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SPIRITUAL PHILOSOPHY.

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MARCH 1, 1918.

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The Editorial Chair.

The Raiment of the Soul.

We have frequently heard complaints made by the clergy that a large proportion of their congregations very seldom read the Bible, and consequently possess a very superficial knowledge of its contents. In conversations we have had with many of these regular church-goers, we have certainly found these criticisms amply endorsed. We have, in fact, often been astounded at the lack of knowledge of the Scriptures which these presumably religious people betray. Time after time we have quoted texts to them, and have been amazed at their surprise to learn that such texts were in the Bible at all! If this is the case with people who make an open profession of religion, many of whom would on no account miss attendance at Church, the position is doubtless accentuated in regard to that much larger section—the vast majority, in fact—who never by any possible chance throw their shadow across the doorway of any sanctuary in Christendom. We are thus confronted with the anomalous conclusion that the Bible is probably one of the least read of all sacred books, and that almost complete ignorance of what it contains is, more or less, general. This circumstance, in itself, would largely explain the extraordinary ideas prevailing in the minds of the overwhelming mass of men and women concerning the FORM in which we shall appear in the spiritual world, and whether we shall, or shall not, be clothed with something analogous to what is described as RAIMENT on the physical plane. We dealt with the former question in an Easter article in the April issue of this journal last year, and adduced an abundance of Biblical testimony which showed conclusively that whenever a denizen of the invisible world—sometimes, in the Scriptures, called "a spirit," sometimes "an angel," sometimes "a man"—manifested on the earth plane, it was invariably in the HUMAN form, which inferentially demonstrates that this is the form in which we shall appear in the spiritual realms, and that, consequently, we shall appear pretty much to each other THERE as we do HERE.

We now propose to deal with the second question presented—the question as to whether we shall be CLOTHED in the spiritual state, and shall endeavour to indicate that we shall, on the testimony contained in the Scriptures, which testimony is supported by the modern revelations of psychical research. The subject has been suggested by reason of the views expressed by contributors to a symposium in the London "Daily Express," in which Sir Arthur Conan Doyle has taken a prominent part. It will be obvious at once that the theme lends itself to all kinds of jesting and ridicule, and possibly more amusement than edification has been derived from the controversy. The flippant spirit is contagious, and

consequently we find the South Australian "Advertiser" handling the subject in a jocular vein. Amongst other things, it wishes to know "whence are the psychic clothes obtained? Do their wearers make them? Or do they employ a celestial tailor? And, if so, whence does the money come to pay him? Or, again, are the garments, like the limbs they clothe, merely spiritual?" It would be a comparatively easy matter to reply to these queries in detail, but we have no space to waste in dealing with frivolities, and no inclination to treat the subject other than in a serious manner. Besides, the question that has first to be settled is not how, or by whom, the clothes are made, but rather does clothing of any kind exist? That is really the point in dispute amongst the controversialists referred to, and until that point has been agreed upon it would be useless to discuss any other.

To those who declare that the Bible fails to shed light on the question, we reply in the words of the Master—"Ye do err, not knowing the Scriptures, nor the power of God!" In the Resurrection story, as recorded by Matthew, it is explained that the angel that rolled back the stone from the entrance to the sepulchre was attired in "RAIMENT WHITE AS SNOW." In the account, as given by Mark, we are told that when Mary Magdalene and her companions went to the sepulchre, "they saw a young man (angel) sitting on the right side, CLOTHED IN A LONG WHITE GARMENT, and they were affrighted." Luke informs us that there were two men (angels) in the sepulchre, and that they were dressed in "SHINING GARMENTS," whilst in the details given by John, it is stated that Mary saw "two angels IN WHITE sitting, the one at the head and the other at the feet where the body of Jesus had lain." The angel which appeared to Cornelius and told him to send certain men over to Joppa to interview Peter, is described by Cornelius as "a man" who stood before him "IN BRIGHT CLOTHING." When Jesus was transfigured on the Mount, we are informed that "His face did shine as the sun, and His RAIMENT was white as the light." Daniel, in a vision, saw a man, "CLOTHED IN LINEN"—the raiment looked so real as to resemble physical material—whilst in Revelation John tells us that "he that overcometh, the same shall be CLOTHED IN WHITE RAIMENT." In his wonderful vision he saw an exalted spirit sitting upon a white horse, "and he was CLOTHED WITH A VESTURE dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, CLOTHED IN FINE LINEN, white and clean." Again, he says: "After this I beheld, and, lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, CLOTHED WITH WHITE ROBES, and palms in their hands." Furthermore, what about the three angels who appeared to Abraham on the Plains of Mamre, and for whom he provided a substantial meal, including meat, cakes, butter and milk? Were they dressed, or in the nude? And does anyone doubt that Jesus was attired when, after His crucifixion, He journeyed to Emmaus with two of His disciples? If so, the raiment must have been of an etheric, or spiritual, substance, for we are told that He subsequently "vanished out of their sight." And if it was possible for Him to clothe Himself in a garment of this description, why should it be considered impossible for other spiritual beings to do likewise? The Scriptural evidence certainly declares that they do possess this power, and from the testimony adduced, we have ample grounds for

drawing the conclusion that raiment is an invariable accompaniment of celestial beings.

If, however, Biblical declarations are not considered sufficient proof by the scoffer, and sceptics in general, they may possibly be influenced by the fact that whenever spiritual beings have temporarily appeared in mortal form to our scientific investigators—and this has occurred on many occasions in broad daylight or in the glare of the electric light—they have always worn clothing. For three years, Sir William Crookes, O.M., F.R.S., was visited frequently in his own home by a resident of the spiritual plane—a fascinating young woman, who was known as Katie. She was, to all intents and purposes, a human being, and as the distinguished scientist expresses it—"The impression was conveyed to my mind that it was a living woman by my side instead of a visitor from the other world." Sir William tells us that "SHE WAS ATTIRED IN FLOWING RAIMENT, AND ALWAYS WORE A TURBAN," Katie having always explained that she was an Indian in her earth life. Professor Lombroso, the brilliant Italian scientist, who attended over a hundred seances, held in the Universities of his native land, and who greeted many visitors from the unseen side of life, assures us that "one day a woman of great beauty appeared, who had died two years before; HER HEAD WAS COVERED WITH A FINE VEIL; she breathed a warm breath against the back of M. Becker's hand, carried his hand up to her HAIR, and very gently bit his fingers."

Dr. Alfred Russel Wallace, F.R.S., D.C.L., L.L.D., in his autobiography, tells us that during his Spiritualistic investigations in England and America he saw "FULL-GROWN, WHITE-ROBED FIGURES" manifesting, and on one occasion he says "we talked together, the form in whispers; I could look closely into her face, examine the features and HAIR, and touch her hands." At another sitting, "After a few minutes, from between the curtains would appear a tall and stately East Indian figure, IN WHITE ROBES, A RICH WAISTBAND, SANDALS, AND LARGE TURBAN, snowy white, and disposed with perfect elegance. Sometimes this figure would walk round the room outside the circle, would lift up a large and very heavy musical box, which he would wind up and then swing round his head with one hand. He would often come to each of us in succession, bow, and allow us to feel his hand and EXAMINE HIS ROBES." "On other occasions," Dr. Wallace goes on, "I was present in a private house, when a very similar figure appeared with the medium, Eglinton, before a large party of Spiritualists and inquirers. In this case the conditions were even more stringent, and the result absolutely conclusive. . . . There was a lighted gas-chandelier in the room, which was turned down so as just to permit us to see each other. The figure, BEAUTIFULLY ROBED, passed round the room, allowed himself to be touched, his robes, hands, and feet examined closely by all present—I think sixteen or eighteen persons." Three female figures appeared together at a special seance, "IN WHITE ROBES, and of different heights"; and immediately afterwards "a tall Indian figure came out IN WHITE MOCCASINS; he danced and spoke; he also shook hands with me and others, a large, strong, rough hand." Another visitor was "an old gentleman, WITH WHITE HAIR AND BEARD, AND IN EVENING DRESS," whom Dr. Wallace recognised as his cousin, Algernon Wilson. These instances could be multiplied almost indefinitely in the experiences of this illustrious naturalist, and it is little wonder that he should eventually declare—"Spiritualistic phenomena in their entirety do not require further confirmation."

Hundreds of other reliable witnesses might be quoted in a similar strain, including Mr. W. T. Stead, Archdeacon Colley, Rev. Arthur Chambers, and Miss Florence Marryatt. The man who disputes these facts, automatically puts himself "out of

court." By reason of his ignorance of these phenomena, he forfeits all claim to be heard, and no amount of disputation from such a source can carry the slightest weight. That the garments worn by these manifesting visitors are really material and, to some extent, substantial, was demonstrated by Dr. Wallace, who obtained permission to retain a piece of the dress worn by one of the forms. It remained intact for a considerable time, and then disintegrated—was reduced to dust. Mr. Stead was similarly permitted to cut a fragment from the robe of one of his celestial interviewers, and with characteristic alertness endeavoured to get it matched in the leading London drapery establishments. All the softgoods experts, however, said they had never seen such material before, and could not account for its origin. We are not surprised at that, seeing that it was composed of etheric particles of matter, and consequently was of an infinitely finer substance than anything known in the physical world. If, as the critics allege, it is impossible to manufacture RAIMENT, so to speak, in the spiritual world, how do they account for the ability of its denizens to produce FLOWING TRESSES OF HAIR? The evidence on this point is incontestable. It is vouched for by scientific investigators, and Sir William Crookes declares that he was permitted to cut a lock from Katie's "luxuriant tresses," and adds: "I have it by me as I write." Clairvoyance affords supplementary testimony to the same effect, and it is only those who have never investigated along the lines of psychical research that dispute these well-established facts.

In the face of all this Biblical and scientific data, how are we to account for the circumstance that very few people are able to give credence to the fact that RAIMENT is worn in the spiritual world? The explanation doubtless lies in the fact (a) that people have never been taught that the next world is as REAL, as NATURAL, and, relatively, as SUBSTANTIAL a world as the present world in which we live, a world of etheric, or sublimated matter capable of being manipulated, as we handle and fashion what is known as physical matter; (b) that these people have also failed to realise that the HUMAN FORM is preserved in the after-life; that whatever difference there may be in the internal organism, the contour of the physical body persists, and that in our appearance generally we shall bear a very striking resemblance to our appearance when enrobed in the flesh. If there is nothing analogous to material particles of matter in the spiritual world, and if we are to be miraculously transformed into a shape totally different from the outline of the mortal body, if, in short, we are to become mere wisps or vaporous entities floating about the boundless universe on moving clouds—well, we can quite understand people possessing these crude and irrational ideas, flouting the suggestion that raiment adorns the spiritual body, although, in so doing, they necessarily throw to the winds the very direct evidence to the contrary contained in the Bible, in which many of these sceptics profess—but only "profess"—to believe. However, it does not matter much whether they believe it or not—the truth remains all the same, and we only trust that on awakening to consciousness in their changed environment they may discover, from experience, that they have been mistaken, and may not be classified with those spiritual paupers who, owing to the selfish and otherwise wicked lives they led on the earth, find themselves arrayed in tatters, "a thing of shreds and patches," in which they endure a very painful sense of discomfort, analogous to the feeling of cold on the physical plane, until such time as they have EARNED the right to become enrobed in the shining raiment of the deserving soul.

Our life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must engulf us.—Henry James.

Wayside Notes.

The Spiritual Evolution of an Author.

We have discovered that a very large proportion of our readers are greatly interested in the "conversion" of Sir Arthur Conan Doyle to the reality of the phenomena of Spiritualism, and more particularly in the religious views he has recently expressed. "His attitude has impressed me more than all the declarations of the Scientists," remarked a medical supporter of this journal to its editor, "inasmuch as I am quite sure that the creator of Sherlock Holmes is not a man to be fooled or become the victim of credulity." No doubt many others of our readers have thought along similar lines, and were "pulled up with a round turn" when they first learned that this distinguished author had come out as an enthusiastic champion of Spiritualism. It has, however, taken him fully thirty years to reach his present stage. His evolution, therefore, has not been abnormally rapid. "I can claim to have spent more years in the serious study of the subject than some of our antagonists have spent hours," he declared in an exceedingly interesting and exhaustive address on "The New Revelation," delivered under the auspices of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, London. He had been slower, he added, to form an opinion on this subject than upon any other.

When he finished his medical education he found himself a convinced materialist. But he was never an atheist, because it seemed to him that to say the Universe was made by immutable laws only put the question one degree further back as to who made the laws. Naturally, he had no belief in an anthropomorphic Deity, but believed then, as he believed now, in an intelligent Force behind all Nature—a Power so infinitely vast and complex that a finite brain could do no more than conceive its existence. Right and wrong are clearly great obvious facts which needed no divine revelation. But as to the survival of human life beyond death, it seemed to him that every analogy in Nature contradicted the idea. With the burning out of the candle the light came to an end. With the breaking of the electric cell the current ceased. So when the body dissolved there was an end of the individual life. The idea that any form of personal life survived death seemed to him a delusion, but although convinced that death meant extinction of life he saw no reason why that should affect our duty towards humanity during our transitory existence.

That, briefly, was his attitude of mind when psychic phenomena first came under his notice. At first he regarded the subject as merely nonsensical. He heard of fraudulent mediums and wondered how any sane man could believe in the subject. However, meeting some friends who were interested in the matter, he sat with them, out of curiosity, for table manifestations. But although they obtained some coherent messages, he regarded the results with suspicion. It seemed quite impossible that the messages were the result of chance, and the inference was that someone amongst the sitters manipulated the table. He was greatly perplexed over it. He could not easily imagine his friends to be cheating—and yet he could not see how the messages could come except by their agency.

This was his position in 1886. He then began to read on the subject and to experiment further. In 1891 he joined the Psychical Research Society, and had the advantage of reading all their reports. Myers' wonderful book, "Human Personality," made a deep impression upon him, and from this period, until the outbreak of the war, he continued to devote attention to the subject, and he admitted he felt "culpably slow in throwing what influence he possessed into the scale of Truth." It was the advent of the war, and the experiences that followed in its train, that shook him up and induced him to realise

that "the subject with which he had so long dallied was not merely a study of a force outside the rules of Science, but was really something tremendous, a breaking down of the walls between two worlds, a direct, undeniable message from Beyond, a call of hope and of guidance to the human race at the time of its deepest affliction." Then he announced his convictions boldly to the world, and is to-day receiving the inevitable share of ridicule showered upon all men born in advance of their time. He has, however, "burnt his boats," and is going forward with a degree of energy that promises to atone for all the laxity of the past.

Phenomena in a Dug-Out.

Dug-outs are becoming as plentiful as blackberries in the air-raided districts of England. One of these underground caverns of refuge has recently been constructed in the village of Cheriton, near Folkestone, and has earned a measure of notoriety to which no other dug-out can, as yet, lay claim. It is situated on the property of Mr. H. P. Jacques, a county Justice of the Peace, and Chairman of the Urban District Council. The contractor who was entrusted with the excavations was Mr. F. W. Rolfe, a builder, and during the progress of the work he encountered some hair-raising experiences, the narration of which in the Press has aroused a great deal of public interest. The phenomena recorded are of the poltergeist order, a description given to physical manifestations of a noisy and otherwise troublesome character, and, judging by the effects produced on the contractor, it will be a long time before he will forget the unpleasantly exciting happenings.

On one occasion, states Mr. Rolfe, a large stone hit him on the crown of the head, causing a cut; on another occasion he received a violent blow on his hand, and again blood was drawn. Then a missile struck him with violence on his right ear. Candles were repeatedly extinguished by air and sand to the accompaniment of a whizzing sound. On several occasions pieces of rock varying from 8 to 20 lb. in weight were hurled from one position to another. A lad named Penfold, working with him, states that he saw the stones lift themselves perhaps an inch, and drop again; then about 3 inches, and drop once more. Then they would lift themselves and fall some feet away. On another occasion there was a heap of stones at one place, and these would "fly of themselves" to another position. There were bricks on the floor. These rose apparently of their own volition and were hurled to other positions.

Referring particularly to the stones, Mr. Rolfe said:—"Often these did not come in a straight line, but took a semi-circular course. I am sore and bruised all over now with the blows I received from the stones and rocks. In fact, it became so 'warm' down there, that, although I determined to stick it through, I said to Mr. Jacques at the end of one day, 'I really can't put up with it any longer.' Well, I had two days off, and then, after consideration, I determined to finish the job. On starting again, everything went well for a couple of days. After this things became worse. Stones and rocks began to fly about, so much so that an iron stove and iron pipe were smashed to pieces. Then, to crown all, a short bricklayer's hammer, weighing about 4 lb. in weight, threw itself towards me. The boy Penfold shouted, 'Look out. Perhaps the sledge hammer will move.' Hardly had the boy uttered the words than the sledge hammer, weighing 14 lb., came over and dropped near with a thud. That is not all. The pick axe, lying in quite another part of the structure, came for me, too, in an ominous manner. There were three chairs, too, on the floor of the cave, and these danced and flew about in the most extraordinary style. If some of those weighty stones had fallen on me probably I should not be here now."

It will be realised at once by all students of psychical research that we have here a typical case of the work of a poltergeist, and steps have already

been taken to have the development scientifically investigated. Sir William Barrett, F.R.S., and Sir Arthur Conan Doyle have taken the matter in hand, whilst Mr. Thomas Hesketh, the electrical engineer of Folkestone, is assisting in the inquiry. Their verdict will be awaited with interest. Meanwhile, it may be added, that occurrences of this nature are known to have taken place in connection with an earth-bound spirit, who has been the victim of a tragedy, the truth of which has never been disclosed; and who has, apparently, been unable to rest until the mystery associated with his death has been solved. Perhaps an explanation of this character will be the solution of the mysterious phenomena under notice.

Societies and Their Methods.

A correspondent, who has studied the phenomena of Spiritualism for many years, and who has come to the conclusion that greater attention should be devoted to the higher aspects of the subject, asks us to give an expression of opinion on the following questions:—

1. Do the phenomena of Spiritualism satisfy the spiritual needs of the investigator?
2. Are we justified in giving phenomena from our platforms on every occasion?
3. Does this practice not tend to divert the attention of the individual from the higher aspects of Spiritualism?
4. If so, are we not, as a body, responsible for the present condition of the individual seeker?

To the first question we have no hesitation in stating that mere phenomena do not satisfy the spiritual needs of the earnest seeker after Truth. They may, however, be very helpful stepping-stones towards the attainment of this end. They establish the existence of a spiritual world and the reality of communication with its inhabitants. And having been assured on these points, the investigator may be led to study his spiritual condition and to so conduct his life that he shall be ready for the change whenever the call may come. Communion with the Divine, however, is the only process that really gives that "peace which passeth all understanding," and affords upliftment to the soul in its striving after union with its Creator. There is a great distinction between the psychical and the spiritual. And, of course, the Spiritual—our Spiritual development—is the great essential. We, in fact, answered this question before we received it! In the Wayside Note in the February issue, on "A Great Revelation Coming," we stated that "communication with loved ones in the Beyond satisfies a natural human craving, but if we are content to stop at that, we shall be depriving the soul of the spiritual food necessary to its development, and which can only be obtained by going beyond the psychical to the spiritual—to communion with that great mysterious and spiritually-energising influence in which we live and move and have our being, and which men call God."

The remaining three questions asked by our correspondent may be treated as one. We see no objection to phenomena being introduced on the public platform, so long as they are considered secondary to the promulgation of the philosophical and religious teachings of Spiritualism. It has to be borne in mind that many outsiders—sincere inquirers—attend these meetings, and that they often receive "tests" which open up new avenues of thought, and ultimately bring them to a realisation of the immanence of the Spiritual world. Many a heart has been relieved of its burden by thus being brought into contact with the "lost and dear." This appears to us to be worth doing, especially in these days when mediums are hunted and persecuted, and when it is not a very easy matter to conduct one's investigations privately through these channels. This feature of the meetings, however, should not be allowed to

overshadow the spirit of communion and worship, and we presume it is only to the excessive practice of phenomena that our correspondent refers.

Spiritualism and Its Adversaries.

The opposition of the Roman Catholic Church in France to Spiritualism is drawing forth some vigorous rejoinders from prominent writers, whose criticisms appear in that ably-conducted and interesting magazine, "La Revue Spirituelle."

M. Leon Denis, the well-known French author and champion of Spiritualism, says:—"The Church does not see that, in condemning Spiritualism, it is condemning itself, since thereby it eliminates miracle,—i.e., the Spiritual phenomenon, which is its own basis. By virtue of what powers, of what authority, does the Roman Church arrogate to itself the right of judging, of condemning? What is the real value of its decrees? Its claims to infallibility rest solely on those words of Jesus to Peter, quoted in the Gospel of St. Matthew—"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." The Church affirms that these words, passing down from Peter, were addressed to the long succession of Popes of the future. Firstly, are they authentic? Some exegetists are doubtful of them, seeing the number of re-touchings undergone by the Gospels at different epochs. Let us note that these words are not found in the other canonical Gospels, and that, in any case, they do not point to infallibility."

M. L. Chevreuil, also writing on the attitude of the Romish Church, says:—"On the part of the Press, and also on the part of Science, we can look to the future with confidence. It is from the side of the Church that the question will be more delicate, for on that side the adversary does not discuss—he condemns. . . . Theologians always think that their faith is going to be imperilled if anything is explained to them. They are anxious to have their religion incomprehensible. . . . Let the Church, or rather Clericalism, renounce its self-assumed privilege of being the sole interpreter of phenomena produced upon this world-stage, where the soul is the wonderful actor, and all prejudice against Spiritualism will be done away. . . . Religious history is full of Spiritual phenomena concerning saints, as well as sorcerers, and the unfortunate victims of the Inquisition whom the Church wrongly condemned.

"Pious historians have a queer mentality. They never look to the FORM of a miracle, but they always explain with confidence the PURPOSE God had in performing it. They never tell us HOW a phenomenon is produced; they always tell us WHY—"God said," etc. Now, we want to know HOW He said it, whether in written form or spoken, visual or intuitive. We would like to know HOW the saints received the communion from the hand of the angels—if it was a material hand. And was there partial or complete materialisation? The same with the Tables on Sinai—whose writing was the writing of God?—that asks an explanation."

So far as we are concerned, we have ceased to trouble about the opposition of the Church—either Roman Catholic or Protestant. We expect that. It would not be consistent if it did not continue to oppose every "new" idea in the realm of religion. It has always done this, and the longer it maintains this fatuous attitude the more pronounced will become its waning influence. It has already lost much ground, and in its inexplicable blindness refuses the helping hand of men who are ready to assist in the reconstruction that must precede any improvement in its present declining position. Perhaps when it is reduced to extremities it will cease to spurn its would-be friends!

SIR WILLIAM CROOKES, O.M. F.R.S.

SPIRIT PHOTOGRAPH OF HIS WIFE.



SIR WILLIAM CROOKES.

No investigator in the realms of Psychological Research is held in higher esteem than Sir William Crookes, O.M., F.R.S., who occupies a pre-eminent position amongst the Scientists of Britain, and who, in his eighty-sixth year, is to-day acting in an advisory and consultative capacity on various War and Government Committees. The commencement of his inquiries into Spiritualistic phenomena takes us back into the past for over 40 years, and his fearless declaration—which aroused the usual measure of ridicule and calumny—that the extraordinary and varied phases of these manifestations were unquestionably real, and could only be explained on the hypothesis of the existence of a spiritual world, inhabited by intelligent beings capable of holding converse with men on the physical plane, gave an immediate impetus to investigation on the part of scientists in foreign lands.

The conclusion arrived at by this distinguished ornament of Science so many years ago has never changed. He was recently interviewed on the point by the Editor of "The International Psychic Gazette," and replied, with deliberation:—"I HAVE NEVER HAD ANY OCCASION TO CHANGE MY MIND ON THE SUBJECT. I AM PERFECTLY SATISFIED WITH WHAT I HAVE SAID IN EARLIER DAYS. IT IS QUITE TRUE THAT A CONNECTION HAS BEEN SET UP BETWEEN THIS WORLD AND THE NEXT."

The interviewer goes on to say:—

Sir William, after a pause, said:—"I don't know if you are aware I have had a great misfortune lately" (referring to the recent passing on of Lady Crookes).

We nodded affirmatively, and Sir William continued:—"I have had communication with her direct, I don't think I should object to this being mentioned, with no very great prominence. I have received a beautiful photo of her. I went down to Crewe and had my photograph taken by the mediums known as 'The Crewe Circle.' MY PORTRAIT WAS A VERY GOOD ONE, AND ON THE SAME NEGATIVE

WAS A GOOD, RECOGNISABLE PORTRAIT OF MY DEPARTED WIFE JUST BY THE SIDE OF ME.

"Now, I had taken the packet of plates with me from London in my pocket. I bought them in this neighbourhood, and took the packet down unopened just as I had received it. And when I got to Mr. Hope's (the photographer), I went into his dark-room with him; he was quite willing. I then opened the packet of plates myself, and took out one of them, which I marked with my initials. I wrapped up the remaining eleven plates in the paper they came in. Then I put my marked plate in the dark slide and put it in my pocket. We next went out into the room where Mr. Hope takes his photographs. I sat down in a chair, and when all was ready for him to photograph me, I handed the dark slide to the lady who was with me, from London, and she handed it to him. Mr. Hope simply put the slide into the camera, opened it, took my photograph, shut it up again, took the slide out of the camera, and handed it back to the lady, who gave it to me. Thereupon I took it into the dark-room and developed the plate myself. I may say I am an experienced photographer. Mr. Hope did not touch the plate until after it was fixed. I brought it home here and printed from it.

"Now that, I think, is A VERY GOOD TEST. I had only the one photograph taken. The Crewe people had no idea what I wanted. There was no one visible by my side, and the lady who accompanied me from London saw nothing there. Well, I shall show you the picture. Everybody who has seen it who knew my wife—not simply our relations and family—recognise it as her portrait. It is not like any other portrait I have. The expression is similar to that she wore during the weakness of her last illness. She was interested in the subject of Spiritualism, so there would be nothing strange to her about this manifestation. I am practically satisfied that she does live on, because I have had so many messages through friends who are mediumistic, and these messages have had something in them which showed her personality."

Asked as to whether there was any likelihood of his work, "Researches into Spiritualism," being republished, as copies were difficult to obtain, Sir William replied:—

"I had nothing to do with the 'Researches.' It was simply published by someone gathering together the papers I had written and bringing them out without my knowing anything about it. I never saw the proofs, and did not even hear of it before it was published, and (with a smile) I never got twopence for it! I reaped, however, a great deal of abuse!"

"But that has pretty well died away, has it not?" we asked.

"I don't think the subject is much believed in yet by scientific men," he replied.

"This study has, however, killed the old Materialism of the scientists?" we asked.

"I think it has," said Sir William; "IT HAS AT LEAST CONVINCED THE GREAT MAJORITY OF PEOPLE, WHO KNOW ANYTHING ABOUT THE SUBJECT, OF THE EXISTENCE OF THE NEXT WORLD."

For years past more light has been slowly coming into the world—light upon our own immediate future, and the future of those we love. It does not seem to me foolish or presumptuous to connect this fact with the World Tragedy that now confronts us, With the Tragedy, increasing light is coming to us, and God's own sunshine is visible behind the dark clouds. It will be our own fault if we insist upon pulling down the blinds over our hearts and souls, shutting out the sun, and refusing to accept the great blessing of increased spiritual vision which has come to us with the horrors and desolations of a World War.—"Our Living Dead," by E. Katharine Bates

THE BOYS COME BACK

FORMER AIRMAN TALKS TO HIS MOTHER.

EXPERIENCES IN THE SPIRIT WORLD.

By Max Pemberton.

[Mr. Max. Pemberton, the able and well-known author and journalist, following in the footsteps of his eminent confrere, Sir Arthur Conan Doyle, is investigating Spiritualistic Phenomena and relating his experiences in a series of special articles contributed to the widely-circulating London journal, "The Weekly Despatch." The attached narrative is a sample of the work he is doing in this connection, and it is certainly a sign of the times that such matter is, in these days, readily accepted by an enterprising section of the British Press.—Ed. "H. of L."]

The boy joined the Army directly war broke out. He obtained a commission subsequently, was transferred to the Flying Corps and trained as a pilot. Unhappily, he was killed in mid-air fighting in Flanders in November, 1915—there meeting two German planes against which he waged an heroic combat.

His parents are to my knowledge both people of refined and great personal charm. His mother I would name as one of the most gifted women intellectually whom I have met for a long while. She believes absolutely that messages have come to her from her dead son—through "Freda," the "Spirit Control" of Mrs. Osborne Leonard, to whose wonderful gifts of mediumship so many are indebted. At the very first sitting with Mrs. Leonard in March, 1916, she obtained PROOFS OF THE PRESENCE AND IDENTITY OF HER BOY—he gave his name, described his last sensation, told her of some photos. he had taken of a smashed aeroplane in which he had narrowly escaped being killed, and of some other photos, taken of him outside his tent by a friend. Both these pictures were ultimately returned from the front with his personal effects.

He described himself as wearing a grey suit—to remind his mother of one she had been looking for on the previous day, and he told her that he had received the medal which he had not received on earth. He had been recommended for a medal, but was killed a few days afterwards.

In subsequent sittings, he also gave excellent tests. In one he called himself "Caw," a name his mother used only when they were alone together. Upon a later occasion he told her that he no longer stooped—she having been grieved to find him painfully thin and stooping when last she had seen him.

Such was the boy who died and went over. He was shot in mid-air by an Archie, and his last sensations were those of receiving a blow—a terrible blow on the head. But he had no pain, and immediately became unconscious. A fortnight later he again became conscious, though dizzy and stupid, and he awoke to find himself in bed in an unknown room. Here was a doctor; here were nurses. To the former he put questions and was readily answered:

"I want to have a talk with you and explain things," he said, "you are not on the earth now; you are no longer on the Physical plane."

"I did not understand, and asked: 'Surely, I am in a private hospital?' 'No,' he replied, 'you have passed out of the physical body and are in the state you used to know as having died.'

"I could not believe him. 'GREAT SCOTT, YOU DON'T MEAN I'M DEAD?'

"We will use that term, as it is the only one you understand just now. You are alive and are starting the fuller and more beautiful life."

The boy, naturally, did not understand. His sensations were those of sudden loss and loneliness, almost

of desperation. His desire to see his father and mother was ardent from the start. Almost his first thought was that he must speak to them. "Can I go to mother?" he asked; "I must see her and know that she can see me before I believe what you say is true." Immediately upon this the boy's grandfather appeared to him. He did not know him, for he had never seen him in life—but the doctor again came to his aid and promised him that directly he was well he should go to his mother and the truth be proved to him. So we come to the first meeting—of which she was entirely unconscious.

First Visit to his Mother.

"I passed with two friends," he says, "who guided me through the astral plane to the earth. As we came nearer the atmosphere became thick and misty, and the houses and everything seemed indistinct; the view disappeared, and I found myself standing in your room at the foot of your bed. A terrible feeling of despair filled my heart, for I knew that what I had been told was true. I was indeed dead. You were sitting up in bed in an agony of grief, the tears streaming down your face, repeating my name over and over again and calling me, though you saw me not. I had expected a cry of joy that never came. I bent forward and called as loudly as I could, 'MUMMY, I'M HERE. CAN'T YOU SEE ME OR HEAR ME?' You made no reply, and though you were not conscious of my presence I seemed able to soothe you, for you became calmer and lay down."

Here is the first step. Soon communication is established by the mediums, and the whole revelation of the wonders of the new world begins. The boy walks in glorious woods. His dead relatives come to meet him and escort him to the house which has been prepared for him. He has a bedroom and a jolly little sitting-room—with a piano, a sofa, and an arm-chair. The house stands in an enchanting garden. The soil is substantial to the touch, and when the boy stoops he finds he can "poke a hole in it."

Each man, they tell him, earns his environment by his conduct. He gravitates by the natural law towards the place for which he is suited. And this boy has earned his new happiness. He bathes in a glorious lake, the water of which was slightly scented. It ran off his body as it were off a body of marble or alabaster. He made innumerable friends, and they were all anxious to help him in every way. He was told that he was much blessed in his mother, for her grief had roused all the spiritual in him and would not divide but unite them more closely than ever before.

So it has proved—"for you know," says he, "that after the war, had I come through it, I should probably have taken an appointment abroad and not been able to come home for years. Whereas, as it is, I come home every day, and you feel my presence and know you have only to concentrate your thoughts upon me, and somehow or somewhere the thought will reach me and I will come."

I shall not follow this arresting narrative in closer detail, for soon, I hope, it will be given to the public in its entirety and constitute one of the most noteworthy contributions to the cause which so many have at heart. There is one passage of great dignity, however, which I would give in full but for fear of offence to over-sensitive minds.

"There were bands and processions of people, white-robed, all, going in one direction. They moved with uplifted faces, singing beautiful music. We joined in the rear of one group and were almost swept along on a tide of intense feeling. We came to a building without any walls, and it was supported by pillars, which looked as if they were made of mother-of-pearl. There were crowds of people

all round, and, raised above all others, stood one glowing, radiant figure.

"As I knelt there many events of my life passed in review. I could visualise them as pictures. My memory seemed stored with records, not alone of the life I had just left but of others in the far-away past, and as the various scenes presented themselves I seemed to realise the different lessons I had learned through these experiences, and to know that all the events of my life had been leading up to this."

PARENTS SAVED FROM DESPAIR.

TWO BELOVED HEROES RETURN.

INFORMATION ABOUT THE SPIRIT WORLD.

By Horace Leaf.

[Mr. Horace Leaf is a well-known English investigator, and an accomplished writer and speaker on psychic subjects. His contribution should be read in conjunction with the review, in another part of this issue, of Mr. Edward C. Randall's latest book, "The Dead Have Never Died." Both deal with DIRECT voice phenomena, and Mr. Leaf's experiences in this direction may be accepted as an endorsement of the amazing manifestations of this character recorded by Mr. Randall.—Ed. "H. of L."]

Glasgow has been specially blessed for several years in the possession of remarkable local mediumistic talent. At present it has two very fine psychics, through whom several forms of psychic phenomena are manifested. Apports, rappings, materialisations, the DIRECT voice, with and without the aid of trumpets, are common characteristics of their seances; whilst in one case extremely high forms of clairvoyance and spirit-control are attained. The highest testimony to the facts is forthcoming from absolutely unimpeachable sources. The most wonderful spiritual manifestations are being constantly witnessed by numerous persons in the presence of these mediums, both of whom are gentlemen, and non-professional.

I had the good fortune of sitting, along with Mr. Galloway, President of the Glasgow Association of Spiritualists, and several members of that body, with one of these mediums quite recently, and in addition to being greatly uplifted by the spiritual tone of the whole proceedings, was perfectly satisfied as to the remarkable nature of his gifts. It was stipulated in the event of it being thought advisable to report the happenings at this seance that the medium's name should not be mentioned, as he has absolutely no desire for popularity in any form. It is obvious that in his estimation ample reward exists in the facts that he is an instrument through whom the spirit-world can show its contiguity to and interest and love in this world. Needless to say, the greatest comfort and consolation have been brought to many people, notwithstanding the shortness of the period through which his gifts have manifested, namely, four months. It is well known that several who have previously opposed Spiritualism, some of whom were altogether sceptical of religion, have been compelled to change their views, and now realise the spiritual significance of life.

At the circle I am about to describe, one of the sitters, a gentleman of considerable business attainment, keen and logical in every respect, admitted that previous to making the acquaintance of the medium he had lost faith in religion, and almost hoped that death ends all. Nor is it difficult to appreciate this almost unnatural desire when it is remembered that he has lost two sons in the great war. The loss of two fine young men, full of the promise of life, cut off, apparently from all usefulness through making the supreme sacrifice, is not calculated, in some instances, to encourage belief in the love and wisdom of God. The silence may well be too much for faith, hope dies, and the bereaved are left with a tasteless life, impatiently awaiting their own end.

Through the medium of Spiritualism this gentleman has been won back to a spiritual conception of life. HE AND HIS WIFE AND FAMILY ARE HEARTENED BECAUSE THOSE WHO WERE LOST ARE FOUND; and there is the glorious prospect of once more being united in a better world.

Comforting Conversations.

These two young men have returned on more than one occasion to converse through this medium's powers with their parents, and did so again at this seance. They spoke in loving accents through the trumpet to their mother and father and sister, assuring them of their continued affection for them, and interest in their welfare. They made it clear that they live in a world superior by far to that they left so tragically, and that before them stretch infinite possibilities of progression. Can anyone compute the happiness and inspiration such experiences bring to the recipients of them! It is one of the greatest gifts in the world, and to Spiritualism must be credited the bestowing of it.

After these two young men had spoken at some considerable length, my own dear mother and father returned and spoke within the hearing of all to me. Long familiar with the truth of spirit-return, I sought no test. To me nothing is more gratifying than to know that those I love and who have departed from me for a time can return and speak with me from their new abode. But, as so frequently happens, this attitude of mind gave just the conditions needed for success; and so my father, who passed on a few months ago, gave me convincing evidence of his presence in a phrase I could not misunderstand.

During the intervals between the voices, and occasionally during the time they were conversing, several spirit-lights were visible, whilst raps continued with great frequency throughout the seance. The phenomena were quite objective and testified to by all present. The raps varied between the usual faint taps upon the trumpet—two of which were in use—and decidedly loud knockings on the wall. The curtains screening the cabinet (on this occasion not in use) were moved violently along the cornice pole, causing the curtain rings to clash loudly together. This was afterwards repeated by request.

The voices varied from whispers to a strength sufficient for a large concourse of people to have heard. I have been assured by various witnesses that THE VOICES SOMETIMES ARE LITERALLY BOISTEROUS, AND CAN BE DISTINCTLY HEARD A GREAT WAY OFF.

A Talk about the Next World.

A somewhat unusual but extremely instructive part of the proceedings was, towards the end of the sitting, the invitation of the chief controlling spirit to all present to ask any questions they might desire answers to. It was soon made clear that questions of general spiritual interest would be preferred. As a result, some valuable information regarding the nature of the next world was given.

Considerable amusement was caused by the ready reply of one entity as to whether he preferred spirit-life to earth-life.

"I should say so," said he.

The lady who had lost two sons through the war asked a truly touching and universally important question when she inquired: "WHEN I PASS OVER, SHALL I SEE MY TWO BOYS?"

"Your boys will assuredly meet you," was the reply, "but whether you are on the same plane with them or not depends on your conduct here."

This answer is pregnant with philosophical significance, and contains the central doctrine of Spiritualism in relation to the value of living nobly. It implies that whatever may be the nature of our circumstances here, they are of the highest spiritual importance in determining our place in the next world; and that we may, by doing our duty, develop step by step with those who are "beyond the veil." The

same mental, moral and spiritual laws operate in both states.

Another question was: "Is it true there are seven spirit-planes or spheres?"

"There are more than seven," was the answer, "although there are only seven in direct contact with earth. Beyond them one gets out of immediate touch with this world."

"It is said that spirit-planes are subdivided into realms. Is this so?"

"Well, you may call them realms." It was then implied that in the various spheres, spirits with like tastes associate together in communities and groups for special studies, and much the same, we may suppose, as people do here. In some such manner realms may be said to be formed.

"Do spirits on passing over group together according to their nationalities? British with the British, French with French, and so on?"

"Naturally. But in time these distinctions are outgrown, and the idea of nationality becomes lost."

"Then there becomes in time no demarcations of colour and race at all?"

"Absolutely none," was the emphatic reply. "THEY ARE LOST IN THE GRANDER CONCEPTION OF UNIVERSAL BROTHERHOOD."

Although this magnificent teaching is not new to Spiritualists, so beautiful is it that it must set all truly advanced hearts aglow. That this view should have been embraced by nearly all the great reformers of the world is not singular when we realise the nearness of the spirit-world to this, and that inspiration has always been pouring through from it to this world, wherever suitable instruments to receive it could be found. That Jesus, Buddha, Confucius, and other founders of religious systems taught it is patent to all; and now we learn that those who have endeavoured to establish "the kingdom of Heaven on earth" have been in this respect quite right. Nothing can be more beneficent in effect than the preaching of this doctrine. It will surely bring to pass the reign of peace so ardently desired by all earnest men and women.

"There is said to be a considerable difference between the third and fourth spheres, and so marked is it that a considerable lapse of time, as we in this world understand it, is declared to be necessary for a spirit when passing from one to the other. Is this correct?"

"Yes, the fourth sphere, known as the Summerland, is quite free from gross matter, whilst the lower spheres are not. For this reason the change is great."

"Can you inform us where the average individual goes at death?"

"To the third sphere." It was also made plain that those in higher spheres can visit the lower, but not vice versa. This confirms previous spirit teaching, which declares that the ability to pass to higher spheres is determined only by spiritual growth.

"We have been led to believe that thought is the normal means of communication in spirit-life; but you speak language very well. Can you inform us on this point?"

"Thought is the normal mode of communication among us, and answers all necessary purposes. We are not, however, denied the privilege of speaking in our mother tongue, and we often like doing so."

"A brother of mine in spirit-life once told me that he knew very little about matters on earth, as he was too busy in his own world. Can this mean he actually had work to do there?"

"Most decidedly. In spirit-life you may follow any occupation you desire, but in time there is only one kind you care for, and that is to do 'GOD'S WORK.'" This, it was hinted, consisted in enlightening and uplifting others.

In the course of the questions and answers the spirit made a few grave and impressive remarks concerning the lower spheres of spirit-life. Brief as they were, they could not fail to convey to those present that they are sometimes dreadful places. In

reference to the first plane, the spirit expressed the hope that none would go there.

"Why?" exclaimed one of the sitters. "What do they do there?"

"Try to get out," was the laconical answer.

It is impossible to fail to estimate the value of such information as these questions elicited regarding the nature of the spirit-world. Practically no light has hitherto been thrown upon the matter in the Western world after many centuries of preaching and teaching. We have had to be content with the assumption that man survives death, and is rewarded or punished according to his deeds or his beliefs, and this has been explained so grotesquely that unquestioning acceptance of it has had to be demanded for its supposed authority to be maintained. In two generations Spiritualism has been able to give a perfectly rational explanation of the next world as far as it has ventured to do so; and above all in importance is the fact that it has derived its information, not from arm-chair philosophers, but from the inhabitants of the place.

One delightful thing we have long known, namely, that death for the average person is a transition to a far better state of existence, and one so natural that he finds without let or hindrance a life that he can enjoy and understand. Before him stretches untold possibilities of love and usefulness, by which he can approach ever nearer to God and all that beatific state connotes. So wonderful is spirit-life, there are only two things, according to the spirit who answered questions in the seance, likely to make one wish to return to earth—"TO DO THE THINGS WE OUGHT TO HAVE DONE, AND TO UNDO THE THINGS WE OUGHT NOT TO HAVE DONE."—"The Two Worlds."

OUR SOLDIER HEROES BEYOND.

When war its awful work hath done,
And crowning victory hath been won,
When Right hath triumphed over wrong,
A mighty host, an Angel throng,
Will through the gates of heaven sweep
To comfort those who mourn and weep
For friends and kindred gone before,
To dwell on that Elysian shore.
No more shall war with blood-stained hand
Spread gloom and sorrow through the land,
Nor slay with cannon, fire and sword,
Our brother men in such vast horde
To British lands from shore to shore
The Empire called, and nevermore
Will some who heard that call come back
To tread again the beaten track,
Where father, mother, sister, brother,
In comfort dwelt with one another.
Our brothers these, where have they gone?
To realms of soul, yes, everyone;
To live in fairer worlds than this,
To blossom and to bloom in bliss.
Our brothers these whose work is done
Are wearing now their laurels won;
Our brothers these have manhood shown,
Nor shall their glory e'er go down;
Our brothers these, in Honour's name,
Have won a never-dying fame.

THOMAS DOWNS,

Enmore, Sydney.

The essence of intellectual living does not reside in extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts. Here is the true secret of that fascination which belongs to intellectual pursuits, that they reveal to us a little more, and yet a little more, of the eternal order of the Universe, establishing us so firmly in what is known that we acquire an unshakable confidence in the laws which govern what is not, and never can be, known.—Philip Gilbert Hamerton.

THE REVELATION THAT IS COMING.

LIFE IN THE NEXT WORLD.

Address by Sir Arthur Conan Doyle.

In the course of a very interesting address delivered at the Salon of the Royal Society of British Artists, under the auspices of the London Spiritualist Alliance, Sir Arthur Conan Doyle dealt with the principal features of the New Revelation dawning on the world, which, "while destructive of the errors in old beliefs, could be welcomed by the earnest souls of all creeds as a Heaven-sent ally rather than a diabolical enemy." So long as there was any "fall of man," in the sense usually assigned to the phrase, there was, he said, at least some sort of coherent scheme, but when it became certain that man had never really fallen, since we could trace an upward course from the cave-man and the drift-man, a large part of the Christian system of salvation disappeared. If this new view of Christianity were generally accepted, reinforced as it would be by assurance and demonstration from the New Revelation, we should have a creed which might unite the Churches, which might be reconciled with Science, which might defy all attacks, and carry on the Christian faith for an indefinite time. No sudden or violent revolution would bring about such a change. It would come gradually, just as in our lifetimes such crude dogmas as an eternal Hell of material fire and brimstone had gently faded away.

In dealing with that phase of the New Revelation relating to man's experiences after death, Sir Arthur averred that the evidence on the point was fairly full and consistent. There was a great uniformity in the messages and a consistency of details not at all in accord with any pre-existing scheme of thought. The departed all agreed that death was usually easy and painless, and followed by a great reaction of peace and happiness. **THE INDIVIDUAL FOUND HIMSELF IN A SPIRIT BODY WHICH WAS THE EXACT COUNTERPART OF THE OLD ONE,** except that all disease, weakness, or deformity had passed from it. At the moment of passing, the dead man was nearer to matter than he would ever be again, and hence it was at that moment the greater part of those cases occurred where, the man's thoughts turning to some distant friend, the spirit body went with the thoughts and became momentarily visible to the friend.

The departed spirit soon found that he was mysteriously out of touch with his old environment. He could no longer communicate with his friends on earth, his ethereal voice and ethereal touch being powerless to affect those organs which would only respond to grosser stimuli. Presently, however, he became aware of those on his own side of life—the presence of some he had loved and lost, who greeted him as one newly arrived amongst them. Then in their company, and possibly under the help and guidance of some radiant being who had waited for the event, he rose from the earth conditions **TO ENTER ON A NEW LIFE IN A REALM FOR WHICH HIS PREVIOUS LIFE AND CHARACTER FITTED HIM.** Usually there was a period of sleep before the risen spirit entered on the active life of his new career. It varied in length, sometimes being of the utmost brevity, at others extending for weeks or months. Doubtless the length of the sleep was dependent on the amount of trouble or the degree of mental pre-occupation which existed in earth life; to some extent also it was determined by the character and strength of the individual spirit concerned.

Then there was the question of probation or punishment. It did not consist of gross bodily pain—hell as a place of torment did not exist. It was simply a question of dwelling in lower spheres, dark and unsatisfying when the spirit became conscious of its situation and found that its own deeds had

placed it there. These probationary spheres were rather sanatoria for weak and undeveloped souls than penal communities. The spirit communicators were all in agreement as to the fact of sunnier and more harmonious conditions of life for the average men and women of earth. **THAT LIFE WAS FULL OF INTEREST AND OCCUPATION, AND THERE WERE NONE WHO WOULD DESIRE TO RETURN.** Here, then, was a message of glad tidings—not a vague faith or hope, but an account supported by all the laws of evidence which held that where many independent witnesses told the same story their account had a claim to be considered a true one. The next life seemed to be primarily a mental life, just as this life was mainly a bodily one. Preoccupations of food, money, pain, and other evils of the body passed away, although they might remain for a time as temporary reactions on the mind from the physical life. Music, the arts, intellectual and spiritual knowledge remained, and progress was made along these lines.

Sir Oliver Lodge was amongst the audience, and in commenting on the address at the close, said:—"With regard to what the lecturer said about Christianity, when he publishes his address I would suggest that he make a little alteration. When he spoke of Christianity, I think he meant **CHURCHIANITY**—the doctrines men have invented and foisted on the pure Gospel of Christ. It is not Christianity which is to change: it is our doctrines, the statements made **ABOUT** Christianity. Partly right and partly wrong, they can be improved. The death of Christ was the climax of His life. There must have been such a death to round off and complete the most beautiful and majestic life which has been lived amongst the sons of men. I think we shall not separate without feeling strongly that our doctrines, although they may lead away from many of the Churches, will but **LEAD US BACK TO CHRIST IN A REAL SENSE;** for surely the ambition, the hope, the longing of humanity is that His Kingdom shall come and His will be done on earth as it is in heaven."

PROSECUTION OF MEDIUMS IN NEW ZEALAND.

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

Sir,—

I wish to thank, through the columns of your valuable paper, all those who so kindly subscribed towards the "Defence Fund," in the recent prosecution of John Page for fortune-telling. After engaging Sir John Findlay, K.C., together with Mr. Jackson, of the firm of Wilford, Levi & Jackson, and a very able defence put up, the magistrate, Mr. S. E. McCarthy, fined defendant £5 and costs. To enable us to employ King's Counsel, we had to organise a fund, and collect money, and I am pleased to report that every Spiritualist who was appealed to responded splendidly, and ungrudgingly, and sufficient was raised to enable us to meet expenses.—Yours faithfully,

E. BIRDSALL,

Hon. Treasurer.

Stratford, New Zealand.

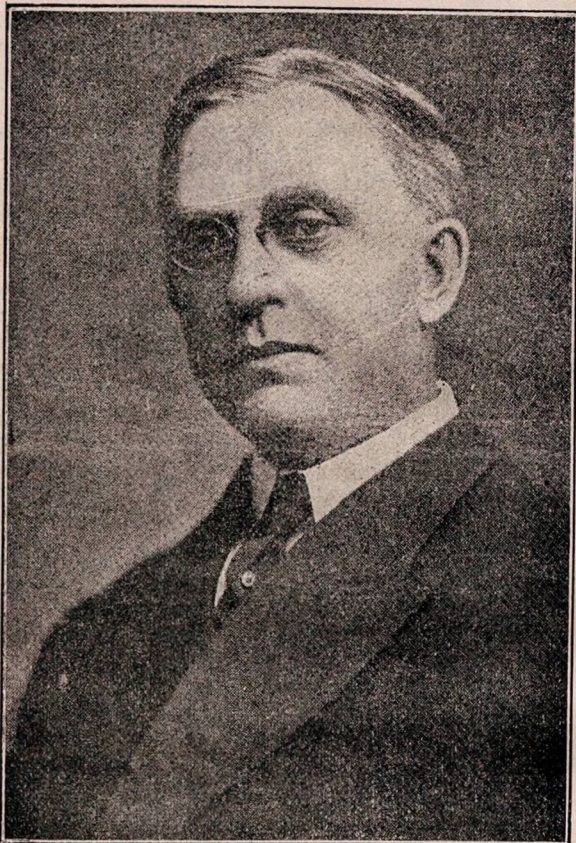
A deputation from the New Zealand National Association of Spiritualists waited on the Minister of Justice on February 5th, and asked for protection from the prosecutions of mediums who have been granted the Association's certificate, and that the law be amended accordingly. The Minister replied that he could not accede to their request. The deputation consisted of Mr. Nation, the President, Mrs. Moore, the Secretary, and Mrs. Morris, the Treasurer of the Association.

THE DEAD HAVE NEVER DIED.

THOUSANDS TALK IN THE DIRECT VOICE.

AN IMPRESSIVE AND ILLUMINATING BOOK.

By THE EDITOR.



MR. EDWARD C. RANDALL.

The name of Edward C. Randall is well known to students of psychical research by virtue of his investigations extending over twenty years, some of the results of which are recorded in his fascinating works, "Life's Progression" and "The Future of Man." These productions, however, notwithstanding their admitted value and remarkable interest, are quite transcended by his latest volume just to hand, entitled, "The Dead Have Never Died."

The author, it may be explained, is a barrister practising at Buffalo, New York—head of the firm of Randall, Hurley & Porter—and having been eminently successful in his profession, has thus been able to devote ample time to the study of psychic problems. His training as a lawyer naturally developed the critical and analytical faculties, and as an almost inevitable consequence, he conducted his inquiries on a strictly scientific basis. It is this aspect of his work that adds greatly to its value. He was as scrutinising and exacting as any of the brilliant scientists whose illustrious names grace the annals of psychical research, and having eventually become convinced of the reality of the phenomena he had discovered, he had the moral courage to proclaim his conviction to the world. The lady with whom he experimented for a score of years was Mrs. French, and, judging by the tribute he pays to her character in the volume under notice, she must have

been a most refined, highly spiritual, and altogether exemplary character.

"Her work gave the world a new discovery," states Mr. Randall; "and her labour opened the door of the Unknown Land. Her love went out to those in sorrow—to the unfortunate, the rich, the poor, and the ignorant, and yet with her great power she was a child, sincere and frank and full of hope as Spring, and she ever borrowed sunshine of to-morrow to make the present glad. She saw into the Great Beyond, where the modes of motion were too rapid for physical sight; she knew the needs of others, and her charities encompassed them; and as the years passed, and the results became more apparent, the censure of this little world failed to sting. Her span of earth's life was exceedingly long. For many years her physical ear failed to catch sounds; she grew refined and delicate as her life-force ebbed. Some years before her dissolution she became blind, and all the beauty of the physical world was shut out; but still our wonderful work went on. Toward the end she became weary with well-doing, and met the change with confidence and courage. . . . She made me her friend by being honest; I made her my friend by being fair, and so we worked for twenty years and more to learn how to expel the fear of Death from the human heart. . . SHE WAS THE NOBLEST WOMAN I HAVE KNOWN; she was both honest and brave; she enriched herself by aiding others. To her in the Great Beyond, where she now resides, I send my love—we shall meet again."

This quotation will give the reader some idea of the sterling qualities of the psychic employed, and also incidentally affords an insight into the character of the author himself. Describing how he first became acquainted with Mrs. French, Mr. Randall says:—

"It was in the year 1892 that I met Emily S. French. She was a woman then, over 60 years of age, and in delicate health and very deaf. . . I found, in the beginning, that Mrs. French stood very much in awe of the play of this psychic force. . . She was just as much in the dark regarding it as I, and just as much interested. Accordingly, she undertook to join me in an investigation, to devote her time, WITHOUT MONEY AND WITHOUT PRICE, to the mastery of that force, in the hope that good might come. Out of that compact came over 20 years of continued work, and experiences which, to me, seem worthy of record."

To say that the contents of "The Dead Have Never Died" "seem worthy of record," is a very modest estimate of their importance and interest. They are in our opinion of paramount value, more particularly because they deal with that very rare phase of psychic phenomena known as the DIRECT or INDEPENDENT voice—this means that the spirit friend, or visitor, though invisible to the natural eye, is present in the room and talks in the tone of voice used when in the flesh, sometimes modulated, and sometimes shouting, so that the sounds are heard in adjoining rooms. The medium herself remained

quite normal and quiescent. Her vocal organs were not employed at all. She, in fact, at times engaged in conversation with the investigators while a spirit friend was talking!

Ingenious and Conclusive Tests.

Various stringent tests were applied to remove any possibility of suspicion that the medium might possibly, though unconsciously, be doing the talking. During his investigations, Mr. Randall was for a time associated with Dr. Funk—Isaac K. Funk, D.D., LL.D., Editor-in-chief of "The Standard Dictionary," and author of "The Psychic Riddle," in which work he relates some of the tests employed. On one occasion he requested Mr. Randall to place his hand on the table and asked Mrs. French to lean forward and put her mouth upon the hand, Mr. Randall meanwhile placing his free hand on Mrs. French's head, holding it firmly to prevent her raising her head. It was physically impossible for Mrs. French to talk in that position. The voices, however, went on all the same.

On another occasion Dr. Funk unexpectedly brought along some harmless coloured liquid in a measuring glass. The medium took all the liquid—two table-spoonfuls—in her mouth and retained it there. "A spirit friend," says Dr. Funk, "spoke within a minute after the liquid had been taken into the medium's mouth," and when the visitor had finished speaking "the medium emptied the liquid from her mouth into the measuring glass which I held in my hand. The liquid emptied into the glass I found to be of the exact amount that I gave her, and was in the judgment of us all of the same colour." This was certainly a very efficient test, and if any sceptic imagines he could talk distinctly for any length of time under such conditions—well, let him try it! We mention these two incidents to indicate the nature of the precautions taken to guard against deception, and the strictly scientific methods employed in conducting the experiments.

"I was indeed fortunate in my association with Mrs. French," declares Mr. Randall. "Even with such help, however, it required many years of work and experiment to obtain the exact conditions whereby satisfactory speech could be had with inhabitants of this unknown country, and from them to secure direct information of the conditions prevailing there. This, in a measure, I have accomplished. . . . **IN THIS WORLD BEYOND THERE ARE MEN AND WOMEN JUST AS HERE.** Their bodies, ethereal in character, are composed of matter; therefore, they have form, feature and expression, neither less nor more individual than when they lived on earth. **THEY HAVE HOMES AS TANGIBLE TO THEM AS OUR HOMES ARE TO US,** composed of ethereal material, just as our homes are made of physical substances, and in those homes the family relation is ultimately continued. They labour to increase their knowledge, and under the great prevailing law in force there, enrich themselves by helping others. . . . Again, one word to those who mourn. **THERE IS NO DEATH—THERE ARE NO DEAD.** Those whom we love, and who loved us, in obedience to the great law of evolution, have simply progressed to a new plane of existence. Our eyes no longer behold them, our hands and lips no longer touch them; but their eyes behold and their hands touch us, though we feel them not. They walk with us, know our trials, help us by their mental suggestions, and comfort us by tender, loving thoughts. Those who live in the Ethereal or Mental Plane are no less real to me than those with whom I walk from day to day."

Weekly Sittings for Twenty Years.

To still further emphasise the fact that he has talked in this DIRECT way with invisible intelligences, Mr. Randall adds:

"Let those who challenge the statement that I have had speech with the inhabitants of the after-life remember this fact—**THAT ON AN AVERAGE**

OF ONCE A WEEK FOR 20 YEARS UNDER SCIENTIFIC CONDITIONS, I have done that identical thing, and have had speech with thousands of different individuals who have **PROVED** their identity. Anyone who would deny that fact should have had equal experience, in order to be qualified to speak on the subject. As far as I know, no man has ever had the opportunity, or received the information as to the actual conditions prevailing in the after-life, to a greater extent than I have. It is a fact to be noted, that the information as to the conditions prevailing in the after-life obtained by all careful psychic researchers, substantially agrees."

The author is doubtless quite correct in making these claims. At the same time, it should be remembered, that although Mrs. French was probably the most efficiently endowed medium of her time, in providing the conditions for this particular mode of communication, there are, at least, two or three other mediums supplying similar conditions to-day. Mrs. Wreidt is one—and Mr. Randall readily acknowledges her powers in this direction—and Mrs. Harris is another. They are both American ladies, and we understand that Mrs. Johnson, an English medium, is similarly gifted. This form of mediumship, however, is unquestionably rare, and it certainly reached its highest stage of perfection in Mrs. French.

The reader will doubtless wish to know how it can be possible for spirit voices to be heard with the physical ear as described. To many of them it will no doubt seem too wonderful to be believed. We should bear in mind, however, that there are many subtle forces in Nature which we do not understand. The greatest scientist cannot tell us what electricity is, and is equally incapable of defining that mysterious something which men call "life." There are many mysteries yet to be unravelled, but "the minds of men are widened with the process of the suns," and consequently that which is inexplicable to-day becomes common knowledge to the succeeding generation. It is, therefore, just as well to approach this marvel of DIRECT audible speech by friends in the after-life with an "open mind."

Mr. Randall and other highly-qualified investigators tell us they have **PROVED** it, and in the book under review, the process is described by one of the communicating instructors in the following terms.—

"There are in our group seven people—all expert in the handling of the electric and magnetic forces, and when you and the psychic, Mrs. French, meet, the **VITAL** force that emanates from her personality is gathered up. We also take **PHYSICAL** emanations—substances—from you and the others with you, while we contribute to the mass a certain **SPIRIT** force. Now, that force, which we gather and distribute is just as material as any substance that you would gather for any purpose; it is simply higher in vibration. **WE CLOTHE THE ORGANS OF RESPIRATION OF THE SPIRIT WHO IS TO SPEAK SO THAT HIS VOICE WILL SOUND IN YOUR ATMOSPHERE,** and when this condition is brought about, it is just as natural for a spirit as it is for you. You then have what is known as the direct or independent voice—that is, the voice of a spirit speaking as in earth-life."

Scientific Features of the Book.

Mr. Randall has much to say about atoms, physical matter, ethereal matter, electricity, the law of vibration, and other scientific themes. The whole universe, he holds, is material, and he puts the facts in this way. "(a) Matter slow in action is subject to the law of gravitation, and therefore physical. (b) Matter so rapid in vibration as not to be subject to the law of gravitation is ethereal. Matter, when it ceases to be physical, is only changed in density. . . . There is a material universe beyond the physical; there is an ethereal universe within and outside the physical, and the entire universe is composed of matter in different states of vibration, or modes of action."

When we "die"—which never really happens!—we enter the etheric realm and become enrobed in an etheric substance which constitutes our bodies. It is matter of an exceedingly refined and attenuated character, and as the whole environment is etheric, those existing in such conditions appear relatively, as real, natural and substantial to each other as they did when manifesting on the physical plane. The chapters of the book dealing with these scientific aspects of the question form fascinating reading, and the quotations given from the communications received are full of interest. Here is one.—

"In our light the physical is visible, and through it we pass as easily as atoms pass through your solids. And here let me say, as we have often said before, **OUR ETHERIC BODIES ARE JUST AS PERFECT AS WHEN WE INHABITED PHYSICAL GARMENTS** in the earth plane, or as your bodies are to-night. When compared to yours, our bodies appear transparent, and all things in this life appear more transparent than did things in the earth plane, but they are more real to us than things physically are to you, because more intense."

And here is another.

"We are moral, intellectual and sensitive creatures. Instead of being, as many of you imagine, mere shadowy and unsubstantial entities, **WE ARE POSSESSED OF DEFINITE, TANGIBLE, AND EXQUISITELY SYMMETRICAL FORMS**, with well-rounded and graceful limbs, and yet so light and elastic that we can glide through the atmosphere with almost electrical speed. **WE ARE, MOREOVER, ENDOWED WITH ALL THE BEAUTY, LOVELINESS, AND VIVACITY OF YOUTH, AND ARE CLOTHED IN FLOWING VESTMENTS OF EFFULGENT NATURE** suited to the peculiar degree of refinement of our bodies. Our raiment being composed of phosphorescent principles, we have the power of attracting and absorbing or reflecting the rays evolved, according as our condition is more or less developed. This accounts for our being seen by clairvoyants in different degrees of brightness, from a dusky hue to an intensely brilliant light."

It would be unfair to the author to quote further. We have given just a smattering of the mass of fascinating material which the reader must read for himself.

Rescuing Earth-bound Spirits.

The moral teachings contained in many of these talks with the "dead" are equally interesting. This is mainly embraced in those sections of the volume dealing with the Missionary work of the Circle—poor, benighted earth-bound spirits, who refuse to believe that they have died, being brought into the conditions provided to convince them that they have passed from the physical, and to teach them how to adapt themselves to their changed environment. Many a soul was by this means rescued from darkness and misery and set on the path of spiritual progression.

In this connection it is interesting to note that the experiences related by many of those on the Other Side correspond in a striking degree with the records of Mr. T. W. Stanford's Melbourne Circle, and also with the contents of many of the messages published by the editor of "The Harbinger of Light" under the caption, "Leaves from My Psychic Diary. So striking is the agreement, in fact, that Mr. Randall reproduces in its entirety one of the addresses delivered at Mr. Stanford's Circle, and in so doing provides eight pages of interesting and informative matter for his book.

In the whole 26 chapters of this delightful and illumining work there is not a solitary dull page. They abound in vital truths and serious teaching, told in a charming style, and the variety of the subjects treated may be gathered from the following list:—

- 1.—Voices of the Living Dead.
- 2.—A Conscious Dissolution.

- 3.—Speech with the Dead.
- 4.—Told in the After-Life.
- 5.—The Life Mass.
- 6.—The Continuity of Life.
- 7.—A Universe of Matter.
- 8.—The Record of a Night.
- 9.—Atomic Life.
- 10.—Etheric Environment.
- 11.—So Little Change.
- 12.—Man's Etheric Body.
- 13.—The Unknown Land.
- 14.—Personal Identity.
- 15.—Spheres in the After-Life.
- 16.—Their Daily Life.
- 17.—Facts Well to Know.
- 18.—From Death's Sleep.
- 19.—The Imagination.
- 20.—Power of Suggestion.
- 21.—Never a Secret in the World.
- 22.—Mental Activity.
- 23.—Picture of a Child.
- 24.—Actualities of the After-Life.
- 25.—Rational Deductions.
- 26.—A Tribute to Mrs. French.

It will thus be seen that no review can adequately convey the nature of the contents of this comprehensive work. It has to be read and carefully studied, and all those who can assimilate its teachings will certainly agree with the contention of the author that—

"If the world would only comprehend that death means living on in a more splendid environment, and that those who have gone forth continue to live in a world no less material than this, **THE BURDEN OF SORROW AND THE AWFUL FEAR OF WHAT IS CALLED DEATH, WOULD PASS FROM THE HUMAN HEART.** Ignorance is the parent of fear. What matters it whether one goes out this year or next? In the after-life time does not exist, and progress is eternal."

The book appears at a peculiarly opportune moment, and is calculated to convey much comfort and cheer to hearts weighted with bereavement arising from the loss of loved ones in the war. We therefore commend it to all that are "weary and heavy laden," and have pleasure in adding that no Psychic Library can be considered replete unless this work appears upon its shelves. The first edition sold out rapidly, but we were fortunate in securing a parcel, and must advise those desirous of possessing a copy to forward their orders early, to the office of "The Harbinger of Light." The publisher is Alfred A. Knopf, New York, and the price is 7s. 6d. posted.

TRANSITION OF MRS. MORSE.

It was with much regret that we learnt from the latest files received from England that Mrs. J. J. Morse, the beloved wife of the editor of "The Two Worlds," had passed to the realms beyond, after an illness extending over two years. The deceased lady was in her 70th year, and had been an enthusiastic worker in the Spiritualistic cause. She accompanied her husband on his last journey round the world, visiting Australia, New Zealand, and the United States, and will doubtless be remembered by those of our readers who had the pleasure of meeting her. Her long illness, during which she was nursed with unremitting care by her daughter, was the result of heart shock from an air raid in London on August 15th, 1915, when, with her husband, she was visiting some old friends at Clapton. "She was a good woman, a loving mother, and a most excellent wife," writes Mr. Morse, and we extend to him and his daughter, Miss Florence Morse, well known amongst members in the cause in England as an acceptable speaker and clairvoyante, our sincerest sympathy in the loss they have sustained.

PRAYER.

By Vivian Deacon.

Never at any time has the world been orphaned, never has it been left without adequate means of spiritual guidance. To every clime in every age has just so much of the Divine been made manifest as was advisable for the correct growth of mankind. Evolution is known to be true of the higher faculties of the soul and spirit, even as it is true on the sensible level, or world of material forms. Hence it follows that each revealing of Divinity to Humanity is better suited to the age and clime to which it is revealed, than any previous, less evolved, set of ideas.

In the Western world, the revelation, known as the Christian Religion, holds sway. In the Eastern world, other religions still are the strongest and best suited to their particular types of Ego.

According to the Christian method of developing the body, soul and spirit, prayer is the prescribed rule. Prayer is a definite and intentional means of internally raising the centre of consciousness to the soul and spirit levels of existence. It is the making of the lower vehicles more receptive to the inflow of higher vibrations. The spirit of all true Christian prayer is embodied in the supplication, "Father, let this cup pass from me; nevertheless, not my will but Thine be done."

Lasting union with God is the goal of life. Temporal unity with the Deity is the inevitable reward of true earnest prayer. It is hard to conceive the limit of the beneficial effects of true prayer, both to the one who prays and to the world at large. To one who can see with the eyes of the soul, and hear with the ears of the spirit, the form and music of ascending prayers is an experience totally beyond the power of description upon the lower levels of consciousness. Once the trained clairvoyant has seen and heard, in the correctly prescribed manner, never again can doubt enter his mind or heart with regard to the efficacy of prayer.

Any reasoning being must discard the travesty of prayer, which is so frequently indulged in, with feelings akin to utter disgust. God is Love, and any personal petition, no matter how earnest it may be, cannot make Him more. He is Wisdom, and the wise person never advises the Infinite Wisdom. However, it is because of the wisdom and love of God that prayer is so essential to the development of the soul, and the unfolding of the spirit. His Love and Wisdom are ever pouring upon us, the Divine communion cup is ever being held out to us, the Holy Grail is always within our reach, but, alas, we see it not, and oftentimes parched, we long to drink, knowing not that the Waters of Life are ours for the asking.

It is by prayer that we open our eyes and ears upon the higher planes of Being, and see and hear the Divine Presence and Voice of the Master. It is never advisable to pray only for the satisfaction of merely personal desires. Prayer is only truly beneficial when we utilise it for the benefit of our fellows. The more we share the power gained by prayer, the more we empty ourselves, the more will we receive of fresh knowledge and power, so let us resolve—

FIRST—To pray each morning and evening that the whole world may be brought nearer to the realisation of its own inherent Divinity.

SECONDLY—That we will share the light we thus receive from within the Holy Mount of Prayer, with our fellows, each day and hour.

The practising of these two exercises regularly each day, is the first sure step to the unfolding of our powers of soul and spirit. For according to our present stage of development will sooner or later come the time when the veil will be torn aside, and we also then shall see and know what lies beyond the gate of death, we too shall understand that Death is the gateway to Life more abundant, but only one of the gates to the larger life, for we shall have found in true and earnest daily prayer, another gate whereby we suddenly become conscious on higher

levels than the physical, so suddenly that at first, maybe, we should wonder whether we were in the body or out of it.

Then will we see sights never seen with earthly eyes, and we shall hear sounds not known to the physical ear—sights and sounds so glorious that thereafter our life down here will be better, brighter, stronger. On this mundane plane, we shall bring some faint echo to our brothers and sisters of what we have experienced in the Holy Mount to which we were led by the Angels of God, up the Pathway of Prayer.

All can test the truth of these words, by practising the methods prescribed. Some have seen and know, and each son of man may do the same.

THE WILL AND THE DREAM.

In connection with a will case recently heard in the Scottish Court at Edinburgh, one of the sons of the testator stated that his father appeared to him in a dream and indicated that there was something in the pocket of his clothes. These were searched, with the result, according to the witness, that the present will was discovered. The counsel for the defence quoted passages from the Book of Daniel, explaining, however, that he did so to distinguish the son's vision from a supernatural visitation and place it in the category of ordinary dreams. The plaintiff's counsel, on the other hand, denounced the whole story as incredible and of the nature of a dramatic hoax.

SIR HENRY MORGAN—JOHN KING.

In her exceedingly interesting article on Sir Henry Morgan, who, in earth life, was Governor of Jamaica, and who has since become known to the students of Psychical Science as the powerful control, "John King," Miss Edith Harper states that she omitted to mention that Sir Henry Morgan brought an action for libel against one Malthus, the publisher of Esquemeling's "History of the Buccaneers," for £10,000, and that he won the case. The original record of the case is in Latin, and is preserved in the Records Office, London.

Another interesting item, adds Miss Harper, is the fact that during his Governorship of Jamaica, Sir Henry Morgan offered £100 (a large sum in those days) towards the establishment of schools in the island, for general instruction.

"LEAD, KINDLY LIGHT."

Newman's "Lead, Kindly Light," according to a writer in the "Christian Register," was first brought into use as a hymn in "A Book of Hymns," published in 1846. It was cut from a newspaper by one of the two compilers of the book, Samuel Longfellow and Samuel Johnson, "theologues of the Harvard Divinity School." This hymnal, it may be added, though finally received with great favour by Unitarians, for whom it was primarily prepared, at first met some criticism. Theodore Parker wittily dubbed it "The Book of Sams," and someone wrote a take-off on the novel methods of the youthful compilers as follows:—

There once were two sons of Amerique,
Who belonged to a profession called clerique;
They hunted up hymns and cut off their limbs,
These truculent Sams of Amerique.

Sir Arthur Conan Doyle writes as follows to the "Daily Express" with reference to the interesting problem raised by a correspondent who wanted to know why spirits wore clothes:—"In reply to your correspondent's question, the reason why spirits wear robes is that modesty does not cease with this life. Has it ever been the custom for any of the churches to describe the angels as nude?"

"NOT THIS MAN, BUT BARABBAS."

RIGHTEOUSNESS OR UNRIGHTEOUSNESS?

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

By Rev. Dr. Witherow.

THE INVOCATION

Beloved Father, once more we desire to enter into Thy presence, to supplicate Thee for spiritual help and power. We are thankful for the opportunities Thou hast given us from time to time to minister unto these our brothers and sisters. We have had the pleasure and privilege in the past of speaking unto some who are now with us in the spirit, and they realise the blessedness of the spiritual life and of the great happiness which they have received.

We come before Thee to-night because we desire something which we believe Thou art able to give, for Thou art the giver of every good and perfect gift, and we approach Thee in confidence and boldness. Without Thee we cannot do anything, so in Thy strength and in Thy might we rejoice, because we are sure of victory!

We pray Thee most earnestly, through Thy ministering spirits, that Thou wilt do great and mighty things for the people of this land: all that is of darkness and ignorance may they be turned away from, and may they behold Thee in all Thy majesty and power. May they realise what a glorious thing it is to be associated with Thee and Thy children in this spiritual work.

Raise up, we beseech of Thee, sensitives to carry on this, Thy work, in every part of this world, both men and women, and give them mighty power. Raise up men and women, whole-souled, earnest, sincere and unselfish to carry on this glorious work, until all shall know Thee, from the greatest unto the least.

Once more we plead on behalf of the spirits in prison, the undeveloped ones, who to-night sit in darkness. We rejoice with exceeding great joy because we know that it is not for eternity that they will be in darkness, but, being Thy children, Thou wilt bring them out of that darkness into Thy glorious light.

Forgive and help these Thy children, where there is need of pity and of long-suffering and tender mercy, and help them day by day to live in the spirit so that when the hour of departure shall come they shall be able to say: "I have fought a good fight, I have finished the course; henceforth there is laid up for me a crown of life." Grant that each one here to-night may be able to say it in confidence, and grant still greater blessings while we further wait upon Thee. We ask in the name of holy Truth. Amen.

THE ADDRESS

My subject for to-night I have entitled, "Not this man, but Barabbas."

A strange scene is taking place in Jerusalem. A crowd of excited people have gathered themselves together, and they are forcibly demanding that a reformer who has been arrested shall be given up to suffer the death penalty. The Roman Procurator, a man weak and vacillating, or said to be so by a great many people (about that I have my doubts), hesitates in his decision, perhaps afraid to yield to the demands of the populace for reasons perhaps best known to himself. He seeks, therefore, to save the accused person by declaring that at this season of the year there is a custom whereby a malefactor can be liberated, therefore he suggests that this man be allowed to go, and they cried as with one voice, "Not this man, but Barabbas."

Now, Barabbas was a robber. Personified in The Christ, we have the goodness and the righteousness of the world—in the person of the thief, Barabbas, we have personified the wickedness, the ignorance, the cruelty of human life. I wish you to-night to regard it in this aspect. We will not enter into any argument or controversy concerning the Nazarene, as to who or what He was, beyond saying He was a preacher and a teacher of righteousness, that He was a reformer whose reforms found no favour in the eyes of the Jewish nation. He had come unto them to teach them the way of life. We do not believe or declare that He presented Himself before

them as the saviour of the world, or the saviour of the Jewish people, but as a Teacher sent of God. He desired that the Jewish people should take notice and should benefit by His teaching, by His advice, and then through them the whole world outside. History has shown us that majorities have in nearly every case been on the side of wrong, evil-doing, and unrighteousness, and the case under notice is no exception to the rule.

To-night I desire to say to you that if you are engaged in any work for the upliftment of the human race, you must have been struck with one fact that stands out more prominently than others, and that one fact is the difficulty to impress men with your sincerity, and with the fact that the truth which you are advocating is calculated to make them better, happier, and more comfortable, not only in the life which is to come, but in the present life. We all know there is a great tendency in the human heart to get away from spiritual things. Material things find more favour in the eyes of the majority than spiritual matters, and this is evidenced by the fact that it is very difficult indeed to get a large number of people to attend meetings for their spiritual upliftment, while anything that panders to the weaknesses or the depravity of human nature will be readily availed of, and crowds will swarm to witness anything which will tickle or satisfy in a measure their depraved appetites. We have, therefore, to realise that in all progressive work the progress must necessarily be slow.

Man's Spiritual Evolution.

Let us just for a short time think about man's spiritual progress, his environment, which he too often creates, and arguing from that, let us realise and understand what his position in the spirit world must necessarily be, because he creates conditions. We will not assume, or teach, that man is totally depraved. Whatever is the outcome of his life, which may cause us to feel saddened, we have got to admit that it is the result of his slow unfoldment, because man's unfoldment, or development, is extremely slow, and it must of necessity be so. There is really no stagnation. The human race is not at a standstill, no matter how slow you think progress is, or if you think it is not making any headway at all. Granted that it is extremely slow, we have the comfort of knowing that assuredly it is certain. I will not stop to give you examples or illustrations. I think that you people who are engaged in this work will admit the truth of what I say.

A great majority of the human race understand very little about spiritual matters, and the reason of it is that they have been misled in the past by many spiritual teachers. They have been taught to recognise that in themselves there is no good—that they are, in fact, the cursed of God. We are striving to overthrow such teaching, and to impress upon humanity that there is in each one a part of the Divine life or nature—the God in man, and it must of necessity develop towards that which is good and holy. If you can get the people to realise these grand and holy truths, the way of progression will be found much smoother and easier.

They have also been taught that they must rely on someone else—practically, they have given up their case. This death-bed repentance, of which you often read, has been held before the eyes of the multitude as an example that at the last moment a man can shift the responsibility of his wrongdoing, and escape from the natural consequences. Such teaching has worked incalculable harm, and it is such teaching that we spiritual teachers are seeking to overthrow, and to impress upon the people that they are creating conditions, and that those conditions will find them on the other side—that they

have, in short, created certain conditions in this life, and that they will enter into the same conditions on the other side. You have created a certain environment and certain conditions of spiritual life, and you have been content to live in those conditions and that environment, and you will find them precisely the same on the other side. I am speaking plainly so that you will understand.

Now, the world having been erroneously taught, has been content to receive such errors, and to sit down and say, "We will leave our affairs in the hands of others." The result has been disastrous spiritually; and even in the case of men who are inclined to be religious or spiritual-minded, there has been a gradual weakening of their spiritual life, and finally they have wandered away from it, and have ended up in rebellion to all spiritual truth. They have accepted ultimately what the world has chosen at all times—Barabbas the robber, in preference to The Christ, the personification of righteousness. So to-night, with no uncertain voice, do we protest against such misleading teaching, and tell men and women everywhere that man must of necessity become his own saviour, no matter what his present environment may be; power is given to him to surmount that, to rise out of it, and the responsibility is upon himself, not upon anyone else. Unfortunately, the majority of people at the present time shout with the crowd who shouted in the streets of Jerusalem, "We will not have this man, but give us Barabbas."

This is the world's choice, and you, as spiritual workers, know that I speak the truth. How often do we hear the complaint that it is so hard, so difficult to get men to be sincere and spiritual. Any frivolity will attract their attention, but speak to them upon spiritual matters and the lip curls in scorn and derision. They say, "Away with him, away with him, we will have none of it"—"Not this man, but Barabbas."

The Death of The Christ.

And now I wish to speak to you about the position being reversed. The Jews, we are told, clamored for the destruction of the Great Reformer, and ultimately they prevailed, and He was handed over to the soldiery and put to death. But the putting to death of the Reformer did not stop the reform from going on. The world has always made a mistake in thinking that by putting to death the advocates of truth they are obliterating truth itself. The Roman emperors, no doubt, thought that by putting the Christians to the torture, and destroying them in hundreds and thousands, they would stamp out what they called superstition; but the effect was to spread it and for it to become powerful. And so it was in the case of the Nazarene. They imagined that by putting Him to death they would stamp out His reforms, that His teaching would soon be forgotten, and the old superstitions would then go on as they had done in the past, while those crafty persons battered upon the money of their dupes.

And so to-day there are multitudes who follow in their footsteps. They think that by abusing you personally they injure you and do you some hurt, and that that will stop the progression of the truth you are advocating. That, however, is impossible, because truth must ultimately always become victorious, for the reason that God is behind all truth, and the puny arm of man cannot avail against Him or it.

The world had decided to accept Barabbas—the personification of ignorance, of error, and wrong doing—and the result was disastrous for the human race. No man can trifle with error or with wrong doing. If you attempt it you will surely receive more injury, and so men and women have found right throughout all the ages of the world. Coming down to our own time we find that the world's choice is still the same—even among the so-called Christian bodies, you will find the same worldly spirit, the acceptance of error and ignorance in the place of light and truth, intolerance and bigotry in the place

of kind-heartedness, love and sympathy, and a tolerance for the weaknesses of humanity.

On the spirit side of life, where we expect wrongs to be made right and truth to prevail instead of wrong and error, we have a most pleasing picture. Here we find those who have made a mistake realising that there is not going to be a continuance of their mistakes, and errors, no matter how pleasing they may have been to them while in the flesh. This should be a great consolation to you spiritual workers and teachers. You know what you have had to give up, what suffering has been yours in the present life, the abuse and scorn of the majority. You have had to give up a great deal, but it is only for a little time. On the other side of life you will be compensated, when you see that those who lived in opposition to you and laughed your teaching to scorn, are at last brought face to face with the fact that you were right and they were wrong. It will not be with any vindictive spirit that you will see them in that state, or case, but in benevolence and goodness of heart, filled with love, you will not taunt them with it, but say, "If now I can help you I will do so, as I would have done in the days of our flesh."

The March of Truth.

The world will not always accept Barabbas in the place of The Christ. I am one of those who believe that truth is making great headway quietly, and that humanity is growing better, greater, grander, nobler. Truth is permeating society. By truth I do not mean orthodox teaching, or some petty ideas that you yourselves may hold. I mean the actual truth, declare it who may, which is at present abroad in the universe of God. That truth is of God, and backed by God it will find its way into the hearts of humanity, and naturally men will readily accept The Christ spirit in preference to that of Barabbas; and the whole world will not know any peace, will not know happiness, until it does accept it.

All the peace and happiness that you talk about at the present time among the majority of individuals is a fraud and a sham. They shall say, "Peace, peace," when there is no peace, and that is just what men and women are saying to-day. They say there is peace when men and women are sharpening their swords, and the reason is because the world is accepting Barabbas in place of The Christ. And until they recognise that it is The Christ spirit which makes for peace and happiness, they will continue to sharpen their swords, they will continue to suffer, and all the so-called remedies of philosophers, politicians, and others will be of no avail. There is no balm of Gilead with those people.

Of course you, as spiritual teachers, reformers and students, understand what I mean by the world accepting The Christ spirit—all that makes for love, for uprightness of character, for truth and humanity, all that gives to a man the fruits of the spirit, lived in the life, the heart regenerated. Do you know, I am a great believer in the regeneration of the human heart. I believe in repentance just as firmly now as when I held forth to my congregation in the South of England, only I understand it better now. A great many people associate it with weeping and groaning at a penitent form, filled with religious fervour and ecstasy; but they are mistaken. Repentance means, after due and earnest consideration of a man's position in life, a desire and a resolution acted upon whereby a man changes or turns away from his old way of life. He may not do this all at once: he may repent in regard to individual weaknesses or sins, as we sometimes say, and inasmuch as he turns from a besetting sin or weakness he is regenerated. A man might regard smoking as an evil, and as soon as he is convinced and ceases to smoke, he is regenerated in regard to that one thing. The same applies to hasty temper, selfishness, bigotry, and intolerance, and any other fault you may mention.

Make Your Choice.

In conclusion, I desire to impress upon each one here the necessity of making a choice in each one's individual life. There is an idea in the minds of some people that "I am as good as my neighbour." You should strive to be better, not profess to be better, but to really be better than your neighbour. There is another idea, that you can just go on to the end, and that if you don't do something worse than somebody else it will be all right. That is entirely wrong. A man should have high ideals, even if he knows he is not able in the present life to attain unto that perfectness of life and character which he would like. You see, there is no hope of reward held out to man for doing right—doing so brings its own reward: it brings soul-satisfaction and happiness, that nothing else can give you. You yourselves are responsible for it. If you lose it, it will be by your own action, and the conditions you create for yourselves will be carried over on to the spirit side of life. Therefore, see to it how you choose.

A man must make a choice some time in his life; if you make it early, so much the better; if late, better late than never. But realise that the hours that have gone have been misspent—so much good might have been done, so much happiness might have accrued to yourselves, therefore it is better in every way that people make the choice while they are young. And in making the choice, see to it that you make the right choice. There is an after-life, there is an after-existence: something is going to happen, no matter what it may be, and each individual must be responsible for himself, and if you sip the honey from every flower, if you taste of all the world has to offer in the way of pleasure, it is fleeting and transitory and unsatisfactory—it means loss and regret in another state wherein your spiritual eyes shall be opened to behold what you have missed, the injustice you have done to yourself and to others, and that would be sufficient punishment without the fear of everlasting torments.

In the spirit world there are gathered together millions who rejected Barabbas as the personification of the world's desire when upon the earth plane, and in doing so they gave up what the world had to offer. Men called them fools, but in the existence in which they now find themselves they rejoice with exceeding great joy that they had the strength of mind to come to such a conclusion, such a resolution, and were able to keep it. They rejoice with unspeakable joy for having chosen the better part, for while the world grasped at the shadow, they took hold of the substance, which has remained and will abide with them for ever.

CLOSING PRAYER

May the peace of God rest and abide with each and everyone of you, until we meet together in the Beulah Land of love. Amen.

WONDERS OF QUEENSLAND.

The whole of Queensland is, says "Science Progress," a vast cemetery of fossilised species—on the surface, buried in drifts, or hidden in clays. The plains of the Flinders River disclose great deposits of marine fossil shells, belemnites and ammonites, and remains of extinct animals. In the Gulf of Carpentaria 40 or 50 feet below the alluvial deposits forming the banks of rivers, firmly embedded in the hard cement—water-worn stones in an ironstone clay—are the bones of innumerable extinct gigantic animals that, far back in some prehistoric age, roamed over the Gulf country; Diprotodon, Nototherium and Zygomaturus—grass eaters and flesh eaters. The utter extinction of these creatures can only be explained by a great change of climate and great and lengthy droughts. The fossils are from animals of immense size; the teeth found are twice the size of an ordinary bullock's. Gigantic alligators and turtles and marsupials abounded in those days, suggesting a luxuriant and abundant herbage.

CONAN DOYLE EXTRACTS.

The Spiritualistic movement must gain great additional solidity from the wonderful literature which had sprung up around it during the last few years. If no other spiritual books were in existence than five which had appeared in the last year—Sir Oliver Lodge's "Raymond," Mr. Arthur Hill's "Psychical Investigations," Professor Crawford's "Reality of Psychical Phenomena," Sir William Barrett's "Threshold of the Unseen," and Mr. Gerald Balfour's "Ear of Dionysius"—those five alone would, in his opinion, be sufficient to establish the facts for any reasonable inquirer.

To those, however, to whom the theological aspect was still a stumbling block, he would recommend the reading of two short books, each of them by clergymen. The one was the Rev. Fielding Ould's "Is Spiritualism of the Devil?" the other the Rev. Arthur Chambers' "Our Self After Death." He might add that when he first began to make public his own views, one of the first letters of sympathy which he received was from the late Archdeacon Wilberforce.

The objective side of Spiritualism ceased to interest him, for having made up his mind that it was true there was an end of the matter. The religious side of it he saw to be of infinitely greater importance. The telephone bell was in itself a very childish affair, but it might be the signal for a very vital message. It seemed to him that all these phenomena, large and small, had been the telephone bells which said to the human race: "Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send."

It has been asserted by men for whose opinion he had a deep regard—notably by Sir William Barrett—that Psychical Research was quite distinct from religion. Certainly it was so, in the sense that a man might be a very good psychical researcher, but a very bad man. But the results of psychical research, the deductions which we might draw and the lessons we might learn, taught us of the continued life of the soul, of the nature of that life, and of how it was influenced by our conduct here. If this was distinct from religion, he confessed that he did not understand the distinction. To him it was religion—the very essence of it.

Still, the descriptions of the next world were not convincing, and he continued to read books upon the subject. One of these was a book by Monsieur Jaccoliot upon occult phenomena in India. Jaccoliot was the Chief Judge of the French Colony of Chandragore, with a very judicial mind and rather biassed against Spiritualism. He conducted a series of experiments with native fakirs, who gave him their confidence because he was a sympathetic man and spoke their language. M. Jaccoliot found among them every phenomenon known in European mediumship, everything which Home, for example, had ever done. He got levitation of the body, the handling of fire, movement of articles at a distance, rapid growth of plants, raising of tables. The natives' explanation of these phenomena was that they were done by the Pitris or spirits of ancestors. They claimed that these powers were handed down from time immemorial and traced back to the Chaldees.

If a great Spirit came once, might He not come again? We could do with such a Spirit in London now. But would His fate be very different to-day? There would be no crucifixion, since we lived in a milder age. But could we be certain that some Pontius Pilate in a police-court would not be sorely puzzled as to whether He should not be indicted under the Blasphemy Act as unsettling the old religion or under the Vagrancy Act as a prophet and a medium?

The Student's Page.

By DR. ISIDORE KOZMINSKY.

Written specially for the "Harbinger of Light."

I am glad to note the advertisements of Messrs. Rider and Son, London, announcing the publication of my new book, "Zodiacal Symbolology and its Planetary Power," supplies of which will shortly be on sale at the office of "The Harbinger of Light." This work has taken over 5 years of close study and research into the special influences attached to each one of the 360 degrees of the Zodiac, and I feel convinced of its usefulness to all students of occult philosophy, chiefly in the basic department of astrology. Already the work has met with a distinctly favourable reception, and its success is well assured. As I have said in the Preface, I am presenting the result of my researches for the consideration of the many sincere students who find in astrology a safe and sure foundation upon which to build the temple of world enlightenment, which the approaching true civilisation will demand. From a close examination of thousands of nativities during the past, I have reason to believe that the planets which will be found associated with the Zodiacal Degrees in this book are correct and important in every particular. I believe this is the first attempt in this direction, and I am sure that it will be found helpful in dealing with the many problems with which the student has to grapple. Especially will it be useful in determining, together with the associated symbol, the special degree of the Zodiac, which rises at the birth when time is given with no measure of certainty, and as an aid to pre-natal and other astrological considerations.

In Raphael's Ephemeris for 1918, a nativity is given of General Sir Douglas Haig. The ascendant is Capricorn 15 degrees. In "Zodiacal Symbolology," this degree of Capricorn is placed under the influence of the planet Mercury. The symbol given is a hand extended, on which is resting a triangle from which rays of light are issuing. Denotes one of fine comprehension and intellectuality, essentially fitted for very special world work. He is ever searching for the Truth in art, science, and life, and has a mind powerful enough to withstand criticism, from the ignorantly learned. Reward comes to him. At the close of earth life, he sees the light. It is a symbol of Transition.

Sir E. Shackleton, the famous explorer, was born in the 28th degree of Scorpio, a mercurial degree, the symbol for which is a sailor steering a ship in a rough sea looking anxiously ahead. Denotes one of a brave, adventurous and scientific mind, who will dare and do much to satisfy the demands of the curious. His life will be exposed to many dangers, most of which he will be well prepared to meet, for he is the helmsman, and rough seas do not cause him fear. It is a symbol of adventure.

Charles Dickens and Stanton Moses ("M.A., Oxon.") were both born in the 3rd degree of Scorpio, ruled by Mars. The symbol is Blacksmith striking anvil, the impact causing a dazzling flash of bright light. Denotes one who strives to bring the light of truth into a world of darkness. It is not enough for him to gradually secure acknowledgments—individual minds won over, whilst useful, are not what he most desires. He must arouse the masses from their sleep, and the blow he strikes on inert materialism will bring into action a light more brilliant than the stars. It is a symbol of Penetration.

The H.M.S. Hampshire, with Lord Kitchener on board, was sunk when the 12th degree of Sagittarius was rising. This degree is under the planet Neptune, and is symbolised as a coiled serpent, above which is a grinning skull. Denotes one of a vicious temperament, who is liable to be obsessed and used by the dark forces. A strong and beneficent power over him may transmute his nature and aid him to overcome ill fate, but evil is more likely to attend,

him and make him her victim. It is a symbol of overthrowing.

By error in my last month's notes, I described the Raphael, who was interviewed by King George IV., as Raphael II. (John Palmer). It should have been Raphael I. (R. C. Smith).

Amongst the notable books which are now appearing must be mentioned Mr. Edward C. Randall's interesting and suggestive volume, "The Dead Have Never Died," in which, I venture to say, even old investigators will find something new to arrest attention. The philosophy of the book is thoughtful and thought-compelling. "What shall be said of our civilisation that teaches nothing of the conditions prevailing in the afterlife?" "Knowledge is the one thing in the world we have to work for. You can't steal, buy, inherit or beg it; it must be acquired by effort." "Ordinary errors ought not to cause us anxiety, for it is only through them that we make progress. A just and full appreciation of this fact would take from the mind the useless burden of worry. Calamity is nature's spur; trials are not only essential, but are disciplinary; misfortune is opportunity." The dire effect of evil thoughts, wishing or doing evil to others, secret crimes and mean dealings are impressively shown in this book, and should make people pause and think before the temptations of wrong-thinking, cause them to degrade themselves by unworthy actions. To create certain scientific conditions for spiritual communications, Mr. Randall advises that "clear nights when the air is quiet" should be selected, and not those when "the air is agitated before a storm." This precisely agrees with the well-known mandate of the famous Comte de Gabala—"No order of spirits must be invoked unless the weather be calm and serene." This welcome work will amply repay the student and reader, and can be obtained at the office of "The Harbinger of Light."

THOSE WE LOVE THE BEST.

They say the world is round, and yet
I often think it square,
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying to the West;
The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are oft to strangers shown,
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those we love the best.

Love does not grow on every tree,
Nor true hearts yearly bloom,
Alas! for those who only see
This truth across the tomb.
But soon or late the fact grows plain
To all through sorrow's test;
The only ones who give us pain
Are those we love the best.

—ELLA WHEELER WILCOX.

It is not that we cannot think. It is that we are afraid to think. It is so much easier to go with the tide than against it, to shout with the crowd than to stand lonely and suspect in the midst of it. Even some of us who try to escape this hypnotism of the flock do not succeed in thinking independently. We only succeed in getting into other flocks.—
"Alpha of the Plough."

CREED SYSTEM CRITICISED.

"Hurtful to Religious Life."

In the course of an address delivered a few Sundays ago at the Australian Church, Melbourne, by the Rev. Dr. Charles Strong, the relation of the creed system to the religious life of the people was dealt with, and the conclusion arrived at that creeds were hurtful rather than helpful. He said:—

"This subject is suggested by the opposition offered to the appointment of Canon Hensley Benson as Bishop of Hereford on the ground that he was unorthodox, and did not believe some things in the Apostles' Creed. Religion is the deepest thing in man. The question is whether the creed system is helpful or hurtful to the religious life.

"This is a question which all who love religion and desire to see it a far greater power than at present, when so much is said about the decay of religion, and when religion has reached a great crisis in its history, must boldly face. The creed system tends to stifle intelligence and to make men slaves intellectually whenever they enter a church or the office of the ministry. The creed system is quite inconsistent with our modern theory of evolution in religion, and rests on a conception of the Church and the Bible which is no longer and can no longer be ours. It tends to quibbling and gives a false impression of what religion is.

"It may have served a good purpose in the past, but its day is done. It is now a positive hindrance in the way of religious life and progress, and is one cause why church life is languishing.

"The union or federation of Christendom is very much to be desired, but it cannot be mechanically brought about on the old credal basis, whether of the Apostles' Creed, which contains much that is simple, or by some other medium of dogmatic belief. Even an Anglican like Professor Percy Gardner declared that a modern Christian cannot accept the Apostles' Creed in its original sense.

"History and theology each has its place, but they are secondary, as mere channels of form and life. Why not seek union or federation in a form of words describing and keeping constantly before the church and world the main thing—the life, the spiritual goal towards which we all profess to be striving—the inner nature and laws of that 'Kingdom of God' which, we all pray, may 'come,' and that Divine will which, we all pray, may be 'done' on earth?

"There would then be reasonable hope of a revived religion, and of attaining to the 'unity of the faith.' What is needed is a fresh and more inspiring presentation of the ideal of the religious life and the practical aim of serving God."

In the "Weekly Despatch," Mr. Max Pemberton, the well-known author and journalist, gives an account of the clairvoyant experiences of a friend, a Government official, who, after an illness, was pronounced to be dead, but eventually recovered. During the time of his coma, which lasted twenty-four hours, the patient appeared to himself to be floating in space as a spirit, but bound to his inanimate body by "two bands or currents of force." Mr. Pemberton also gives a description of the experiences at death of a certain Major P. as originally related in an article in "The Quest."

A large department store in New York City opens its working day with a "sing." A visitor who happens in punctually at nine o'clock hears a chorus of several hundred melodious voices rendering agreeable songs, accompanied by an organ, in a large rotunda in the centre of the store. The "sing" lasts for five minutes or more, ending with "The Star Spangled Banner." The employees seem to enjoy most heartily this unconventional introduction to the day's work.

MIZPAH.

"The Lord watch between me and thee when we are absent one from another,"

Go thou thy way, and I go mine—

Apart, yet not afar,

Only a thin veil hangs between

The pathways where we are.

And "God keep watch 'tween thee and me"—

This is my prayer.

He looks thy way, He looketh mine,

And keeps us near.

I know not where thy road may lie,

Or which way mine will be;

If mine will lead through parching sands,

And thine beside the sea;

Yet "God keep watch 'tween thee and me,"

So never fear.

He holds thy hand, He claspeth mine,

And keeps us near.

Should wealth and fame, perchance, be thine,

And my lot lowly be;

Or you be sad and sorrowful,

And glory be for me,

Yet, "God keep watch 'tween thee and me,"

Both to His care;

One arm round thee, and one round me,

Will keep us near.

I sigh sometimes, to see thy face;

But since this may not be,

I'll leave thee to the care of Him,

Who cares for thee and me.

"I'll keep thee both beneath My wings,"

This comforts, dear,

One wing o'er thee, and one o'er me,

So we are near.

And though our paths be separate,

And thy way is not mine,

Yet, coming to the mercy seat,

My soul will meet with thine;

And "God keep watch 'tween thee and me,"

I'll whisper there;

He blesseth thee, He blesseth me,

And we are near.

[By special request of a beloved sister in truth, a faithful Spiritualist, who is waiting near the "White Gate."]

—Sent by Mrs. Harris-Roberts, Auckland.

Human life is a solemn thing—an arena wherein God's purpose is to be worked out. I must, with open, spiritual vision, behold in this universe, and through it, the mighty All, its Creator, in His beauty and grandeur. . . . His purpose, not mine, shall be carried out, for to that end the universe exists. Life shall be a barren, worthless thing for me unless I seek to fall in with God's plan, and do the work He has sent me here to do.—Carlyle.

IF

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"BEAR YE ONE ANOTHER'S BURDENS."

PAMPHLETS GIVEN AWAY

During the past week we received from a zealous supporter of the Cause a large parcel of pamphlets for free distribution. The principal feature of the contents is an article dealing with remarkable answers to Orphans' Prayers at Pennsylvania's Prayer Farm, where 200 children are supported solely through their daily supplications. No appeal of the ordinary kind is ever made to the public, and yet this wonderful institution is kept incessantly supplied with all farming requisites, clothing and food. The details will be incredible to those who have very little, if any, faith in the power of prayer, and yet we have another instance of the kind in Dr. Mueller's Orphanage at Bristol, which is entirely supported by similar means.

Another contribution of a very different character but equally extraordinary, relates to a special form of prayer by which soldiers are said to enjoy "charmed lives" on the battlefield. The testimony given in this respect is, to say the least, remarkable. A striking Japanese prophecy in regard to the war is also included, likewise an account of visions in England of Angels of Peace, and particulars of impressive results following on the adoption of prohibition in Kansas, U.S.A.

The pamphlets are for free distribution, and we shall have pleasure in forwarding parcels to applicants. Please state the number required.

REPORTS OF SOCIETIES VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to report the continued success of their Sunday night lectures, our Hall being crowded each night, and on some occasions over-crowded. Mr. Bloomfield still occupies our platform, and has kept his congregation interested with his lectures, as no demonstrations are given at our night service. We are pleased there are so many people who are so deeply interested in our philosophy, and are willing to learn more of our teachings of truth, and not so eager for the one phase of phenomena only. Mr. E. O. Jones reports marked progress at the conference circles held on alternate Sunday afternoons, and they form a fine school for young speakers. Mr. Nichols, Mr. Love, Mrs. McDonald, Mr. Davies and many other speakers have greatly helped the Conference circles. The V.A.S. Hall is always far too small to accommodate sitters at our mediums' meetings. Our speaker still conducts same, and the following psychics have assisted during the last month:—Mesdames Alderwick, Bryning, McDonald, Eottrell, Marshall, Peterson, Misses MacKenzie, Furby, Gledhill, Messrs. E. O. Jones, Davies, Morrison, Marshall, and many psychics, private and public, from other Societies. Mr. and Mrs. Linwood-Smith, of Adelaide, visited us during their stay in Melbourne, and Mr. Smith spoke at the Developing Class, also gave the Invocation at one of our Sunday evening services. We regret Mr. Wilson, Herbalist, of Prahran, who had only been a few months in the work of Spiritualism, was called over to the other side of the veil so soon after his wife. Mr. E. O. Jones is taking up magnetic healing professionally, and will shortly advise sitters of his rooms for consultation. For the past few weeks he has used our rooms until he could make all his business arrangements. We wish him success in his work. We have received applications for copies of Mr. Bloomfield's lectures, but regret we cannot afford to have same taken down and printed yet. The lecture, "Sir Oliver Lodge versus Mr. E. Clodd," fully reviewed by our speaker, was applied for by many of the congregation, as they considered it would be fine for propaganda work. Miss MacKenzie and Mr. Jones, our class leaders, are well pleased with the sitters' progress generally. The Ladies' Social Committee are doing good work, especially in providing teas for members and friends. Mrs. Harper, Mrs. Goodenough, Mrs. McDonald, Miss Harper, Mrs. Birt, Miss Hall, and Mrs. Bloomfield have been active workers during the month, and Mrs. Peterson, Mrs. Werber, Mrs. Bryning, Mr. Florant, Mrs. Askew, Mrs. Birt, and many others have helped to keep the platform decorated with flowers. Mr. Hartness has done yeoman work in helping the ladies' committees. Mr. Bloomfield is still sitting for free health readings every Tuesday and Friday, and it is necessary to book ahead, as there are so many have had to be disappointed for want of time. The good work of the "Harbinger" is appreciated by the V.A.S. members generally, and we wish it even greater success.

M. J. BLOOMFIELD,

Hon. Sec., V.A.S.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Our suggestion regarding training the children of Spiritualists for the work of the future has so far not met with very encouraging results. However, we still look for a more favourable response when Spiritualists as a body have awakened to their duty. It is to be regretted that children of Spiritualists who should be filling our Lyceums are not there, but may be found amongst the scholars of the various schools belonging to Orthodoxy. Some of the leaders and mediums themselves are responsible for this, so we ask why do they not teach their own what they are so ready to do to others and their children, the precept of obedience and the beauties of spiritual teaching? Brothers! Sisters! why will you not send us your children?

Mr. A. Brown, Mr. Tozer and the Secretary have spoken at the morning services. The afternoon message meetings have been well attended. The following ladies and gentlemen have graciously assisted:—Mesdames Hayward, Addison Miller, Orion, Hohne, Heffernan, and Alderwick, Messrs. Wood, Hamilton and Stevenson, and many other private psychics.

We are very pleased to report that Mrs. Addison Miller still holds our evening platform. Her lectures and messages are very interesting and instructive, both to Spiritualists and others.

"Mediumship—How Developed and Safely Practised," "The Projection of the Spiritual Body," are subjects which can never be exhausted and always hold public interest. She dealt with them in a masterly manner. Mrs. Miller has a very affable and pleasing platform address; her readings are of a high character, and she herself the personification of kindness. We are losing her services for a short time, but shall look forward with pleasure to having her with us again on her return from Adelaide.

CHARLES CHATFIELD, Secretary.

SPIRITUAL RESEARCH SOCIETY (MELB.)

(Affiliated with The Spiritualistic Council of Victoria)

We are pleased to report steady progress during the month, and also to welcome the return of our speaker, Mr. J. M. Moorey, after his furlough. Our members, who have been away holiday-making, are also slowly returning, and we are looking forward with renewed zeal to the work and furtherance of the cause.

During the month, Mr. J. W. Vroland gave an address on the Temperance Question, and Miss Vroland, "The Stepping Stones." We also had on our platform Mrs. Alexander, Mrs. McDonough, and Mr. Love. To all we extend the thanks of the Society.

Mr. Moorey's two lectures since his return were entitled, "The Prince's Christmas Card" and "Spiritualism," both of which were attentively listened to by large and appreciative audiences, and the remarks passed by numbers of those present showed that renewed interest has been awakening, and that the seed sown will bring forth good fruit.

A. GRANT, Recorder.

NEW SOUTH WALES.

SPIRITUAL SCIENTISTS, SYDNEY

Since our last report, we have added about twenty names to our list of members, which is no doubt due to the high spiritual standard of the addresses delivered by our Leader, Mr. John Marshall, his subjects being, "Universal Brotherhood," "The Law of Karma," "Reincarnation Misunderstood," and "Spiritual Healing." Our Leader has given us much food for thought, considerably broadening our ideas as to what true Spiritualism really is, and we cannot speak too highly of him for the valuable tuition he has given us.

In continuation of his lectures on "Success," our Leader has taken for his sub-titles, "Man, Know Thyself," "Develop True Poise," and "Have Faith." These lectures are most instructive and uplifting, and the higher spiritual thought imparted is indeed beneficial to all who attend.

Our Occult and Developing Classes are making very satisfactory progress, and are still well attended.

On the 9th January we held a very successful Social and Dance in the large hall, I.O.O.F. Temple, there being about a hundred and fifty members and friends present, and we wish to thank those who so kindly contributed items to our programme, thus doing their share in bringing about such an enjoyable evening. Our usual monthly Social Evening was held on the 26th January, and notwithstanding the holiday there was a very good attendance. Items were rendered by Messrs. Clark and Myers, Mrs. Marshall, Miss Wallis, Mrs. Sainty, and others, and a very enjoyable evening was spent.

Our Healing List is steadily increasing, which is evidence of the good work being done by our Leader, and which we all appreciate very much.

Wishing the "Harbinger of Light" every success.

RITA CAMERON, Hon. Sec.

KURRI KURRI SPIRITUALIST CHURCH

Since last report the above Church has been holding services regularly each Sunday, and doing its best to spread abroad the glorious teachings of Spiritualism. Recently we have had the pleasure of a third visit from Mrs. Morrell, of Sydney, who delighted us with two most soul inspiring lectures delivered before a fine audience, which no doubt will be of great help to many in search of the Truth. Mrs. Morrell also broke new ground at Cessnock, delivering one fine lecture there before a fair audience. It is a pity we cannot have this gifted lady with us more often. Wishing the "Harbinger of Light" every success,

FLORENCE KING, Hon. Secretary.

STANMORE SPIRITUALIST MISSION.

It makes one rejoice to see the numbers flocking to our services since the amalgamation mentioned in our last report; it looks as if the large hall secured for our service will in the near future become too small. It speaks well of the unity of the office-bearers in pulling together, which, combined with the bright and attractive musical part of the service, especially the much-appreciated solos by Miss Jarvis, Mrs. Cochrane, and Mr. Breakspear, helps our Leader, Mrs. Morrell, in her most inspiring addresses.

Mrs. Morrell visited Kurri-Kurri, by the earnest request of the Spiritualistic body resident there, to conduct services, which were held on the 20th and 21st ultimo, to large and attentive congregations, and also conducted the first service on the 22nd ultimo at Cessnock. It is pleasing to note how our friends at Kurri-Kurri look forward to the visits of Mrs. Morrell.

During our Leader's absence, the Sunday service was conducted by Mr. Bradford in the afternoon, and Mr. Oates in the evening, assisted by Mrs. Blair.

A Dedication Service was conducted by Mrs. Morrell in a most impressive way, causing great interest in the ceremony during the dedicating to the "Truth" of the infant twin daughters (Milce and Irene) of Mr. and Mrs. Edwards, and grand-daughters of Mrs. Hand.

Our annual meeting took place on the 19th ultimo, when the following were elected:—President, Mrs. W. D. Morrell (unopposed); Vice-presidents, Messrs. A. Cooper, S. Bradford and T. Hayes; Secretary, Mr. J. K. Bennetts; Treasurer, Mr. J. Oates; Librarian, Mr. Welch; Organists, Miss Moyes and Miss Cole; Church Stewards, Messrs. Gale, Brown, Welch, and Becker; General Committee, Messrs. Breakspear, Welch, Brown, Downs, and Arthur, Mesdames Morrell, Bradford, Gale, Bidmead, Williams, Oates, Blair, Cochrane, Cole, Bewicke, Good, Atkinson, and Miss Jarvis.

The reports from the several officers were most encouraging, and spoke well for the future. The opportunity is taken to thank all those who so ably assisted the Committee in making the past year a successful one, and to remind every one not to forget the Social on the 9th March in the Dispensary Hall, Enmore Road.

JNO. K. BENNETTS, Hon. Sec.

CHURCH OF SEERS, SYDNEY

I have to report fairly good meetings since my last, our Circle afternoons being well attended, our staff of Mediums, Mesdames Levorna, Joyce, Speed, Lamont, and Leoni, and Mr. Glover, all helping to keep the flag flying. We had the pleasure of welcoming Mme. Orion at one of our Circles, and Mrs. Raeburn at another.

Our North Sydney Branch is progressing, although one or two more platform workers would be welcomed.

Cordial greetings to all co-workers, and best wishes for "The Harbinger of Light."

A. J. BUSH, Hon. Sec.

NEW ZEALAND.**WELLINGTON SPIRITUALIST CHURCH (Reg.)**

The Annual General Meeting was held on January 19th. The balance-sheet for the year showing a very good financial position. Mr. S. R. Russell was re-elected as President unopposed for a third term; Mr. W. Rough, Vice-President, Mr. W. H. Stewart Secretary, Mr. T. W. Blake Treasurer, and Messrs. Mouat, Morris, Vine, Clark, and McNicol as a Committee to take charge of the business for the year.

The affairs of the Society are in a prosperous condition, and we may look forward with confidence to the future of the Church, which, with the help of the members, should own the building free of debt in the not far distant future.

A strong determination was expressed to put forward the claim to a recognised status as a Church, from the Government, and to assist Mediums in every way possible, to assert their right to a peaceful pursuit of their calling. The Secretary requests accredited Mediums open for engagement to communicate with him at the address given in the Society's announcement in another column, enclosing references and copy of certificates.

W. H. STEWART, Sec.

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

I am pleased to report the success of our Church under the leadership of Mr. Kitto, who still continues to draw fair audiences, and his pictures are of much interest. Sister Amy Rhodes has opened a Branch under the auspices of our Church, and is doing some splendid work to help our noble cause, she having large audiences every Sunday, and the people of South Dunedin much appreciate her lectures.

Wishing you every success in your good work.

J. H. THOMAS, Hon. Sec.

THE ANNIE BRIGHT "AT HOME."

An exceptionally good audience welcomed our guest, Mrs. McDonough, of the Ascot Vale Society, on February 6th. Our new friend and worker readily adapted herself to our conditions, and gave some most interesting and convincing readings.

Although the Cot Fund is happily drawing near to completion, we trust our friends will continue to aid us in the future as in the past, and that the At Homes which have filled a social need so long wanted in our cause, will continue as a means of helping us to know and understand each other better.

A special meeting of the workers was held at the residence of the Secretary on February 12th, for the purpose of appointing a President and Treasurer to the position rendered vacant through Mrs. McLellan's resignation, publicly tendered at the last At Home. We thank her for all the efforts she has put forth in this cause.

Mrs. Engman was elected President and Treasurer, and Mrs. J. Keir Vice-president pro tem.

Mrs. Bella Lavender, M.A., will be our guest on March 6th, and we hope for a record attendance to hear her interesting lecture, "Australia's Part in the World's Great Drama."

M. A. BODEN, Hon. Sec.

REPLIES TO CORRESPONDENTS.

Contributions have been received from Dr. Coates, Miss Lambrick, and Mr. Victor Cromer. We shall deal with them as soon as space permits. In the meantime, we ask the writers to accept our thanks — and exercise patience!

E.E. (Evandale): The sentiments you express are very encouraging, and we value your appreciation highly. In our opinion, there are not nearly as many fraudulent Mediums as you appear to imagine. When in Sydney, call on one of the Spiritualistic Societies, and ask them to recommend you to an honest and reliable psychic. You notice what others say about "the boys come back." Why should not your experience be similar? Our tenderest sympathy goes out to you, and if you accept the advice offered, you may find it yield much comfort and gladness of heart.

A.T. (Brisbane): Have read your lengthy letter with interest, and it gives us much pleasure to wish you success in the work in which you are engaged.

A.G. (Temuka, New Zealand): Thanks very much for your generous references to this journal, and particularly for your liberal order for copies to be sent to the bereaved.

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