

THE HARBINGER OF LIGHT

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DEVOTED TO
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AND
SPIRITUAL PHILOSOPHY.

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“LIGHT, MORE LIGHT.”—Goethe.

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
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evidence that he could not possibly have died, otherwise he would have ceased to exist altogether, whilst the believer in the doctrine of "asleep within the tomb" would be equally certain on the point from the obvious fact that he was very much awake. Yet they would have certain faint perceptions that something unusual had happened. But what that "something" really was they would be quite unable to comprehend. Some of them think they are just dreaming. It is all confusion and bewilderment, and various devices have to be adopted by spirit friends to bring home the reality.

We are frequently told in communications from the Beyond that there is a great advantage in having studied the philosophy of Spiritualism before throwing off the mortal garb. It teaches one what to expect on reaching the other shore and obviates the shock which others experience and which is described as a very painful process. Let us thank God that this knowledge is spreading, and the more it spreads the less will be the work entailed on those invisible helpers whose mission it is to meet the new-comers on arrival and aid them in accommodating themselves to their changed environment.

Answers to Questions.

We have received from a correspondent, who is obviously a sincere inquirer, a letter commenting on an Editorial note published in our February issue in which we explained that, according to a vast accumulation of testimony from the Beyond, the "next world" appeared to resemble "a glorified earth" in its general environment and that, relatively speaking, we shall appear to each other as substantial in bodily structure as when expressing ourselves in physical form. This implies, argues our correspondent, that the next life is really a **material** one and that we shall really be, to all intents and purposes, material beings.

He takes no exception to this conception, but says he cannot reconcile it with a statement attributed in the same issue to the Rev. Herbert Thurston, S.J., in which the rev. gentleman says: "Those whose loss we deplore have not really left us; as **immaterial** beings they are unaffected by locality or distance," and so on. "If they are immaterial beings," continues our correspondent, "where does the need for a solid world, and all the other paraphernalia referred to come in? They cannot, I should say, be both material and immaterial. But perhaps there may be some explanation of this incongruity. If so, I shall be glad if you give your readers more light on this somewhat complex subject."

We fully appreciate the difficulty in which our correspondent finds himself placed, and are not too sure that we can offer much enlightenment. The question involves consideration of the constitution of matter. What is matter? Sir Oliver Lodge holds that the entire Universe consists of ether in different orders of manifestation. This earth of ours, for instance, is "ether tied in a knot," and to that extent is differentiated from the ether of space which is invisible. We can see what we call solid matter—although, in reality it is not solid at all, but consists of an agglomeration of atoms each detached and having the interstices filled in with the ether of space—because the ether of which it is composed vibrates at a much lower rate than the ether of space, which vibrates so rapidly that the human retina cannot register the movement. Ether, therefore, whatever be its vibratory characteristics, is, presumably, **material**. Sir Oliver in fact, says that, in reality, it is the most solid thing in existence.

Now, then, supposing the spiritual world, and all that it contains, consists of ether in an infinitely higher order of vibration than what we know as matter, it is still **material**, although so attenuated that it is quite permissible to speak of it as **immaterial**. Sir Oliver poetically describes it as "the garment of God." Assuming this conception to be approximately correct, one can quite understand dwellers in the spiritual life referring to their surroundings as being, relatively, as substantial as the features of this terrestrial sphere, and themselves as real and solid as they appeared to each other when functioning on the physical plane. It is all a matter of relativity.

We think this overcomes our correspondent's difficulty. But it is not a matter upon which one can dogmatise. We only know that the testimony is overwhelming that there is a very great similarity between this world and the next. With this difference—that as regards the beauties to be revealed hereafter everything is octaves higher than similar manifestations on this lower plane of physical being.

Our correspondent further remarks that "seeing so much is known of the next world, no doubt information as to its **whereabouts** is available, and if such is the case, I for one would be much pleased if it is made known generally." The usual reply given to this question by those on the Other Side is that the spiritual world is all around us. As Longfellow puts it—

The spirit world around this world of sense
Floats like an atmosphere.

This appears to be true. We seem to be enveloped in the spiritual all the time—a world within a world. But we may have to wait until we get there before our knowledge on the point can be more definitely expressed.

Is Belief Optional?

A great many people have a very loose way of speaking and writing—Spiritualists included. They sometimes tell us, for instance, that it does not matter what a man **believes**—the only thing that counts is what he **does**. But it **does** matter. A man's beliefs generally govern his acts, and if his beliefs are morally wrong his actions will assuredly correspond. In a religious sense, too, the contention is equally true. If a man, for example, believes that no matter what kind of a life he leads here, there is no kind of Hell awaiting him hereafter, his conduct here is not likely to be above reproach. In other words, his actions will be a reflection of his beliefs. So that it **does** matter what a man believes.

At the same time there is much unreason associated with this question of belief, using the term as applied to religious dogmas and doctrines. Certain well-meaning sects tell us we must believe this, or that, or we cannot be saved. It never occurs to them that belief is not **optional**. We are so constituted mentally that one man may be able to accept a certain doctrine with the greatest ease, while another man may be quite unable to assimilate it, no matter what the consequences may be.

If, for instance, we were told by some zealous evangelist that we must accept all the recognised orthodox tenets and creeds of the Church, or be damned, we should be compelled to reply: "We have given very careful study to those doctrines for years, have looked at them in every possible light, tried, in fact, to believe them, but in the end the still small voice of reason remained insistent and we were compelled to declare that we could not possibly believe a goodly proportion of such teach-

ings. In these circumstances we have no option than to accept the alternative." This is what we mean by saying that belief is not optional—that a man cannot always believe that which he might earnestly desire to believe!

Now take another case. We had the privilege for some years of enjoying the close friendship of a very estimable son of the Church—who, by the way, held a position considerably above that of the rank and file—and of discussing with him the fundamental planks in the Spiritualistic platform, viz.: The nature of what is usually called "death," and the conditions that await us on the Other Side. He was intensely interested in the theme, would chat about it for hours, and evidently would have very much liked to have believed that what we said was true. But he found it an impossible task, and his last words to us were: "I would give my right arm to possess your conviction about death and the After-life, but, somehow, I cannot believe it."

Here, then, we have another instance of a man who wished to believe certain things but could not. Unlike the hypothetical evangelist referred to, we did not assure our clerical friend that he would be "damned" for his unbelief! We simply told him it was not his fault, that he might see differently some day—especially as he wished to believe—and that if he did not realise his desire here, he would realise it in the clearer light of the Spirit world, and would, at least, be given credit for the desire to believe. In this case, then, the man felt that our position represented truth, and yet he was quite unable to give intellectual assent to the views set forth.

These few comments should, surely, be sufficient to indicate that belief is not always optional, and that what a man can, or cannot, believe is largely governed by his mental make-up, by his religious training, and by his studies. All these influences therefore, should be allowed for, and should make us very careful of judging a man because his beliefs happen to differ from our own. We have reason for believing that some of the most shining characters in the world beyond were, when on earth, untrammelled by the doctrines and dogmas of the Church. They simply "lived the life"—a life as closely approximating as possible to that of the Master—and when they reached the "shining river" they found loving arms outstretched towards them and were greeted with the triumphant shout: "Well done, good and faithful servant." Whatever their beliefs may, or may not have been, their conduct towards God and their fellows had been right, and they were automatically numbered among those who had done the will of the Father during their earthly pilgrimage. And that, after all, is the all-important point!

"Confession is Good for the Soul."

The revelations of Spiritualism are demonstrating that it is literally true that "open confession is good for the soul." This somewhat hackneyed proverb often falls lightly from the lips of those who fail to recognise that it encompasses a very important spiritual truth. Every experienced investigator can narrate instances of the return of a troubled spirit who was bound to earth conditions by a consciousness of wrong-doing and a desire to make reparation in any practicable way. Such cases in fact, are of frequent occurrence, and the interview is sometimes of a painful and distressing character. The late Dr. Ellis T. Powell relates a case in point. He says:—

Certain people speaking in a language very different from ours had to leave a European country very


hurriedly in the early days of the war. They entrusted their valuables to a servant speaking only the language of that country. He, however, deserted to the revolutionaries, handed over the valuables to them, and was ultimately killed. Quite recently the parties were in London and went to a medium who does not speak a single word of the language spoken by themselves and their defaulting servant. They, moreover, were quite unaware that he had been killed. In the course of the sitting the servant manifested, spoke in his native language, addressed the people by the names which had belonged to them in the land from which they had come, and very humbly asked their forgiveness for his own faithlessness. They thought the test all the more remarkable as they were unaware at the time that he had passed over. The medium did not know a word of the language spoken.

This is a particularly striking case of a "test" character. The burden of the lament generally heard, however, so far as our own experience goes, concerns unkindness exhibited towards one who was deserving of very different treatment. The memory of such conduct is carried forward and the responsible spirit finds that he or she, is unable to find peace of mind until a confession has been made and forgiveness sought. This, of course, is poetic justice, and should make us very careful indeed of our attitude towards our fellows.

The consciousness of guilt weighs so heavily upon the burdened soul that it is unable to rise—it is weighted, as it were, with leaden feet and has to tread the lower planes until it has succeeded in ridding itself of its self-imposed fetters. This sometimes takes years to effect. The desire to confess and solicit pardon may exist long before an opportunity can be found of reaching the injured victim. But the waiting has to be endured, and if, in the end, the door is opened for reparation to be made, a great sense of relief supplants the former distress.

Whenever forgiveness is asked in this way it should be readily and unreservedly given. But even this does not always remove the remorse—at least, not immediately. "It is easier for you to forgive than for me to forget" was the reply once given to the writer of these lines. However, considerable relief is doubtless given at once by a magnanimous attitude on the part of the one to whom the confession is made, and in course of time no doubt recollection of the unkindness, or other injury, completely fades away.

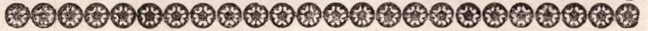
Such reflections as these should make us carefully guard our conduct towards others, and studiously avoid perpetrating an injustice in any shape or form. Should we, however, at any time transgress in this direction, it is very much better to make the confession and offer reparation while still "in the body pent," rather than wait until we reach the Other Side where "squaring the ledger" is found to be a much more difficult process.



A FINAL WARNING !

 Those of our Readers who receive this issue of "The Harbinger of Light" with a RED DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

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



PROPHECIES FULFILLED.

WHAT OF THE IMMEDIATE FUTURE ?

By W. HAROLD SPEER.

Mr. Speer is well known in Fleet Street as a crime journalist, and for the past fifteen months has been President of the Temple of Light, which he founded in Southwark.

There are many persons who believe that future events can be seen by those gifted persons known to Spiritualists as mediums. And there are probably many more who scoff at the idea altogether. Last February, nearly twelve months ago, a Mr. Edwards, who was an entire stranger to me, paid me a visit and gave the following message which he said came from his guides: "There will be tidal waves and floods in this country in October and early in the New Year. There will be great trials and tribulations for many. In January, the Thames will burst its banks and there will be floods causing much devastation and great distress. In May, there will be great troubles and tribulations."

Now this message has proved remarkably true in two instances. There was a tidal wave at Fleetwood last October which caused much distress, while it was also a tidal wave that caused the Thames to burst its banks early in the New Year causing great havoc and distress.

The other evening this message was given to me through Mr. Jenkins: "You are sad at the floods which have just occurred. They were sent as a warning to mankind to think of God rather than of themselves. But man will not hearken and a great calamity will come soon."

This message is but one of hundreds of a similar nature which have been given in all parts of the country. The prophecies of coming disasters began over two years ago, and it was in May, 1926, that a message was given to me to the effect that "a great cloud is coming which will cast a shadow over all the earth." Fires, earthquakes, floods and other disasters were prophesied, and from that time until now there can be no question that many calamities have occurred.

All of the messages to which I have referred are recorded and have been verified, and one wonders if the calamities prophesied for May can be averted. Perhaps the answer is to be found in the message given through Mr. Jenkins.—"The Two Worlds."

A PERTINENT QUESTION.

In addressing a crowded meeting at the Temple of Light, London, on a recent date, Sir Arthur Conan Doyle, at the outset, said:

We have been flooded out at my Psychic Bookshop, and there were there a number of books by the Rev. Stainton Moses. These were note books in which original messages had been received in automatic writing. Among them were messages from Benjamin Franklin, who signed his name in bold characters, with a curious kind of scrawl. When I saw his signature, I said I had a copy of the American Independence in the house, and there was Franklin's signature exactly the same as it was in that notebook. How can anyone get behind that?

The waters of life drift into many streams, but they all will meet in the ocean. Though some travel slowly and others fast their goal is the same—and it ever will be.

We are negative to our guardian spirits, they are positive to us.—A. J. Davis.

THE EARTH TREMBLES.

BIG SUBMARINE DISTURBANCE.

A very big submarine earthquake was recorded by Father Pigot, at Riverview Observatory, Sydney, on Saturday, March 10th. The observer located it as about 300 miles from the west coast of Sumatra. His calculations put it in latitude $7\frac{1}{2}$ degrees south and 87 degrees east, some hundreds of miles from the track of steamers running between Colombo and Fremantle. The first wave was recorded at 4 hours, 16 minutes, 10 seconds past midnight, Sydney time. The distance from Sydney worked out as 7033 kilometres, or 4950 miles. Father Pigot continues:—

It was recorded on all my seismographs, said Father Pigot. In one case, the sweep of the needle was more than six inches. Rarely, if ever, in my 20 years' experience, have I recorded an earthquake with greater distance between crest and crest of the earthquake waves. In one instance the distance from crest to crest was 130 miles. The waves continued for several hours. It will be exceedingly interesting to see to what extent this big submarine earthquake was felt by steamers on the Colombo to Fremantle routes, as well as by steamers on the Bay of Bengal, and around Sumatra and Java.

ANOTHER GREAT UPHEAVAL.

About a week subsequent to the foregoing disturbance Father Pigot reported a further upheaval in the track of shipping between Sydney and Fiji, with its centre a short distance to the east of Matthew Island, which is some hundreds of miles east of New Caledonia. It occurred on March 16th and there were indications that its intensity exceeded any of its kind for many years.

The effects, said Father Pigot, may have been felt in New Caledonia and in the Fijian group. He made the distance 1,505 miles from Sydney, the latitude 22 deg. south, and the longitude 172 deg. east. On June 1, 1919, a large disturbance occurred in the same locality.

Passing Thoughts for April.

Three efforts are demanded of all who profess and call themselves Christians—(1) To convert the world. (2)—To control the flesh. (3)—To condemn the Devil.

If we shut God out of our lives, we shall live in darkness and die in despair.

Physical science has not revealed to us a God whom we could love or pray to.

The attitude we assume in prayer counts for little: it is the spirit in which we approach God that is all important.

We must cast all our care upon God if we would possess the peace that the world can neither give nor take away.

It is a fact which we should ponder well that all our religions began in an age of deplorable psychological and physiological ignorance, hence the intelligent find it necessary to abandon many ancient beliefs.

Free thought should be controlled by common sense, and freewill by an enlightened conscience.

Unless your religion uplifts your soul, and enables you to console the afflicted, and to mitigate human ills, you had better change it, for it is not worth keeping.

R. C. N.

Love, sympathy, goodwill, and the kindly deed that is always ready and on tap, is what expands, multiplies and beautifies life.—Trine.

“Voices” in New Zealand.

A SIGNIFICANT TEST EXPERIMENT.

By S. G. FETHERSTON, Editor of “The New Zealand Motorist.”

DOCTOR Waddell, at the time President of the Hamilton Automobile Association; Mr. E. Bouillon, manager of The Bank of New Zealand, Hamilton; Mr. James Treloar, managing-director of Messrs. Treloars, Limited, Hamilton, and, last, but by no means least, that notable antagonist of The Devil, the Reverend Percy Paris, Methodist clergyman, Hamilton, form a grand quartette of witnesses; and I cite their names as such, with their assent, in support of certain statements following that, on the unsupported testimony of myself, the average sane reader would probably regard as mere journalistic vagary. And, having thus gripped the reader with the eye of “The Ancient Mariner,” I proceed with a tale that has a dry beginning, but an end astounding.

As a member of The Hamilton Psychical Research Society, which embraced many of the most outstanding people of The Waikato, including professional men, prominent business men and men of public affairs, I recently took part in some investigations of psychical phenomena in Hamilton, my colleagues in the matter being all, like the writer, outside the fold of Spiritualism. Our friends of the cult afforded us every facility for our investigations, in participating in which, I have to admit. I was to an extent inspired by a desire for journalistic “copy.”

A MOTHER SPEAKS IN FRENCH.

The most evidential of the sittings I was present at was that held in the private residence of one of the investigators, with no Spiritualist present but the lady medium, the celebrated Mrs. Lily Hope, the accredited medium of The Spiritualist Church of New Zealand, which, by the way, is recognised by the Dominion Government as a Christian denomination.

It fell to me to form several “test circles” of representative citizens who had never, myself excepted, taken part in a Spiritualistic seance and this particular group of them comprised the gentlemen named and myself.

Doctor Waddell, after a little hesitation, amiably agreed to make one for the occasion; Mr. Bouillon readily consented to be another, as did Mr. Treloar, who brought with him the worthy pastor of the church of which he is himself a pillar, and the reverend gentleman, whose acquaintance I had not enjoyed previous to the investigations, brought with him a watchful eye and an evident readiness to lock horns with the Devil, for whose appearance he seemed alert.

On my telling Mr. Bouillon that he might be prepared to hear voices purporting to be those of deceased relatives he smilingly made remark to the effect that if “a voice” that he could identify as his mother’s, spoke to him in French, he would regard it as “evidential”; and, I may say, we all heard him, at the seance afterwards, in eager conversation, in French, with “a voice” that he very evidently recognised.

A “GOOD” CIRCLE!

But I am to deal here with my own experiences alone, and only with two particular items of them

that could be termed “evidential.” Even if space permitted I could not describe with certainty and proper understanding the phenomena of the other members of the company, who also had their messages, perhaps as evidential to them as were mine to me.

In addition to the investigators named the circle included an equal number of agile young matrons, relatives or friends of the others, and who betrayed no sign of any fear of The Devil, going to the medium as to a long-lost sister though new to her acquaintance.

The belief is common that only “dowdy” females take interest in Spiritualistic phenomena; but the ladies of this sitting were as butterflies, and the comely medium herself was in evening attire. If the function were of The Devil it looked as if graced by the presence of a bevy of beings celestial.

The lady medium was highly satisfied with “the atmosphere” of her circle: she remarked to me, her “fidus achates” for the time being. “Oh! we’re going to have a good circle,” she exclaimed, “there’s great ‘power’ here.”

According to our Spiritualistic friends harmonious feeling is necessary for “good” results. The presence of even one antagonistic personality, according to that great Spiritualistic authority, Dennis Bradley, will spoil a circle. That was not the case in this instance, however, for the sitting was “a success” despite the presence of the Reverend Mr. Paris, whom the medium referred to afterwards, to myself, in terms indicating a lack of “sympathy,” the lady having become a trifle antagonized by some somewhat inquisitorial cross-questioning of her by the reverend gentleman.

It is customary on these occasions to begin the proceedings with prayer and the singing of hymns, and our reverend associate took charge of the devotional exercises of the moment, praying, as one only present out of a sense of duty, that the Almighty would ban anything contrary to the Divine Will. He made the sitting, as far as possible, quite an orthodox church service—that it was in the dark was the only respect in which it lacked regularity.

The hymns sung were old favorites such as “Lead, Kindly Light,” “Abide with Me” and “Jesu, Lover of my Soul,” and, though subdued, I never heard more vibrantly harmonious singing, the men, myself excepted, being all “shining lights in the congregation,” and the ladies all “sweet singers in Israel.” The “atmosphere” became religious. And then, after a while, we heard the medium breathing heavily, as if in deep sleep.

MESSAGE IN SEALED ENVELOPE.

Before the ceremonies began I handed to Mr. Bouillon a sealed envelope of which the content was known to no human being but myself.

“I want you to hold this, Mr. Bouillon” said I. “It’s a test.”

“Very well!” said he, taking it and placing it in an inside pocket of his jacket, which he buttoned up.

I have here to interject that I a day or two previously received a letter from Wellington, in which it was stated that my deceased soldier son had ap

peared there with the son of a certain well-known man of title, whose name I have not authority to publish, and that they were engaged together in some work beneficial to humanity; and "a voice," that had all the characteristics of his, had spoken to me at some previous seances on family matters of which no one in New Zealand but myself knew anything.

Two or three hours before the time of the sitting I wrote the name of this spiritual companion on a slip of paper and took it to a photograph of my son hanging against my bedroom wall.

"Stanley," said I, in what I conceived would be proper Spiritualistic procedure, "Do you see those words—if you can—if you can—have these words—these words exactly—spoken at the sitting I am going to this evening."

This I repeated several times, and it seemed to me that, as I spoke, I was being smiled at out of the photograph. I put on my glasses and scanned it earnestly. Yes! The smile seemed there unmistakably.

I was perturbed. Thought I: "If my imagination can carry me as far as this it discounts the value of my judgment on these matters."

Still, I posted the slip of paper on the glass over the face in the picture and went in to dinner, after which I took the slip from its place and sealed it in the envelope handed to Mr. Bouillon. To no one was anything said either of slip or smile.

THE NAME GIVEN CORRECTLY.

And now I have to narrate what I would not dare to pen for publication but that I am able to quote the name of Doctor Waddell, the Reverend Mr. Paris and Messrs. Bouillon and Treloar, for corroboration, to say nothing of an equal number of ladies of the highest respect in Hamilton.

The medium entranced, the singing ceased, and then after a moment, there rang through the silence of the darkened room, in the hearing of the whole company, the voice of my son in greeting. It could have been heard outside the closed door of the room. It was as clear and unmistakable as ever I heard it in life.

And then "the voice" said, in the full hearing of all present: "You thought I was smiling at you out of my photo this evening. I was. We can do that."

After some intimate conversations, not evidential to others, "the voice" bade us "Good Night," after which a quick staccato "voice," equally loud and distinct, snapped out in the darkness:

"Good evening! Good evening!"

Mr. Bouillon, to whom the greeting seemed specially addressed, enquired politely: "Who is speaking?"

Quickly came the reply:

"— — — — —! — — — — —! — — — — —'s son!"

[The first two dashes represent the name of "the voice" the second two represent the name repeated; the last three dashes represent the name of the father].

Mr. Bouillon: "Oh! I know your father!"

The Voice: "Yes! You do!"

Mr. Bouillon: "And didn't I know you, too, when you were a little fellow of about six?"

The Voice: "Yes!"

And then "the voice" and Mr. Bouillon spoke familiarly of — — — — — (the father of "The Voice").

THE "TEST" ENVELOPE OPENED.

quest, opened the "test" envelope I had given him and read to the company the words I had written on the slip of paper it held—words written by me a

few hours before. These words were "— — — — —'s son," the three dashes representing the name of the well-known man of title, which I had asked "the photograph" to have repeated at the sitting that followed.

Whence the voices? I do not attempt to say! I only claim that the foregoing is a true account; and it has been read and passed for publication without question of its accuracy, by my fellow investigators, Doctor Waddell, Mr. Treloar, Mr. Bouillon and the Reverend Percy Paris, four persons second to none in repute in Hamilton, and none of them Spiritualists. The fifth was a materialist of very long standing, and who, as the result of witnessing this and similar phenomena, thought it would not be a bad thing to join the flock of the reverend gentleman here referred to. The foundations of his belief, that there was no life beyond the grave, were swept from underneath his feet.

A SPIRITED REPLY.

SIR A. CONAN DOYLE AND MR. WELLS.

Some people rush in where angels fear to tread. Mr. H. G. Wells, the well-known writer, appears to be one of these. An article from his pen on psychical matters recently appeared in the "Sunday Express," London, in which he animadverted on the association of Sir Arthur Conan Doyle and Sir Oliver Lodge with the subject. Sir Arthur, in the course of a stinging reply, stated:

"I try to grasp Mr. Wells' objections to Spiritualism, but they all crumble into mere prejudice and conventionality as I touch them. He resents the fact that fixed laws have to be obeyed before certain phenomena can be obtained."

Dealing with the psychic experiences of Dr. Geley, Dr. Schrenck-Notzing, Sir William Crookes and Professor Richet, Sir Arthur pertinently asks:

Who is worthy of credence—Mr. Wells, who was not there, or these high authorities who carried out the experiments and have left records, photographs and moulds to show their results? Mr. Wells breaks every law of science when he puts his prejudiced a-priori objections against the actual results of such researchers. . . . Mr. Wells' general objections are mere grumblings and scoldings, depending largely upon his own distorted view of the subject. . . . No, Mr. Wells, your mere assertions cannot weigh down the actual facts which we have encountered. Every new great truth has been met by the cheap sneer of the obscurantist. In spite of all your scientific veneer, you are still in the exact position of the cardinals who jested at Galileo's telescope even as you jest at our mediums.

We can be men and women of power or we can be men and women of impotence.—Trine.

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THE EDITOR.

The Mind versus the Intellect.

THE EVOLUTION OF MAN'S CONCEPTION OF GOD.

Dictated Clairaudiently by "Zonia" to V. MAY COTTRELL, Napier, New Zealand.

Truth is of the mind and not of the intellect. Intellect is artificial and limited in its capacity to absorb knowledge, while the scope of mind is utterly unbounded in time or in eternity.

Mind is as wide and deep and untrammelled as spirit itself. It is in very truth the spirit of man released from its bondage of long-accepted ideas and beliefs and free at last to contact its Parent Mind, God.

Human personality is brought to perfection only by means of mental contact with that marvellous Mind-Omnipotent whom men are now coming to conceive of as the real Ruler of the Universe, the mighty Creator of all life, power and activity everywhere.

This is a higher and truer conception of Divinity than has ever been possible in the world before. For whereas this wider vision has come to a few solitary souls in every age and in every clime the great bulk of the people have been utterly incapable of conceiving of their Creator as an all-pervading Power and Principle in life.

Now, however, the old conception of God as a powerful and majestic ruler over the lives and destinies of men and of nations, and the later and higher idea of Him as an all-wise and all-loving Being are fast being superseded in the minds of men by this newer and truer portrayal of the great and marvellous Creator of the Universe as the actual Spiritual Parent of all life everywhere.

Thus does the human mind expand and develop and become capable of contacting more and more of Truth as spirit becomes an increasingly dominant force in the lives of men.

* * * *

It is this new knowledge of the nature and attributes of the great age-less, sex-less, all-embracing Power, the true Author and Perfector of all life, light, love, joy, happiness and activity and of man's real relationship to that Power which constitutes the new revelation. Man can only accept this new revelation and come to realise something of its true significance for him, as an individual personality, in like proportion as he is able to free his mentality from long-accepted ideas and beliefs concerning God, the Universe and himself.

This new knowledge is the Creator's latest and greatest gift to the human family as a whole. For, though it has always been available to them, it is only as men's minds evolve sufficiently to bring them into close contact with that marvellous Mind which animates and governs the entire Universe that they are able to accept it as truth.

When the great bulk of the people come to realise this truth for themselves, peace, joy and true happiness will abound, for Love will then reign supreme and jealousy, fear, hatred, cruelty, lust, greed and war will be banished from their midst forever. When that glad day dawns for all mankind, poverty, sickness, suffering and death will be done away with; for man will then have entered into his birthright of true happiness, and peace, power and plenty will be his portion in life forever.

It is man's rebellion against God which makes for strife, inharmony and lack of any good thing. This has always been so throughout the ages since consciousness dawned and man came to realise, however dimly, his divine origin.

In every age, in every clime and in all the worlds which have ever been created by God, and peopled by His personifications, this war has been waged between right and wrong, knowledge and ignorance, truth and error. It will not always be so, however, for right will prevail, knowledge will supersede ignorance, and truth will oust error from the proud place it has always held in men's minds. This is becoming increasingly possible of accomplishment as mental evolution continues and men's thoughts are brought more and more into harmony with Mind-Omnipotent.

The whole aim and object of human life is the **development of personality.** For it is through individual personality that the mighty Creative Force, which men call God, reaches highest expression and becomes most fully manifest in every age and in every sphere throughout the entire Universe.

* * * *

A truly God-like man, or woman, is one in whom fine attributes of character, such as love, joy, kindness, tolerance, peace, health of mind and body, cheerfulness of outlook, breadth of vision and true happiness and usefulness are being most fully and most continually made manifest in their daily life and affairs.

This acid test of the extent to which spiritual unfoldment has been continued in the individual applies equally well to beings in higher stages of existence as it does to those still inhabiting the material world. It is as exact and unfailing in its working as a principle in mathematics and as irrefutable.

All who run may read in it the exact status, in spirit, not of their neighbours only, but of themselves. All that is required is the will to do so. The latter reading is apt to prove a painful process, however, as many have found to their cost. But to many another it has brought great joy and much unexpected happiness and good cheer, not as a mere well-merited reward for service rendered, but as the only possible and logical outcome of right thinking and true living.

* * * *

All life is subject to Law and this Law, which holds good throughout the entire Universe, is perfect and exact in all its workings. All who conform to it, even in the smallest degree and in the blindest possible way, cannot fail to benefit thereby. Therefore it becomes an obvious and easily demonstrable fact that the mighty Ruler of the Universe is no capricious God, bestowing or withholding His gifts as He deems fit, but a wonderful and unfailing Law of Life whose highest and best name is Love.

Hence, while it is a self-evident truth that there is no other Universal God, or Supreme Being, it is equally true also that there are very many great and wonderful personifications of Love, the Ruler, in higher spheres. For it is only as men and

women come to conform more and more readily to the Law of Life, by allowing Love to dominate them fully, that they become, in ever-increasing measure, true and faithful expressions of Mind-Omnipotent. As this at-oneness with their Parent Mind increases in each individual soul, so also do they become partakers, in like ratio, of that bounty of true happiness, peace, power and plenty which is theirs by right of birth.

Viewed thus, life becomes changed and glorified and its ultimate purpose clearly revealed—no less a purpose indeed than the actual unfoldment of each individual personality to a state of perfection which is as wide in scope and as brimming over with possibilities for achievement as the Law of Love is comprehensive, unlimited and unfailing in its action in time and in eternity.

ACTOR AND SPIRITUALIST.

ADDRESS BY SIR FRANK BENSON.

Sir Frank Benson, the noted Shakespearean actor, speaking at Æolian Hall before members and friends of the Marylebone Spiritualist Association, London, on a recent Sunday said that he did not stand before his audience as a great preacher—his life had not been good enough. Nor could he bear testimony as a scientist to the truths of Spiritualism. But he could speak as an ordinary man to whom the evidence for the continuity of life had been satisfying and convincing.

Science had had much to say on the subject of Spiritualism, and it compelled attention when we found eminent men of science in the ranks of Spiritualists. For, surely, if that old axiom of Science that matter is indestructible be true, how much less destructible is that animating force which manifests itself through matter? The more the dynamics of Thought were studied the more it was found that Thought was the most vital and real of all forces.

Yet he would warn those who sought for Truth to keep their feet firmly planted on the ground, so that their investigations into the Spiritual should have a sound basis. Let all earnest Spiritualists cherish the memory of those who died in the Great War; let them also direct their thoughts and energies to bringing about a state of affairs that would prevent a repetition of that madness and waste of life. The men in the trenches heard, above the roar of the guns, the singing of birds, and they saw, too, the dancing of the daffodils; they knew that the singing and the dancing were permanent and that the hideous destruction was a passing phase. So, too, we know that Love is stronger than Death.

As a Shakespearean student, he knew that Shakespeare was a clairvoyant and if not indeed a Spiritualist, yet was he divinely spiritual. Sir Frank quoted several passages in support of this and asked: Why leave out of count what has been believed for so many ages—the belief in the presence of ministering angels? He, for his part, had had his proofs and looked forward with comfort to the ever-growing, ever-spreading truths of survival, influencing our lives for greater joy and peace.

REMEMBRANCE DAY PHOTOGRAPHS.

We are disposing of the remainder of the Remembrance Day photographs taken in London in November last at 1/- each, or 2/6 for the set of three—postage 1½d.

BUILDING FOR THE FUTURE.

ALFRED RUSSEL WALLACE AND THE AFTER-LIFE.

The Spiritualist sincerely believes he knows something of the nature of the experiences awaiting him, and how he should acquit himself on the mortal plane, if he is to enjoy the "heavenly" condition on arriving yonder. The question was very well dealt with by the late Dr. Alfred Russel Wallace, and for the benefit of those of our readers who may not have seen his comments, we will reproduce an extract:—

The uniform and consistent statements, obtained through various forms of alleged spiritual communications, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply.

THE POWER OF HYPNOTISM.

In the "World's Pictorial News," Charles Morritt, the famous hypnotist and illusionist, writes on "Learning to Use the Hypnotic Power." In the course of his contribution, he says:—

I know many persons who can influence persons who are miles away, and who have knowledge of anything relating to them—sometimes even of such a small matter as a change of clothing; but always this sympathy exists only between people who have been in the closest companionship for many years.

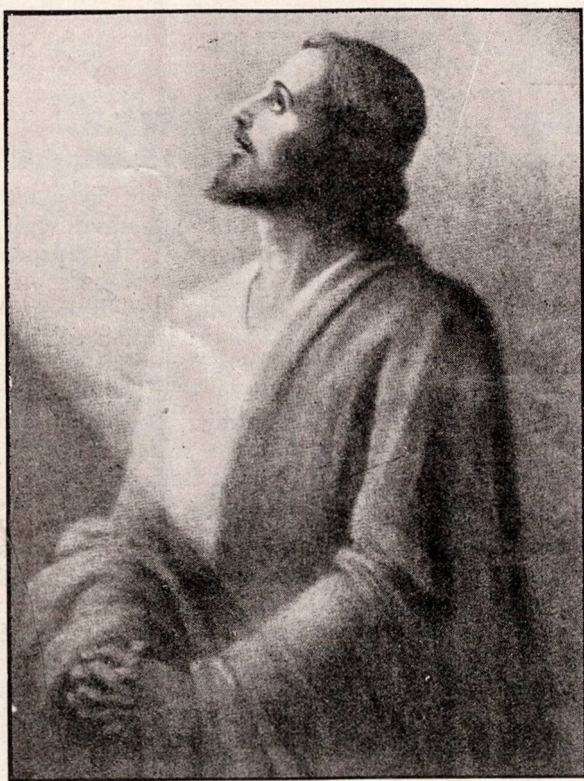
A GOOD YARN!

A lady, who has done valuable Church missionary work in Japan, told the other day the following amusing story. She had been giving much attention to the instruction of members of her flock in English, and on one occasion a Japanese gentleman presented with a low bow the following proverb written in English on a large sheet of paper: "Out of sight, out of mind," desiring to know its precise meaning. She desired him to give his own idea of this to his fellow-pupils. Having pondered it awhile, he remarked, "I think it means that the invisible is insane!"—"Light."

There is really no labour problem outside sympathy, mutuality, goodwill, co-operation, brotherhood.—Trine.

Cleanse thy thoughts, and they will cleanse thine actions.—Confucius.

THE PRINCE OF PEACE.



[In the history associated with this picture it is explained that Miss Bertha Valerius, a Swede, began it in 1856 under guidance from the Beyond. After many attempts, she being quite untrained in art, the picture (10ft. x 6ft.) was finished to her satisfaction in 1896. Soon after, in accordance with the promise of the Angelic Messengers, she passed away peacefully in her sleep. The message of the picture was stated to be the need for a belief in a living Christ, still active for the world's upliftment. The original occupies the place of honor in a private Chapel in Stockholm, and by request of the inspirers of the picture there appears beneath the verse—John 17, 9: "I pray for them whom thou hast given me, for they are Thine."]

Easter is an appropriate time for the reproduction of this inspiring picture. We deal with the reappearances of Jesus after his crucifixion in our Editorial columns and point out that Spiritualists have no difficulty in accepting these phenomena in the light of present-day knowledge. What they have difficulty in accepting is the mystifying accretion of creeds and dogmas associated with his name. The world, however, is largely outgrowing the misconceptions of the theological mind, and the time appears to be approaching when mankind will realise the truth as set forth by Imperator in that standard Spiritualistic work, "Spirit Teachings," written through the hand of the Rev. Stainton Moses ("M.A.," Oxon):

The days shall come when men shall recognise the Oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a perfect knowledge, and they shall know that the sign (the symbol of the Cross) under which we speak is the symbol of purity and self-sacrificing love to them and their brethren for all time.

The teachings of Jesus, so imperfectly recorded in the Scriptures, will yet shine forth in all their pristine purity, and men and women shall realise that,

notwithstanding all the theological entanglements of the present time the life of the Great Exemplar has a closer bearing upon our future well-being than His cruel and iniquitous death, that it was never intended that man should be absolved from the consequences of a long career of sin by an expression of "belief" at the last, that he has literally to "work out" his salvation and that his ultimate destiny rests entirely in his own hands—"Whatsoever a man soweth, that shall he also reap!" There is no escaping that divinely-ordained and, therefore, immutable Law.

JESUS AND HIS PHENOMENA.

The inspirational addresses delivered through Mr. Charles Elmore, of Melbourne, and which are embodied in the book, "A Message to Humanity," are characterised by spiritual thought of a lofty order. They throw much light on many perplexing questions. We append an extract from the section dealing with the life and experiences of Jesus:—

The old conception of Christ as **very God**, held by the majority of the Christian churches, is erroneous. The old word says, "No man hath seen God at any time." We have not seen God, and we cannot at our present stage of development grasp the idea of the infinite, but by studying effects we can understand something of the infinite wisdom and love that radiate through the visible and invisible universe. Jesus of Nazareth was not God—to use a theological term—but he was the highest manifestation on the earth of the divine essence, in his age, and since. The same power through which Jesus of Nazareth performed what have been called miracles is at the service of everyone who is prepared to fulfil the necessary conditions and get into touch with the psychic and spiritual forces that lie hidden in the unseen. He understood those finer laws and co-operated with them, and thus he was able to link up with unseen powers. His mind was open to these finer and subtler forces, and therefore he received a fuller measure of "the Spirit of God." The same spiritual essence constitutes the spirit of every individual, but Christ realised to a fuller extent his "at-one-ment" with The Eternal.

THEY ALL COME BACK!

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By W. BRITTON HARVEY,
Editor of "The Harbinger of Light."

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TESTING THE UTTERANCES OF CONFUCIUS.

ARRESTING TESTIMONY OF NOTED ORIENTAL SCHOLAR.

THE amazing story of his conversations at direct-voice seances with a communicator purporting to be the great Chinese philosopher, Confucius, who died in the year 479 B.C., was told by Dr. Neville Whyment at the National Laboratory of Psychical Research, London, on Tuesday, December 30th.

Dr. Whyment is one of the outstanding authorities on Chinese history, philosophy, and ancient literature. Not only does he speak the language fluently, but he is also a master of several other Oriental and European tongues.

"The ancient pioneers," said Dr. Whyment, in his opening remarks, "who sailed across uncharted seas and came back with stories of strange places and strange scenes, were, on returning home, somewhat diffident about discussing their experiences with those who had remained behind; they felt, with good reason, that their tales might be discounted by ready-tongued stay-at-homes, who had never ventured farther than the river's bank."

He himself had been a mariner in a strange sea. The experiences which he was about to relate concerned his first actual encounter with what were generally called psychic matters; true, he had come across the subject in the East, but there it was concerned with hypnotic influences and other mental manifestations, and he had not explored that side of the subject.

IMPRESSIVE SEANCE IN AMERICA.

While staying in America he was invited to a seance, the medium being Valiantine. He was told by his hosts that voices had manifested in English, including dialect English, as well as in Italian, French and other European tongues. He was not invited with a view to passing judgment on the evidence. His hosts were quite convinced Spiritualists; they had received, at the sittings, testimony which they regarded as conclusive: for example, a Portuguese voice had spoken, giving certain information as well as a name and address; a letter was sent to the address, and the reply which was received confirmed the statement of the alleged spirit voice.

Subsequently, however, Oriental voices had come through, and none of the sitters could interpret. They had therefore invited Dr. Whyment to attend in his capacity as Oriental linguist.

"I was slightly amused at the invitation," said the lecturer, "because, though by no means an enemy of Spiritualism, I had never found time to study it; so I looked forward to an evening of enjoyable relaxation. I anticipated that, after various voices had spoken in the dark, somebody would disclose details of some highly skilful and elaborate hoax."

He duly attended the seance; several voices spoke in English on very personal matters to members of the assembly. Some of the communications were so intimate that, said the lecturer, "I felt like an eavesdropper, but luckily the darkness covered all blushes."

Next came the name "Christo di Angelo," pronounced in the Italian manner "Chreesto di Ahn-

jelo"; then followed a communication in perfect Italian ("I can recognise perfect Italian, though I do not speak it," added the lecturer). "I translated the message to one of the sitters; it was as follows: "Tell the honoured lady she has broken her promise to me—to learn sufficient Italian to speak to me in my own tongue; she still speaks to me in Spanish, and it displeases me." The lady acknowledged the broken promise, and later the voice dropped into an obscure dialect which Dr. Whyment afterwards proved to have been Sicilian.

THE VOICE OF A CHINESE SCHOLAR.

Then came more and more English voices. Suddenly out of the darkness was heard a "weird, crackling, broken little sound, which at once carried my mind straight back to China. It was the sound of a flute, rather poorly played, such as can be heard in the streets of the Celestial land but nowhere else. Then followed in a low but very audible voice the words 'K'ung-fu-T'zu.'

There were certain points about this utterance on which the lecturer desired to dwell. "K'ung-fu-T'zu," the Eastern form of Confucius, is a title rather than a name; it means "the Philosopher-Master-K'ung." The K'ung family are still extant in China, and descendants of the great philosopher have been drawing Government pensions for over 2,000 years. Now the mere fact, said Dr. Whyment, of a communicator at a dark seance purporting to be Confucius was not in itself remarkable, as it is, of course, the most famous name in Chinese history, though few persons except Chinese could pronounce the name correctly, as was done at the Valiantine seance. For instance, the final syllable "T'zu" or "T'ze" is extremely difficult to utter. It is not pronounced "Tzoo" or "Tzee," but "Ts"—a sound quite impossible to represent by English letters.

Dr. Whyment realised that whoever was speaking, was a Chinese scholar, not only the diction but also the Chinese intonation being correctly reproduced.

"I said, 'Who are you?' Again came the voice, somewhat impatiently, 'K'ung-fu-T'zu.' The idea that it might be Confucius himself never occurred to me. I had imagined that it might be somebody desirous of discussing the life and philosophy of the great Chinese teacher." Determined to test the matter to the full, Dr. Whyment said in Chinese, with the customary ceremonial phrases, "What was your personal name?" The reply came—"K'iu."

WRITINGS OF CONFUCIUS—A REMARKABLE TEST.

The fact of Confucius having the personal name of 'K'iu' is fairly well known, at least to scholars, added the lecturer, so that this piece of evidence, though interesting, was not by any means conclusive. He then asked, "What was your popular name when fourteen years of age?" Again came the correct reply, with the correct intonation—a piece of information which is very little known and the voice then discussed a certain difficult passage of the Chinese classics which had been written, or at least edited, by Confucius.

A remarkable test was applied by Dr. Whymant, who explained to the audience that among the most famous writings of the illustrious philosopher was a certain passage which appears to be incorrectly written, as its meaning is obscure. The lecturer decided to seek information as to the correct interpretation of this piece of writing, believing that it did not represent the true words of Confucius, but that in the course of editing by subsequent writers its meaning had become distorted.

"I said, 'There is among your writings a passage wrongly written; should it not read thus?'—at this point I began to quote as far as I knew, that is to say, to about the end of the first line. At once the words were taken out of my mouth, and the whole passage was recited in Chinese, exactly as it is recorded in the standard works of reference. After a pause of about fifteen seconds, the passage was again repeated, this time with certain alterations which gave it a new meaning. 'Thus read,' said the voice, 'does not its meaning become plain?'"

Towards the end of this sentence, said the lecturer, the voice became rapid and finally faded away.

FURTHER SIGNIFICANT EXPERIENCES.

At subsequent sittings Dr. Whymant carried on further conversations with the voice. On one occasion the communicator referred to certain work "which thou hast done for the Mongolians."

This appeared to relate to a small Mongolian Grammar which Dr. Whymant had put out, but which, however, had remained in obscurity. "I was not known as the author of that particular work." On another occasion, after being absent through illness from one of the seances, it was reported that K'ung-fu-T'zu had manifested, and had attempted to speak in English; it was a halting, pedantic and stilted English, but it conveyed the idea that the communicator was annoyed at Dr. Whymant's absence.

At the next seance at which Dr. Whymant was present, K'ung-fu-T'zu appeared again, and, omitting all ceremonious expressions, referred to the lecturer's previous absence, saying, "the weed of sickness was growing beside thy door." The point about this phrase was that, although it occurs in ancient literature, the metaphor is no longer current in the Chinese speech.

The voice purporting to be Confucius' spoke in a dialect no longer used in the Chinese Empire. He, the lecturer, could not say definitely that this was actually the language as spoken by Confucius 2,400 years ago. There was no man living who knows precisely how Chinese was spoken in those far-off days. It is known how 3,000 words were spoken 1,000 years after Confucius. "That is to say," said the lecturer, "we know their phonetic value." So far, however, after twenty-five years of research, there are only about twelve Chinese sounds of which it can be said we know definitely how the Chinese of the era of Confucius would have pronounced them. The voice heard by Dr. Whymant used these archaic sounds.

"SOMEBODY ALMOST SUPER-HUMANLY EXPERT."

With regard to the test passage, the amended rendering of which was given by the voice, there were, said Dr. Whymant, very few Oriental scholars who appreciated that a possible error had crept in, and there was only one who had made an attempt at the probable meaning. This particular scholar had put out a suggested correction in the form of a pamphlet, which was distributed to some half-dozen authorities. It was just conceivable that this rare and curious piece of knowledge might

have reached New York, but, added the lecturer, if we assume fraud and postulate the concealed presence of some Chinese scholar, passing himself off to the sitters as Confucius, it must have been somebody almost superhumanly expert.

There were only six Chinese scholars whose knowledge and command of the language would have been sufficient to impress him with any idea of genuineness; none of these six, however, was in America at the time. It was overwhelmingly difficult to support the theory of fraud, although he, the lecturer, was not prepared to regard the evidence of the actual presence of Confucius as being established. His mind was open on the subject of spirit return; nevertheless, he felt it his duty to bring the facts before those who might have a far greater knowledge of psychic matters than himself.

GRAMOPHONE RECORD OF DIRECT VOICE.

During the lecture a gramophone record, one of the most valued possessions of the National Laboratory, was played on the gramophone. This was the record of a voice purporting to be that of Confucius, obtained by Lord Charles Hope at his flat, and recorded by the Columbia Gramophone Company over the telephone at their works some miles distant. It was a curious experience to listen to this old flute-like voice rising and falling, and at times dropping into a peculiar sing-song voice.

Dr. Whymant listened with great attention to the voice, which, he said, had been recorded at a seance at which he was not present. He could interpret snatches of it, but, unfortunately, the diction had become blurred in the recording. He recognised, however, a number of peculiar intonations. In the Chinese language, he said, tonal values were of great importance. If one could not hear what a Chinaman was actually saying, one could make a very good guess at the meaning by the rise and fall of the voice. For instance, three peculiar notes rising up the scale (which the lecturer demonstrated) could mean only one thing in modern Chinese, namely, "Come in."

With regard to the gramophone disc, he could gather the meaning of the recorded speech by tonal values, but in the absence of perfectly recorded diction, he considered it would be better not to attempt to interpret it by means of the intonation, as it would lay him open to the charge of guesswork. He suggested, however, that were he to interpret the message as he believed it to be, the result might be astonishing.

Although no definite plans had been made for a future sitting, he hoped to be able to arrange further seances with the real or fictitious Confucius, at which would be present certain other Chinese scholars and, in addition, a Chinese. He wished the matter to be tested to the full, but in the meantime he declined to pass judgment. He felt that judgments should not be given until the whole matter had been most exhaustively weighed and probed; but, yielding to the opinions of others, he was revealing the story, so that those better qualified than himself might examine it. "There is here," said the lecturer, "something that is a problem, and it is a problem that calls for solution."

"FINE POINTS OF SCHOLARSHIP."

In thanking Dr. Whymant for his lecture, Mr. G. R. S. Mead, editor of the "Quest," spoke of the important tests made by psychic researchers to keep fraud out of the question. These tests were very necessary and frequently elaborate; it had been said they were too elaborate. "This evening, however," said Mr. Mead, "we have been lifted far above any suggestions of trickery." He himself had listened

with peculiar interest to the fine points of scholarship brought out in the course of Dr. Whyment's lecture. An exceedingly good case had been made out for communication from the other side of life. There were those who would argue ingeniously that a duologue had taken place between Dr. Whyment and his sub-conscious mind. He was prepared, however, to regard this as a case of genuine communication. But was it necessarily K'ung-fu-T'zu? Whoever the communicator was, however, he had proved to be an admirable scholar.

In thanking the assembly for the passing of a cordial vote of thanks, Dr. Whyment spoke of the difficulties of a serious psychic researcher. One had to be an expert in so many departments—anatomy, photography, science, languages, etc.

Mr. Harry Price, in a brief speech, emphasised that Valiantine was not a scholar but a working-man entirely lacking in academic culture.—“Light.”

THE RETURN.

Will you come back to me?
Yes, some day.
Can men return along that lonely way?
Yes, when the skies are blue
And sunlight falling through
On leaves yet wet with dew
I will come back to you.
Yes, some day.

Will you come back to me?
Death is so deep.
Can men awaken from their last soft sleep?
Yes, when the night greets morn
In the first flush of dawn
When poppies red are born
I will come back to you.
Yes, some day.

Listen, and you will hear my voice,
Quick, for I may not stay,
You must be listening to hear me
When I come back some day.
Out of the mists of pain and doubt
Hold me a welcome in your heart,
But oh, Oh do not shut me out
When I come back, when I come back some day.

E. E. CLIFFORD

THE EYES OF MY DOG.

The supremely self-satisfied men who clamour for more and more dogs for vivisection would have us believe that God so created man and woman and child that we cannot keep healthy or gain knowledge of the life-processes of the human body unless we continue to vivisect dogs. The body of man is thus, according to them, fashioned on the body of the dog. The dog has to be cut open, mutilated, poisoned, kept for weeks lingering in a cage, groaning under artificially induced laboratory-diseases—if not, the human race will perish. The insult to common sense, not to speak of ordinary intelligence, is passed over by the public in the fearful tolerance of the ravings of the laboratory oracle. “We dare not interfere,” say some timid people, “for something might come of it some day.” I look into the eyes of my dog, in which love, trust, truth and faithfulness are writ, and, like Plotinus, I am ashamed of being human.—Miss L. Lind-af-Hageby, in “The Anti-Vivisection Review.”

Fear and lack of faith go hand in hand. The one is born of the other.—Trine.

Despondency and gloom depart when love lives in the human heart.

SORCERY AMONG NATIVES.

Most of our readers are aware that psychic faculties are found well developed among certain native races. In a very interesting section of his recently-published work, “Papua of To-day,” Sir Hubert Murray, K.C.M.G., tells us of the prevalence of a belief in sorcery in that island in the following terms:—

There was a well-known native, an exceptionally intelligent man, who was supposed to possess this power, and who perhaps really believed that he did. His practice was to sit outside his house, and if a native passed carrying, for instance, a string of fish, he would say, “Those are very fine fish, you had better give me one.” So with other kinds of food, and even with money. “You were paid your wages to-day—how much? Five pounds? Better give me two.” And the wretched man with the fish or the money always handed over—he dared not do anything else. At last an old friend of my own came along. “Lend me ten pounds, will you?” said the sorcerer. “No,” said my friend. “Why should I lend you ten pounds?” “You had better.” “Well, I won’t” said the other, and went away. “But what happened?” he said to me afterwards. “That night the child died.” I made a feeble attempt to suggest a coincidence, but he laughed me to scorn. “You white people are quite right,” he said, “in thinking that there is a lot of nonsense about sorcery. But there is a kind of sorcery that is quite real and about which white people know nothing; it does not affect you, and you think it does not exist, but it does, and we know it.”

The Valley of the Shadow.

When I shall reach the vale called Death,
Through which we all must go,
Lord, may my soul, sustained by faith,
Nor fear nor sorrow know.

And may those dear ones that I leave,
Their earthly course to run,
Grieve not my passing hence, but joy
That I earth's tasks have done.

For when the light in this world fades,
And all life's conflicts cease,
The soul unfettered is reborn
In radiance and in peace.

To reach this promised land of bliss
Make me kind, just, and pure,
And by self-sacrifice like Thine
A crown of life secure.

For Love and Justice with one voice
Declare what all should know,
That, when we pass beyond the vale,
We'll reap what here we sow!

R. C. N.

KEEP THE FLAG FLYING.

One way of assisting “The Harbinger of Light” is to patronise the Book Department. And it is a very good way, too, because you kill two birds with one stone. You get value for your money and help us at the same time!

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THE EDITOR.

The Wizardry of Science.

POSSIBILITIES OF TELEVISION AND PILOTLESS AEROPLANES.

CINEMAS WILL SCREEN EVENTS BY WIRELESS.

By HARRY HARPER, The British Aviation Expert.

WONDERS so strange that some of them seem, at a first glance, fantastic, are dawning in the application of television to aviation, and in the development of pilotless aeroplanes controlled by wireless. The wonder of to-day in science is the commonplace of to-morrow.

The other day I had an illuminating conversation on television and the flying machine with Mr. John L. Baird, the English scientist, who first proved the practicability of television in December, 1925. Not for nothing is the Air Ministry so interested in secret experiments on which he is engaged.

I have also received information of the latest work in America and France with engine-driven manless aeroplanes controlled by wireless. In the United States recently long, perfectly governed flights have been made by aircraft which have had no human hand upon their levers.

Just dawning is an ability to do things which will impress us, more than anything has ever done before, with the fact that science is conferring on us powers making us almost superhuman.

MACHINES THAT SEE.

What experts on both sides of the Atlantic are now envisaging are marvellous pieces of mechanism, inhumanly human, which will enable operators not only to control pilotless aeroplanes while they are high in the air, but to endow these manless machines with a power of "seeing" electrically what is in front, on either side, or above and below, and of flashing back that bird's eye view by wireless so that it is reproduced on screens, miles distant, at a point where the controllers sit with their intricate gear.

In the bodies of such weird winged craft will be special lenses which one might describe as "automatic eyes." Through them will be passed a picture of all that lies within visual range. These images will be focussed upon light-sensitive receivers. Then they will be transmitted wirelessly to the land-station which has sent aloft these all-seeing eyes.

At this ground-station an operator will sit before his illuminated screens. On them, ever-changing, will be a series of pictures, and, as he studies them, they will show him everything that is visible within range of that pilotless 'plane he is controlling, and which may be rushing through the air many miles distant.

Could there be anything more amazing? Picture it! It means, ultimately, that when some great event is to take place, no matter in what part of the world, light-sensitive screens will be raised aloft above the spot in specially-designed hovering machines of the helicopter or rotating-wing type, controlled automatically from the ground.

Focussed on these air-borne screens by powerful lenses, just as it transpires, will be the actual scene it is desired that the rest of the world shall see. The light-sensitive cells of the screen, "seeing" what the lenses project upon them, will flash their marvellous vision for thousands of miles.

We shall study the newspapers and note when something we are interested in is to take place at some point an immense distance away. But distance will not matter in the least. When the time comes, we shall stroll into the cinema where one of the receiving screens has been erected. There, reproduced in every detail, we shall see that scene enacted thousands of miles away!

NATURAL COLORS REPRODUCED.

Great horse-races, great boxing matches, great ceremonial events, the beauties and wonders of foreign lands. We shall see them all with air-borne eyes! And we may hope to see them not just in different shades of black and white, but in all their natural, true-life colors.

We may have the illusion, as we sit in our stalls, that we are transported bodily to some wonderful place thousands of miles away, and that we are positively seeing, with our own eyes, some fascinating event that is in progress. There it will be on the screen before us—vivid, wonderful, actually taking place.

We shall see the blue of the sea, the green of the trees, the flash of many colors in a great horse race. And, as sound is already transmitted so perfectly by wireless, we shall have the final and complete illusion not only of living movement and natural color, but of the roar of some great delighted multitude, the thud of hoofs, the barking of alligators in Amazonia's lagoons.

Technicians who are now working on new phases of manless flight are investigating the problem of wirelessly directed air journeys, not merely of hundreds but of thousands of miles, pilotless machines being passed in and out of the control-area of one ground station after another.

One project which would have been declared impossible not so long ago is for a wirelessly-controlled, pilotless aeroplane flight across the Atlantic. The first attempt at such a flight, by a machine completely pilotless, may be made in the direction from America to Europe, because on this route, for long periods at a time, high-altitude favorable winds can be relied upon.

A specially-designed trans-Atlantic machine shall, it is proposed, have engines and air-screws adapted to function efficiently in the thin air at immense heights. Guided at its start so that it ascends miles high, and then heads towards the coast of Europe, it is calculated that the machine, aided by a great "tide" of upper air, and rushing like a projectile from a monster gun, will devour distance above the ocean at 300 miles an hour, or five miles a minute.

WIRELESS "LIGHTHOUSES."

One of the most fascinating aspects of the scheme will be the employment, at the point where the pilotless machine completes its above-ocean voyage, of a perfected type of wireless beacon. One might compare this to a lighthouse shining its rays seaward to attract the eyes of mariners; only in this case the beam from the beacon will be a powerful projection of wireless energy.

The invisible ray from the beacon, flashing out over the Atlantic, will influence a special mechanism in the pilotless 'plane while the machine is still at a great distance away. This mechanism will be connected to the control surfaces of the 'plane, and the result will be that the machine, pointing its bow automatically until it is heading directly for the distant beacon, will fly towards it unerringly.

International co-operation will be invoked in the guidance of the manless craft while far out above mid-Atlantic. Ships with special wireless plants will be required, some setting out from the United States side and some from European waters. Between them these craft, plotting out by wireless direction-finding the position of the machine invisible in the sky above, without any human occupant on board, will send up to it the impulses necessary to keep it heading in the right direction.

SCIENTIFIC WIZARDRY.

In this regard one of the greatest pieces of scientific wizardry will be the method by which the pilotless 'plane, even without a soul on board, will signal its own position, from minute to minute, as it rushes unseen through the upper air.

This will be done by a self-contained automatic wireless installation within the machine itself.

Operated by a mechanism driven by the power-plant of the 'plane, this wireless installation will keep sending out, over and over again, a pre-arranged signal which will be recognised by all those who listen for it.

By this means ships and shore stations, working out the position of the 'plane from the stream of signals emanating from it, will keep track of it and guide it on its trans-ocean flight. "The Herald," Melbourne.

PERSONAL EXPERIENCES.

"TRIFLING"—BUT SIGNIFICANT!

By D. McDONALD, Librarian Brisbane Spiritual Church.

Actual psychical experiences, even if trifling, will always inspire a certain amount of interest, and for my part I think it the duty of everyone who experiences such to record them in some form. Accordingly I here relate a few incidents which have happened to various members of my family.

The first incident was experienced by my son when a lad of about fourteen years of age, at that time a member of a troop of Boy Scouts. In those days we knew absolutely nothing about psychical phenomena, and ghost stories "cut no ice" with us. Returning with a companion one night from a weekly meeting of the Scouts, they narrowly avoided a collision with a man who suddenly loomed up before them. Looking round, as was natural, no one was to be seen. Being just boys they "got for their lives."

* * * *

The next incident is more evidential, properly authenticated, and to me at least satisfactory proof of continued existence after the change called "death." Six years ago my daughter Muriel, after a long and painful illness, passed into spirit life. A few weeks later my wife, being in need of a change and rest, went to reside with her married sister at Springsure—a country town about two days' journey by rail from Brisbane. One of the sister's children is a girl named Ruth.

While my wife was away my eldest daughter and myself tried the Planchette at the house of a friend—himself a highly developed sensitive—when the following message was spelt out: "Tell Mum that Ruthie has poisoned herself eating jubie berries."

Momentarily upset by such a dramatic and totally unexpected announcement, we probably spoil the conditions, as the remainder of the message became rambling and confused. I was not greatly impressed, but writing to my wife the following morning I included the message given.

I heard nothing further of the incident until my wife's return, when she informed me that when my letter arrived the child was actually ill in bed, and it was the message conveyed in the letter which gave a clue to the cause of the trouble. Questioned on the matter the child denied having eaten the berries, for fear of a scolding, but subsequently confessed to having done so.

* * * *

The following experience befell my daughter when out motoring recently. When driving along she noticed a young man leave the pavement and, seemingly, stop in front of the car. Further along the road she saw the same appearance. This time looking back no one was in sight corresponding to the person she had seen. Unnerved by the incident and accepting it as a possible omen, she resigned the wheel to her companion. Nothing untoward happened however.

On a recent morning my younger daughter, lifting a chair away from the table after breakfast, remarked on the unusual heaviness of it. My wife, who is a developed medium, saw, clairvoyantly, one of her guides—a young Indian—sitting on the chair, laughing and apparently enjoying the joke. Both of my daughters are psychic, but take no interest in phenomena or Spiritualism.

* * * *

It will be noticed how "natural," although somewhat startling these incidents are. How stupid for anyone to assert that all phenomena must comply with or conform to natural law, as we understand it. Just as there is an invisible etheric counterpart to all things visible, so is there a set of laws, operative in spirit manifestations, transcending natural law. There may be a diversity of opinion as to the wisdom or usefulness of recording comparatively trifling incidents such as the foregoing: but as Sir A. Conan Doyle and other writers have pointed out, it is the cumulative effect of evidence that counts. A census of properly-attested psychic experiences in this country would, I believe, yield astounding results.

The Changed Attitude.—Those who are observant of what are called modern tendencies must have noticed a change in the general attitude towards psychic investigation. It is no longer inevitable that newspapers in reporting, and the average person in talking, about queer Spiritualistic happenings should do so with mockery. Indeed, I doubt whether anyone save the hardiest ignoramus nowadays dismisses the marvellous as quite impossible.—"Birmingham Post," England.

PLEASE REMEMBER THIS—C.I.

The Postal authorities have just introduced a new mode of address. From now on, all correspondence addressed to us must be endorsed "C.I." after Melbourne. Like this:

The Harbinger of Light,
117 Collins Street,
Melbourne—C.I.
Victoria.

If "C.I." is omitted, the delivery of letters, we have been officially informed, may be delayed.

THE EDITOR.

MR. GUSTAV SUNDQVIST.

A SWEDISH ENTHUSIAST,

By Horace Leaf, F.R.G.S.

The success of Spiritualism in Sweden is largely dependent on Mr. Gustav Sundqvist. If he fails, the movement will inevitably slump. No organisation can hope to prosper without efficient leadership. Mr. Sundqvist leads in Sweden. He is a rare type of man, capable of succeeding in any undertaking he seriously tackles. His intense enthusiasm, remarkable energy and diplomatic sympathy never flag. He inspires confidence and affection. I have met many types of people in all parts of the world. All have had something unique; but Mr. Sundqvist stands very much alone.

During my recent visit to Stockholm he was almost everything—organiser, interpreter, host and financier. Nothing daunts him. To his other activities he adds the responsibilities of an extensive business ramifying all over Sweden. Spiritualism is his chief love and he wants all Swedes to love it, too. It has raised him out of the bog of spiritual ineptitude and philosophic doubt, made life an important proposition and himself a new man. What it has done for him he believes it can do for his fellow countrymen. It will not be his fault if it does not.

* * * *

If Mr. Sundqvist had become a Spiritualist twenty years ago Spiritualism in Sweden would have been much better. Its weakness has been the lack of qualified mediums. Already Mr. Sundqvist is supplying this demand by superintending the development of promising psychics in Stockholm and occasionally importing developed mediums from other countries. In a year or two Sweden should, mediumistically, be standing on its own feet.

Enthusiasm supported by unselfish endeavour and common-sense are catching. A considerable group of supporters have now gathered round Mr. Sundqvist, most of them being well-informed on psychic and occult matters. They have been waiting for a leader. Already the results of this new effort justify it. During my brief visit audiences greatly increased and new members to the local society rolled up. Appeals for private seances far exceeded our power to grant them. The cry is, give us more mediums and persuade leaders like Sir Arthur Conan Doyle to come to Sweden. The belief is that a visit from Sir Arthur would rally to the standard many believers who lurk in the background, ignorant of the growing power of Spiritualism.

* * * *

Mr. Sundqvist has been a Spiritualist only two and a half years, and an active worker half that period; yet the results have been surprisingly good. Spiritualists the world over must be proud of him! Into this brief period he has crammed a great deal of experience, ransacking Europe to find the best mediums with whom to experiment. He has sought positive proof capable of breaking down long-standing scepticism.

In England he obtained the best results. English mediums were so convincing that he decided their methods were the best to copy. Allan Kardec's influence is now being displaced. Evidence of survival is put in the forefront.

"Prove that the dead live on," says Mr. Sundqvist, "and the way is paved for spiritual teaching. I am out for the conversion of my countrymen. Wise saws and spiritual sayings leave them cold. Give

them evidence of survival and they will lap up spiritual philosophy. It is just what they need, especially business men. I know them, live among them."

* * * *

Gustav Sundqvist's spiritual and intellectual development qualify him to evaluate Spiritualism correctly. His father was a confirmed materialist who fearlessly taught his children the same belief. Gustav became a Haeckelian Monist and frequently lectured on that subject. Firmly convinced that religion was merely superstition, he felt it his duty to teach people "sheer materialism."

Yet from early childhood he was keenly interested in religion. His natural inclinations were religious. Essentially altruistic, he realised the need of raising the moral tone of the people. This impelled him to enter the political field and for several years he figured conspicuously in it.

A brilliant public speaker his services were in great demand, and he has addressed audiences of fifty thousand people. His conversion to Spiritualism was singular. He had been free from any great sorrow until the death of his dog. When the animal fell ill and its death seemed imminent, Mr. Sundqvist, greatly distressed at its suffering, divined the idea of praying to the spirit of his grandmother, begging that if she existed and could possibly help to ease the animal's pain to do so. Shortly afterwards the dog died without pain.

Feeling this was an answer to his prayer Mr. Sundqvist bought a copy of every book on Spiritualism that he could find in Stockholm and began to visit mediums. In Sweden he found no proof of survival, hence his investigations abroad.

* * * *

Among the first spirits to communicate with him was one whom he was unable to identify. The medium remarked that this man when alive had been in the habit of signing his name in a particular way, but Mr. Sundqvist could not recall this. On returning home to Sweden he had occasion to look through some old correspondence and found among the letters one from a long-forgotten friend answering in every way to the spirit the medium had described, even to the signature.

Telepathy has never been an adequate explanation for Mr. Sundqvist's mediumistic experiences. Most of the descriptions and communications that he has received from psychic sources have been far removed from his prevailing thoughts and expectations. The communications he most expected and desired have had a knack of not arriving. He now sees that his confidence in the spirit hypothesis has by this means been strengthened.

THE FINEST TEXT BOOK.

Speaking recently to the Spiritual Society of Maidstone, England, the Rev. G. Vale Owen said:

After 30 years' ministry, the priesthood and the sacraments had a more intense meaning, and Christ had assumed a majesty which he had not dreamed of. That had principally come about through his study and practice of Spiritualism. The Bible was the finest text-book on the new psychic science that he knew. Although thousands of years old, it was not out of date. There was not one psychic fact in the Bible which could not to-day be proved scientifically as absolutely correct—that could be said of no other scientific text-book in the world.

AMONG THE BOOKS!

RECENTLY-ISSUED WORKS.

REALMS OF LIGHT AND HEALING (By Mrs. Robottom and Mrs. Doyle; Rider & Co., London.)

This book is the record of a clairvoyante and describes the ministry of healing as seen from the Angelic side. The reader is struck by the simplicity and naturalness of the scenes so vividly described. The pages glow with glorious word pictures stimulating heart and brain with their beauty. The manifestations of the Christ are treated with dignity and reverence and yet with an absence of that awe and mystery with which the orthodox churches surround the idea. One finishes reading the book feeling reluctant to re-enter the gross atmosphere of every day life, but realises that at any time the magic pages of the book will enable us to re-enter the spheres of peace and bliss.

THE PRIESTHOOD OF THE LAITY (By the Rev. G. Vale Owen; Hutchinson & Co., London.)

Ruskin's advice for the production of a good book has been followed in this important contribution to the religious literature of Spiritualism. It is printed on good paper, in large type, and is beautifully bound in red leather. These features are in keeping with the valuable subject matter.

The Priesthood of the Laity, although admitted as a truth by the orthodox churches, is almost entirely neglected as an effective force. Nor is the reason far to seek. The "Ministry" has been exalted into an "order" and "class apart, and as the church has become more and more "commercialised" the division between priest and people has become wider.

This timely book goes at once to the heart of the subject, and shows that priesthood is not an order to be conferred, refused, or deprived by ecclesiastic or civil authority, but a faculty, a charisma, a power, which, once awakened, cannot be suppressed or taken away.

An interesting comparison is made between the ordination of a priest in the Church of England and the method used to awaken psychic faculties in a Developing Circle. "Standing in a circle, with the Bishop and the ordained in the midst, the Priests (in whom the awakening has already taken place) lay their hands upon the head of the ordinand with prayer and intention, and the faculty is awakened in him. He thus becomes a Priest, which is only another way of saying that he becomes a medium or mediator between the spiritual and the material spheres.

This Priesthood is open to all; indeed, every head of a household is the family priest, not only to conduct family prayers, but to celebrate the Holy Communion as well. "In the Hebrew Church the Passover was primarily and pre-eminently a family festival. Its domestic character was carefully guarded. The company celebrating it should not be less than ten nor exceed twenty. Also, the celebrant was the head of the household."

The service for the administration of Holy Communion follows and there is added novel but most helpful suggestions for public and private prayer. The author being a trained liturgist, as well as an occultist has given a simple but effective order of service that will be gladly welcomed by the devotionally-minded, whether orthodox or not.

The service is suitable for use in non-conformist churches and the book would make a suitable present to a minister—its scholarly presentation of the subject will attract more thoughtful attention from church people than many a more pretentious volume

THE GOLDEN KEY (By Ethel Welsford; Arthur Stockwell Ltd., London.)

The Golden Key is a book that can be given to those who are bereaved and who have not the Spiritualist's knowledge of the life beyond.

A mother has been bereaved of two loving, grown-up sons. She is alone, and heart-broken. In answer to her enquiries as to the continuance of her loved ones' lives the church gives evasive replies and warns her against seeking out what is hidden. "Are we afraid of being self-deluded," she asks, "so that for the most part we suffer in silence, bear as we may the long blank hours, and dope ourselves into a kind of numb resignation?"

The Golden Key is an answer to this enquiry. It describes the mode of life on the "other side" and contains many valuable hints for self development for communication with our beloved departed friends. J.T.H.

Vohu Esforma.—Readers of one of the most extraordinary of all the remarkable books published in the realm of psychic literature, "Oahspe," will find this work of especial interest and will doubtless welcome it as an elucidation of the Oahspean context. It has been produced by the Eseau Community of India and consists of "a series of addresses on the Visible and Invisible Universes in relation to Man, with certain Questions and Answers on Light and Darkness."

The addresses are couched in lofty diction and are characterised by a high note of spirituality, the object being to enable man to comprehend his true relationship to his Creator. Current ideas regarding the Creator, as viewed in the light of Oahspe, are explained, and a chapter is also devoted to the Revelations of Oahspe and their purpose.

The second part consists of Questions and Answers in relation to the teachings of Oahspe and will be closely followed by serious students of that well-nigh incomprehensible volume. This class of literature is not something to be merely read—it must be studied, and that very closely if one is to grasp its sweeping treatment of Science and Philosophy, and the position held by Man in relation to both the visible and invisible worlds.

The Recorder for the Eseau Community is Mr. L. B. Nayak, who, writing from 341 Girgaum Road, Thakurdwar, Bombay, India, says: "As we have a Student Movement here, which desires to be of service to all true seekers of Light, I shall be happy to place any inquiries which may arise out of a perusal of Vohu Esforma before the Teacher." The book, which has been published privately, may be obtained from Bradbury Wilkinson & Co., Ltd., London, E.C.—2; price 8/6.

Dr. Kilner and The Human Aura.

The Editor of "The Harbinger of Light."

Sir,—Will you permit me to solicit the assistance of your readers to solve the following riddle:

According to Dr. Kilner's "Human Atmosphere" (page 57)—"The human aura is invisible in total darkness." This is entirely contradictory to the general experience of most clairvoyants who usually claim to see better in the darkness. When we come to the question of colours, the matter is still more perplexing. The complementary colours seen by means of the screens are entirely at variance with those visualised by clairvoyants.

Then when we come to his distinctions of etheric body, and inner and outer aura we stumble upon other variations to accepted theories which need clearing up. I regard the doctor's researches as being so valuable to psychic researchers that I propose to get a full set of the varying coloured screens made and shall be pleased to lend them to anyone who has had any experience whatever with Dr. Kilner's screens, or who can help me in any way to clear up the apparent contradictions involved.

What I particularly desire to discover is, first, whether their researches corroborate or contradict the doctor's theories. It must be obvious to all that a method of checking clairvoyant assertions by mechanical processes would mark a distinct step forward in our knowledge. The next thing to discover is the cheapest method of producing these screens. Up to now they have been prohibitive in price, and there is no way of discovering whether the doctor's theories are right or wrong owing to the purchasers having no common meeting point for the comparison of results.

If I can discover only a few users by your assistance we can then take the next steps with greater certainty. Thanking you in anticipation of your favour.

H. BODDINGTON.

London Psychic Educational Centre,
17, Ashmere Grove, London, S.W.2.

THE TRUTH ABOUT SLEEP.

The Viscountess Grey of Fallodon contributes to "Good Housekeeping" an article on "Dream Experiences," in the course of which she writes:—

Some day the truth about sleep will be recognised. Then it will be seen that it is not only a provision of Nature to rest the body, but primarily a way of escape for the soul. We all drink at this clear spring, and are refreshed by it, but only some remember on waking.

SIR OLIVER LODGE.

IN A WESTMINSTER PULPIT.

CROWDS FLOCK TO HEAR HIM.

The doors of Christ Church, Westminster, had to be locked, bolted, and barred yesterday (January 26th) because of the crowds that assembled in order to hear Sir Oliver Lodge's address at the mid-day service on "The Outlook for Humanity."

Sir Oliver Lodge gave his reasons for an optimistic outlook. There was no cause, he said, to be discouraged at every partial exposition of growing knowledge. On the contrary, all new discoveries should be received with delight, for man's outlook was extended and improved by science, not curtailed.

For three of many reasons he was optimistic about the future of society. First, there was the social revolution which had occurred in his own lifetime, and was still going on. "This," he said, "is the emancipation and increasingly welcomed co-operation of a previously partially suppressed half of the human race in the management of the affairs of this planet. . . . It is impossible to exaggerate the vital importance of women in public affairs. . . . Do we think that the emancipated moiety will make no mistakes? Not for a moment. . . . There is a movement towards increasing the political power even of youth. I have become converted to the idea, though at first it seemed dangerous.

"Secondly, I look forward with hope, because of the goodness and self-sacrifice of the quite ordinary man. The spirit of brotherhood is abroad in the land.

"My third reason for optimism is because humanity it at last beginning to realise, even through the ministrations of a branch of science, at present unpopular, that it is not isolated in the universe, as it had thought, but is a temporarily materialised portion of a great spiritual world."—"Morning Post."

"LET ME BE FRANK!"

Writing in "The Referee," London, the Rev. G. Vale Owen states:

Now let me be frank about this. I myself am a priest of the Anglican Church. I confess that when I first came up against it Spiritualism was to me an abomination. Then I had an experience. One Sunday afternoon a member of my Men's Bible Class put to me a question on behalf of the others. It was: "Are the phenomena of Spiritualism true?" My answer was immediate and emphatic: "Yes, I believe many of the phenomena are true. They are also devilish, for they are wrought by the powers of evil. Leave it alone." But when I was sitting in my study later on I asked myself by what right I had given that answer. I had no doubt that answer was right. But how did I know? I had not investigated. I decided that I had made a fool of myself. Nevertheless, this evil must be combated, and the only way to do it successfully was to investigate and prove its iniquity for myself. I put off this investigation, however, and it was not until some time afterwards that I was led to take it up. Maybe there was some vague foreboding at the back of my mind as to the result. Anyway, this is where it has landed me. But I take comfort that I am in good company. Crookes, Wallace, and others came by the same way. And others still are doing likewise.

TO RECORDERS—SPECIAL!

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

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

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

On 4th March the following officers were elected for the ensuing six months—President, Mrs R. Callin; Vice-President, Mrs E. Peach; Treasurer, Miss G. M. Gardiner; Secretary, Mr. C. Chatfield; Watchman, Mr T. Shaw; Guardians, Mr O. Waschatz; Mrs K. Martin and Mrs J. Gardiner; Musical Director, Mrs S. McCormack; Trustees, Mr W. H. Lumley, Mrs J. Mann, and Mrs R. Waschatz; Professional Auditors, Messrs Pyke and Cuthbertson.

Our Sunday afternoon Mediums' Symposiums have been well attended and we are greatly indebted to the following mediums and healers for their services—Mrs Peach, Mrs Martin, Mrs Bowden, Mrs Douch, Mrs Ezard, Mrs Haworth, Misses Bracken, O'Neion and Ogden; Messrs Oliver, Jones, Midolo, Shaw, Aitken, Gallop, Howell and Stint.

At the evening service on 9th February Mr J. Allenson delivered an interesting address on "Lift", after which Mrs Peach delivered some excellent test messages. "The Book of Mysteries" was the subject on which Miss Gertrude M. Gardiner lectured on 26th February, and Mrs S. McGeorge's overhead messages were all placed by those fortunate enough to receive one. "How to Develop Mediumship" was the title of the instructive address delivered by Mr A. J. Bush on 4th March, which was succeeded by Astrological Readings. On 1th March we had our Teacher, Mr. Edie, back with us again. His address, "Industrial Troubles from the Spiritualist's Viewpoint" was appreciated by all. Mrs Ezard was the able message-bearer on this occasion.

Best wishes for success to our Editor and all who are working for the advancement of Spiritualism.

G. M. GARDINER, Recorder.

THE PRAHRAN SPIRITUALIST CHURCH.

Since our last report we have been having well-attended services, at which sterling lectures have been given by Mrs. Marshall, Messrs. Deacon, Jones and Plum. Mrs Plum, at the evening services, has given many wonderful demonstrations proving the return of the spirit.

The afternoon message services have been a source of comfort, help and inspiration to many, good work being performed by Mesdames Kelly, Plum, Gisel, Wyndham, Mr. Deacon and others.

A well attended meeting of members and friends recently resolved to push forward with schemes to increase our building fund. With best wishes to the Editor of "The Harbinger of Light."

L. J. PLUM, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

We are pleased to report steady progress during the past month, and we wish to thank all our earnest workers for their loyal support. Interesting lectures have been given by Messrs. G. Ashwin, Sutcliffe, Stan Walsh, Archer and Mr A. J. Bush. Messages of love and comfort by Mesdames Maes, Mack, Douch, Watson, Pollard, Gourlay, Healey, Mrs Baker (Sydney), Madame Gisel and our Leaders were Messrs Askham, Parker and Pollard. We also wish to thank the artists who have helped us from time to time, Misses Wagner and Mr Lillie.

On February 18th we held an "At Home" and had the pleasure of having Mrs Little, our former pianiste and worker as our guest of honor. Many of her friends gathered to wish her bon-voyage, for Mrs Little is leaving us for an extended trip abroad, but we are pleased to note that sometime in the future, she will be in our midst again. At night we held a social and dance which proved successful and we have to thank all artists and workers through whose efforts it proved such.

We regret to say we have lost the services of our able Vice-President, Mr Starr, through ill-health. Mr Starr has been a very earnest worker and we trust that his return to health will be speedy. Mr Askham was duly elected his successor and we extend to him every good wish for success in his new post.

Fraternal greetings to our sister S. O. L. Churches, Sydney, all kindred Societies and "The Harbinger of Light."

MAY HEALY, Assistant Hon. Sec.

THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.

The half yearly election of office bearers took place on Thursday last when the following were elected—President and Speaker, Sister Bell-Jarvis; Vice-President, Mr James Cunningham; Secretary and Treasurer, Miss M. Turnbull; Pianist, Mrs James Long; Welcomers, Mrs Stone, Mis Higham Mrs Hess, Mr and Mrs Duckett. It was decided by the Committee that we hold our first Anniversary on Sunday, March 25th and a Social the following Tuesday evening. A vote of thanks and appreciation was passed to our energetic Committee for their sterling work during the past session.

At our evening services Sister Bell-Jarvis has very ably lectured on the following subjects: "Attainment," "Understanding," "Socrates" and "Forgiveness," all subjects having a direct bearing on the Philosophy of Spiritualism. Our increasing audiences are a proof of what comfort, enlightenment and a spiritual feast is received by all present.

In our Thursday night Mutual Improvement Class great progress is being made. We are very sorry to say we have not a vacant chair and have had to ask some very earnest members to wait a while in the hopes of being able to increase our accommodation. Our Healing Concentrations are still proving very effectual and we give all our thanks to our Spirit Healers.

We extend a hearty welcome to all seekers after spiritual enlightenment and hearty good wishes to all kindred Societies and congratulations to the Editor of "The Harbinger of Light" for the great work he is doing for the cause.

M. TURNBULL, Hon. Sec.

NEW SOUTH WALES.

LEIGH HOUSE SPIRITUALIST CHURCH, SYDNEY.

On the first Sunday in March, our Leader, Mrs Eleanor Morrell, celebrated the 17th anniversary of teaching Spiritualism in Sydney. This commenced with the Lyceum, which was a bright and happy service. As each child went up to say their pearls, they presented Mrs Morrell with a flower, the girls kissing her, while the boys gave a hearty hand shake. At the end of the Callisthenics and marching, two lines were formed in front of the platform, and two small girls carried a beautiful basket of pink lillies and roses, tied with pale heliotrope ribbon, and handed it to our leader as a token of love and appreciation of her work for them. Afterwards the Rev. Wyndham, S. Heathcote distributed the children's prizes and commented on the way they were being taught.

At night the service was a very bright one, all the hymns being accompanied by Mrs. Felgate's orchestra, also two items, while Mr Williams (cello), Mr Bowles (violin) and Miss Innis Trevena (piano) gave a pleasing trio, and Master Bruce — a violin solo. Miss Leard was very much appreciated in her recitation "He and She," also Mr Vincent's recitations, "Not Understood," and "A Life's Lesson." The Leader was assisted by Mrs Hopkins and Mr Boucher, and Mrs Gregory spoke a few words. Mrs Morrell took the opportunity of thanking all who so kindly assisted in making the event a success, as well as those who had helped during the year.

The members of the Occult Class gave Mrs Morrell another surprise. On entering the class-room on Tuesday night she found that "fairies" had been there before and decorated her chair with bouquets of flowers, one from each member, and two choice bottles of perfume. After the class, supper was handed round and the happy little meeting ended with the singing of "She's a jolly good fellow," and good wishes.

The Anniversary Social was a big success; the next will be on Easter Saturday, 7th April.

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

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

S. O. L. CHURCH, WEMBLEY HOUSE, MARRICKVILLE.

During the past month successful meetings have been conducted by Mesdames Hopkins, Saaryarvi, Levorna, and Twelve tree; Messrs Calman, Davidson, Rostron, and Nicholson, Miss Canuter and the President. The spiritual tone of the services has been well maintained before appreciative congregations.

It has been decided to change our place of meeting from Railway Square, to Wembley House, 90 Pile Street, Marrickville. The first service will be held there on March 25th. Particulars of subsequent meetings will be found in the Church advertisement.

With much regret we report the resignation of Mrs G. Tubb as secretary. Her work has been invaluable to the society and her whole-hearted and indefatigable efforts will be hard to replace.

Best wishes to the "Harbinger of Light" and kindred Societies.

LOUISE LESTER, President.

S. O. L. CHURCH, NORTH SYDNEY.

We are glad to report fresh activities during the past month. New class-rooms have been opened in Sydney—Station House—and classes are already in full swing—unfolding, Occult, palmistry, etc. On Thursdays Mrs Hanger conducts an Esoteric Class at 3 p.m. and Unfoldment at 8 p.m. Mrs Redfern attends Tuesday and Friday—seances and psychometry, and Miss Major, Monday and Wednesday—Numerology and Palmistry Classes. Besides being used for classes, service are held each Sunday, Miss Major in charge, Mrs Redfern and other mediums demonstrating and speaking. It is intended that this shall be a training ground for S. O. L. students.

Our work at North Sydney is still going forward. The interest in the various classes is well sustained, and the services well attended. Our President, Mrs Hanger, is greatly appreciated, both as teacher and lecturer, and her subjects, such as "The Wheel of Life" and "Progressive Man," have been both inspiring and instructive.

The monthly social, despite the inclemency of the weather, proved a distinct success, the ladies, as usual, providing supper.

The musical part of our service is well arranged for by our artists, and some young violinists under the direction of Mr Hunter Shaw, bid fair to become shortly a stringed orchestra for the church.

We desire to place on record sincere thanks for all services rendered by adherents and members; and extend hearty greetings to sister churches, and also to the Editor of "The Harbinger of Light."

ELLORY MAJOR, Secretary

UNITED SPIRITUALIST CHURCH, STANMORE.

We have been pleased to see so many of our old members at our meetings since our last report. On February 26th a very old worker, Mrs Twelvetree, spoke from our platform, and we had a very large meeting to hear her very interesting lecture. Since then we have bid farewell to one of our members, who has left for the Old Country where he expects to remain for some time. The Committee gave him a Farewell Social on March 3rd at our rooms, 22 Enmore Road, and presented him with a fountain pen. The programme of music and recitations was much enjoyed, and all wished the voyager a very pleasant trip.

Sunday, March 11th, we had for our speaker in the afternoon Mrs Burrell who always draws a large attendance. At night we had with us an old worker, Mrs Redfern, who gave a very interesting lecture.

Best wishes to all sister churches and "The Harbinger of Light."

E. M. HAND, Hon. Sec.

QUEENSLAND.

THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

Another month of work has found us making steady progress. The attendances and interest in the services each Sunday continues to be maintained. The speakers during last month were—Mrs Overson, Mr Humphreys and our President Mr Reinhold, and on each occasion a splendid presentation of the case for Spiritualism was given.

The week-night meetings are well attended, and are doing good work. The developing classes are faithfully carrying out their functions, and as it is from these classes that the future workers of the church are drawn, we pray that much progress will be made, and Spiritualism receive a further uplift.

The nucleus of a choir has manifested itself, and we are hopeful, that in the near future, we shall possess a choir worthy of the church, which will materially assist in the musical portion of our services.

We are holding a Jumble Sale this month (March) to raise funds to assist a Bazaar to be held later in the year. We are still aiming for our new church, and these functions are for the specific purpose of assisting in this direction.

We extend to all kindred Societies fraternal and spiritual greetings, and very best wishes to "The Harbinger of Light."

A. G. GENTNER, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The Sunday evening discourses by Mr R. A. Webb, our resident speaker, were as follows—"What Think ye of Jesus?"; "Three Essentials of Religion"; "Shall We Meet Our Loved Ones After Death?"; and on Sunday the 26th February, an essay entitled "A Defence of Spiritualism", read by Miss L. Webb; Mr F. Turner presiding.

The church has suffered a deep-felt loss in the passing to the higher life of Mr J. H. Mouat—an old and highly esteemed member, officer, and lyceumist. There was a large attendance of mourners and sympathisers at the interment ceremony on Tuesday, February 14th, Mr R. A. Webb officiated, and Mr Barnett afterwards spoke in testimony of the late Mr Mouat's manly and spiritual work. The Memoriam Service was held on Sunday, the 19th. Addresses were given by the President, Mrs E. Webb, Mr F. Turner, and the pastor. The rostrum was profusely and tastefully decorated with flowers donated by several members of the congregation.

G. BODELL, Hon. Secretary.

Replies to Correspondents.

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

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

H. D. (Herne Bay, Auckland): We fully appreciate the spirit of your letter. At the same time it seems to us that the cause has a long way to go in Australia before the innovation you suggest is generally adopted. It requires to be more "Spiritualised" first. Thank you for your appreciation and good wishes.

T. E. C. (Rotorua): Sorry to hear of your accident and trust that you may soon completely recover. Your healing experiences were read by us with much interest. As you are only 80, you may get to England yet! Your good wishes are cordially reciprocated.

H. R. S. (Coolac): Laddie, of course, would not know his grandmother in the spirit world until she had been introduced to him there, and his grandmother would not know him prior to the introduction. Her remark, therefore that she did not know we had a little boy in the Unseen was quite natural. Laddie's father is, of course, the Editor of this journal. Surely that was made plain enough in the narrative.

E. P. (Swanson): The statement made by Robert Blatchford that a lady had appeared to him in the Victorian style of dress simply goes to show that our friends on returning, adopt the form of attire by which we are most likely to recognise them. Of what use would it have been for her to have appeared in a short dress, as worn to-day, and having her hair shingled? Blatchford would have been unable to identify her. It is not a matter of our clothes having "spiritual counterparts," as you appear to imagine. By the power of concentrated thought they can make themselves appear in any garb they wish. But it is only a temporary expedient adopted for purposes of identification.

Mr. H. Tillet, formerly Secretary of a Bendigo Society and resident of Golden Square. Please send us your present address.

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The chapters are contributed by various authoritative authors who relate the results of their investigations and throw much light on the question as to what becomes of children dying in infancy, and also those prematurely born.

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The author's experiments are given in detail, accompanied by many interesting and impressive diagrams, and a full record is included of the staggering manifestations of the materialised spirit—Katie King—through the mediumship of a school girl named Florence Cook.

It is the classic in physical phenomena and should, therefore, be read by every student of these astounding wonders. Price, 5/-; postage, 3d.

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In his zeal as a propagandist Sir Arthur Conan Doyle has not forgotten his art as a story-teller so that readers will be entertained whether they are converted or not.—"Yorkshire Post."

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