

The Harbinger of Light.

Edited by W. Britton Harvey :

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Author of "Science and the Soul."

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The Editorial Chair.

Sub-Conscious Mind Theory Run Mad !

The Devil had better look out! He has a very vigorous and assertive rival in the Sub-conscious mind! In fact, he may be completely ousted before long if the views of Professor Gilbert Scott, M.R.C.S., L.R.C.P., become generally accepted. In an article in a recent issue of "Cassell's Magazine" the Professor summarily dismisses the Spiritistic origin of messages, and all the varied phenomena associated with Spiritualism, and goes on to say:

The object of this article is to point out that there may be another side to the question, and that the phenomena may be due to an entirely different cause—namely, the sub-conscious mind. . . . Up till now we have not seen the horizon of our mental potentialities, but recent investigation leaves us to believe that many, if not all, of the phenomena of Spiritualism can be accounted for by the extraordinary powers of the sub-conscious mind, without our being obliged to resort to the Spiritistic hypothesis. In fact, the basis of all these messages and phenomena seems to be within us, and not to start from outside sources. We are not, so it seems, simply the receivers of these messages, but also the originators; the acceptance of the spirit theory being due first of all to its simplicity, secondly to the abeyance of our critical faculties, and thirdly to our want of knowledge of the powers of the sub-conscious mind.

The general argument in this quotation must make every experienced investigator smile, whilst the concluding portion is calculated to make him laugh outright and wonder what his brilliant scientific supporters think of the dicta! Instead of finding the Spiritistic explanation the essence of "simplicity", such towering intellectuals as Crookes, Wallace, Lodge, Barrett, Lombroso, and a host of others found it the most difficult of all hypotheses to accept. It was the very last theory they would entertain, and took them from ten to twenty years to assimilate it. They were, originally, all dense materialists and, consequently, "had not a niche in their whole mental fabric into which they could fit anything pertaining to the spiritual." It was not until eventually compelled to yield by the overwhelming evidence of facts that their opposition gave way and they made the tardy admission that the Spiritistic hypothesis was the only one that met the case. There is not much "simplicity" about that! It was, in fact, the very hurdle at which they baulked time after time, and they did not ultimately "clear it" until they had given the

fullest possible consideration to the vagaries of the sub-conscious mind. Their "critical faculties", therefore, were anything but in "abeyance." They were alert and obtrusive all the time. Yet they had to capitulate in the end! If they had been half as credulous as Professor Scott they would undoubtedly have found the task "simplicity" itself.

It is evident that the Professor would never make a reliable investigator. He is not nearly critical enough, otherwise he would have never committed himself to the altogether untenable conclusion that "many, if not all of the phenomena of Spiritualism" were attributable to the operations of the sub-conscious mind. Fancy the sub-conscious mind of Florrie Cook being able to materialise Katie King, and endow her with all the attributes of a woman in the flesh, or that of Paladino to produce three materialised forms at the one time and make them all act as human beings! What on earth were Crookes and Lombroso thinking of not to have thought of that! And fancy, too, the sub-conscious mind of a medium being able to make an accordion float through space playing lively airs, or pull up Venetian blinds at a distance of 8ft., as recorded by Crookes! And only fancy the sub-conscious mind being able to heap up lovely flowers on a table, and even produce a sunflower 6ft. in length with the soil still adhering to its roots, as recorded by Wallace! Or to levitate a table and hold it suspended in the air for several minutes, as declared by Dr. Crawford! Or to make three or four voices speak at once in audible tones, whilst the medium herself was engaged in communication with one of the sitters! Wonderful sub-conscious mind!

Then, again, take the question of messages and other mental phenomena. Fancy the sub-conscious mind of a medium possessing the most intimate knowledge of the personal affairs of the thousands of sitters, by whom he, or she, is interviewed in the course of his, or her, career! Or to accurately describe the personal appearance and other distinguishing characteristics of numberless individuals whom the medium had never seen and who were in many instances unknown to the sitter! Or to relate trivial, but impressive incidents known only to a friend on the Other Side and one left on the earth plane, and of which the medium had no knowledge! Marvellous, isn't it! But how can one write seriously in controverting such a ridiculous suggestion! If the Spiritistic hypothesis is distinguished for its "simplicity", the sub-conscious mind theory, as applied to the phenomena named, is certainly a rank "absurdity." Professor Scott must try again! He does not profess to have done much investigation. Like the late Dr. Mercier he issues his pronouncement first, and also, like the former, he may seek personal experience at a later stage. This, of course, is "putting the cart before the horse," but what does that matter when you are having a tilt at Spiritualism!

It must not be imagined that we do not believe in the existence of the sub-conscious mind. No qualified investigator adopts that attitude. Allowance has to be made for its possible emergence in all forms of mental phenomena, but only extremely credulous inquirers could possibly follow Professor Scott in his comprehensive sweep and attribute practically all the phenomena of Spiritualism to the activities of this inscrutable faculty. For one thing

the acceptance of this hypothesis would at once throw all the "miracles" of the Bible to the winds and leave us with a collection of wholly misleading records. We cannot accept that position. The Bible is far too precious a book for that! Professor Scott has made a mistake. He should leave these matters to the experts in Psychic Science, and concentrate on Medicine!

Wayside Notes.

The Winning Side.

In whatever contest one may be engaged, it is always gratifying to feel that one is on the winning side. Apply this dictum, for instance, to the political arena. During the turmoil of a Parliamentary election the supporters of a particular Party experience a sense of buoyancy when the prospects of success are apparent, and when the final figures are known, and victory is assured, they sometimes throw up their hats in glee! This is natural and, therefore, quite legitimate. To-day the Spiritualistic Party is in the thick of the combat and is winning all along the line. This naturally generates gratification, optimism and a cheerful mood generally. But it is not yet time to "throw up our hats"! The victory has not been won. We are still in the midst of the strife, but we can see the triumph that awaits us in the end and know that a few years hence that triumph will be consummated. Therefore we can afford to preserve our souls in patience and be extremely tolerant towards our opponents.

The strides that are at present being made towards the attainment of this end are quite unknown to the mass of the people in these Southern lands. So far as their knowledge is concerned of the tremendous headway that is being made in this direction in the older countries of the world they might as well be living on another planet. In fact, some of the inhabitants of Mars may know more about the progress of the movement on the Earth than the great majority of the people of Australia! The responsible leaders of the cause in Great Britain are not in the least concerned about the ultimate result. Their only concern is that the progress may be a little too rapid, and bring about revolutionary, rather than evolutionary, changes in human thought. It is, therefore, desirable to go comparatively slowly in the matter. The most enduring reforms are generally those which take longest to accomplish.

Spiritualism, in a little over seventy years, has made far greater progress than Christianity made in the first three centuries after the death of its Founder. Its advance in fact, has admittedly been altogether phenomenal, and Canon Williams, of New Zealand—who is one of our opponents—says he believes there are 60,000,000 Spiritualists in the world to-day. We did not think the number was quite so high as that. Still, we are quite prepared to accept his word for it! And with such a record to our credit we can well afford to smile at our assailants—especially the well-intentioned ones—and pray that they may become more enlightened as the years go by.

Spiritualists Have The Shekinah.

Why has Spiritualism made such exceptional advance, as set forth in the foregoing Note? We could of course, submit quite a number of reasons, but we think the whole secret is summed up in the words of the Rev. G. Vale Owen, Vicar of Orford, Lancashire, and the writer of the extraordinary Scripts that are to-day claiming attention in every part of the civilised world.

In dealing with what the Churches can learn from Spiritualism and Psychical Research, he says Jesus gave evidence of those same faculties which were the glory of the Prophets of old. He schooled His followers in the cultivation of these gifts, and bade them use them for the benefit of their fellows. They did so and, after the Ascension, they continued their operations fearlessly in the face of much opposition and many threats. For a small inner circle of them knew that the Shekinah, lost to the Orthodox Church, had been restored to them. Pentecost shewed them this. "They had the Shekinah, the visible warrant of angelic presence, to aid them in their battle against those who, while they officered a Church divinely founded at Sinai, were in active opposition to the revelation of God in the Christ."

The rev. gentleman goes on to say that here to-day we have the reproduction of the situation, striking even as to details, and significantly adds with a candour bred of conviction:

In my mind, one fact seems to stand out with startling menace, the Church has lost the Pentecostal Shekinah. Is it anywhere else in the world to-day, this luminous cloud evidential of angelic presence? And if it is, then where is it to be found? I give my answer with deliberation. It is to be found within the ranks of the Spiritualists. I have seen it myself, and I thank God for this great blessing. I do not think the rank and file Spiritualist realises the whole purport of this fact, any more than the rank and file Christian did on that first Whitsun Day. Yet in the light of events which occurred at Jerusalem at that time, and also at the same place in A.D. 70, I do earnestly ask my fellow Christians, especially those of the Ministry, to think out, with frankness and humility, what is the true significance of this fact: The Spiritualists have the Shekinah—which the Church has lost.

There we have the position summed up in a nutshell. The Church is floundering in a spiritual morass, its services are cold and lacking in inspiration, and it has completely lost its hold on the preponderating mass of Christendom wholly and solely because it has lost the Pentecostal Shekinah. And this is the testimony, be it remembered, of the most highly-inspired man in the Church of England to-day! It is within our knowledge that not one half of what he has seen, and heard, and felt, has yet been revealed. We remember the injunction of The Master on a certain occasion: "Tell this thing to no man!" To what extent has the Rev. Vale Owen been inhibited in making disclosures to a scoffing and materialistic people? We don't know, but we have reason for believing there is more behind the scenes and that in the divinely-appointed time these things will be revealed. One thing, however, is certain—the Church will be compelled to recognise the Shekinah, to embrace angel ministry, and to acknowledge that much of what is being taught to-day in the name of Spiritualism is founded upon the impregnable rock of Truth!

The Communion of Saints.

Following up the theme we have thus far dealt with, we are reminded that the Lambeth Conference—the most important gathering of the kind held for half a century—which sat for a month or more towards the end of last year, adopted the following resolution:

The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

There is an open mindedness about this phraseology which attracts us. The opening sentence

suggests the acceptance of the doctrine of progressive revelation. Hence we are told "new light" may be expected from psychical research and that when it comes it will be "welcome." This attitude of mind will be commended by all students of Truth. We have hitherto been assured that the era of revelation closed with the death of the Christ, and this notwithstanding the fact that The Master himself declared that He had many other truths to reveal, but that His disciples could not possibly understand them and, therefore it must remain for the Spirit of Truth to disclose them at a later date.

Although other branches of the Christian Church in Australia—particularly the Presbyterian perhaps—seem to be still held in the palsied grip of the dead hand of the past, we understand there is a growing tendency in the Church of England to accept the truth of progressive revelation and voice it from the pulpit. In exceptional cases a similar view has also been expressed by representatives of other denominations. But it is in the Church of England that the change is most marked, and when that Church more clearly teaches—as suggested by the foregoing resolution—that belief in the Communion of Saints involves "real fellowship with the departed" it will be closely approximating to the fundamental plank in the Spiritualistic platform. For we cannot conceive of any "fellowship" of the kind being "real" apart from actual communication with those of our kith and kin who have "gone before."

If this is what is meant, it certainly represents a great advance. But, of course, the language used may mean something else. It is sometimes very difficult to fathom the depths of the theological mind, and even the proverbial Philadelphia lawyer might feel non-plussed at times! However, we will hope that something actual, something that will satisfy the longings of the human heart, is intended, and that it really represents harking back to the teachings of the Early Christian Church in the matter of holding converse with those within the veil.

Other Signs of the Times.

Further evidence of the progressive spirit that is being manifested in the Anglican Church in Great Britain to-day is provided by the recent declaration of Canon Barnes, of Westminster, that the doctrine of The Fall has to be abandoned, and the still more recent utterance of Dean Inge, of St. Paul's, that "the time has now come when we must give up the idea of the ancient parable of the Garden of Eden and the Fall of Man as a chapter of actual history."

These pronouncements have now been followed by a work, entitled "Death and the Beyond," from the pen of C. T. Wood, Fellow and Dean of Queen's College, Cambridge, being "a study of Hebrew and Christian conceptions of the Life to Come." The author is careful to dissociate himself from Spiritualism, but his general line of argument will be acceptable to all Spiritualists, for he says he cannot think of the departed as cut off from communion with us, and is convinced that the after-life is a life of service. And what service, he asks, would give the spirits of the redeemed fulness of joy than to work for us as guardian angels?

The widening vision, which is reducing the Westminster Confession of Faith to a theological curiosity, and substituting spiritual truths for the misconceptions of a by-gone age, is indicated in clear-cut language in the Preface, as will be gathered from the following passage:

It was the 'fiery furnace' of the Maccabean war which brought the Jews at last to the belief in life beyond death; and it has been the anguish of our terrible world-war which is testing and developing popular beliefs about the condition of our own dear

dead. The Jewish teaching, often presented as the Catholic doctrine, prevailed for long centuries in the Christian Church—in fact, till fifty years ago. At last the Christian conscience threw overboard the immoral belief in an everlasting hell of useless torments, but with it went a great deal more which we cannot afford to lose, especially the sense of the horror of sin. God has been teaching our generation, even among the devilities of war, that He is no amiable weakling. He has made us face the Cross and all that it means. And He has made intolerable for us the 'lone, sunny idleness of heaven' [Browning] as a place for boys taken in all the glorious strength of young manhood (often, too, in its carelessness). We rebel, instinctively, or rather under the guidance of the Holy Spirit, against the facile schemes of life beyond death which satisfied our fathers—schemes too complete in detail to be true; too small by far for the bigness of God; too cramped for the breadth of Christ's teaching. Christ meant us to 'face death with a cheer' ourselves; and even in sorrow for the death of those we love, to find a triumphant joy. Could anything be more vilely un-Christian than our mourning hearses, our black crepe, or indeed the use of the minor Psalms in our Burial Service. But these things harmonise all too well with the teaching about the life beyond which is given in most books of fifty years ago and earlier.

All this has been the teaching of Spiritualism for seventy years. One by one our planks are being fitted into the ecclesiastical edifice and eventually it will become quite impossible to distinguish between the tenets of Spiritualism and those of every advanced branch of the orthodox Church.

Children in the Spirit World.

Only those who are familiar with the teachings of Spiritualism in respect to children in the After-life will be able to realise that there is probably much truth in the communication on the subject published elsewhere in this issue. Even the lady through whose hand it was written could hardly believe that the statements made were to be taken as literal facts. She had no previous knowledge of Spiritualism to speak of, had not read its literature, and says she will be "very interested to compare notes with other readers later on." She will therefore, probably be surprised to learn that much matter has already been published agreeing, in the main, with the information contained in her messages. She should read "Rachel Comforted," and "The Nurseries of Heaven." In the latter book she will find this paragraph:

Is it not natural to suppose that our Lord, who loved and cherished little children, should provide them with a happy continuation of life there, with suitable homes and nurseries, flowers, trees, green sward, birds—everything to bring joy to their little hearts?

It seems to be the most difficult thing in the world for some people to realise that there are babies in the Spirit world, and little boys and little girls, young men and maidens, as well as those who attained to maturity in the life upon earth. They seem to imagine that we shall all be more or less alike on the Other Side, no matter at what age we passed from the physical stage of life. We have tested people time after time on the point—generally good, Church-going people—and whenever we have suggested the existence of babies in the Summerland, and the necessity of nurses to safeguard them and "bring them up," they have invariably regarded the conception as being much more humorous than real. It was evident they had never been taught anything of the kind and could not possibly credit that the words of Jesus were to be taken literally: "For of such is the Kingdom of Heaven."

If, however, any reliance is to be placed on any of the messages received from our invisible teachers, it is certainly true that a baby "dying" here is just as much a baby when it arrives in the world beyond. And the same may be said of all other grades of human development. The loss of the physical body

makes no difference. A boy or a girl remains a boy or a girl until he, or she, has had time to grow to maturity. They do not immediately take on the form of a man or a woman just because they have "died." The Law of Evolution holds good beyond the grave, and no matter at what immature age we may "die" here we have to go on evolving, or growing, until the spirit germ implanted within us has reached mature years. There is nothing very wonderful, or mysterious, about it—it is a principle of Nature. The spirit germ is endowed with certain potentialities and those potentialities have to reach fruition. That's all!

Children passing from earth being children still, they have to be cared for by "spirit mothers," taught and amused, and therefore we are not surprised to read of the expansive "playgrounds" and the various forms of entertainment provided for their delight. It is rather just what we ought to expect, and it is only our ridiculous preconceptions that makes such a conception appear strange and so unlike the conventional Heaven of "harps" and "pearly gates." The amount of stuff the average man and woman has to unlearn is simply appalling! They have, either here or in the hereafter, to be brought to a realisation of the truth that what we call the "next world" is as real and natural an existence as this terrestrial globe, and that they will find the spiritual counterparts there of most of the things with which they were familiar on earth. This may sound very materialistic to some. We cannot help that. If it represents truth it has to be faced, and if the teachings on these points are not true, then we cannot see that any reliance can be placed on any message alleged to come from the Unseen!

SPIRITUALISM IN SCOTLAND.

THE CHURCH INVESTIGATING.

"THE DAILY RECORD," GLASGOW.

Preliminary investigations into the cult of Spiritualism have been begun by the Special Committee recently appointed by the General Assembly of the Church of Scotland. Yesterday, November 30th, 1920, a party of ministerial investigators, comprising many eminent ecclesiastics assembled in Glasgow, and were present at two seances which had been arranged for the express purpose of enabling them to embark upon the closest possible study of a subject which is receiving increasing attention all over the world. It was the Rev. William A. Reid, Glasgow, who focussed the interest of the Scottish Church on Spiritualism, and at the last General Assembly a committee of inquiry was appointed.

This Committee, which is now known as "The General Assembly Committee to inquire into alleged super-normal psychic phenomena," has a membership of 34, and the following, among others, are members:—Lord Sands, Procurator of the Church of Scotland; The Rev. William P. Paterson, Professor of Divinity at Edinburgh University; the Rev. D. M. Kay, Professor of Hebrew and Oriental Languages at St. Andrews' University; the Rev. George Simpson Duncan, Professor of Divinity and Biblical Criticism at St. Andrews' University; the Rev. A. C. Baird, Professor of Divinity and Biblical Criticism at Aberdeen University; Dr. A. K. Chalmers, Medical Officer of Health for the City of Glasgow, etc.

The first seance took place in a house in the west end of the city. The medium employed is a lady with a European reputation among Spiritualists, and it is understood that since she came to Glasgow her services have been very much in demand at "circles." Fashionably dressed ladies come in

motor-cars, impressed by what their friends have told them of "revelations" made through this medium. For her services to the ministerial "circle," yesterday, she received no remuneration.

The investigators, upon being shown into the room in which the medium was awaiting them, examined their surroundings with the utmost thoroughness. One or two looked below chairs and couches, others shook the curtains, while a few were observed tapping the walls as if searching for secret panels. Several prominent Glasgow Spiritualists were present, and they, and also the medium, were seated between the investigators.

When all was ready, silence descended upon the circle, and suddenly the room was plunged into darkness. Then began what is known as "direct voice work." The voices of spirits, who manifested themselves through the medium, were made audible to the "circle" through a megaphone. Friends on the "other side"—women as well as men—addressed various members of the audience, and sought to arouse their interest by detailing names of persons known to them, and incidents in which they are understood to have played some part.

An eminent Professor in the circle was addressed by the son of an Aberdeen Professor. This young man made the supreme sacrifice early in the war; while serving with a Scottish regiment at the Dardanelles. "Tell my father," he said, "that I am getting on very well over here. Go to Aberdeen and see him. But, mind you—(and here the speaker laughed)—you will find him a hard nut to crack!"

Another visitant, "David Duguid," who, before "crossing," was a working-man in Glasgow, fairly surprised a well-known Edinburgh clergyman in his endeavour to convince him of his presence. "I see," he remarked, "you have removed that little picture I painted from your desk, and given it a place on your mantel-shelf." This removal of the picture from the desk, the "Daily Record" is informed, actually took place a few days ago. Duguid, it was learned last night, while in a trance some time before he passed away, wrote a book to which he gave the title, "Hafed, Prince of Persia." To yesterday's "circle" he remarked: "You should all read my book."

According to the Rev. Wm. A. Reid, who attended the seances nearly all those present were charged with spirit messages for friends who are still on earth. Names of the "departed," said Mr. Reid, were given as well as the names and addresses of the friends for whom the messages were intended. All the incidents recalled by "voices" were confirmed by those present as being accurate in every detail. "But this does not necessarily mean," Mr. Reid added, "that the investigators were convinced, and that they have obtained all the evidence they require."

Further investigations have been arranged by the committee, who will be in Glasgow towards the end of December, and all the evidence collected by the church investigators will, in due course, be embodied in a report for submission to the General Assembly.

THE BLUE WRAPPER AND ITS MEANING!

Those of our readers who receive this issue of "The Harbinger of Light" enclosed in a BLUE 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 with reasonable promptitude we shall be forced to the conclusion that they do not desire to continue.

Wonders of Tele-Photography.

TRANSMISSION OF PICTURES.



This picture was transmitted by Tele-photography over hundreds of miles of wire.

One of the most remarkable inventions perfected during the war—independently of any strategic considerations, no doubt—is Prof. Arthur Korn's Transatlantic Tele-Photography.

Many of our readers are, doubtless conversant with the Professor's Transcontinental Tele-photography, which previous to the World War made part of the routine work of some prominent European dailies, enabling photographic pictures of people and events to be wired from Berlin to Stockholm, Copenhagen, London, Paris, etc., as well as vice versa. This process, because of the enormous capacity of transatlantic cables and the resulting inertia, could not be adapted for trans-ocean service and a new process had to be devised.

In its first stages it resembles the familiar method used for transmission on trans-continental lines. The picture to be transmitted, in the shape of a translucent film, is wound upon a glass cylinder performing a rotation round its own axis as well as a slow forward movement in the direction of the latter. All the elements of the pictures thus pass in turn at the spot where the beams of a Nernst lamp, of very considerable luminous intensity are concentrated. After traversing a given film element, these beams will strike a selenium cell, whose resistance, of course, varies in accordance with their luminous intensity: these fluctuations of resistance being converted into corresponding variations of current intensity in the circuit comprising the selenium cell.

* * * *

Now, whereas in the case of ordinary tele-photography these current fluctuations are transmitted over a telegraph line, in order at the other end, by an inversion of the same series of operations to be reconverted into variations of luminous intensity, and accordingly into shades reproducing photographically the original film at the sending station, this is not feasible in the case of transatlantic tele-photography.

Prof. Korn, therefore, designed a most ingenious relay, where all contacts are replaced by electric sparks and arcs, and by the intermediary of which the current fluctuations are made to act on a high-speed telegraph of the Siemens and Halske system

where each current intensity, in the perforated strip, produces a given combination of holes. After converting these perforations in the same telegraph into a series of letters, where each of those chosen—fourteen in all—corresponds to a given combination of holes and accordingly to a given current intensity and a certain shade of film element; these letters are, like an ordinary cablegram, transmitted across the ocean.

* * * *

What there is received at the other end, then, is only a series of several thousand letters, which at any time and any place desired, can be reconverted into a picture faithfully reproducing the original photograph. Several processes can be used in this connection, the most simple (already employed with satisfactory results) being based on the use of a special typewriter, which in the place of letter type carries at the end of each lever a small circle or square of dimensions corresponding to the shade expressed by the letter in question. The stronger the shade, the greater will be these dimensions, the intensity of the imprint on the paper thus varying in proportion. The letter "X" indicates the end of a line and the beginning of a new one.

By simply copying on this remarkable typewriter the cablegram received at the distant end the original picture is thus produced, element for element and line for line. The typewriter will preferably be operated by electricity or compressed air, thus accelerating operation and rendering it more uniform. By subdividing the cablegram into several portions, each of which is entrusted to another operator, further speed is obtained. By augmenting the number of letters composing the scale of shades and accordingly the number of component elements of the picture there are obtained more delicate reproductions.

ANNIVERSARY OF MODERN SPIRITUALISM.

The 73rd Anniversary of the birth of what is known as Modern Spiritualism will be celebrated by the Spiritualists of Melbourne in the Auditorium, Collins Street, on Sunday evening, April 10th. It is anticipated that, as in former years, there will be a crowded congregation, and consequently those who wish to avoid disappointment should make a point of arriving early. Further details will be advertised in the daily papers.

SPIRITUALISTS AND THE CENSUS.

The Census is shortly to be taken in Australia, and at the March meeting of the Victorian Council of Spiritualist Churches it was resolved that all those who embrace the tenets of Spiritualism be urged to designate themselves "Spiritualist" when filling in the form, rather than mention the name of any particular Society or Spiritualist Church to which they may belong. It is the desire of the leaders of the movement in Victoria that they should be recognised by the Government as a religious body, and it is thought that the Census return may facilitate the efforts being made in this direction. Hence the desirability of Spiritualists describing themselves as such.

What people call "Fate" is, as a general rule, nothing but their own stupid and foolish conduct. There is a fine passage in Homer, illustrating the truth of this remark, where the poet praises shrewd conduct; and his advice is worthy of all attention. For if wickedness is atoned for only in another world, stupidity gets its reward here.—Schopenhauer.

Spirit Messages by Wireless.

CONVINCING TESTS IN CHICAGO.

BY M. A. LOUGHLIN, CHICAGO.

I have been greatly interested in the lectures delivered by Sir Oliver Lodge, the eminent English scientist, who has been touring the United States. His discussion of the subject of survival after death particularly appeals to me, because of similarly convincing occult experiences secured in my own home quite recently through the organism of members of my family.

In his talk on survival, Sir Oliver claims to have received evidence so convincing as to sweep away every vestige of his more than half century of scepticism on the question of the continuity of life beyond the grave. To the writer, the most striking feature in his narrative of his remarkable experiences in the realms of Spiritualistic phenomena is not so much the wonderful evidences he claims to have secured in his investigations as the inferior evidential value of much of the proofs which served to finally destroy the whole materialistic basis of his hitherto lifelong opposition to the Spiritualistic hypothesis of a life hereafter. It is a fact known to many local psychical researchers, including the writer, that the entire range of evidence advanced by this great scientist, and published in his late book, "Raymond, or Life after Death," falls short in a large measure when compared with the stronger and more startling experiences of thousands of sceptics who were converted to a belief in survival of conscious personal existence beyond the portals of the grave, through private circles conducted in their own homes in Chicago.

This statement is not made for the purpose of detracting from the value and importance of his psychical discoveries, made through professional mediums, but to call attention to the fact that while Sir Oliver's experiences seem uncanny and startling to the minds of the uninitiated in Spiritualistic phenomena, they are considered quite common-place by multitudes of home investigators.

THE OUIJA BOARD AND THE TABLE.

In speaking of the ouija board and "table tipping," Prof. Lodge characterised them as "not very reliable means of communicating with the departed ones, because they are subject to too much subconscious mind action," a fact which the writer's experience will vouch for. In this connection let it be remarked that Sir Oliver Lodge has touched a vulnerable point in most attempts at Spiritualistic revealments, and one which makes the path of the new investigator quite difficult; but fortunately, subconscious mind does not account for all cases of genuine spiritistic manifestations, though it does account for "much of the rubbish coming through." As someone must be specifically psychic in the home, or other circle, and allow his or her bodily instrument to be used by another intelligence, the medium vacating a part of his physical organism for the time being, it is only natural that messages are occasionally coloured by the mental status or idiosyncrasies of the psychic or sensitive, with the result that many times much rubbish "comes through," of which this English scientist complains.

To get away from this clouded channel of subconscious mind action, and truly pull aside the curtain between the visible and invisible spheres of existence, the tireless researcher must needs find an instrument of communication which can be employed independently of contact with the physical organism of the medium. Then will the sceptic find a satisfactory affirmative answer to the ages-old question, "If a man die, shall he live again?"

Startling as it may sound, the writer of this article is prepared to declare, and prove the truth of his remarkable statement by reliable witnesses—all living, and residents of Chicago, some prominent in business circles—that he has found this independent instrumentality, and has been using it regularly once a week in his home circles, throughout a period of three years, with very satisfactory results so far as genuine communication with the dead is concerned. The means used is none other than an ordinary telegraphic instrument connected with a dry battery. My discovery of this means of wireless spanning of the gulf between the seen and the unseen worlds dates back to 1917, and was purely accidental, none in my family being at the time adherents of the Spiritualistic cult. Shortly thereafter, with the guidance and assistance of an interested friend, proper conditions were provided for its complete development by the formation of an experimental circle or seance. With all hands joined over a small table, with the telegraphic instrument in the centre, and with no hands touching the key, we four original investigators sat in silence and expectancy awaiting developments.

TELEGRAPHIC INSTRUMENT AT WORK.

After a lapse of a half hour, and when almost despairing of results, our patience was rewarded by hearing the keys of the telegraphic instrument lightly touched several times by an unseen force. The instrument at the time was in full view of all the sitters, whose joined hands on the table were plainly visible to all present. This manipulation of the keys to no purpose, so far as message receiving was concerned, continued throughout a number of sittings, until finally the impression to attach the instrument to a dry battery was carried out, with the startling result that the key was loudly and rapidly manipulated by the intelligence throughout a period of fifteen minutes, when the power exerted upon the instrument from an unseen and mysterious source gradually slowed down and finally died away as if from pure exhaustion or lack of further electromagnetic energy, or radio-activity. But on the occasion of the subsequent sitting, an intelligent message came through, instructing us how to proceed further in aiding the development of the phenomena, and at the same time giving the name of the invisible operator, who proved to be an uncle of the writer, and a telegraph operator when on earth.

Our first message over the key, following the above, was a description of life and conditions in the spirit world. It was published in the "Progressive Thinker." Shortly after receiving this message, we sat again for further investigation of this telegraphic phenomena, when there came through on the instrument the announcement of the beginning of the German attack upon Paris. The spirit operator stated that "the Huns were pushing forward with a mighty power and bloody slaughter on all sides, and that while the outlook now was dark for the Allies, and bore little hope for Paris' safety," still they prophesied that "the French capital would not fall into German hands." After sending through this message, the spirit operating the keys asked us to look in the morning papers for the verification of the truth of his statement that the German attack on Paris had begun. Sure enough, when the "Chicago Herald," now the "Herald Examiner," was thrown in our doorway, we eagerly seized it for proof of the truth of our spirit message of the night before. Imagine our surprise when,

on the front page, in flaming headlines, our eyes fell upon the announcement that the "German Attack on Paris was in Full Swing," or words to that effect. Since then, with slight intervals of interruptions due to the illness of some member of our circle, or one or the other's absence from the city, we have held experimental circles once a week up to the present writing, with ever-increasing satisfactory results.

MESSAGES UNDER STRICTLY TEST CONDITIONS.

Let it be remembered that at no time is the telegraphic instrument permitted to lie within reach of any of the sitters, or to be touched by any human agency in the room; nor the key connected with any wire or other instrument that might permit of any other person operating it from a distance unobserved. With the telegraphic instrument fastened to a small table out of reach of all the sitters whose hands are joined in a circle illuminated by a subdued light from a kodac lantern, the sounds of the Morse code are heard as loudly and produced as rapidly as you would hear them in any telegraphic office in Chicago. Under such strictly test conditions, which are calculated to preclude all possibility of trickery or fraud, we have often listened for hours at a time to the loud and rapid sounding of the instrument in full view of all, in a soft light, which plainly revealed the instrument, detached from all human or other contact, sending forth its wireless messages from the world beyond the grave.

As a means of diversion after message sending is concluded, the unseen intelligences manipulate the keys of the two instruments in unison to demonstrate their power. Oftentimes we place one instrument under the table on the floor, while the other instrument is permitted to stand in the centre of the same table about which the circle is formed, with the sitters' hands joined in full view of all. Presently two separate intelligences operate the two keys. The spirit operator then sends a message on the key located on the top of the table. In this fashion they conduct an intelligent and lengthy conversation, which is translated to the sitters present by one member of the circle who is a telegrapher by profession.

NOVEL MUSICAL PERFORMANCE.

Our circles regularly conclude with a very novel musical performance by the spirits on the two instruments. In the room where our circles are conducted is a phonograph. This phonograph is no sooner started when the two telegraphic instruments, located under the table at the feet of the sitters, and out of reach of all, begin to sound an accompaniment, marches and waltzes being their particular favourites, which they render with faultless precision. When particularly flawless in their rendition of any of these musical numbers, the sitters often, as a token of their keen appreciation of the efforts of the unseen forces, applaud by clapping their hands, the spirits never failing to join in the general enthusiasm by rattling the instruments in almost perfect unison.

Here is an unmistakable case of a detached instrument, uninfluenced by "subconscious mind action," to which Prof. Lodge refers in his lectures—an inanimate piece of mechanism vitalised by contact with an invisible human intelligence which transmits from an unseen source messages replete with human interest, as well as the statement of facts, incidents, and reminiscences often known only to the recipient and the invisible communicator, and sometimes unknown at the time but verifiable many weeks or months afterwards, as the case has often occurred. There can, therefore, be only one plausible explanation of this phenomenon—that what it purports to be, namely, spirit power and intelligence operating the key. May this not also be an explanation of the Marconi wireless signals believed by some scientists as emanating from the inhabitants of Mars?

NO FRAUD OR COLLUSION.

To doubt the source of these messages, received under such strictly test conditions, would be equivalent to discrediting the evidences of our physical senses, the only means by which one can become cognizant of any facts in human experience in the material world in which we live.

With no motive for fraud or deception, no money charge ever being asked of any witnesses, of which there have been many from among the most cultured of Chicago's society, and the experimental circles being all conducted without the services of the professional medium in the privacy of the writer's own home, with only members of his own family and a select number of interested and trustworthy friends constituting the list of investigators, the remarkable manifestations, witnessed and described above, are, therefore, beyond suspicion of fraud or collusion. Until some explanation of the phenomena is forthcoming from the scientific world other than chicanery, we shall accept the spiritual hypothesis. Telepathy, unconscious cerebration, or automatic action of the nerve centres, subconscious mind action or self-hypnosis, etc., cannot explain them away, as the agency of communication employed is a mechanical device operated independently of human contact, and therefore incapable of receiving mental impressions from the members of the circle or the psychic.

That there are counterfeit mediums imposing on the credulous and unsuspecting, I will admit; but still this fact should not be used to discredit genuine cases of the phenomena produced by honest mediums or home investigators, such as I have related, all of which, instead of weakening the fundamental doctrine of the great Christian Church (man's immortality), on the contrary supplements it by adding knowledge to faith.—"The Two Worlds."

DISCOVERED BY CLAIRVOYANCE.

When Mr. Gladstone disestablished the Irish Church, the title-deeds of many properties had to be examined and amongst them the title-deeds of Sir Benson Maxwell, of Donegal. These title-deeds could not be found, and the lawyers advised that the property should be placed in Chancery pending an arrangement. A well-known clairvoyant who has long since passed from this world was consulted. In a psychic condition, here in London, he saw those title-deeds in a box in the City of Exeter. The family were informed but treated the message with indifference. A friend in Ireland one day said to Sir Bernard Maxwell, "Your father was very intimate with Canon Boyd, who is now Dean of Exeter." One of the family went to Exeter, a search was made, and the lost deeds were found by the Dean in a large box in an attic where they had been put away and forgotten.—From "Inward Vision," by Archdeacon Wilberforce.

THE AMERICAN ARMIES IN THE GREAT WAR.

I like to think that in their hour of triumph, unseen but potent, there stood beside them the spirits of those who originally rescued America from the political tyrannies of the Old World, and dedicated and kept her free and just.

PRESIDENT WILSON.

"I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us."
—Sir William Barrett.

The Nutshell Page.

We desire to thank the many readers of this journal who forward cuttings from the Press for reproduction, or comments in "The Harbinger of Light." We use as many as we possibly can, but the number is becoming so great that it is impossible to handle them all. This in itself, is an indication of the growing interest taken in Spiritualism, and it is becoming transparently evident that no theme has a greater hold on the public mind at the present time.

* * * *

The Church of the Rev. G. Vale Owen—All Hallows, Orford, Lancashire—was lavishly bedecked with flowers on Christmas Day as a special mark of appreciation of the spiritually-illuminating Scripts written through the rev. gentleman's hand and now being published in book form. In response to an appeal by "Light" nearly £70 was subscribed for the purpose in a few weeks, and the investment of this sum resulted in the sacred edifice being literally smothered in beautiful blooms arranged in accordance with a very effective floral scheme. Such a tribute was quite unique, and the intention is to repeat it annually.

* * * *

Members of the Presbyterian Church in Scotland, who are in some degree conversant with the teachings of Spiritualism, will doubtless be amazed to read the following extract from the deliverance on "Religion and Morals" presented on a recent date to the Assembly of the Free Presbyterian Church of Australia held in St. George's Church, Sydney: "The alarming growth of Spiritism should also be noticed, which denies both the Father and the Son. The dreadful character of this evil system is brought out in a spiritistic book for advanced spiritists, which teaches that there is no such thing as sin, that lying is a necessity, and that both vice and virtue are beautiful, and that Christ is no better than the devil. We warn our people against the snare of this system of demonism, with all its evil teaching and fruits." Of course the whole of these statements are false, and we would very much like to know the title of the book from which they were taken.

* * * *

Their Majesties the King and Queen graciously accepted and thanked Miss Elsie Wright for a copy of her song, "There are no Dead."

* * * *

Dr. Jowett used to tell the story of a man who fell asleep in church. The minister shook a finger at him, and, having roused him, said—"There will be no sleeping in hell, John." The offender replied, "Aye, but it'll no be for the lack o' ministers."

* * * *

Mr. Horace Leaf gives particulars of a novel instrument, called a Psychophone, constructed by Mr. G. Garscadden, of Glasgow, for the purpose of improving Direct Voice communications. In a wooden box, specially made for the purpose by Mr W. Jeffrey, are placed microphones and a number of small trumpets, each supported on a wire and so placed as to direct any sound waves on to the microphones. In this way psychic sounds are magnified several times, and the faintest whispers, which might otherwise escape the ear, are heard. The mechanical part of the apparatus has been made by the mediums conducting experiments, namely, Mr McCready and his two sons, and good results have already been obtained.

* * * *

Mr William Phoenix, of Glasgow, has concluded an interesting series of Direct Voice seances at the British College. A sitter writes: "Apart from the lights which are genuine spirit lights, and the levitations of the trumpet, which happened far out of reach of the medium, we got good evidential messages from our friends and relations who had passed over who were quite unknown to the medium, to whom we were ourselves utter strangers. The medium's principal control is an intelligence called 'Luke,' and his voice was unusually clear and powerful, without a trace of the accent which is so prominent a feature in the speech of Mr. Phoenix."

* * * *

We are informed that Sir Philip Gibbs, the famous war correspondent, has accepted the editorship of the "Review of Reviews," the first number of which, under his auspices, appeared on January 15th. We are glad to learn from him that he intends "to search out the truth-tellers in all classes and countries," and to publish articles on the most vital problems of the age, while retaining the general character of the Review, established by the genius of the late W. T. Stead.

Dr. Ellis Powell in the "National News," says: "In many instances (I have heard them with my own ears) the very tones of a voice long silent will sound from the medium's lips, and the entranced form will be made to reproduce some characteristic pose or gesture as a means of proving the identity of the controlling spirit. I say that I have seen these things, and so have hundreds of investigators. . . . I know scores of dwellers in the other world. Their personalities, their temperaments, their modes of thought, are as distinct as when they were on earth. All the telling and characteristic traits are evinced again and again as they 'come through' with cheerful greeting and a 'God bless you.'"

* * * *

The "Daily Graphic," under the title of "The New Quackery," is publishing a series of articles on psycho-analysis, "the new cult which in some hands has degenerated into shameless quackery." It is stated that a small committee of physicians and barristers has been formed, and the available evidence is being carefully sifted.

* * * *

Reviewing Maeterlinck's new play, "The Betrothal," produced at the Gaiety Theatre, London, Mr Sydney W. Carroll, in the "Sunday Times" recalls the production of the "Blue Bird," to which the present play is a sequel, and the startling phrase, "There are no dead" which in 1909 "lit up the Haymarket Theatre like a blaze of fire," and "now stills the noise of the guns in our ears and soothes the anguish of all that has happened in the awful years that lie between."

* * * *

"The London 'Daily Telegraph' devotes a leading article to 'Church and Spiritualism,' in which it expresses the fear that 'Those who look for some definite leading on the part of ecclesiastical authorities in reference to the phenomena of Spiritualism may be disappointed with the discussion which took place on this subject at the Church Congress.' It adds, as a reason for this, that 'It is obvious that the same differences of opinion which divide ordinary people exist also in Church circles.' This is another way of saying that our beliefs are being accepted by many within the Church."

* * * *

The magistrates' clerk at Tottenham, to a boy: What do you learn from the Bible? The boy: I don't think we learn anything, we only read it.

* * * *

Sir Oliver Lodge tells us that "the former indivisibility of the atom has become the infinitely divisible." Sir Norman Lockyer and Professor Thomson stated that there must be about 1,000,000 electrons in one chemical atom of mercury; the former (in his work on "Inorganic Evolution") arguing that "not only is the atom a complex compound of an association of different ions, but the atoms of those substances which lie in the same chemical group, are perhaps built up from the same kind of ions."

* * * *

"I do not believe in the wearing of black clothes for the dead," said the Rev. Canon Masterman in the course of a vigorous address to men in Armley Church. His views about the wrong ideas of some Christians about death came almost as an echo of what the Rev. Canon Charles Kingsley said long ago. "Though opinion changes slowly, I find more and more people seeing that death is not something there must always be sorrow and lamentation about."

* * * *

Further prospecting for oil has been carried on in Kangaroo Island, South Australia. On behalf of a Sydney group, who are promoting a company, Mr H. Piersen, a divining-rod expert, made an inspection of certain areas on the island. After making a thorough test of the ground with the "rod" he expressed the opinion that there is oil there, and that it will be found at no great depth. He reports having traced the indications of oil for three miles inland from the water's edge, where it had been found bubbling up. The inspector stated that he was receiving no payment for his services, but he had invested his own money in the concern, and was keen on seeing boring operations commenced. The divining rod as used for divining oil, said Mr Piersen, required a different test from that for water or other minerals, so that there could be no interposition of water or minerals in regard to the results obtained.

* * * *

The development of many a man has been entirely distorted simply because he has felt it incumbent upon him to adhere to an error to which he has once committed himself.—Goethe.

Open the Doors!

A MESSAGE TO THE WORLD.

By Eva Harrison, author of "Wireless Messages from Other Worlds," "The Path of Interior Illumination," and "The Story of a Soul's Unfoldment."



Mrs. EVA HARRISON.

This Angelic message should help even the uninitiated to begin to understand that man draws to himself from the Spiritual Universe just that which his own inner life attunes him to.

No one in these days of open knowledge will say that communication with other States and planes is an impossibility, but many cry out—"It is all demonism." In their ignorance and superstition they give to the powers of evil rights which they deny to the Angels of Light. They forget that the Angels of Love are Ministering Spirits, that they even encamp round about those who are in harmony with them. They forget the "great cloud of witnesses," the spirits of "just men" on their way to "perfection," and they do not realise that "all space is filled with the Messengers of God waiting to do service."

To the unprejudiced mind of the enquirer who seeks for Truth at all costs, the following message should point the way, and show that both Angels and demons may communicate, and that he, himself, is responsible for the class of entities he attracts.

* * * *

A brilliant spirit, clothed in the robes of an ancient Druid Priest, who lived on the earth in days before the priesthood became corrupt and the light obscured, said,—speaking through the mediumship of "Light-bearer" at our circle:—

"Many people of the earth speak, saying, the doors of Heaven are closed against them and that none who pass on, return. How foolish! We see that the doors of earth are closed against us! The people enclose themselves in a fortress, they bar all doors and windows, then they say—"The light shines not." It is as foolish as if the blind man denied the light of the sun. We would that we

might find entrance into every home, that the inner-self of man would rise up and un-bar the windows and open the doors, and let the Light in.

"Give to the people of earth our message, say to them—"Open the Doors!" But warn them not to seek only for the phenomena which can be seen and handled by the outer senses; nay, that would not open the doors to us—that would not give them the knowledge that is good, and feed their inner selves, that would not give them life, understanding and joy.

"First they must cleanse the tabernacle of the body from all that defileth, and by intense desire, purify the inner self; else, if they open the door, spirits that are unclean will be their visitors.

"Let the innermost being woo Love and Light above all that pertains to the sense-plane, then shall the habitation be flooded with the splendours of noon-day.

"Too many, we perceive, open the door but for gain on the physical plane. We would that they could see and comprehend the cost of this! Instead of Holy Desire, which is a pure flame arising from the altar of the inner self-hood, the result of the awakening of the divine spark within, we see that which is sordid and corrupt laid upon the altar, perchance even alongside with a partial desire for more light. Then, as that which should be sweet incense arises, it is blackened by the smoke of unholy desires; thus, it reaches not to States from which those who are pure in heart minister.

"Oh, if people could but realise the crowds that gather around them in what they call the Unseen!—those who have been attracted by the admixture of selfishness placed upon the altar!—those who delight in laying pitfalls for the people of earth. Woe unto those who thus offer oblations of corrupt matter,—of selfish desires pertaining to the earth-plane,—for they do but draw unto themselves those who work evil; far better that they remained ignorant and in the darkness with all the doors and windows closed.

"Tell the people of earth that communion intensifies the nature, desires and purposes of each individual, whatsoever they may be, for many minds are more powerful than one, either to work good or evil. Therefore, desires concerning worldly affairs do but draw back to earth those who are in need of further spiritual training and unfoldment, and hinder their progress. But communion with Heavenly States lifts the children of earth into a higher condition, even while clothed in an earthly body. Infinitely more than the people of earth are aware, depends upon the nature of their desires, expressed or unexpressed.

"We do see the need of the sacrificial altar being again introduced into the minds of the people of earth, and that they should realise that the incense lighted thereon cannot reach Heavenly States unless it be purified from all selfish desires. Oh that the Priest in every man might arise and bring only the gift that is fitting to the altar,—even Love, the Divine principle. Then indeed should the response from the Heaven-world be great."

TO THE CASUAL READER.

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

The rates of subscription will be found in our advertising columns.

THE NEXT WORLD INTERVIEWED.

JULES VERNE AND HIS LITERARY WORK.

THE SECRET OF HIS DESCRIPTIVE POWERS.

In the August issue of "The Harbinger of Light" we published the first of a new series of communications received from within the veil through an exceptionally well-developed medium who was in deep trance whilst the messages were being delivered. The sittings usually lasted about two hours, and during that interval three or four different personalities controlled the medium and delivered addresses on almost every conceivable subject—Scientific, Religious, Philosophical, Political, Social, Artistic, and so on. An efficient stenographer was present at each sitting and took a verbatim note of the utterances. These were subsequently transcribed, and in the aggregate, if published in book form, would fill about 40 volumes of average size—quite a little Library, covering all periods of the world's history, and throwing much illumination on the conditions prevailing in the life beyond.

Those in charge of the medium on the Other Side would not allow him to be used for ordinary "test" purposes—they said he was "far too valuable an instrument" for that—but frequently references were made by the invisible communicators, which afforded ample scope for testing their identity. To verify such statements hundreds of letters were written to the parties concerned, many of whom resided in countries over-sea, and the replies were so uniformly of such a satisfactory character that ultimately it was considered unnecessary to continue the practice. It became irksome and was regarded as sheer waste of time and trouble. In many cases, however, identification was impossible, as the intelligence purporting to communicate lived on earth hundreds of years ago.

There are over 3,000 of these trance messages, altogether, and we propose to reproduce a representative selection as the months go by. The communicating intelligence who controlled the medium when the address given below was delivered gave the name of **Jules Verne**, the world-famed French novelist.

I have been exploring here, above and below, too; and I should find some difficulty in describing what I have seen, although my descriptive powers were good. I gave the world a good deal of truth under the guise of fiction. The world received it as such, because neither they nor I knew it to be actually true. It was always easy for me to write, because I wrote what I felt, and the work that is best is, I think, that which comes most easily. That which you hesitate over, strike out and re-write, is never so good as that which flows readily from your pen. Every writer, and indeed every artist, will acknowledge this to be so. It may not be his normal method of work, but he will admit that there are moments when his ideas come upon him with a rush and an impetus which surprise him all the more because they are so unlike his ordinary methods of composition. Most of us have been favoured with moments of inspiration like these, and it is in such cases that our work produces its greatest effect and the deepest impression upon the minds of our readers.

With you it is your normal method of writing, and is attributable to your intimate knowledge of the forces which are operating upon you. And it is your intelligent co-operation with them which enables them so successfully to manipulate your pen and your brain. It was in this way that my own best work was done. I need not say that it was very unequal, which is explicable by the fact of so much of it having been written under inspiration, while other portions of it were not so; for I have a distinct recollection of the difference between what came easily to me and of what was laboured and difficult. In the latter instance it was owing to the fact that the flow of inspiration was interrupted by my ignorance of its source; so that I failed to co-operate with the inspiring intelligences.

THE BEST TIME TO WRITE.

I found the morning the best time for literary composition, as I believe it to be as a general rule. But it is very much a matter of habit; for some men are naturally late risers and make a practice of sitting up late and working far into the night; when, I suppose, the mind becomes trained by long usage to become most active at such a time; and authors of this kind would probably declare that they could not write, except at nights. Yet I think that if they formed the habit of writing in the morning it would be better for their health, and for the preservation of their mental faculties. For the brain is naturally fresher, the nervous force more vigorous, and the magnetic fluids less contaminated than they are later on in the day. You will find these, I think,

at their maximum about 11 a.m. You are then at your best, and your mental powers are on the increase up to that hour, after which they begin to gradually wear, and before the close of the afternoon they have fallen to their minimum. I am perfectly persuaded of this, that there is an ebb and flow of magnetic power which has to be taken into consideration when arranging your hours of work. Even the peasant in the field and the day labourer are conscious of a diminution of their powers in the afternoon, and that they are inferior to those of the morning when the brain has arrived at the climax of its force. Therefore all work should be performed at that period of the day; and no pressure should be imposed upon the brain when it has reached its lowest point of magnetic activity . . .

SPIRIT FLIGHTS DURING SLEEP.

I have visited, in my spiritual flights, some of the scenes of my romantic narratives, and have been struck by the fact that I had seen them before, everything being so familiar to me. This puzzled me at first, until it dawned upon me that I had been in the habit of roaming, in spirit, during my hours of sleep, in search of subjects for descriptive writing just as authors will visit places on the earth in search of local colour to serve as backgrounds for their stories. In the same way I would take wing—metaphorically speaking, for, of course, the spirit needs no wings—hither and thither in the spheres, making observations and taking mental notes of all I saw, and when I awoke in the morning the impressions received by my mind would be so vivid as to provide me with all the material necessary for my work. So that I would commit it to paper with the utmost facility.

Of course, I do not wish it to be understood that I did this of my own power and unaided. I used to be taken by certain spirits to these places, and without their guidance, perhaps I should never have found my way thither, and would thus have been unable to describe them. But my guides were good enough to conduct me somewhere every night, during the whole of my literary career which was almost co-equal with my life, my principal guides having been Plutarch and Pliny the Elder, whilst Pliny the Younger was so occasionally, but not so often. It was we three who went about together, and sometimes we would be joined in our excursions by students desirous of gaining information to impart to their own mediums upon the earth.

SENSATIONAL EXPERIENCE ON MARS.

The reason why I have so vividly described the scenes depicted in my own works is because I was actually an eye-witness of them, and so was en-

abled to faithfully pourtray what I beheld, in its minutest details. I remember upon one occasion, upon a visit to Mars, going to look down the crater of a volcano. It was not exactly active, but through the vapours which arose I could just descry the seething and bubbling of the molten lava at the bottom of the pit. I was anxious to go down and inspect it more closely, but was advised not to do so, on account of the perils of the descent, but I persevered, and went alone. The descent was very difficult, because the sides were stony and the soil was very loose. My guides had provided me with a mask for my mouth, resembling gauze, to prevent me from inhaling the fumes, for although these could not have destroyed the spirit, they might have made me very ill. But when I was within two or three yards of the boiling lava, which I had reached with the aid of a staff, I found myself standing, not upon solid ground, but upon ashes, which gave way beneath my feet and I slipped down into the red hot fluid. And did I not wake up with a yell!

So strong was the impression produced upon my mind by the incident, and so tense the pain suffered in my leg, that it was some time before I could be convinced that I was not in the fiery lava; and there was the scar of the burn upon my leg! The skin was not broken, it was true, but the red mark was there, and I yelled in agony. Of course I firmly believed that it was all the result of a nightmare, and presently dismissed the circumstance from my mind, as a disagreeable dream. But now I know it was nothing of the kind, as, in fact, I did on my next visit to the spheres, although I lost all recollection of this upon awaking in the body again.

People never realise that they are at once spirit and mortal, and that there is no occasion for wondering what the spirit world will be like upon the change called "death," because they are all more or less acquainted with it while they are in material form, and actually spend a good deal of their time there. They are thus cognisant of different phases of the spiritual life and conversant with such of the spheres as they are qualified to enter by reason of the nature of their aspirations, and of their spiritual elevation, so to speak; for you cannot rise above the place that you have reached by your spiritual unfoldment, but you are privileged to go whithersoever your aspirations entitle you to proceed. For my own part, I visited many of the spheres, and spent the night roaming about and exploring them.

THE INFLUENCE OF MENTAL SUGGESTION.

I thought I would mention that little incident of my falling at the bottom of the crater, and of my waking up in such terrific pain that I was unable to sleep for hours afterwards, and of a mark being left upon the physical leg, for the purpose of illustrating the influence of mental suggestion upon material organs and senses. You know how the sight of a cat, or a toad, or of some other object of special antipathy will affect some persons, and how others will swoon at the sight of blood. This is purely a matter of suggestion. It was so with my leg. The mental feeling of pain—the power of thought—was so intense that it communicated the sensation to the material limb and caused the feeling to remain for sometime afterwards. The thing is very simple in itself, although difficult to explain. You can understand this, however, because you have seen mediums while under control, by someone who has died after a painful illness, experiencing all the physical sufferings incidental to the malady, the suggestion of the control acting upon the medium's physical organism. It is a reflex action, in reality, and the sensation is felt by each. Mine was a peculiar case of suggestion inasmuch as it was so powerful as to leave a scar upon the skin.

The principles of hypnotic suggestion are, after all, very imperfectly understood, even by those who employ in for practical purposes. A medical man frequently imagines that the suggestion originates with himself, and that he is the positive who is dominating the mind of the sensitive, whereas, in reality, he may be as sensitive as the patient, and is being dominated, in his turn by a power which is hypnotising him, so that he is only the instrument through whom the patient is being operated upon. If men were less ignorant of that which, in their vanity, they assume to be their own powers, it would make them a little less proud of these. I can now discern how much I owed to my own spirit impressions, and how little I could have done without their aid. At the same time my instrumentality was just as necessary to them in the work; so that all serves to show how inter-dependent we are, the one upon the other, spirit or mortal, mortal or spirit.

PROBLEMS STILL UNSOLVED.

There is no such thing as independence, either among men, or in Nature. Everything penetrates and is penetrated by everything else. The visible is the sheath of the invisible; and the material stands in the same relation to the spiritual as the husk to the kernel. I was going to say "to the eternal," for it seems to me that there is nothing—not even the spirit—which can be called eternal, seeing that all is subject to change and variation. Even the atom is capable of indefinite sub-division. Practically, indeed, it seems that the divisibility of matter is illimitable, so that it is futile to speak of spirit as eternal (?). But this opens up a very vast subject, involving the indestructibility of the spirit, about which, as I have said, I have my doubts, inas much as—for so it appears to me—the spirit may undergo so many changes in the course of a being's evolution and progression, that the original personality ceases to be recognisable.*

These things are as great a problem to ourselves as to you; and the further we advance, the more perplexing are the problems by which we are confronted. And the question of the finality of the spirit is a difficult one, as we believe we shall continue to evolve until we have reached the perfection of God. We say "God" but we might just as well say, "Him" or "Her" since we have every reason to conclude that both sexes are represented by that Being, inasmuch as there is no male without a female throughout all Nature. He can be no exception to the universal rule; and therefore He must be a dual Being and not the merely masculine, as mankind persistently ascribes to him.

But, of course, upon the earth human beings can only reason according to the measure of their intelligence and the extent of their knowledge for the time being; and both are so puny when viewed in the light of later experiences, where capacity and attainment are continually increasing, causing us to reject earlier ideas and previous theories, so that, as it appears to me, almost to the end we shall find ourselves face to face with unsolved problems. However, I am not going to trouble myself about these. It is sufficient for me that I am here in the spheres. That I am leading a busy and happy life. That I must conform to my present environments and that I must make the best of them until I have qualified myself to go up higher.

THE SECRET OF HAPPINESS.

I feel here, as I did upon the earth, that there is no happiness except that which you make for yourself. I never believed in postponing that happiness until some future time but in the enjoyment of the passing hour, for if you begin by putting it off, you

*There seems to me to be some mental confusion here arising from the mixing up of continuity of form with perpetuity of existence.—Ed.

will find that you will be always chasing your happiness, and never overtaking it. The great thing is to extract all the enjoyment possible from the day that is present. If a man spends most of his life in hoarding up money in order to have a burst of enjoyment at some future time, the chances are that, when that time arrives, he will be too decrepid for enjoyment, hobbling about on a stick, and without a tooth in his head to masticate the lovely food towards which he has been looking forward so long. Therefore, I say, why not be happy to-day, whether your happiness be of a spiritual, or a material kind—make the most of the passing moment.

But, be sure of this, that there is no real happiness except that which you make for yourself. I used to do that, you know, and therefore my advice to all is, "Be happy while you can." If there are roses to be picked, pluck them. If there are duties to be discharged, or burdens to be borne, bear them and fulfil them, and at the same time, make the least of them, and do not put either of them off until another day. If you are out for a pleasure excursion, with beautiful surroundings, glorious weather, and all Nature smiling, enjoy them to the very utmost, and do not mar your happiness by wondering how you are to acquire the means of paying the rent which may happen to be due next day. If there is a sorrow to be endured, brace yourself up to bear it when it comes, but don't brood over it continually, or go about with a face as long as a fiddle, either in the anticipation or the recollection of it, because that does not improve matters, nor lessen your trouble one iota. The world does not want to know anything of your trials and tribulations. It only wants you to look bright and happy.

NO ONE IS INDISPENSIBLE.

And then, again, you are so insignificant and unimportant a personage in the universe, and yet, in one sense, so important, because, although you are only a unit in the midst of so many millions of units, you are part of, and have a place in, the vast scheme of Nature and your influence as a unit upon other units may be very great indeed. So far, however, as the earthly life is concerned, the individual is neither important nor indispensable. If an artist, or an author, no matter how high his eminence, he may depend upon it that, when he has gone, the world will produce one better than himself, and so in every other department of life; there is always another and often a better, man to replace the departed one, so that no one is really missed. The truest philosophy I consider to be this—to enjoy one's life to the fullest extent, and to make the most of every fleeting moment, for, by so doing, and by minimising our sorrows, it is possible to be comparatively happy even in this "vale of tears."

You could not easily find a happier man than I was—happy in my family. I not only worked for their sake, but because I enjoyed my work. I liked making money, too, because it not only enabled me to keep my family in comfort, but it left me a few coins to spare for necessitous friends. . . . I have thus given you my own personal opinion of life, as I found it. Each of us views it from a different standpoint, but I maintain that the truest philosophy is the cultivation of the habit of happiness. And the happy man is a benefactor to his fellows, because he radiates happiness and cheerfulness to all who come in contact with him, so that it is a great thing to be happy, if only for the influence you exercise upon others.

[To a remark]: That is one of the things which produce our happiness here—the joy of imparting to others, for we are always bestowing and receiving; and "it is more blessed to give than to receive." Yet how few people realise this fact in spite of the soundness of its philosophy!

UNSEEN POWERS IN OUR DAILY LIFE :

FROM ZABDIEL.

Very few there are who realise in any great degree the magnitude of the forces which are ambient around men as they go about their business day by day. Nay, they mingle with your own endeavours, whether you will or no.

These powers are not all good, but some are malicious, and some are between-wise and neither definitely good or bad.

When I say "powers" and "forces," it is of necessary consequence that personalities be present with them to use them. For know this: that you are not, and cannot be or act, alone, but must act and will and contrive in partnership, and your partners you do elect, whether you do so willingly or no. So it behoves that all be curious in their selection.

This may be assured by prayer and a right life. Think of God with reverence and awe, and of your fellow-men with reverence and love; and do all things as knowing we watch you and mark down your inner mind with exact precision, and that as you are and become now so you will be when you are awakened here.

What things now to you are material and positive, and seem very real, will then be of another sphere, and your eyes will open on other scenes, and earth be spoken of as that other sphere and the life of earth as a journey made and finished, and the money and furniture and the trees in your garden and all you now seem to own as your peculiar property will not be any more at hand.

* Then you will be shown that place and treasures and friends you have earned in the school of endeavour just ended and left behind for ever.

And you will be either full of sorrow and regret, or compassed with joy unspeakable and light and beauty and love all at your service, and those your friends who have come on before.

Now, what think you will that man do whose life on earth has been a close compartment, with no window for outlook into these spiritual realms? He will do as I have seen many do. He will do according as his heart is fashioned.

Most such are unready to own their error, for they are usually positive that the opinions builded up during a lifetime cannot be so grievously in error. These have much to pass through before the light will serve their atrophied spiritual sight.

But those who have schooled themselves to sit loose to what are counted for riches and pleasures on earth shall find their laps not large enough for the treasures brought by loving hands, nor their eyes so quick as they may catch all the many smiles of welcome and delight at the surprise they show that, after all, the real reality is just begun, and the new is much better than the old.

From the Vale Owen Script.

The Messages from Zabdriel are now published in the Vale Owen Series, Book II., "The Highlands of Heaven," and can be obtained at the office of "The Harbinger of Light."

PERSONAL.

Mrs. Harold Engman, a well-known worker in Melbourne and Geelong in the cause of Spiritualism, is leaving for England early in April. Her many friends will, we are sure, join in wishing her "bon voyage" a happy re-union with her family and a safe return to Australia.

Mrs Knight-McLellan, so well and popularly known in Melbourne, informs us that she has removed to 36 Wattle Road, Hawthorn, and that clients may interview her there in future.

In Sir Algernon West's "Contemporary Portraits," just published, the following story is told. Sir Henry Taylor, a mandarin at the Colonial Office and at one time of some fame as a poet, "was a vain man and so pleased by the scarlet robes of his D.C.L., which had been bestowed on him by the University of Oxford, that he used to wear them at his own dinner table, whereby hangs a tale. Years after his death a resident at Bournemouth, going to her room, saw in the passage a man in a scarlet robe disappear through a door." She afterwards heard that Sir Henry had lived and died in the house.

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BRISBANE PSYCHICAL RESEARCH SOCIETY.

As a sequel to the recent visit of Sir Arthur Conan Doyle to Brisbane, a Psychical Research Society has been formed in that city with a representative membership, including the professional, mercantile and religious sections of the community. Mr T. W. Moss is the Hon. Sec., and in his enthusiastic hands the aims and objects of the Society should soon become translated into definite action on an effective basis.

We congratulate the promoters on leading the way to other Australian cities and wish the new organisation the fullest measure of success in a line of study to which the great William Ewart Gladstone alluded in the following terms: "Psychical research is the most important—by far the most important—work that is being done in the world." Reports of the doings of the Society will appear in "The Harbinger of Light" from time to time.

PRESENTATION TO MRS. HARRIS.

After a sojourn in Melbourne extending over five months, Mrs. Harris, the American trumpet medium left on March 17th for Sydney, where arrangements have been made for holding an indefinite series of seances which will entail residence in the sister Capital for a considerable time.

Prior to her departure a "Farewell" gathering was held at the Oddfellows Hall, under the auspices of the Melbourne Progressive Spiritualistic Lyceum, when there was a large assemblage and a presentation made of a choice autograph album bound in red leather and bearing the inscription in gold lettering on the cover: "Presented to the Rev. Susanna Harris by the Melbourne Progressive Spiritualistic Lyceum, Melbourne, Victoria, Australia, 13th March, 1921." On the opening page was a brief illuminated address chastely designed in colors and reading as follows:—

To Rev. Susanna Harris.

Dear Madam,

We, the undersigned, on behalf of the Melbourne Progressive Spiritualistic Lyceum, desire to convey to you our appreciation of your Mediumship and honest efforts in the great cause of Spiritualism. We are satisfied with the genuineness of the phenomena you have been the means of presenting to us, and wish you success in your work of bringing to the knowledge of humanity the facts of life's continuity after the change, which has been misnamed "death."

We remain,

Yours fraternally,

W. H. LUMLEY, President.

CHARLES CHATFIELD, Secretary.

The album contained a large number of signatures and will doubtless be prized by the recipient as a token of the good-feeling displayed towards her and a pleasing memento of her stay in this city.

The presentation was made in suitable terms by the Chairman, and the other speakers who bore testimony to her work and wished her further success in Sydney were Mr. Edgar Tozer (President of the Spiritualist Council of Victoria), Mr. E. O. Jones (President of the Victorian Association of Spiritualists), Mr. E. Love (representing the Church of Spiritual Research) Mrs. Knight-McLellan, and Mrs. Askew, who presented Mrs. Harris with a beautiful tribute of flowers on behalf of the ladies of the V.A.S.

Mrs. Harris acknowledged the presentations in appropriate terms, and also expressed her keen appreciation of the kindly sentiments expressed.

On leaving for Sydney she was accompanied by Mr. and Mrs. M. J. Bloomfield, the former of whom had undertaken to deliver the anniversary address at the Grand Opera House for the combined Spiritualistic Churches of New South Wales on the following Sunday. A number of friends saw them

off at the station and wished Mrs. Harris "Good luck," in her travels in the future. During her sojourn in Sydney letters intended for Mrs. Harris should be addressed to the General Post Office.

GLASGOW SOCIETY FOR PSYCHICAL RESEARCH.

A Society has been formed in Glasgow to conduct on scientific lines research work into psychic phenomena. The members of the society are committed to no definite opinions on the subject. Their work is to be purely that of investigation. The following are the office bearers of the new society:

President, the Rt. Hon. A. J. Balfour, M.P., O.M., F.R.S.; Vice-Presidents, Professor W. Macneile Dixon, Litt.D., Professor Sir George Beilby, F.R.S., A. K. Chalmers, M.D., D.Ph. (Camb.), the Duchess of Hamilton, Miss Janie Allan, J. Arthur Findlay, M.B.E., Peter Fyfe, Professor Robert Latta, D.Phil., Rev. John Lamond, D.D., Neil Munro, Litt.D., L. R. Oswald, M.D., Lord Sands, Professor W. B. Stevenson, Litt.D., Henry J. Watt, Ph.D., D.Phil.

Chairman of Council, Professor W. Macneile Dixon, Vice-Chairman J. Arthur Findlay, Hon. Librarian, James Knight, J.P., D.Sc., F.R.C.S. Hon. Secretary, Miss Margaret H. Irwin, 58, Renfield Street, Glasgow, to whom those desirous of becoming members may apply.

The objects of the society are:—

- 1.—To conduct, under test conditions, direct investigations into the various classes of psychic phenomena, the results of which may be published and sent to members from time to time.
- 2.—To collect information on new and important developments in the field of psychic study and research.
- 3.—To hold meetings of members of the society for the reading of papers and for discussion.
- 4.—To hold from time to time public meetings which shall be addressed by eminent authorities.
- 5.—To direct attention to the more important and trustworthy works published on the subject.
- 6.—To direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

THE TEACHINGS OF SPIRITUALISM.

Spiritualism is a Science, a Religion, and a Philosophy rolled into one, and its comprehensive principles and teachings, as set forth in "The Harbinger of Light," may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL.
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.
- 5.—That man is a spiritual being now, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

CHILDREN IN THE SUMMERLAND.

A LIFE OF PURE DELIGHT.

MESSAGES FROM A MOTHER IN THE
BEYOND.

Recorded by MAY SUNDERLAND.

[The accompanying message was forwarded to us by a New Zealand lady through whose hand it was written. In a covering letter she says, *inter alia*, that she has always lived a busy and practical life and, to her surprise, recently developed the power of automatic writing. "I had read very little concerning Spiritualism," she adds, "and had no preconceived ideas on the subject. At the present time I do not know if the ideas expressed in the messages received, coincide with the experiences of others who have had communications from the Great Beyond. I shall be very interested to compare notes with other readers later on. This article is only a very small portion of the wonderful writings that I have received in the last few weeks. With the exception of a somewhat uncanny "dream-knowledge" of the troubles of distant relatives and friends, and the arrival of correspondence from certain people, I was not conscious of being a 'medium.' In fact, I was not interested in Spiritualism and its phenomena, and considered its study a waste of time and not worthy of the attention of busy folk." The husband of the lady, after vouching for the circumstances under which the communications were received, says, in a separate letter: "The messages received in the manner described have been so helpful to my wife's own mental outlook that we desire to pass them on for the comfort and uplift of thousands of other mothers, even though they cannot believe entirely in their spiritual origin."]

I have been here for a good long time, so have had more opportunity of seeing the beauty and grandeur of this wonderful place than your friend Mr. — or your own folk. The beautiful flowers are a constant delight to your father. He has always loved flowers so much, as you know, but those we have here are so much more beautiful and wonderful than any he was ever able to grow when on earth, in spite of the loving care he gave them.

This place is so beautiful, and there are so many wonderful things to describe, that I hardly know where to begin. I will tell you about the home for little children first of all. No mother who loses a wee one need grieve, because she thinks the dear mite will have no one to love it and to soothe its small fears and worries. You would love to see all the happy wee things we have here, some of whom had a very sad time during their brief sojourn on earth. Not one single baby out of all the millions which come here, ever lacks mothering. They are surrounded by an atmosphere of love and just grow and blossom, as a result of these happy conditions, like so many rare and beautiful flowers. The place where they are rings with the sound of their happy laughter, there is no pain or sorrow for them there and they have no cause for tears. They romp and play and do all manner of things which delight the heart of a child.

* * * *

There are no dreadful "don'ts" there. They are free to enjoy every moment, and they do. There are no quarrels or sulks to mar their happy times together. Their bright faces and sweet presences are a constant delight, especially to those folk who have always loved children. The men and women who were denied children on earth, and had always longed for them, are in their element when they come over and are free to lavish all their love for children on these darlings. The children grow up in time, as they would on earth, but they are free from sin. They can, therefore, go right on helping the spirits of those who spent many years on earth and are not free from the effects of sin. These spirits need help and guidance.

Though the children grow up they never become old. There is no such thing as old age where we are. The oldest and frailest and most helpless persons all become rejuvenated when they come over. Bodily ills and worries are all at an end and the spirits of these people are free to grow and develop in a way which was not possible under the trying conditions prevailing for them on earth. Many helpless invalids who suffer very much from the pains of the body are yet, by their brave and hopeful outlook, able to develop beautiful spirits while on earth. These are in the minority though. The majority of people are not improved by ill-health and bodily ailments, and their spiritual development is more likely to be hindered than helped thereby.

* * * *

I will now tell you about the place where the children come to grow up. It is a wonderful place and there are all sorts of lovely things they can do. The very tiny ones cannot play with the older ones any more than they can on earth. They just need loving arms around them and soft voices to soothe them. They get these always. There are always plenty of "mother spirits" to look after the wee ones. It is the work they love and are best fitted for. We are all given the work we like best and are most capable of doing.

As we progress some of us are able to undertake more and more difficult tasks, and that phrase about "The joy being in the doing, not the task that is done" is very true here. Most of us find a great joy in our work. I will tell you something about the doings of the older children. The toddlers are such darlings and would rejoice any mother's heart. Their faces are so bright and happy and they are so full of life, and bubble over with fun. There are no sad, wistful little faces there,—as you often see on earth—caused by lack of love, the sins of their parents and other things. These fortunate little ones have a delightful time. They run and dance and sing and jump for sheer joy. They paddle in crystal streams and build castles on lovely beaches, where the sand is like pure gold and the water is like myriads of gems.

There are beautiful grassy places for them to play on, where they can run races and play all the games which children love. There are also exquisite fern groves, where every kind of beautiful fern flourishes, and dainty little streams tinkle gaily along, joining, it seems, in the children's merriment. There are so many beautiful and wonderful and delightful things in this enormous "children's playground" that you will not have time to write down descriptions of half its beauties.

* * * *

I will tell you about the birds which make such sweet music for God's little ones. They are marvelous. Their plumage is simply gorgeous, and as they flit lightly about among the beautiful trees they resemble an animated rainbow. Their singing and whistling fills the place with sweet melodious sound which is never spoiled or marred by the harsh notes some of the birds on earth make. There are all sizes and kinds of birds, but there is no quarrelling among them. They all love to be there to make music for the children.

There are also all kinds of wonderful fish in the streams, which are a delight to the eye, with their beautiful coloring. They appear to be covered with precious stones, in endless variety, which sparkle and flash as they dart about in the clear water. The streams here never become dark or muddy.

as they do on earth, but are always crystal clear. There are lots of quaint and "cuddley" furry creatures which scamper about on the grass, and play games of tag with the children. You doubt me and cannot believe that these things are really true. But they are.

* * * *

No one need worry about any of the babies who come over here, because they have a far better time than it would be possible for the most adoring parents to give them on earth... They do really! I am really telling you all this, and it is true. It is not just a delightful fantasy of your own. Adults are allowed to visit this happy place when they are fit. No spirit who is unhappy is allowed there. The children live and grow in an atmosphere of love and peace and happiness, and no one can be allowed to go there until they are quite free from sorrow and care. Otherwise the children's happiness would be interfered with, if not entirely spoiled, by some selfish spirits, who, thinking only of themselves, would take their earthly tears and worries to this care-free land, which God has prepared for the children to inhabit and enjoy when He calls them from earth.

I am sure countless mothers on earth who are sorrowing for much-loved little ones who have been taken from them, would be so glad to know all this, and to be sure that all is well with their darlings. If people on earth only had enough faith in God and His love, they would not worry about their dear ones who are taken. But would be happy in the thought that they are being taken care of by their loving Father, who says, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." By the latter part of this text He means that we must all become pure in heart, and free from sin and from the cares and anxieties of life on earth before we can enter into the place which He, in His wonderful love, has prepared for each one of us. We must become as little children, pure and free from guile.

* * * *

You hardly believe the things I have already told you are really true, but they are, and there are many more wonderful things to make this spiritual life interesting, and to keep the children young at heart and happy and gay. You have only to witness the delighted interest shown by your own wee darling, in the birds and animals she sees, to know what these things mean to a child. God, in planning a perfect home for children and knowing their love for and interest in these creatures, would hardly be likely to leave them out. They add so much to a child's joy and interest in life. Can you imagine beautiful woods without birds? I think not! If there are birds—as there are—why not other creatures? There are all kinds of quaint and beautiful and lovable animals. They all love the children and would not dream of doing them harm.

Some of these animals are very large. They let the children ride about on their backs and seem to enjoy this sport as much as the children themselves. Then there are smaller ones, which, though they are not able to give the children rides, add to their fun and enjoyment with their quaint tricks and funny antics. Others again appear very frail and are so tiny that the care necessary in handling them teaches the children to be kind and gentle. The creatures do not prey on each other as many of them do on earth. There is no need, as they, like the spirits of humans, have no bodily needs to supply.

* * * *

You were wondering what form spirits take. I will try to give you some idea. Some folk when they pass over appear much as they did on earth. But when they have progressed sufficiently they

become more spiritual and lose much of their material appearance. Their individuality is not lost, however, and so it is possible for relatives and friends to recognise them, even after many years of separation. All spirits take bodily form, but the substance used in the construction of the spiritual body is quite different to that used for the earthly body. The former is not subject to the ravages of disease, and does not need fuel to keep it going, as the earthly body does. This spiritual body is with us on earth and grows according to the lives we lead while there. Therefore, very materialistic people are not much altered when the earthly body is cast off. Those more spiritually inclined, and especially those dear unselfish ones who are always helping others, are much changed and glorified when they are rid of their earthly bodies.

All children are pure when they are born, no matter how wicked their parents are. So, on leaving the earthly body, they immediately become lovely spiritual beings. They are like the sweetest and loveliest babies to be found on earth, but ever so much more beautiful and lovable. They are free from the small faults which sometimes mar the sweetness of the wee things on earth, yet retain the lovable baby ways so dear to a mother's heart. They retain also all a normal baby's longing to see new things and to find out all about the things it sees.

PERFUMES AT A SEANCE.

Some months ago we attended a seance with a couple of friends, writes the Editor of "The Two Worlds." The medium (non-professional) passed into the trance state. We, the sitters, had been in the room alone for ten minutes or more before the seance, and pretty closely examined its contents. The seance started. The table (a small one) rose without any contact whatever, and the guide told us we could ask for any perfume we desired, and he would produce it. As it was the depth of winter and no flowers of any kind were present we suggested in turn wallflower, lilac, lily of the valley and white rose, and in each case a vaporous cloud of the perfume mentioned was wafted through the room.

Then, asking for a lady's handkerchief, the medium's open hands beat it a few times. Lily of the Valley was asked for, and the handkerchief was saturated with the sent, and its dampness was noticeable. The handkerchief was returned and retained the perfume for many days. Careful examination showed no trace of any perfume in the room. We can produce witnesses who can testify to the production of the same phenomena in their own homes, and even in large public meetings with this medium.

How to Speak with the Dead: This well-known work is "a practical hand book" by Sciens, who is also the author of several recognised scientific text books. The main object of the volume is to set forth the various means that may be employed for communicating with those who have "Gone Before," but the author points out that as rational men and women do not care to enter upon systematic proceedings of any kind without having some reasonable assurance that a commensurate result will follow, it has been thought desirable to add a general outline of the scientific facts and arguments on which the certainties of survival and communication are based.

Price, 5/- Postage: Commonwealth and New Zealand, 3d.

We judge ourselves by what we feel we are capable of doing, while others judge us by what we have already done.—Longfellow.

Changed Views of Life.

INFLUENCE OF PSYCHIC SCIENCE.

THE LIFE BEYOND SCIENTIFICALLY ASSURED.

By ELLIS T. POWELL, LL.B., D.Sc.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job. xi. 7.



DR. POWELL.

The last twenty or thirty years have completely transformed the relations of Religion and Science. Within easy memory the twain were regarded as irreconcilable antagonists. In 1920 it would be no great exaggeration to affirm that Religion and Science have become synonymous terms. If science concerned itself only with the things of the spirit, we might say that religion was science, and science religion. But even if we cannot go quite so far, we can accept gladly and wholeheartedly the dictum of the inimitable Bagshot, that "the modern positive and scientific world has a sense of mystery which was altogether lacking in the ancient and mediæval world, and which is akin to the mysticism of the East. The scientific age is that which has the measure of its own ignorance."

The change is marvellous, when we recollect that only the other day we were being told by materialists that there was no mystery at all. When one law of Nature after another stood revealed by scientific research, and when finally the great Darwinian hypothesis seemed to crown the structure of penetrating investigation, it was conjectured that we should soon know everything. What with embryology, geology, astronomy, spectrum analysis, the sciences of magnetism and electricity, and the achievements of the microscope and telescope, the age of omniscience seemed imminent. A few more strides, and the microscope would penetrate the obscurest beginnings of life. Then we should find that God was simply a phantasm of the mind, religion an old wives' fable, and the soul a thing easily dissected out of the possibility of existence. One speculation was piled upon another, in the assurance that the world and all its phenomena—physical, intellectual, and spiritual—were reducible to terms of matter, and as such, susceptible of final and unimpeachable analysis.

And now the first minds in science would express

themselves in Bagshot's words. Life still remains an unravelled mystery, in spite of the best that modern biological scrutiny has achieved. "The origin of living matter," says Mr. H. W. Conn, "is shrouded in as great obscurity as ever. We must admit that the disclosures of the modern microscope have complicated rather than simplified this problem. While a few years ago chemists and biologists were eagerly expecting to discover a method of manufacturing a bit of living matter by artificial means, that hope has now been practically abandoned. The task is apparently hopeless." Not for nothing had Job's friend watched the circling Pleiades, and seen Orion rise in stately glory season after season. Not for nothing was the conviction forced upon him that behind this beauty there was Mind eternal and inscrutable. And its triumphant challenge comes ringing down the ages, to be justified by the recovered reverence of a science which, thirty years ago, imagined itself to have grasped the master key to all the secrets of the Universe.

* * * *

The change came in the very hour of acutest need. If the "hurricane of Armageddon" had burst upon a people sitting disconsolate in the murk of sheer materialism, humanity might well have deemed itself the pariah of the Universe. It could have uttered nothing better than the despairing cry of stark agnosticism—"O God, if there be a God, save my soul, if I have a soul." What has happened is very different. The frontiers of knowledge have been thrust forward into what was once the dim unknown—but our stand upon the summit of this new Pisgah has only revealed fresh Lands of Promise. They are gloriously beautiful, but as distant for the time as the prospect from

"sea-girt Populonia,
Whose sentinels descry
Sardinia's snowy mountain tops
Fringing the southern sky."

Faith has not been wholly displaced by sight. We must still believe that

"God moves in a mysterious way,
His wonders to perform"—

though the veil of mystery has been lifted far enough for us to understand that His beneficent plans may be formulated, and made known to His superhuman coadjutors, thousands—aye, millions—of years ahead of the terrestrial events which shape for their realisation. But the apparent slowness and deviousness of the processes, though it remains in large degree incomprehensible, is illuminated by the searchlights of scientific suggestion. For example, science has told us of the countless æons required to transform the cosmic dust of fathomless space into the rocks of the whizzing planet which is our home. And, therefore, as Erskine of Linlathen said, "We may be allowed to trust that He Who has taken untold ages for the formation of a bit of old red sandstone, may not be limited to three-score years and ten for the perfecting of a human spirit."

In truth, we are privileged to co-operate in the formative work by turning scientists ourselves—aye, even the humblest of us. For what is a scientist after all? The author of the "New Knowledge," expounding the latest and most brilliant discoveries, says that a scientist is "one who sends his soul into the invisible, for that in good truth is what every experimenter literally does." And is it not what every worshipper literally does, when at each recurring Eastertide he joins that tryst of spirit with Spirit which we call the Eucharist?

* * * *

And, finally, if we ask what is responsible for this change, if we enquire what has deepened man's reverence, broadened his hope, and strengthened his

aspiration, the answer must be—Psychic Science. It has given him a scientific assurance of the Life Beyond, such as never in all his history he had possessed. That is to say, it has altered the focus of his intellect, and ennobled his outlook upon existence. He feels that he is a co-operator, not an "outsider." He is trusted with some of the secrets of the cosmic machinery, and no longer sees it whirling in apparent arbitrariness, or, at all events, for a purpose beyond his furthest vision. Man knows that he—himself, and not another—is destined to survive, and that there is an ever-increasing presumption not only of survival, but of immortality.

And, therefore, for the Psychic Researcher, Easter is the most pregnant festival of the whole Christian year. It recalls the triumphant Experiment of the greatest Psychic of all time, the Resurrection, which is now a demonstrated scientific fact. In its celebration at the time of spring it typifies the re-awakening of Nature from its winter sleep, its resumption of upward movement upon the far-extending evolutionary pathway. In its still deeper meaning it portends that distant, mysterious and eternal Eastertide, away down the ages, towards which all life is pressing with incessant struggle, as to a consummation dimly-visionsed afar off, and of splendour incomprehensible to intellects as yet imprisoned within the walls of the five senses.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Now that we have normal train and tram traffic on Sundays our evening meetings are so well attended that extra chairs have to be placed to meet the demand of so many members of our congregation. Mr Bloomfield occupied our platform for the first Sunday of the month, and during his absence in Sydney Mr E. O. Jones (President) took one Sunday evening and gave a fine address on "The Religion of the Future," whilst on Easter Sunday Mrs Knight-McLellan has been invited to give a trance address.

The following Psychics have done good work during the Mediums' Meetings: Mesdames Alderwick, Bryning, Eaton, Divers, McDonald, Wall, Wale, Douth, Goode, Misses Bracken, Gledhill, Messrs E. O. Jones, Windlow, T. Hood, Howell, W. Wood, J. Morrison and many other private and public psychics. The Developing Circle held on Sunday afternoons under the Leadership of Mr E. O. Jones, is well attended and much good work is being done. The Wednesday and Thursday Developing Classes, under the Leadership of Mrs Askew and Mrs Bryning, are doing splendid work and the students are making good progress.

The Rev. S. Harris held a good number of Trumpet Seances at the V.A.S. Rooms, and all were well attended. Mrs Harris left for Sydney on 17th March, accompanied by Mr and Mrs Bloomfield, Mrs Harper is taking charge while Mr Bloomfield is in Sydney. We could have sold many more copies of "The Harbinger of Light" this month, but could not get them.

M. J. BLOOMFIELD, Hon. Sec.

THE SPIRITUALIST CHURCH OF VICTORIA.

At the March meeting letters of recommendation were ordered to be given Mrs Engman, who is visiting England, and Mr F. A. Pratt, who is going to San Francisco. The latter intends studying and qualifying under American conditions.

Arrangements were made for celebrating the forthcoming Anniversary of Modern Spiritualism in Melbourne on April 10th.

Successful missionary work has been done at Ballarat and Geelong by Mr Bloomfield and Rev. Susanna Harris. We would be pleased to assist in the formation of Churches in centres and suburbs.

E. O. JONES, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH.

Now that the traffic restrictions have been removed the last two Sundays have been crowded at the evening meetings, and the afternoon meetings have been well attended too.

During the month our Speaker, Mr J. M. Moorey, has given three addresses; taking for his subject Winston Churchill's book, "The Inside of the Cup." The story lends itself admirably to true Spiritualistic teachings and shows that in all the walks of life the problem faces all—believe or not believe in all the old teachings of the Church, and the cry for something, that thinking souls can subscribe to emphasises the need of teachers and demonstrators to be up and doing.

The demand for reading matter is keen. Here is an opening for friends who desire to help, we have a small library connected with the Church and would like to add to the same to aid the spread of Truth. The writer will be pleased to receive their help.

The Committee desire to express their thanks to all workers who have so ably and cheerfully assisted in the work during the month and Mrs Broad especially for services on Monday

evenings as well.

During the last two months we have had an increased demand for "The Harbinger of Light," having sold out each month, which shews that the journal is much appreciated.

ERNEST LOVE, Recorder.

OCCULT CHURCH OF VICTORIA.

Owing to strike restrictions and the closing for the Rev. S. Harris' farewell service, we have only had one service this month. Miss Lambrick was the Speaker and her address, "Death the Gateway to Life," was deserving of a larger hall and audience. We heartily thank her for her ready help.

We regret to announce the passing to the Higher Life after a wearying illness of our dear friend and organist, Miss Perryman. We know with her it is well, but our hearts go out in sympathy to her home loved ones who miss her willing help and kindly words. She was indeed a ministering angel to those who knew and loved her. The remains were interred in the Coburg Cemetery, Mr Bloomfield conducting the consoling and impressive service.

A hearty welcome is extended to friends and visitors to our Sunday services.

M. A. BODEN, Hon. Sec.

CARLTON SPIRITUAL CHURCH.

Large audiences have attended our meetings during the past month, Mrs Grav Duncan drawing such large crowds that we are hopeful of opening in a larger Hall before long. Mr Worthington assisted by Mrs Hegarty, is also attracting large attendances at the Albert Hall, Moonee Ponds, and also at the Central Hall Nicholson Street, during week nights; his medical treatment is meeting with good results.

J. JENKINSON, Recorder.

FOOTSCRAY SPIRITUAL CHURCH.

We are still attracting large audiences at our afternoon and evening meetings, the past month being a most successful one. The Mediums Meetings under the Leadership of Mr Miller have been crowded, the following mediums having given their services freely for the benefit of the cause: Messrs Miller, Smith, Stead, Pratt and Wilson; Mrs Muir and Mrs McKay and other psychics. At the Sunday evening service Mr Miller has taken charge of the platform and his discourses are greatly appreciated. We could do with a lecturer now and again at Footscray. Mr Miller journeys to Ballarat again on the 27th to carry on the good work which he originated there, and many friends in Ballarat wish him to settle there, but he cannot be spared from Footscray.

We wish "The Harbinger of Light" every possible success. The sales are good here, and it is Mr Miller's intention to take copies to Ballarat and seek subscribers.

A. STEAD, Reporter.

NEW SOUTH WALES.

STANMORE SPIRITUALIST CHURCH.

On Sunday, 6th March the 10th Anniversary Service of Mrs Morrell's work, as Leader of the Stanmore Spiritualist Church, was largely attended at both afternoon and evening services, the President, Mr W. D. Morrell; Vice-President, Mr A. Cooper; and Secretary Mr J. K. Bennetts, assisting. Owing to the large number attending the evening service many seats had to be procured from other parts of the building which speaks volumes for the respect and esteem in which Mrs Morrell is held. The platform was tastefully decorated with flowers for the occasion.

On Monday evening following Mr and Mrs Morrell gave an "At Home" to the members and friends. It was a huge success, the Hall being filled to the very doors. The Hall was beautifully decorated with evergreens, flowers and palms, and presented a very pleasing sight and warm welcome on entering. A delightful programme was arranged by Mrs Morrell and everything passed off much to the enjoyment of all present. Both Mr and Mrs Morrell were delighted with the response to their invitations and the event is one that will live long in their memory.

Our Annual Meeting has been held and officers appointed for the ensuing year. From the reports by various officers fine progress was shown right through the year 1920, the income being larger and new members admitted exceeding that of the previous year. The President, (Mr W. D. Morrell), Vice-Presidents (Messrs A. Cooper and J. C. Breakspear), Secretary (Mr J. K. Bennetts), Treasurer (Mr J. Oates), Librarian (Mr Welsh), Organist (Miss Cole) and Choirmaster (Mr Bewicke) were re-elected. General Committee: Messrs Bradford A. Fenn, R. Fenn, Darnley, Sinclair, and Madame Blair Wilshire, Williams, Gail Breakspear, Bradford, Cochrane Darnley and Miss Callow. Church Stewards: Messrs Becker Jardine, Schonewall, Shephard, Shaw and Cochrane. Social Committee: Mesdames Williams Gail, Blair, Shephard, Shaw and Cochrane; Messrs Becker, A. and R. Fenn, Schonewall. Auditors: Messrs Breakspear and Shephard. Delegates to Spiritualist Church New South Wales: Messrs Cooper, Oates, Morrell, Darnley, Bennetts, Mesdames Bewicke, Gail and Darnley. Advisory Board: Messrs Breakspear, Cooper, Oates, Bennetts, Morrell, Shephard, Shaw, Darnley, Bradford Mesdames Bewicke and Darnley.

Our services are still attracting large congregations, the addresses being ably delivered by our Leader, Mrs Morrell, being such as to induce many to look into the Truths of our beloved cause.

JNO. K. BENNETTS, Hon. Sec.

CHURCH OF SEERS, SYDNEY.

I have to report splendid meetings at the School of Arts since my last. The platform has been ably filled by Professor A. J. Abbott, Mme Levorna and Miss Coles; Mrs Raeburn (Vic.) and Mr A. J. Bush.

On February 20th we celebrated the Fourth Anniversary of our North Sydney Branch, the Speakers being Mrs Raeburn (Vic.), Mrs Briggs, Mr A. J. Bush, with Mr G. Glover in the chair, other speakers who have voluntarily given their services being Miss Skelly, Mrs Wilshire, Mr Kirk and Mrs Hegarty (Vic.). The annual report shewed the branch to be in a very flourishing condition.

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

A. J. BUSH, Hon. Sec.

NORTH SYDNEY SPIRITUAL CHURCH OF SEERS.

The North Sydney Spiritual Church of Seers report that the meetings are well attended and that there has been a large increase in membership. The various Speakers for the past few weeks were Mr Glover, Mr George of New Zealand; Mrs Hegarty (Victoria) Mr Kirk, and Mr Bert John. The lectures were instructive and met the needs of many inquirers.

The yearly election of officers resulted as follows: President Mr George Glover; Vice-Presidents, Mrs Stephens and Mr Grossett; Secretary, Mrs Fisher; Treasurer, Mr Mildwater; Ushers, Mrs Butcher and Mrs Grossett; Wardens Mrs Smart and Miss Fisher, our former President, Mr Jersey, by his own wish, not taking any office.

Wishing the Editor of "The Harbinger of Light" all success

S. H. FISHER, Secretary.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

Our Anniversary celebrations have been the feature of the past month's activity. In this connection a Social gathering was held in the Societies Rooms on Saturday, March 5th. Although inclement weather prevailed, a large company assembled and a most enjoyable evening was spent. Mr J. W. Nettleton, President, occupied the chair and a lengthy programme, arranged by Mr B. Jones, Secretary, was efficiently rendered by talented artists.

On Sunday evening March 6th, the Council of the Spiritualist Church of New South Wales conducted the service. In introducing the Council, Mr Nettleton gave a brief resume of the progress of the Society since its inception. The report which was of an eminently satisfactory character indicated a steady and healthy growth all along the line. Mr A. Wyllie, Vice-President of the Council, occupied the chair and appropriate addresses were delivered by Mr J. Oates and Mrs Twelvtree. Mr Carter offered the invocation and solos were efficiently rendered by Miss Field and Mr W. C. Winterton.

The attendance at all services during the past month has been good and our thanks are deserved and given to all who have in any way contributed to the success of the various meetings.

H. V. MASKELL, Recorder.

THE SPIRITUALIST CHURCH.

The Annual Meeting of the Spiritualist Church of New South Wales was held on February 17th, when the following officers were re-elected: President, Mr Alex Cooper; Treasurer Mr J. Oates; Hon. Secretary Mr H. V. Maskell.

The Secretary's report embodied a gratifying review of the past year's operations, shewing that considerable progress had been made and that the number of affiliated Societies was now nine. Probably the most important work accomplished during the year, the report continued, had been the carrying into effect of the regulations for the certifying of exponents and demonstrators. No fewer than 27 applications were received from mediums, out of which number the certificate of the Church was accorded to 19 candidates. One only failed to satisfy the Committee of fitness; the remainder have not yet completed their examination. This is he first genuine step to purify the platform, and place the true spiritual medium in a different category to the fortune teller. A list of certificated exponents and demonstrators will shortly be issued to affiliated Societies, and intimations or additions will from time to time be made. The certificates issued remain the property of the Church, and may be re-called in the event of the holder acting in a way inimical to the well-being of the movement. The visit of Sir Arthur and Lady Conan Doyle to Sydney was fully dealt with, it being explained that at the united Spiritualist service in the Town Hall, the attendance numbered 3,500, and that, notwithstanding an outlay of over £40 in expenses, a balance of £14/9/1 was credited to the funds of the Church.

H. V. MASKELL, Hon. Sec.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

We are very pleased to report good progress during the last month. There have been overflowing congregations each Sunday, and deep interest is being manifested by increasing numbers of investigators, who have become thoroughly dissatisfied with formal religion.

Our platform for the last three Sundays has been occupied by Mr Bailey Brownie late of Sydney, and large audiences have assembled every Sunday, our own speakers standing aside to make room for the visitor.

We are working hard to collect funds to commence building our new Church, and would esteem it a great favor to receive any donations for that purpose. We specially appeal to all interested in our great work.

With very best wishes to all Societies and Churches, and our congratulations to the Editor of "The Harbinger of Light" on the great work that is being carried on through its agency.

W. J. KERLIN, Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated).

The Annual General Meeting of the above Church was held in the New Century Hall, Kent Terrace, on Thursday evening January 27th. The meeting was well attended, the present speaker, Mr Vivian Deacon, being present. The chair was occupied by Mrs J. W. Stables, President of the Church. The minutes of the previous annual meeting having been confirmed the present balance sheet was discussed and passed. It showed the church to be on a good financial footing, due to the hard work of the President and Secretary. Votes of thanks to these officers were carried. The election of officers was proceeded with and resulted as follows: President, Mr. Fabling; Vice-President Mrs Morris; Secretary, Mr A. H. Miles; Treasurer, Mr W. McNicol; Committee, Mrs Stables,

Messrs Budell, Hughes, Sheppard, Osmond, and Bodell, sent. Further general business was then discussed and matters of importance to the church generally were adopted.

A. H. MILLER, Secretary.

SPIRITUAL SCIENTISTS' CHURCH, AUCKLAND.

Since Sir Arthur Conan Doyle was here interest has been maintained in the higher aspects of Spiritualism.

"That the Spiritual Scientist Church wish to express their appreciation of Mrs Stables' sentiments as expressed by her at the Orange Chambers and desire to give her their moral support in her efforts to raise Spiritualism to a higher level as advocated by Sir Arthur Conan Doyle." This minute was posted to Mrs Stables, the present President of the New Zealand National Association, six weeks after her address had been given after a unanimous meeting of our members—all non-National, then and now.

Our Developing-Discussion and Ladies Classes continue to show good results.

Wishing the "Harbinger of Light" continued success.

THOS. R. SMITH, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated)

Since our last report much work has been accomplished and splendid results gained. The services of the Church have been crowded, so much so that we are negotiating for a large Hall. Steadily and surely true Spiritualism is gaining the day.

Our Occult, Spiritual, and Healing Classes are well attended, and the Children's Lyceum is making good progress. The President's monthly at home is a great success. It is always well attended and subjects of interest are brought forward and debated. Our Annual Picnic, in spite of the very hot day was held at Bridgewater and over 80 members and their friends thoroughly enjoyed themselves.

Addresses have been delivered by Messrs A. E. Lowe, R. Murchie, Victor Cromer, Dr. Clark Nicola, Mr Gee Wah, and our worthy President Rev. Lily Lingwood-Smith. During our President's holiday Mrs Ella Clark rendered most valuable assistance.

Our thanks are due to Mr Britton Harvey for his valuable help and advice on our behalf. Wishing "The Harbinger of Light" every success.

W. T. LINGWOOD-SMITH, Recorder.

SOCIETY FORMED AT BALLARAT.

As the result of a visit from Mr M. J. Bloomfield, Hon. Leader of the Victorian Association of Spiritualists, a Society has been formed and steps are being taken to organise the movement here.

Mr Bloomfield addressed a public meeting at the M. U. Hall, Grenville Street under the auspices of the Victorian Spiritualist Council, in the presence of a numerous audience, at the outset of which he said it was desired to form a branch of the Spiritualistic Church at Ballarat, and added that he himself received no remuneration directly or indirectly for coming to Ballarat. He was pleased to see so many present, whatever the motive might be that brought them. Spiritualism had a wonderful message for humanity, and not only wonderful but true. Spiritualism had no complaint of the orthodox religions. They respected all creeds and dogmas of all churches, but what they demanded in return was the tolerance of the churches and the right to worship as they thought fit. He proceeded to deal with the objections often raised to the incongruity between some of the phenomena of Spiritualism and its higher teachings. Spiritualism was being revealed in many forms. A wave of materialism had not been effectively answered by the orthodox. The orthodox appealed to faith. The educated mind of today could take a little on faith, but it wanted facts, and the phenomena of Spiritualism offered a bridge to the higher spiritual teaching. They might ask why Spiritualism should come to the world. Was Christianity, as they knew it in its official form, doing so much for the world that it required no other religious teaching or thought to help it? Spiritualism did not tell them they would be saved from their sins by washing them in the blood of the Lamb, but did not take away that reverence that was due to the Master. While Spiritualism could not give them a washing of sins it threw the responsibility on each individual to save himself or herself. That was a responsibility which the brave man and woman accepted and the coward got away from. He was not going to ask them to leave their churches. He only asked them to investigate the teachings of Spiritualism and they would come to accept it by a natural process. He asked them not consider as Spiritualists those who worked on the credulity of the general public for what they could get out of it. Many so-called mediums were humbugs and did harm to the cause, and some of them were no more mediums than a brick wall. Spiritualism could not get a fair trial even in the ecclesiastical courts. When they took Spiritualism from the Bible they left the husks only. It was the greatest revelation brought in modern thought, and yet it was the oldest.

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

REPLIES TO CORRESPONDENTS.

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

A.J.P. (Williamstown)—Thanks for your letter. We, however, propose to deal with the matter in our next issue, and do not consider that a controversy would be of any value.

F.G. (Moojehing)—Letter received with thanks, also stamps enclosed.

E.B.I. (Beaconsfield)—If you prefer to meet your parents on the Other Side looking "old and helpless" they will have no difficulty in assuming that form to gratify your desire, but we think you would feel much more delighted to greet them in a form representing the perfection of maturity.

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THE HIGHLANDS OF HEAVEN.

REV. G. VALE OWEN'S SPIRIT MESSAGES.

SECOND VOLUME JUST TO HAND.

The Rev. G. Vale Owen who received these messages has, since their publication in the "Weekly Dispatch," been the recipient of thousands of letters from every part of the world. These letters alone indicate the enormous interest of a vast public. Never before has it been recorded that hundreds of thousands of British people have week by week sustained an ever-growing desire to read and discuss writings of the lofty and uplifting power of these messages, which the Vicar of Orford, Lancashire, states he received from Beings who are now living the life to which we are all some day destined.

The communications in Book II "The Highlands of Heaven," are complete in themselves and are all given by one who calls himself Zabdiel. They were received by Mr. Vale Owen during some 37 sittings in the vestry of the Parish Church at Orford, and altogether amount to about 60,000 words, the sustained grandeur and beauty of expression of which cannot fail to make a strong appeal to all who read them.

Intending purchasers should secure their copy at once. Price, 8/6; postage, 4d.

THE LOWLANDS OF HEAVEN.

Spirit messages received and written down by the Rev. G. Vale Owen, with an appreciation by Lord Northcliffe and Introduction by Sir Arthur Conan Doyle.

The Beauty and Uplifting Power of these Messages cannot be overrated.

The Rev. G. Vale Owen, who received these revelations, is a typical hard-working vicar, devoted to his parishioners and single-mindedly seeking to promote their interests and those of his church. Before receiving the messages he had a distaste for psychical research. Now, though his standpoint has been altered, he does not allow his new task to interfere in any way with his ordinary duties. The manner in which the vicar came to receive the messages is described in his own words.

The book is the 'talk' of Great Britain and is having an enormous sale.

"The narrative is before you, and ready to speak for itself. Do not judge it merely by the opening, lofty as that may be, but mark the ever-ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur."—Sir Arthur Conan Doyle. Price, 3/6; postage, 4d.

ON THE THRESHOLD OF THE UNSEEN. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By Sir William Barrett, F.R.S. Cloth, 10/-; postage, 5d.

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