

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

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"LIGHT! MORE LIGHT!"—Goethe.

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The Harbinger of Light.

Edited by W. Britton Harvey:

SEPTEMBER 1st, 1929.

Author of "Science and the Soul."

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The Editorial Chair

"There are Many Ways to God."

So writes Mr. C. G. Montefiore in the current number of the "Hibbert Journal," in an article in which that writer makes a firm, yet dignified protest against the activities of certain missionary bodies, who are doing all in their power to convert the Jews to Christianity. Mr. Montefiore argues that while there may be some justification for trying to convert savage races to the Christian faith, there is none at all, in the minds of reasonable people, for carrying this aggressive warfare into the Jewish camp.

The point of the essay in the "Hibbert Journal" is that any one of the great theistic religions of the world is the right religion for the people who profess it. "There are many ways to God." Judaism is right for the Jews. Hinduism is right for the Hindoos. Mahommedanism is right for its many millions of adherents. And similarly, Christianity is the right religion for those whose natural heritage it is.

This being so, it savours of an impertinence when emissaries of one religion invade the territory of another religion with the avowed intention of capturing and converting those religious "aliens" to the "one, true faith" of the invaders.

* * * * *

The interest of this discussion to Spiritualists lies in the big issue raised regarding the comparative values of the various ethnic faiths—a subject on which Spiritualists may well have something to say, or at least to think. For Spiritualism, as we understand and interpret it, is neither a product of Christianity nor is it limited to that religion. Many Jews are Spiritualists, and so, probably, are many Mohammedans, Buddhists, Hindoos, etc. There is no reason, so far as Spiritualism is concerned, why they should not be.

Spiritualism in short, is an inspiration for the best that is in every religion. Its whole weight and influence are on the side of spiritual values. It corroborates and demonstrates the universal truth enunciated by St. Paul, that "the things that are seen are temporal, but the things that are not seen are eternal."

And herein lies at once the great strength and importance of the Spiritualist movement. It is a

first-hand testimony to the fact that "there is no death." It is not concerned to formulate religious dogmas, or elaborate schemes of salvation, or draw up creeds and confessions.

In its mission to the world it is direct and one-pointed, proving—not theorising—that the universal experience called "death" is, in reality, the opening of the door into the freer realms of Life. Any religion that allows the leaven of pure Spiritualism to permeate the thoughts of its followers, cannot but be the better for it.

* * * * *

It follows, then, that the Spiritualist, qua Spiritualist, is bound by the logic of the case, to admit the fairness of Mr Montefiore's contention. There should be no active proselytising between one religion and another. If individuals are dissatisfied with their faith, that is another matter. They are free to search for the truth in other directions.

But to seek deliberately to unsettle people who are contented with their own religion, to make them believe that that religion is all wrong, and that there is only one right and true religion, viz. the one professed by the particular missionary zealot who is doing the proselytising, is an offence against a principle that should be fundamental in every religion.

Truly, religions may deteriorate; their teachings or custom may call urgently for reformation. That again, is another matter, not to the point in the present discussion.

* * * * *

It is quite certain that such latitudinarian ideas (as they used to be called) will meet with much opposition from those who can see no good, no truth, beyond that contained within the limits of their own Faith. But the mass of Spiritualists, we think, are not of this type. They have caught a broader vision of the relations between God and man, and of His dealings with humanity all down the ages. While those of them who follow the Christian faith believe that the revelation Christ brought to the world is the highest and purest yet given to mankind, and is decidedly the best for themselves, they willingly allow that God has, "at sundry times and in divers manners" spoken through His messengers to the many peoples of the earth.

It is a mistake, then, to set up comparisons between one religion and another, saying, "This one is true; that one is false." Or saying, even, "This religion has more of truth; that one, less." The value of a religion to the people who profess it is a pragmatic value—not, "What quantity of truth does it contain?" but, "Does it work?" is the real question. For the work of religion is to advance the spiritual evolution of the individual or race concerned, at the stage at which it finds them.

* * * * *

For Jewish people the normal approach to God is through Judaism; for Christian people through Christianity. We may well believe that in ordering the history of mankind as He has done, God knew best when He permitted varying religions

amongst men suited, presumably, to their varying needs.

But if any great lover of men longs for some strong link that may bind these differing faiths together, and make men feel their essential one-ness, in spite of the varying outward form, he surely may discover that link in Spiritualism, which comes to the world shedding its beneficent light, not for the good of one religion, but for the good of all.

Wayside Notes

Biblical Miracles!

Reading the Bible in the light of the revelations of Modern Spiritualism invests its contents with a degree of interest it cannot possibly possess for those who know nothing of present-day psychic phenomena. Without this knowledge its miraculous element is well nigh incredible, and the reader is left wondering what it all means.

Both the Old and the New Testaments teem with psychical incidents, and can only be properly understood when read in association with certain phenomena occurring in these modern times. Passages may be selected almost haphazard in substantiation of this statement. Take, for instance, when besieging Jerusalem, by an angel or spirit, who fought for the Israelites. The passage reads:

And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand, and when they arose early in the morning, behold they were all dead corpses.—(2 Kings xix., 35.)

How this miracle was accomplished we do not pretend to explain. We do know, however, that Jesus testified to the power of angels or spirits to assist us against our enemies when He said:

Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels.—(Matt. xxvi., 53.)

Then, again, when the High Priest and Sadducees put the apostles in prison, "the angel of the Lord by night opened the prison doors, and brought them forth."—(Acts v., 18, 19.) And when Peter was asleep in prison, between the two soldiers, bound with chains, the angel "came upon him and a light shined in the prison," and when Peter got up the chains fell from his hands, and the spirit led him forth, opening the gate for his passage.—(Acts xii., 5 to 10.) And when Paul and Silas were in prison, and while they prayed and sang praises unto God, a spirit or angel—these terms are used interchangeably in the Scriptures—who was invisible, opened all the doors, 'and everyone's bonds were loosed.'

We might go on quoting instances of this character, all of which tend to demonstrate that the same power which worked these wonders in ancient times is still available when required—doors are opened by invisible hands; a light often shines in a room which, so far as physical laws are concerned, should be in utter darkness, a medium may be securely fastened about the hands and feet and a moment later be released from his bonds; and there is reason to believe that in the recent Great War angelic warriors played a potent part in "saving the situation" at a critical juncture.

History is thus repeating itself in this twentieth century, and is likely to continue to repeat itself in obedience to the will of Him who changes not, neither knows the shadow of a turning, and who is the same yesterday, to-day and for ever.

The Japanese and Spirit Warriors.

The Japanese being a nation of Spiritists, have a peculiarly vivid sense of the nearness of the Spirit world and of the help its denizens can render, both in times of peace—in influencing the minds of statesmen—and in times of war—in aiding their forces as the spiritual cavalry aided Elisha. The Imperial Oath taken at the Sanctuary of the Imperial Palace, February, 1899, contained the following clause:

That we have been so fortunate in Our reign in keeping up with the tendency of the times as to accomplish this work, we owe to the glorious spirits of the Imperial Founder of Our House and to Our other Imperial ancestors. We now reverently make our prayer to them and to Our Illustrious Father, and implore the help of their sacred spirits, and make to them solemn oath never at this time, nor in the future, to fail to be an example to our subjects in the observance of the laws hereby established. May the heavenly spirits witness this Our solemn oath.

Ancestor worship was the primeval religion of Japan from the earliest times of its history, which dates back more than 2500 years, and it is universally practised by the people at the present moment. Eleven great festival days are observed as national holidays, and of these no fewer than nine relate to the worship of the Imperial Ancestors. There is also the worship of Clan Ancestors and also of Family Ancestors. In the course of their ceremonies priests are invited to recite prayers, and many offerings of rice, water, fruits, cakes and vegetables are made on the spirit shelf, which is to be found in every house, the most curious among the offerings being oxen made of egg-plants and horses fashioned from white melons, the legs being represented by hemp stalks.

The Japanese, in short, never "lose" their "dead," as do Christian peoples. Their loved ones are always round about them, their statesmen of the past are ever near to give advice, and the help of their illustrious warriors who fought for the nation in days gone by may be summoned in any national crisis. It was sought on the occasion of the Russo-Japanese war, and every soldier and sailor who fought in that strenuous campaign was well aware that behind him was an invisible host stimulating his countrymen in the fight and endeavouring to circumvent the wiles of the enemy. So real and so successful was the assistance thus rendered that at the conclusion of the strife a special Service of Thanksgiving was held, at which Admiral Togo fervently addressed an unseen audience of spirit warriors, and offered to them the gratitude of the people for the part they had played in the war.

Any Japanese, therefore, would readily understand the verse relating to Elisha and the spiritual horsemen, although to the average Christian it is an inexplicable mystery. It is one of the many texts that are rarely preached upon, and has very little meaning unless read in the light of the Spiritual Philosophy.



"Angels Seen To-day."

We hear very little about angels from the pulpits in Australia. The clergy generally seem to have forgotten that such beings exist, and we doubt if many of them know, from conviction, following on personal experience, that these spiritual observers are really round about us every day, a veritable "cloud of witnesses" pulsating with ceaseless activity in the busy life beyond. The existence of these "ministering spirits" does not seem to have any actuality in their mental conceptions. Compare

their vagueness, for instance, with the intense realisation of John Wesley on the point. What a contrast!

But, there, it is perhaps hardly reasonable to expect men to preach on a theme about which they know so little. They are, in the main, not students of Psychological Research and have very little sympathy with Spiritualism. Therefore, they have not the knowledge, which many of their confreres in Great Britain, America and elsewhere possess, and consequently cannot speak with authority on the subject.

To such as these—and the average Christian generally, for that matter—we may refer certain comments made in a sermon preached by the Rev. H. Mayne Young, Vicar of St. George, the Martyr, Southwark, London, and an occasional preacher at Westminster Abbey. Taking as his subject, "Angels Seen To-day," and basing his sermon on the text: "Are they not all ministering spirits sent forth to do service, for the sake of them that shall inherit salvation?" the rev. gentleman pointed out that:

These words stood boldly forth as a witness to the fact that the earthly of all God's children were enfolded and encompassed by intelligences invisible, who, under the command of God, acted as ministers and protectors. The attitude of the average Christian towards angels was usually one of pure indifference. They did not care whether they did or did not exist and they took little or no pains to establish relations with the angels.

The child, for whom the world was full of fairies was, after all, nearer the truth about the universe than the scientists to whom the world seemed like a mere machine. For the world was full of angels, and to know their presence and all that we could learn about their work brought great joy and strength to a faithful soul.

Not one leading man of science of the present age would declare that survival of physical death was improbable... They had all investigated and demonstrated the fact and the reality of psychic phenomena, and by the efforts and researches of men of science the marvels of spiritual being, telepathy, clairvoyance, the wonders of our sub-conscious self had been made the common knowledge of our time.

Will the Australian clergy of all the Protestant denominations be good enough to ascertain if it is true that "the world is full of angels," and that "to know their presence, and all that we could learn about their work, brought great joy and strength to a faithful soul!" And having made the discovery, will they kindly proclaim the fact to their congregations! Why should the Roman Catholic Church and Spiritualism have a monopoly of the angels? Let others share the knowledge of their existence and the solace they can bestow in every time of trouble. "Are they not all ministering spirits sent forth to minister to those who are on the way home?"

We quote from the translation of the original text by the late Dr. Ellis Powell, who was an accomplished Greek scholar, a zealous Spiritualist, and as staunch a churchman as ever graced the membership roll of the Church of England.



Makes Life Worth Living.

There are millions of men and women in the world to-day to whom life would not be worth living were it not for the inspiring knowledge vouchsafed by investigation of psychic phenomena. There is to them no more glorious truth than that we are ever encompassed about by God's ministering spirits; that where two or three gather together in the search for truth and knowledge, they are in their midst, and that to bless.

Thousands of people during the past eighty years have had heart-to-heart talks with their spirit-

friends. To them Spiritualism has been a light on their way, a staff in their hands, a comforter in trouble and a strength in weakness. They have thanked God for its blessings, and have declared that it has made them happier, better, truer, purer, more earnest, useful and loving. It has opened the door for them into God's universal life and love.

Spirit identity has been firmly established to the satisfaction of thousands of intelligent students, and the beneficial results of mediumship and of co-operation with spirit inspirers have been too many and too marked for such persons to give much heed to those who talk of "credulity," "pretended identity," "whited sepulchres," etc. That sort of talk only reveals the standpoints of those who do not know the truth or who hate all truth that is not of the pattern which they approve.

Spiritualism has no message for the self-righteous, or for those who are content to accept the dicta of an impossible ecclesiasticism, or for those who are not conscious of their need of its helpful and beneficent power. Such persons do not realise that it is truly a gospel of glad tidings—the good news that there is no death—a gospel that reveals the progressive, helpful, loving and joyous life of the departed.

Responsive to the call of the Divine Spirit to "come up higher," the awakened spirit understands that eternal life is attained by those who, loving Truth, Purity and Goodness, co-operate with God's ministering spirits, both in and out of the body, in the divine service of helpfulness to struggling, suffering humanity. It is this knowledge which inspires one with optimistic courage, extends one's spiritual horizon, and, in a very real sense, makes life worth living.



The Persistence of Personal Characteristics.

Investigators of psychic phenomena sometimes meet with amusing experiences arising out of the prejudices and idiosyncracies of certain communicating intelligences. It is well known, of course, that we carry forward into the continued life all the little peculiarities and distinguishing traits of character formed during our earthly pilgrimage. You never, for instance, hear a practical joker talking like a saint, and you never find a saintly character indulging in ribald remarks. They all follow their natural bent—for a time, at least.

Most people seem to imagine that what they call death produces a revolutionary and altogether magical alteration in one's nature and surroundings. In their conception the change means a radical transformation in every particular. They do not realise that the real man within the physical envelope emerges from his earthly tabernacle exactly as he was whilst sojourning for a time on this terrestrial plane. In other words, as the Bishop of London puts it: "A man is precisely the same five minutes after death as he was five minutes before death, with the exception that he has passed through one more experience in life."

This naturalness is a real stumbling block to a whole host of folk. They cannot understand it, and they never will until they grasp the truth that death merely represents a passing incident in our evolutionary development. And being evolutionary the change is almost imperceptible. For it to be otherwise would not mean evolution at all—it would mean revolution. Paul did not know whether he was in the body or out of the body when he was temporarily translated to the third sphere. It was all so natural. And so it will be with every one of us.

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ACTION FOR LIBEL IN MELBOURNE.

INTENSE PUBLIC INTEREST.

A case in which the Spiritualists of Melbourne evinced the liveliest interest monopolised the attention of the First Civil Court for five or six days towards the end of July, when Vivian Hereford Rowden Deacon sought to recover from "Truth" and "Sportsman" Ltd. the sum of £5,000 damages for libel. The action was heard before Mr. Justice Cussen and a jury of six, and the Court was crowded each day by Spiritualists and the general public, some of whom became unduly demonstrative during the proceedings and were sharply rebuked by the Judge.

* * * * *

The plaintiff is known as a trance and direct-voice medium. He pleaded that the newspaper "Truth" on October 13th, 1928, falsely and maliciously printed and published of plaintiff certain words. The headings read: "Vivian Deacon is a Fraud; Snide Pastor." The headings also referred to Deacon as a "humbug churchman who is subject to two spiritual influences, ethereal and bottled." The article continued:

"For years charlatans, quacks and crooks, who have made other States of the Commonwealth too hot to hold them, have scoured Melbourne with their presence. . . . Vivian Deacon is one of these parasites. He describes himself as a Spiritualist, though he has been a herbalist, a layer-on of hands, and many other things. On Sunday afternoon he occupies the stool at one of the Spiritualist Churches in Prahran, where decent, sincere folk go searching for light. 'Truth' first met the pastor three years ago, when he cut a sorry drunken figure at the Artists' Ball. This paper renewed its acquaintance with him a week or so ago, when he presided over a meeting of Spiritualists in a cafe in Swanston-street."

The article also suggested that Deacon was intemperate, and that his relationship with certain women had been unsatisfactory.

The defendant company pleaded that the words complained of, so far as they might be found to consist of allegations of fact, were true in substance and in fact.

Mr. H. Minogue (instructed by Mr. M. Niall) appeared for plaintiff, and Mr. Brennan, K.C., and Mr. Menzies, K.C. (instructed by Messrs. Maddock, Jameson, and Lonie), appeared for the defendant company.

* * * * *

A great mass of evidence was given by witnesses during the trial on behalf of both parties, and documents were put in of evidence taken on Commission in New Zealand dealing mainly with plaintiff's moral life in the sister Dominion when residing there some five or six years ago. Lengthy addresses were also delivered by Counsel, and at the conclusion of the case Mr. Justice Cussen traversed the evidence in an address extending over two-and-three quarter hours.

* * * * *

The Judge said that the defendant newspaper could not succeed unless it proved that all of the serious allegations made were true. A defendant in such circumstances might say, "I truly state the facts, and my comments upon those facts are fair comment." The jury might conclude that it would not have made the comment so strong; but if the comment was such as a reasonable man might make that was sufficient for defendant's purpose. There could be no fair comment upon statements which

were untrue. One of the statements made was that "Truth first met Deacon at the Artists' ball, where he cut a sorry and drunken figure." That was a statement of fact. Was there any evidence to support it? He (Mr. Justice Cussen) could recall no such evidence. There was another allegation that Deacon was next seen presiding over a meeting of Spiritualists in Swanston-street, and in respect to another series of gatherings it was said that the "pastor is sometimes assisted by a woman." Deacon said that he did not assist the woman, but that he lectured at the gatherings. Otherwise, it was a function arranged by the woman. There was a suggestion in the article that as late as 1928 Deacon was of such a type that no investigator should bring a wife or a sister to his seances. There was no evidence of any investigation of the kind having taken place. There was also a statement that Deacon left Sydney because of his entanglements with the women members of his flock. There was not a word of evidence that he had any entanglements in Sydney of the kind.

* * * * *

"There is," continued Mr. Justice Cussen, "a considerable body of evidence about affairs with women in New Zealand, when plaintiff was a young man and was separated from his wife. It is for you to say whether it is fair to suggest that years afterwards, when he was reconciled to his wife, there was still entanglements. There is some evidence to show that as far as witnesses could speak of him, his conduct towards women at that time was quite correct, Deacon says that he never considered himself a minister, and that the word was used only to emphasise his so-called shortcomings. Counsel for the defendant company has asked you to assess damages, if you assess them at all, in farthings, and counsel for plaintiff has asked that the verdict be in thousands of pounds. You need not take any notice of either of them in that respect. You will assess the damages entirely as you think fit."

At half-past 1 o'clock the jury retired, and, after deliberating for about two and a half hours, they returned into court with a verdict in favour of plaintiff. They assessed damages at £3,500. Judgment was entered accordingly, with costs. Mr. Brennan obtained a stay of 14 days.

When it was intimated to Mr. Justice Cussen that the jury had arrived at a verdict he directed that they be brought into court. At the time a constable was giving evidence in another case which had been called on.

Mr. Justice Cussen said:—I have had some experience in this case, and if there is any demonstration like that which took place a few days ago it will be dealt with in a way very different from the manner in which it was dealt with on that occasion. I would be glad, constable, if you would remain in court in case of anything of the kind occurring.

The verdict of the jury was received quietly.

The defendant newspaper has since lodged notice of appeal against the verdict.—Ed.

STAY OF EXECUTION GRANTED.

Subsequent to the hearing of the case, on the application of the defendant Company, the State Full Court stayed, for 14 days; execution under the judgment entered against the company in favor of Vivian Deacon, of Athol Street, Prahran, medium and herbalist, for £3,500 damages for libel. This stay was made conditional on the company paying Deacon £750 within 14 days. Failing payment of this sum, the court ordered that Deacon be at liberty to proceed to execution for £3,500.

Common Sense and Science.

LEARNED MEN WHO KNOW VERY LITTLE.

By HORACE LEAF, F.R.G.S., (Author of "The Psychology and Development of Mediumship," Etc.

THE determination of science to seek for a "natural" explanation for all phenomena is not without drawbacks when applied to mediumistic and kindred manifestations. This method is technically known as applying the "minimum hypothesis." In biblical terms it may be called pouring new wine into old bottles, and it does not always work well.

I recently listened to an eminent psychologist lecture in one of our leading English Universities on "Abnormal Psychology," and by trying to be "natural" he did no good to his subject nor to the cause of truth.

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After mentioning a number of extraordinary experiments in telepathy he conducted with Professor Gilbert Murray as his subject, the lecturer spoiled the whole affair by offering a ridiculous and obviously inadequate explanation for the results. The worst of it was that his theory was ostensibly applied to all telepathic communications, notwithstanding that very different circumstances prevailed in most of them, compared with his own experiments. Owing to one of the students asking a question which exposed the stupidity of this theory, he was compelled ignominiously to confess that his hypothesis could not cover all the facts. It could not cover even those that he had experienced.

What are we to say when a person, with a long list of scientific and academic degrees after his name, admits telepathy and then ascribes the results to hyper-sensitiveness of the auditory nerve? What about numerous experiments in which no words were spoken but correct results obtained? But the truth is any explanation other than that which smirks of mind acting independently of the brain and nervous system is better for one who objects to drag in unknown factors on the grounds that they do not fit in with pre-existing ideas.

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Levitation of objects and persons the lecturer attributed to some form of hypnosis on the part of the observers, or perhaps of the medium. It was not made clear who did the hypnotising; but since the minimum hypothesis has no room for floating tables and individuals without known means of support, someone must be imagining, or worse still prevaricating. What is one to say when three reputable witnesses such as Captain Wynn, Lord Adare and Lord Lindsay positively assert that they saw Daniel Dunglas Home float through a window, not once but twice in the same evening?

The lecturer was extremely bold in mentioning this case, and endeavoured to save his face by quoting from some hypnotic experiments he performed on three soldiers in France during the Great War. He made these men imagine not only that they had floated out of the ward into the country beyond, but two of them afterwards signed a document in which they declared that they really believed they saw the third man levitated. Surely the professor must

have had a poor estimation of the intelligence of his audience, all of whom were medical students. If they had experimented in hypnotism they must have seen the weakness in his comparisons.

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Automatic writing became nothing more than the result of forgotten memory, a paradox which will not pass muster when we consider cases such as the discovery of two foundations of chapels at Glastonbury Abbey when no living person knew anything of their whereabouts. The lecturer got Mr. Bligh Bond, the architect whose fearless advocacy of truth brought him into ill-favour with the unco' guid, got mixed up with the automatist through whose hand the information purported to come from the spirit-world.

When corrected on this point the doctor smilingly declared that that did not alter the value of his explanation of how it was done. A simple "natural" explanation—that the automatist must have previously seen a picture of the foundations published somewhere in the world! The fact that the medium denied any such thing, only resulted in the assumption that he must have forgotten it.

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None of these explanations would have carried any weight had the lecturer been other than a famous man, noted for his researches into the vagaries of the human mind. Fame often stands warrant for egregious errors and beliefs. So long as explanation is said to be "natural" folk will listen and swallow it, no matter how inadequate it may be.

Thank God for common-sense. Spiritualism has been founded upon a fearless determination to account for super-normal phenomena in the most intelligent way, without undue reverence for the minimum hypothesis. It has justified this method, for did not common-sense teach ordinary folk to say for more than twenty years that mediumistic phenomena were supernormal, and did not science declare that such a belief was worse than heresy, that it was a delusion! For sixty years eminent scientists have been examining into the subject and long ago they admitted that the man in the street was right. Supernormal manifestations **do** happen!

Common-sense has long attributed those that really matter to the spirits of the dead acting upon mind and matter. All scientific people who have arrived at a definite conclusion based upon their own experiences have said the same. It looks as if common-sense will ultimately hold the field here also.

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Common-sense is a fine thing and is nearly always right in the end. Nature has endowed every rational man and woman with it because it is indispensable to their welfare and the welfare of the race. It is a kind of instinct as strong as that of self-preservation. True, it is not above error; no instinct ever is perfect; but they work splendidly on the whole. Not all of us can be trained into the intricacies of

the mental states that stand solely on an interpretation of "natural" as something which has won the respect of a materialistic science that objects to anything spiritual. We are prepared to take things somewhat at their face value, especially when to deny them fair judgment is to be illogical and be-fool the facts, ourselves and our fellows.

Nature is bigger than our professor's conceptions. It is, to the mind of the Spiritualist, big enough to include more things than there are on earth.



MYSTERIES OF ANCIENT EGYPT.

"THE BROTHERHOOD OF THE HIGHER LIGHT."

Received Clairaudiently by A. R. B.

About 10,000 years ago an Order was existing in ancient Egypt called "The Brotherhood of the Higher Light." This Order has been in existence from time immemorial and at that time was in a very flourishing condition. It was a very select Order and only those who had reached a certain definite place in the evolution of things could join it.

Similar to Masonry, only men were eligible to become members. This segregation of males was necessary on account of the occult nature of the rites performed and had no slur on woman whatsoever. To become a member one had to possess a moral nature beyond reproach and must have reached a high intellectual knowledge. Scientists, philosophers and priests were the mainstay of the Order, only that philosophy predominated.

The reason that philosophy dominated the Brotherhood was that the Order was brought into being to join together those two great schools of learning, Science and Religion, and the only effective way of junction is Philosophy. To put the matter in a plain, everyday statement the object was to join Matter and Spirit, and everything was subservient to effect this end.

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Before joining, the entrant's life was investigated by members, and in addition certain members who were so fitted examined the candidate from an occult viewpoint. If the applicant failed in either test he was ineligible to join. If the tests were satisfactory the applicant was initiated into the rites and secrets of the Lodge and then received the training necessary to fit him for the work of the Brotherhood.

When fully initiated the new member became one of the brethren for all time. Living or dead he still belongs to the Brotherhood. Certain rites were practised which kept or cemented the members together and they were able to communicate with each other by what is called in modern life Telepathy, or, in other words, any member could converse, more or less, with any other member in any part of the world, and in addition they possessed the power also, more or less, of conversing and receiving knowledge from their spiritual brethren who belonged to the world of spirits.

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Although the Lodge had its material buildings, symbols, signs, etc., these had their counterparts in the spiritual world, and the real Lodge existed, and still exists, in that world. The brethren first of all raised themselves by their integrity of character and intellectual gifts to receive knowledge to lighten their way towards the higher realm of spirituality, and for this reason called themselves "The Brotherhood of the Higher Light."

In the course of time, from various causes, the Brotherhood ceased to exist on the material plane and all its secrets and mysteries went, with the deceased brethren, into the higher world.

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This Brotherhood is one of the "mysteries of ancient Egypt" often referred to by more modern writers. Although no material Lodge is existent, the spiritual Lodge is still in being and will so remain.

From their high viewpoint the brethren still watch mankind struggling on the earth plane and at present four or five members of the Order are living on the earth, having reincarnated in the usual order of things.

Now, these reincarnated brethren cannot recollect the secrets, rites, symbols, etc., as practised by them when last living on earth, but the cumulative effect—that of a high moral and spiritual nature—is strong in them. Although a brother reincarnates he still belongs to the Order and is able by those magnetic ties—cemented together for all time in the long past ages—to still be in touch with certain members of the Order and still possess the power of receiving knowledge to disseminate it to mankind.

It is quite possible that the Lodge will not be re-suscitated on earth, but this will not prevent the brethren from doing good in the world. At present the world is undergoing vast silent changes. One of the many undercurrents which are now affecting the world is occultism with its many manifestations, both good and bad.

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It is one of the most important duties of a member to endeavour to raise mediumship to a high level, as the brethren know the power which is capable of being developed by this means, and in the hands of a bad and unscrupulous person great harm can be done to the individual and the world.

As previously stated, the backbone of the Brotherhood is Philosophy and any form of mediumship is viewed from a philosophic aspect. Although occultism has been mentioned as one of the things which members must endeavour to raise to a higher light, they must also endeavour to raise the moral nature of anyone whom they come into contact with, and whom they consider to be morally inferior to themselves.

They must show by precept and example in their daily lives that there is a "Higher Light."

Scrap old Theories.—"I will not say that the creeds should be scrapped; but I think they might well be relegated, for a time at least, to the background," said the Rev. J. C. Hardwick in the course of a long and provocative article in the "Evening News," London. He points out that Science progresses because its followers are ready to scrap old theories as soon as they become untenable; he considers that religious progress is hampered by the lack of a similar "fluidity" of belief. He remarks: "Just as scientific progress was prevented or perverted in the Middle Ages, so religious progress is prevented or perverted to-day."

THE RED DISC!

We feel that by now all Subscribers know that this reminding "signal" on the wrapper means that their subscription is over due.

Most of our readers are most scrupulous in attending to this little matter, whilst others, through perhaps a little thoughtlessness, appear to overlook it.

We wonder, with this reminder, if they will do what they can to help us!

Dreams and Visions.

THE DIFFERENCE BETWEEN THE TWO.

Clairaudiently Dictated to V. MAY COTTRELL, Napier, New Zealand.

Abnormal physical conditions produce dreams, but visions are akin to the psychic faculties of clairaudience and clairvoyance.

THE origin, meaning and portend of dreams and visions has for long ages baffled the mind and intrigued the imagination of mankind. Many and various theories have been advanced in an endeavour to explain these strange phenomena which come within the experience of each individual.

The absolutely healthy human being does not dream, for, so long as that condition of complete normality prevails, sleep is, for him, a perfect trance condition. Once his health begins to suffer, even in the smallest degree, his sleeping hours are peopled, occasionally at least, by phantom folk who speak and act in so realistic a manner as to be mistaken for real, living, breathing people.

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As the physical health of the individual declines his sleeping hours become more and more crowded with incidents and adventures which usually appear to have no connection whatever with his ordinary, everyday experiences. At other times he is utterly unable to free himself, in sleep, from the worries and problems which have been engaging his attention during his waking hours.

Following him to his bed, these mental states persist, so that even when sleep has claimed his body, his mind still grapples with these everyday affairs, but in such a way as to make confusion worse confounded. When this happens a semi-conscious condition is produced in the sleeper in which he vainly strives to free himself from these disturbing and unprofitable reflections. He is unable to do this because his physical condition is such that the proper balance and equilibrium between mind and body is lost.

One thus afflicted rises from his bed more weary in body and depressed in spirit than when he sought it the night before. Should this unnatural condition continue over a long period nothing can save him from a severe nervous breakdown. The nervous system is kept in an almost continuous state of tension, for in sleep such as this, there is no possibility of a real relaxation of either mind or body. The one acts and reacts upon the other until the whole organism becomes keyed up to breaking point. Unless some means can be found of relieving this abnormal condition a broken body and an unsound mind must be the final outcome of it.

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Dreams are the outcome of an unhealthy condition of body, or stress of mind, and have no significance whatever apart from it. Visions, however, are of a different nature altogether and concern the partial development of a faculty which is little understood as yet.

The mental phenomena of these two trance states are as widely distinct and different as the sun is different from the moon. Dreams are of value only as they enable metaphysicians to gauge the mental

states of their patients in order to diagnose correctly their physical abnormalities and suggest a remedy. Visions are of the nature of life

itself, for, being of the spirit, their truth and reality is beyond question.

The pictures which flash across the screen of one's conscious mind during disturbed sleep find their way there through an abnormal activity of the brain cells. In sleep of this kind no true state of coma is achieved and, therefore, real rest and refreshment of body and renewal of spirit is impossible.

The perfect trance condition of sound, dreamless sleep precludes the possibility of even a partially awakened consciousness. For **whenever real slumber claims the body the spirit is withdrawn from it, not as a mere matter of choice, but in strict accordance with natural law.**

When this happens the spirit gravitates to its own particular sphere and receives there such nourishment as it is capable of assimilating properly. In the complete unconsciousness thus engendered the bodily organs function as usual because that ethereal substance which binds body and soul together is still intact. Once this life-cord is interfered with in any way, the coma deepens until, in extreme cases it becomes impossible to summon the spirit entity back into its physical envelope. For, with the actual severing of the life cord, body and spirit part company forever and no power in heaven or earth can reunite them.

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The waking consciousness of the average human being retains little of his real experiences during sleep, or similar trance conditions. This is entirely normal and natural. It is only those individuals in whom super-normal faculties are waking to active life, who are able to see and hear clearly and accurately without the aid of their physical organs of sight and hearing. Neither is the trance condition entirely necessary for the exercises of these faculties. For, in very many instances, those who see and hear thus, may be wide awake and fully conscious of themselves and of their surroundings whilst doing so.

There is nothing either mysterious or uncanny about this, for, once the matter is fully understood it will be found to be as natural and normal to certain individuals as the physical act of breathing is to all.

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Mankind is still in a state of evolution and so long as this condition continues new developments must be expected and old powers and faculties be revived from time to time. The spiritual faculty of inner vision, which includes mental contact with spiritual forces, is as old as life itself. Were this not so, beauty of character and strength of purpose would be entirely unknown in the world, for man would be almost entirely animal in nature and attributes.

It is the prophets and seers of all ages who have led their brethren, by slow degrees, up out of the mire of a brutal and debased consciousness. Progress is, and always has been, difficult and the reverses many. This is because of the vast numbers of those who are so steeped in materialism as to be impervious to the promptings of good, both from within and without. But alas! all those in whom the spiritual faculties of clairvoyance and clairaudience are well-developed are not worthy of praise. Neither are all either fit or competent to lead and instruct their fellows.

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Some really gifted seers use these powers entirely for their own ends, even whilst fully realising the danger attendant upon such a course of action. Others again, because of a lack of purity in their thoughts and aspirations, contact evil and mischievous spirit entities who use them to further their own evil desires.

To all those who desire good, and are willing to follow whither so ever it may lead, these awakening powers must bring an added happiness as well as a greater usefulness. Individual responsibility increases in like ratio as spiritual unfoldment advances.

These spiritual faculties are intended, primarily, for the uplift of the human race for it is through knowledge thus acquired that truth has ever come to the world.

Truth can only be contacted by those individuals whose pure thoughts, high aspirations and open minds make it possible for new knowledge to come to them. Therefore the amount of truth which any one person can contact, mentally, and make their own, is governed entirely by their own thought processes.

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The minds of the majority of people are such a confused jumble of ideas and fancies—many of which have no relation whatever to fact—that they are able to contact and hold only very tiny grains of truth indeed. Were this not so the world would long since have become that earthly paradise which is to be its ultimate condition in the general scheme of things.

Man's life and destiny is so indissolubly bound up with the world he inhabits that in order to change and mould it to his liking he must first change himself. This truth applies equally well in all stages of existence. For, just as the individual is affected, to a greater or lesser degree, by his environment, so also is his environment affected, either adversely or otherwise, by his own attitude of mind towards it.

That is to say that each individual creates an atmosphere which is either helpful or detrimental to his own welfare and to the welfare of those about him. Multiply that atmosphere a million times or more, with the mental emanations of the crowds who congregate in closely populated areas, and you have some slight conception of the conditions thus produced.

For every one, among the millions who inhabit the earth, whose thoughts and ideas are clear-cut, reasonable and constructive, there are hundreds, nay, thousands, whose minds are such a hopeless muddle of fears, fancies and superstitions of one kind and another that they are utterly incapable of clear consecutive thinking.

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The mental darkness and murkiness produced by this lack of constructive thinking are faithfully reproduced, in every instance in the lives and affairs

of each individual. Hence the sickness, poverty, hardship and sorrow which abounds in so very many lives.

That tragic disregard of the first principles of living that mars the life-history of the average citizen is difficult indeed to deal with. It is the outcome of an ignorance which is so completely hidden under a mass of false information that it is continually mistaken for knowledge.

True knowledge concerning the art of clear thinking and right living is available to all, but how few there are who are capable of accepting it and benefiting by it.



"STUBBORN THOUGH DEAD."

REFUSED TO BE PHOTOGRAPHED.

Virgile Hoyt is a photographer's assistant at St. Paul's, Minnesota. He likes his profession well, but he detests having to go to the homes of bereaved families to photograph dead people on their beds, which is said to be a rather common custom in the United States.

One day a Jewish family sent for him to come and photograph the grandmother who had just died. When he arrived the deceased lady was already in her coffin, which the eldest daughter proposed should be stood up so that the face might be fully caught by the camera. Hoyt said he could operate quite well without the coffin being moved and he arranged his apparatus accordingly.

The old lady's face expressed strong will-power, and one could guess that she had been very authoritative! A curl was out of its place on her forehead and Hoyt put this right. Then he took away a rosebud which was obscuring the chin. He exposed three plates, returned to the studio, developed them, and examined them. He was then stupefied to find that a thick cloud or veil covered the face, the flowers, and the coffin, and streamed down to the floor. Not a trace of the deceased's face was to be seen!

Ashamed of having "fogged" these photos, Hoyt hid them in a corner and hoped the family might never come to ask for proofs. Some days later, however, the eldest daughter called for them and Hoyt explained that there had been an accident and that the negatives were spoilt. "Show me the proofs all the same," she said. Prints were quickly made, and on seeing them she exclaimed, "But there was no veil over mother's face! What does that signify?" "I don't know," said Hoyt, "I merely touched the face to arrange the curl."

The daughter reflected a moment and light began to dawn on the mystery. "Mother was a good woman," she said, "but she had a will of iron. She always refused to be photographed in her lifetime, and it seems she has preserved this determination in the other world. She has covered herself with the veil when you were going to take her picture." And having glanced once more at the proofs she tore them up and ordered Hoyt to destroy the plates.—Monsieur Pascal Forthuny in the "International Psychic Gazette."

Flowers instead of Earth.—The Macclesfield Congregational Church Magazine says: "We are all ritualists after some fashion, whenever we try to give appropriate expression to our thoughts; and we may all learn from one another if we will. . . . It was interesting to learn that members of the Spiritualist community dislike throwing earth into the grave, and cast flowers instead. The old custom has no beauty that we should desire it. In its far-off origin it was quite unlovely. Might we not adopt the more gracious practice?"

NEWS IN A NUTSHELL.

Melbourne Medium Fined £10.—At the Prahran Police Court, Melbourne, about a month ago, Annie Plum, married woman, of Hawksburn, was fined £5 on each of two charges of having by means of subtle crafts, pretended to tell the fortunes of Elizabeth Martin and Lily Eva Smith on July 6th. These two police-women gave evidence of the usual character. Mrs. Plum is a well-known worker in the cause of Spiritualism and she has the satisfaction of knowing that in the present state of the law it is no disgrace—apart from cases of downright charlatanism—to be arraigned on a charge of this character. It is the loss of the £10 that hurts!

The Jews and Spiritualism.—Writing on this subject in the "Jewish Chronicle," London, Sir Arthur Conan Doyle says: "I am delighted to hear that a people who once had such direct spiritual relations as the Jews should once again turn their attention from the past to the present and make religion a living thing. There is a strong Jewish Society in the East of London and Maurice Barbanell is one of our best propagandists."

Grand Duke of Russia.—His Imperial Highness Alexander, the Grand Duke of Russia, has just returned to Paris from America where he has lectured in twenty-five principal cities on his soul-inspiring "Religion of Love," meeting everywhere with such remarkable responsiveness as gives him the belief that "the United States of America will become the spiritual light of the world." In October he proposes to return there and to continue his thrilling altruistic propaganda right away to the Far West, and also into Canada.

Tribute to Professor Myers.—The British Society for Psychical Research is founding and endowing a lectureship in memory of the late Professor Frederic W. H. Myers, poet, humanist, and psychical researcher, and will shortly proceed to elect the first lecturer.

Sex and Numerology.—Dr. V. V. Kalcik, a mathematician and physicist, advanced the interesting theory before a recent convention of the American Society for the Advancement of Science, that sex may be predetermined by numerology. Dr. Kalcik holds that the parents represent individually certain mathematical equations which, properly balanced, result in a male or female child respectively. "The inherent health of a prospective child," the doctor declares, "is proportional to the sum of the health of both parents, each parent contributing its share. Where the mother's share is greater, the result will be a male child, where the father's is greater, a female child."

Mediums and their Sittings.—How many sittings should a medium hold daily? writing on this subject in "Raymond" Sir Oliver Lodge says: "I also spoke to her [Mrs. Leonard] about not having too many sittings and straining her power. She said she 'preferred not to have more than two or three a day, though sometimes she could not avoid it, and some days she had to take a complete rest.' But she admitted that she was going to have another one that day at two o'clock. I told her that three a day was rather much."

Be Courageous!—In his book, "The Unknown," M. Flammarion, writes: "I have never been able to understand—never shall understand—why anyone has not the courage of his opinions, and why, if a person has in his possession an interesting observation that may serve to increase our knowledge (be it ever so little) he dare not sign an account of it, for fear of compromising himself, or of displeasing influential friends, or in dread of ridicule, or for any other reason whatever." It is probably due to lack of courage!

Discovered by Spirit Agency.—"Dragoman," in commenting on the tragically sudden death of Lady Powis, in the columns of the London "Daily Express" recounts the story of a ghost in connection with Powis Castle in Montgomeryshire. "Years ago," the story runs, "a needlewoman employed there was visited at night by a spectre attired in archaic costume. She was led to the end of a corridor, where her ghostly companion lifted a board, showed her a box beneath, remarked 'inform the Earl of Powis,' and vanished. She obeyed. The earl disinterred the chest. It was found to contain title-deeds and jewels of considerable value."

The Church and Spiritualism.—At the Spiritualist Convention held in London Mr. Horace Leaf spoke of the gradual permeation of Spiritualistic ideas into religious thought. Large numbers of people accepted the teaching, but refused the label. A well-known bishop, in the course of a newspaper article, had set forth his own views on survival, which, broadly speaking, were identical with Spiritualist teachings; at the conclusion of the article His Lordship had been at pains to explain that he was "not a Spiritualist." Then there was a Presbyterian parson whose sermon in a Calgary church Mr. Leaf had listened to with great interest; this clergyman told a crowded congregation the truths which Spiritualists had been urging on the world for the last eighty years.

It is your Job.—Speaking at the annual Convention of the London District Council of the Spiritualists' National Union, Mr. Hannan Swaffer, the author of "Northcliffe's Return," recalled a visit he had received from an elderly Anglican clergyman (whose name could not be divulged) who had been reading the "Scriptures of Cleophas" and had also been present when part of these writings were being received. This cleric urged Mr. Swaffer to give this book the widest possible publicity in the newspaper columns, saying that "the hungry world was waiting for a revelation." "I said, 'I am a journalist, not a preacher. It is your job to preach this knowledge in your own church,'" added Mr. Swaffer.

Why not Speak Out?—"Among the chief rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God." And in these modern days we have ministers of churches who know that Spiritualism is founded on indisputable facts, but they fear to confess their convictions lest offence should be given to the wealthy people in their congregations. They are hiding the light of spirit nearness and communion, and may yet suffer the pangs of remorse.

"Our African Winter."—In acknowledging a hearty welcome from Spiritualists in London, on his return from South Africa, Sir Arthur Conan Doyle, referring to his travels, said he proposed to tell the whole story in a new volume, "Our African Winter," which would shortly be published. Every town of consequence between Cape Town and Nairobi had been visited. Although the tour was an unqualified success, Sir Arthur disclaimed any personal merit. He himself had played only a humble part as the mouthpiece of that great knowledge which Spiritualists possessed.

Revealed by Clairvoyance.—The strange case of a missing man giving directions at a private seance as to the whereabouts of his dead body was reported recently in the Lincolnshire "Echo." Although a search at the place indicated failed to reveal the corpse at the time, this was washed up some days later in the vicinity of the spot mentioned.

Reading through Sealed Envelopes.—Clairvoyance takes varied forms, one of which, in the case of Stephen Ossowicki, is that of being able to read the contents of letters in sealed envelopes. According to the London "Evening Standard," he is going from Warsaw to Paris to submit his claims to a committee of judges.

The Scientific Method.—Psychic investigations under scientific laboratory conditions is the only form of experiment of any value from the purely impartial and evidential point of view, and Mr. Harry Price is to be congratulated for his enterprise in connection with the National Laboratory of Psychical Research, London, and for the publicity which his scientific methods have secured in the daily Press. The ingenious electrical control which he has devised seems especially efficient, and it proved no hindrance to the manifestation of Rudi Schneider's teleplastic phenomena.

Police and Professor.—Levitism, or at all events neutralisation of the effects of gravity, is one of the yogi powers of which Professor Divekar claims to be the possessor. To prove it, he arranged to jump from the top of the Kutub Minar, a tower 238ft. high, at Delhi. The police, however, not sharing his confidence, prohibited the exhibition of this yogic (or suicidal?) feat.

SPIRIT PHOTOGRAPHY.

TRIPLE MANIFESTATION AT A YORKSHIRE VICARAGE.

By The REV. CHARLES L. TWEEDALE, Vicar of Weston, England, and Author of
"Man's Survival After Death."

A FEW experiences connected with the visit of Mr. William Hope to Bradford may be of interest to readers. Two days before, on 23rd March, my wife and I had retired to rest. The time was about midnight, and my wife was asleep and breathing heavily.

Suddenly she was entranced in her sleep (being entirely unconscious of what happened) and began to call my name loudly and eagerly, not in her own voice, but that of Elizabeth Coates, my aunt, who died 20 years ago, the intonation and inflexion being perfect. In answer to my query as to who was speaking, I received the eager reply, "Lizzie! Lizzie!" Then followed loud expressions of delight that she was able to speak with me.

I must here explain that for six years prior to her death she was paralysed, unable to speak or move, enduring with rare patience and fortitude what must have been a living death.

It is impossible to describe the note of triumph in her voice as she cried, "I can run and walk now." "I can sing now."

I know it filled me with delight, and made me realise what St. Paul meant when he said, "O grave, where is thy victory." Continuing she said, "When that photographer comes, I am coming on the plate." The communication then ceased.

After Mr. Hope had lectured in the Mechanics' Institute, Bradford on Monday, 25th March, he accompanied me to Weston and stayed the night at my vicarage. We were very careful not to tell him about the voice in the night, or about my aunt and her expressed intention to show upon the plate. During supper, he suddenly became clairvoyant, and said that he saw the spirit form of a woman in the room and gave a most perfect description of my Aunt Elizabeth, whom he had never seen in the mortal and whose photograph he had never seen.

On Tuesday, the 26th, he exposed a number of plates under good test conditions. The plates were purchased by me in unbroken boxes; I loaded the slides; signed the plates after insertion; carried the

slide to the camera, which was carefully inspected; and developed and fixed the plates after exposure had been made by Mr. Hope, who was not allowed to place his hand over them until fixed.

One plate bears a perfect likeness of Elizabeth Coates as she was shortly before her death, clearly recognised by us beyond the possibility of mistake or doubt.

As she was never photographed after middle age, and there is no normal picture or photograph in existence showing her as she was towards the close of her life, as this psychic photograph does, this fact makes fraud impossible.

Three of the plates bear the face of another man, in addition to the sitters. This face is the reputed likeness of Antonius Stradivarius, whose varnish I have been investigating for more than forty years, and have just perfectly recovered. This is the second occasion on which this reputed likeness of Stradivarius has been obtained here at Weston; which fact was unknown to Mr. Hope, who also has not seen the engraving of the reputed likeness of Stradivarius. Some of the plates show part of Strad's signature across the face.

The third face to show up on the plates was remarkably strong and vigorous, the features being clearer and better defined than my own shown on the same plate.

We did not immediately recognise it, but careful comparison with several photographs showed it to be none other than Sir William Crookes. Copies of this psychic photograph were despatched to the relatives and friends of Sir William, with the result that it was at once identified by two of his relations, and by the family doctor and the doctor's wife.

The psychic photograph being shown suddenly and without explanation to Sir William's granddaughter, she instantly recognised it, which testimony is again reinforced by that of Sir Oliver Lodge who knew Sir William for many years, and who, after inspecting the psychic photograph, writes: "The face above your head might well represent a



The spirit photograph taken at Weston Vicarage, and recognised as that of Sir William Crookes.

younger portrait of Crookes."

The obtaining of the recognised spirit picture of Elizabeth Coates, foretold in trance by the deceased herself, and confirmed by the clairvoyant vision of the photographer, each part of the triple manifestation occurring on three succeeding days, and followed by the manifestation and recognition of Sir William, constitutes a most wonderful, convincing, and evidential experience, proving conclusively that the dead rise immediately, and not at the last day, and that communication with them is as natural and possible as it was to Christ and the Apostles.

["Man's Survival After Death" is one of the most voluminous and impressive works on Spiritualistic evidences yet published. This is the book which pulled Robert Blatchford up "with a round turn," and which was largely responsible for his "conversion" from Materialism to Spiritualism. Obtainable at the office of the "Harbinger of Light,"; price 14/6, postage 6d.—Ed.]



"The Health Restorer or The Great Physician Within."

This is a startling publication by V. Cooper-Mathieson, The Publishing Fellowship, corner George and Bathurst Streets, Sydney, New South Wales, setting out as it does so much that is vital concerning "The Truth." And especially will it appeal to all those who accept that it is a knowledge of "The Truth" which, alone, can make us individually "Free."

The space at our disposal will not permit of our touching upon the many different issues involved therein, as they are so important and far reaching, that they call for acceptance—or otherwise—in accordance with the mind of the reader. Our meaning will probably be better understood by quoting, as an example, those somewhat remarkable and far reaching words from St. John "The Word was with God, and the Word was God, and the Word became flesh" which the Author deals with in such a remarkable, yet simple way, and in such manner as to make her interpretation acceptable to us, and we feel convinced to the greater number of those who read this work.

The tone and tenor of the book proclaims the author a lover of humanity throughout calling to "Everyone that thirsteth, come ye to the waters of Life now". Not tomorrow, or a month hence, but NOW, because of the supreme importance of the issues involved and the importance of this "Hour" in the experience of Mankind. In this we entirely agree, and while—on account of the depth of the issues raised—we hesitate to say more, we do not hesitate to advise our readers to get this book, for, out of it each must get a wealth of understanding as well as comfort to both heart and mind.

The "Great Physician" is a Book rich, in both Love and Thought from cover to cover. Obtainable at the office of "The Harbinger of Light." Price 7/6, postage 4d.

Great Writer Passes.—The death recently of Monsieur Edouard Schure, at the ripe old age of eighty-seven, and with his intellectual faculties retained unimpaired till the very end, removes from our midst one of the most prominent of modern esotericists. A master of elegant French, the beauty of which has been so well preserved in the able English translations of Mr. Fred Rothwell, the famous author of "The Great Initiates," leaves behind him the record of a lifetime devoted to a disinterested search after Truth, and an uncompromising opposition to mystery-mongering and pretentiousness.

NAMES AND ADDRESSES.

Propaganda copies of "The Harbinger of Light" are now going forward regularly to all names and addresses sent in by subscribers. Have you sent in your list of names and addresses on the form recently forwarded to you?

The success of our propaganda scheme depends on you, and we again stress the necessity of your co-operation.

SAVED BY A SPIRIT MESSAGE.

AN INCIDENT IN THE GREAT WAR.

It was during the Great War, when Big Bertha was shelling Paris from a distance of many miles and enemy aeroplanes were dropping bombs from the skies above.

I was working one afternoon in the vast public reading room of the National Library in Paris. With my elbows on the table I was reading a historical work with the most profound attention when suddenly, just as if I were listening to a wireless message, I heard a voice say to me, "Leave your chair; go to the rack of the general catalogue, and do it at once!"

I had no occasion to consult the general catalogue which was at the extreme end of the room, but like a well-bred horse, obedient to the slightest touch of the rein, I pushed back my chair and walked off in the direction indicated. I thought perhaps my Guide wished to give me a good "book-test" which would simplify my study. When I arrived in front of the catalogue rack I asked myself what I was doing there, and was just about to return to my history when a thundering detonation rent the air. With mad unanimity the readers rushed towards the doors. The enormous cupola overhead had been smashed to atoms by some terrible explosion, and great pieces of the thick glass had fallen exactly on my chair and desk! Had I remained there two minutes longer I should have assuredly been killed in the most cruel manner. I thanked Providence for having so miraculously saved my life, and I worked no more that afternoon, for I felt much shaken.

What had happened? It was not a shell from Big Bertha nor a German bomb that had smashed the cupola of our National Library. But, near Paris, at La Courneuve, a munition factory had blown up, killing many workers. The force of the explosion was so terrific that windows, all over Paris were shattered. The Library cupola shared in this havoc, and had I not heard the voice of a spiritual counsellor I should not be writing this Chronicle for you to-day!—Monsieur Pascal Forthuny in the "International Psychic Gazette."



MR. VICTOR E. CROMER.

VISIT TO MELBOURNE.

Arrangements have been made for evening Public Lectures to be held at the Central Hall, 203 Little Collins Street, Melbourne, on Friday, September 6th, and Saturday September 7th, respectively.

The first lecture by Miss Mary Rivett, M.A., on "The Healing Work of Victor E. Cromer," will be preceded by the showing of motion films taken in Sydney in connection with this work. The second, by Mr. Victor E. Cromer, will be entitled "The Technique of Spiritual Healing," when further films will be screened.

Arrangements may be made at the Lecture on Friday evening for the study of the Technique of the Healing, and for private treatment. The latter will be given on the afternoon of Saturday, September 7th, and the morning and afternoon of Sunday, September 8th, and it is possible that Mr. Cromer may remain in Melbourne over Monday, September 9th. Treatments will also be given at the Central Hall on Saturday evening.

At each lecture an entering collection will be taken towards hall expenses.

Correspondence should be sent to Miss Mary Rivett, C/o G.P.O., Melbourne, Victoria.

Spiritualism and Psychical Research.

WHAT THE CHURCHES CAN LEARN THEREFROM.

By the REV. G. MAURICE ELLIOTT, Rector of Snitterby, Kirton-in-Lindsey, England.

THE churches may learn the most important thing in all the world from that form of Spiritualism which deals with facts in nature, not in theology. The Churches may learn to **believe** their beliefs, and there is nothing more important than that. They may also learn how necessary it is to re-study the New Testament in the light of modern knowledge and the facts of psychic science.

The Churches were in existence years before a single word of the New Testament came to be written, and they were founded upon the facts of experience—facts which convinced the hearts and minds of the early followers of Christ—rather than upon any system of philosophy or theology. And these facts were not purely subjective. The spiritual experience of salvation was reinforced and made convincingly true by the “signs”—the display of psychic power which so often preceded, accompanied, and followed it. And Christ distinctly told His followers that they should do the works that He did and greater works **if they believed**, and that certain “signs” would follow those who believed the Gospel of Life and Immortality which He was bringing to light.

* * * * *

It is surely clear from this that the Christian Churches were expected to do the “greater works” and to be able to point to their “signs” as evidence of the spiritual life inherent in them. Clergy and ministers ought to be thankful that thoughtful laymen who read the “Acts of the Apostles” do not, as yet, confront them with the question, “Where are your credentials?” For it is transparently clear that there is almost an entire absence of the “greater works,” the “miracles,” and the “signs.”

Spiritualism is teaching the Churches that the time has nearly come when men will demand from the Churches those outward and visible “signs” of their inward and spiritual grace. They will demand a thorough explanation as to why Christ’s promises have not been fulfilled. And they will not be put off with any “dispensation” theory.

Fortunately, the Churches can now learn quickly from Spiritualism that what happened in New Testament days is also happening to-day **outside** the Churches, and that the facts of Spiritualism are of exactly the same order as the psychic demonstrations reported in the New Testament.

The Churches can also learn from Spiritualism that whole libraries of learned disquisitions on The After Life are now effete, for Spiritualism has proved to the point of demonstration that we do live again.

* * * * *

But in order to discover how much the Church can learn from Spiritualism it is well to state briefly some of those truths which the Churches are supposed to believe. They are supposed to believe:

1. That to certain conditions, even of our fleshly humanity, spirits become visible.
2. That there is (now) a spiritual body within the physical body.
3. That the soul is able to leave the body and to travel.

4. That “spiritual healing” is part of the Gospel.
5. That departed spirits are not as drops merged into the ocean, but still remain persons and quite unlike “will-o’-the-wisps.”
6. That the departed take an interest in the affairs of earth.
7. That the Next World is as solid, as substantial, and as tangible as this world.
8. That we are surrounded by Guardian Angels.
9. That God has “constituted the service of angels in a wonderful order,” and that by His appointment they are “sent forth to succour and defend us.”
10. That angels visit wrath upon the adversaries of Christ’s little ones.
11. That angels are fellow-servants with us and are able to perform physical and psychical actions.
12. That our fight is against evil spirits rather than against animal ancestry.

All these beliefs may be found in the New Testament, and the Churches hold them. The trouble is that the Churches are **not held by them**. They have no friendship for them but have merely a nodding acquaintance with them.

Hear what Bishop Paget had to say on the subject: “Angels are really no more to us than the fairies or nymphs of heathen mythology. Nevertheless, there stands the service for the Feast of S. Michael and All Angels . . . **a witness against us.**” A courageous statement and a true one! We must learn not to mistake the pretty pink pieties of pulpit poets for a robust and working faith in the glorious facts of the spiritual world.

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And what is true of the Church’s attitude towards the angels is also true of her attitude towards the other beliefs tabulated above. The Churches have no **lively** faith in them. If “By their fruits ye shall know them,” then the pulpit becomes the revealing orchard of their unbelief. How often do clergy or ministers preach sermons on these beliefs? What happens to those who do? Some of us know from bitter experience.

It may be doubted whether five per cent. of our teachers ever preach upon these themes, and by “preach” is meant speak with such knowledge and conviction and with such arousing and convincing force that their hearers are moved to action and eagerly pursue the subject for themselves.

Ninety-five per cent. of preachers would probably regard such beliefs as “part of the teaching of Scripture” rather than part of the life we live.

That is why we are often told that “signs and wonders,” “greater works,” “healings,” etc., do not belong to **this** dispensation. What that statement means heaven only knows. Perhaps it is a polite way of saying “This age is not an age of faith. Miracles only take place when beliefs are believed, when faith is active, and when religion is taken seriously.” Whether it means this or not, one thing is perfectly clear, and that is this: Spiritualism can teach the Churches that **this** dispensation is no different from any other, and that if there are “dispensations,” then it is we ourselves who make them.

* * * * *

And Spiritualism can teach the Churches that there is now no reason for disbelieving their beliefs

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Text Book: "SYMBOLS AND THEIR INTERPRETATION" direct from "Harbinger of Light." 2/2 Post Free.

YOU CAN PSYCHO-SENSE-TRY!

because they have been proved to be true to the point of demonstration. Thus do the Churches owe an enormous debt to Spiritualism, with its long list of prophets and martyrs, and this debt will be greatly increased when the Churches discover that by taking this modern Columbus on board their ships they may constantly sail to undiscovered realms of power and knowledge and return laden with treasure.

[The Rev. G. Maurice Elliott was born at Hampstead in 1883. He was educated at Merchant Taylors' School and London University. Prior to his entering the ministry he spent some years at business in the City of London. He took Holy Orders in 1915, was curate of Havant, 1915-16, senior curate of Christchurch Priory, 1916-19, was then appointed Rector of Honiley and Chaplain of Wroxall Abbey, and has now been appointed by the King to the Crown living of Snitterby, Kirton-in-Lindsey, Lincs. He is the author of "The challenge of Spiritualism," "Why Not Face the Facts?" and joint-author of "Angels Seen Today."]

QUESTIONS ANSWERED.

PROBLEMS OF THE NEXT WORLD.

By the REV. G. VALE OWEN.

On a recent Sunday evening the Rev. G. Vale Owen, preaching at the Christian Spiritualist Church, Bromley, England, said he proposed to answer several questions that had been put to him at a meeting he had recently attended, as in all probability, the difficulties of those questioners might be felt by some then present.

First question: "Why is it some people cannot get in touch with friends who have passed over to the other side?"

To that he must frankly say he did not know. It might be that sometimes by selfishness or self-centredness, people had set up a wall through which those from the other side could not get through. As an example of what he meant he quoted a case of a lady, a convinced Spiritualist, who had come to him complaining that, in spite of every effort, she had been unable to communicate with her husband who had recently passed over. The husband had been in communication with him (Mr. Vale Owen), and had told him that he was unable to get into touch with his wife on account of her having given way so much to grief at his death that a barrier had grown up between them.

Second question: "What happens in the next life when two persons who had loved one another on the earth plane found themselves on different levels in the next life. Was there any hope for reunion?"

To that he could answer emphatically "Yes, there was hope for reunion." Love was not a sentiment, but a power, and when two people loved one another, no power on earth or in heaven could keep them apart. In this connection he mentioned the case of his own father and mother. His mother was

in a much higher sphere than his father, but the latter had frequently told him that they were able to meet, she sometimes going down to his plane, and he on occasions going to hers.

The final question: "What are the conditions of life on the other side?"

That, of course, said Mr. Vale Owen, was a big question, but he might say generally that the conditions were perfectly natural, and very much like the conditions on earth had been. When a person died, he or she, on waking up, were met on the other side and taken to the place appointed for them. They were afterwards taken to see the beautiful country in which they found themselves, and were shewn the magnificent libraries and buildings there. He had recently had a communication from the other side from a man he knew on earth as a hairdresser. "Surely," he had asked him, "there is no hairdressing required in the after life?" "No," he said, "but you remember how fond I always was of reading? Well, here I am in charge of a splendid library." Mr. Vale Owen also said that his own daughter, a little girl, Ruby, who had passed over, had told him that his own books were in the library there, and she was going to read them. "I hope you will enjoy them," he had answered her.

Passing Thoughts for September.

There is a struggle for existence in **this** life, but who can tell whether there may not be a struggle against existence in the **next**!

When man-made laws conflict with the laws of God, then are those affected heading towards anarchy.

Nothing is more calculated to bring the Law into contempt than its feeble, partial, or delayed enforcement.

As droughts or frosts destroy vegetation, even so selfishness or sensuality kills growth in grace.

Power, which comes from knowledge, is as superior to that acquired by wealth as morality based on religion is superior to that which is the outcome of conventionality.

Spiritual truths are as incomprehensible to the materialist as is colour to one born blind.

A true patriot will sacrifice comfort, health, and even life to save his country. The spurious variety preach patriotism and practise profiteering.

There is no such thing as "Good-bye for ever" for souls who truly love each other.

R. C. N.

Another Flood Coming—Perhaps!—According to the "Occult Digest," William Greenwood, of Olympia, Wash., an American Bible prophet, predicts the occurrence of a flood within the next twelve months, which will cover the entire Pacific coast. He has prepared for the inundation by building himself an ark, 80ft. long and 20ft. wide, in which to ride out the storm. Nor is this all! From Saltillo, Mexico, comes the pronouncement of a Mexican astrologer that a "black sun" is due to collide with the earth during the current year!

HISTORY REPEATS ITSELF.

THE PHENOMENA OF PENTECOST.

"Now, when the day of Pentecost was fully come, they were all with one accord in one place."

The story of Pentecost can never be forgotten by Spiritualists. A little body of men and women gathered from all ranks of society (peasants, fishermen, and the ordinary man in the street) assembled together in a little upper room to pay their tribute to the memory of one who had recently passed through the gates of death. It certainly sounds like a Spiritualist meeting. It was a Spiritualist meeting. There was little of form or ceremony or sacrament. Just the unifying bond of a mutual love for the departed, and a desire to get in touch with a spiritual world; in their united desire all discussion and quibbling was hushed. They were "with one accord in one place," and for them the heavens were opened, and there appeared materialised lights (cloven tongues, as of fire), which sat on the heads of each of them, and they were filled with the spirit, and began to speak as the spirit gave them utterance.

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It would be possible to duplicate such phenomena in a thousand upper chambers in Britain to-day, and there must be thousands of Spiritualists who have seen such materialised lights, and who have heard men speak as the spirit gave them utterance. The mighty rushing wind, too, which accompanied the phenomenon is a familiar feature of many seance rooms, and, as a matter of fact, the only people in the world to-day who are keeping alive the methods and practices of the early church are the Spiritualists.

It is surprising that millions of people who give lip service to the sanctity of such a scene smile with incredulity when they are told of similar incidents happening to-day in the experience of well-known Spiritualists. Creed-bound dogmatists shake their heads and talk about "doctrines of devils" and "bands of evil spirits", and those who testify to such happenings are accused of all sorts of folly and infamy. But that is just what happened when the early disciples—those ancient rugged Spiritualists—had to defend themselves against charges of debauchery, evil spirits, necromancy, etc. The same charges are levelled against Spiritualists to-day. How true it is that history repeats itself. It would be amusing, were it not sad, that many who profess to believe the story of Pentecost place themselves to-day in the same position as the critics who nearly two thousand years ago denounced the faithful.

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To the Christian churches the Whitsuntide Festival symbolises an event which occurred once, and which is celebrated by an annual festival. To the present-day Spiritualist it symbolises an everlasting effect and an eternal law. Nay, more! It does not pertain to one particular day in the year. There is no reason why there should not be 365 Whitsuntides in every year, for it is still true that where the faithful few are gathered together with one accord, the spirit world still breaks through and manifests its existence in much the same way as it did in those long-past days. And why should it not be so? God's hand is not shortened. He is the same yesterday, to-day and forever, and the revelations which He gave to the faithful in times past can be extended to the faithful in every country of the world; for God's laws know little of times or seasons or races or peoples. His laws are enduring, and He is the changeless one.

It is folly to imagine that New Testament times were special times. They only became special times by reason of the "special attunement" of those who met for a specific object, and if the same conditions are observed to-day, the same results will undoubtedly follow. The spirit world has not lost its power. The hand of the Lord is not shortened. His word endureth forever, and His laws are eternally operative. It is for us to prepare ourselves physically, mentally, and spiritually to be the recipients of these phenomenal outpourings of spiritual power, and thus bring ourselves into line with those simple folk whose experiences have been handed down to us in history.

Those of our dear ones who have passed through the veil are as anxious to communicate with us as their great leader was to communicate with his faithful followers, and if his knowledge of psychic law was greater than ours, we can only say that ignorance is a disability which can be overcome by study, by development, and by striving.—"The Two Worlds."



SEANCES!

SHOULD THEY BE HELD IN THE DARK.

Most seances—the great majority—are held in the light. It is necessary to repeat this, because however well known it may be to Spiritualists, very few discussions of Spiritualism amongst the uninformed are complete until someone has raised the venerable question: "Why are seances always held in the dark?" This subject of light and darkness, however, is a vexed one even amongst Spiritualists. We know that in delicate experiments light may have a deleterious effect. Even the wallpaper and the window-curtains suffer from its action, as every housewife knows!

But it is equally certain that, in good conditions, with strong mediumship, physical manifestations may be obtained in a clear light—daylight or artificial light. Some authorities assert, rather drastically, that all dark seances should be abolished. That is certainly the case where it is a question of scientific-testing, or of convincing inquirers of the reality of psycho-physical manifestations. But even so, no rule can be laid down for people who would claim their right to conduct seances in their own way, without interference.

But it can at least be pointed out that objective phenomena can be obtained in the light by care and pains and patience—which would be well expended in clearing the matter from the scandal and suspicion that have arisen from the holding of dark seances. It is true that the manifestations elicited in light are seldom so good as where that rather trying element is absent—we can take an instance from wireless "reception," which is better in the dark hours, although it may go on even in the brightest sunshine.

Having seen many of the marvels of physical phenomena in daylight or in a brightly-lighted room, we know the possibility. Even if the manifestations are not so strong in the light, they are at least obtainable, and that is the main point.—"Light."

On the Verge of a Discovery.—"Do not assume that there is no life except in this lump of earth. If there are higher beings, and we can get in touch with them and learn the laws of their existence, we are living in a very remarkable age. . . . We are on the verge of a discovery which may have very great importance. The chief change that has come over our vision in my lifetime is that we attend less to matter and more to space."—Sir Oliver Lodge.

FACT OR FICTION!

SPIRITUALISM IN THE BIBLE.

By MRS. ST. CLAIR-STOBART.

SPIRITUALISM is either fact or fiction!

If communion with the Beyond is impossible to-day, it has always been impossible. In that case, first of all we must relegate the religion of Jesus to the region of fairy tales, for if communion with spirits is impossible, then Jesus was either Himself deliberately deceiving the world, or He was Himself deceived, or alternately the whole story of the Gospels is a fake or an invention, and in this case the Christian religion, which is to-day avowed by countless millions of human beings, was founded on the biggest lie in the records of mankind. For no fair-minded person can dispute the fact that communion with spirits was the basis and the continuous accompaniment of the life of Jesus as recorded in the Bible. His very birth was preceded by visitations of spirits to Joseph and Mary. Also the shepherds knew of His birth through the agency of spirit beings.

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Again, it was through a warning given by a spirit to Joseph and by his fleeing into Egypt that the life of the infant Jesus was saved. From Matt. xv., 27, it would seem certain that Jesus was in the habit of teaching His disciples at what we to-day call seances, for He says to them, "What I tell you in the darkness" (that is presumably of the seance room) "speak ye in the light, and what ye hear in the ear" (by the direct voice of the spirit during these sittings) "proclaim upon the house-tops."

Again, what meaning is there in the episode of the Transfiguration if there is not and never has been communion with those who have passed? And what of the Resurrection and the subsequent appearances? These constitute for Christians the most vital portion of the Bible.

If communion with the dead is and has always been impossible, then Jesus did not appear to the women and to His disciples, and the whole Christian religion crumbles into nothingness, and with it, everything else of value in the world.

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Again, what of the religion of the Jews? We have ample justification for asserting that Moses' whole life's mission and his teachings were from first to last directed by spirits, from the episode of the so-called burning bush, when he received instructions by direct voice as to his great work in the future, to the final warning as to the manner and reason of his approaching death. Communion with the spirit world was the controlling factor in his every-day life. The Ten Commandments were

Captured in Belgium at the outbreak of the Great War, Mrs. Stobart was doomed to be shot as a spy, but was afterwards released. She then went to Serbia, and for her great work of mercy, was raised to the rank of Major in the Serbian army, and placed in command of a field hospital. She came to be known as "The Lady of the Black Horse". When the order came to retreat, Mrs. Stobart, on horseback, brought her column of doctors, nurses, soldiers, motor cars and ox-carts safely and without break over 400 miles of the rugged Balkans—in all its detail nothing short of miraculous. Herself an ardent Spiritualist Mrs. Stobart has crystallized her life-long convictions in her three great books "Ancient Lights," "Torchbearers of Spiritualism" and "The Either—Or of Spiritualism"—considered by the keenest critics as being among the most valuable and forceful contribution to this important and subject within recent years.—Ed.

given to him by spirit writing on tablets of stone. His instructions for the building of the Tabernacle were conveyed by what is to-day called the "direct voice" of a spirit.

If therefore communion, too, from the spirit world is and has always been impossible, then, if Moses existed as an historic figure, either he was a gross deceiver and conducted the exodus and founded the Jewish religion upon a gigantic bluff, or the whole story is a faked fairy tale which has successfully deceived millions of sincere and intellectual people of all

ages and nationalities. And what we have said concerning the religions of Jesus and Moses applies with equal force to the religion of all great religious leaders, for these teachers were inspired to their missions by direct commands from spirits and from them they derived their confidence to go forth and preach their gospels to the world.

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Therefore, if Spiritualism is fiction, fake or fraud, then all the great religions of the world were founded upon fiction, fake or fraud. And thus if it is true that we owe the bulk of our civilization—along its moral and its spiritual lines—to the religions of the world, we are driven to the absurd corollary that the moral and spiritual evolution of mankind has been founded upon fake or fraud. A rather ignoble origin for such munificent result.

If Spiritualism is fiction, life on this earth is a funeral procession leading only to the tomb, its route bordered by the gravestones of loved ones who have preceded us in the funeral cortege. Of what use the gradual evolution of our human consciousness if the only Truth of which we are to become conscious is annihilation after protracted sufferings? But, thank God, we Spiritualists know from personal experience that there is a future life, that this life is a spirit life, and that man can here on this earth communicate with that life. We know, in short, that Spiritualism is not fiction, it is fact.

* * * * *

If Spiritualism is fact, then this life is not a funeral procession, it is a triumphant journey towards a clearly defined goal. God has taken care to afford us, through special messengers, opportunities of learning the laws concerning a future life and the conditions in which on this earth we can best prepare for the life of spirit which is to come.

We Spiritualists draw our facts of survival at first-hand; for us there is no such thing as death, and though nothing, not even Spiritualism, can

compensate us for the personal loss when the parting comes, the sting of death has gone, for we know that our beloved is living more gloriously than we and that communion is not necessarily severed.

For ourselves the fear of death is transmuted almost into a hope; death in any of its forms is but the turnstile into everlasting life. We are no longer merely sojourners on an evanescent earth, we are the legatees of a great inheritance, literally joint-heirs with God and inheritors of the Kingdom of Heaven.

SHAW DESMOND AND SPIRITUALISM.

NOW WE "KNOW" WE SURVIVE.

The well-known writer and publicist, Mr. Shaw Desmond, has an arresting article in the June number of the "London Magazine," under the provocative title, "No Human Being Has Ever 'Died'." This forth-right statement, he remarks, can now be made "without any fear of effective contradiction." It can be made (he asserts) because it is only within the last few years that the proof of life after "death" has been reduced to a science. Before that time, men and women "hoped" that they survived or "had faith" that they survived. Now they know they survive.

Here is a little incident told by Mr. Shaw Desmond that is worth repeating. "After a recent lecture in a Northern city upon a subject quite other than Spiritualism, a lady who turned out to be the wife of the leading doctor of the city, came up to me. She said, quietly, as though she was stating an ordinary fact: 'My husband and I have always been sceptics about survival. Our two boys were killed at Mons. From that day until the present, the spirits of these boys spend at least an hour or two each week with us. It is as though they had never left us. They speak of the things familiar to us. They are living and waiting for us to come to them.'"

WHAT IS TELEPATHY?

"Telepathy may be defined as the faculty of transmitting an idea or thought from one person to another, irrespective of place or time, without making use of the natural means of communication.

Telepathy is the normal means of communication in the Spirit world. It renders vocal sounds unnecessary, and so dispenses with language; and therefore people who have lived in different countries and at different times in the earth's history, and consequently have learnt entirely different languages, can mentally converse and understand one another. Vocal sounds form at the best only a very crude and primitive means of communication. Telepathy may therefore be called the Universal Psychic language. As it is independent of auditory vibrations, people, or rather Spirits, may converse at any distance apart, without the use of language. In other words telepathy is a kind of wireless psychic telephone. Since we are merely materialised Spirits, i.e., Spirits encased in a physical body, telepathy can be effected by certainly physically gifted people who are able to project their thoughts so as to impress them physically in another person's mind."

From "The Great Problem," by Dr. G. Lindsay Johnson, F.R.C.S., temporarily out of print owing to the great demand made for the book. A further supply will be received by us in due course.

A GHOST STORY.

"To-day's Ghost Story," a regular and interesting feature of the "Morning Post," London, contributed by its readers, continues to be popular; in the issue for February 26th, the writer of the account under this heading relates the following:

A friend and neighbour invited me and a cousin to tennis. My friend had a sister staying with her, who was engaged to a young Englishman in West Africa. While we were waiting for the other players my friend asked me to stroll through the wooded walk round the tennis lawn. About half-way she said: "Let us see if anyone else has come yet," and pushing a shrub aside, we both saw a young-looking man in grey flannel suit and straw hat sitting between the two ladies we had left on the garden seat.

The writer and friend then retraced their steps, to find no sign of the young man; the two ladies denied emphatically that any man had sat between them on the garden seat, and one of them suggested in alarm that it might be the "ghost" of her fiance to whom some mischance had possibly occurred. Says the writer: "Soon after I heard that the fiance had died in West Africa about that time."

TORCHBEARERS OF SPIRITUALISM.

The erudite and very enlightening work, "Torchbearers of Spiritualism," by Mrs. St. Clair Stobart, to whose book, "Ancient Lights," Sir Oliver Lodge paid her the unusual compliment of contributing both the Introduction and Preface, should be in the library of every student of Spiritualism. In commenting on its merits the "Yorkshire Post" says:

Mrs Stobart has a clear, incisive, but pleasant style. She is, indeed, as Sir Oliver Lodge pointed out in the preface to one of her earlier books, a lady of great bodily and mental vigour, who distinguished herself during the war by leading her ambulance column with sublime audacity during the great Serbian Retreat of 1915. She brings some of that audacity into her writings, but it is the audacity of earnest conviction, which is never inconsiderate of the feelings and beliefs of others, and which, therefore, adds to the power of a really attractive book.

Obtainable at the office of "The Harbinger of Light." Price 10/6; postage 6d.

IS IT TRUE?

At the conclusion of a very arresting article in the scientific journal, "Nature," Sir Oliver Lodge declares:

The important question about the spiritistic hypothesis is not whether it is simple or complicated, easy or puzzling, attractive or repellent, but whether it is true. Its truth can be sustained and demolished only by the continued careful critical and cautious methods of inquiry initiated by the S.P.R. under the presidency of a guiding spirit or guardian angel called Henry Sidgwick, with the active and (I believe continuing) co-operation of Edmund Gurney and Frederic Myers.

A Professor on Spiritualism.—Professor A. M. Low, writing in the "Morning Post," London, says:—"It has long been my opinion that Spiritualism is either a vitally important science, or the world's most heartless fraud which should be ruthlessly exposed. Above all, it is a subject upon which every thinking man and woman should possess an opinion, as the result of unprejudiced investigation."

The Passing of a Soul.

The end approaches, Death is drawing near,
But angels, at the bedside too, appear,
Departed friends, return from spheres above,
And watch and wait, beside the form they love.
Till kindly Death, in silent dignity
Unlocks the door, and sets the prisoner free.

Oh kindly Death, we do not fear thy hand,
For ever with thee, comes an angel band.
Spirits of loved ones, who have gone before;
To take us to the land of Evermore.
We should not view thee through unfriendly eyes,
Thou art a loving friend, tho' in disguise.

BERT COSTELLO.



Haunted Houses.

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited! The illuminated Hall
Is thronged with quiet inoffensive ghosts
As silent as the pictures on the wall.

The spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists, and vapours dense,
A vital breath of more ethereal air."

HENRY WADSWORTH LONGFELLOW.



SPECIAL NOTICE TO RECORDERS!

We regret to state that recently several reports from Societies have arrived too late for insertion in the current issue, and must therefore earnestly ask all Recorders to make certain that reports reach us before the 15th of the month, otherwise our printers state they cannot guarantee insertions as it is necessary for them to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

All Reports received at time of going to press are included in this issue.

Reports of Societies.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We are now comfortably settled in our new home, The Irish National Forrester's Hall, and are anticipating a most successful sojourn. For the morning session we have already enrolled ten new pupils and our hopes run high as regards the building up of the children's Lyceum again.

The afternoon mediums symposiums still continue to attract large audiences and our mediums report that the spiritual conditions in the new hall are excellent. We are indebted to the following mediums for their services: Madame Orion, Mesdames Martin, Peach, Shrader, Bromley, Buckley, Thurston, Potter and Smart; Miss O'Neion, Messrs. Oliver-Jones, Shaw, and Aarons.

"The Harbinger of Light."

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All remittances—Cheques and Money Orders—should be made payable to "The Harbinger of Light," 117 Collins Street, Melbourne, Australia.

At the evening services on the 21st and 28th July, Mr A. J. Bush delivered two interesting addresses on "The Psychology of Hair" which were followed by psycho-astrological messages. On the 4th August, our opening night at the I.N.F. Hall, Mr. Midolo conveyed fraternal greetings and the best wishes of the Malvern Spiritual Church. Mr W. H. Lumley, our president returned thanks, after which an extremely interesting and instructive address on "The Spiritual Meaning of a Pack of Cards" was delivered by Miss Codling. Mr. R. Smith discoursed on "The Power of Thought" on the 11th August, after which Mrs. Smith delivered some very accurate clairvoyant messages.

Fraternal greetings to all Spiritualistic Societies and to our Editor.

GERTRUDE GARDINER, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

It is pleasing to be able to report a steady progress in our church, both afternoon and evening meetings being well attended. Mrs. Hanger with her addresses full of knowledge and power seem to grip the people and hold them. Great interest is being taken in the classes which is of great advantage to the students. We have also to thank our mediums: Mesdames Hanger, Stokes, Broad, Maes, Marshall; Misses Major and Hanger, for the loyalty they have shown in coming along Sunday after Sunday and giving messages of comfort and guidance to those in need. The healers also have given relief to the suffering ones.

Mr. Brooks is still standing by us, and the help that he has given in procuring talented artists cannot be overlooked.

We are pleased to announce that we have opened a new centre at Gamon Street, Seddon. Mr. and Mrs. Pollard assisted by Mr. Hanger and Miss Major are carrying on the work at this centre, and we are looking forward for big things from there.

We thank God that our Editor is steadily regaining his health again, and pray that he will continue to do so.

Best wishes to all kindred Societies.

P. J. STOKES, Hon. Sec.

MALVERN SPIRITUAL CHURCH.

After a very successful anniversary both spiritually and financially, we have settled down to another year's service in the interest of our great cause. The election of officers took place on August 5th. Mr. Midolo was elected President, and Mr. Sherburn, Secretary, and Mrs. N. Betts, Senr., V.P. Our evening services of late have been of a high order, thanks to the efforts of Mrs. Bell Jarvis, Mr. H. Sutcliffe and Mrs. Satterly, and we are deeply indebted to them. Our afternoon circles have been well provided for with the spiritual assistance of Mrs. Murray, Mrs. Potter, Mrs. Ingram, Miss Starr, Mr. Hayhurst and Miss Bracken. The healing circle being well occupied in their great work. Messrs. Gairn, Beggs, Midolo and Mesdames Hey and Betts having assisted splendidly in that direction. We again take this opportunity of returning thanks for many congratulations extended towards us recently.

Wishing co-workers every success, and the complete return to health of the Editor of "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

During the past month services have been held as usual in our church with a fair measure of success. Mr. Hayden continued his series of lectures on the "Book of Revelations" and they were indeed a revelation and should not, on any account be missed.

On August 11th Mr. and Mrs. Jackson gave their services and although the gathering was not large, owing to weather conditions, it was an appreciative one. Mrs. Jackson gave an inspirational address on "The Meaning of, or What is Spiritualism," which will give many a lot to study over. Mr. Jackson then continued with demonstrations.

We desire to thank these workers for their valuable help, also Mrs. MacDonald who has so ably helped our leader.

A series of House Socials have been started in aid of the Organ Fund, and have proved so far a complete success. We desire to thank Mr. and Mrs. Hayden for placing their home at the disposal of the Social Committee.

With all good wishes to kindred Societies.

WM. BRIERLY, Secretary.

CHURCH FOR ALL, NORTHCOTE.

During the month we have made good progress, and all is well. Dr. Philpots gave a splendid lecture on "Cancer, Its Cause and Prevention." The Doctor was listened to with rapt attention, a sure proof that the people are waiting for a lead in regard to this scourge of humanity.

Mr. Drake is at present giving a series of lectures two of which he has given. Mr. Drake has a very great knowledge of the working of spiritual law, and his lectures are highly instructive and appeal to all students.

During the month a Bazaar committee was formed and all are very enthusiastic, which augurs well for the success of the bazaar. A very capable band of workers are sparing no effort under the chairmanship of Mrs. Jory.

We have to report that our last social was an unqualified success. Excellent musical arrangements were made and carried out by Mr. Burley, the C.F.A. deputy musical conductor. The committee held a social on 14th July, in aid of the forthcoming bazaar. A most enjoyable evening was spent, the sum of £5 being added to their funds.

Mrs. Benson, of Sydney, paid us a visit early in the month, and in a short address complimented the church on the wonderful progress that had been made. Mrs. Benson went away feeling very pleased with all she saw and heard.

On Sunday, 1st September, our orchestra will have 30 new members which will bring the total up to 70. We will be exceedingly pleased to have as many of our co-workers as possible from sister churches present to assist us in making the members of the orchestra feel that their effort is worth while.

With all good wishes to the Editor and sister churches.

E. WALLER, Secretary.

NEW SOUTH WALES.

HOLLYWOOD SPIRITUAL CHURCH, SYDNEY

All the services have been well attended. The Lyceum and the healing circle continue to do excellent work.

Our leader (Mrs. Eleanor Morrell) has given instructive and helpful addresses on Spiritualism during the past month.

Mr. McLeod-Craig conducted one evening service which was much enjoyed by the large congregation.

Mrs. Bailey Brownie occupied the platform for her farewell meeting in Sydney prior to leaving for Brisbane. A most impressive address was delivered by her doctor guide. She has the blessing and the best wishes of many friends for her.

We also thank Mrs. Hopkins very much for her assistance further mission work.

At the benefit seance given during the month.

With hearty greetings to the Editor of "The Harbinger of Light" and all sister churches.

R. I. BROWN, Hon. Sec.

SPIRITUAL SCIENTISTS CHURCH, SYDNEY.

The guest at last month's "At Home" was Mrs. Ellis, one of our very earnest workers. It was very well attended, excellent addresses were given by Mrs. Rose Weekes, Mr. Calman and others. We had some very good artists and spent a very pleasant afternoon. The speakers for the month were: Messrs. Cohen, McLeod-Craig, Harris, Mesdames Rose Weekes, Woodbine, Saaryarvi and Redfern.

The half-yearly meeting was held on the 13th July, when the reports were given. The election of officers for the next half year were: President, Mrs. Rose Weekes; Vice-Presidents, Messrs. Nettleton, and Pearson; Secretary, Miss D. Nettleton; Treasurer, Mr. G. W. Nettleton; Librarian, Mr. Thomas; Organist, Mrs. Thomas. Thanking all who have so ably assisted us.

D. NETTLETON, Recorder.

THE NORTH SYDNEY SPIRITUAL CHURCH.

Since our last report we have made fair progress both in the afternoon and evening services. We give our most grateful thanks to all speakers and demonstrators who have taken our platform. Our church has made a step forward in forming a Lyceum under the joint leadership of Mr. J. Wright, vice-president and Mrs. Michael. On the opening, June 21st, our president, Mr. Dolton, gave a very interesting address to the children, his remarks were very much appreciated by both the children and the leaders. Mr. Wright and Mrs. Michael are able to report steady progress and trust soon to have a full Lyceum. We ask for your prayers and good thoughts for the progress of our Lyceum and any friends in our district who have children who are not attending any Sunday School, if sent to us would be gladly welcomed and taught God's Wisdom and Truth as Spiritualists know it.

Wishing all churches and Lyceums in our movement all progress, and to "The Harbinger of Light" all success.

S. H. FISHER, Hon. Sec.

QUEENSLAND.

SPIRITUAL CHURCH, BRISBANE.

A special general meeting of the members of the Valley Spiritual Church was held on Monday night, 15th July, to receive the report of the committee with reference to the erection of the new church social hall. The president (Mr. S. B. Elkin) occupied the chair.

The secretary, (Mr. A. G. Gentner) on behalf of the committee, reported that the lowest tender had been accepted, and arrangements made with a Brisbane bank for an overdraft. A motion was carried endorsing the action of the committee, thanking them for their work, and expressing confidence in them for the future.

Mr. Elkin having exhibited the architect's plans, and explained that the frontage to Mein Street close to Boundary Street, would be 45 feet, and the depth 42 feet, Mr. Chambers (Life vice-president) said that he and others had been for 41 years engaged in the development of the best Spiritualistic aspirations in Brisbane, and hoped that no obstacle would now be placed in their way for the completion of their objective, and the realisation of their hopes of having a suitable building in which they might worship God and spread wide the highest Spiritual knowledge.

In answer to questions, Mrs. Elkin stated that the platform of the hall—which would be constructed of brick—would be reserved for purely religious purposes, and would be screened off from the remainder of the space during social events.

It was resolved that Mr. Elkin lay the foundation stone, that the portrait of the late president (Mr. Reinhold) be placed on the wall at the rear of the platform, with tablets beneath in honour of him and Mr. Overson and Madam de Gravelle.

A. G. GENTNER, Secretary.

SOUTH AUSTRALIA.

ST. JOHN'S SPIRITUAL CHURCH, PORT ADELAIDE.

I wish to report that all is well and we are still making good and carrying on the great work. On June 3rd the Rev. J. Brown Duncan, of Adelaide Church, held a Dedication Service, and there was a good attendance.

The annual general meeting was held on July 10th and there was a fair attendance. Mrs. Born has been registered as a minister of the church in place of the Rev. J. Brown Duncan who resigned owing to ill-health. We all feel sure that the church will prosper under the leadership of Mrs. Born and we wish her every success.

A Benefit Dance (plain and fancy dress) was held for Charity on July 17th and was a great success.

During the quarter I have had the assistance of the following speakers and demonstrators: Rev. J. Brown, Rev. Lily Lingwood-Smith, Ps.D., Mrs. Freer Watson, Mr. Lowe, Rev.

Maisie Born, Mrs. V. Mackenzie, Mr. Jarrett, Mrs. Gould Chandler, Mrs. A. Watson.

Mr. Hallam, our President is working hard, and with his officers progress will surely be made.

J. W. REUBENICHT, Secretary.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

This month has been a busy one spiritually and socially for members and workers of our church.

On July 21st on Ordination Service was taken by the Acting Minister, Mr. A. E. Challis, when Mrs. C. M. Hill and Mrs. M. McDonough, both dedicated mediums, were ordained to the ministry. This was very pleasing, as, added to the unwavering help and loyalty these two earnest workers have always given to the church, the Ministerial Board in conjunction with the Executive Council will be considerably strengthened by the addition of our new ministers, who by virtue of their office will now have wider scope in which to use their services for "Truth." We offer them our sincerest congratulations and prayers.

The following Sunday a Floral Service was held in the afternoon, at which a very pretty and impressive Dedication Service was conducted by Rev. C. M. Hill, three infants being consecrated to "Truth" and receiving spirit names.

Addresses this month from the rostrum have been very interesting and uplifting, especially the subjects "Spirit Flowers," "The Quest of Happiness," "I Cannot Understand," and "Thoughts."

Speakers and mediums for the month were: Mesdames C. M. Hill, Hooper, Kirby, M. McDonough; Miss DeLaunay; Messrs. Armstrong, J. Roberts, R. J. Hunter, R. Wood. On the social side, a Jumble Sale was held recently for the Building Fund, which was very successful. A Message Afternoon, organised by Rev. M. M. McDonough was also a successful contribution.

The monthly "At Home" on the 3rd August was well attended, inspirational addresses on "The Different Phases of Mediumship" and "Psychometry" being taken by Rev. McDonough. Vocal and instrumental items being rendered by various artists.

With fraternal wishes to all kindred churches.

IDA CHALLIS, Asst. Secretary.

ORDER OF LIGHT (Incorporated) CHRISTIAN SPIRITUAL CHURCH, PERTH, W.A.

This church was re-opened over a year ago and is a branch of the mother church of Adelaide. For many years Sister Osborne Harris was President, but has since retired.

The office-bearers who have been elected are: President, Mr. C. Lathwell; Hon. Secretary, Mr. T. H. Jewell; Leader of the Sunday afternoon Open Circle, Mrs. Jewell; Treasurer, Mr. C. Henry.

Greetings to all sister churches.

T. H. JEWELL, Hon. Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Sunday, 7th July, was a combined Thanksgiving and Dedication Service. Mr. Webb took for his subject that of "Rulers." Mrs. Webb named and dedicated to Spiritualism, the infant daughter of Mr. and Mrs. Cave, nee Miss Weston, Belper, England.

Some further subjects dealt with during the month by the speaker were: "The Temple Vision," "Some Misconceptions in Regard to Spiritualism," "A Rational Basis for Devotional Spiritualism."

A social was held on Saturday the 27th July, and the pianist was assisted by Cliff and Percy Outhwaite, with cornet and trombone respectively. The Misses Webb sang two duets and a very enjoyable evening was spent.

The Lyceum continues its work. A subject is taken each Sunday, and the various songs and readings are specially chosen to illustrate it. An enjoyable Lyceum Plain and Fancy Dress Social was held on the 6th of July.

The following successfully passed the B.S.L.U. examinations: Mrs. E. Webb, Mr. Easton, Misses L. and G. Webb, Mr. H. Barton and Cedric Wahren. Mr. F. Turner and Mr. J. Hebley kindly conducted the service on Sunday the 21st.

GEO. BODELL, 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.

S. H. W. (Subiaco): Many thanks for your letter, M.S. will be returned as requested.

J. R. C. (Cronulla): Have read your letter with much interest and consider you are most fortunate to have had these experiences.

P. H. P. (Auckland): Your thoughtful letter received, it will be answered in due course. We appreciate your nice comments on the "Harbinger."

F. C. T. (Sydney): Thank you for your letter. We will probably enlarge on this subject a little later on.

C. L. C. (Sans Souci): Many thanks for your contribution, will try and use a little later.

G. L. (Karragullen): We appreciate your letter together with your donation towards the propaganda fund, we shall use it to the best of advantage. The photo of Gambier Bolton is a good one. Continue your good work.

E. G. H. (Ayr, Queensland): Many thanks for your donation for propaganda purposes. If our readers emulated the few in this manner we could improve our journal and expand generally.

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A number of illustrative cases and experiences of all sorts are given, together with a detailed discussion of the entire problem. Dr. Hereward Carrington, who has edited and revised the MS., has contributed a number of valuable footnotes, and has also written a lengthy historical introduction, in which the entire literature of the subject is reviewed.

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To the ninth edition, a long introduction written by W. T. Stead, before his Passing, in 1912, was added, together with fifteen further Letters from Julia given through his hand in 1908.

Given through W. T. Stead's hand by Julia A. Ames.

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REMEMBRANCE DAY MESSAGES AND PHOTOGRAPHS.

All those interested in Spirit Photography and who desire to know the truth concerning the allegations of fraud directed against Mrs. Deane in connection with the photographs taken at the Cenotaph, London, on Armistice Day during the past three years should acquaint themselves with this straightforward statement by Estelle W. Stead.

The book also contains the Remembrance Day Messages received from the late Mr. W. T. Stead, reproductions of the Cenotaph photographs, and also a number of "psychic extras" obtained by private sitters.

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