

THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

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Registered as a Newspaper.

Vol. 47. No. 566

MELBOURNE, APRIL 1st, 1917.

SIXPENCE.

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APRIL 1, 1917.

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The Editorial Chair.

What Shall We be Like in Heaven?

The forthcoming Easter season, with its sacred associations and the assurance which the resurrection of Jesus conveys of the continuity of life beyond the grave, will, doubtless, appeal with far greater force and meaning to tens of thousands of our fellow-men and women than it has ever done before—that silent army of bereaved ones whose hearts have been torn asunder by the wrenching shock occasioned by the loss of a beloved relative or friend in the din and clash of deadly strife. To many of these crushed and scarred souls life has indeed been filled with gloom and deep despair. Having no definite conception of the true character of the change commonly described as death, and possessing the traditional, hazy notions pertaining to the life to come, it is very difficult for them to realise that the “lost and dear” have undergone no appreciable transformation beyond the loss of their physical bodies, that they are precisely the same in form as when manifesting in the mortal robe, and that they have carried forward all their peculiarities of character, all their higher aspirations, all their sympathy, and all their love towards those they have left behind. If these despondent ones could only feel convinced of these truths, the possibility of “recognition” and of a joyous “reunion” in the Beyond would become translated into a veritable certainty, and the blow be robbed of some of the agony of utterly hopeless despair. It is the distracting uncertainty as to what has become of the loved one that often accentuates the mental anguish; they feel that even if survival be a fact, they will never see “him” again as he was, that he will be entirely changed in form and appearance, will have become transformed into an “angel,” and consequently will bear no resemblance whatever to the father or son as they knew them on earth. And yet there is not a shred of evidence in the whole of the Bible to support this strange and purely imaginary metamorphosis. On the other hand, its teachings directly oppose it, and perhaps we may assist in removing the popular misconceptions which prevail if we briefly review some of the Scriptural evidence which plainly endorses the argument we have advanced.

We propose to deal mainly with the point that the human form persists in the spiritual world, and to show that the terms, “men,” “angels,” and “spirits” are used interchangeably in the sacred records. Unless this is conceded, we are at once confronted with obviously contradictory statements in the accounts of the Resurrection as recorded in the Gospels, and seeing that the whole fabric of Christianity rests upon this basic fact, it is eminently desirable that we should be able to reconcile these seeming discrepancies. Matthew tells us that it was an ANGEL that rolled back the stone, and “sat” upon it, and gives

a description of his “countenance” and raiment. Mark, however, declares that it was a YOUNG MAN that was seen in the sepulchre, and adds that he was “sitting” on the right side. Luke avers that there were TWO MEN there in “shining garments,” whilst John tells us that the Celestial visitants were TWO ANGELS, and that one was “sitting” at the head and the other at the feet where the body of Jesus had lain. The question, therefore, arises as to which of these four conflicting statements we are to believe. Were the visitors ANGELS or MEN? As to whether there were two, or only one, does not signify for the purpose of the argument. We are not at all in a quibbling mood, and therefore will treat the NUMBER as immaterial, although we find it difficult to reconcile even this slight variation with the claim that the Bible is an infallible book! The point we wish to emphasise is this: “Is there any explanation of the use of the term, ANGELS, in one place, and MEN, in another, apart from the contention that these beings were in HUMAN form?” It will doubtless be generally admitted that there is not. They were, to all intents and purposes, MEN, but being infinitely more radiant in their materialised bodies than when in the flesh, it was very natural that some of the witnesses should have described them as ANGELS. The acceptance of this hypothesis cuts the ground from beneath the feet of the scoffer, who is ever ready to find loopholes when dissecting a Scriptural story, and to greatly magnify trifles.

But let us advance further Scriptural evidence in support of the case that our identity will be preserved in the after life by the perpetuation of our present outward form. In Genesis, 18th chapter, we are told that three MEN stood by Abraham as he sat at the door of his tent on the Plains of Mamre, that he obtained water with which to wash their feet, that he provided them with a substantial meal, including meat, cakes, butter and milk, “and they did eat.” The repast was served at mid-day. Having been thus refreshed, these MEN went towards Sodom, and in the following chapter we learn that two of them arrived there, but instead of being called “Men,” they are described as ANGELS, and are represented as having partaken of another hearty meal. There is, therefore, no distinction here between men and angels, so far as their appearance went. Turning to Kings, we find the ANGELIC host which encircled Elijah described as spiritual HORSEMEN, whilst in Daniel we are told that in addition to Shadrach, Meshach and Abednego, who were thrown into the fiery furnace, another MAN appeared amongst them, and that “his form was like that of the Son of God”—a radiant spiritual being. It was a MAN, then, who protected the faithful trio in the fiery furnace, but it was an ANGEL who shut the mouths of the lions when Daniel was cast amongst them. Why a “man,” in the one case, and an “angel” in the other? Were they not both MEN? And were they not both ANGELS? And is not the explanation to be found in the fact that it was a spiritual being in HUMAN form who protected these persecuted people? In a subsequent chapter Daniel tells us of a vision in which he saw “a certain MAN clothed in linen, whose LOINS were girded with fine gold of Uphaz; his BODY also was like the beryl, and his FACE as the appearance of a lightning, and his EYES as lamps of fire, and his ARMS and his FEET like in colour to polished brass, and the voice of his words like the voice of a multitude.” Here we have nearly the whole human anatomy described in detail, and yet it was an “angel,” or spiritual ministrant, that Daniel saw, and his presence was so real that “a great quaking” fell upon the men who were with Daniel, and “they fled to

hide themselves." Daniel himself was temporarily smitten dumb, fell on his face to the ground, "and behold, one, LIKE THE SIMILITUDE OF THE SONS OF MEN, touched my lips." These descriptions furnish very striking and direct testimony to the form in which we shall appear after death, a form which cannot be distinguished from the human.

In the New Testament, too, apart from the references already made in relation to the Resurrection, we find that "men," "angels," and "spirits" are used as synonymousterms. We will not stress the point that whenever He reappeared to His disciples Jesus was in similar form to that in which they knew Him prior to the crucifixion. He had hands and feet, and walked and talked with them. The evidence, however, indicates that the body was not the physical one that had been placed in the tomb; a change had taken place, but the fact remains that the FORM was preserved and that He looked very little different from what He did before. We are told that ANGELS ministered unto Jesus in the wilderness, but Paul describes them as "all ministering SPIRITS?" He also advises us not to be forgetful to entertain strangers—men and women in the flesh—"for thereby some have entertained ANGELS unawares!" This implies absolute identity with the human outline—it is tantamount to saying that it is impossible to distinguish between a man, or a woman, and a materialised angel. In Acts we read that "the ANGEL of the Lord spake unto Phillip, saying . . . Then the SPIRIT said unto Phillip . . ." Here, then, "angel" and "spirit" are clearly one and the same. Paul had a vision, and there stood before him "a MAN of Macedonia," but it was not a man at all, as we understand the term—it was a SPIRIT. John, in one of his remarkable visions, was overawed by the presence of an ANGEL, whom he began to worship, but was promptly rebuked by his visitor, who explained that he was merely one of the prophets, "a fellow servant," and consequently not entitled to be worshipped. These instances might be further multiplied, but we think we have cited sufficient to demonstrate, on exclusively Biblical grounds, that we are practically the same in appearance and form immediately after death as we were when in the physical body, and that in the Scriptures the terms "angels," "men" and "spirits" are used interchangeably in describing spiritual beings.

Such being the case, one is almost at a loss to understand how the peculiar and unscriptural notion, that on leaving the earth plane we become suddenly and miraculously entirely different in form from what we were before, has so obsessed the mass of mankind. If they had been better acquainted with the Bible, and if the teaching of the Church had been clearer on the point, this extraordinary confusion of ideas could not possibly have arisen. It makes all the difference to the outlook of mourners as to whether their loved ones are unchanged in FORM and will greet them presently as of old, or have been mysteriously transformed into a shape completely different from what they were previously. We have shown, on what appears to be fairly conclusive Biblical testimony, that the process of death is not attended by any revolutionary alteration in our appearance, and, in addition to this, we have abundant evidence in the annals of Psychical Research endorsing the Scriptural view. M. de Rochas, the distinguished French savant, for instance, succeeded in obtaining a very distinct photograph of the Spiritual, or, as he expressed it, the astral body, when entirely disengaged from the physical, and it appeared on the plate perfectly human in shape. "There is a natural body, and there is a spiritual body"—the two develop simultaneously, the one within the other. They are, more or less, exact duplicates. The spiritual body is not a vehicle waiting for us to "get into" when we reach the Other Side. We have it with us here and now, and when the death of the physical body takes place the Spiritual body emerges automatically and we straightway function within it.

We trust, therefore, that the multitude of bereaved ones will endeavour to rid their minds of the woeful misconceptions that have gathered around the point discussed, and that during the forthcoming Easter season they will picture their loved ones slain in this criminal war as having merely discarded the outward covering of the Spiritual body, and that consequently "recognition" in the "sweet by and bye" will be speedy and sure. We would, moreover, suggest, with all due consideration for the sentiments associated therewith, that they should not allow their thoughts to be unduly centred on the grave. "HE IS NOT HERE—HE IS RISEN!" That is as true of every hero slain on yonder foreign soil as it was of The Christ two thousand years ago. They have not to await some far-off Resurrection Morn before they commence their Spiritual pilgrimage. The resurrection came to them upon the battlefield, and they there and then entered upon the "more abundant life." They have put down the rifle, and in its place joyfully wave the olive branch of Peace. Let us not mar their pleasure by abandoning ourselves to excessive grief, but let us rather cheer them with the thought that our resurrection, too, will not be long delayed, and that we shall all meet and be finally re-united in the land of Eternal Light. In the meantime they will wait for us, and if we provide the proper conditions, will be only too ready to talk to us as the intervening years go by. The connecting link need not be entirely broken, and as Sir Oliver Lodge to-day holds converse with his fallen soldier son, so can every bereaved heart get into similar touch with the one who seems to be "lost," but who, in reality, has only "gone before."

Wayside Notes.

Popular Interest in Spiritualism.

The accumulating weight of evidence that is to-day forthcoming in proof of the position taken up by the ever-increasing army of investigators in the realm of psychical research—that communication with our friends in the Beyond is an established and incontrovertible fact—together with the impressive testimony borne to the convincing reality of such communion by so many eminent minds in the Scientific, Philosophical, Religious and Literary arenas, is compelling a degree of public attention to the subject never before witnessed since the birth in the United States, some seventy years ago, of what is known as Modern Spiritualism. The tendency is, perhaps, more pronounced in England than in any other country in the world. This is due to the presence in that land of fearless champions of exalted rank, who have had the moral courage to publish and re-publish their pronouncements, and risk the virtual certainty of being considered by the unenlightened mass credulous and infatuated dupes, or "beside themselves"—an offensive epithet which was likewise hurled at the greatest and most divine exponent of Truth that ever trod the mortal plane. It means, of course, being "mentally deranged" or "off one's head." This has been the fate of all great Reformers and pioneers of "new" truths. They have always been derided and scoffed at, and in our day this has been the experience of a Crookes, a Wallace, a Lodge, a Lombroso, and a host of other celebrities.

But the tide has now turned, and to-day we find the intellect and culture of the world beginning to realise that they are actually face to face with unquestionable spiritual realities, of the existence of which they had previously been in utter and complete ignorance. The re-statement of his belief by Sir William Crookes—as reproduced in our last issue—is a fitting corollary to the unqualified declarations of Sir Oliver Lodge, as set forth in his last and most important work in this particular field of labour, "Raymond, or Life and Death." In his manifesto issued just before Christmas, Sir William wrote:—

"I have no objection to reaffirm my position on the subject of what are known as psychical

phenomena, and to state once more, as I stated in my Presidential Address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. . . . They point to the existence of another order of human life continuous with this, and demonstrate the possibility, in certain circumstances, of communication between this world and the next."

We therefore see that even the lapse of forty years has failed to shake the belief of this distinguished scientist in the literal commingling of the spiritual and material worlds, and the existence of a bridge between those worlds over which the Immortals continually come and go and hold converse with those on the physical plane. This is fine testimony, and a magnificent example of fidelity to Truth! It reminds one of the dictum of Dr. Alfred Russel Wallace—"There are no backsliders in this Cause!" The evidence is so overwhelming when once the quest has been entered upon in the right spirit, that conviction inevitably follows and becomes so deep-rooted that no power on earth can undermine it. It is there for all time, and will stand us in good stead when we reap the advantage of that knowledge on the Other Side. It will be as a torch illumining the spiritual pathway, and will enable us the better to understand where we are and to quickly accommodate ourselves to our new surroundings.

Notable Accessions to Our Ranks.

The very emphatic pronouncement by Sir Arthur Conan Doyle, the celebrated novelist, declaring his belief in communication with friends within the veil, and asserting that "we have reached a point where further proof is superfluous," has arrested quite as much attention in intellectual circles in England as the declarations of some of our eminent scientists. In fact, many people seem to have been more impressed with the testimony of the creator of Sherlock Holmes than with that of half-a-dozen scientists put together. Perhaps he appeals more directly to the popular mind, because the countless readers of his books have come to regard him as being as acute as the keenest detective and positively the last man in the world to be "fooled" by anybody. Whatever the reason, the fact remains, and Spiritualists may heartily congratulate themselves on his accession to their ranks. He is now followed by his confrere, Mr. Marriott Watson, who is equally outspoken, as will be seen from a contribution from his pen in this issue. Major-General Sir Alfred Turner, K.C.B., has also come forward to applaud Sir Arthur, and forcibly remarks:—

"A declaration of such a kind from a writer of his great ability, wide experience of the world, and well-known level-headedness, on the subject of scientific evidence for the continuity of life, is of infinite interest and importance, especially at this time when hundreds of thousands have lost those near and dear to them in this atrocious war. As Sir Arthur says, people are faced with a simple alternative: either Spiritualism is a genuine revelation—a revelation which alters the whole aspect of death and the fate of man, or else a number of otherwise sane people have been obsessed by lunacy. When we have the evidence of such men as Sir William Crookes, Sir Oliver Lodge, Sir Wm. Barrett, Alfred Russel Wallace, F. W. H. Myers, Cesare Lombroso, Professor Richet, Flammarion, Stainton Moses, and many other men of high distinction in the intellectual world, few people, I imagine, could affirm the latter hypothesis. I have had so many psychic experiences in my own life that I HAVE FOR MANY YEARS BEEN ABSOLUTELY CONVINCED OF THE TRUTH OF ALL THAT SIR ARTHUR CONAN DOYLE WRITES IN HIS ARTICLE."

It is impossible for such utterances as these to be forthcoming from time to time without profoundly impressing the minds of all thoughtful men and women—especially in these days, when the Angel

of Death is stalking through the land and mourners are longing for "the touch of the vanished hand and the sound of the voice that is still." And the question naturally arises—"What is the Church going to do about it?" Will it exhibit the same opposition to Psychical Science as it did to the advance of Physical Science, or will it modify its views concerning death and the after life and eventually come into line with the revelations that are being vouchsafed to the world to-day? In our opinion it will gradually and quietly follow the latter course, and enter upon a new and increasingly energised lease of life. Meanwhile, we must have patience, and not bully where we should try to persuade!

Prosecution of Mediums.

The prosecution of mediums in the United Kingdom is taking on something of a frenzy. Spiritualism is spreading so rapidly in consequence of the bereavement caused by the war, together with the great impetus given to the movement by the publication of the experiences of Sir Oliver Lodge in relation to his soldier son, Raymond, that tens of thousands of mourners are visiting professional psychics in the hope of once more getting into touch with those whom they have "loved and lost." To cope with this very natural tendency, the law is being evoked with a "thoroughness" worthy of Stratford! All mediums are, of course, "rogues and vagabonds" in the eyes of the law. They may be quite genuine and comparatively wealthy, but they are rogues and vagabonds all the same. The law makes no distinction, and the policeman goes forth with this drag-net statute in his hand and sometimes returns with a pretty good catch.

One of the more recent victims was a lady known as Mrs. Brockway. She was hailed before the West London Police Court, and the case commanded more than an ordinary measure of attention. It may be explained that Mrs. Brockway is an American lady, and being one of the most reliable and highly-developed clairvoyants in the United States, she has been engaged by the newly-founded British College of Psychic Science, of which Sir William Crookes is President and Sir Wm. Earnshaw Cooper Chairman of the Council. She is to give her services exclusively to that institution for the term of the engagement; but as the College does not open until this month, she accepted other engagements in the meantime and thereby got into trouble. She was defended by Mr. Ernest Wild, K.C., and Mr. Walter Frampton, and the presiding magistrate was a Mr. Francis.

It need scarcely be explained that the magistrate knows no more about psychic phenomena than he does about the origin of the mysterious statues which are the wonder of Easter Island. His ignorance, in fact, was very quickly made manifest. Prosecuting counsel, in opening the case, expressed the view that "the defence was going to be on the lines that Mrs. Brockway was a psychic and had power to get into communication with spirits." This was too much for Mr. Francis! "Are they going to ask me to believe that?" he exclaimed, and we may imagine the sotto voce addendum—"What rot!" Of course it is impossible to combat ignorance of this density. He probably had a conviction recorded in his mind before he had heard a word of evidence. Mr. Wild, however, in spite of this discouragement, made a good defence, in the course of which he said:

"Many people of eminence had studied and become convinced of the facts of Spiritualism and Psychical Research. Mrs. Brockway had practised as a psychic in the United States for thirty years, and had held a lucrative position as pastor of an Occult Church. When Mr. McKenzie, while on his tour in America, on behalf of the British College of Psychic Science, discovered her, she was still holding that position and drawing a handsome salary for her work. Mr. McKenzie was a hard-headed Scotsman, an engineer, who, having become interested in psychic research, had joined with a number of persons of position and integrity to establish this College, which

was founded a short time ago under the presidency of Sir William Crookes. These people honestly believed in the possibility of communicating with the dead. Mrs. Brockway was paid a salary of £50 per month. Mr. McKenzie made no profit out of his undertaking. In fact, instead of getting money, he was spending it. His sole object was to promote the study of psychic science, and he had secured the Bechstein Hall for several successive Sundays, beginning on November 5th last, and he had engaged Mrs. Brockway to give demonstrations there to the general public. He could show by the testimony of witnesses of the highest position that she was not an imposter. They would prove that she had told them things which she could not possibly have known by any ordinary means."

Mr. Barker (interposing): Your client is charged with fortune-telling.

Mr. Wild: I am going to prove that she had no intent to deceive. If I prove that I shall show that instead of being an imposter she is a genuine psychic.

Evidence was given accordingly, but, of course, it had no weight in the circumstances. An offer was also made to give the magistrate a test sitting, but it might as well have been made to the man in the moon. His mind was apparently made up, and eventually he fined the defendant £50. Before this stage had been reached, however, King's Counsel became so incensed at the bigotry and partiality of the court that he flatly exclaimed to the magistrate: "I feel it is impossible to have this case tried in anything like the atmosphere in which it ought to be tried, and I cannot carry it any further." Mr. Wild then picked up his papers and left the court.

Further comment on the case would be useless, beyond stating that it is high time some means was devised whereby the law could differentiate between the genuine psychic and the imposter, and thus put an end to the intolerable injustice that is being meted out to mediums of undoubted integrity and highly-developed powers. But we cannot help repeating our amazement at the obvious ignorance and prejudice of the presiding magistrate concerning psychic phenomena. What must he think of Sir Oliver Lodge! But, there, perhaps he has never heard of him!

Lord Mayor as Spiritualist.

In Councillor Walter Appleyard, Sheffield possesses a Lord Mayor who enjoys the distinction of being a Spiritualist, and who is, moreover, not afraid to publicly avow his views. A speech delivered by him recently, when opening a bazaar in connection with a Congregational Church, caused something in the nature of a "mild sensation," and was the theme of public comment for some days later. The "Sheffield Independent" reports the utterance as follows:—

"The Lord Mayor of Sheffield (Councillor W. Appleyard), opening a bazaar at Zion Congregational Church, Attercliffe, startled his hearers by propounding his distinctive views on the subject of salvation and the after-life. When he took office he said the question was asked, seeing that he was not attached to any church, what his attitude would be towards religion, and his reply was that his influence would be directed towards bringing about a unification of all the religious activities of the city. The Church was now being tested. Its faith and creeds and doctrines were being weighed in the balance, and there was growing up around us insistent demands for the Church to justify its position as a source of consolation and confidence in this time of sorrow.

"The question was being asked: 'Where are the men who have fallen in battle?' What was the answer of the Church? Men of science, realising the Church's inability to give a definite and concrete assurance as to their future state, had made it their business to investigate. They were doing the work the Church ought to have done long ago, and were proving to demonstration that of the millions who had fallen on the battlefield not one had died, for

their lives were being continued on a higher plane of spiritual activity. Unless the Christian Church displayed the same common sense and brought herself into line with the facts that had been brought to light by science she would not be able to maintain her position and would gradually be shorn of her strength and usefulness.

"He would like to smash the theological prejudices that had retarded the natural development of thought; but he was glad that nowadays no man dare stand on the battlefield and tell dying men that unless they believed they would be eternally damned, and that only if they accepted the offer of salvation could they hope to be saved. When a mother who had lost her son asked whether she would ever see him again, and church people replied that they hoped she would, but could not tell, what consolation was that? Science, on the other hand, told us that there was no death — that man passed into a higher state of life in which he could communicate with those left behind and take an interest in the things of time and sense. That was a larger faith that the world was hungering for, and he hoped that the Church would accept it and teach it."

IF

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"BEAR YE ONE ANOTHER'S BURDENS."

THE CZAR AS SPIRITUALIST.

A very intimate character sketch of the abdicated Czar, Nicholas II., was published in England two years ago from the diary of the deceased Count Paul Vassili, who held an important position at the Russian Court, and who alludes to the monarch's associations with Spiritualism in the following terms:—

"During the long winter evenings the Emperor likes to turn tables, and in general is fond of arranging Spiritualistic seances with all the famous mediums that visit St. Petersburg. At one time a particular medium was supposed to enjoy his entire confidence, and to advise him, by means of table turning, in the most complicated matters of State."

WAR AND THE SPIRITUAL.

In the course of an address given before a large gathering at Wesley Church, Melbourne, a few Sundays since, Chaplain-Colonel A. T. Holden, who has recently returned from a visit to the front, spoke of the characteristics of the Australian soldier. Col. Holden said that underneath surface "bluff" there was in our men a true sense of spiritual things, though one might have to dig deep for this. In regard to their experiences the men were very reticent. He had spoken to a soldier who had taken part in the great offensive, and with some difficulty he had got him to relate his feelings when he was under fire. This man said that when a man was under fire he felt a strange exaltation. He was taken out of himself, as it were, and was conscious of a Divine strength that inspired him with a reckless courage. Lord French, too, had said that the British armies must have been given spiritual assistance, or they never could have shown such courage and tenacity of purpose.

Sir Arthur Conan Doyle and Spiritualism

SOME CORROBORATIVE TESTIMONY.

By H. B. Marriott Watson.

[In the February issue of "The Harbinger of Light" we reproduced from our London contemporary, "Light," a very striking article from the pen of Sir Arthur Conan Doyle, the celebrated novelist, in which he boldly expressed his conviction of the reality of Spiritualistic phenomena and the possibility of communicating with the denizens of the unseen world. The publication of this pronouncement was followed by the accompanying contribution from Mr. Marriott Watson, also a well-known novelist; and it will be noted that he fully endorses the conclusions arrived at by his illustrious confrere.]

I read with satisfaction and delight the article contributed to your columns by my friend, Sir Arthur Conan Doyle. At last he, with his keen intellect and after his long experience, has been compelled to pronounce in favour of survival and the possibility of communication from the other side of death. I myself have not studied the phenomena nearly so long as he, but I have had sufficient experience to obtain conviction which can never be deflected. I believe I am right in suggesting that Sir Arthur approached the question, with myself, from the standpoint of pure scepticism. In all these matters I personally was a pronounced agnostic. I had a supreme reason for investigating the subject, but I think with Myers that because of the importance of that reason one is more critical and demands more certainty.

Many times when I seemed to have got close to the solution I have pulled myself up and said, "There must be no delusion here. It is too important to you. It is of no use to live in a fool's paradise; you require more exact proof than this." And so I may honestly say that I WAS NOT CONVINCED OF THE TRUTH OF HUMAN SURVIVAL UNTIL IT BECAME SO DEFINITE, SO UNESCAPABLE AS TO BE QUITE BEYOND DENIAL. At great cost I won my faith, but it has been won definitely. My mind is naturally so sceptical, so innately questioning, that it could not believe until the proofs were adequate—doubtless more than adequate to a less rebellious mind.

I do not apologise for this personal statement, because it is only by personal statements that this cause is advanced. And having said so much, I want to say at once that Sir Arthur Conan Doyle's open adherence to this belief in survival, as exhibited in psychical phenomena, is a tremendous gain. I am not of any religion, and I have only founded my faith on scientific evidence. It is a great satisfaction to me that so many eminent men of science have now acknowledged the only possible deduction from the phenomena they have investigated. Sir Oliver Lodge has just issued a book of testimony, and Sir Arthur has mentioned the names of other great people who have acquiesced in the conclusion. Crookes was the most famous name, but there are many others of almost equal rank; and outside pure men of science, I may be forgiven for saying that Mr. Gerald Balfour and Mr. J. G. Piddington, who are prominently connected with the work of the Psychical Research Society, both told me that their large and continuous experience in psychical research had resulted in their acceptance of the facts claimed, namely, human survival and the possibility of communication. I VENTURE TO PROPHECY THAT IN TWENTY YEARS' TIME THE FACTS OF SURVIVAL AND COMMUNICATION WILL BE TAKEN AS ALMOST COMMONPLACE.

Sir Arthur touches gently the question of religion. I confess that I have not made up my mind as to the influence of these facts on orthodox religions. I believe in Myers' fine phrase, that they "prove the preamble of all religions"; but it certainly does not follow that any one of them is correct. The scheme

of the Universe seems to me to be so vast, and so incomprehensible, that we must, with our finite minds, be content with the revelation that it is a beneficent scheme which involves the survival of the human spirit and its eternal advancement. I believe also that the ultimate secret of the cosmos is Love, simply because Love is here the secret of beneficence, and because, so far as our inquiries are answered from "the other side," we receive the same tale thence.

Meanwhile here we are merely groping and defective, but still immortal spirits, incapable of estimating the Infinite, yet fully capable of embracing the knowledge of a high destiny, as yet only adumbrated, and an evolution of which we as yet have but a dim conception—a destiny and an evolution with which our poor human efforts at their highest have been in sympathy since conscious life began, and which will be achieved after the passage of what we call death.

INTERESTING PROPHECIES.

The following prophecies were voiced through Mrs. Aletheia Head Rogers, who edits the American magazine "Aletheian," in August, 1914, on which occasion she also prophesied that Russia and Japan would arise to a higher civilisation and an extended territory as a result of the war:—

"The wars in Europe will extend to Northern Africa with hordes of Hindoos, Asiatics, Arabs, All Nations of the Old World participating in the struggle. The war will end suddenly between December, 1917, and February, 1918. A marvellous occurrence will take place at this time, giving to the world secret documents and tablets of great antiquity, revealing beyond question or cavil the true history of Masonry, including the actual records of the Life of Jesus, recorded by eye-witnesses. These documents are now reposing in a secret crypt in the north of Africa. The exact location will be revealed by one who will lead 'Those Who Know' to the hidden chamber of cruciform shape, and this will not only restore the "lost word," but will enable all humanity to partake of the wonderful message that will mean a world federation and a universal faith."

In the "Aletheian" of September, 1916, the following predictions appeared:—

"Woodrow Wilson will be the choice of the people as President at the election of November, 1916. He will be a participant in a momentous event that will soon transpire on the Pacific Coast. His election will ensure peace in the United States during his incumbency, and another Peace President will be elected in 1920! This will be America's greatest benefactor, the man whose true nobility and unselfishness posterity only will laud, namely, William Jennings Bryan."

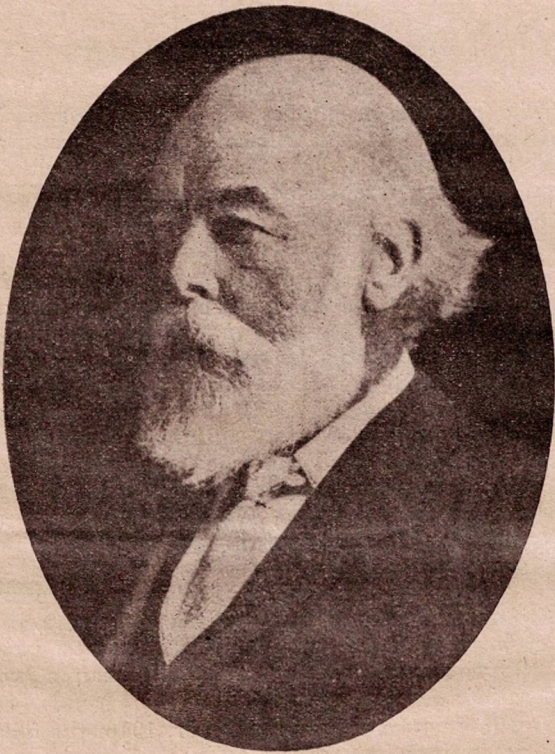
We confess we have had our faith in prophecies considerably weakened during the progress of the war. Most of them appear to have "gone wrong." However, it will be interesting to see if the foregoing predictions are fulfilled. Of course, one of them has been realised already—the re-election of President Wilson. But we do not attach much value to that. No doubt there were thousands in America who said the same thing long before the President was returned again. In fact, this sort of thing is more or less indulged in at all approaching elections of this character, but nobody considers that super-normal influences have been at work when the prediction comes off. It is just a matter of accurately gauging the political tendency of the majority of the people.

A New York correspondent tells us that Sir Arthur Conan Doyle's recent manifesto has been extensively noticed in the American newspapers. Amongst the more important of these is the "New York Times," which, although ordinarily hostile to psychical phenomena, has taken a considerable interest in the matter.

Is it Possible to Communicate with the DEAD?

By SIR OLIVER LODGE.

[The great scientist has satisfied himself that the dead can, and do, send messages to the living. How these messages are conveyed, what they are like, and what light they throw on the conditions of the after-life existence, are here made clear, together with many other points of supreme interest and importance.]



SIR OLIVER LODGE.
A recent Portrait.

No reply can be given on a priori considerations, unless it be a contemptuous negative based on too hasty a guess about the significance of the last word in the query. If it be true that "the dead know not anything," they practically have no longer any personal existence, and it cannot be possible to communicate with nonentity. But this is reasoning in a hind-before or pre-posterous manner. The right method of attack is to ascertain first, by experiment and observation, whether communication is possible; and then from that fact, if it becomes an established fact, to infer that after all the dead do know something, and that they have a personal existence.

But then the obvious question arises—How can it be possible to communicate with anyone, however intelligent, who possesses no physical instrument or organ for the conversion of thought into act? How can it be possible to appreciate mere thought?

A partial answer is given by the experimental discovery of telepathy, which appears to be a direct process of transmission from mind to mind. But still, for any kind of reproduction or utilisation or conveyance to others, a physical process is necessary; and therefore, so far as we know, a physiological mechanism is necessary. An instrument of some kind there must be; but it does not follow that the instrument employed need necessarily be the property of the communicating intelligence. A musician deprived of his instrument might learn to play on another. Without an instrument of some

kind—be it only a pen—his soul might be full of music, but it would be silent and unapprehended, it could not be reproduced, it could not even be written: an inferior or a strange instrument would be better than nothing, and might once more confer upon him some power of utterance.

Now the facts of multiple personality show that a single human body can under exceptional circumstances be played upon by several intelligences, not only by one: the normal occupant can, as it were, be ousted sometimes, and its place taken by others. That is the appearance, and the appearance may turn out to be nearer reality than had been thought likely.

There are certain people whose value for the purpose of enlarging our experience is much greater than has yet been recognised, who self-sacrificingly allow the bodily part of themselves to be employed in conveying messages, which are received telepathically, or they know not how, from intelligences other than their own. Their own personality goes into abeyance or into trance for a time, while their body and brain continue active, and thus messages are transmitted about facts previously unknown to them, and which subsequently leave no accessible deposit in their memory.

A person thus employed as a transmitting mechanism for another intelligence is called a "medium." There are various grades of mediumship, and it is not always associated with complete normal unconsciousness, by any means; but in all cases it appears to be a healthy and useful variety of what in pathological cases is called "multiple personality." The secondary personality in temporary control need not be obtrusive or troublesome, it may be well-controlled and amenable to reason and convenience; but it is not the normal intelligence of the medium, and the stratum of memory tapped is a different one. Facts known to some other person come to the front, facts familiar to the medium recede for a time into the background. The kind of person whose memory can by this means be most readily or commonly tapped is one who has no longer any body of his own, i.e., one who, having been dissociated from his body, having gone through the definite process of dissolution called death, is commonly spoken of as "dead."

Communication an Established Fact.

IT TURNS OUT TO BE POSSIBLE FOR A DISCARNATE MIND TO UTILISE AND, SO TO SPEAK, MANIPULATE THE ORGANISM OF ANOTHER PERSON, EITHER DIRECTLY OR INDIRECTLY AND UNDER CIRCUMSTANCES OF CONSIDERABLE DIFFICULTY, AND THUS CONVEY A MESSAGE TO FRIENDS STILL LIVING ON EARTH.

This is the most frequent and effective method of communication; and many there are who are familiar with such messages by direct experience. The facts selected for mention or transmission in such cases are often trivial domestic occurrences, such as have no public significance, but which are well adapted to

prove the identity of the person who remembers them. The triviality of the facts remembered matters nothing, if they have this identifying character. Facts of importance are not nearly so useful; for either they can hardly be verified, or they are of the nature of public knowledge. IT IS THE TRIVIAL AND THE DOMESTIC WHICH GIVES THE EVIDENTIAL CLUES AND PERSONAL TRAITS DESIRED BY SORROWING SURVIVORS.

Of mediumship there are many grades and varieties. The trance condition above spoken of is one of the most complete forms, but automatic or semi-conscious writing can be obtained by some people without letting more than the hand go out of the customary control. The instrument in that case is the hand supplemented by pen or pencil; the pencil is worked, no doubt, by the muscles in a normal way, but it is not guided as to the sense of the message by the normal mind of the person working it. Sometimes the pencil is fixed to a larger piece of wood, so that the muscular action can be simpler and less like that employed in ordinary writing—a method called "planchette." Sometimes such a piece of wood is constructed so as to be able to point to printed letters, instead of writing them. And sometimes a still more elementary form of physical instrument is used, and the message comes in the form of bare signals—akin to flag-wagging or key-depressing, or, in the case of those who do not know the Morse code, by repeating the alphabet to the tilts of a table which stops at the intended letter.

Table-tilting seems like an old and despised amusement rather than a serious method. It is apparently more adapted to mere games, but with care and sobriety even this forms a possible vehicle for communications of a simple but definite kind. A table is manifestly only a variant, a clumsy and bulky variant, of a planchette, or again of a pencil, which is also a bit of wood actuated by muscles.

Modes of converting thought into physical movement are innumerable, and it matters but little which of them is used. The hand, the larynx, the arm muscles, the throat muscles, are all pieces of matter amenable to mental influence, through the brain and nerve mechanism associated with them. How they can be actuated by the mind at all is a puzzle; but the fact that they can be so actuated is undeniable. The element of strangeness about any kind of communication is not that matter is moved in accordance with a code, so as to reproduce thought in another percipient mind; for that is equally true of ordinary speech and writing; the strangeness of supernormal instances is that the substance of the communication is alien to the person transmitting it, and is characteristic of some other person who is dramatically and vividly represented as really desirous of sending an identifying and comforting message, and who employs such bodily organs and physiological mechanism as he may be permitted for the time to use.

Nature of the Messages Received.

Now let me indicate the kind of messages which may be received.

Some of these relate to facts and experiences "on the other side"—the kind of life lived there, the surroundings, the conditions, the persistence of vivid interest in affairs of earth, and the difficulties and to some extent the rationale of communication. But all these belong to what we call "unverifiable" topics—we have no means of bringing them to book or ascertaining what amount of truth the messages contain; so that they seldom get published.

Suffice it to say that the invariable assertion is that the conditions on "the other side" are much more like conditions here than the communicators themselves had expected. They speak of flowers and animals, and books, and interest and beauty of all kinds. They assure us that they know very little more than we know, that their character and personality are practically unchanged, that they have

not suddenly jumped into something supernal—nor infernal either—that they are themselves just as before, with tastes and aptitudes not dissimilar, but that they are subject to conditions happier and more conducive to progress, and freer from difficulty and gratuitous obstruction than when they were associated with matter.

They also say that things round them are quite solid and substantial, and that it is the old material things which now appear shadowy and evanescent; so that they are barely cognizant of happenings on earth save when definite duties are allotted to them to help those who are coming over, or when they make a spontaneous effort to get through to those they have loved and left behind. They are keenly susceptible to friendly feeling and affection, and they are less shy or chary of expressing their feelings than they were down here.

THEY DO NOT APPEAR TO BE IN ANOTHER REGION OF SPACE, BUT ARE INTERLOCKED AND CLOSELY ASSOCIATED WITH THIS ORDER OF EXISTENCE; the links being ties of interest and affection, rather than mere space-relation or bodily proximity. Moreover, the same constructive ability as must in the long course of evolution have succeeded in producing their old visible organisms, by arranging particles of matter, seems able to continue its task under the new conditions, and can construct another body or mode of manifestation out of such substance as is there available—the ether it may be hypothetically supposed to be—A BODY NOT UNLIKE IN APPEARANCE THE MATERIAL ONE WHICH HAD BEEN CONSTRUCTED HERE. And this constructive ability probably belongs not only to human and animal, but to all forms of organic life; so that the surroundings, in what some are beginning to think of as an etherial world, need not be very different from those familiar to us in this realm of matter—that realm which is now so real and all-absorbing to us, which excites our keenest admiration, and yet of the real mode of construction of which we know so little.

However all that may be, the first messages which come through are not of this descriptive character; they represent not attempts to inform, but attempts to convince, to make us realise that lost ones are still vivid and active, and that they are happy so far as we will let them be. THEY GRIEVE WITH OUR SORROW, BUT OTHERWISE FIND THEIR NEW LIFE FULL OF INTEREST AND HELPFULNESS AND A KIND OF JOY.

The Question of Identity.

The first messages which come through, therefore, are messages of affection; and next come those little family reminiscences which, to those for whom they are intended, are often very clear and satisfying, although to outsiders they require too much explanation that they lose much of their force. References to pet names, to pet animals, to occurrences on holiday excursions, small accidents or contretemps, all these things seem to jump to the memory when an effort is made to think of some identifying message; and although names are rather difficult to get clearly and correctly, through the majority of mediums, and although the importance of names as evidence may easily be over-estimated, still names, too, are often given, especially names of an intimate and private character.

Another kind of thing especially liable to stimulate and influence early messages is the keen desire apparently felt to relieve the minds of survivors of some anxiety, some suspicion, some misunderstanding, or some trouble, which is casting a shadow over their lives. To such things departed friends seem peculiarly sensitive, and they often make great and energetic efforts to bring comfort to a particular person whom they perceive to be thus afflicted.

How they know, may well seem to be a puzzle; but of course such things are obscurely felt also in

this life, and they may come into more prominence and arouse more remorse when easy opportunity of explanation is ended. I should judge that remorse is rather a notable feature of the discarnate mental state, if there is good cause for it; and that the feeling may be akin to that sadly felt by us in the night-watches.

The possibility of telepathy, also, whereby mental impressions of deep-seated character may influence other minds, seems likely to furnish another way in which feelings of this kind may hypothetically be aroused. Whatever the method, perception of sentiments of survivors is undoubtedly a fact; and one great merit of the communications received in such cases is the relief and comfort they have brought to the feelings of those on both sides of the veil.

IN THIS TIME OF WIDESPREAD DISTRESS SUCH MESSAGES ARE VERY NECESSARY, AND THEY ARE NUMEROUS. In all sorts of ways they come. Youths struck off in full vigour of manhood are not likely to rest contented if they find their loved ones sorrowing unduly for their loss, and spoiling what remains of their lives here. They may be sceptical of their power to get through—they often are; but if by the help of friends, or by any other means, they come to perceive the possibility, they will strain every nerve to awaken in those still here a corresponding desire; so that in some form or other, sooner or later, communion, it may be of a very subjective character, can be accomplished.

In a book on "Life and Death," which Messrs. Methuen are now publishing, I give examples of messages which PROVE THE SURVIVAL OF THE PERSONAL IDENTITY, AND OF MEMORY AND AFFECTION AND CHARACTER, BEYOND DEATH. I give examples, indeed, of family conversations which have been held with the departed; but these must be considered and treated as a whole: it is not useful or fair to pick out bits and quote them out of their setting.

There is no need for such conversations to be too frequent or too persistent. Once those on both sides are made fully aware of undying interest and affection, the few years of separation can be endured; and the main work of life, whether on that side or on this, can be attended to.

The value and importance of the present terrestrial existence is fully recognised by our friends on the other side, and it would be a poor return for the privilege of occasional communication, and an especially ungrateful recognition of the noble and self-sacrificing spirit in which so many at the present time have gone to their death, if lamentation for them, or even an eager desire for communion, were allowed to sap energy or interfere with the full activity of every kind of service such as is possible in the present grade of existence.—"The Strand Magazine."

ABRAHAM LINCOLN.

"If I were a statesman I should in these days seek the counsel of Abraham Lincoln more than that of any great figure in history," writes a correspondent in the London "Daily Mail." "I never take up a book about him or read any of his sayings or speeches without feeling, not only a deepened reverence for the man, but a new sense of the illumination he throws upon the issues of these days. There was never a more perfect union of wisdom and firmness revealed on the earth. Failure never weakened his purpose; success never inflated him with vanity or deflected him from his goal. His humility and his humour alike kept him clear of that dangerous breed who, directly they taste power, begin to posture as Napoleon." Lincoln, as is generally known, was a Spiritualist!

LET THE VEIL BE LIFTED.

A STRONG CALL TO THINKERS.

By J. M. Peebles, M.D., M.A., Ph.D.

The twentieth century is essentially the period of the people. Men and women in vast numbers have come up out of their graves of conservatism, superstition and bigotry. They now function in the resurrection state, dreaming of regeneration and abiding peace.

Let there be no more Hague pratings of peace and brotherhood by armed nations who secretly prepare for war. Hypocrisy is the hidden spirit of the hells. To avoid war on this plane of militarism, red with blood and blackest butchery, is not to be prepared for war. War thoughts and preparations produce wars as legitimately as causes produce effects.

There are reputed to be on this planet to-day 53 independent governments, nine of which are now engaged in a most terrific and murderous war-struggle, one bordering on moral insanity.

The three leading ideas on this useless and wretched war that is crimsoning Europe's fair fields and beautiful vineyards in human blood, instead of being brotherhood, science, and a world's federation, are pride, conquest and a greedy, mercenary commerce encompassing lands and seas.

Let the black veil be lifted!

On this material plane, let the mountains hurl aloft volcanic rocks; let the earthquakes under Italian skies shake her cities and mantle her vineyards with fiery ashes, let the mad lightnings flash and cyclonic storm-clouds devastate our northland sea coasts, and let the echoing agonies of a degraded trafficking and selfish worldliness, all ajar with the horrors of the suffering and the groans of the sorrowing, be heard.

Yes—let the veil be lifted—and let the inquiry go out on the wireless: Is there no balm in Gilead? Are there no hopes in the overhanging clouds?

Those—all those physical and mental miseries—described above are but unseen causes and prophecies of further changes and typhoons—symbols of the clashing and crashings of the intellectual, social and religious elements around and above in the invisible. War in heaven—rather wars in the lower overarching heavens, are not dreams, but terrible, obsessing realities.

Am I then a pessimist? Do I dwell in the low foglands of doubt and fear? Do I slumber in a tottering shanty of shadows? Furthest from all this possible. Unbounded is my faith in God and in the deeper spiritual side of humanity.

Standing upon the lofty summit of a persistent trust in the Divine Goodness, I see through and beyond these clouds and eclipses—beyond all these mental, social and theological nightmares, to that mighty omnipotence in the heavens and to those shimmering sunbeams that make the grasses grow and the fragrant roses bloom, thinking in the meantime of these lines:

"The stamp of rank in nature
Is capacity for pain,
And the sweetness of the singer
Is the sadness of the strain."

Those earnest souls who have climbed to the mountain tops in this or foreign lands, have seen strata of golden sun-kissed clouds below them; and yet, those down in the lowlands, seeing the undermost surfaces of these clouds, pronounce them darkest grey or black.

Undoubtedly, above all clouds, turmoils, tempests and great storm centres in the physical, the sun shines and so, lifted to that higher plane of the spiritual, the sun of righteousness—the Divine Sun of Love and Wisdom—shines in matchless glory—shines to lighten and morally illumine all the tribes and tongues and races of humanity.

There is no absolute and eternal evil in the universe. Hades, the hell of the ancients, was and now

is only a kind of kindergarten—a kindly retributive prelude of lessons to an introduction into the delightful mansions of the sages and inspired seers gone before.

It is apostolically recorded that Jesus "learned obedience and was made perfect through suffering." And a poet sang:

"Men saw the thorns on Jesus' brow
But angels saw the roses."

The Resistless Tide of Progress.

Progress is the resounding keynote in these inquisitive and perilous times. Men and women think and great reasoners traverse all lands; and the better and the higher are in the ascendancy. As well strive to bind the waters of the ocean with a rope of sand or hush the winds fresh from Aeolus' hand, as to bid the currents of free thought cease circulating among inquiring masses that dare to assert their independence. Popes and priests have measurably been shorn of their power. Century-mossed systems have lost their vitalising force and creedal ceremonies have become dull and irksome. The great, throbbing heart of humanity calls for living inspirations and greater, grander truths, fresh from the Father and the angels that do the Divine Will.

Emerson, in his address to the Senior Theological class at Cambridge, said: "It is my duty to say to you that the need was never greater for a new revelation than now." It demands men and women, enthusiastic and full-orbed, who see in every soul a possible Christ, in every life a symbol thought of God, in every well-timed bath a baptism, in every day a Sabbath, in every house a living temple, and in every heart an altar of worship whereon the fires of love and devotion are kept as incense continually burning, making life's busy homes precious and sunny, something like the Syrian orange tree that bears in its bosom at the same time the fragrance of blossoms with the matured fruitage; men whose warm blood, deep sympathy and great moral independence tell in torrent-like grandeur against political knavery, social vices and whose searching eyes flash, burning words convince, vibrating lips persuade and startling inspirations touch the hearts' deepest affections, thus leading the soul to bow in devotion before the altar of Divine Truth.

These are our brave martyrs—the daring aviators of the twentieth century, speaking and living their highest thoughts, though the fire, the faggot or the cross face them. Oh, we need great moral heroes who dare and do and who would die for heaven's glorious truth. We need great spiritual heroes all aflame with odes, with rhapsody, with lyric, uttered in tongues of fire, stirring the very depths of the inmost consciousness and arousing such consciences to duty undone; of the spiritual life un-lived; of a desired heaven here and now undreamed of, echoing in the soul's memory chambers for truth—more truth—higher truth—more brotherhood and more firm impulses of kindness, forgiveness, self-sacrifice, religious zeal and devotion to the divine principles of that God-inspired spiritualism that educates, sanctifies and saves.

Forget not that man, in whatever age or realm of being, is a conscious individuality with such clinging personalities to his vigorous tree of life, or rather as tendencies, habits and varying discordant deeds, all of which are the subjects of culture and vast unfoldments; and so heavenward, all things tend.

Oh blissful faith; oh indescribable knowledge—eternity—how grand! How uplifting the thought!

When all Spiritualists the wide world over become convinced and enthused with this holy Spiritualism that underlies all the world's reforms and practice its precious precepts imbedded in its phenomena, its philosophy and its fascinating religion, brutal wars will cease, sectarian dogmatisms will perish, and all earnest souls will be baptised afresh with the spirit

of love; estranged hands will again be clasped; unsympathising hearts will be warmed with the kindling emotions of human tenderness, all combining to constitute the world into one vast commonwealth of freedom, justice, philanthropy and universal harmony.

Just a few words to you—you, gentle reader—hoping to incite in your inmost being deeper thoughts and loftier ideals. Listen: You, my friend, brought nothing into this material world but a little naked body, some infantile screams, some inherited tendencies, spiritual possibilities and a life germ of immortality. How very poor and dependent you were!

Well, you can take nothing out of this world in passing through death's grim gateway, but consciousness, memory, mental attainments, moral qualities and spiritual treasures—nothing else. Where—and what then? I know, and you know; and you ought to so live as to hear beyond the curtain of change: "Well done thou good and faithful servant."

Behold now your waiting friends, your lovely home and the indescribably beautiful scenery. Looking farther, behold those crystal fountains, those gardens, groves, flowers, schools and lyceums, colleges and universities, limited by the laws of adaptation and merit. Behold the historical libraries extending back to the period that marked the era when first inhabited by rational intelligences. Wrapt in the beauty of this vision, you will begin to realise that spirit life is an active life, a social life, a disciplinary life, a constructive life and a progressive life, guarded and infilled with the presence and the glory of God.

MESSAGES FROM FALLEN OFFICER.

Over the signature "Truth Seeker," Mr. J. Newton Hearn, of Plymouth, has a letter in a recent issue of the "Western Daily Mercury" stating that a young officer killed at the front twelve months ago has been communicating through planchette at a private circle consisting of his parents and Mr. and Mrs. Hearn, the power coming mostly through Mrs. Hearn.

In a message to his father, addressed "Dear Pater" (his usual earth-life style), Lieut. X described the war as a great conflict between good and evil, to win which the Allies must turn more to God. The end would be soon, but not very soon. Mentally, the sitters inquired whether he would like his appeal published, and at the next sitting the following came in reply: "Dear Pater,—Please publish my letters, if you find you can, and so get more prayers. Prayer is what is wanted, so if you could only get people to realise that God is real, and would pray to Him for help and guidance, we should soon have an end to this terrible war.—Jack."

VICTOR HUGO'S PROPHECY.

Victor Hugo published in 1878 the following prediction:—

"Then France will suddenly arouse herself. She will become formidable. She will regain Alsace and Lorraine. Is it enough? No, no! She will capture—listen!—Trevés, Mainz, Cologne, Coblenz. And you shall hear France cry: 'The clock strikes my hour! German, hear me! Am I thine enemy? No, I am thy sister! I have taken all from thee. I return all to thee upon one condition: that we shall no longer be a divided people; that we shall be one united family, one republic. I will demolish my fortress, thou thine—my vendetta is brotherhood. No more frontier. The Rhine, mine and thine. We shall be the same republic. We shall be the United States of Europe, we shall be the continental federation, we shall be the liberty of Europe. And now let us clasp hands, for we have rendered each a reciprocated service. Thou hast freed me from my Emperor, I will free thee from thine!'"

BRITISH COLLEGE OF PSYCHIC SCIENCE

GREAT ENTERPRISE TO MEET A GREAT NEED.

President - Sir Wm. Crookes, O.M., F.R.S. Vice-President - Sir Wm. Earnshaw Cooper, C.I.E.



THE TWENTIETH CENTURY WELCOMES THE DAWN OF SPIRITUAL SCIENCE

[This picture is reproduced from a large poster which was used by Mr. J. Hewat McKenzie, Resident Principal of the British College of Psychic Science, during his lecturing tour in the United Kingdom last year. Mr. Ernest Wild, K.C., says "Mr. McKenzie is a hard-headed Scotsman, an engineer who, having become interested in psychic research, had joined with a number of persons of position and integrity to establish this college. He made no profit out of the undertaking. In fact, instead of getting money, he was spending it, his sole object being to promote the study of Psychic Science." Mr. McKenzie is a vigorous writer, and the author of a book that has claimed considerable attention in England.]

As briefly notified in our last issue, the British College of Psychic Science is now an established fact, and will be opened early this month in elaborate quarters in the West End of London. The appointment of such a brilliant scientist as Sir William Crookes, O.M., F.R.S., as President, and Sir Wm. Earnshaw Cooper, C.I.E. (Commander of the Indian Empire), as Chairman of the Council, will give the institution a status that should at least command the respect of the community; whilst in Mr. J. Hewat McKenzie, as Resident Principal, the promoters have secured the services of a level-headed Scotchman, well trained in the methods of scientific research and thoroughly experienced, as a practical and painstaking investigator, with all phases of psychical phenomena. These gentlemen are supported by an able body of qualified helpers; and seeing that the Council has already secured

donations amounting to £7000, it apparently starts on its journey with a reasonable promise of freedom from financial embarrassment.

The objects of the College are set out as follows:—

- (a) To demonstrate the continuity of life beyond death, and to study all phases of psychic phenomena.
- (b) Trained psychics shall be retained exclusively for the work of the College.
- (c) To supply suitable premises as a centre for advanced research work, to be undertaken by capable students, careful records of which will be made for the benefit of members and for the information and education of the public.
- (d) To arrange private educational classes and lectures for members.
- (e) To supply suitable lecturers and demonstrators for public use.
- (f) To give suitable students an opportunity to train and develop psychic faculties, under the best possible conditions.
- (g) To hold examinations and grant certificates to those desiring to act as professional psychics.
- (h) To establish similar centres for the study of psychic science throughout the country.

The rules governing the institution include the following:—

No member of the Council shall receive any remuneration for services. All profits, if any, shall go to the furtherance and extension of the work of the College.

The College subscription shall be two guineas for entrance fee, and three guineas per annum. Country members residing beyond fifty miles radius of London, one guinea entrance fee and two guineas per annum.

The Council shall have power to limit the membership. Membership during the first year shall not exceed five hundred.

Names of members, where desired, shall be kept strictly private, and shall be known only to the Council.

Members may introduce friends to some of the demonstrations at increased fees. Names and addresses of such friends must be given to the Secretary, and submitted to a committee of the Council before acceptance.

All applications for private sittings by members and friends must be made to the Secretary personally or by letter.

No member or friend of member must issue to the public any account of proceedings taking place within the College, without first receiving permission from the Council. Official reports of the proceedings will be issued from time to time to members and to the public.

No one will be eligible for membership who practices as a professional psychic, whether trained by the College or otherwise. (Professional psychics may, however, secure the benefit of training provided by the College, upon payments as fixed by Council.)

The College shall be open from 10 a.m. to 6 p.m. on week days, when the library and reading-rooms shall be available for use of members. Special evening meetings will be arranged for the convenience of those who cannot attend during the day.

The promoters have been in correspondence with investigators in various parts of the world, with the object of securing the services of the most highly-endowed psychics that can possibly be procured. The agreement sets forth that they shall be exclusively engaged at the College and be liberally remunerated. One lady, Mrs. Brockway, we understand is to receive £50 per month. This is the exceptionally well-developed American clairvoyant who was recently prosecuted in London, and whose case is dealt with in "Wayside Notes" in this issue. In the eyes of the law she is a "rogue and vagabond." In the eyes of Sir Wm. Crookes, Sir Wm. Earnshaw Cooper and other distinguished men in psychic research, she is a priceless boon to humanity, liberally endowed with what St. Paul described as "spiritual gifts," and consequently a precious link connecting the spiritual with the material world. The law, therefore, in this case is "a hass!"

There will be provided under one roof and under strictly test conditions, state the promoters, varied manifestations of psychic phenomena ensuring for members satisfactory results. Such an opportunity for psychic investigation has never before been provided in Britain or elsewhere. It is recognised by the Council that whilst the demonstration of physical phenomena is an essential basis on which the College is most likely to establish a true gnosis, such demonstration is but the beginning of the real work. The ultimate aimed at, as far as it can be accomplished, is a more complete understanding of the complex nature of being, which will enable a man to use his finer faculties, and so more perfectly fit him for life here and hereafter. The officers and members of the Council are all acting in a purely honorary capacity, and only those engaged as servants of the College will receive payment. The membership for the first year is limited to 500, and a large number of persons have already made application. The College will be formed into a Limited Liability Company, and at the conclusion of the war will apply for a Government charter.

AMERICA TOURED FOR MEDIUMS.

Remarkable Experiences Related.

In order to obtain the best psychics procurable in the United States, and personally test their powers, Mr. J. Hewat McKenzie, the Resident Principal of the College, spent over two months in that country, and has now submitted a report to the Council, in the course of which he states:

Leaving Liverpool on August 9th, 1916, by s.s. "Finland," I arrived in America on the 19th, and not until October did I again see England's shores. During these months I visited New York, Philadelphia, Washington, Wheeling, Chicago, Rochester, Detroit, Toledo, Buffalo, Boston, and other cities.

I carried out psychic experiments daily, and during the visit tested fifty-eight prominent sensitives, who mostly demonstrated physical phenomena, such as materialisation, direct voice, trumpet mediumship, psychic photography, psychic slate writing, telekinesis. I also had sittings with a few of the best demonstrators of clairvoyance, clairaudience and psychometry.

In some of the cities visited, full liberty is granted to sensitives to pursue their calling unmolested, and they are allowed a certain protection by licenses issued by the city authorities to approved practitioners. Such licenses are renewed annually, provided no complaint has been made against the licensee by members of the public. This I found to be the practice in Washington; but in other cities, such as New York, police regulations are very strict. This has been necessary owing to the excessive abuse of mediumistic powers, by which individual investigators have been

led into all kinds of unfortunate speculations, both matrimonial and commercial.

I am of opinion that the law dealing with psychics, as it now stands in Great Britain, although requiring amendment, is not altogether a disadvantage, for if unrestricted liberty were granted to mediums to practise, irrespective of their ethical worth, serious abuses might result, and until such time as the general public know more of the subject, the law is a safeguard.

The British College of Psychic Science, which has now been definitely decided upon, will, it is hoped, help towards the amendment of the law, and will not only protect honest mediumship, but also the simple-minded public, by granting certificates to such as are qualified to practise as professional mediums, whose general character is reputable.

All Phases of Psychical Phenomena.

It is generally supposed that many of the marvellous Spiritualistic phenomena common in the United States about the middle of last century, and for some years afterwards, have practically ceased; but my personal investigations have proved conclusively that this is not so, for in every city I visited most startling instances were provided, and I found all phases of supernormal phenomena being produced from day to day. Probably one hears less about them because the public mind has got more accustomed to these wonders, and also because of the absorption of the American public in the getting of the almighty dollar.

In comparing the quality of mediumship in America with that in Great Britain, one cannot but be struck by the great superiority of American mediums in all forms of physical manifestation, though in the realm of clairvoyance, clairaudience and psychometry the best mediumship of England compares very favourably with America. The superiority of the former is, I believe, entirely due to the highly magnetic condition of the atmosphere throughout the States, which provides recuperative energy for the depleted human organism, and enables discarnate intelligences to draw magnetic energy more generously from their mediums without injury to their health.

While certain psychical researchers make laborious attempts to prove telepathy, and obtain second-rate proofs of the continuity of life beyond death, by means of unpaid and often ill-developed mediums, necessitating long and laborious experiments with very meagre results, I have secured the following profound and startling facts by the use of professional men and women, who while charging a good fee for their services, supply undeniable evidence of survival; facts which throw completely into the shade the accumulated results of psychical research as carried out in Great Britain during the past thirty years.

Psychic Slate-writing Experiment.

Professor A——, of Los Angeles, gave me a demonstration of what he could accomplish in psychic slate-writing. When I met him in Chicago during September, he was a total stranger to me, and I to him, and no knowledge of my immediate work or of any friends connected with me, either celestial or terrestrial, could have been learnt by any normal means previous to our meeting. He had been travelling for some days from California, and had just arrived for the first time in his life in the city of Chicago. An appointment was arranged with him for the following morning, in a room which he had never previously used.

On the morning of the experiment, after a brief conversation, he invited me to provide myself with two slates from a large stock which had just been unpacked, all of them brand new. After carefully washing and drying them on both sides, I was asked to write a question, and the name of an individual in the spirit world whom I thought might be able to answer it. He requested me to do this while he remained on the opposite side of the room, about twelve feet away. This I did, taking precautions that no knowledge of my question or of the name could be got by him, and then placed it in a sealed envelope. I then tied the two slates, which I had washed,

together, and putting the sealed envelope on the upper surface of one of them, bound them all together with an elastic band.

It must be noted that the experiment was carried out in full daylight, and no pencil of any kind was placed between the slates, as is the common practice in such experiments. As I held the slates in both hands, the medium stepped forward and touched them for a second, immediately retiring to a seat at the opposite side of the room, where he sat writing upon a slate of large dimensions. I held the slates for about five minutes, then heard a distinct triple rap, which seemed to proceed from within them. Professor A— heard it also, and requested me to open the slates immediately and see if any writing had been obtained.

Upon removing the elastic band and putting the sealed envelope in my pocket, I found on opening the slates a mass of fine writing, in various styles of calligraphy, containing messages addressed to me by persons who had passed through the change called death, and whose signatures I recognised as similar in style to those used by them when on earth. Altogether there were three communications in the form of private letters. Most of the names contained Christian name and surname complete, and were correctly given. My deceased father, grandfather, mother-in-law, two deceased relatives, three deceased friends, and three other names known to me were also given. In the corner of one of the slates a picture of a lily in three colours was neatly drawn.

The value of this experiment can be appreciated when I emphatically state that I was in a perfectly normal state during the experiment, and at no time did the slates for a moment leave my possession from the time I had washed and dried them till the time I opened them and found the writing within, the period in time only covering five or six minutes. The letters, purporting to come from deceased friends and relatives, as I believe they did, were distinct and clear in the writing, and were in no way disconnected in sense. They supplied me with valuable information and detailed directions and advice upon private matters known only to myself.

Experiments in Psychic Photography.

I carried out experiments in psychic photography in Washington and Rochester, many of them under strictly test conditions, and altogether nearly two hundred spirit forms appeared upon the plates, a number of these being distinctly recognisable as deceased friends and relatives. These friends were previously asked in private to endeavour to appear on the plates, and in many cases successful pictures were obtained. In the case of test sittings, the plates were purchased by me from a general photographic store, carried in my pocket, opened in the dark-room, and placed by my own hands in the dark slides and signed before closing them, handed to the photographer after inspecting the camera, and returned by him to me immediately they had been exposed, taken by my own hands into the dark-room and there developed by myself, so that no possibility of fraud could account for the result secured.

Several well-known public men have appeared on these plates, some of whom, while in earth life, were known to me, in addition to relatives and friends who could not possibly have been known to the photographer.

Experimental Materialisation.

I conducted two sittings with Madame C—, an excellent medium, whose gifts include psycho-plastic materialisation, psycho-plastic transfiguration, and impersonation. Many of the forms took their rise immediately at my feet and at a distance of about eighteen feet from the medium, and were gradually built up from the floor level, as if rising upwards through the floor. Something like a little white cotton wool would first appear, representing the crown of the head, then slowly over a space of time of about thirty seconds the head would gradually be shown, then the bust, then the whole body and

limbs, the entire form being clothed in a mass of white gauze-like drapery. These forms were produced in a good light—a light sufficient to read the letter-press of an ordinary book.

The forms while appearing were peculiarly ethereal, until the whole figure was complete, when it appeared immediately to solidify, so that, when one placed his hands upon it, it seemed to all intents and purposes exactly similar to that of the medium, while at other times it was totally different, both in height and girth and facial formation. Sometimes these forms would speak, and present themselves as relatives and friends, but they were often very different from the appearance by which I had known them while on earth. The forms sometimes collapsed almost instantaneously, while speaking.

I also made experiments with several eminent trumpet mediums, and found them able to give clear evidence of the continuity of life beyond death.

All these whom I have mentioned are well qualified to provide first-class evidence of survival to every reasonable investigator who is prepared to give some time and attention to the study. They are all persons of good character, and have behind them many years of excellent public work in the States, and are able to meet the public in a satisfactory manner.

With the assistance of such helpers the new College will be the first society in England to gather under its roof a really competent body of demonstrators of psychic phenomena, which it is quite necessary the public should have at this time, for consolation in its hour of grief, and to break down the materialism fostered both by science and the Church. This will not be the end of the work of the College by any means, but will provide the necessary foundation on which a true understanding of life here and hereafter may be built, and men and women be taught to appreciate and wisely use their finer faculties to the enrichment of individual and national life.

ADVICE TO BEGINNERS.

Mr. J. Arthur Hill, who collaborates with Sir Oliver Lodge in psychic research, contributes to the January number of "The Nineteenth Century and After" a most serviceable as well as interesting article on "Psychical Investigations." He begins by pointing out that scientific conviction of the possibility of individual survival of bodily death is not to be attained merely by reading. Personal experience is necessary. For the gaining of such experience he gives the following excellent counsel:

"Go to some good medium, either without appointment or with an appointment made through some other person, and take careful notes of what is said both by the medium and by yourself, so that you know how much information, if any, you have given away. But be careful in selecting the medium. Consult some experienced friend or the editor of some reputable psychic journal. Then try other mediums, adopting all thinkable precautions."

After this exordium, Mr. Hill proceeds to narrate a number of remarkably evidential experiences he has personally had through the mediumship of Mr. A. Wilkinson.

UNSPOKEN TEACHING.

Somewhere I have read a little story of St. Francis of Assisi who invited a brother religious to go to the city with him to preach to the people. After they had travelled through the streets for a long time, turning this way and that, the brother remonstrated with his companion: "Why," he said, "I thought we were going to preach." "We have been preaching," replied St. Francis. "Our very walk through the streets has been a sermon to every person we met. Our manner, our demeanour, our dress, everything about us incidentally turned the thoughts of those people toward God."—Orison Swett Marden.

The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

A correspondent asks my opinion regarding Horary or Judicial Astrology, and I give it with pleasure. This branch of the old art, if followed with caution and with respect to the rules laid down concerning its practice, will be found absolutely reliable and wonderfully helpful; but if approached with frivolity and foolishness little can be expected of it. I have erected charts on events of very great importance, and never yet have I found the judgment I have given on the question at issue incorrect. At the present time my hands are so full that acceptance of work of this kind, except in very grave emergencies, is quite out of the question. But in my own experience I have absolutely proved its value to sincere students, and the help and benefit that must accrue from its correct employment in the affairs of life.

To those who are not familiar with this branch of Astro-Philosophy, I may explain that Horary Astrology is, to use the words of the great Dr. W. J. Simmonite, "the art of foreseeing events from the positions of the heavens at the moment a question is propounded, or when an individual may be anxious about any matter, the result of any business or circumstance whatever. This part of the science is the easiest understood and the most advantageous to mankind. It furnishes the astral student with the actual means of satisfying those doubts to which the minds of all men are subject, by an apparently simple means which presumes that the same sympathetic power which causes the iron and magnet to attract and approach each other, exists throughout nature."

There is one warning I feel impelled to give to students, and this is to caution them never to "set up" or judge on matters in which they are personally interested, but rather to seek some brother in the art and engage his assistance in obtaining the correct solutions. The reason of this is not far to seek. One is naturally biased in his own favour, and when he hopes, and desires, a venture to turn out as he expects it will, his judgment must of a certainty travel hand in hand with his desires, and he is apt to give undue importance to the favouring combinations in the "figure," and to undervalue the opposing influences, no matter how powerful they are.

I have often been saddened by the efforts of a friend to influence my judgment on a matter concerning which he invoked my opinion, in one case especially, as the querent was deeply in love and the judgment was adverse. The question was asked about 12 years ago. The lady had been deserted by the man she loved; I could see that they would never meet again, and they never did. Now she knows that it was for the best, although she could not reconcile herself to it at that time. It is no doubt true that "all the world loves a lover." We must, if the lover is true; and sensitives will easily understand my own personal feelings when I said, "You will never meet again and it is best that you should not."

Once I remember a prominent politician came to me during the heat and struggle of an election for Parliament. He was dreadfully agitated and anxious as to the result of the fight, for his opponent was powerful and strongly supported. I set up a figure for him and told him that victory would be his, but by a very narrow majority, and the returning officer announced his triumph. He just managed to squeeze into his old seat by a few votes.

A little time ago (December 23, 1914) a lady, whose husband was on the ill-fated trawler, "Endeavour," asked me if the ship was safe. The figure clearly showed disaster, a breakdown in the engine room, the propeller and steering gear out of action, and the capsizing of the vessel in a terrific gale in the early hours of the morning.

On another occasion I was consulted re the leasing of a certain house. The rent for so fine a place was remarkably low: so low that it filled my client's mind with suspicions, and he was impelled to enquire concerning it before signing an agreement. The horary figure showed dampness in the lower rooms, and further, that fever had been in the house and that the wife of the last tenant had died of an infectious illness.

A well-known psychic asked me if I could find any reason why he was so unsuccessful in a certain town. The horary figure indicated the direction he should go for success. Being wise, he obeyed the guidance of the stars, and his success surpassed his most sanguine expectations.

A medical man enquired as to the result of a difficult case he was attending. The figure indicated that the patient would recover in about three weeks from the time of the question, and it proved correct—the recovery was made in just three weeks after.

A gentleman asked re the purchase of some land. The answer was that the owner could not sell as the estate was too involved, and so it turned out.

I could continue for pages, but it is not necessary to do so. What I have set down here is true and will, I trust, stimulate further enquiry.

Another method is the selection of favourable times for various important enterprises, for "there is a time for all things." Many remarkable happenings have been directed in this way. It is a method of working in with the law of things, and not against them—truly a "swimming with the stream."

It is an historical fact that before the declaration of war between England and Russia in 1854, Earl Beaconsfield consulted a student known as "the astrologer of Charing Cross." The scholar fixed the day for the declaration, the 27th May, 1854. This was a Saturday. The Sun, Moon, Mercury and Saturn were in London's sign, Gemini; Venus was in England's sign, Aries; Mars was in Virgo, ruling Turkey; Jupiter was retrograding in Capricorn; Uranus was in Taurus; and the favourable North Mode of the Moon was in Gemini, while Neptune was in Pisces.

I may have an opportunity of dealing with the philosophy of "Elections" late on, and there are several minor astrological points which generally enable a speedy judgment to be made under this head. This fact may appeal to the majority of readers of this column. The only material way that God can speak to man is by the glittering stars of the heavens, for apart from their potencies as worlds in themselves, they serve to guide us here on this dark earth. The divine system is economic, and the glittering orbs about us are for "signs, for seasons, for days, for years, for men and for nations," from now to the crack of doom.

"A.G.," New Zealand.—I am replying in next issue
"N.C.," Melbourne.—I should not regard the subject of the horoscope insane because he has an afflicted Mercury. It is well to be careful in matters such as these.

A lady in Goulburn, New South Wales, who has long studied occult philosophy, sends me the "Goulburn Evening Penny Post," containing an account of the death of another of our brave boys in France, Mr. P. Fenwick. "In a recent letter," says the report, "he complained that there were 'too many Fridays in this business for him,' and that he would very likely be fixed up on a Friday. It is a strange coincidence that he enlisted on a Friday, went to Sydney on a Friday, sailed from Sydney on a Friday, arrived in England on a Friday, left England for France on a Friday, and—sad to relate—lost his life on a Friday."

Friday is the day of Venus, and in spite of an opinion which had its origin in the belief that Christ was crucified on that day of the week, there is nothing to brand it as unfortunate in any way. The day of Venus was the ideal marriage day in the old world. Venus was, no doubt, afflicted at Mr. Fenwick's birth, and the nativity would indicate that Friday was an unfortunate day to him.

Experiences of a Hindoo in the Higher Life.

"HE HATH MADE OF ONE BLOOD ALL THE NATIONS OF THE EARTH."

TRANCE ADDRESS AT MR. T. W. STANFORD'S MELBOURNE CIRCLE.

By Ram Bahardar.

THE INVOCATION

Divine Father, we thank Thee in all sincerity because so many have reached that beautiful shore and are satisfied with all that is contained therein. To-night we desire to thank Thee because we have not only Thy sure promise, but we have the fulfilment of it in that millions have reached that better land, and still there is room for millions more. They are passing into the higher life, and they say with Thy servant of old, "I am satisfied."

Bless Thy children who assemble here, seeking to communicate with those with whom they come in contact in the realms unseen. Let them realise that just now and right here they step into Thy presence, and into the presence of Thy loved ones, the Immortals. Grant that each one here to-night may realise their true position in life: may they be true men and women, true to themselves without offence to others; may they be staunch and sincere. Let them put aside hypocrisy and all that is unlike Thyself, and dwell in the glorious light, in the presence of Thy face, until they are perfected in Thee.

We thank Thee because Thou hast accomplished so much among Thy children, and we know that at last Thou wilt bring all unto Thyself. We shall be in Thee, and we shall know no pain, no sorrow, nor weariness, neither shall anyone be worried. Throughout the countless ages of eternity we shall reach forward to that perfection which is in Thee only.

Help, we beseech Thee, all those who possess spiritual gifts, that they may use them conscientiously; use them for the uplifting of the human race, for the betterment of people everywhere. And those who have gifts of healing, may they be strengthened and lay hands on the sick; and as the seamless robe was by the bed of pain, so to-night we desire that Thy ministering spirits may, through those who possess spiritual gifts, deliver those who are bound, those who are in pain.

We thank Thee because in Thee we are more than conquerors. Putting our trust in Thee, we cannot be defeated. We thank Thee because Thou art the God of the oppressed, the God of the weak and the down-trodden. Thou art He that upholdeth the cause of the widow and the fatherless. We thank Thee because of Thy illimitable love, which is shed abroad in our hearts, and we desire it shall be in the hearts of everyone. We thank Thee for all this, and ask Thee to help us to-night for the good of Thy children everywhere.

Amen.

THE ADDRESS

I appreciate your kindness in receiving me so kindly. I speak to you to-night about myself personally, about my experiences in the "spirit world," as you call it—I call it the "higher existence." I, as usual, preface what I have to say with quotations from the Sacred Books, not only the Sacred Books of the Hindoos, but from your own Books as well. I desire to be impartial:

"For He hath made of one blood, all the nations of the earth" (Christian Scriptures).

From the Buddhist Sacred Books—"He is the same to all mankind"; and also, "He that dwells in love creates his own environment: that environment is indeed heaven."

In giving my personal testimony concerning my passing to the higher, progressive life, I am pleased to say to you that it is my own personal testimony, and that I do not expect you to accept it as being the testimony, or the experience of friends who may have passed over. With what they experience I have nothing to do: I have only to state what I have experienced myself.

I may state concerning my experiences on the earth, I lived for a long period of time, a little over ninety years, and I led, shall I say, a good life, and I lived in my last days in the city of Lahore. I

would like to say concerning the latter days of my life that, though old in years, I was not at all feeble in body or in mind; but as I advanced I felt that my powers were failing, and that soon I should be called to leave the scenes of earth for something greater and grander. And so it happened. I can recall the experiences of those last few years with pleasure. I remember well, on one summer's day, arising in the morning and feeling weak in my body, but no pain. It was a weakness, it was a natural decay, so to speak, of the system. And I remember on this occasion that as the day advanced, I, feeling so weary, laid me down upon a couch and fell into a kind of sleep—not a perfect sleep, because I was conscious of persons round about me, or partially so.

I awoke somewhere about four o'clock in the afternoon, and looking round I spoke to one or two near me, one my attendant: and he came to me and spoke to me, and asked me would I like something to drink. I said I would. I lay back and waited, and as I did so I felt a strange but not unpleasant feeling coming over me; shall I describe it as an extreme weakness, with a kind of sensuous drowsiness, which seemed to be gaining upon my faculties, and the scenes round about me were fading, almost imperceptibly at first, passing away from me. I was conscious only of that which was just round about me, and then that seemed to fade away, and my sleep, my weakness, was merged into the sensuous sleep which became profound.

Most people, nay, the majority of people, would say that was death. I do not call it by that name: I have pleasure in recording to you that it was my birthday—my advent into the higher existence. How long that could have continued I do not know, but after a time I again returned to consciousness—these are the only terms I can use to convey to your minds my experiences—and then I realised that I, the Ego, was there just as real as before the sleep of weakness took possession of me. I realised that I, the personality, was there: I realised that some change had taken place, and it was just this with me: I felt as a man feels who had dropped something which had burdened him: I felt as a man who had carried a load for a considerable distance, a load that had not been extremely heavy or painful, but still a burden, and I had left it behind somewhere.

And then, dawning on my spiritual senses, I was conscious I was in some other state of existence, wherein I was not subject to Nature's forces as I had experienced them on the earth plane. For instance, the wind did not blow upon me, the sun did not shine, nor did the cold affect me—this I found and experienced with great joy. In place of it I found what you would say on your mundane sphere, an even temperature, a calm and placid state. I felt that if peace and contentment could be reached, I had reached it. And then I was conscious that round about me there was an innumerable company of people, and those people were not only co-religionists, but they were fellow countrymen.

As I gained a little more experience, or perhaps, as you would say, as my consciousness deepened, I knew that I was attended by spiritual messengers or attendants, and looking to the one upon my right, I said—if not openly, I said within myself, because the Ego speaks within itself because it is Mind—I said, "This being is perfection." Divining my thoughts, the guide said to me, "No, I am being perfected. There is only perfection in the Infinite. Him thou shalt know; with Him shalt thou come in contact." This helped me considerably. If my guide, my messenger, who was to conduct me through this higher existence, was so beautiful, was so perfect in mind, so perfect in every way, what then would be the Author of his perfection? I was satisfied.

“With My Fellow Countrymen.”

And now I wish to say that I realised that I was with fellow countrymen, and this helped me wonderfully. I do not wish you to think that I teach or believe, or that it was my experience in the higher existence, that men or different races or creeds are partitioned off in any way, but what I desire to make plain to you is something that has puzzled you people for a long time, as well as many other people. You will realise—and I emphasise what I am saying—that my conception of spiritual existence must of necessity differ from your conception, for the reason that I was not brought up as a Christian; and, let me say, the religion in which a man is brought up necessarily colours his ideas of a higher existence.

Shall I be pardoned if I attempt to give you some idea, as I understand it, of your conception of the higher life, as you have passed through Christianity, or have evolved into spirituality. As a Christian, you would regard the higher existence as a place where exalted persons meet together. You are not quite clear as to what they will do: you are not quite clear as to their work, or as to their method of life. You know very little about their doings at all, but you know, as you have been so often told, that happiness awaits you there. It must be an existence that produces infinite happiness. And you believe also, if I am right in my ideas concerning your conception, that there is another part of that existence which is not so bright, which is reserved for those who have not lived as they ought, or who have not believed on some person who was supposed to be an intercessor between them and Deity—someone on whom they relied for a passport into that celestial sphere. You also would conceive that on your first entry you would be surrounded by beings of a very high order, and also your friends, and, more than all, that you would in some unaccountable way come in contact with Deity Himself. I think I do not overstate your conception of the life hereafter, or the conception of thousands of people who call themselves Christians. If I am doing so, I would be only too pleased to be corrected by any lady or gentleman present at the close of my address.

Now, as a Hindoo, as a believer in the teaching of the East, whether it be the teaching of the Enlightened One, or taken from the Sacred Books of one of the oldest nations of the world, I would expect that I should there meet with the great mass of humanity: I would expect that in that existence there would be certain delights which I, in my mundane existence, would be unable to define or comprehend: that perhaps there would be, in the Omnipotence of Deity, some way in which I might have to have rebirths to gain a perfection and a peace which could not be obtained in any other way.

I, if a Mohammedan, would believe that there were sensuous delights reserved for me which would never cease to exist, that all which appeals to the sensual in humanity would there be intensified, and to such a degree that we should be partakers of the cream of all that is fleshly, the acme, or the highest part of that which the flesh has to offer to the worldly man. That would be my conception if I were a Mohammedan. I think I have said enough, because the Mahomedan, the Hindoo and the Buddhist, are the chief religions of my country.

You will note that my conception differs considerably from yours. A Hindoo does not expect to enter into a state of perfection or bliss because he relies upon the sacrifice of another: he does not believe that viewing landscapes, no matter how beautiful, or listening to the most entrancing music, can be productive of great happiness. The Christian believes that because he has been taught so: he believes that out of all this he is to get good or happiness. I would not believe that, because in my country we cannot be said to appertain unto the perfection of music. We like harmony, it is true, but our country has not produced the greatest musicians or singers. Indeed, when the Christian visits my country he speaks of our music as barbarous.

Again, if it is the pleasures which I in the flesh life regarded as being the grandest, it could not of course appeal to me on the other side, because the pleasures of earth life are so transitory and fleeting. If a man be a beggar, and he overload his stomach, it produces pain; if a man clothe himself too much it makes him uncomfortable; if people possess too much wealth it brings unhappiness, because the thought is always present that he might lose it. And so, if we regard the things of earth life as something like that which we are to receive, it cannot give us any consolation, because, as I told you in a previous address, the spiritual Hindoos are men who possess nothing, who desire very little, and are satisfied with what Nature produces. Hence my conception differs from that of the Christian. But we join together, we agree in that we are seeking a goal which produces happiness to the Ego—that is settled, I think.

Pleasant Journey with Spiritual Guide.

Now for my experiences. Conducted by my spiritual messenger, who was not of the earth a Hindoo, a Mohammedan, or a Christian, but was one of the Immortals: one of those whom Deity uses for practically controlling His wonderful kingdom: he was one of those who have never dwelt upon your earth, but an Immortal. I noticed as I passed along (will you pardon earthly expressions, but I wish to convey plainly to you my experiences), not only were there great companies of my countrymen, but there was an innumerable company, and they were not crowded. A great many people among you do not like crowds, you do not like bustle or turmoil; and though there was a great company of people, there was no hustling, or bustle, but there was room for all, and there was peace, quietness, and contentment spread over all.

My spiritual guide explained to me that this great company of people, a company so great that no man could number, were in process of being graded—that is, there are among humanity so many spiritual grades that on the earth plane they are never graded, therefore on the spirit side of life, as you please to call it, they are graded, and the man who has attained unto a great spirituality is graded with those who also have attained to that spiritual superiority; and the man who is grovelling, who has not yet commenced his spiritual life, he, of course, gravitates to that plane, and we have among the graded people a complete harmony.

You see what an inharmonious condition would be produced if the superior minds, the advanced minds, were to come in contact and dwell for any length of time with those who had not made any advancement. It would be just like placing some of your most refined, enlightened men and women among a number of people who are undeveloped—those whom you call imbeciles. There would be no affinity, no sympathy, and no happiness. But under the wondrous laws which obtain in the higher existence, here we have the spirits of men—I do not like the expression, it is indeed your own: I like to say “men” and “women,” for they are the Ego—who have passed on, and each goes to his own state, place and condition. Here we have that which is perfection.

My spiritual guide conducted me through a great company of people, and I noticed that among them all there was no one that I could see who was in any way apprehensive of something to come, which was likely to disturb his spiritual peace. Everyone seemed to be content, and each one was desirous of reaching something more. This appealed to me as being beautiful and being grand, because while content with present possessions, there was the desire to attain unto something grander and higher, without disturbing the mind in any way.

I then came to a company, and beyond this company I was told I would meet with my own friends and relatives. This was particularly pleasing to me, because, on the flesh side I was what you white people call a “family man.” I loved my father and my mother, I loved my brothers and sisters, and I had been parted from some of them for a long period of time. But now I was about to be re-united to them, and behold them in some perfected state

which I had often thought about, and I had often wished to see: and so it came about. Imagine the joy, the pleasure which I would receive, and they would receive, when we came into spiritual contact! I found my earth ideas were altogether wrong. I had thought of them, when meditating in my bungalow in India, as being advanced people, enjoying certain happiness, daily sitting at the feet of some sage, daily pondering on those things which would spiritualise them, and not quite sure as to what they were doing or how they were spending their time. And when coming in actual contact with them I felt an increased degree of peace and happiness. And as I felt that, I sensed in a measure that they, too, also received it.

Peace, Contentment and Satisfaction.

I wish to draw your attention to this one thing in my experience—that wherever I went on the spiritual plane, there was peace, contentment and satisfaction. Can you point me to any state of existence outside of this, any life among any nation on earth, or among any religion, where it can be said you have perfect peace which makes for happiness, contentment and satisfaction, and at the same time a knowledge that sooner or later you will be lifted into something else, or you will advance into something which will increase that peace and contentment and happiness? I realised at the same time I had joined with them: mind had come in contact with mind which had been related in the flesh through the medium of the flesh: I knew that around me there was an innumerable company who were kindred spirits, but were not relatives. They had not been born of the flesh, but we were brothers and sisters, but only as brothers and sisters of the great human family.

Then they showed me my spiritual home, which they said—"This shalt thou inhabit until thou hast perfected thyself, and then we will pass on to some higher and expanded condition which will bring thee more peace, then on to some higher and exalted condition which will bring even more peace, more happiness, and more contentment." Amid it all I was pleased to note that this restfulness which I felt was increasing.

Might I be permitted to digress just here. The one thing that you need at the present time, the one thing that your world needs at the present time, the one thing that your world has always needed, and always will need, is a restful peace, a cessation from turmoil and strife. When I look around upon the nations of the world, and I see, as nations, that instead of striving to cultivate peace and happiness, they are at the present time sharpening their swords to destroy each other, I am sorry. In the family life I see disorder, I see disunion: I note that there is no concord one with the other, there is everywhere turmoil and strife, and the one thing the heart of the whole world is crying for at the present time is peace, and not only peace, but rest.

Can I illustrate it when I call to your memory that some days, wearied in body, night has come, and you have gone to your couch and, stretching your weary limbs, and being free from anxiety, you have lain down to sleep, a blissful sleep, undisturbed by dreams, and you have awaked next morning like a giant refreshed, and you felt that you had rested. That is only the rest of the fleshly body: that is not spiritual rest, it is not the rest of the soul. When you get soul rest you will say, "I have reached to Nirvana: I have reached to supreme happiness." This rest I have realised, and I realise also that everyone where I wandered possessed it.

No Distinctions on the Other Side.

"He hath made of one blood all the nations of the earth." On the other side of life, the true existence, Deity does not separate men because of their beliefs in the former existence—that is, in the flesh life. Deity does not partition them off because of different coloured skins; but I will tell you that there are grades, and each one gravitates to that

mental plane or spiritual plane which he has fitted himself for by his life and conduct. So we would find a man who has so advanced, en rapport and in company with others like himself, and if we inquire to what nationality did each one belong, you would be astonished to find that he might have been a Brahmin, or he might have been a follower of Confucius. But here we find him sitting with one who was a worshipper of the Nazarene. This may appear strange, but in God's divine economy it is most blessed and true. Therefore, as "He hath made of one blood all the nations of the earth," we are all indeed brothers, and colour or creed cannot enter into the consideration at all, because we are brothers all.

"He who dwells in love creates his own environment, and that environment is happiness or heaven." If you dwell in love to-day, you know that your surroundings are lovable. You know that there may be some people undeveloped, and they are entirely out of your environment. But all those who come within your environment love you because of your lovable nature. Your influence permeates their life, and you are creating the environment in which you live, and that produces happiness, contentment and peace of the greatest and grandest in your soul. If it can do that in your fleshly life, how much more when you have the power and the faculty of enlarging that environment, when the soul is filled with love, overflowing with it, when you are dwelling among those who love, when you are dwelling among those who have been partakers of Infinite Love. Where is there any room for anything that will bring pain, trouble or regret? Where is there room for anything that will disturb your spiritual peace? There is none: it is impossible. Therefore you create your own heaven. The very fact that your lovable nature has gone into an environment which intensifies and increases that love which began upon the earth, gives you the heaven which is so much talked about. It is not the heaven of the flesh, it is not the sensualists' heaven of the Mahommedan, it is not the heaven of the Brahmin or the Buddhist, as he conceived it in the flesh: it is contentment, joy, peace, love, which brings rest to the soul for ever and for ever.

Can you realise a state of existence into which you enter where there is rest for you, where the mind rests content from everything which would disturb it as you understand it in your earth existence? Can you realise a state wherein you are at last at rest absolutely? If you can, then you realise at once what the spirits, or those advanced ones, realised when they passed into that other life, which is the true life. Therefore it suits, shall I say, the case of all men, no matter of what creed or of what colour they may have been, for all men are longing for rest. This rest includes in itself contentment, peace, joy and satisfaction, and these are intensified as one passes from one plane to another, until at last one is one with Deity, and Deity cannot know anything beyond that which is perfection.

Contact with Exalted Souls.

It would take me a long time to tell you of all my experiences. After meeting with those friends and relatives with whom I was associated in the earth life, I came in contact with exalted souls who have worked for humanity in their own way. They had to confess, as I had to confess, that while working along spiritual lines—and it had been successful in a measure—we now had before us every opportunity to get much knowledge which we could convey to men on the earth, and we found there were so many avenues for communication with the earth that we had a desire to start right away at once, but our conductor said, "Tarry awhile, because you must be instructed: you must yourself receive something before you can give it out." Now I am speaking of the exalted ones who come to you to give you what they have learned during their spiritual existence.

And I found also this—that there were rest houses, wherein a soul could, with congenial souls, retire even from those who were surrounding him. There were rest houses, where spirit communed with spirit, and so we went onward in that state perfectly satisfied with all that we came in contact with. There are many joys for the exalted spirit, coming in contact and in fellowship with the environment which he has created, and if you regard some of your brethren as exalted souls—and I suppose every nation has exalted souls to whom the people look—the Buddhist looks to the Enlightened One, and to old King Asoka, who did very much for the good of the Indian community. If the Mahomedan thinks of Mahomet as a teacher, as an apostle, no doubt he is exalted in their minds. If you think of Christos as a great teacher, and One who brings through His teaching peace to the human soul, that is good. But can you realise with all these, that other exalted natures have spiritualised themselves, and have increased their glorious nature, have increased their spirituality, have enlarged those wondrous minds which gave out so much for the benefit of humanity, and that you are able to come in contact with them, to communicate and have fellowship with them? Think you that eternity can ever pall upon those who partake of such joys?

The Mystery of Godliness.

"Then shall I know all mysteries." Now I come to a portion which you will find it extremely difficult to comprehend, and which I will find it extremely difficult to explain. There is no mystery in the universe, save the mystery of godliness, the mystery of true spirituality, and the mystery of the world unseen, the mystery of surrounding spirits, the mystery of the ministrations of angel hosts and our life in Him, our life in the Source of all. I do not speak of Deity as personal. As I advance through the spiritual spheres I get more knowledge, and the knowledge that I got on earth is increased and intensified, and to speak of Deity as personal is grotesquely absurd. It could not be so.

I am speaking of that advanced Intelligence, that Illuminated Spark which lights up the whole universe. Ah, the mystery of the universe! Had I the tongue of the greatest of the immortals I should fail to explain to you the mystery of the universe! I will tell you what is contained in the universe for you, because your minds have not attained anything greater or higher—it comprises a little mundane existence, constellations and stars, wonderful in their working, wonderful in their magnitude, and in the vastness of space. There are many things also which you cannot comprehend—that is the mystery to you. But these are very minute mysteries indeed. They are a portion of the great mystery, and the great mystery of all is this, that Infinite Mind and its mysterious workings, Infinite Mind and its wondrous effects in every part of this illimitable universe, at last will produce out of chaos, order and progress, then out of progress perfect accord and unity, perfect, complete and holy, satisfying to all and perfected in every way.

This is the great mystery of the universe: this is the mystery that sages and philosophers on earth have sought to discover and unravel, and which eludes the finite mind of man. It is reserved for the expansion of the intellect, and that can only take place in a certain environment, and that is being en rapport with the Infinite Intelligence, Whose Mind you desire to penetrate, Whose Mind you desire to come en rapport with, Whose Mind you desire to be in tune with.

I do not think I can proceed further to-night. You see, these are my experiences which I know are to increase, not a thousand fold or a million fold, but to increase, and increase, until at last I will stand with men of every race and colour and of every creed, regarding each other as being sons of God, partakers of Divine Life, participants in joy and peace, and having unravelled the mystery of the universe, which is the wonder of angels and of arch-angels.

The Temple of the Seventh Sphere.

[In the March issue of this journal we reproduced a very delightful description of what purported to be the home-coming of the poet Tennyson, received through a trance medium, a Melbourne lady of unimpeachable integrity, who was not a professional psychic, and which was spoken through her lips on October 21st, 1892. During a sitting with the same medium on October 9th, 1897, Alfred Tennyson was announced as the control, and in his opening remarks he alluded to the communication received five years previously respecting his reception to the higher life, as related by a control purporting to be the poet Milton. His statement is given below, exactly as delivered.]

Such communications are not to be read once only, but often; for in so doing they will procure for you such an influx of light and spiritual strength as will give you power, and will uplift you. If you are suffering from depression, if you have been wronged; if apparent failure causes you to feel despondent, then read that communication; and your feelings of bitterness, disappointment, or dejection—whether caused by the ingratitude of your friends, or the malice of your enemies—will disappear, because you will feel there is a home beyond this, of which they cannot deprive you.

And the scene described to you by Milton is only one of "the many mansions" in the kingdom of our Father, and from that Temple the poets proceed earthward to inspire beautiful thoughts in the brains of beautiful mediums, and to light the fires of genius in the minds of such as are capable of receiving them. And then the world is dazzled by the comet-like appearance of some new poet, springing up at a most unexpected time, and in a most unexpected place!

For bands of poets, painters, sculptors, musicians and philosophers in our world, select some fitting instrument in yours, train him unwearyingly, purify him by their influence, and subject him to such a discipline as will make him amenable to their impressions, and plastic to their touch; and then he issues forth as one of the lights of the world. It is from these halls of Art, Science and Poetry, and of Music and Philosophy—halls constructed of such marbles, and decorated with such jewels as you have never seen on earth—that all the inspirations emanate which have ever been, or ever will be, received upon the earth.

Could you behold these spiritual beings, writing poems, composing music, painting pictures, and carving statuary, destined to be reproduced upon the earth, you would be amazed—every work of the imagination, every original "creation," as you erroneously term it, every masterpiece of genius pre-exists in the spiritual world before it takes material form and substance in your own. And every such work here is just as real and just as objective as the pictures or statuary in your own gallery. But in order that they may find adequate expression on the earth, it is necessary that the human instruments or mediums, through whom the formative ideas are transmitted, shall be highly developed. Otherwise they might be imperfectly translated.

Many mediums paint pictures, write poems, carve statuary, and design structures in the spheres while their bodies are asleep at night. They will go and converse with the spirits (the transit being swift as thought) in Art, Literature, Science and Philosophy, and will wake up in the morning with a "new idea." And why? Because they have brought it back with them from the spheres, and when they rise they proceed to embody it in words and otherwise. Thus many persons receive such ideas, unconscious of their origin. They have simply acquired them, from the other side of life, in the manner I have described.

[Reading the foregoing reminds one of the words of Elisha: "For God speaketh . . . in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then He openeth the ears of men, and sealeth their instruction.—Job. xxxiii., 14, 15, 16.—Ed.]

MRS. HARRIS—TRUMPET MEDIUM.

By Stanley Gordon.

[The writer of this article is a clergyman in Scotland, but, for the present, he prefers to adopt a nom-de-plume.]



MRS. HARRIS.

[Mrs. Harris is an American lady who pays extended visits to Great Britain, and her mediumship is recognised as being of a very remarkable and highly-developed character.]

I was interested to read in the November number of "The Harbinger of Light" the account given by Miss Woods of her experiences with Mrs. Harris. I would wish to endorse her testimony. In Mrs. Harris we have a medium endowed with extraordinary gifts. For thirty years I have been a student of Spiritualism; but I merely read the literature. I had little experience of the phenomena.

Nearly two years ago I was led to visit London, where Mrs. Harris was giving seances at that time. As soon as the room was darkened the phenomena began and have increased in power at every seance ever since. What astonished me was not merely the physical phenomena, which were wonderful enough, but the felt presence of great personalities that professed to speak through the trumpet.

I am convinced that the results of these seances depend almost as much on those who visit Mrs. Harris as on the medium herself. If people go who have no sympathy with Spiritualism or interest in the deeper issues of life, the results may be meagre enough. But I have always seen where those who were assembled were in any sense responsive, that extraordinary results have been vouchsafed.

At first, I was incredulous that the musical box should be moved about the room, floating in the air and touching the ceiling, but I received proof on proof that this was a reality. Twice I have heard the bird warbling in the ceiling of the room, once delicious perfumes were wafted throughout the room; frequently I have seen spirit lights of great significance. But what has surprised me more than anything else is that in trance Mrs. Harris can speak any language, thus confirming the phenomena of the Day of Pentecost.

I speak German a little. German friends came and spoke to me in German. One night I asked that a German folkslied should be sung. No one in the company knew it, when all at once through the trumpet, in loud distinct tones, came the words in German, and beautifully sung:

In einen Kühlen Grüne,
Dort geht ein Mühlen Rad,
Mein Liebschen ist verschwunden,
Das dortgewohnet hat, etc.

More recently, in Belfast, Mrs. Harris went into trance, sitting at the tea table in full light, and recited a German poem of considerable length. I have heard her speak in German, French and Welsh in rapid succession. I have also heard her speak in the Swedish tongue, which I recognised, but was unable to follow.

It is needless to add that Mrs. Harris in her normal state knows nothing of these languages. She has travelled in Germany and knows one or two phrases, which any traveller may pick up, but beyond that she has no personal knowledge of the language. I have tested her in many ways and have no reason to doubt her statement. But that is only one aspect of the many-sided phenomena vouchsafed through Mrs. Harris.

Persons with an open mind and who come in contact with her will not long cherish any doubt regarding the facts that it is the mission of Spiritualism to proclaim. She is at present quietly resting in Belfast and carrying on her work there preparatory to a more extended tour when the war is ended.

Projected Visit to Australia.

In a letter recently received from her by the editor of "The Harbinger of Light," Mrs. Harris states that she is contemplating a visit to Australia and New Zealand as early as practicable, and is arranging her plans accordingly. These plans, however, may have been temporarily upset by the notification issued since the date of her letter, prohibiting women and children travelling by sea during the continuance of the submarine menace. Mrs. Harris is one of the remarkable American mediums who have come into prominence in the past few years. Mrs. Wreidt is another, and the phenomena produced through their peculiar powers appear to be of a similar character—particularly the speaking in the direct voice through a trumpet, which is apparently used by the operators on the Other Side for the same reason that a mariner uses a megaphone when he desires to increase the volume of the sound produced by his voice. This form of mediumship, so far as our knowledge goes, will be new to this part of the world, and will doubtless arouse considerable interest if Mrs. Harris is enabled to carry out her projected tour.—Ed. "H. of L."

"THE ADVENTURE BEAUTIFUL."

This is the title of a new book Lilian Whiting is just completing, and the following headings of the chapters indicate that the contents will be of an exceedingly interesting character:—"The Delusion of Death," "The Extension of Spiritual Relations," "The Absolute Continuity of Life," "The Nature of the Etherial World," "New Order of Experience," "The Forces of the Future," "With what Body do they Come?" "Creative Agencies of the Spiritual Life." The volume will be published soon, and by the large proportion of our readers who are familiar with the works of this delightfully illumining writer, we are sure the notification will be received with great delight.

The late Mrs. Margaret de Gandrion Verrall, the widow of Professor Verrall, Tutor of Trinity and first occupant of the King Edward VII. chair of English, has left £500 to the Incorporated Society of Psychical Research.

SHED FORTH THE LIGHT.

[This contribution has been forwarded from England by Mrs. Eva Harrison, author of "The Path of Interior Illumination," "Wireless Messages from Other Worlds," etc., and was received through the lips of her late husband, who was well known and highly esteemed in psychic circles as "Light-bearer."]

"Those who have attained to consciousness of Inner Life are in our sight holy flames on the circumference, lighting the pathway of countless multitudes of those who have left behind them the material envelope.

"If those enlightened ones could see the work they are quietly yet surely accomplishing, happy indeed would be their lives. There is not one upon your earth who has through outgrowth kindled that inner flame, who is not accomplishing a great work, unseen to mortal eye.

"There are myriads on the astral planes who need teaching and helping. Some would say, "Is not that the work of the angels?" Ah! WE, to them, ARE NOT. They cannot see us, any more than can the dwellers on your earth; they cannot hear us speak except when we use media. Oh, if you could but see the crowds that flock around the Lights (media) on the earth-plane, and from them draw refreshment, upliftment and blessing!

"There are vast multitudes who have left the earth and are now ready to receive the truth they once spurned; they feel that they have made a failure of the earth life, and are now anxious to set out centreward. Many there are, indeed, who almost worship the Light-givers on the earth.

"Go into the Silence, and trim your own lamp daily, then shed forth the light. Try to realize the unseen multitudes, speak to the poor earth-bound spirits—they are attracted by your light and helped by your life. Speak to them by means of intense thought, or give them a verbal love message—if only a few words.

"Blessed are they whose lights are burning brightly, who are working in conscious union of purpose with Interior Intelligences. We commend such in the name of Truth and Love, whose ambassadors they are.

"Divine Love sends forth her children gently. If they respond to love's vibrations, and unfold amidst the flowers of earth, 'tis well; Love bids them return, having but touched the circumference. But, if they live to self and become encrusted with selfishness, then must they needs pass onward—outward, into other states where mental miseries grow on all hands like rank weeds. These, too, are planted by the hand of Love so that She may bring back to herself all those who aforesaid had not desired to return. All is in Divine order. All is well."

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VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. committee report good progress with the work of the Association for the month of March. Mr. E. O. Jones, V.P., who occupied our platform during Mr. Bloomfield's absence, gave interesting addresses, his "Raymond" lecture being exceptionally good. Mrs. Askew, V.P., assisted Mr. Jones by giving spirit messages after lectures, and many sitters were comforted by her messages. Mr. Bloomfield has returned to his post greatly benefitted by his holiday in Tasmania and New South Wales. He reports being inundated with requests to lecture and hold circles in the sister States, but had to refuse absolutely, as he was away for a complete rest. Mr. Bloomfield occupied our platform on the second Sunday in March. The hall was packed with earnest listeners, and his subject, "Telepathy—Spiritual and Mental," was handled as only he can handle such an important question. The mediums' meetings are proving a great help to inquirers, as well as young mediums developing. Mr. Bloomfield, our leader, is assisted by the following private and public psychics:—Mesdames Askew, Alderwick, Waschatz, Bryning, Bottrel, Werber, Marshall, Rickards, Dumbleton, Divers, Misses McKenzie, McFowler, Furby, Messrs.

E. O. Jones, Davies, Marshall, Morrison, and other visiting psychics. The committee regret the hall is never large enough to accommodate all the sitters, and the last two meetings sitters have been turned away through want of room and seating. The conference circles are well attended, and the subject, "Is Reincarnation Necessary to Evolution?" has created such a stir that it has been continued for four afternoons. The principal speakers have been Mr. E. O. Jones, Mr. Nicholls, Mr. Biggs, Mr. Gardiner, Mrs. Dumbleton, Miss Fleetwood, and many other ladies and gentlemen whose names I am not acquainted with.

The V.A.S. Ladies' Social Committee met Thursday, 22nd March, and allotted out positions and officers for the coming season, also social functions to be held in aid of the Building Fund.

Mr. and Mrs. Waschatz expect to return from their holiday to the Gipsland Lakes on the 1st April. Mrs. Waschatz will again take up the Developing Class work on the first Wednesday in April. Mr. Jones has ably conducted the class during her absence.

Mrs. Harper, Hon. Librarian and Assist. Secretary, reports increased applications for books and pamphlets, and the afternoon teas under her direction are well patronised. Mrs. Donnison, a member of the ladies' committee, is giving one day a week to renovate the furniture of the Association.

Mr. Bloomfield has resumed his free health readings on Tuesday and Friday afternoons, between 4 and 5 o'clock.

J. MONROE, Recorder.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the month Mr. Wilson Forbes has given very interesting and instructive addresses on various phases of "King Lear" from an astrological viewpoint; Shakespeare on "Mercy"; "Manners," and the life and work of the late Mr. W. J. Colville, who recently passed away in California, Mrs. Knight McLellan and Mrs. Redfern also adding their testimony to the character and worth of this sincere and zealous worker. The following mediums have assisted:—Mesdames Alderwitch, Miller, Brown, Leonard, Hefferman, Mullis and Botterill, and Messrs. Stevens, Hefferman and other psychics.

The following office-bearers were elected for the ensuing six months:—Secretary, Mr. C. Chatfield; Conductor, Mr. Pierce; Vice-Conductor, Mr. Lumley; Musical Director, Miss Burford; Watchman, Mr. Harris; Assistants, Masters Mounsey and Willoughby; Librarian, Mrs. Callum; Assistant, Miss Gilmore; Guardian, Mrs. Pritchard; Treasurer, Mr. W. Lumley; Auditor, Mr. Pyke; Group Leaders, Mrs. McDonald, Miss Burford and Mr. Brown.

M. BURFORD, Recorder.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

Evening Meetings.—Since last report members and adherents of the S.R.S. have welcomed back with considerable pleasure the speaker of the Society, Mr. J. M. Moorey, who certainly appears better for the holiday. His lectures have been on "Lest We Forget," an appeal to Spiritualists to be true to the teachings of Spiritualism, and to uphold the cause for which so great sacrifices have been made; "A Reformer," dealing with the works of Charles Bradlaugh; and "The Hunter's Search for Truth," an explanation of some of the beautiful ideas hidden away in that poetically written and deeply spiritual allegory, "The Hunter."

The attendance at the afternoon meetings is gradually increasing, and the messages from flowers are much enjoyed.

The first social for the year was held on the first Tuesday in March. The next is to be on April 3rd, and after that it is expected that a fancy affair will take place. These gatherings are a well-known feature of the S.R.S., and even the entertainment tax does not affect the attendance.

Members are reminded that the annual meeting and election of officer-bearers takes place in May, when it is expected that the usual social gathering will take place after the business meeting.

E. VROLAND, Recorder.

PRAHRAN SPIRITUALIST CHURCH.

Since my last report, Mr. C. Casimir, B.A., has continued to occupy our platform, and his addresses have been of a very high order, both interesting and instructive, more especially "The Religion of the Ancient Egyptians" and "The Future of Spiritualism." Those who fail to hear him miss a real intellectual treat.

The psychic meetings are well attended and popular, Mesdames Hegarty, Gregory, Clark and Plum and Mr. Hamilton being the mediums present.

We are glad to report that Mr. Ross is recovering from the effects of his recent accident. We give sincere thanks to the many helpers in the work for the cause.

T. MARSHALL, Hon. Sec.

GEELONG SPIRITUAL RESEARCH SOCIETY.

Our Society continues to make steady advancement, and since my last report we have had good addresses from Melbourne friends, including Miss Vroland, Miss Codling and Mrs. Alleyn, and Mr. Vroland, LL.B., Mr. Love and Mr. Kier, their efforts on our behalf being keenly appreciated.

We have recently lost one of our oldest and enthusiastic members, Mrs. A. Rabbas, who passed to the Higher Life on the 9th March, and whose mortal remains were laid aside on the 12th inst., in the presence of a large gathering of members and friends. The secretary read the Spiritualist portion of the burial service. An "In Memoriam" service will be conducted on the 25th inst. by Mrs. Taylor.

Our Lyceum is growing apace under the able guidance of Mr. and Mrs. Taylor, and scholars are enrolling satisfactorily.

WALTER TIPPLE, Hon. Sec.

BENDIGO PROGRESSIVE SPIRITUAL SOCIETY.

It is with great pleasure we have to report a most successful crowded meeting in the A.N.A. Hall, due to Mr. D. Keir, who is visiting us, and who also is doing excellent service in his informative lectures to the circle. Mr. Cattran, President, and Mr. H. Greig, Secretary, accompanied the speaker to the platform and were impressed by the attention of the audience during the address by our visitor. Mrs. Keir, who is with her husband, and whose homeliness is infectious, as are her other estimable qualities, is the recipient of the good will she unconsciously commands. Mr. Keir is to give the Bendigo children phrenological and psychological readings free of charge in the same hall, and there is no question, were these visiting friends here for a few months, we would have a large following.

Mr. Oswald, a psychist with a large following of friends, thoughtfully relinquished his meeting, and his followers came to ours. May such a spirit continue!

H. GREIG, Hon. Sec.

NEW SOUTH WALES.**SPIRITUAL SEEKERS' CHURCH OF HIGHER THOUGHT, Sydney**

The attendance at our regular Sunday evening services is being fully maintained, and most gratifying results are accruing. The inspirational addresses through our leader, Mrs. J. Bennet, continue to be most instructive and uplifting, the subjects during the past month being "The Straight and Narrow Way," "The Influence of Environment," "As you Sow so Shall You Reap," and "Development of Thoughts for Achievement of Highest Ideals." The rendering of solos and anthems by members of choir continue to be a most appreciated feature of our services, and the congregational singing is of the heartiest character. Choir practice is always fully attended; and the class for spiritual enlightenment and mediumistic development continues to maintain the desirable objective.

J. C. BREAKSPEAR.

STANMORE SPIRITUALIST MISSION.

During the absence of our leader, Mrs. Morrell, who has been on the mountains gaining a little rest, the platform was ably occupied by Mr. Bradford, assisted by Mrs. Blair, in the afternoon service, and Mr. Morrell, assisted by Mrs. Hughes, at the evening service, and on last Sunday afternoon Mrs. Louie F. Elmore gave a farewell address to a large congregation.

Our membership is still on the increase, there being at every monthly committee meeting a number admitted, making clear the fact that many are becoming interested in, and finding a real comfort from, the teachings of spirit return.

Our library has lately been added to by the addition of a number of books, including 25 volumes by Andrew J. Davis, and yet we need many more books to meet the demands of our members for Spiritualistic literature. The advertisement in this month's (March) "Harbinger of Light" in reference to our wants in this direction by our energetic friend and worker, Mr. Welch, should appeal to those who can supply the books we want, and any other useful to the cause of Spiritualism.

Since our last report a meeting of delegates from several Spiritualistic societies has been held for the purpose of formulating a basis upon which to place before the Government our justification in asking that we, as a religious body, may be given State recognition, thereby enjoying the same rights and privileges as are now enjoyed by other churches. A further meeting is

to take place at an early date. Should we gain our object, it will be the great step towards placing our faith upon a much higher pedestal than in the past; and judging by the personality of each delegate present, we have the nucleus of a strong fighting force to attain that which we have set forth to accomplish.

JNO. K. BENNETTS, Secretary.

QUEENSLAND.**IPSWICH SPIRITUALISTIC CHURCH.**

It is with very much pleasure that I report progress on behalf of our Church, which is now held in Cameron's Chambers, Nicholas Street. Our speakers have each given, in their turn, much assistance and spiritual thought, that in this age of unrest is like cooling waters to the thirsty soul.

All join in wishing continued success to "The Harbinger of Light" in its great work of spreading the glorious truths of Spiritualism.

W. J. KERLIN.

NEW ZEALAND.**DUNEDIN SPIRITUALISTS' CHURCH (Reg. N.Z.N.A.S.)**

I am pleased to report that we are going on very nicely. Our membership is still on the increase. Mr. Harding is still with us and he draws very good audiences. He is a very strong, magnetic healer, and he has given several public demonstrations, and all that came forward went away relieved, if not cured, many testifying for the good that he has done them. He is also doing very well with private readings. Mr. Fred George, from Auckland, is taking Mr. Harding's place on our platform in April. We are pushing the sale of "The Harbinger of Light." Wishing you and your paper every success in its noble and true work.

J. H. THOMAS, Hon. Sec.

THE ANNIE BRIGHT "AT HOME."

Our monthly At Home was held at the V.A.S. rooms on March 7th. There was a fairly good attendance of friends, who undoubtedly enjoyed the lecture given by our guest, Mrs. Askew, and whose delineations were much appreciated.

The guest for the April At Home will be Mrs. Clarke, who will also give spiritual tests.

A Basket Picnic was held at Blackburn on Saturday. Mr. and Mrs. Engman were the hosts, and through their kindness a most enjoyable afternoon was spent. There was a goodly number of visitors, not forgetting the little ones, whose pleasure was well provided for by their kind hosts with swings, races, and other forms of recreation that delight children's hearts. A guessing competition added to the funds of the Annie Bright Cot.

Our thanks are also due to Mr. E. Tozer, President of the S.C.V., and to Mrs. Knight McLellan for cheque, the result of their efforts on our behalf. Donations to the fund will be gratefully received.

M. A. BODEN, Hon. Sec.

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