countries of the world gave much more attention to this ancient science, as a result of which astrology has been duly proclaimed a genuine mathematical science . . . Astrology being a spiritual science cannot be fully appreciated by the materialistic mind which reduces the art to mere fortune telling. Let one who would learn of its sublime, its deeper revelations, pay the price of living a spiritual life." With regard to surgical operations on the human body we agree with the authoress that Ptolemy's rule which warns the surgeon against operating when the moon occupies a zodiacal sign governing the part to be operated upon, although we cannot agree that any operation should take place when the moon is waning. True, we should not select exact new moon; but from three days after to the full will aid the skill of the surgeon to produce the most satisfactory results.

A short "History of Atlantis" will be appreciated as a valuable introduction to a great subject. It is impossible in the brief space at our disposal to do justice to this useful book, which is published by the "Advertiser", Ararat, and which can be obtained at the office of "The Harbinger of Light" at the published price of five shillings, postage 2d.

SCRUTATOR.

MAGNETIC HEALERS.

FREEDOM FROM PROSECUTION ASSURED.

For some time past efforts have been made by those following the profession of magnetic healers in Melbourne to have the Masseurs Registration Act so modified that they might be allowed to practice without fear of prosecution. Representations were made to the Minister of Public Health by Messrs. M. M. Smith, Edgar Tozer, E. Oliver Jones and J. M. Moore, and in June last the Minister stated that he had referred the correspondence to the Masseurs Registration Board for a report thereon.

Three weeks later a letter was received from the Minister stating that "it had been held by the Masseurs Registration Board that as magnetic healers do not treat by means of electricity, manipulation, heat or light, they do not come under the provisions of the Act; therefore there was no reason why any amendment was necessary."

A letter was subsequently forwarded to the Minister, on behalf of those concerned, expressing "our great appreciation and our thanks for obtaining for us the right to practice our profession without fear of prosecution," and acknowledging the "great courtesy and very expeditious way" in which the representations had been attended to.

"DEAD WITHOUT KNOWING IT."

Some of our readers have expressed great interest in, and not a little astonishment at, the article published in our August issue entitled: "Dead Without Knowing It." They may, therefore, be interested in the following item culled from a recent number of our London contemporary, "Spiritual Truth":

But there is a Borderland; and in this plane will be found those who are lost, who do not know they are dead, or who are wandering almost aimlessly, seeking they hardly know what. There seem to be many souls who pass out into the Beyond who, from one cause or another, quite fail to realise where they are. There is a good and recent example of this on page 322 when a Mahometan from Jeddah controlled a medium and persisted in trying to sell us his carpets and cushions, and argued stoutly that he could not be dead, for, if he were he would be "in Paradise, as it is promised!" This brother had much to learn ere he could find Paradise, we fear, but he came to us in the Borderland and he left us out of it. The "Christian dogs" had helped him, and he thanked Allah!

"Stainton Moses—More Spirit Teachings."

Those of our readers who have read the standard work of Stainton Moses ("M.A., Oxon") will doubtless be delighted to hear that a further series of these teachings has just been published by Fowler & Co., London. They embrace both trance addresses and automatic writing, and are couched in the same lofty spiritual tone characteristic of the already well-known volume. They are in every respect "a feast for the soul" and the diction employed is of an arresting and very attractive character.

The compiler does not seek any remuneration for the vast amount of research work entailed. She has compiled the book out of love and admiration for Stainton Moses, "one of the greatest spiritual instruments of all time," and being published under these circumstances it is issued at the popular price of 2/-, postage 2d.

He who knows the truth is not equal to him who loves it. He who loves the truth is not equal to him who loves joy in it.—Confucius.

THE NUTSHELL PAGE.

There's a Cry from Macedonia!—A fortnight ago we received a heart-searching letter from the Never-Never country—right in the heart of the bush—1,500 miles from Melbourne! "I am so lonely," the writer stated, "no books, no papers, no nothing. And I am just yearning for spiritual food. I know you can help me. But I don't know why. Will you do so? I am so lonesome!" There was only one thing to be done in a case like that. And we did it. This is just one of the directions in which we apply contributions sent to us for the purpose of "spreading the light!"

Our "Experiences."—The publication of the experiences of the editor of this journal, in relation to his psychical investigations, seems to be attracting a lot of attention, and we are frequently receiving requests for "more." These requests, moreover, are not limited to the Commonwealth of Australia and New Zealand. They also come from Great Britain and the United States of America. An intellectual reader in the latter country says, in a letter received a few weeks ago: "I think we all prefer the intimate contacts with the spirit world that you give us so freely, to a lot of opinions, however wise. The angels seem to be using your country and beautiful New Zealand for a 'pied a terre.'" (A place on which to get a footing). Our correspondent may be nearer the mark than he imagines. We have certainly found the "angels" fairly active of late. But so much of the matter is so intimately personal that it cannot be given publicity. However, we will try to make a selection and give the details in a later issue.

Surprising! Here is an extract from a letter received by the editor of this journal a few weeks ago: "It is surprising that with all that you people have to offer, viz., the very thing that everybody wants to know, the nature of the life after this, you do not completely sweep the board. . . . You certainly have an awfully up-hill battle to fight, old chap! I have never consulted a medium yet, but the next time I am in Melbourne I must look you up and see if I can get anything of a convincing nature." Yes, it is "surprising". But, then, it is a very big "board" we have to "sweep"! And the trouble of it is that there are no influential "sweepers" in Australia. We have no Lodge, no Doyle, no Vale Owen, no Blatchford, no Bradley, no anybody of note! And you can't do much "sweeping" without brooms, you know!

An Appreciative Reader.—"In enclosing my annual subscription for the Harbinger of Light, I would like to thank you for the broad outlook which the journal takes on all matters pertaining to the spiritual and occult outlook on life. . . . For the information gained personally no words can express my appreciation, but some day, when our harvest is reaped, I am sure that those who are in control of this journal will understand to what extent their efforts were appreciated by the many who have received help thereby. God grant you the success you deserve is the prayer of one of your many and appreciative readers."

Where are the Dead?—In the controversy in the "Daily News," London, on "Where are the Dead?" referred to in our Editorial columns, many references were made to Spiritualism. Sir Arthur Conan Doyle replied to the opponents at a service held at the Grottrian Hall, where the queue began to form at half-past four on a Sunday afternoon for the service due to commence at seven o'clock. Many were unable to find room. The gist of Sir Arthur's argument was that the critics of Spiritualism had either not examined the evidence at all, or that they had swept it aside.

Declarations of Belief.—Upton Sinclair, the American novelist, wrote the other day: "If I am immortal, I will know it some day and if I am not, the fact will not trouble me. I do not feel that this universe is under any obligation to give me an Everlasting life." Clarence Darrow, the famous American lawyer, is more than agnostic—he is frankly atheistic. "In spite of all the yearnings of man," he says, "no one can produce a single fact or reason to support the belief in personal immortality. I am satisfied that as I had a beginning I shall have an end, and the end is death."

A Cheque for £500!—One day last month, among the correspondence for the President of the Temple of Light, London—Mr. Harold Speer—was a letter containing a cheque for £500! The sender was the same friend who enabled the Temple authorities to secure a fine freehold property by the payment of over £2,000—an achievement which induced the London and Provincial Press to refer to the Temple of Light as "The Spiritualists' Miracle Church."

Pay up, Please.—Will those of our subscribers who are in arrear with their subscriptions kindly bear in mind that this is our principal source of revenue and that failure to forward their remittances with reasonable promptitude reduces the motive power that keeps "The Harbinger" going. It is scarcely necessary to say more!

Children who were Drowned.—Speaking at the Temple of Light, London, on a recent date, Count Richard Hamilton, of Stockholm, said: "The further we proceed, the more critical and the more exacting we become. One day I went to a circle in Detroit. A man had drowned himself and his two children. The man's body had been found, but not those of the children. At that sitting they came through and told where their bodies were lying. They were found in the exact spot."

Keep Abreast of the Times.—Be a regular reader of "The Harbinger of Light" and thus keep yourself abreast of psychic developments all over the world. There is always something fresh happening somewhere, and you cannot possibly acquire a knowledge of these things unless you read the journals devoted to the dissemination of this knowledge.

St'ill they Come!—The Rev. Arthur Ford, M.A., of New York, speaking at the Temple of Light, London, on a recent date, said: Now that so many Bishops, clergymen, doctors, scientists, writers and other men and women of high intelligence are daily coming into the Spiritualistic movement, having proved its Divine truth, the little squibs let off against it by its opponents only tend to make other thinking people investigate for themselves. And when they do that, the result is sure!

Greatest Force To-day.—"Everywhere I have been great crowds have heard me, and it shows that this movement is the greatest force to-day. At Stockholm, with the snow falling, at the big hall there were a thousand people outside. I said those people wanted to hear about the great truth, and so we took the hall again for several other nights, and packed it each time. In Berlin I went to give one address; it was so successful that I had to stay and give five!"—Rev. Arthur Ford, M.A.

Those Stamps!—A postage stamp does not cost much, but hundreds of stamps represent an appreciable sum. Therefore, will "all those whom it may concern" be good enough, when writing to "The Harbinger" for information about books or other matters, to enclose a stamp for the reply. Stamps must also be enclosed for the return of MS. not accepted.

Belief in Immortality.—If we take a careful survey of what is being said in America on the subject of the future life, it becomes clear that the aspiration for immortality is fairly general and that the belief in it does not wane. Indeed, as man advances in knowledge and experience and aspiration, he finds it increasingly difficult to believe in the extinction of his soul. He realises that there is something within him that is indestructible.—"The Christian World," London.

"A Message to Humanity."—There are still a few copies on hand at the office of "The Harbinger of Light" of this freshly-written and illumining book which was received through the inspirational mediumship of Mr. Charles Elmore, of Melbourne. We have read many expensive books with much less satisfaction than that derived from a study of this "Message," which covers a considerable range of subjects and is exceedingly interesting throughout. Yet the price is only 1/6, postage 2d.

Good and Evil Forces.

USE THE POWER OF THE MIND ARIGHT.

HOW CIVILISATION MAY BE SAVED.

By V. MAY COTTRELL, Napier, New Zealand.

[The accompanying contribution was recorded by Mrs. Cottrell, as clairaudiently dictated by one of her communicators who gave the name of "Zonia of the Stars."—Ed.]

THE people, as a whole, have no conception whatsoever of the influences which are at work in their own lives and in the lives of their fellows. The great majority of them go about their everyday affairs blind and deaf to the seething world of spirit which surrounds them. If such as these do happen to catch a faint echo from our land on occasion they are apt to put it down to an over-wrought imagination, the result of a disordered liver, or to some other purely mental or physical cause.

How little these blind ones realise the great forces of good and evil that lie all about them as they journey through life. They have no conception whatsoever of the great power for good that could be theirs if they would only cultivate true vision, by keeping their spiritual eyes and ears wide open, so as to permit the entrance into their minds of God's messengers of Love and Light and Understanding.

They it is who inspire men to do good deeds and kindly actions, ever teaching them that real life begins and ends in service to one's fellows and that no truer way of praising and worshipping God has ever been found, in any sphere than that which expresses itself through this means.

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How little the people of the world realise that by their dark, evil and vengeful thoughts, they shut these bright visitants from another sphere out of their lives much more effectively and completely than if they had shut and bolted a door in their faces.

How often, alas! are those angelic bands, who are ever seeking to lead earth's children heavenward, rebuffed and saddened and rendered powerless to help suffering humans because their own sinful thoughts erect a barrier which so effectively shuts the light of God's Truth out of their minds that they eventually become absolutely blind and deaf spiritually.

It is to such undeveloped ones as these that the world owes its wars, tragedies innumerable and the sufferings and privations which have overtaken its people in all ages. These people deliberately shut their minds to good influences, preferring the evil and, in so doing, they invite into their minds evil influences which they know not of.

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Has it never occurred to earth dwellers that that mere incident in a man's life, the destruction of his physical body, has failed to rob such folks as these of their power to work evil in the hearts and minds of men, just as surely as physical death ever fails to rob a good man of his power for good in the world?

This latter has been realised, in a way, but it has usually been attributed to the helpful and continuing influence caused by the fragrance of a good man's memory helping to uplift and thereby bring out the good qualities in his admirers.

What the people of the world so often fail to realise is this—that it is the man **himself**, whose power for good, instead of diminishing, has been intensified by his transference to higher spheres. It is the real and spiritual part of him which is still continuing the good work which he commenced in the minds and hearts of men during his earth life.

This is no far-fetched theory or imaginative hypothesis but an actual and proved fact, as millions on this side and very many on thy side of the veil could testify.

* * * *

But if earth dwellers accept the presence, as they must, of such worthy ones as these amongst them, impressing their messages of hope and good cheer and happiness upon receptive minds everywhere, they must also accept the other side of the picture, and a very dark side it is at times, alas!

Evil ever seeks company and continually endeavours to increase its own volume by subduing other lives to its baneful influence. Therefore, are all those whose thoughts tend towards evil, in any form, in constant danger of harmful influences from the dark, though invisible forces which surround them.

Avarice, jealousy, hatred, lust, cruelty and all uncharitableness one to the other, are the welcoming agents which open the doors of the human mind to such unworthy and unscrupulous intruders as are to be found among those dark spirits who hover on the borderland between the two states of existence, the material and the spiritual.

* * * *

Once these unclean and unwholesome-minded entities get a real foothold, as it were, in a mind thus attuned to them, they are loth to leave, and when their supremacy therein becomes seriously threatened by other and better influences, they fight hard to the very last in an effort to impose their will upon another and a weaker personality.

It is only as the weaker one's mind becomes filled with love for others and he allows the more worthy and God-like feelings and emotions of which he is capable to take possession of him—thus putting himself into touch with the great forces of Good—God—which lie all about him—that he becomes strong enough to dislodge the intruder who is seeking to rob him of his manhood.

When he has finally accomplished this he is enabled to live his life along more worthy lines than had been possible to him here-to-fore and his one-time companions in evil very soon find that he is no longer one of them for he has become possessed of something which they still lack. They may jeer and mock at him and pretend to despise him for his changed life, but in their inmost hearts they respect and admire him the more because of it and would fain be like him if they only could.

But it is of the ones who voluntarily surrender themselves to such evil influences, by filling their minds with vicious, greedy and hateful thoughts of all kinds, that I would now write. They it is who, by their numbers, are holding civilization back to-day, as their like have ever done in the past, and are now causing it to totter on its foundations.

Let the people of the world remember that though the forces of evil are great and must be reckoned with, in order that the world may be made safe for succeeding generations, the power of Good, which is ever theirs to command, is as immeasurably greater than the sun is greater and more powerful than the most brilliant illuminant which man can devise or harness to his use.

It would be well for them to realise also that there is but **one** Power in the Universe—not two. God reigns supreme throughout the whole Creation but until all His creatures come to realise this great fact for themselves there will always be the appearance of evil in the world.

* * * *

There is one great Power and one only which all possess in part and which nothing can rob them of, and that is Good. But this same power, which animates the just and the unjust with equal impartiality, can be turned to evil uses just as electricity may become a violently destructive force when wrongly applied. All the unrest and turmoil in the world at the present time but serves to testify to the truth of this statement concerning that inward power which all are consciously or unconsciously using for good or ill.

Therefore, it follows as naturally as light overcomes darkness, that though the results of the wrongful use of this power may be evil the power itself is good and capable of accomplishing wonderful things in the life of an individual—just in the same way as electricity is capable of producing wonderfully good results when its immense powers and potentialities are realised and it is turned into such good and useful channels as to make of it a boon and blessing to mankind instead of the menace to life and health which it can so easily become at the hands of wicked or ignorant persons.

* * * *

Thus it will readily be seen that all the evil which is to be met with in the world has its origin in the **mind of man** which has not yet shaken off those fears and harmful emotions such as anger, hatred, jealousy, lust, and kindred evils which really belong to the dark ages of history and should have no place in the human mind at this stage of its evolution.

That these harmful thoughts still persist and continue to carry on their evil and destructive work on earth is due in no small measure to the people's blind faith in material things. Even those who are religiously inclined fail utterly, only too often, to see in evil nothing more or less than the wonderful power of good being turned to base and unworthy uses in the lives of people and of nations.

Such people, in order to keep their faith in the peculiar and utterly inadequate God whom they worship in all sincerity, prefer to account for the evil in the world by means of a belief in a great spirit of evil to whom these foolish ones would sometimes seem to ascribe more power and dominion over the lives and destinies of humans than they do even unto God Himself.

This dark, vile creature which is born and lives only in unhealthy imaginations—call him Beelzebub, Satan, The Prince of Darkness, the Devil or whatsoever thou desirest—has no actual existence

whatsoever. Such dark, sinister word-pictures as were drawn of him in ancient times are meant merely to typify the evil which immediately springs into being in men's minds when they seek to deny God and insist upon taking their own way, utterly regardless of His wishes and desires concerning them.

* * * *

Let me state clearly and definitely then, once again, that the evil which lurks in the minds of God's children everywhere, so far from being Satanic in its origin, is purely and simply the immense power of Good, which animates them throughout the whole of their lives being either ignorantly or wilfully diverted into wrong or unworthy channels.

It is a well-known fact that electricity can be used to explode mines which may rob hundreds of innocent people of their lives. It may also be instrumental in sending death-dealing torpedoes hurtling through the waves and in the firing of huge guns whose charges, exploding many miles away, cause death and destruction on a large scale.

These are only a very few of the wrong and harmful uses to which electricity may be put, but however diabolical the results achieved thereby, it is exactly the **same beneficent power**, which, when rightly used, lights the homes, cooks the food, drives the machinery of commerce and of pleasure and so makes life easier and pleasanter for millions of people the world over.

* * * *

Use the immense power of the mind, with its limitless possibilities and potentialities for good and evil, as carefully and circumspectly as the trained and conscientious electrical engineer ever uses the power which he collects from the ether, by various means, and in quantities to suit his own particular requirements. He knows right well the destructive potentialities lying latent within it. He does not fear it, however, because he has it well under control and harnessed in such a way that it can prove nothing but a help and benefit both to himself and others.

But it is his expert **knowledge** concerning the force at his disposal which renders it powerless to harm him, personally, for were an ignorant person to interfere with it in any way it might slay him instantly and cause extensive damage to property also.

And so it is with the immense power of the mind, the ignorant use of which is entirely responsible for the great bulk of the tragedies of human life. All the brutal and barbaric wars that have ever been waged, the unending strife between individuals and nations, the destructive powers of disease, the woes of extreme poverty, the penalties of vice and even death itself is the outcome of this wrong and ignorant use, or abuse, of that wonderful mind-power which animates all peoples, in all lands, in all periods of history.

Use this great power aright, in order that civilization may survive—that is our most urgent message to humanity.

* * * *

Man alone is responsible for the correct use of this in-dwelling power. There is no one outside of himself who can be held entirely to blame for its abuse because though there are entities in plenty on this side, who are only too ready and anxious to impress their evil thoughts and suggestions on another, they cannot do so, unless some unworthy thought or emotion bids them welcome to the mind of the one whom they desire to influence.

It is, therefore, high time that earth's children, as a whole, came to realise these things for themselves, for until they do so, evil, in the shape of trouble of many grievous kinds, will continue to manifest its vile presence in their midst, robbing them of much of that peace, joy and happiness which should ever be their portion as well-beloved children of the mighty, living, loving God, the Spiritual Father of all Mankind.

SPIRITUALISTIC JOURNALISM.

THE NEED OF SUPERVISION.

SIR OLIVER LODGE AND ATOMS!

"Save us from our friends!" We often feel we do more good to the cause of Spiritualism by destroying certain effusions forwarded for publication than by giving publicity to acceptable contributions. Our waste-paper basket is sometimes half full of meaningless nonsense, but we do not think we have ever received anything quite so stupid as a serious contributed article which appeared in one of our American contemporaries on a recent date in reference to the views of Sir Oliver Lodge. And the writer was so ignorant both of the oral and written declarations of Sir Oliver, concerning the state of those in the Beyond and their attitude towards those they had left behind, that she did not hesitate to actually attach her name to the article! Had she adopted a pseudonym the contribution might have been regarded as just a silly "skit." But it is meant to be read seriously—very seriously! And this is what she says:

Well, now we know all about it!

From nothing to nothing—that's us and who we are and where we came from and where we're going, says Sir Oliver Lodge. Well, well, isn't it interesting?

Human beings, says Sir Oliver, come from some vast reservoir of life—and they weren't human beings at all till they got on this earth. They weren't even souls—they were just atoms or something. And they had no feeling and no minds and weren't anybody or anything, not even angels or demons.

When they die, they just fade away into atoms again and William Shakespeare is just an atom without any mind or any heart or any soul or any memory—just like John Smith or William Thompson.

Julius Caesar was just a little livelier atom than the rest—he and Napoleon, and Roosevelt and Washington and all the rest of the human beings we like to think we loved—atoms, that's all.

Atoms they were before they arrived in this world, and atoms they are this very minute, and the one you loved so dearly that all the sun turned black when he was gone—he does not live and remember you and love you and long to comfort you again—not he.

He's just an atom with all the rest and you'll never see him again, never hear his voice and never see the brilliant beauty of his smile—never, never, and it's no use mourning and it's no good remembering, you're just a nothing and a nobody yourself and he's less than nothing.

Only a little while ago, wasn't it, Sir Oliver was telling us that he had messages from the spirits and they played banjos and tipped tables all over the place. . . I wouldn't give up one second of my deep faith that some day some time I shall see those I love again—no, not for you or all the scientists in the world. For love is after all the only wisdom of the human heart, and love tells us all quite a different story from yours, Sir Oliver. Very different, indeed.

It would baffle one's ingenuity to concoct a more ridiculous travesty of the beliefs and teachings of Sir Oliver Lodge. And that it should have been permitted to appear in a Spiritualist journal with a widespread circulation surpasses our comprehension. The most charitable view to take is that the editor happened to be off-duty for that particular issue. Were it not for the circumstance that many readers of the journal referred to may possibly

accept this fiction for fact, it would be utterly unworthy of notice. What Sir Oliver Lodge actually does believe and say may be found in his latest work: "Why I Believe in Personal Immortality." Here it is in a nutshell:

Whether the individual character thus formed does persist as an individual, carrying with it the memory and experience and affections which have been formed under the opportunities and privileges associated with the matter body during the earth life, is a question which must be answered by direct observation and experience. So finally my conviction is:

That the evidence already attainable suffices to prove that individual character and memory do persist; that the personalities that have departed this life continue, with the knowledge and experience which they have gained here; and that under certain partially known conditions our dear friends are able to demonstrate to us their real and individual personal survival.

Compare this with the absurd assertion: "The one you loved so dearly that all the sun turned black when he was gone—he does not live and remember you and love you and long to comfort you again—not he!" It is simply pitiful that such drivel, such a palpable misrepresentation of the views of the foremost Spiritualist in the world today, should find publication in a recognised journal of the cause and is more than sufficient to "make the judicious grieve" and induce us to exclaim: "Save, oh save us, from our friends!"

MEDIUM IN SPIE OF HIMSELF.

It is very disagreeable not to want to be a medium and to be one all the same, even when professing that mediumship does not exist!

Professor Krauss, of the Lyceum at Regensburg, Germany, detests doctrinal and experimental Spiritualism. Nevertheless, he consented to take part in various methodical experiments organised at Munich by Baron von Schrenck-Notzing in the presence of numerous savants. About thirty seances were held and some magnificent phenomena were witnessed, Professor Krauss having been the medium in spite of himself!

This incredulous gentleman was levitated over three feet from the floor, and maintained himself both vertically and horizontally at that height without visible support. He became convinced at last that levitation was no fable, and he has returned to Regensburg perfectly certain that mediumship is no illusion.—"International Psychic Gazette."

"FAMILIARITY BREEDS CONTEMPT!"

The RED DISC seems to be losing its effect on some of our readers. Perhaps it is a case of familiarity breeding contempt!

We place this embellishment on the wrapper enclosing the "Harbinger" as a reminder to Subscribers that their SUBSCRIPTION for the current year is due.

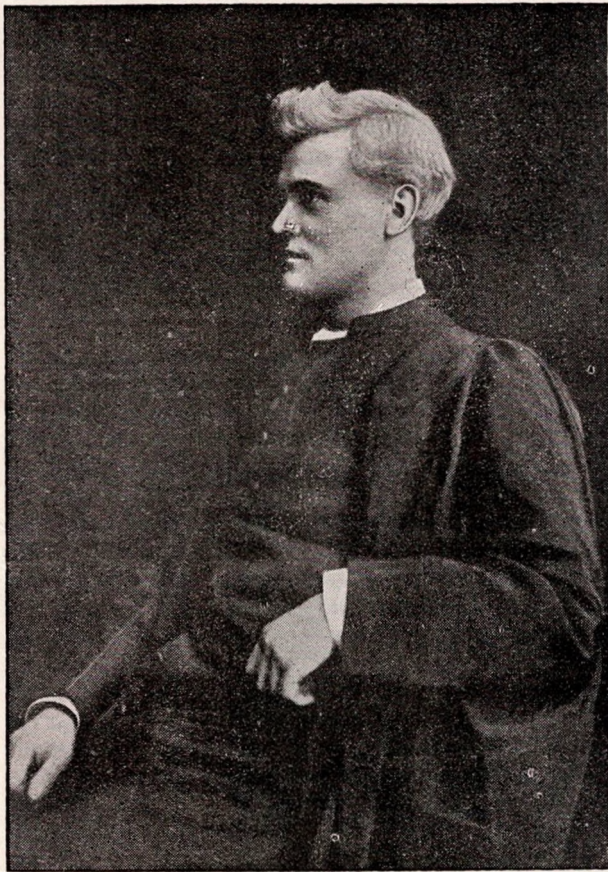
It ought not to be necessary to repeatedly hoist this signal. But in many instances it is. We, therefore, appeal to the readers concerned to be good enough to exercise a little consideration and thus help us in the up-hill fight we have to wage.

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

AN OUTSPOKEN ANGLICAN.

"COMMUNICATION BETWEEN THE LIVING AND THE SO-CALLED DEAD DOES OCCASIONALLY TAKE PLACE."

By the Rev. R. J. CAMPBELL, M.A., D.D.



I have been a member of the Psychical Research Society for more than thirty years without attending any of its regular meetings, my object in belonging to it being primarily that of obtaining the Proceedings and studying them month by month; and I here solemnly affirm that I believe the case for survival is proved. Nine-tenths of the supernatural phenomena which point in this direction may be otherwise explained—perhaps ninety-nine hundredths. But there is a residuum which cannot be otherwise explained. **I believe that communication between the living and the so-called dead does occasionally take place.**

The Society as such has not committed itself to this view, but many of its most distinguished members have done so. A Society which has included among its Presidents such men of eminence as the present Earl of Balfour, the late Sir William Crookes, Sir Oliver Lodge, and Professor Gilbert Murray has to be treated with respect, and if its methods seem too slow and cautious for some of its adherents this is a fault on the right side.

Men of the high scientific reputation of Sir William Crookes and Sir Oliver Lodge cannot be regarded as either fools or liars, and when these men tell us that they are convinced by the sheer force of evidence that the soul survives death, neither Sir Arthur Keith nor anyone else has the right to deny that evidence **without examining it.**

The evidence goes to show that self-consciousness and personality can continue independently after the dissolution of the physical organisation. **Those whom we call dead are more alive than we are.** For a time, at any rate, after passing through the gate of death they seem to dwell in a world very like

ours and interpenetrating ours. They know a good deal about us, though not everything, and to some extent they can influence us. They carry with them the tastes and feelings, the character and disposition that marked them here. If they loved us here they have not ceased to love us there, and knowing how simple the transition is, and how much for the better, they can calmly await the reunion which will so soon take place—"The Daily News," London.

Forecasting the Future.

To the Editor of "The Harbinger of Light."

Sir,—In your issue of July, you deal with this subject and quote Mr. Bradley. There can be no question but that Mr. Bradley has done a great work and one can admire him for now admitting his narrowness of vision before he entered our ranks. It is surprising, therefore, that he should give voice to the following: "Beyond this, according to my own individual philosophy and intelligence, if all the events which transpire on earth were predestined, then there would be no object in man's existence—no purpose in his objects of achievement." Why so? Why will the mind of man ever continue to present the reverse side of the Truth? If a man decided to build a house he must think it out first and then build it. Let it be burnt down and the house he built is no more, while he can close his eyes at any time and "perceive" the house he designed still there—still in existence!

Again, we send our children to school where all their lessons are set for them, and do not consider there is no object to be gained! We do not expect them to take the lessons with them from school when their schooling is finished, but the cultivated mind resulting from the lessons learnt. Any thinker cannot fail to perceive that all life is predestined—or, what I prefer to say, subject to the Law of destiny. To ignore this fact is to ignore the Bible from Genesis to the Revelation. In fact the latter Book clearly sets out all that shall (not may) take place on Earth from the crucifixion till Christ comes again, while Christ himself tells us, "Not a hair of your head but is numbered."

To my mind nothing could be simpler, and it only once again emphasises the fact that it is the simplicity of "The Truth" which is man's greatest stumbling block in acquiring a knowledge of "The Truth."

Shakespeare—the inspired poet—says "There is nothing either good or bad but thinking makes it so." Just so, and equally true is it to say that anyone who wants to see anything in reality, must firstly close his eyes. It is then he perceives the real, the everlasting. It reminds me of the old story, "Turn the carpet, Jock." Even this we design complete before we start, do we not, and every thread must keep its place! And the weaver works with the reverse side towards him. Just so! And be it noted the more intricate and beautiful the pattern on the right side, the more tag ends present themselves to the weaver! Do you see it? The words come to me as I write, "Comfort ye, Comfort ye, Comfort ye, my people with these words."—Yours, etc.,

SIMEON.

Spiritualists—Wake Up!

To the Editor of "The Harbinger of Light."

Sir.—I desire to thank Bro. Tozer for his concurrence with my remarks in your issue of August under the above heading. I would, however, like to assure my friend Bro. Tozer, that my feelings were quite impersonal and that in saying "you who are foremost in the movement," etc., I apply it generally and not particularly.

I quite realise that there are, thank God, many active workers, who daily sacrifice personal interests for the good of the cause. But my remarks were meant to draw attention to a very real evil in our midst, i.e., bogus "Spiritual" churches whose aim is solely and always, material gain.

An enquirer, entering one of these "Churches," is apt to judge the Spiritualist movement by his initial experiences in wrong hands. The hope and aim of my letter is that the various Spiritualist bodies will form a Central Executive to control the movement—an Executive which will be an actual fact and not merely a name, as at present.—Yours, etc.,

Melbourne.

J. R. ATCHERLEY.

DIVISION OR UNITY ?

"A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND."

By CHARLES ELMORE, Melbourne, through whom "A Message to Humanity" was received.

Some years ago, per medium of "The Harbinger of Light," I made an appeal to the leaders of the several Melbourne Spiritualist organisations for unity. As one outside the ranks of organised Spiritualism, but in sympathy with the genuine aspects of the movement, I would again urge my plea for Unity, and earnestly suggest that the Melbourne Societies, now functioning separately, unite in one corporate body.

Can Spiritualists expect registration and recognition as a legally-constituted body, can they hope to impress outsiders, convince sceptics, and gain the sympathy and support of liberal Christianity, whilst they remain in this pitiable state of division? These might with reason and justics well ask: "To whom shall we appeal?"

* * * *

As recently reported, two leading Societies of Melbourne have been the recipients of substantial monetary gifts. If these gifts, together with the building funds of all Melbourne's Spiritualist Churches, were pooled with the object of erecting a central edifice—which would be the rallying point and general meeting-place for the now divided Societies—many non-Spiritualists would then gladly add their quota to swell the fund. Imagine the great benefits of an edifice with seating accommodation for over a thousand persons. What prestige it would lend to the cause! Spiritualism would then speak with **one** voice from **one** central Church, and not, as at present, in a half dozen more or less discordant and antagonistic voices.

* * * *

May be God has a fuller revelation to impart through the agency of Spiritualism. Shall they to whom this great charge has been entrusted, through lack of courage and a selfish regard for personal interests, betray their trust? Shall these who claim to be torch-bearers of spiritual light dissipate their power and neutralise their every effort by a short-sighted selfish separation? They who would serve truth, must, like the Great Christ, sacrifice all for truth. Are we great-souled enough for this sacrifice? Spiritualism as an institution in Melbourne has been in existence for more than half a century and still lacks a temple worthy of the great truth it stands for. Let us, "for the cause that lacks assistance and the future in the distance," reconstruct and unite in one organisation for the advancement of the cause.

* * * *

The present is yours, opportunity knocks again at your door, the future will record—for good or ill—your decision. Now is the parting of the ways. A great responsibility rests on the leaders and officers of the Melbourne Spiritualist Societies. In a measure the failure or success of the whole movement rests on their decision. Which shall it be? Division, which means disintegration and defeat, or unity, which is the embodiment of strength, power, inherent force, and is the token of ultimate victory.

Toil on then, Greatness! Thou art in the right,
 However narrow souls may call thee wrong;
 Be as thou wouldst be in thine own clear sight,
 And so thou wilt in all the world's ere long;
 For worldlings cannot, struggle as they may,
 From man's great soul one great thought hide away.
 —J. Russell Lowell.

MEDIUM TRANSFIGURED.

CASE FOR SCIENTIFIC INQUIRY.

Astonishing powers as a transfiguration medium are claimed for Madame Eugenie Bacquart, a Frenchwoman who has arrived in London to give a series of psychical seances.

Madame Bacquart refutes any suggestion that she is a medium in the sense appropriated by Spiritualists, but in Paris recently she gave such remarkable transformations of the dead that she is to display her powers before a group of scientists who wish to find a scientific explanation of her phenomena.

Describing Mme. Bacquart's amazing powers to a "Sunday Chronicle" representative, Mr. Harry Price, secretary of the National Laboratory of Psychical Research—under whose ægis Mme. Bacquart is to give her seances, said:

We are frankly sceptical of the supernatural, and our object is to find a scientific explanation of phenomena physically produced. Madame Bacquart is not a Spiritualist, and does not claim power to communicate with the dead. She is a typical Frenchwoman, "une vraie bourgeoise" wife of a mechanic who possesses that very rare quality the mediumship of transfiguration. This is the first time that this type of medium will have been seen in England. Mme. Bacquart is not a professional medium and will receive no payment at all for her seances here. The transfiguration is remarkable. She has in past seances in Paris taken the form of an Egyptian priestess, Sarah Bernhardt, Coquelin, the French actor, A Russian peasant with a beard, A Boulogne fishwife, General Souvaroff, the Russian soldier who fought against Napoleon, and a child of twelve. Her whole face undergoes an amazing change. She speaks very little and then almost unintelligibly.

Passing Thoughts for September.

The fact that nearly all our great composers have had leanings towards religion indicates that music is a link uniting man to Deity.

Individuals who do right in order to obtain a reward, or refrain from wrong doing through fear of punishment, exhibit a low-grade form of morality.

Scientific knowledge, or worldly wisdom, will prove a poor substitute for religion when we cross the bar from the stream of time into the ocean of eternity.

Judas Iscariot is not the only man who has betrayed innocence with a kiss.

A coat of paint will not make a rotten ship seaworthy, neither will a cloak of religion make a deceitful person trustworthy.

There can be no assurance of permanent industrial peace until both employers and employees accept the Golden Rule as their guiding principle.

Contempt is the proper treatment for those people who do not practise what they preach.

Sin blurs the moral vision, deadens the voice of conscience, blinds the feelings, depraves taste, and taints the social atmosphere.

R. C. N.

If each individual in the world simply did all that was in his power each day for the persons whose lives come in natural contact with his own—whether in the relation of servants, or friends, or acquaintances, or strangers—the entire world would be regenerated at once.—Lilian Whiting.

MY REVISED CONFESSION OF FAITH.

By R. CHAMBERS NORMAN, Launceston, Tasmania.

Having reached the eventide of earthly life, I now await with calm and pleasurable anticipation reunion with those "which I have loved long since, and lost awhile." This constrains me to write my "Credo," embodying my matured religious opinions after traversing the "moor and fen" of orthodoxy and materialism, respectively, as well as the "crag and torrent" of both mental and physical suffering, trusting it may prove helpful to readers whose feet are not yet firmly planted on the Rock of Truth.

THE CREED.

1. I believe in God the Creator and Sustainer of life and force, both in things visible and invisible. I believe in Him as the Ruler of the Universe, Whose Presence fills all space, and who governs by immutable laws. I also believe in Him as my Heavenly Father, and that like as a good earthly parent considereth his children, and studies their welfare, even so God is mindful of us, and for our own good desires our love and obedience.
2. I believe in Jesus the Christ as the fullest and most perfect manifestation of the Deity ever embodied in human form. I believe that His mission was to cure the victims of both moral and physical sickness; to cheer the faint-hearted; to comfort mourners; to reveal to us God as a loving Father, and to teach us how to live, suffer, and die. I believe that He was crucified, died on the Cross, and was buried. "That on the third day He rose again," and that later He returned to those heavenly mansions that He had left to secure man's redemption.
3. I believe in the ministry of angels, and that in this life "we are encompassed with a great cloud of witnesses," some of whom, alas! are malevolent earth-bound spirits, but who are powerless to work evil on those who are striving to do God's will. My experience leads me to believe that each one of us has his, or her, guardian angel, a fact calculated to comfort and encourage us along life's pilgrimage—
The angels of God are a host without number
To minister, guide, and defend;
Unseen they are near when we wake or we slumber,
And will be till life's journey's end!
4. I believe we survive the death of the body, but that this change we must all experience does not alter our characters, or irrevocably determine our external destiny. I believe that every soul that turns towards the Light, in this world or the next, may attain immortality, for we shall assuredly reap what we sowed on earth. "If we sow to the flesh, we shall reap corruption, but if we sow to the spirit, life everlasting." So, whatever punishment awaits us, will be righteous and merited; not inflicted by God, but the just consequent of evil done in the body.
5. I believe that under certain conditions discarnate spirits can and do communicate with those still in the flesh, but in my opinion (speaking again from experience) only well-balanced minds, whose sole object is the acquisition of spiritual light and truth, should dabble in the occult, for I have found that promiscuous sittings for communication from "the Other Side" are not free from danger, and in many cases are likely to prove deceptive, and even in some instances disastrous.
6. I believe in Inspiration, by which I mean a divine spiritual inflow to man's soul, and that a great deal of the Bible was written by the inspiration of God, Whose will it reveals. Therefore, the reading and study of that grand volume is calculated to enrich the mind and ennoble character. At the same time bibliolatry is to be deprecated because it is incompatible with rational religion. I believe that all writers, artists, etc., whose works lift our souls nearer to God, were divinely inspired, and will continue to be so until the end of time.
7. I believe in Prayer, not only for the living, but also for those who have passed out of this life. No one can estimate the power of prayer, for its influence benefits the petitioner as well as the object of our supplications. The prayer of faith is pleasing to God. It can cure the sick; can cause the wealthy to help the poor; can transform sinners into saints, and bring streams of blessing into barren souls,

making them fruitful. Human love prompts prayer, and Divine Love answers it. I believe that universal heartfelt prayer is capable of stemming the dark side of materialism, and transforming this sinful earth into a vestibule of Heaven. Therefore we should "pray without ceasing."

We cannot follow Christ by sight,
So ask that faith be given
To see in Him this world's true Light,
Leading our souls to Heaven!

PAGANISM IN THE CHURCHES.

In the course of an article on "Paganism in the Churches" in "The Hibbert Journal," Mr. C. E. Lart writes:

It may be that the rising generation, when the storm and dust of controversy has died down, will see more clearly than we do the salient features which stand out in the landscape, obscured as they seem to be to-day; which are perhaps, that although church-going is at a low ebb, and churches, generally speaking, are emptier than they were fifty years ago, some of them are full to overflowing—that the Hyde Park atheist is said to have almost given up business from lack of audiences—and "Light", the organ of the Spiritualists, to have a larger circulation than all the Church newspapers put together. Those who look back, twenty-five years hence, will realise that once more the Spirit of God was moving on the face of the waters.

THOSE "TRIFLES" AGAIN.

Commenting in "The Banner of Life," Boston, on some remarks by Dr. Cadman upon the subject of Spiritualism, published in the "New York Herald-Tribune," Sir Arthur Conan Doyle touches on the common allegation that Spiritualistic communications "rarely rise above an infantile level of mentality." Expressing his assurance that with a wider experience Dr. Cadman would withdraw that charge, Sir Arthur continues:

When relatives are reunited and meet in spirit communion it is natural that small evidential matters should be discussed. It is these small things which are convincing. If my son on his return were to talk to me at once upon God's omnipotence it would not impress me. If he talked of small domestic things which only he and I would know it would be his passport of identity. Dr. Cadman would call such a topic infantile, but it serves an essential purpose.

HEARING RESTORED.

Many people, especially those suffering from deafness, noises in the head, or nasal catarrh, will be interested to learn that a very ingenious little instrument, called "Tinnitus-Inhaler" has recently been invented for the permanent relief of these distressing ailments, and which has already been the means of successfully overcoming hundreds of very severe and apparently incurable cases.

Any sufferer desiring further information regarding this remarkable appliance, should communicate with the Secretary, "Larmalene" Co., Deal, Kent, England, who will gladly send full details, together with testimonial-proofs, and press notices; or to save valuable time, the Instrument, with necessary medicaments, etc., will be immediately mailed to any address, post paid, upon receipt of Money Order for Twelve Shillings. When writing kindly mention this paper.

THE DIVINING ROD.

A practical test of the divining rod has been carried out by the "Morning Post," Science Correspondent, (London) who records in that journal of June 19th the result of experiments with a Mr. Ernest Christie, which, to quote the writer's words, "seemed to place the objective character of the facts beyond dispute." Mr. Christie, by means of a twig, was able while in an upper room to locate accurately, and on several occasions, the position in the room below of a florin, which was moved from place to place by the experimenters, unknown to the "diviner." During a test over water, it was found that the twig moved in one direction over clean water, and in the contrary direction over dirty water. The instrument failed to function when a sheet of rubber was inserted between the forks of the twig, and a sheet of india-rubber placed near Mr. Christie's heart also appeared to inhibit the action of the twig.

WHO WAS THE TYPIST ?

The story of a ghostly typist is included in a series of eerie anecdotes in "Pearson's Magazine" under the title of "Sea Ghosts". Mr. L. C. White, one of the contributors, relates that while aboard the troopship, s.s. "Hong Moh," in the Arabian Sea, two days' east of Aden, he had occasion to type out a nominal roll of native troops. While engaged in his occupation in the ship's office, there entered "the tallest Hindoo I have ever seen, and there was something intensely queer about him. Apart from his extreme height and colouring, in features he was my double." This strange visitor walked to the machine and continued the task of typing the nominal roll.

Feeling annoyed at what he thought to be an impertinent intrusion on the part of one of the native troops, Mr. White protested, and finally left the office, locking the door. Ten minutes later he returned with the intention of taking some disciplinary measures, but the mysterious typist had vanished into thin air. The porthole was not wide enough for the thinnest man to get through, the door was locked, and there was no other exit; also the complement of native troops was not one man short at roll call next morning. "There is not the slightest doubt in my mind," says the writer, "that the visitant was a spirit."

"WE MEDICAL MEN"

The old-established "Medical Press and Circular" prints a letter from Mr. E. H. Worth, M.R.C.S., who protests against the frequent use by Sir Arthur Keith of the words, "we medical men", in connection with views of life, which, says Mr. Worth, may be Sir Arthur's, but do not necessarily represent the opinions of the entire medical profession. Mr. Worth states that he is occasionally asked by dying patients: "When a man dies does he live again?" "I tell them that I often talk with my old father and mother who passed on thirty years ago," says the writer, who concludes his letter with an invitation for members of the medical profession to attend one of a series of seances to be held in July, at which there will be used an apparatus specially designed "to make the seance fool-proof".

"Vohu. Esfoma."—Reverting to our recent review of this book, it may be explained that copies may be obtained from Mr. Francis Edwards, 83a High-street, Marylebone, London, W.I.

GHOST TALKS TO WOMAN

The "ghost" of a wandering monk which, it is claimed, frequents the sanctuary round the abbey at Beaulieu, Hants, made its first visible appearance recently.

Tales of a ghost haunting the abbey have been told locally for many years, and it is said to have been heard walking in the graveyard, but it was never seen until it appeared to a woman visitor staying at a local hotel.

The woman was walking near the abbey when she was confronted by a wraith-like, vaporous form, which developed into the figure of an old man. She then heard a voice, apparently coming from the form, asking her to dig at a certain spot, where she would find a box containing two round pebbles and some bones.

Lord Montagu, the owner of the abbey, allowed excavations to take place. The searchers found a box which contained bones and two round stones.

Sir Arthur Conan Doyle said to a "Daily Express" (London) representative: "The matter is still under investigation, and no definite end has yet been reached. I have no doubt that a spirit is trying to get in touch with this world to mitigate some misdeed."

VARIETIES OF MEDIUMSHIP.

Those of our readers who have read the recognised standard work of the Rev. Stainton Moses, "Spirit Teachings," will remember that his principal control was named "Imperator." Here is an extract from one of his addresses:—

There are varieties of mediumship, as you know, and there are divers modes in which spirit influence is exercised. Some are selected for the mere physical peculiarities which make them the ready vehicles of spirit power. Their bodily organisation is adapted for the purpose of manifesting external spiritual influence in its simplest form. They are not influenced mentally, and information given by the spirits who use them would be of a trifling or even foolish nature, and untrustworthy. These are known to you as the instruments through whom the elementary phenomena are manifested. Their work is not less significant than that which is wrought through others. They are concerned with the foundation of belief. Others, again, are intellectually trained and prepared to give to man extended knowledge and wider views of truth. Advanced spirits influence the thoughts, suggest ideas, furnish means of acquiring knowledge and of communicating it to mankind. The ways by which spirits so influence men are manifold.

Are you Changing your Address?—We sometimes receive complaints of the non-delivery of "The Harbinger of Light." Generally, we notice that the address given in the complaining letter is entirely different from the one to which we have been accustomed to forward the paper. The subscriber had "removed," and then wondered why the journal had not come to hand! Should you contemplate removing to a new address you should notify us immediately you have decided on making the change.

THE "HARBINGER" IN SYDNEY.

A number of letters have come to hand during the past month inquiring where "The Harbinger of Light" can be obtained in Sydney. A parcel is sent regularly every month to Cole's Book Arcade, 333a George-street.—Price 9d.

TO RECORDERS—SPECIAL !

Recorders are again reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to Press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

No other Reports had come to hand for this issue at the time of going to Press.

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mrs. Jane Mann, one of our Trustees, and our oldest member, passed peacefully away on the 1st August, at her home in Middle Park, in her 89th year. We are thankful that the knowledge of the continuity of life will to a great extent assuage the sorrow and grief of her relatives and friends.

On the 12th August a Transition Service was held to honor the memory of Mrs. Mann. Miss Gertrude Gardiner briefly alluded to the fine character of Mrs. Mann and the Mission of Death. Mrs. M. A. Redfern related many interesting experiences in the life of our arisen sister and very touchingly described her peaceful passing over. Mr. W. H. Lumley in his tribute, spoke very feelingly of his Sister Trustee's connection with the Lyceum. The service was interspersed with appropriate solos by Mrs. N. Cook.

Our afternoon Mediums' Symposiums still continue to attract large audiences, and for this success our thanks are due to the following mediums and spiritual healers: Mrs. Peach, Mrs. Martin, Mrs. McDonald, Mrs. Bowden, Mrs. Shrader, Mrs. Gourley, Mrs. Bromley, Madam Orion, Misses Ogden, O'Neion, Brachen; Messrs. Oliver-Jones, Midollo, Aitken and Windlow.

At the evening meetings the speakers have been Mr F. P. D. Miller, Miss Gertrude Gardiner and Mrs Bowden the Message Bearers being Mr. Miller, Mrs. Peach, Mrs. Martin and Mrs. Bowden.

Best wishes for the continued success of the "Harbinger of Light," and all Spiritualistic Societies.

G. N. GARDINER, Recorder.

CHURCH FOR ALL, NORTHCOTE.

We report a month of much progress. The speakers have been Mrs. Marshall, Mt. Sutcliffe, Mr. Plum, Mr. Johnston and Mrs. G. R. Johnston. The demonstrations at the evening service have been in the hands of our loyal workers, Mr. Johnston, Mrs. Marshall and Mrs. Ezard, Mrs. Arthur has been ill, but we trust will soon be restored to health again. Mrs. F. Johnston and Mrs. Cook have been the soloists at the evening services and their contributions have greatly pleased. The afternoon Mediums' Symposium continues its sphere of activities, many receiving helpful and comforting messages.

As a step towards unity we have become affiliated with the Spiritualistic Council of Churches.

The Committee held a Social on Saturday, 4th of August. This was an outstanding success. Over two hundred people were present. Mr. Wagner's orchestra supplied the music for dancing. A varied programme was given by a number of artists, each item of which was highly appreciated. During the evening a purse of sixteen notes was handed to Miss Bainbridge, one of our members, who, after being an invalid for twenty years, is gradually regaining her power to walk. Altogether everybody had a most happy time and the Committee desire to thank all those who so willingly and capably assisted.

The Committee during the month purchased an organ, so that now our splendid accompaniste has a more suitable medium for her to render her measure of praise.

Church class, developing class and astrology classes are held at the residence of Mr. Johnston who reports profitable times and increasing numbers.

We greet you, Mr. Editor, trusting the coming month will be one of wide operations for your magazine and with greetings to sister churches.

G. R. JOHNSTON, Hon. Sec.

THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.

Sister Bell-Jarvis continues her inspirational lectures which we all listen to with much pleasure and go away feeling that we have received our spiritual nourishment for the coming week.

On Saturday, August 4th, we had an "At Home" at 52 Collins Street, where we welcomed our members, friends and old patients. There were over 60 guests present and all had a very enjoyable afternoon. Many thanks are due to Mr. Marchant of South Australia for the little entertainment he gave us.

We are still working hard for our Sale of Gifts which we expect to hold in about four weeks' time and are looking forward to a pleasant and profitable evening.

Our grateful thanks we continue to tender to our Spirit Healers and Guides for their assistance with our concentrations.

Kind thoughts and good wishes to all kindred Societies and success to the "Harbinger."

M. TURNBULL, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

During the month of July our Sunday services have been well attended. We have been fortunate in securing speakers for our platform, and the President continues to do good work, by the aid of her comforting messages. On the 8th we had the pleasure of listening to Prof. Abbott, and on the 22nd to Mr. Calman. These two addresses will live long in the

memory of those who had the pleasure of hearing them.

On the 29th an impressive Memorial service was held to honor the memory of Mrs. Warriner, one of the oldest mediums in this State, one of our early pioneers in the cause. The service was conducted by the President.

Our monthly "At Homes" are well attended. The guests last month were Miss Cole and Mrs. Wilson, and the speakers were Madam Consuelo Aldag and Mr. Burgess Kiloh. Our thanks are due to the organist (Mrs. Napier) for providing good artists for these functions.

W. BROWNE, Recorder.

S. O. L. CHURCH, STATION HOUSE, SYDNEY.

We are pleased to report progress during the month. The congregations have greatly increased, new classes are forming and the established classes are well attended.

At the beginning of the month we were pleased to welcome Miss Molly Cole and Miss Wilson, who have returned from a working tour in New Zealand. Miss Cole, in conjunction with Miss Major, occupied the platform during the month with great success.

Toward the latter end of the month, an opportunity occurred to provide greater accommodation at Leigh House, and we decided to remove thence. A grand opening service was held at Leigh House on Sunday, August 12th, conducted by our President (Mrs. Hanger) at which service Miss Molly Cole was officially initiated as Missionary President of the S. O. L. Church, the guide and teacher of the Church performing the initiatory part of the service. The ceremony was solemn, impressive and inspiring, and will remain long in the memory of all present. Special music was rendered by Mrs. Wilson and Miss Hanger. There was a large attendance.

This move will provide larger scope for our work. Classes will be held at Leigh House, daily attendance as follows:—Monday, Miss Major; Tuesday, Mrs. Redfern; (second Tuesday in each month trance seance), Wednesday, Miss Cole; Thursday, Mrs. Hanger; Friday, Mrs. Redfern; Saturday, Miss Cole.

The Social for the Piano Fund, conducted by Miss Gladys Nivell, was very successful, and we thank the artists and also the ladies who contributed so generously to the supper, etc.

With greetings to kindred Societies and success to the Editor of the "Harbinger."

ELLORY MAJOR, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.

Our work has been steadily progressing during the month, an outstanding feature being a large Demonstration and Social held in the Church on Saturday, August 4th. This function was arranged by Mr. Norman Baxter in aid of a duplicator for the propagation of our work. A committee of ladies supplied the supper. The musical part of the programme was conducted by Mr. Hunter Shaw and Miss Hanger, and the following mediums freely gave their services as demonstrators: Mesdames Redfern, Hopkins, Somers, Wiltshire, Danger, Miss Major, Mr. A. Bush and Mr. Searl. This gathering proved a huge success—and we would express appreciation and thanks for the concerted efforts of our friends and adherents.

At this function also a cheque was presented to our President (Mrs. Hanger) by Mrs. Somers on behalf of our members in commemoration of her birthday.

During the month a little "Afternoon Tea" gathering of friends was held in honour of Mr. and Mrs. Williams, on the eve of their departure. We desire to express thanks to Mr. Williams for his many interesting lectures.

Miss Lambrick also lectured for us very acceptably, and our President never fails to interest the people with some new phase of our Philosophy. Miss Major lectured and demonstrated by "voice vibration" on two occasions this month.

The classes are well attended and the monthly Social was successful, the supper being catered for in fine style by the ladies. The musical programme was especially good and was contributed by Miss Hanger, Mrs. Temple, Miss Wright, Messrs. Shaw and Unnns.

With best wishes to the Editor of the "Harbinger" and kindred Societies.

ELLORY MAJOR, Secretary.

NORTH SYDNEY SPIRITUALIST CHURCH.

We have to report good progress. The afternoon class is still carrying on its good work.

We held a Social and Dance on July 26th at the Friendly Societies' Hall, which was a great success thanks to the untiring efforts of our President (Mr. J. Dolton) and the M.C., (Mr. H. Cozen) who carried out his duties in a very efficient manner. Many old friends and workers were there and spent a happy time. The "Monte Carlo" dance was won by Mrs. Moorhouse (Northbridge) and Mr. Dalton (Crows Nest), Mr. A. E. de Jersey acting as judge. We offer our grateful thanks to Mrs. Maher junr., whose songs were much appreciated, also Miss Merl Combs, her items showing great talent for so young a child. We also wish to especially thank Mrs. Payne, Miss Brady, Mrs. Schofield, Mrs. Baxter, Mrs. Rickards and Mrs. Davenport, and all those who helped to make the evening such a success. We intend holding another in the near future. Wishing the "Harbinger" all success and progress.

S. H. FISHER, Hon. Secretary.

LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

During the month the services have been conducted as usual under our leader, Mrs. Eleanor Morrell.

Since the last report we have left Leigh House and moved to new quarters, "Hollywood," corner College and Stanley-streets, City, where we shall be pleased to welcome old and new friends. The opening services on Sunday were crowded, everyone expressing delight and congratulations re our new cosy, bright centre. We all pray that much good will be accomplished there, and that Mrs. Morrell will be long spared to deliver her able discourses on the Philosophy of Spiritualism in our midst.

Members and friends are working well to defray expenses incurred for a piano and chairs. Donations for same will be thankfully received.

With best wishes to the Editor of "The Harbinger of Light" and sister Churches.

(Miss) R. I. BROWN, Hon. Sec.

SOUTH AUSTRALIA.

ST. JOHN'S SPIRITUAL CHURCH, ADELAIDE.

The yearly general meeting of St. John's Spiritual Church, Carrington Street, Adelaide, was held on the 18th July, 1928. There was a fairly large number of members present. The president (Mr. Grimes) was in the chair.

The balance sheet and report read by the secretary disclosed the fact, that notwithstanding bad times and trade depression, the Society has not only held its own but has made substantial progress. The income of the Society was, on an average, £6 per week. The assets, according to the balance sheet, were £1,752/12/10, and the liabilities, £700.

The following new officers were elected, viz.: Mrs. J. Watson, Assistant Minister; Mr. A. E. Allen, President; Mrs. Peck and Mr. Shaylor, Vice-Presidents; Mr. J. Davidson, Secretary; Mr. Williams, Treasurer; Executive Committee: Mr. Grimes and Mr. Duncan; Organists, Mrs. Peck and Mrs. Shaylor; Social Organiser, Mr. Soper; Sick Visitors, Mrs. Watson, Mrs. Williams, Mrs. Gent, Mrs. Peck, Mrs. Shaylor, Mrs. Scott; Messrs. Watermann, Allen, Curnow, Williams, and Farrington.

A motion by Mr. Shaylor that steps be taken for adherents of the Church to speak in the Botanic Park was carried. A vote of thanks was passed to the retiring President, and Mrs. Watson appealed to the members for support in the Thursday class.

J. DAVIDSON, Secretary.

ORDER OF LIGHT (Incorporated).

Since our last report we have had a busy and profitable time. Our Sunday services at the Grosvenor, Adelaide, have been a great success; the address and messages by our Pastor, Rev. Lily Lingwood-Smith, Ps.D., and Sister May Born have been more than appreciated by the large congregations who attend. Valuable help has been given by message bearers Sisters A. M. Martin and Nurse Grace Churton; solos by Miss Jeannie Illingworth and Miss Joy Badenoch.

On July 7th the "Busy Bees" had a Sale of Goods in the Magdalene Hall. The Mayoress of Unley (Mrs. G. W. Illingworth) in a well-chosen speech, declared the Bazaar open, the Mayor (Mr. Illingworth) who was late, in a jocular manner gave an address on punctuality at home and abroad. Little Miss Loader, on behalf of the Committee, presented the Mayoress with a bunch of flowers and Miss Illingworth gave several pianoforte selections. The stalls were beautifully decorated and good business was done by the following stall-holders—Fancy: Sisters Joy M. LeFevre and Gladys R. Fritsch; Produce: Sisters Lily Field and Leah Nelson; Cake Stall: Sisters Victoria and Lily Walsh; Sweets: Sister Dorothy Loader and Mr. Moyle; Afternoon Tea: Sisters Amy M. Martin and Lily Chilton and others; Miscellaneous: Sisters Margaret Fraser and Joy Donaldson, and Messrs T. Chilton and F. Klopfer.

In the evening a Scottish Concert was given by Mr. James Stewart (Kilted Piper) and pupils in Kilts, Sailor, Irish, Fairy and other costumes who gave dances to correspond with the character dress; songs, by Miss Dorie Wilkinson; recitations by Miss E. Benson; song and clog dancing by Mr. Herbert Noye; pianoforte selection, Mrs. Noye; general supervisor, Mrs. Semmens. A most happy day was closed by the audience joining the kilties in singing "Loch Lomond," "Auld Lang Syne," and the National Anthem.

Brother Vernon Wood is busy in getting up dance socials for young and old. Sisters Joy M. Le Fevre, Gladys R. Fritsch and Amy M. Martin have been appointed social stewards of the Society.

With all kind wishes for the success of "The Harbinger of Light."

WM. LINGWOOD-SMITH, Hon. Sec.

WEST AUSTRALIA.

SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA.

We held our 23rd Anniversary on August 5th (Sunday) the afternoon service was conducted by Mesdames Mitchell and McDonough, Mr Richards, of Nedlands, and Mr Roberts. Special items of interest were the solos and musical selections, the service being a choral and flower one. The evening service consisted of an address by Mrs McDonough on "Spiritualism and Faith," taken from Acts, 3rd chapter; messages from the aura, by several mediums; solos by Mrs Spencer, Miss Shepherd, Mr P. Finnylason and Mr Richards; also violin solo by Mr G. A. Greaves, which were all much appreciated by an audience of close on two hundred people. The music at both services was conducted by Mrs Black's orchestra. Tea was provided by the Ladies' Social Committee for those desiring to stay for the evening service. All expenses were donated by friends, the collections for the day being £4/8/-. Mr Roberts (Secretary) read the report of the Church's progress which was very satisfactory, and Mr C. Hill, presided.

The Ladies' Social Committee held their monthly "At Home" on Saturday, August 4th. Mr Richards was the guest, and Mrs Wells, Mr Shepherd and Mr Finnylason were the soloists, Master McInness contributing a violin solo.

The Bazaar which was held in May in aid of the Building Fund was a financial success, the proceeds amounting to £62.

We wish to express our grateful thanks to the secretary of our Social Committee (Mrs McDonough) also the assistant secretary (Mrs Roberts) for their zealous and untiring efforts!

Wishing the "Harbinger" every success in its advocacy of the truths of Spiritualism.

C. M. HILL, President.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

We are pleased to report the progress of our Church, and in doing so must again remind our sympathisers and friends that our Ladies' Auxilliary Society is displaying great activity. The platform has been newly draped with real spiritually blue-coloured material, giving that touch in colour desired. Also in the other branches of their work there is the usual success.

The socials on Saturday evenings are being well attended. We tender our thanks and greetings to all in the cause of Truth,

A. G. GENTNER, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The attendances at the Sunday and Wednesday evening services have been very good, and the following addresses were given by the speaker, Mr. R. A. Webb: "Walt Whitman, the Poet of Individuality and the Soul"; "Psychic Opinion on Current Topics"; "Answers to Questions"; "A Psychic View of The Beatitudes"; "Three Rules of Life"; "How Soon are we Conscious following the Moment of Death?"; "The Bond of Brotherhood."

On Thursday, July 19th, an old and much respected member of our Church, Mrs. E. Casey, passed to the higher life of the spirit realm. She had been a sufferer intermittently for many years, but she was of unflinching good humour and patience. Mr. R. A. Webb conducted the interment, and the following Sunday evening a Memorial solo was sung by the President, Mrs. E. Webb, entitled "Only Remembered by what we Have Done."

The members' half-yearly meeting was held on the 25th inst. There was a moderate attendance of the members.

A Jumble Sale on behalf of the funds of the Church, was successfully held on Friday, the 20th July.

The Lyceum sessions have been enthusiastic, and much interesting work has been accomplished. A special social and dance was held on Monday evening the 23rd inst. It was arranged and carried out by the young people of the Lyceum. It was an outstanding success, financially and socially.

Fraternal greetings to the Editor of "The Harbinger of Light" and to all the Churches of Spiritualism.

GEO. BODELL, Hon. Sec.

SPIRITUALIST CHURCH OF NEW ZEALAND,
(Wellington Branch).

After two months' service amongst us Mr. Harding has left for work elsewhere.

We were fortunate in having in our midst Mr. and Mrs. Wedgwood from Hanley, Stoke on Trent, England, and as they had graced the platform in the Old Land, they were doubly welcome amongst us, and we have been favoured with their teaching and help. Mrs. Wedgwood gave an address under trance, and we felt we were in for a spiritual uplift, for it gave us good food for thought and was very soothing to the troubled heart.

Mr. Wedgwood, who is a member of the British Magnetic Healers' Association, and holds diplomas for Mechano-Therapeutics and has practised in the Old Country as a drugless healer, relieving pain and suffering with the spiritual healing gift and botanic remedies, has, before large audiences on our week-day meeting diagnosed and prescribed, thereby relieving mental tension and causing the audiences to be gratified and thankful for having listened to this capable exponent.

J. C. BOWLES, Hon. Sec.

Replies to Correspondents.

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

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

F. C. T. (Sydney): Your item to hand. The incident about the Irishman, however, is hardly suitable. Many people would not understand, and more probably scoff at the idea. One has to be very judicious in these matters.

P. B. (Hobart): Very pleased to receive your letter and cordially reciprocate your good wishes.

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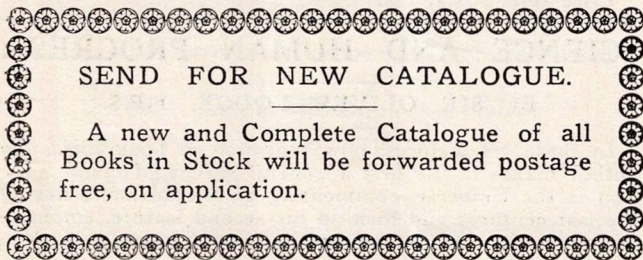
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