

# THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe

Registered at the General Post Office, Melbourne,  
for transmission by Post as a Newspaper.

Vol. 49. No 592

MELBOURNE, JUNE 1st, 1919

SEVENPENCE

## LEADING FEATURES OF THIS ISSUE

THE MATERIALIST AND THE SCIENTIST.

By the Editor.

A TALK TO CRITICS.

By the Editor.

SPIRITUALISTIC CRUSADE IN ENGLAND.

Sir Arthur Conan Doyle's Campaign.

PERSONALITY AFTER DEATH.

Rev. T. E. Ruth Replies to Criticism.

SPIRITUAL PHILOSOPHY IN THE PULPIT.

By Dr. Homes-Dudden.

PHENOMENA AT BROKEN HILL.

Extraordinary Manifestations.

SPIRITUALISM IN WAR TIME.

A Seance in Scotland.

THE MYSTERIES OF MEDIUMSHIP.

## IF YOU SUFFER—in mind or body

Consult PHILIP O'BRYEN HOARE, M.B.I.M.Sc. (London)  
the Eminent English Mental and Magnetic Healer.

Agent for the famous American Nature Foods PRANA and  
BIOPLASMA, (Descriptive circular upon application).

Author of the wonderful course of lessons on Spiritual  
Development "The Mind and how to use it." (Do not send for  
particulars of this unless you really have a desire for Mental  
and Spiritual Progress). Address: 229 Collins St., Melb.

LECTURING ENGAGEMENTS ACCEPTED.

Extract from English Press Notice: "Philip O'Bryen Hoare  
has but few equals as a lecturer on subjects psychological, and  
as a NEW THOUGHT elocutionist it is doubtful if he has any."

Correspondence invited. Terms upon application.

## MRS. PLUM,

HOLT'S CHAMBERS, 213 CHAPEL ST., PRAHRAN,  
Disease Reader and Magnetic Healer.

Safe Herbal remedies. "Plumtona," the great Nerve  
Restorer, Blood Purifier, and Stomach Regulator.

2/6 large bottle, 3/- posted. Letters promptly answered.

N.B.—See daily papers for Mrs. Plum's Lecture and Spiritual  
Service announcements.

## Dull Headaches

Did it ever occur to you that  
those dull headaches from which  
you suffer come from eye strain?

CONSULT US. THIS IS OUR SPECIALITY.

W. DONAHAY, 181 COLLINS ST.,  
Melbourne.  
OPTICIAN PHONE 6772

## COLE'S BOOK ARCADE, Melbourne

No entertainment is so cheap as reading, nor any pleasure so lasting.—Lady Mary Montagu.

BOOKS ARE CHEAP AT COLE'S. :: BOOKS ADVERTISED BY EVERYBODY ARE SOLD AT COLE'S  
TWO MILLION BOOKS (New and Secondhand), and PIECES OF MUSIC, as well as Stationery, Fancy  
Goods, Fountain Pens, Glass and China Ware, &c.

AUSTRALIAN LITERATURE. Half-Price, Mostly 1/9 per Volume, Post Free. Send Early.

### POETRY.

The Ways of Many Waters. By E. J. Brady. Illustrated. 1/9.

Australians Yet, and other Verses. By Grant Hervey. 1/9.

The Land of the Starry Cross, and other Verses. By "Gilrooney" (R. J. Cassidy). 1/9.

Satyrs and Sunlight. By Hugh McCrae. 1/9.

Poems. By Herbert Church. 1/9.

Australia in Peace & War. By W. M. Fleming, with introduction by Sir John Forrest. 1/9.

Appassionata, Songs of Youth and Love. By Fritz Hart. 1/9.

The Poetical Works of William Gay. (Complete). 1/9.

### PROSE.

Hearts of the Pure. By D. M. Ross (Essays and Verse). 1/9.

Sappho. By Professor Tucker. 1/3.

The Great Longing, a Book for Vain People. By Alan D. Mickle. 1/9.

The Dark Tower (Clever Essays). By Alan D. Mickle. 1/9.

Things Worth Thinking About (Seven Lectures). By Professor Tucker, Melbourne University. 2/9.

Platform Monologues (Six Essays). By Professor Tucker. 1/9.

Or the Set for 21/-, Carriage Free.

Send for COLE'S BOOK BUYER'S GUIDE (Post Free). BOOKS Advertised by Everybody Sold at COLE'S

E. W. COLE :: Book Arcade, Melbourne  
346 George St., SYDNEY :: 67 Rundle St., ADELAIDE.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

Established 1870 by MR. W. H. TERRY. President: MR. E. O. JONES. The Home of True Spiritualism.  
**Objects:** "The Investigation and Advancement of Spiritual Truths and Purposes."  
 The V.A.S. Conversazione, once a month. V.A.S. Social Evenings alternate Saturdays in aid of Building Fund.  
 V.A.S. Developing Class, Wednesday and Thursday evenings, 8 p.m. Hon. Psychic Leaders, Miss MacKenzie,  
 Mr. E. O. Jones, and Mrs. Askew.  
 Sunday Evenings, 7 o'clock, Masonic Hall, Collins Street  
 V.A.S. Mediums' Circle, alternate Sunday Afternoons, at 3, Masonic Hall, Collins Street  
 V.A.S. Conference Meetings, alternate Sunday afternoons, 3 o'clock, Masonic Hall, Collins Street  
 Mr. J. Bloomfield, Speaker and Service Conductor.  
 Visitors to Melbourne may obtain reliable information as to Psychics, Classes, and Spiritualistic Work generally from the  
 Offices of the V.A.S. A HEARTY WELCOME TO ALL VISITORS.  
 Crystals, from 21/-, and Planchettes, from 5/6, for Sale.  
 Subscription (which entitles Members to the use of Library and to sit in Developing Class), 2/6 per quarter; with use of  
 No. 1 and New W. H. Terry Memorial Lending Library, 5/-. Catalogues Free.  
 New Pamphlets, and "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," Free on  
 Application. Enclose postage.  
 V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between the hours of 1 to 5 p.m. week days. Sundays, 5 to 6.30 p.m., 6d.  
 M. J. BLOOMFIELD, Hon. Sec., 117 Collins Street, Melbourne.

Melbourne  
 Progressive  
 Spiritualistic  
 Lyceum



"Hinc Omnia Veritas."

THE TEMPLE OF **The Higher Spiritualism**

Founders, Mr. Terry & Dr. Peebles

ODDFELLOWS HALL, Russell St.

The Largest Auditorium used for Spiritualism in Melbourne

THREE SERVICES ON SUNDAYS

Subscription—2s. 6d. per quarter  
 Library of over 1,000 volumes

Speakers and Mediums from abroad, Investigators and Visitors communicate with

CHARLES CHATFIELD, Secretary  
 P.A.—14 Lennox Street, Richmond

Wellington, New Zealand, Association of Spiritualists

(Registered)  
 NEW CENTURY HALL, KENT TERRACE.  
 W. H. STEWART, President.  
 Service every Sunday Evening, at 7 p.m.  
 Visitors cordially invited.  
 Reading and Reference Library open to Members.  
 F. LEA, Secretary,  
 Wellington, N.Z.

SPIRITUAL SCIENTISTS' SOCIETY

I.O.O.F. Temple, 140 Elizabeth Street, Sydney.  
 Sunday Services, 3.15 and 7.15 p.m.  
 Spiritual Seance, Friday, 8 p.m.  
 Open Discussions, etc., Saturday, 8 p.m.  
 Occult Class, Tuesday, 8 p.m.  
 Secretary, MR. HALDANE  
 A Cordial Welcome awaits all Friends.

SPIRITUAL RESEARCH SOCIETY

Meets every SUNDAY, 7.15 p.m.,  
 at Scourfield Chambers, Collins Street.  
 Lecturer, MR. J. M. MOOREY, N.Z.N.A.S.

The National Association of Spiritualist Churches, New Zealand

President: C. BARHAM MORRIS, Christchurch.  
 Secretary: CHAS. E. SIMSON, 785 Colombo St., Christchurch  
 Treasurer: J. G. YAGER, Christchurch.  
 All Correspondence must be sent to the Secretary.

The Confraternity of Faithists and Kosmon Church

Australian Headquarters—SYDNEY  
 Students of Oahspe and enquirers for information re Services, &c., are invited to communicate with the Hon. Sec.,  
 Mr. J. M. Robinson,  
 16 Burt Street, Rozelle, Sydney, N.S.W.

STANMORE SPIRITUALIST CHURCH

DISPENSARY HALL, ENMORE ROAD  
 Sunday Services, 3.15 p.m. and 7.15 p.m.  
 Developing Classes, Mondays and Wednesdays, 8 p.m., at Stanmore Road, (near Enmore Tram Terminus).  
 First Class Library open to all members. Mrs. Morrell, Leader  
 Mr. W. D. Morrell, Registered by New South Wales Govt. to perform Spiritualist Marriages, &c., &c.  
 (Private Address, 90 Stanmore Road, Stanmore).  
 JNO. K. BENNETT, Hon. Sec., 3 Dulwich St., Dulwich Hill

BUY A **OMERAPLANCHE**

(Planchette)  
 Registered Trade Mark  
 No. 23289  
 No OMERAPLANCHE is Genuine without the Trade Mark  
 5/6, 6/6, 7/6. Post Free  
 Sole Agents:  
 VICTORIAN ASSOCIATION OF SPIRITUALISTS,  
 117 Collins St., Melbourne, Victoria.

WANTED to purchase New or Second-hand copy of the Life of D. D. Home. "Harbinger of Light Office," 117 Collins Street, Melbourne.



**PEACE! RECONSTRUCTION!**  
 Your Life is at the turning point—Which road shall you choose?

**ASTROLOGY IS THE BEST GUIDE**

Full delineation of Horoscope—Marriage, Prospects, Profession—10/6  
 details given, any question answered. Special methods; (Send accuracy guaranteed. Bound in pocket-size cloth cover. Birth Unequaled value. One Year's "Directions" included. Data)

**ASTROLOGICAL LESSONS—Can YOU Cast and Read a Horoscope?**

Gain the knowledge which is real Power! I offer the best course obtainable—attractive, interesting, full of exclusive information. Personal tuition; no books needed. Proficiency guaranteed. Practical teaching of real value. Fee. £2/2/- for course of Ten weekly Lessons. Highest Send three stamps for List, Prospectus, and Free Sample Incense. Strictest References All Orders sent promptly by return post, well packed. Privacy.  
 R. H. T. NAYLOR, Broomhouse Cottage, Sandygate, Sheffield, Eng.

DON'T READ BOOKS ONLY!

**INVESTIGATE FOR YOURSELF!**

- "Memphis" MAGNETIC MIRROR Newest instrument for inducing clairvoyance 4/9
- "Memphis" INCENSE TABLETS, ignited, diffuse fragrant vapour of great power. 2s for 3/-
- "Memphis" PLANCHETTE. For readily obtaining messages from Unseen 5/6
- OUIJA BOARDS 6/6
- For spirit communication, as described in recent books
- "Memphis" CRYSTALS, Best Obtainable 11/-
- Special Booklets giving full and plain instructions given with each of above.



# The Harbinger of Light.

JUNE 1, 1919.

## CONTENTS:

The Editorial Chair .....	101
Wayside Notes.....	103
Personality after Death.....	105
Physical Phenomena.....	108
Spiritual Philosophy in the Pulpit.....	110
A Veteran Goes Home.....	113
Spiritualism in War Time.....	114
Books, Reviews and World Exchanges.....	115
The Mysteries of Mediumship.....	116
Survival has been Proved.....	117
A Funny Incident.....	117
Resurrection and Evolution.....	117
The Church and Prayers for the Departed.....	118
Replies to Correspondents.....	118
Reports of Societies.....	118

## The Editorial Chair.

### The Materialist versus The Scientist.

Great Britain is just now ringing with Spiritualism from north to south and from east to west. This is mainly due to the exuberant activity of Sir Arthur Conan Doyle, following in the lead of Sir Oliver Lodge and other eminent champions of the cause, who are declaring in clarion notes to a rapidly-awakening world that there is no death, and that the spiritual and material phases of existence interblend as parts of a wondrous, law-governed, divinely-ordered Uni-verse. To the Materialist, of course, the man who declares, with the Sadducees of old, that the physical represents the sum total of life, and that there is no survival beyond the grave, these declarations are as "sounding brass and a tinkling cymbal," they are mere vocal noises, language that has no warrant in fact, and are based on conceptions as nebulous as the wish being father to the thought. Hence we find Mr. Edward Clodd, a Materialist of exceptionally brilliant attainments, vainly endeavouring to raise a counterblast to what has been described as "a new revelation," and offering as a substitute the gloomy outlook of the man who agrees with the spiritually-beclouded writer of Ecclesiastes that "the dead know not anything," and that we should "eat, drink, and be merry, for tomorrow we die."

The gifted and remarkably mentally-alert creator of "Sherlock Holmes" is accused by Mr. Clodd of being "extraordinarily unable to grasp the principles of scientific investigation"; Sir William Crookes is declared to have been "duped" by Florence Cook, in respect to the materialisation of Katie King in his home, almost every week for three successive years; and Sir Oliver Lodge is alleged to have been "humbugged" by the "notorious Italian medium," Eusapia Palladino, and this notwithstanding the fact that the British Society for Psychical Research published voluminous records by expert investigators, in which the genuineness of Eusapia and her phenomena was completely vindicated! All the testimony of these celebrated authorities, however, counts as naught, simply because it completely cuts the ground from beneath the feet of the Clodds of to-day, and conclusively demonstrates that the reign of the Materialist has ended for ever. Psychical Science, in short, has administered such a staggering blow to those who would rob us of a spiritual existence, that they are reeling with concussion and gasping in their futile efforts to stem the flood of Spiritual light that is fast bursting upon the vision of astonished mankind. Their worship of the material is doomed, and they know it! These "purely physiological or

biological workers in the narrow sense"—the men who are "concerned only with the nature and properties of the material vehicle of life, and are not concerned with life itself"—are referred to by Sir Oliver Lodge in his latest work, "Christopher," in which the author says:—

"The facts which establish persistence of existence or survival may not be generally known, but they lie open to investigation and are plain to those who seek. Some people seem to imagine, not only that there is no positive evidence, but that orthodox science has something definite to say *against* what is popularly called 'immortality'—as if there were some positive evidence against the possible survival of memory, character and affection. There is nothing of the kind. . . . To trouble specialists in those sciences (the biological and physical sciences) with ideas about what happens after the death and destruction of this body is irrelevant and often irritating. Some of them, however, occasionally stray beyond the boundaries of their special field into the broader region of philosophy for a time, and there they are amenable to argument. *But argument on broader lines is wasted on them while they remain purely physiological or biological workers in the narrow sense, while they are concerned only with the nature and properties of the material vehicle of life, and are not concerned with life itself.* A fact well known to philosophers is that even though, according to the views of leading physicists, the whole fabric of the material universe may gradually fall to destruction, and return to cold or chaos, the immaterial entities of life and mind need share no such dissolution. *But it is a fact that can never be verified in the dissecting room; its truth or otherwise must necessarily be established by psychological investigation. . . .* And I solemnly believe that by our investigations into these, at present, dim regions, we are preparing the way for apprehension of a truth which shall be universally recognised in the future."

It is obviously useless to argue with a man who will not investigate the wonders of the seance room himself, and who has only ridicule and jibes for the distinguished scientists whose declarations are based upon personal experience extending over thirty or forty years. It is nothing to such a man that Sir William Crookes should tell us that "it was a common thing for seven or eight of us in the laboratory to see the medium and Katie at the same time under the full blaze of the electric light," that he took photographs of Katie, in which she appeared as quite "a big woman" in comparison with the medium, and that she actually "collected his children around her and amused them by recounting anecdotes of her adventures in India" during her physical life. And all this, not merely on one isolated occasion, but continuously "nearly every day" for three years! How can one treat seriously a critic who holds that these phenomena were not what they purported to be—genuine demonstrations of the survival of the human personality—but that this eminent scientist and his gifted colleagues were all "duped" by this innocent school girl of a medium of 15 years! It is an affront to the intelligence of any rational being to offer him such a solution of these amazing manifestations, and clearly demon-

strates the dire straits to which the Materialist has been reduced in his futile endeavours to maintain his position. He has been finally "put out of court" by the denizens of the Spiritual world itself, who have clinchingly refuted his arguments by appearing time after time in temporarily materialised bodies, and holding converse with their fellows still in mortal garb, as did the ethereal visitants with Abraham on the plains of Mamre, and Moses and Elias with some of the disciples on the Mount of Transfiguration.

It was the experiences of Sir William Crookes that set the leading scientists of Continental Europe investigating, with the result that they witnessed similar phenomena to those recounted by their distinguished British confrere. As many as three visitors from the Other World materialised simultaneously at some of the seances held in the Universities of Italy, moving about the laboratory as veritable human beings, and each doing different things during their brief sojourn, before the bewildered eyes of the beholders! On one of these occasions the great Lombroso tells us he embraced his "dead" mother, and was so overcome by this unexpected discovery of a life beyond the grave, that he went into retirement for two or three weeks, for fear of losing his mental balance. Was he "duped" too? And were all the brilliant Italian scientists associated with him in his investigations likewise the victims of hallucination or fraud? In short, is Mr. Clodd the only living being who cannot be "duped"? Of course, he has never been put to the test! He knows nothing of these phenomena from personal experience, and yet he has the temerity to contend that "it is not the credibility of these witnesses that is challenged; it is their capacity to draw inferences, which should be accepted as final, that is doubted."

Well, if we are to question the "capacity" of the leading scientists of the world to arrive at reliable conclusions concerning what they have repeatedly seen and handled, to whom on earth shall we look for credible testimony? It is a poor look-out for the future of Truth if these acknowledged giants of intellect are to be doubted as absolutely unreliable in the conclusions they draw from ascertained facts, based on experimental knowledge. We may as well at once relinquish all hope of ever being sure about anything. This, at all events, is the impasse we shall have reached if we are foolish enough to listen to the dreadfully prejudiced, though clever, Mr. Clodd! But we need not be perturbed at the prospect! We can well afford to leave him in his condition of "splendid isolation!" He is as a voice crying in the wilderness—for ever forsaken by every investigating scientist of the present day, the intellectual leaders of mankind, who were themselves originally materialistic, but who have had their eyes opened by the demonstrations of Psychical Science, and are now proclaiming the God-derived truth, that death has been robbed of its sting and the grave of its victory. In a word, Mr. Clodd and his followers have been effectively "counted out"!

#### A Talk to Critics.

Some people have an extraordinary predilection for applying labels to men whose religious views happen, in certain particulars, to differ from their own. Consequently the Rev. T. E. Ruth, of the Collins Street Baptist Church, Melbourne, finds himself described as a "Spiritualist" by a religious periodical, whose editor evidently attaches much more importance to the injunctions of the Old Testament than to the much more spiritually-enlightened teachings of the New, "with its Christian revelation and the definite declaration that Christ hath abolished death and brought life and immortality to light through the Gospel." We have always understood that Mr. Ruth was a Baptist, and for aught we know

to the contrary, he is a Baptist still. It is true he has assimilated much of the Spiritual Philosophy—as have many other men in the Church to-day—but he pointedly declares, "I have never attended a seance, never consulted a medium, never seen any automatic writing, and I want to say most emphatically that such things have no personal attraction for me."

We certainly do not claim the reverend gentleman as a member of the Spiritualistic fold. He can enter it if he likes. But that is purely his business. It is not for us to label him! We are quite satisfied with the general tenor of his teaching, and wish him God-speed in his endeavours to enlighten his fellow-men. He is, in our opinion, simply passing through a phase of spiritual evolution, and eventually that may possibly bring him more and more into line with the beliefs and knowledge associated with Spiritualism. At present his position appears to be almost identical with that of the learned Dr. Homes-Dudden—one of whose inspiring addresses is reproduced in this issue—who declares that "the dead visit the living, that they can and do communicate with the living, and that in manifold ways they help and minister to the living," but who, nevertheless, adds, "I am not referring here to the debated phenomena of Spiritualism. I do not presume to discuss the question of the genuineness of the messages that are alleged to come through at seances. I am content to leave these matters to scientific students and experts, who are the only persons qualified to pronounce upon them."

This attitude of mind reminds us of a delightful conversation it was our privilege to have with a prelate of the Church of England a few years ago. We recounted some of our personal experiences, following on an exhaustive investigation of psychical phenomena through various more or less well-developed mediums, and at the close of an hour's extremely interesting talk he frankly remarked—"I have never had any of your experiences, never visited a medium in my life, and yet, somehow, I know that all you have said is true!" How did he know? Call it intuition if you like. We prefer to say he possessed a very impressionable brain that was peculiarly susceptible to the touch of his invisible instructors, and that quite unconsciously to himself they poured in the living waters of Truth, which he absorbed like a sponge. He did not require any experimental evidence or ocular demonstration. He "got there" without it! There are many men like that in the Church to-day. Hence they give out the teachings of the Spiritual Philosophy, and at the same time declare they know nothing about Spiritualism. Perhaps we have here an explanation of the sermons recently delivered by Mr. Ruth. And if this is the solution of the development, then clearly he is being used as were the prophets of old, who "heard a voice," and who simply could not help giving forth the truths that welled up within them.

When certain exalted Spiritual intelligences band together and concentrate their combined forces of mind upon the mind of one still in the flesh, the latter, if at all impressionable—and he certainly would be, or he would not be chosen—is bound to respond to the impact, and sometimes startle his fellows with what are called his "advanced views." This is the process by which progressive revelation is carried on. Intermediaries are always used by God for the accomplishment of His purposes. According to the Christian Commentators it was not God who inspired the prophets, but the Christ. He was the intermediary. And the Master to-day has legions of ministering spirits at His command, who are sent forth on their respective missions to enlighten and uplift humanity. If this were not so we should be left to grope and blunder alone, and find our way to the Eternal City as best we could. That, to us, is unthinkable. **The Guiding Hand is**

operative all the time. "I will never leave thee, nor forsake thee." And all the while men are responsive, the Spirit of Truth will continue his work through earthly messengers, and revelation will thus continue to be progressive. It does not matter what the critics may say of Mr. Ruth, or any other man who is following the light kindled from on high, if such a man is the chosen instrument for the performance of certain work, that work will be done and all the powers of Hell shall not prevail against it.

And now I say unto you, refrain from these men and let them alone, for if this counsel, or this work, be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.—(Acts v., 38 and 39.)

That advice of the wise Gamaliel still holds good, and its adoption is the only safe course to follow.

## Wayside Notes.

### Attack and Rejoinder.

A vigorous attack on Spiritualism, based on data that was manifestly inaccurate in some of its details, was recently made in the London *Daily Express* by Sir James Crichton-Browne, and replied to by Sir William Barrett, F.R.S., in cogent and very effective terms.

Sir William remarks that he is sure Sir James Crichton-Browne will readily admit that "it is not only desirable but essential that scientific discussion shall be conducted with accuracy of statement as well as knowledge of the subject discussed." As to Sir James's observations that "Biologists, so far as I know without exception, ridicule the whole thing as preposterous," he is reminded that Professor Charles Richet, M.D., of the University of Paris, has "not only been president of the Society for Psychical Research, but after years spent in the investigation of Spiritualism, is convinced of the supernormal character of the manifestations he has witnessed." Other names of scientific investigators who have arrived at the same conclusion are given by Sir William, including Professor Morselli, M.D., Professor Bottazzi, Dr. Venzano, and the late Professor Lombroso. Sir James is also made acquainted with the fact that on the Council of the Society for Psychical Research are five highly qualified physicians, one of whom, Dr. W. McDougall, F.R.S., is a distinguished biologist and psychologist, while of the physicists on the Council three have received the Order of Merit and been presidents of the Royal Society. "One of these three eminent men, Lord Rayleigh, is the president of the Society for Psychical Research for the current year."

Our opponent in this instance is, apparently, a duplication of Dr. Mercier, a celebrated British physician, who launched a tirade against Sir Oliver Lodge's book, "Raymond," and ridiculed all the conclusions of the distinguished author. At the time of his onslaught he admittedly knew nothing of Spiritualistic phenomena from personal experience, but becoming possessed of a saner frame of mind, he subsequently investigated for himself and received such a "shaking up" that he assures us that what he heard and witnessed would make an even more sensational record than that narrated by the eminent retiring Principal of the Birmingham University! There is, therefore, even hope for Sir James Crichton-Browne!

### Automatic Writing and Drawing.

Dealing in the same article as that referred to in the foregoing Note, to the subject of Automatic Writing and Drawing, Sir William Barrett alludes to the great number of persons in all ranks of life who "have been surprised to find that a pencil lightly held on a sheet of paper will often write long messages without any conscious effort or volition on their

part. Often famous personages purport to be controlling the writer, and the whole experience is so *bizarre* and foreign to the ideas and even wishes of the scribe, or automatist, that an unseen power or spirit is inferred as actuating the pencil." It is pointed out that "the face value of these 'automatic scripts' is not to be trusted any more than the names of the famous controls who purport to write." All that can as a rule be safely affirmed as to the origin of these things is "the emergence, often with dramatic intensity, of that hidden mysterious side of our lives which lies below the limen or threshold of our consciousness, our subliminal life." But "critical and painstaking inquiry has also shown that this explanation does not cover all the ground." And Sir William refers to the numerous instances in his book, "On the Threshold of the Unseen," where "every known cause for this automatic writing has been found to be inadequate, and some unseen discarnate intelligence really appears to be controlling the mind and muscles of the automatist."

The book referred to may be classified as a standard work in the literature of Psychical Research. It was issued last year, and should be in the library of every student of the occult. Automatic writing certainly requires to be very carefully checked, as it is very liable to be unconsciously colored by the mentality of the medium. We have received many specimens of these automatically-written scripts, forwarded in good faith for publication, but which we have had no hesitation in putting aside as valueless. It is not for Spiritualists to swallow everything purporting to come from some invisible intelligence. They should rather make good use of whatever critical faculty they may possess, and subject every communication to an analytical process to avoid being misled. They should be particularly chary of messages that do not commend themselves to Reason, and always be on the lookout for little touches and idiosyncrasies that may assist in establishing the identity of the alleged communicant.

### "The Favourite Craze of Society."

In the leading Editorial in this issue we state that "Great Britain is just now ringing with Spiritualism from north to south and from east to west." In support of this assertion it may be pointed out that in a recent issue the London *Daily Chronicle* published these comments:—

"If, as seems likely to be the case, Spiritualism is the favourite craze of Society in the coming season, it will have some very distinguished defenders, in addition to those whose names are already before the public. Some years ago, when Mr. Balfour was at the height of his political power, someone was scoffing at Spiritualism in his presence. 'Your scepticism carries you too far,' said Mr. Balfour. 'There is nothing in political life as I know it to be compared to the interest, the profound interest and significance of psychical research.'"

This declaration of Mr. Balfour's reminds us of the dictum of William Ewart Gladstone, that "Psychical Research was the most important—by far the most important—subject that could occupy the mind of man." And this, for the all-sufficient reason that it has to do with our eternal destiny! It is because of its transcendent importance that Sir Arthur Conan Doyle is just now stumping Great Britain, and compelling tens of thousands to listen seriously to the teachings and phenomena of Spiritualism. Accompanied by Lady Doyle, he has just completed a tour of South Wales, and addressed audiences of 2500 at Swansea, 2000 at Merthyr, 1500 at Newport, 1200 at Cardiff, and so on. He has held equally successful meetings in many other centres, including Liverpool, Darlington, Gateshead-on-Tyne, Edinburgh, and Glasgow. In short, he is becoming quite ubiquitous, and, seeing

that he is only one of a number of able speakers who are conducting a veritable crusade on behalf of "the new revelation." we are not surprised to learn that Spiritualism will be the outstanding Society "craze" in the current season. It has, in fact, assumed the dimensions of a flood, and yet this sensational development is practically unknown in Australia, except to readers of *The Harbinger of Light*. The obvious moral is that those who desire to keep abreast of the epoch-making events in this direction should be regular readers of this journal!

### Sensational Seances at Cardiff.

There are so many things happening in Great Britain to-day in the way of Spiritualistic phenomena that it is impossible to keep abreast of the Press references to the subject. Among these allusions is the great attention devoted to some remarkable seances held in the presence of a medium, named Thomas, who is a miner in Wales. Sir Arthur and Lady Doyle attended one of the sittings at Cardiff, and witnessed some striking physical phenomena, including some extraordinary levitations which created quite a sensation in the London and Provincial Press. The seances are still being continued, and in the London *Evening News* of recent date we read:—

Sir Arthur Conan Doyle has received an account of a seance sent by Mr. D. C. Powell, of Tylorstown (Glam.). The medium was the same Welsh collier that Sir Arthur himself met. Mr. Powell, after describing the detachment of rings from a lady's fingers, a watch taken from the wrist of another and wound up near the ceiling, his own collar and tie removed by a pair of hands "that ended just above the wrists," says:—"Another very interesting phase of the phenomena which can be produced through the mediumship of Mr. Thomas is the 'direct voice.' We have been fortunate enough to get this, and we were astounded with the direct evidence afforded us of continued existence. The trumpets, three in number, on one occasion swung round the circle, and voices were heard addressing different sitters simultaneously. One of the spirits communicating stated that she was the mother of the sitter addressed. She was well known to many of the other sitters in earth life, and her voice was immediately recognised, but to prove the identity of the spirit, she was asked to give her maiden name, known to no one but the sitter concerned. This she immediately did. But the climax came whilst the sitters were singing 'O Fryniau Caersalem,' very softly. Three voices, a bass, a tenor, and a contralto, were heard singing this beautiful old hymn through the trumpets. The voices proved conclusively to all the continuity of existence and the power of spirits over matter."

### Conjurors Challenged.

The reports of the foregoing and other phenomena have created quite a flutter in the dovecote of the Press, states *The Two Worlds*. The professional conjurors—Mr. Maskelyne in particular—tell us that it is all very simple and easily produced, but despite a challenge issued by Mr. T. E. Davies, through the *Daily Mail*, to that gentleman to produce similar phenomena under the same conditions, there is no sign of the simplicity being made manifest. Mr. Maskelyne has offered to simulate these happenings on the stage, but we submit that an unlimited supply of machinery and assistants, with all the trappings and fitments of a modern stage, are incomparable with Mr. Thomas's method of going to a house he had never previously seen—a room he had never before entered, and with sitters previously unknown, all the arrangements being left to someone else, and under such conditions giving us phenomena which trained detectives could find no flaw in. Let Mr.

Maskelyne be honest and admit that the two methods are incapable of being truly compared.

Sir Arthur Conan Doyle comments on these claims and criticisms as follows:—

"This continuous reference to conjurers leads me to remind those who write letters to the *Daily Mail* that Houdini, Bellachini, and Kellar, whose names may certainly bear comparison with any living rivals, all admitted that the spiritual phenomena were something beyond their art. They examined Home, Eglington, and the best mediums of their time. The absurdity of the conjurer explanation becomes more manifest when one considers spirit photographs, clairvoyance, clairaudience, automatic writing, and all the other manifestations of forces outside ourselves. It is clear that whatever the explanation of them may be, it must be one single source from which they all flow. The spiritual explanation does cover them all. But what has conjuring to do with the clairvoyance which, in a single case which I have examined, has described correctly a large number of our dead soldiers, imparting great consolation to their parents? Read the Rev. W. Wynn's 'Rupert Lives,' and ask what conjuring has to do with that."

A word is necessary in explanation of this reference to "Rupert Lives." It is the title of a very remarkable book, by the Rev. Walter Wynn, a London Baptist minister, and editor of *The Young Man and Woman*. We have not yet seen the work, but the *International Psychic Gazette*, in reviewing it, says:—

"It is an unusually striking record of survival. Rupert, the author's son, made the supreme sacrifice in France in 1917. His father's grief was overwhelming. Learning that Rupert could communicate with him, Mr. Wynn, in a doubting but open attitude of mind, consulted two much respected mediums in London (Mr. J. J. Vango and Miss S. McCreddie), to whom he was unknown, and who were totally ignorant as to any details concerning him or his family. From both at different times he recorded evidence of such a nature that he was completely satisfied that Rupert lives, remembers, and is interested in all that concerns those whom he has left on earth. The effect of this investigation has been to strengthen the father's faith "in Christ and New Testament teaching." Nevertheless, he speaks of the 'unwisdom of any save strong minds dealing with the unseen,' and says that contact with evil spirits results in some cases in disaster. Throughout his investigations Mr. Wynn kept a cool head and a critical attitude and was careful never to give himself away. Thus his deductions are the more valuable and convincing. Mr. J. Arthur Hill contributes a letter at the close of the book containing useful criticism."

When our parcel arrives, the fact will be announced in these columns.

### PERSONALITY AFTER DEATH.

As might naturally have been expected, the fresh and fearlessly-expressed book of the Rev. T. E. Ruth, minister of the Collins-street Baptist Church, Melbourne—"The Progress of Personality After Death"—has been in brisk demand, and evoked considerable comment on account of the unorthodox character of much of its contents. In another portion of this issue the rev. gentleman replies to some of the criticisms advanced, and whilst handling his opponents with courtesy, he does not hesitate to call a spade a spade.

Copies of the work are still obtainable at the office of *The Harbinger of Light*, 117 Collins-street, Melbourne, as advertised on the cover.

# PERSONALITY AFTER DEATH.

REV. T. E. RUTH AND HIS CRITICS.

ABSOLUTE FREEDOM IN THE PULPIT.

[The utterly unorthodox and daringly-expressed book of the Rev. T. E. Ruth, entitled "The Progress of Personality After Death," published a couple of months ago, and which is largely colored by the teachings of the Spiritual Philosophy, has naturally evoked a certain measure of hostile criticism on the part of those who, at present, find it quite impossible to free themselves from the spiritually-paralysing grip of the dead hand of the past, and on Sunday, April 29th, the author dealt with some of these critics—and others of a more moderate type—from his pulpit in the Collins-street Baptist Church, Melbourne. There was a crowded congregation, and it will be seen that the rev. gentleman faced his task in a characteristically spirited and fearless manner.—Ed.]

When I preached, and afterwards published, the series of sermons on "The Progress of Personality after Death," I openly recognised that there are two types of men to whom the subject would make no appeal—the satisfied agnostic, who declares that no one knows, and no one can know, what happens after death; and the satisfied dogmatist, whose creed has settled for him all questions of Eschatology, who is, as we say, "orthodox," though nobody knows precisely what that means. I made it perfectly clear that I was not concerned with satisfied credalists—orthodox or heterodox. There are others, crowds of others, and my message was for them.

Before the book was published, before the sermons were preached or even prepared, it was declared that I was making an impious attack on "the faith once delivered to the saints"—that, apparently, was obvious from the title, "The Progress of Personality after Death." I received letters addressed "to an unsaved clergyman," warning me to "flee from the wrath to come," and threatening me with dire consequences here below if I persisted in preaching such a series of sermons, which were said "to turn the truth of God into falsehood." All this before the book was published. And now booksellers tell me they are accused of being enemies of the Christian faith simply for selling the book—accused by men who have read nothing of it but the title! That is the kind of thing that makes me doubt, not so much the sincerity as the intelligence of a certain type of critic.

Then comes a periodical with a sensational headline, "Baptist Preacher Turns Spiritualist." The article quotes me as saying, "I have never attended a seance, never consulted a medium, never seen any automatic writing, and I want to say most emphatically that such things have no personal attraction for me." I am, of course, perfectly assured that the reality behind Spiritualistic philosophy and the reality behind the claims of Spiritualistic phenomena belong to the revelation of the nature of God, the nature of man, and the communion between the two, for the simple reason that I believe in the New Testament—in that sense I have always been a Spiritualist. To say I have turned Spiritualist is like saying I have turned Britisher. I am also assured that there is a profound reality behind the most absurd Adventist theory—the difficulty being to distinguish between the truth and the theory. The recognition of that reality does not make me an Adventist, pre or post, first-day, second, or seventh-day.

In this example of religious "yellow" Press, all there is of constructive criticism, when the writer condescends to it, is compressed into these lines—"Ezekiel declares that the soul that sinneth, it shall die"; while other inspired writers declare that death is sleep, unconsciousness, emptiness of thought and knowledge, to which the writer attaches, "See Eccl.

9: 5, 6; Ps. 6: 5; 115: 17; 146: 3, 4; Job 14: 12." The writer finds it convenient to ignore the progressive revelation recorded in the Scriptures, to ignore the New Testament with its Christian revelation and the definite declaration that Christ hath abolished death and brought life and immortality to light through the Gospel. Why Job 14 and not John 14?

Equally intelligent, but more amusing, is the comment of the *Cootamundra Liberal*. As you know, the question of the authorship of the Epistle to the Hebrews has never been satisfactorily settled. It is an open question. I rendered Hebrews xii. 1—"Seeing we are compassed about with so great a cloud of witnesses," thus "Our beloved living dead encompass us as an encircling cloud of witnesses in the actual theatre of our being." "Who told him that?" asks the *Cootamundra Liberal*, and adds: "We know. Not God. But the father of lies." The "father of lies"—that is a new and a startling theory of the authorship of the Epistle to the Hebrews, which should be of great interest to those dreadful people, the "higher critics"!

### A Trinity of Presbyterian Critics.

But there is other criticism—criticism of a different type to which I want to give the most earnest heed, for truth matters more than any theory, and facts must take precedence to opinion. If I am mistaken, I do not want to remain mistaken. I am thankful to any man who will give me "a mental and a moral nudge," and convert me from the error of my ways. And some of the criticism has been illuminating. For the sake of precision, I will confine consideration to critics of the Presbyterian persuasion.

There is a trinity of Presbyterian critics—two clergymen and a layman. The Rev. P. J. Murdoch, M.A., writes a review for *The Presbyterian*, the Rev. Hugh Kelly, M.A., devotes an editorial to the book in *The Messenger*, and Mr. Alec. Welsh, B.A., contributes a signed review to the same paper.

It is rather surprising to read in Mr. Kelly's sympathetic editorial, "He neither dresses in clerical garb nor lets himself be identified with the orthodox creed, and it says much for the Church of Spurgeon that it has not by this time prosecuted Mr. Ruth for heresy and drummed him out of the ranks." Well, it hasn't. The Church to which Spurgeon belonged is not Spurgeon's Church. Spurgeon was one of its most eminent sons, but the Baptist Church is not Spurgeonic.

The Baptist Church as I know it offers me the most catholic basis there is, with no authoritative document save the New Testament, and I do not forget that Christ was crucified for heresy, that none of the Apostles were orthodox, and one great plea of the Baptist genius of Churchmanship is for freedom of prophecy. Certainly I enjoy the utmost freedom of pulpit utterance. It is the condition of my ministry.

The editor of the *Victorian Independent* says:—“By this time, no doubt, Mr. Ruth has been summarily ejected from the synagogue of the *unco guid*.” And Mr. Murdoch says that I “constantly defy and jeer at orthodoxy.” Perhaps I do, but not more than I defy and jeer at heterodoxy. Neither is orthodoxy anything, nor heterodoxy, but “a new creature.” The Athanasian Creed is thoroughly orthodox, and it is the most ludicrously illogical thing in the English language, and we are solemnly informed by cable that the damnatory clauses are to become optional! And Mr. Murdoch knows that, although the Westminster Confession of Faith is also thoroughly orthodox and more logical than the Athanasian Creed, its God is not as moral as, let us say, an average Presbyterian out of Church; that it merits the severe satire of Robert Burns in “Holy Willie’s Prayer”:

O Thou, Wha in the heav’ns dost dwell,  
Wha, as it pleases best Thyself,  
Sends aye to heaven and ten to hell  
A’ for Thy glory,  
And no for ony guid or ill  
They’ve done afore Thee.

But Mr. Murdoch admits something for which I am very grateful. He has written something that I have been saying for years, and generally, I know, without carrying the whole of my congregation with me—indeed, in preaching, I am often in the minority, which is at once the justification and the joy of my service. Mr. Murdoch says:—“Mr Ruth entirely believes in praying for the dead. If it be admitted, *as it surely will be*, that the life beyond is a life of progress for the saints, and that it offers opportunities of repentance for the impenitent, then I cannot see on what ground prayer for the dead is to be forbidden. Probably the Church’s teaching and practice will have to be reconsidered.”

There Mr. Murdoch admits three of the things for which I contend—(1) The progress of personality after death, and (2) that probation persists with personality, and (3) that prayer for the so-called dead is therefore reasonable. Mr. Murdoch, who is a recognised theological writer of authority, acknowledges these things in a signed article in the official organ of the Presbyterian Church. He has gone a very long way indeed. Perhaps orthodox Presbyterians will now turn their attention to him. He says: “Probably the Church’s teaching and practice will have to be reconsidered.” It most certainly will. The entire Church ought immediately to repudiate the worse than pagan doctrines of endless punishment in an everlasting hell for the commissions or the omissions of the earth life, as being not only unscriptural and undivine, but utterly irrational, immoral and inhuman—alien to the character of God; alien to the character of Christ; alien to the instincts of justice inherent in the human soul; alien to the constitution of the universe.

But I know ministers, and probably Mr. Murdoch knows them too, who believe just what we believe, but who do not feel free to say so—and there are scores and hundreds of laymen who are longing to hear the Gospel of infinite justice, the Gospel of infinite love preached.

Mr. Alec. Welsh, B.A., a layman of the Presbyterian Church, writes in *The Messenger*:—“Here, an outsider would say, is the chance of the Christian Church to take a firm hold of the minds of thousands of deeply-moved men and women that seldom come within the precincts of a Church, to bind up their wounds, to staunch the flow of their broken hearts, to be a solace and a releasing to those who are bound. But do we find the clergy doing so? Here, at least, is one out of many pastors, one who has the courage and the sympathy to instruct his flock about the things that pertain unto their peace. His book will be as a key to many imprisoned in a kind of Bluebeard’s Chamber, where they have been viewing the dead bodies of their dearest hopes; nay,

more, I even go so far as to say it will be as a light from heaven, convincing the hopeless that everything matters, that Browning’s words quoted on the title page are true—“On the earth the broken arcs; in the heaven the perfect round.”

Mr. Welsh thinks that “the chapter headed ‘What May We Pray for Our Living Dead?’ would form a gift without price to any parent that has lost a boy at the front,” and he “urges Christian people to read it before they condemn the author in their prejudice.” There is prejudice, strong prejudice, especially against the idea of praying for the dead, prejudice mainly owing to the evil associations of the phrase. I know the prejudice; yet I have a great deal of fellowship along these very lines, much of it “secretly for fear of the”—orthodox!

#### “Many Ministers believe what I Preach.”

Many ministers believe what I preach. The Rev. P. J. Murdoch says in *The Presbyterian*—“While I do not accept all Mr. Ruth’s conclusions, or agree with all his arguments, I recognise that he has given passionate and eloquent expression to something like the opinion of an increasing multitude of Christian people.”

In his editorial in *The Messenger*, the Rev. Hugh Kelly says:—“It appears to us that Mr. Ruth says many just things, and in a very striking way, and that he gives expression to opinions which are widely held by Christian people in all the Churches.”

Mr. Welsh says:—“This universal heart-hunger throbbing through the community, what could there be more natural than that all sorts and conditions of men should look to the Churches for an answer to the question, ‘If a man die, shall he live again?’”

Many men in the ministry are waiting, in Mr. Murdoch’s words, for the Church’s teaching and practice to be reconsidered. Many a man is bound hand and foot in the grave-clothes of a dead creed. Christ cries to the Church, “Loose him, and let him go.” And it is time the Church did. It is time the Church, every Church, unmuzzled its ministers. Personally, I am not going to wait for the Church to consider in ponderous fashion, with its passion for postponement and delegation, these important questions. I shall continue to preach precisely what I believe. My pulpit is perfectly free. I am not a gramophone. “I believe every word you have said to-night,” said a minister to me after listening to the sermon on “The Truth Behind Purgatory.” “Then why don’t you preach it?” I asked impetuously. “Because if I did, it would be the last sermon I should preach in my Church,” he replied. And he was probably right in his opinion and in his silence. He is waiting for the Church to reconsider its teaching and practice. And the Church ought to hurry up.

Meanwhile, I say again, that the ordinary Church papers—and I think I see them all—are almost as deficient in spiritual guidance and consolation as that dreadful doggerel about there being nothing left to answer but the photo on the wall. Church people turn from their own papers to *The Harbinger of Light* with eager longing that is seldom satisfied. I make one exception to that general statement at the moment. *The Messenger* is making a movement in the direction of solid comfort, though haltingly, as though afraid.

And now I come to a serious criticism the *Messenger* makes in its Editorial, a criticism perfectly justifiable and demanding the most earnest attention. *The Messenger* says:—

“Now the point Mr. Ruth does not take up is one of essential importance, and it is this: the terms used of God, His Glory, His Son, and of the blessedness of the righteous are also used of the doom of the impenitent. If they denoted limited duration when used of the wicked, is it reasonable that they should denote something quite different

when used of the righteous and of God Himself?"

Several correspondents have also pointed out that, if the word "aionios" does not carry the meaning of everlastingness in punishment, it cannot carry the meaning of everlastingness in life. The philosophical argument, the argument from the trend of character is, of course, much more important than the linguistic. But let us see the general position. I have contended that the God of the everlasting hell, of eternal damnation, does not exist; that He is simply an ecclesiastical bogey; that the idea of endless punishment is foreign to the New Testament, that it is not in the New Testament anywhere; that the horrible doctrine has been based on a few mistranslated and misapplied texts.

The martyrdom of a million men who offered their lives on the altar of patriotism to "make the world safe for democracy" has made necessary and urgent the repudiation of the exaggerated idea of retribution that found expression in the doctrine of an endless hell. A lad at the Front, who had been on constant service for fifteen months without leave, wrote to his mother at Bethnal Green:—

"Dear Mother,—

"You know I was coming home to see you, and I was looking forward to my leave. But, mother, I found a man close by me who was looking very sad. I asked him what was the matter, and he replied that he had a daughter who was very ill, and that he could not get leave. Mother, I am going to disappoint you and dad. I went to my Commanding Officer, and asked if Bill could not have my leave instead of me. Bill is having his leave, and I am staying on. I know you will be disappointed, but I want Bill to see his daughter."

A day or two afterwards the parents received a letter saying their lad had been killed in action. Suppose that boy, and there were hundreds of such spirit, died, never, as we say, having accepted Christ or died, let us say, deliberately rejecting Christ, was he lost "for ever"? Could the crucified Christ leave a boy of that spirit in the outer darkness "for ever"? Would Christ reject him "for ever"? It is quite obvious that the word translated "for ever" or "everlasting" in the Bible does not mean "for ever" in the sense of denoting endless time. You must read even the Bible with commonsense and with some imagination. When in Exodus 40: 15 you read of Aaron's priesthood: "Their anointing shall be to them for an everlasting priesthood throughout their generations," you know that the endlessness is conditioned by the duration of the Aaronic priesthood. When in Deuteronomy xv. 16, 17, you read of a slave who has a right to liberty: "And it shall be if he say unto thee, 'I will not go away from thee,' because he loveth thee and thine house, because he is well with thee: then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever." "For ever"—that is, obviously, within the lifetime of the man. When you read of the Temple in 1 Kings viii. 13: "I have surely built thee a house to dwell in, a settled place for thee to abide in for ever," you know "for ever" does not mean endlessness. Our Lord said of the settled-forever Temple that not one stone should be left upon another! When you read in 2 Kings 5: 27, of Gehazi: "The leprosy, therefore, of Naaman shall cleave unto thee and unto thy seed for ever," you are not to assume that all the descendants of Gehazi for ever were smitten with leprosy—"for ever" meant for the duration of that family! The word must not be taken out of its context.

**"Everlasting" omitted from Revised Version.**

Now, when we come to the New Testament, we find that the word "everlasting" disappears from

the Revised Version. John 3: 16, reads not "everlasting" but "eternal" life. Matthew 25: 46, instead of reading: "And these shall go away into everlasting punishment," reads: "And these shall go away into eternal punishment," but in Dr. Weymouth's translation, the terms "for ever," "everlasting," "eternal," are replaced by such expressions as "to the end of the age," "the life of the ages," "unto the ages." Behind these English words there is one Hebrew word, "olam," and two Greek words, "aion" and "aionios," and the simplest translation is the English word "age." An age may possess various time-values. The earth has passed through various cycles we call "ages." History has had certain epochs we call ages or periods. And Personality has its ages—its ages of childhood, of adolescence, its middle age and old age. And the Bible speaks of ages past—He made the ages. And of "ages to come," ages which leave Him the same. Before the ages He was; during the ages, He is; after the ages, He will be. Christ is the Master of them all.

In the New Testament we read of "Eternal life," "eternal punishment," "eternal destruction," "eternal fire," and always we must read, with Dr. Weymouth, "the life of the ages," "the punishment of the ages," "the destruction of the ages," "the fire of the ages." Punishment is punitive, purgative, purposeful. The idea in the sentence, "These shall go away into eternal punishment," is entirely reformatory—"these shall go away into agelong pruning." Then does not that mean that "these shall go away into agelong life." Yes, literally. Precisely the same terms are used. But there is a use of the word "eternal" which has more than duration in it, which has a divine quality in it, a something that means transcendence of time and of time terms—the eternal gospel, eternal redemption, eternal consolation.

The truth transcends all time words. Life is more than language. Our life does not depend on a phrase. Eternal life is not a time-word thing. It is "in Him" we have eternal life. It is a personal thing—a fusion of personality—a thing of knowledge, of experience, of communion, of communication. "This is eternal life, to know God." He that believeth hath passed out of death into life. And the radiant message of all time is that Christ hath abolished death and brought life and immortality to light through the Gospels. He said, He says, "Because I live, ye shall live also." Our life is in union with Him. And He has made Himself available to us. He has come that we might have life, and that we might have it more abundantly. That is the personal reality which is, I think, sufficient reply to the difficulty as expressed by *The Messenger*. We may know Him now, hear Him now, enter into communion, into fusion with Him now, and it is certain that whatsoever a man soweth, that shall he also reap. that if we sow to the flesh that of the flesh we shall reap corruption, and if we sow to the Spirit that of the Spirit we shall reap life everlasting.

The most important law that we see operating in personal being is the law of tendency—we become what we desire, what we think, what we pray; and what we really are we are tending to become more and more strongly and lastingly, and for me and for you and for everybody else, death is but a "bend in the road of life." Our beloved living dead are only a little further on—that is all. On the other side of the bend they are what they were—only more so. As we shall be!

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

# PHYSICAL PHENOMENA.

## A BROKEN HILL SENSATION.

### LOUD KNOCKINGS DISTURB INMATES.

#### BEDSTEAD SUSPENDED IN MID-AIR.

From "The Barrier Miner," Broken Hill,  
New South Wales.

[Assuming that the circumstances related in this article are correct, it appears to be an unusually demonstrative case of some spiritual intelligence desiring to open up communication with the occupants of the house. Such manifestations are not particularly numerous, and naturally require the presence of someone possessing that peculiar form of psychic force necessary to the production of physical phenomena. Apparently some member of the family in question is unconsciously a medium of this order. If it could be arranged for a well-developed psychic to visit the house he, or she, might be able to get into closer touch with the manifesting entity and possibly succeed in elucidating the mystery to the satisfaction—and, perhaps, surprise—of some of those directly concerned in the experiences.—Ed. H. of L.]

The house occupied by Mr. William Richard Roberts, in Gaffney-street, Railway Town, Broken Hill, has become an object of much attention by residents of the city because of a story which has gained currency that frequent mysterious knockings have been heard by the inmates.

On Thursday a "Miner" reporter interviewed Mrs. Roberts, wife of Mr. W. R. Roberts, at her home. It is a four-roomed wood-and-iron house, situated at 81 Gaffney-street, Railway Town. The story told by Mrs. Roberts is a remarkable one, and more remarkable still is the belief of some members of the Roberts family that the knockings are caused by the spirit of one of the departed members of the family. Although the knockings have been heard for the past three weeks, nothing has yet been found in or near the house which gives any clue as to the means by which the knockings are produced. There is nothing imaginative about the knockings at all. They have been so loud at times as to attract the attention of people who live many hundreds of yards away from Mr. Roberts's residence. Many theories have been advanced as to the cause of the knockings, but they are all said to have been tested, and still the knockings go on when the "spirit" is in the mood. When the reporter had explained that the object of his visit was to get a story from her concerning the mysterious happenings in the house, Mrs. Roberts said:—

"I suppose you have heard, as I have heard outside, that there is something to be seen. Well, there is not anything to be seen. I only wish there was something which we could see that would give us a clue to the agency which is causing us so much annoyance. I will begin from the first we know of the mystery. About three weeks ago, on a Sunday night after I and my husband had gone to bed, one of my sons, who had just previously arrived home from the city, called out and asked if I was walking about the house. I replied that I had been in bed since he came home. My son then said, 'Well, there's someone walking along the passage.' My husband got out of bed and had a look round, but could see nothing. My son was ahead of him. Very suddenly there came a violent knocking from the back bedroom. We all entered the room, and the knocking continued, and gradually became louder. My husband said that there must be an iguana or something of the sort inside the wall. He pulled the woodwork to pieces, but found nothing. He even went to the

length of pulling down the whole of the wall where the knocking came from, but without finding anything that would explain the noise. My own opinion was that there was a battery of some kind concealed in the wall, but my husband could find no trace of any wires or anything one would expect to find if some electrical appliance was being used."

One of the Miss Roberts here interjected:—"It is so funny. The knocking comes for four nights running, and then goes away for four nights. It is lovely to talk to. It will answer by knocking any question you like to put to it."

"That is providing that the question you ask is one that can be answered by knocking," said the reporter, and Miss Roberts replied:—"Well, you see, we only ask it questions that can be answered by knocks, such as the ages of persons, and such things."

#### A Thrilling Experience.

Mrs. Roberts continued her story:—"We have had all the boards down in the room, and can find nothing suggesting any solution of the mystery. Only one really startling thing has occurred during the time we have been annoyed by this knocking. One of my sons was on a stretcher in the room while the knocking was going on, and he was thrown off it three times. Then another dreadful thing happened last Sunday night. We were all in bed, and when it was nearly midnight we heard a terrible crash in the room where we had before heard all the knocking. My husband said, 'That's the side of the house knocked in,' and that is just what it sounded like. We ran into the room. We saw the bed on which my son had been sleeping dancing about in mid-air, and then by some unseen agency it was hurled to the other side of the room, a distance of about 12ft. The bedding and blankets were underneath, and the bed was upside down. My son was not hurt, as he got off the bed before it was taken up in the air."

Miss Roberts again interrupted to say:—"When it first comes it makes a scratching noise, and then a gentle tapping begins to attract attention. If we do not take any notice of it, it appears to get very angry, and beats the wall terribly hard. We ask it all kinds of questions, and it answers them correctly. We have had total strangers to us in the house, and it has told them their ages and answered other questions that can be answered by knocking. It also answers 'Yes' and 'No' by giving two knocks for 'No' and three for 'Yes.' It will tell anyone anything they want to know. It is lovely talking to it. If it is a trick, as the policeman who came says, then it is a very clever one. If they came here any night that the knocking is going on they will not find any wires."

"Has anyone suggested that wires are being used to produce the knocking?" the reporter asked.

"They have suggested all kinds of things," replied Mrs. Roberts, "but none of the things suggested have cleared up the mystery. It is a complete mystery to us, and a jolly annoying and distressing one. We cannot get any sleep at night for the knocking."

"Have you any theory, Mrs. Roberts?" ventured the reporter. "Yes, I have, but I am not going to discuss it any more."

Then your theory is no ordinary one?—"Yes, it is a very ordinary one. There will be a warm time in store for the person or persons responsible. I think it is someone using a very strong battery and trying to frighten us. If they are trying to frighten me they can knock on. I was never frightened as a girl, and I am not going to be frightened now.

None of us are frightened of the knocking or the ghost that cannot be seen, if you like to call it such."

"The only thing that worries me," Mrs. Roberts added, "is that my baby boy, who was a fine big boy, is getting so thin with the frights he is getting. The noise it makes is cruel, and even the neighbors are not able to sleep for it.

Miss Roberts said: "People say it is rot, but it is not. It could not know all the things it knows if it was not some extraordinarily wonderful thing. It knows everything about people who came here and were absolute strangers to us. If it is a human being I would like to meet him, as he must be a walking encyclopædia."

**"Nothing will make me believe in Spirits coming back."**

"Are you a believer in Spiritualism, Mrs. Roberts?" asked the reporter. "No, indeed I am not," replied Mrs. Roberts. "There is nothing on God's earth that will make me believe in spirits coming back and all that rot. My husband says it is the spirit of my dead mother, and the girls think the same; but I am not having any of that. I am going to stick it out until I find out what it is. Some nights when the knocking is going on I go in and sing about the spirits in Heaven and all the rest of it, and "throw off" at the knocking. The knocks then get louder and louder, as if it is wild at me making fun of it. I am not frightened, and have not felt frightened at any time."

When was the last time you heard the knocking?—"It was dreadfully bad on Sunday night last, and we had another lot of knocking on Tuesday night."

"Yes," cut in Miss Roberts, "on Tuesday night Dad was asking it for the winners of the Onkaparinga races. It told him all the winners. It cannot talk, and instead of giving the names of the horses it knocked off the racing numbers of them. One morning it told us we were going to have six deaths in our family. That was at 6 o'clock in the morning, and at 10 o'clock we got a wire telling us of one relative's death. We have had three of the six deaths since it told us this. If it is a trick I will congratulate him on his cleverness."

Mrs. Roberts continued: "We would have said nothing to the police only that so many people were wanting to come into the house at night. They became more annoying to us than the knocking. The noise is always in the same place. If we do not take any notice of it, it gets terribly wild and nearly knocks the wall down. When we sit down and talk to it, it becomes very quiet and the knocking is just like the knocking of a gentle hand."

Miss Roberts continued: "I believe it is a spirit, so does father and another sister. If it is a trick I hope whoever is responsible is found out. I do not believe it is a trick, but a spirit."

A neighbor said: "I have been in the house when the knocking has been going on. I was there when the boy is said to have fallen out of bed. The bed did not move on that occasion at all. The knocking is so loud that it keeps me awake. It can be heard hundreds of yards away. I was there the night that the policeman was in the house. There was no knocking that night, and I do not expect there will be any knocking at all on each occasion the police visit the house."

## AN INDEPENDENT STATEMENT.

### The Phenomena Endorsed.

Subsequent to the foregoing report being set in type, we received from a reader of *The Harbinger of Light* in Broken Hill the following account of

her experiences as a result of visiting the house to investigate for herself:—

"On Sunday evening, 11th May, I, with my sister and two friends, visited the house. I believe the affair to be genuine, in spite of the fact that it has been held up to ridicule by the police and the daily press. The medium is a small, gentle-looking boy of 13. He is not entranced, but apparently quite normal. The phenomena take the form of rappings and knockings, often very violent, levitation, and automatic writing. The boy's hand and arm become icy-cold when writing. We were received in the sitting-room, and the medium was sitting up in bed in the next room; he was in semi-darkness, the only light being from the sitting-room lamp. He had a breadboard on his knees, on which he placed the writing paper.

"After several questions and answers, I placed a small bell on the table, and asked the spirit if it would kindly show its power by raising the bell or causing it to ring, but was met by a decided refusal. I then asked if we could be given any other demonstration, and the answer came in writing—'If I show my power, I will turn you ladies upside down.'

"We asked permission to see the room, and the boy at his writing, which was granted—one of the family holding a candle that we might see. I shaded it with my hand that it should not shine on his page. The paper was handed to us. On it was written—'You better get out of the door; things are going to fly.' We promptly retired to the sitting-room. In a few seconds the breadboard came flying through the doorway. It was restored to the boy three times, but each time it was thrown out with greater violence than before, striking the fireplace in the sitting-room, and rebounding and rolling along the passage towards the front of the house.

"After this, Mr. Roberts—the boy's father—placed the board on the table before us, saying it was too dangerous. A paper-covered book was then given to the medium. It was immediately torn in halves and thrown through the door, together with the paper, on which was written—'This book is no good; give me something hard and solid.' The room was in utter silence now, as we were all awe-struck, when there was heard a tremendous clatter in the next room, and something came hurtling through the door and fell to the floor. It was a large-sized carpenter's saw, which had been hanging near the ceiling at the foot of the boy's bed. This was followed by a pair of boots. We thought it time to go, and said so. The spirit protested loudly, and when someone suggested that it was angry with us, it denied the allegation emphatically.

"I have written this account to you because I think the matter should be brought under the notice of someone who understands more of the subject than I do. It seems to me that the boy has great power which ought to be developed along higher lines. The controlling spirit is evidently a very undeveloped one. Perhaps the medium, if trained and properly guided, would be controlled by higher spirits. There seems to be only two or three here beside my sister and myself that treat the matter seriously—most people look upon it as a great joke. I shall visit the place again, and will write you an account of the happenings if you care to publish them."

Spiritualists knew, from experiments and research, what happened after death. Anyone who studied the evidence had absolute proof of what the truth was. Messages from those who had passed over to the "other side" were in agreement that death, far from being painful, was a pleasant process, and that, experiencing a happiness such as they never imagined in this world, none of them wished to return.—Sir Arthur Conan Doyle.

# SPIRITUAL PHILOSOPHY IN THE PULPIT.

INSPIRING SERMON BY LEADING LONDON PREACHER.

"I BELIEVE THAT THE DEAD DO COMMUNICATE WITH THE LIVING."

[The accompanying sermon, preached in one of the most fashionable and largely-attended churches in London—Holy Trinity, Sloane-street—by the Rector, the Rev. Dr. Homes-Dudden is a particularly outspoken deliverance on the new view of death and what happens afterwards, and will undoubtedly be read with a sense of soul-upliftment and comfort by those whose hearts are aching because of the departure of loved ones for the land that lies beyond.—Ed.]

"We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope."—1 Thessalonians iv. 13 (R.V.).

A few weeks ago the Archbishops of Canterbury and York issued a recommendation that on this Sunday—the last Sunday of the year of victory—some commemoration should be made of those who have laid down their lives in the service of their country. And it is obviously fitting that the recommendation should be complied with. For at Christmas-tide the breaks and gaps in the family circle are more painfully felt, perhaps, than at any other season, and those who have suffered bereavement are peculiarly in need of the word of Christian hope and comfort. I trust that I may be permitted to utter some such consoling word this morning, as I speak briefly on the subject of the present relationship between the dead and the living—the present relationship of the dead with the living and of the living with the dead.

Now, it seems to me that one of the useful results of the war is that it has compelled us all to face and pay attention to the fact of death. Formerly we shirked that fact. We thrust it aside, put it out of our minds, tried to pretend that it did not exist, tried to forget it as much as possible. Our beliefs about death were vague and shadowy and ill-defined. If we thought of it at all, we simply thought of it in a scared manner, as something obscurely and indescribably menacing and awful. But when the war came, and our dear boys—such great multitudes of them—began to cross over to the other side, we were constrained to give this fact of death more serious consideration. And as we meditated upon it, and earnestly struggled to understand it, why, there came to us—or, at any rate, to very many of us—a revelation. We realised at last that death is not, as we had thought, a plunge downwards into the darkness, but a step upwards into the light; that it is not a blank wall that blocks and closes our path of life, but simply an open passage from life to higher life.

For all is life, and death the door whose portal  
We pass to enter on diviner ways;  
Achieving there the work that is immortal,  
With prayer transformed to praise.

Gradually, two great convictions concerning the condition of the departed became firmly established in our minds. The first conviction is that those whom we call the dead are not really dead at all. They are alive; they are still alive; they are very much alive; nay, they are even more alive than they ever were. The body, indeed, is dead; but the spirit, the real self, that inhabited the body and used the body as its vehicle, still lives on. That is the first conviction. Then the second conviction is that the purely physical of death does not destroy the individuality or involve any sudden break in the continuity of personal existence. When a man "dies" (as we say) he is still exactly the same person that

he was when here. His true self is not diminished. His intelligence remains, his moral qualities remain, his affections remain, to a certain extent even his tastes and interests remain. Death changes, indeed, his circumstances, but it does not change his character. Thus, when he emerges into the other life, he is still exactly the same person—thinking, remembering, willing, desiring, aspiring, loving in the same way that he was wont to do. In all essentials, he is still himself—just his own familiar, individual self. That is our second conviction.

### Three Definite Statements.

Now, taking all this for granted, I proceed to ask the question, What is the relation of the dead—of the dead who still live and who are personally so little altered—to their friends who have not passed over? I should like to lay before you my own views upon this matter. I do not pretend that they are infallible. But I do claim that they are both reasonable and fundamentally in accord with the general sense of the teaching of Scripture. Let me summarise them in three sentences: *First, the dead visit the living; secondly, they can and do communicate with the living; thirdly, in manifold ways they help and minister to the living.* Such are the opinions which I have acquired by reading and meditation. Let me try briefly to explain them.

#### I.

In the first place, I maintain that the dead visit the living. Is it possible to doubt it? If love survive the grave, must not the spirits of the departed long intensely to keep in touch with those on earth whom they greatly love? And is it conceivable that a longing, so legitimate and so natural, should be thwarted by a God who is Himself essentially Perfect Love? I do not believe it for a moment. Nay, I am sure that the dead come home. If home be the place where one's nearest and dearest are, then, drawn by the power of love and with the sanction, surely, of Him who inspires and blesses all true love, the loving dead return to the beloved home. No doubt, their visits are intermittent. They come back, I should imagine, pretty much as a man of affairs, who has important business in the world, comes back at intervals to his wife and children. He cannot be with them all the time. He has grave matters to attend to. He travels upon missions, he goes up and down the country, he crosses the sea, perhaps, and transacts business in distant lands. Sometimes he is away for days together; sometimes his absence is prolonged for weeks or even months. Yet, through all the days and weeks and months, the love for his own is tugging, tugging at his heart, and at the end of every journey, when the task for the moment is finished, he comes home.

And so it is, I believe, with our dead. They cannot continue with us always. They have much to do, and much to learn, and many experiences to encounter; but they do not forget their own dear people, and at intervals—at far more frequent intervals, perhaps, than many of us imagine—they come

home. Must they not come—do you not think?—to join in celebrating, as of old, those little domestic festivities—the birthdays and anniversaries—that have always been kept with special observance in the family? Must not they be there, invisibly, but not less really, when the scattered members of the family gather together on Christmas Day? Must not they come on the wings of the wind, when one who is very dear to them is ill or in danger or in trouble? Wonderful, indeed, is the intuition of true love. Love instinctively divines an evil threatening the beloved one, and comes flying to the rescue. Whether in the body or out of the body, the person who greatly loves is somehow aware when he is needed, and, no matter what the difficulties and entanglements and obstacles, he comes home.

So the spirits return home. But, gradually, as the years go on, the home circle contracts and dwindles. The father dies, the mother dies, the wife dies, even the children die. The home is dissolved on earth and reconstituted on the other side. Then the dead have their dear ones with them, and are perpetually at home; and thenceforward (except, perhaps, for special reasons, and for the performance of special ministries), they return to this world no longer.

## II.

In the second place, I hold that, as the dead visit the living, so, too, they are able to communicate with the living. And I am not referring here to the debated phenomena of Spiritualism. I do not presume to discuss the question of the genuineness of the messages that are alleged to come through at seances. I am content to leave these matters to scientific students and experts, who are the only persons qualified to pronounce upon them. I would say just a word, however, concerning the direct communications that are made (as I think) by the dead to those with whom they are united by the closest ties and affinities. I have not the slightest doubt that there are such communications. Why, I ask you, should there not be? Must not the dead desire to communicate with their living friends? Must they not try to communicate? And is there any reason at all to suppose that the mere fact that they are disembodied is an insuperable obstacle to such communication?

Surely we know for a fact that intercourse can be carried on between souls that are sympathetic, independently of the agency of the organs of sense. What else is the meaning of telepathy? Why, even here and now, even here on the material plane, we know that one living person can affect the consciousness of another without any outward communication between them. There is neither speech nor language. Nothing is heard, nothing is seen. There is no sensible token whatever. Yet mind can flash messages to mind, and heart can communicate with heart. And if all this be possible—and it certainly is possible—between two persons, who are each in the body, why should it not still be possible when one of the persons is out of the body? Is it in any way reasonable to deny this possibility, if once it be conceded that influences can be conveyed from one to another quite apart from the recognised physical processes?

I believe, then, that the dead do communicate with the living. If not outwardly and sensibly, yet inwardly and spiritually, they speak to us, act on us, influence us, inspire us, bring ideas to our minds, and light up visions in our souls. Not a breath stirs the silence; but impressions are felt, intimations are received, and suggestions from unknown quarters are mysteriously telegraphed through. Yes, I am convinced that the dead communicate. And that conviction is shared by many who are infinitely better and wiser than I am.

Here is Tennyson, for example, speaking of his departed friend—

Far off thou art, but ever high;  
I have thee still, and I rejoice;  
I prosper, circled with thy voice,  
I shall not lose thee though I die.

Or here, again, is Florence Nightingale, writing in one of her letters—"Often I fancy that we can perceive the presence of a good spirit communicating thoughts to us." I know a man, whose name (though I forbear to utter it) is familiar to you all, who firmly believes that he is often visited in his dreams by the spirit of a dear friend, and that this friend gives him counsel for the conduct of the important work upon which he is engaged. And very many men and women, whose veracity is beyond suspicion, tell of similar experiences. They say that, at all sorts of times and in all sorts of places—by night and by day, at home and abroad, in their chamber, in the church, amid the solitudes of nature—they have been conscious of communications from some beloved one in the unseen world. And how do you explain all this? Is it all a mere delusion? Are these experiences simply imaginary? For my part, I cannot think so. Death has dominion over bodies, but what is death that it should interrupt the spiritual intercourse of souls? A great truth, so it seems to me, was expressed by one who wrote on the very day on which her husband died—"Our long companionship here is broken, and the deeper intimacy begun."

## III.

Then, thirdly, I maintain that the dead minister to the living. Are they not, like the angels, "ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In manifold ways, I think, they help us. They guide, they instruct, they comfort. They insinuate beauty and truth. They strengthen whatever is good in us, and, so far as is consistent with our freedom, bend our desires and aspirations Godwards. As God's agents—I further conjecture—they ward off malign influences from our hearts and from our homes; and sometimes, perhaps, as they increase in spirituality and receive greater gifts and endowments, they are permitted to turn aside calamities that threaten us, and modify circumstances for our help. It is true that we seldom recognise how much they do. We do not perceive the invisible ones attending and protecting us, and supporting us at every step with their sympathies and prayers. But though their action is unacknowledged, I do not doubt that our dead are caring for us and are working perpetually and powerfully on our behalf.

When you consider, my brethren, what great qualities are needed for the performance of so difficult and delicate a ministry, you will not wonder, as many do, why God so often calls away the very best, the very strongest, the very sanest and wisest, the very men who in this world seemed the most useful and indispensable. Must not the reason be that precisely such men are wanted, and wanted urgently, in the other world, for the discharge of still more valuable and important services? Dr. Paterson Smyth, in his book, "The Gospel of the Hereafter," says the right word upon this subject. He writes: "An angry mourner said to me recently, 'I don't believe God has anything to do with it, else why should He take away a noble life like that, and leave all these stupid, useless people in the world?' I told him of my hope of this ministry in the Unseen, and suggested that perhaps God did not want *only* the stupid, useless people."

This, then, is what I conceive to be the relationship that subsists between the dead and their friends who are living. They visit the living; they communicate with the living; they minister to the living. This I take to be the conclusion that is

warranted by the available evidence, and I commend it to your consideration. But glance now just for a moment to the other aspect of the relationship, and think what ought to be the attitude of the living, upon their part, towards their friends that are departed.

**When a "Dead Boy" Comes Home."**

Just consider the matter in this way. Imagine a dead boy coming home. He is not really dead, of course; he is as much alive as ever; and he is still the same self, the same familiar personality, that he was before his passing. Well, imagine him returning to his home and family. What will he look for? What will he hope for? What will he wish for and expect from his friends who are surviving? Must he not crave, above all, for sympathetic understanding? Must he not long that his people should realise that, although he cannot be seen and cannot be heard and cannot make any outward sign, still he has not forgotten or forsaken them? How terrible it must be for a dead boy to come home and find everyone quite convinced that he has "passed away," as the formula goes—"passed away," perhaps, out of existence, or at any rate, to regions infinitely distant and inaccessible! But what a comfort, on the other hand, it must be to him to find that his friends apprehend, at any rate, the main lines of his situation—do not doubt that he is alive, do not doubt that he remembers them, do not doubt that he will come to them, do not doubt that he will enter into communion with them again in God's good time! Ah! let us see to it, my brethren, that we do not grieve our dead by false conceptions and foolish prejudices about themselves and their condition. Let them find in us, when they return, nothing but faith and trust and eager hope and sympathetic comprehension.

So again I cannot but think that inordinate grief on our part must distress our dead. How, indeed, could it be otherwise? Are they not troubled by our grief? Do they not sorrow for our sorrow? How could they possibly be happy, even in the midst of their new and wonderful and beautiful experiences, knowing that anguish is breaking the hearts of those who are left behind? How could they fail to be afflicted when their beloved ones are in misery? "The one thing," wrote a mother, about her boy who had recently passed into the other life, "the one thing that could spoil it all for him is to see pain in my thoughts. He must see love and familiar greeting to his unchanged self, and nothing else; and his home must be full of happy thoughts about him." And that surely is the proper way of looking at the matter. For the sake of our dead, if not for our own, we should try to overcome our sorrow. For their sakes, we must not permit ourselves to become soured or morose or melancholy or embittered. For their sakes, if not for our own, we must take up our daily tasks and carry on our accustomed duties; pursuing tranquilly the familiar ways in which they loved and still love to see us; and preserving their earthly home as a place of happiness and refreshment for them, whenever they are allowed to visit it. Yes, we ought to think of them and not only of ourselves. For their sakes—I repeat, for their sakes—we should strive resolutely to subdue our suffering, lest the knowledge of that suffering should unsettle them, and disturb their peace, and mar the joy of their great adventure in the illimitable realms beyond.

And there is one other thing that we can do for our dead. We can pray for them; we can pray for them earnestly; we can pray for them continually. I really cannot understand how anyone who believes at all in the efficacy of prayer can cease praying for his friends, for no more valid reason than that they have migrated from the body. Do they not need God's blessings still? Though their environment is altered, they are still just themselves

—imperfect beings, even the best of them. They are in need of illumination. They are in need of purification. They need to grow in grace, in holiness, in spirituality. Nay, apart from those lesser benefits that are purely physical and material, there is not a blessing they needed here which they do not equally need there. How, then, can we withhold from them the powerful succour of our prayers? Surely our dead demand their share of every offering of supplication. Let us remember them every evening and morning. Let us remember them above all in the worship of the sanctuary, in the mystery of the Breaking of Bread, in the solemn commemoration of the Death and Passion of our common Saviour, whose

Loving arms upon the Cross outspread  
Embrace alike the living and the dead.

Let us pray that this Infinite Love may have them ever in His keeping, and that the Eternal Light may shine with unflinching radiance on their souls. Let us pray at least for that; even if we ask for them no more particular and specific blessings, let us pray at any rate for that.

Thus, brethren, knit together in the bonds of this spiritual relationship, both we and our beloved dead—we upon this side, and they upon the other—move onward towards our goal. We are not really divided even now; and soon even the shadowy veil that seems to separate us will be taken away; and, united in a companionship far more intimate and exquisite than anything we have ever dreamed of, we shall go on together to the fulfilment of our destiny. What worlds we may have to traverse in that Great Unknown, what heights we may have to scale, what ascending spheres we may pass through, no mortal mind can grasp and no tongue of man can tell. Yet with our human love supporting us, and the Divine Loving-kindness encompassing us, they and we—if we have but the will—they and we may together attain to final blessedness at the last. To the glory of the abiding city may God, of His boundless mercy, safely bring both them and us! Amen.

#### LATE DELIVERY OF "THE HARBINGER."

A number of readers have written complaining of the late delivery by post of the May issue of *The Harbinger of Light*. While regretting that they should have been kept waiting beyond the usual time, we may explain that the copies were posted on April 30th, and would, under ordinary circumstances, have doubtless been delivered with reasonable promptitude. Unfortunately, however, the postal authorities had to handle an exceptionally heavy overseas mail at the end of the month, and it was this fact, coupled with the absence of many of the employees, who were suffering from influenza, that led to the late delivery of a vast quantity of "second-class matter," in which newspapers and magazines are included.

#### POSTAL WAR TAX.

An additional financial burden has been placed on "The Harbinger of Light" by the imposition of the Federal War Tax of  $\frac{1}{4}$ d. on all Newspapers and Magazines posted in Australia.

We have no intention of altering the price of this Journal in consequence, but would ask all individual Subscribers who receive their copies by Post to kindly add 6d. to their Annual Subscription when forwarding the amount.

The additional 6d. will, of course, cease as soon as the Tax is repealed. In the meantime, nobody should complain at this necessary act on the part of the Federal Government.

## A VETERAN GOES HOME.

MR. JAMES JOHNSON MORSE.

### RECORD OF FIFTY YEARS.

[The British files containing the news of the passing to the higher life of Mr. Morse only came to hand since our last issue. Hence the belated announcement of this unexpected event, which occurred in the middle of February.]

One of the most active and enthusiastic veterans in the cause of Spiritualism passed to the Better Land on February 19th last, in the person of Mr. J. J. Morse, the well-known and capable editor of *The Two Worlds*. His demise was due to heart failure, following on a sharp attack of influenza, and the high esteem in which he was held was impressively manifested by the large and representative attendance at the funeral at Manchester, when, after the singing of the hymn, "Nearer, My God, to Thee," an address was delivered by Mr. Ernest Oaten, President of the Spiritualists' National Union, who paid a glowing tribute to one who for fifty years had been a trusted servant of the spirit world, and whose work had been the means of bringing that world nearer for thousands of those dwelling in this one. He had laboured long and strenuously for the cause he served, and now that he had laid aside the worn-out material form he had passed to a life in which he would reap his exceeding rich reward for his labours on the earth. They could congratulate him on his ascension to those brighter realms, feeling only joy that he had gone to join the hosts of arisen workers who, like him, had been the servants of the spirit world. The ceremony terminated with the singing of "Blest be the tie that binds." Many beautiful floral offerings were sent by friends and sympathisers.

Our deceased helper, who was in his 71st year, would have completed a half-century of service to Spiritualism in October next, and a movement had been set afoot for presenting to him a substantial testimonial in recognition of his long, loyal, and valuable work as a highly-developed medium, accomplished lecturer, and journalistic champion. In this connection it may be mentioned that Mr. Morse suffered heavy bereavement by the passing of Mrs. Morse a little over a year ago, and that he is survived by his daughter, Miss Florence Morse, who has been closely associated with him in his Spiritualistic labours, and has devoted herself unsparingly to the care and comfort of her parents during their declining years. Unfortunately, she is not provided for, and consequently it has been wisely determined to proceed with the testimonial, and present the results to the daughter.

Mr. Morse was known to many Spiritualists in Australia. He came to Victoria in 1902 on a six months' engagement with the Victorian Association of Spiritualists. He remained in Australasia for ten months, and during that time, in addition to highly successful services in Melbourne, meetings were held in Ballarat, Geelong, Sydney, and Brisbane, also in New Zealand at Dunedin, Wellington, and Auckland. He left Australia in the middle of July for the United States, and after a lecturing tour in a number of the principal cities, in November, 1903, he was appointed Editor of *The Banner of Light*, Boston, Mass., holding the position until August, 1905. During this time he was engaged on Sundays in lecturing to most of the societies in the district, delivering a great number of addresses in the Boston Spiritual Temple, without doubt the finest building in the world which is owned by Spiritualists. Returning to England in the autumn of 1905, he resumed his lectures to English Societies, and early in 1906 he succeeded to the editorial chair of *The Two Worlds*.

Should any of his Australian friends desire to contribute to the proposed testimonial, their donations may be forwarded to the office of this journal, or sent direct to Mr. John Jackson, 30 Buxton-road, New Mills, Stockport, England, who is one of the directors of The Two Worlds Publishing Company.

### An Appreciative Tribute.

In a very sympathetic and highly-appreciative reference to our arisen friend, the editor of *Light* says:—

"It was, I think, as far back as the year 1883 when I first heard an address by the departed editor of *The Two Worlds*. My attention had been called to the subject shortly before by addresses delivered at a hall in the neighbourhood of Oxford-street, London. The event is still fresh in my memory. My visit to Mr. Morse followed closely upon this introduction to the subject, and I well recall the strong impression made by the teachings given through his mediumship. It was not merely a matter of their eloquence. The reasoning was close, philosophic and profound; the intellectual resources of the speaker appeared limitless. He handled easily the most abstruse questions. His diction was superb, always the right word was found without hesitation; the sentences were pointed and concise; and the philosophical teachings were aptly blended with wit and humour. As I found later, passages taken from the discourse, when reported, read like classics in their richness and purity of style. It seemed to me at the time that here was a river of wisdom running mainly to waste, for the audiences, though fit, were few, and the world took little notice of the matter. Later, I discovered that the teachings given had a far wider appeal than I had supposed, but even then I was dissatisfied. It seemed that in a world properly organised such treasures of oratory would be carefully conserved. So indeed no doubt they would have been had they come through more conventional channels, under the aegis of some established institution.

"And now he has quitted a world which is war-worn and hag-ridden with disease and social misery. We may lament his going, yet—

"Who would upon the rack of this tough world  
Stretch him out longer?

Rather would we salute him as one who fought worthily and fought well the great battle which we are now on the eve of winning; as one who has left a record in the life of humanity that will become plainer with the passing of the years. A veteran soldier—one of the Old Guard of Spiritualism—he has gained his promotion, after nigh upon half a century of faithful service to the Cause he loved. He has joined that group of advanced spirits whose willing servant he was; he is re-united with the old companions who had gone before. We can be grateful, we can admire, but we need have no regret but for the one he has left behind."

The new editor of *The Two Worlds* is Mr. Ernest Oaten.

### THE ETERNAL VALUES.

The spiritual man will adopt a spiritual scale of values, often at variance with that of the world at large, and he will look at things not so much in their phenomenal aspect as in the light of their eternal values. By so doing he will lose nothing of the best that this present world can give; he will be no ascetic or kill joy, but simply a sane, poised, and broad-minded individual; he will be happier far than those who mistake excitement or entertainment and luxury for happiness, for he knows that the kingdom of the heart holds within itself its heaven and its hell, and that it is not in places above or below that these are situated, but in the state within.—*Self Training*, by H. Ernest Hunt.

## SPIRITUALISM IN WAR TIME.

### SCOTTISH INQUIRER'S EXPERIENCES.

From "The Greenock Telegraph."

Spiritualism in this country, it is no exaggeration to say, has received a greater impetus and made a more striking advance during the four and a half years of war than would have been possible during, perhaps, a generation of peace. The reason is not far to seek.

Thousands of promising young men have had their careers cut tragically short on the blood-soaked battlefields of Europe, and in many instances sorrowing relatives have been irresistibly drawn to that form of religion which, at least, claims to be best fitted to afford solace and comfort to the bereaved. It may be argued—I have heard it argued—that it is only the illiterate and the intellectually weak who, under the stress and strain of overwrought feelings, have consulted mediums with a view to obtaining communication with loved ones—fathers, brothers, sons—who will return no more forever.

The fallacy of this argument is at once apparent when it has to be admitted that within very recent times Spiritualism has secured many notable recruits from the world of science, art, and literature—Sir A. Conan Doyle, Sir Oliver Lodge, Ella Wheeler Wilcox, to mention only a few well-known names. In "Raymond" Sir Oliver Lodge gives a fascinating account of communications with his son on the "other side." Sceptics maintain that in this matter the eminent scientist has been misled, but it is worthy of mention that one of his keenest critics, Dr. Charles Mercier, who denounced "Raymond" in the strongest terms, subsequently made investigations for himself, and was led to declare that "some of my experiences far exceed those of Sir Oliver Lodge."

Having become interested in the subject, the present writer decided lately to attend a meeting of a Spiritualist Society in this district in order to obtain some first-hand information and a little insight into their methods. On entering the hall I had one of my earliest suspicions confirmed. The meeting-place was illuminated only by a dim religious light that left it practically in darkness. Then it is true, thought I, that gibe about Spiritualists loving the darkness, which provides convenient cover and opportunity for giving the spirits a helping hand when they fail to realise expectations. In so thinking, however, I was doing less than justice to my friends, the disciples of Stainton Moses, and I was disillusioned promptly and unexpectedly. For no sooner had the clairvoyant taken his seat on the platform than, looking round with an air of puzzlement, he requested the managers to "turn up the lights."

After all I had been mistaken, for here was the medium himself, who, according to preconceived notions, would be expected to find the prevailing conditions exactly to his liking, demanding, not less, but more light. It was more easily said than done. In fact, it could not be done at all, for the lights were already full up! Either the Corporation were the delinquents, or the pipes were badly in need of overhaul.

#### Clairvoyant causes Surprises.

Never having ventured into the Spiritualist fold before I did not know just what to expect. I had the vague idea that we might possibly have such manifestations as I had read about at certain "circles," and for a time I kept my eyes glued on the chairman's table. I half expected to see that solid piece of furniture rise from the platform, float gracefully upwards, tip the ceiling, and come down again exactly in front of the studious-looking elderly gentleman who presided over the gathering. Nothing of the sort happened. That table stayed where it

was, and the water in the decanter was not rippled by the slightest attempt at tilting. Neither did the spirits indulge in anything in the way of rapping demonstrations. I experienced a feeling of disappointment. Not for long, though.

Soon the clairvoyant, a fresh, clean-shaven young man, got to work, and I was astonished at the apparent accuracy of his delineations or "readings," as they are called. His display of psychic power would have lost nothing if it had been given in less boisterous fashion, yet his possession of the "gift" was unmistakable. Singling out members of the audience here and there he gave minute word-portraits of relatives who had "passed on." Usually the spirits gave a message to the friends in the meeting—references to bygone incidents, injunctions to be careful of their health in some particular respect, or an indication that some proposed change would be for the better, or that it would be inadvisable to make any departure meanwhile. In some cases relatives of soldiers received welcome news of their absent ones.

What struck me as extraordinary was the accuracy with which the clairvoyant could tell the nature of the last illness of people who had passed beyond the veil, and for the moment he apparently felt and certainly exhibited some of the symptoms of each particular trouble. Another uncanny power he had was that of describing in minute detail the home surroundings and the conduct under certain circumstances of persons to whom he gave readings. Demonstrations of psychometry subsequently furnished an interesting interlude, the gentleman on the platform giving descriptions of persons, places, and events after handling small articles, such as pieces of jewellery, sent up by members of the audience.

Of the large number present only a round dozen or so could be favoured with readings, and I could not but notice the rather unreasonable chagrin of some who failed to secure the attention of the medium. While freely admitting that many of those present—the great majority indeed—had been drawn thither by a genuine desire for instruction and a fuller knowledge of Spiritualism, it seemed to me that the congregation included a proportion, more especially among the women, who could not be better described than by the phrase "reading-hunters."

Though I was numbered among those of whom no notice was taken by the medium, I left the meeting with no sense of disappointment. I had seen and heard sufficient, in conjunction with what I had read, to go a long way towards convincing me that after all communication with the spirit world may not be so utterly impossible as I had previously believed.—C.M.

It is a very poor, anaemic Bible that you have left if you rid it of the reality behind Spiritualistic philosophy, and if you cut out all that it records of the reality behind the claims of Spiritualistic phenomena.—Rev. T. E. Ruth, Baptist Church, Melbourne.

### DO YOU READ?.

If so, your attention is directed to the list of Books appearing in our advertising columns, many of which have just arrived and all of which have been specially selected as literature with which every professedly enlightened thinker should be familiar.

The man who reads freely will always "feel at home" in intellectual society, and will have a richly furnished mind with which to entertain himself in the days of "the seer and yellow leaf."

## Books, Reviews and World Exchanges

• By Dr. Isidore Kozminsky.

"An interested correspondent" kindly sent me a copy of a newspaper, in which the fact of the distinguished French leader, Marshal Foch, being a student of astrology, is again emphasised. That the General is deeply interested in the science is well known, and no doubt his wise employment of it caused the enemy much worry. That Marshal Foch worked according to the rule of wisdom is clear enough to those who care to study his horoscope.

The newspaper writer makes a mistake, which many others make, in placing the General under the sign Libra. On October 2nd of any year the Sun is in the Heavenly Libra, but all persons born on October 2nd of any year are *not* born under Libra. As a matter of fact, Ferdinand Foch was born with the 13th degree of the Heavenly Cancer rising. He is, therefore, born under Cancer, and, as the Sun was in the Heavenly Libra at birth, he is a Libra-Cancer man, the rising sign taking some reflection from the Solar position. The symbol for the 13th degree of Cancer I have given in "Zodiacal Symbology" as—"A volcano in active eruption, devastating the country for miles around, whilst groups of peasants cling to their little homes." This special degree is under the planet Mars, and is interpreted as denoting one who is born to face danger, and to indulge in undertakings of a venturesome nature, which yield little profit. He is rather fixed in his ideas, and may fail to fall in with the views of the majority. Neither will he attempt to escape when the storm is against him. It is a symbol of Pertinacity. (See Zodiacal Symbology, pages 61-62).

The General has a peculiar horoscope. Mars rises in Cancer at his birth with Caput Draconis. The planetary positions may cause him trouble later if he does not closely attend to the indications in his own chart.

"In a series of articles appearing in "New India" on "Man's Life in Three Worlds," writes Dr. T. R. Sanjivi, Editor of "The Kalpaka," mention is made of a direct way to be in touch with our beloved "dead." The disembodied person usually remains near the bereft friend or relative, trying to communicate the fact of his continued life, and thus to soothe the pain of bereavement to the one left behind. To reach the one who has passed on think of him or her *calmly* when you go to sleep. Think quietly as well as lovingly. After some deliberate efforts to go to a "dead" friend and to remember the meeting on awaking from sleep, most people can succeed in doing so; memory may be facilitated by having a pencil and paper beside the bed, and at the very moment of awaking, before being quite awake, writing down a few words, which will recall the whole astral happenings.

Most of my readers must have experienced the curious fact of waking up with a vivid memory of a vivid dream, which utterly vanishes and cannot be recalled a minute or so later. If something can be done to fix the impression of anything that happened, the association of ideas will generally bring up the rest."

"Since Ptah-Hetep, a wise man of the Ancient Empire of Egypt, wrote his classic collection of ethical and philosophical precepts, nearly six thousand years have passed," writes Mr. J. L. Davidge, "Wisdom of Ptah-Hetep," in the March number of the "Theosophist." Some of the precepts quoted can agreeably be quoted. Here are some:—

"If thou hast become great after being small, rich after being poor, or when thou art the ruler of a city, harden not thy heart because of thy elevation.

Thou art become but the steward of the good things of God."

"Avoid every attack of evil temper."

"Be not of an irritable temper concerning that which happens about thee; grumble not over thine own affairs."

"See that thy employees are adequately rewarded as befits one to whom God has given much. It is no easy thing to satisfy employees, as is well known. One says to-day 'He is a generous man: it may mean much for me.' To-morrow: 'He is mean and exacting.' There is never peace in a town where the workers are in miserable circumstances."

"Let your heart be more generous than your speech," etc.

\* \* \*

Mr. H. Harrison Brown contributes an agreeable article on "Correct Breathing and Mental Poise" in "Self Culture" for January. "Test this matter on yourself,"—he writes—"Stand on your feet and say with positiveness and determination 'I can' and 'I will.' Repeat these words a few times and see if your mouth is not tightly closed, your jaws firmly set, your breathing deep and strong, and your whole being keyed up to vigorous, effective action. Then try 'I can't' in the same way, and you will find that your mouth has unconsciously opened, and you are breathing through it, all your muscles have become flaccid, and you have become mentally and physically weak and inefficient and incapable of any vigorous, sustained effort. William Blake, the poet, said, "'I can't' weakens, but 'damn' braces."

\* \* \*

According to a report published in "Theosophy in Australasia," April edition, "Dr. Strong, of the Krotona Research Laboratory, has visualised to an audience the astral bodies of 'dead' persons by means of the Vacuum electrode, or Violet ray, invented by him." It will be interesting to have a complete account of Dr. Strong's experiments, and I will try and procure them for the benefit of 'Harbinger' readers.

\* \* \*

"Astrology, as the interpreter of Nature, shows that the world is conducted according to a well defined plan—that everything is arranged with wonderful order, duly timed with marvellous precision, and effected with unerring accuracy. There is no chance—there is no accident, and in reality there is no discord, for Nature recognizes no distinctions, and works only for progress through a refining process, which sometimes destroys but to reconstruct with improvement," writes Dr. Llewellyn George in the "Buletina" for March.

\* \* \*

Amongst other journals of interest to hand are the "Occult Review," "Azoth," "Sandhedin," "La Revue Spirite," "Luce e Ombra," "Science Grounded Religion," "Practical Medicine," "Prabuddha Bharata," "Islamic Review," "Financial Gazette," "Commonweal," "Our Empire," etc.

There can be no peace—social, personal, or international—until the spiritual basis of life is openly acknowledged; there is no solution for the ills of society save in the recognition of the spiritual. If I am spirit, then, too, my brothers are spirits; they are not mere "labour," nor "hands," not the "mob"; they are individual spirits going the same road as all of us, and their wealth is not the pittance that they earn, but the love that they hold in their hearts.—*Self Training*, by H. Ernest Hunt.

You are thinking too much of the dead. You believe too much in their secured rest. They have not secured it. They are like us, they are seeking to do so, they are trying to find a solution.—George Sands' Letters.

# THE MYSTERIES OF MEDIUMSHIP.

## MENTAL STATES.

### SOME INFORMATIVE COMMENTS.

By W. H. Evans, Author of "Constructive Spiritualism."

#### III.

All states of mind pertaining to mediumship are extensions of the normal mentality. Mediumship is super-normal, but not abnormal; it is perfectly healthy, and all mental states relating to it are also healthy. It is only when mediumship is wrongly pursued, or when any of its mental conditions are allowed to usurp the authority of the normal mind, that it degenerates into morbidity. The control of one mentality by another, as outlined in the preceding article, is a perfectly natural process, and but illustrates the interdependence of human powers and faculties; for not only are our minds controlled and influenced by other minds, but by objects, and our general environment. But these latter are so common that we scarcely give them any attention, and it is not until our minds are directed to them that we begin to perceive how even these commonplace influences—if we may so term them—have a subtle relationship to mediumistic states.

We shall do well in our studies if we strive to get some understanding of these mental conditions, these oscillations of the mind from one condition to another; and let us bear clearly in mind that control such as we dealt with in our last article does not necessarily mean that every medium must be entranced before control can be effected. Neither must we fall into the error of supposing that specially directed influences are necessary for the evocation of any particular mental state, as some people are normally in what may be described as a sensitive condition. That is, they are so negative that they are affected by any and every influence which they come into contact with. Such people will adapt themselves with great readiness to any condition. They are all things to all men, not because of any inherent hypocrisy, but simply because of a constitutional negativeness. There is no central strength of mind, and like a sponge they absorb any influence within their surroundings.

This psychological condition may be regarded as the first remove from the normal state of the average mind. Such people do not necessarily make good mediums, though the general impression seems to be that the negative state depicted is a *sine qua non* to mediumistic development. Negativeness and passivity are essential to mediumistic development, but it must not be the normal condition of the individual, as such will render the results less reliable, and the individual less fitted for the life of this world. The primary function of mediumship is to bring us into contact with the spiritual realms of being. It follows then that it would be unwise for the mediumistic state to usurp the normal mental condition, as this would unfit the individual for work here. The golden rule, "under all circumstances keep an even mind," is applicable here.

#### The Psychometric Condition.

The psychological state is one that may be constitutional to the individual, or one that may be developed, and usually merges into the sympathetic or psychometric condition. This state is one of the easiest to develop, for everyone uses the psychometric power to some extent. It is closely allied to the intuition, and frequently causes the mind to be impressed with ideas and thoughts relative to people

that have no apparent relation to their everyday character; events, however, often prove these impressions to be correct. Every psychometrist should endeavour to control this power; it should never be abused, and never exercised when the sensitive is out of condition. One of the reasons why professional psychometrists are frequently unreliable is, that they endeavour to exercise their power when not in a condition to do so. Like all other mental states there is an ebb and flow of power, dependent to a great extent upon the amount of work it is called upon to do. That is the reason why the professional medium is sometimes in a false position; he is trying to do what he ought not to do. As a consequence he exhausts his powers, dissatisfies his clients, and brings himself into disrepute, and injures the cause he espouses.

The psychometric power of the mind is one which more or less pervades all the mental states pertaining to mediumship, and sometimes by picking up vagrant influences introduces confusion into spirit messages. It frequently happens in the development of mediumistic powers that the mind oscillates from one condition to another. Great confusion is caused by this condition, and some sensitives never seem to be able to get beyond it. A lot of inferior matter will be given out, with which will sometimes be mixed flashes of real inspiration, but of so fitful and unconnected a character that it loses much of its value. It is as though the mind is endeavouring to reach out for something higher, but is unable to stretch forward, or to cross from a lower to a higher condition. The mind seems fixed and but simply reiterates a lot of dreary platitudes.

This is especially noticeable amongst the less educated sensitiveness. Unfortunately, the merely becoming aware of influences is by some considered the goal of mediumistic development instead of the means to obtain the goal. And the mind being uneducated is not able to perceive the low standard with which it has become satisfied. The satisfied mind comes to a halt. There is, and there can be, no progress while there is satisfaction with the results achieved, hence the inability to reach forward and assimilate higher inspiration. This state is full of confusion, a mere jumble of words, unconnected sentences, inverted metaphors, and grotesque similes being given out as revelations from the other side, whereas they are simply the vapid outpourings of an untrained mind, psychologised into believing that it is controlled by some lofty spirit.

Commonsense is needed here, and the individual must be prepared for criticism and sometimes sharp rebuke when he allows himself to rest in this condition. Unfortunately sensitives in this state are often so puffed up in their own conceits, have such a disproportionate view of their own powers and ability, that advice or guidance is by them looked upon as an unwarrantable interference. One can only deplore the wastage of promising material which such a condition reveals.

#### The Mind and the Physical Brain.

The foregoing states are closely interwoven with the normal standard of the sensitive. There is not much clear evidence of the mind's independence of the physical brain. In fact the physical brain is largely the vehicle for many of these lower psychic impressions. It is not until we reach the higher clairvoyant and spiritual states that actual independence of the physical brain by the mind is shown. But let me here impress upon my readers that I am speaking of the higher forms of clairvoyance. There are many degrees of clairvoyance, and in the mental

states already outlined, a certain degree of clairvoyance, which is largely dependent upon outer conditions, and is not an exercise of power from within.

Neither must we think that the description of places and people is the only kind, or the highest kind, of clairvoyance. One may possess a very lofty degree of clairvoyance and yet not be able to describe spirit people or scenes. There is a mental illumination, a flame-like atmosphere radiating from some minds that specially fits them for the perception and reception of higher truths. Seership in its highest has to do with universal cosmic processes and not with descriptions of particular people or places. And this may be considered the goal of all true mediumship. Its primary function, as already indicated, is to bring the mind into contact with other realms of existence; its ultimate end is to so develop the mind that it becomes illuminated, so that not only can it perceive cosmic processes, but *understand* them. Few, however, reach this lofty standard, and there must be an inherent predisposition towards this. But in all mediumistic development there should be a lofty aim, united with strength and purpose of mind to achieve. There must be readiness to make any sacrifice necessary to gain the highest possible point. Unless he has this the medium will never reach any lofty height of unfoldment.

### SURVIVAL HAS BEEN PROVED.

#### Sir Arthur Conan Doyle Interviewed.

Sir Arthur Conan Doyle has been interviewed by a representative of the *Evening News* on the subject of his account in the *Cardiff Western Mail* of a recent seance for physical phenomena in that town. We give the following quotations:—

"The demonstrations (said Sir Arthur) are simple first lessons. They are the elementary step. Thousands of people come to my meetings already holding the faith that after life the spirit survives, and I tell them as plainly as I can that our religious beliefs are justified by what I state to be incontrovertible evidence of survival. *There is more than the body; and without qualification I state now that we have proof of communication after death.*

"I have been going about the country addressing meetings at which there was not an inch of room to spare. The audiences have been extraordinarily large. It would be a mistake to talk of the people as enthusiastic. That is not the word. They, if I may say so, have been reverent. Wherever you go, you find them serious and anxious—wanting light and comfort. . . ."

This brought me (writes the interviewer) to the point I had wished to place before Sir Arthur. He is one of the most famous of war historians, and these historians want first-hand evidence and documents for everything that they put on paper. They approach their task pretty much as a judge does his. Then Sir Arthur's detective stories have placed him in the estimation of the public as one of the keenest of analytic minds of our time.

I suggested that the ordinary man was the more astonished when he found Sir Arthur Conan Doyle accepting such incidents as that at Cardiff. I added that I had told such people that he never clouded the question in verbiage or vague and stately words, but came down firm, in the same curt English in which he writes, so that every man and woman could understand his bold meaning.

"That is the truth exactly," he replied. "*I say that there is survival after death. I say that I have had proofs of it. I stand secure upon that belief. I am as sure of it as I am of the carpet under my feet.*"

In the *Daily Chronicle* is another interview with Sir A. Conan Doyle, from which we extract the following:—

"Then you don't oppose Christianity?"

"Oppose it?" he (Sir Arthur) exclaimed; "I am endeavouring to restore it. This is Christianity which has been mangled beyond recognition. . . . This reconciles Christianity with proof and reason from which it is at present divorced."

### RESURRECTION AND EVOLUTION.

"The resurrection process, like all God's processes, is a continuous evolution, a harmonious development by gradual methods, of a higher organism out of a lower. When the Sadducees questioned our Lord concerning His views of the resurrection of the dead, He replied, not by asserting the fact of a future resuscitation of now dead bodies, and a future reunion of now severed souls and bodies, but by appealing, in confirmation of His statement that 'the dead are being raised' (this is the literal rendering, the tense is not a future one), to God's declaration, 'I am the God of Abraham,' etc. Now we must either admit that our Lord is not maintaining the doctrine of a bodily resurrection at all, but refers only to the survival of the spirits of Abraham, Isaac and Jacob, or we must recognise that His words implied that He believed them to be already raised, for He emphatically asserts that 'God is not the God of the dead but of the living.' Abraham, Isaac and Jacob were not dead but were raised already, otherwise what did He mean by saying that God's assurance that He was their God was a proof that the dead were 'being raised'?"—*The Victory that Overcometh*, by H. A. Dallas.

### A FUNNY INCIDENT.

Following Sir Arthur Conan Doyle's address at Merthyr recently, states the *Merthyr Express*, Mr. Aaron Wilkinson, the well-known clairvoyant, gave many delineations which were promptly recognised. One was connected with a funny incident which excited much amusement, although it was a remarkable testimony to the truth of the delineation. A spiritual entity was described as a soldier, and recognised. It was stated that he had various distinguishing marks, among them "three stripes on his arm," which were figured by the control in the description, and then added, pointing to the foot of the staircase, "like that policeman over there has on his arm." Scores of persons turned their heads to look, and there was an officer wearing his great coat, and over that a cape, which concealed his arms completely. His stripes were covered and out of sight. It was a police-sergeant who exclaimed, "Good God!" and retreated from the spot. After the meeting he approached the medium, and asked: "How the devil did you know I was a sergeant?" "I don't know you at all," was his reply.

Clairvoyance takes no note of "great coats" or "capoes." It can penetrate these things with X-ray facility, and therefore we can only feel amused at the confusion of this untutored policeman. However, if the incident made him "think," he may learn something of this mystery as time goes on!

Prejudice is a giant against whom Truth and Humanity need to be defended with great spirit, and in some desperate cases with a tiger-like ferocity: A dur ane dur aiguillon (For the stubborn ass a sharp spur): but there must be some judgment too; and take my word for it, there always has been some judgment used wherever so hard a battle is won.—Charles Reade.

## THE CHURCH AND PRAYERS FOR THE DEPARTED.

If we find that the spread of our faith is causing any stirrings of conscience, any deep self-questionings, in theological circles, we can well afford to pass over a few slighting allusions without resentment (states *Light*). We congratulate our brethren of the Established Church on the fact, which we learn from a brief report in the *Daily Chronicle*, of the 14th March, that on the previous day the Lower House of Convocation decided by a very large majority in favour of the insertion of All Souls' Day in the Church Calendar, and especially on the reasons given for the step.

"There was a deep instinct in human nature in favour of it, Canon Baldwin said, and people were thinking a great deal more about their dead than before. Our soldiers in France especially had been struck tremendously by the observance of All Souls' Day. Morbid Spiritualism was now making great headway. So strong was the instinct of human nature that the observance of prayer for the dead could not be stopped, but the Church should regulate it.

"The Dean of Lincoln said that the Church was losing its less theologically educated members to Spiritualism because the Church was not courageous enough to drop a few old Protestant objections and boldly do what all did privately."

## REPLIES TO CORRESPONDENTS.

Correspondents desiring a personal reply should bear in mind that a stamped addressed envelope must be enclosed for the purpose.

R.N. (Rockhampton).—We much appreciate the sentiments you express, but are too modest to comply with your request to publish them.

P.C. (Adelaide).—There is nothing to be gained by opening a correspondence on reincarnation. The subject has already been debated threadbare, and no finality reached. It is something that cannot be either proved or disproved on the basis of logical argument, but Dr. Steiner claims that by the use of meditative exercises a student can "bring the proof of reincarnation to himself." So far as we are concerned, our attitude is that of the agnostic, and we find we have quite enough to do in endeavouring to convince the community of the fact of survival after bodily death without frittering away our mental energies trying to fathom purely speculative beliefs.

M.S. (Perth).—Gratified to know you so greatly appreciate the Editorials in this journal. Yes, we try to keep a "clear head," and never forget that man possesses an analytical faculty, the exercise of which prevents one from becoming credulous. Thanks for your very encouraging comments.

## REPORTS OF SOCIETIES VICTORIA.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to report good progress in the Association work. The Sunday evening lectures given by Mr. Bloomfield are still drawing large congregations, and it is seldom that the stewards are not compelled to fill the passage ways with chairs. We regret that there are occasions when we have not enough room in the hall for all who wish to attend the mediums' meetings, held on alternate Sunday afternoons. The V.A.S. Committee wish to express their thanks through your columns to the following Psychics, who have given their services for the past two months:—Mesdames Alderwick, Orion, Dearden-Smith, Eaton, Peterson, Douth, Goode, Wale, Marshall, Furby, Werber, Bryning, Misses Dick, Gledhill, and Messrs. E. O. Jones, Davies, Morrison, Wood, Hillier, and many other visiting Psychics.

Our president, Mr. E. O. Jones, wishes to thank the ladies and gentlemen who so ably assist him at the conference afternoon meetings, at which the subjects selected bring forth many fine and instructive thoughts. The Committee would like to see a larger gathering at these meetings, as they form a good ground work for speakers, and Spiritualism in Victoria requires many more speakers to help the work along. The V.A.S. Developing Classes, under the leadership of Mr. E. O. Jones, and Mrs. Askew, Vice-President, are doing good work, and many of the students

are making fine progress. Last month Mr. Bloomfield relieved Mr. Jones one Wednesday evening, and was delighted to lead such a large class of earnest sitters.

The Ladies' Social Committee, headed by our veteran and unselfish worker, Mrs. H. Harper, are attending to their department with the same kindly zeal, whilst the Honorary Organists, Mrs. Hoskins, Mrs. Wilson, Miss Paul, and Mr. McDonald, are always at their post, ready to help in every way the services of the Association, and Mrs. Dodwell has also kindly assisted by playing and singing. We regret the loss of the services of Miss Paull, but trust her new sphere of life will be blessed with success and happiness. We regret to have to report the passing over of Mrs. Skinner, sister of Mrs. Cleal, both members and earnest workers for our cause, and daughters of one of our late pioneers, Mrs. Allison-Pymm. Mr. Bloomfield, service conductor, delivered the Burial Service at the Footscray Cemetery. The distance from the station and absence of sufficient vehicles stopped many spiritualists from attending at the grave side. Part of the service was published in the evening "Herald."

The Committee are pleased to report an increase of thirty-three books to the Library this month, presented by Mrs. Harper, Honorary Librarian, from the tea fund. As books are so dear, especially spiritualistic literature, we would be pleased to receive gifts of same from any well-wisher of our work. We are pleased to report the many workers and members who have been laid up with influenza are all making good progress.

The V.A.S. Committee trust that those mediums who hold spiritual seances are not being led away by fear, and thinking they are safe by registering under the Entertainment Act (Commonwealth), which means they have to pay one penny in the shilling. If this is the way they intend to carry on and drag our glorious truth down to a show, it would be better for them to close their Circles before they are made to close up. We appeal to all Spiritualists throughout Australia to support the real Spiritual Churches and Societies in keeping our work clean and spiritual, and stamp out all charlatans, who would play into the hands of our enemies for their own selfish gain.

The demand for "The Harbinger of Light" each month still continues brisk, and we trust the Editor will achieve even greater success now that he is in permanent residence in Melbourne.

M. J. BLOOMFIELD, Hon. Sec.

## MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

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

Mr. Adolf Pickford, Mr. C. Knight, and the Secretary have spoken at the morning services. The afternoon phenomenal message meetings have been well attended. The following ladies and gentlemen have graciously assisted:—Mesdames Hegarty, Heffernan, Orion, Arthur, Liesman, and Alderwick, Misses Bell and Gledhill, Messrs. Pickford, Bell, Stephenson, Hamilton, and many other private psychics.

Mr. Adolf Pickford still holds our evening platform. His lectures and messages are very interesting and instructive, both to Spiritualists, Rationalists, and others. "How to develop one's own Mediumship" and "Thought Power" are subjects which can never be exhausted, and always hold public interest. He dealt with these in a masterly manner, and was attentively listened to by a large and appreciative audience, and the remarks passed by numbers of those present showed that renewed interest has been awakened and that the seed sown will bring forth good fruit.

CHARLES CHATFIELD, Secretary.

## NEW SOUTH WALES.

### STANMORE SPIRITUALIST MISSION.

The wearing of the masks and the general depression prevailing owing to the influenza epidemic still causes the attendance at our Sunday services to be somewhat below the average, and it will be a great relief when the restrictions are lifted, to enable us to see all our friends with us once more. It has also prevented us from holding any social, etc.; nor have our Committee been able to meet. Still, we are thankful in being permitted to hold our Sunday services, and we are ever thankful to our Leader, Mrs. Morrell, for the beautiful addresses and messages from the Beyond, which are of great worth to the thirsting soul.

Mrs. Morrell conducted the morning service at the Unitarian Church, when a most inspiring address was listened to and greatly appreciated by the congregation present. We are also indebted to our co-worker, Mr. George, from New Zealand, for the able address on "Our Mother," which was delightful to listen to.

I take this opportunity of expressing my heartfelt thanks to all the members and friends of the Church for the many kind expressions and tokens of sympathy received in the great blow sustained through the physical loss of my most dearly loved son—Arthur—which have, coupled with the knowledge that Spiritualism teaches, helped to sustain me in such an hour. I can truly say my loss is his gain.

J. K. BENNETTS, Hon. Sec.

**SOUTH AUSTRALIA.**

**ORDER OF LIGHT (Incorporated).**

At the Order of Light and First Theomonic Christian Church, Adelaide, on Easter Sunday, in commemoration of the ascension of our blessed Lord, a dedication service was held. The hall was decorated with white flowers. The service was conducted by the Rev. Lily Lingwood Smith, who was recently solemnly ordained by the Right Rev. Bishop H. P. Holler, as a minister of the Universal Theomonic Christian Church, Incorporated, in connection with the Oriental University, Washington, D.C., U.S.A., and by request of the Bishop, the Order will be known by the above title. Five children were presented for dedication. The ceremony was most impressive, and one to be remembered. The children, having been previously baptised, were solemnly dedicated to Light and Truth, and each received a Spiritual name. Alexander's hymn, "Jesus Wants Me for a Sunbeam," was sung by the choir and children. An address to parents was given by the preacher, who commented on the lack of knowledge of Christian Spiritualism.

On May 10th a POUND Night Social was held at the President's residence, when, notwithstanding the wet weather, 70 members and friends attended, and a most happy and joyous evening was spent. A splendid programme was carried out by the following:—Pianoforte accompanist, Mrs. Kinnear; violin solos, Mr. Horrocks and Mr. Killmier; piano solos, Master Williams and Master Horrocks; recitations, Sister Joy Le Fevre, Mrs. Ryan and Miss Whight; songs by Mrs. Luck and the Misses Blight, Killmier, Ryan, and Fitzer, and Messrs. Lowe, Blight, and Lingwood Smith.

On May 12th Brother Harry Collingrove Fritsch, aged 26, passed into Spirit life. His earthly remains were interred in the Payneman Cemetery on the 14th. The Rev. Lily Lingwood Smith officiated at the grave. There was a large concourse present to pay their last respects. Our deepest sympathy we give to the family. We will also miss his bright and happy face from our social gatherings.

Wishing every success to *The Harbinger of Light*.

E. A. LOWE, Hon. Sec.

**NEW ZEALAND.**

**SPIRITUAL SCIENTISTS, AUCKLAND, N.Z.**

Since our last notes we have been favoured with addresses by Mr. Wragge on "Who Carry the Signs?" "The Grandeur of Nature," "The Gifts of the Spirit," "Other Worlds than Ours," "Discord and Harmony," "A Voyage Through the Universe," and "A Midnight Sermon in the Observatory." Mr. Wragge's addresses have continued to enlist the attention of many who have never previously heard him, while his lantern slides from the great observatories of the northern hemisphere, many of which have never been seen south of the line, have proved a splendid draw.

Mr. Cleghorn's address on "Health and Happiness" was well received, and provoked quite a discussion.

Mr. Craig's addresses on "Crystal Gazing," "Inspirational and Writing Mediumship," and "Trance Mediumship" were well received, and will prove of great encouragement to his pupils.

Sister Lily's address on "Realisation and the Church of Silent Demand" should be productive of much good, while Miss Smith's addresses, "Words from Beyond," proved that our friends from over the border can, and do, come back. This address was received from the other side by means of table tipping, and took two years to come through in its entirety.

Mr. Malloy also gave a paper on "If a Soldier Dies, Shall He Live Again?" which was well received.

Our monthly conversazione was again a splendid success, thanks to the efforts of our Ladies' Committee, who have worked splendidly.

With best wishes to all our friends, and best of luck to *The Harbinger of Light*.

THOS R. A. SMITH, Sec.

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

The Movement here continues to assume a more advanced aspect. Our present speaker, Mr. Samuel Cottam, is receiving very encouraging support, and has no trouble in filling the hall at each lecture. His rousing trance addresses are of compelling interest throughout, which is further maintained by the convincing manner in which he deals with the spiritual messages through clairvoyance and automatic writing. His mission here should be a very successful one.

Our first monthly social of the season was held on 25th April, and proved a very enjoyable gathering. The addition of some new members during the month has also helped to strengthen our ranks.

W. S. LOGAN, Secretary.

**SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.**

Our first Annual Meeting took place on May 6th, the following officers being elected:—President, Mr. McAuliffe; Vice-President, Miss Burgess; Secretary, Miss Norton; Treasurer, Mrs. McAuliffe; and a committee of eight. The Church has greatly increased in finance and membership, thanks to the efforts of our medium, Mr. Perera, who, after three months with us, is still attracting good audiences.

E. A. NORTON, Hon. Sec.

**WITCHCRAFT ACT AMENDMENT**

Mrs. E. Birdsall, 243 College-street East, Palmerston North, Treasurer of the New Zealand Witchcraft Fund, which is being raised for the purpose of securing an amendment of the Act, acknowledges the receipt of the following additional donations:—Auckland Spiritual Scientists, 5/-; Wanganui Church (per Mr. Millar), 7/-; R. Perera (Christchurch), £1/1/-; Guy Morris (Wellington), 5/-; Mrs. Harris-Roberts, 5/-; Mrs. Hudson (Sydney), 5/-.

**THE KNIGHT-McLELLAN COT FUND.**

On the completion of the endowment of a cot at the Children's Hospital, Melbourne, to perpetuate the memory of the late Mrs. Bright, Mrs. Knight-McLellan inaugurated a fund with a view to endowing another cot at the institution, and during the past twelve months or so over £30 has been raised for the purpose, and handed to the hospital authorities.

Mrs. Knight-McLellan, writes Mr. E. Tozer, desires to thank all who have so willingly aided her in this effort, and asks a continuance of same to enable her to endow this cot in perpetuity. Besides the splendid assistance of others Mrs. McLellan has conducted Circles to benefit solely this fund, and the manner in which she conducted one of forty sitters recently was very praiseworthy. We wish her long life in health and strength to continue the good work.

**TO CORRESPONDENTS AND CONTRIBUTORS.**

**PLEASE TAKE SPECIAL NOTE.**

Please write your name and address distinctly, and indicate the State in which you reside, to avoid confusion through duplication of nomenclature.

Letters requiring a personal reply should be accompanied by a stamped addressed envelope for the purpose.

MS. submitted, but not accepted, cannot be returned unless stamps are forwarded to cover postage.

Correspondents should state whether they are Mr., Mrs. or Miss.

Subscribers are asked to bear in mind the date upon which their subscription expires, and thus save us the time and expense of sending out accounts.

All remittances should in future be made payable to "The Harbinger of Light."

Readers who have difficulty in obtaining the magazine through local agents should send their subscription direct to the office, and thus save all further trouble in the matter. The rates will be found in our advertising columns.

**DEATH: ITS CAUSES AND PHENOMENA.**

By Hareward Carrington and John R. Meader.  
Price, 7/6; post, 4d.

**SUMMARY OF CONTENTS.**

Preface. Part I. Physiological.—The Scientific Aspect of Life and Death. The Signs of Death, Trance, Catalepsy, Suspended Animation, etc. Premature Burial, Cremation. Mummification. The Causes of Death. Old Age: Its Scientific Study. Conclusion.

Part II. Historical.—Man's Theories of Immortality. The Philosophical and Theological Aspect of Death and Immortality. The Common Arguments for Immortality.

Part III. Psychological.—Introductory. The Moment of Death. Visions of the Dying. Described from beyond the Veil. Experiments in Photographing and Weighing the Soul. The Testimony of Science—On the Intra-Cosmic Difficulties of Communication. Conclusions. Appendices. Bibliography. Index.

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**THE PRIESTESS OF ISIS.**

An Occult Romance of the Days of Pompeii and Herculaneum. By Edouard Schure, author of "The Great Initiates," etc. Translated by F. Rothwell, B.A. New and cheaper edition. Crown 8vo., cloth. Price, 4/6; postage, 3d.

"The scenes, which follow one another swiftly, are full of colour and force . . . Powerfully written and well conceived, this novel is sure to interest a great number of readers."—"Daily Telegraph."

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**SELF-TRAINING.**

By H. Ernest Hunt, author of "A Manual of Hypnotism," "Nerve Control," etc. Price, 5/6; post, 3d.

The author of "Self-Training" teaches us how to avoid that constant waste of mental and physical energy through which so much effort is frittered away by the average man. Instructions are given in the development of the natural capacities by means of positive self-suggestion and the training of the sub-conscious mind. Hints are offered as to the best method of cultivating the memory and exercising a healthful control over the nervous system. The truest self-interest is shown to lie in the service of humanity, and the secret of character building in "regeneration from within."

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**THE NEW REVELATION.**

By Arthur Conan Doyle. Price, 5/6 net; postage, 3d.

Third Edition. Just Published.

Conan Doyle's New Book on the Spirit World.

Dedicated to all the brave men and women, humble or learned, who have had the moral courage during seventy years to face ridicule and worldly disadvantages in order to testify to an all-important truth.

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**ON THE THRESHOLD OF THE UNSEEN.**

An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By Sir William F. Barrett, F.R.S., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1910. Price, 9/-; post, 3d.

The author, one of the principal founders of the Psychological Research Society in 1882, discusses in this volume the phenomena of Spiritualism from the scientific and religious standpoints, giving an outline of some of the evidence he has obtained, and the conclusions he has reached, after a wide and varied experience extending over more than 40 years.

In Part IV. he gives some new and remarkable evidence on survival after death obtained independently of any professional mediums, supplementing in a most striking manner that adduced by Sir Oliver Lodge in his recent work, "Raymond."

In an appendix suggestions are given to earnest enquirers who may wish to obtain evidence for themselves.

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**TO FAITHISTS IN JEHOVIH.**

A small PRINTING PRESS, with TYPE, is needed for the Father's work.

If you desire to help, send to—

Box 14, NORTH SYDNEY, N.S. Wales

**The "AUTOMEDIUM."**

A small Psychic Pencil for writers and any desirous of advancing; each prepared metal Psychic Force Collector is filled by myself. Full directions.

Price 2/9 Free.

O. MOCKLER, Milperra, near Bankstown, N.S.W.

**RATES OF SUBSCRIPTION****"THE HARBINGER OF LIGHT"**

Per Annum (postage included):

Commonwealth and New Zealand,	7/6
Great Britain - - - - -	8/-
The United States - - - - -	- 2 dollars

Published Monthly :: Single Copy, 7d.

New Zealand subscribers please remit by Post Office Order, Postal Notes are not negotiable in Commonwealth.

Letter postage from The United States is 5 cents

**WAR LETTERS FROM THE LIVING DEAD MAN.**

Written down by Elsa Barker, author of "Letters from a Living Dead Man," "The Son of Mary Bethel," etc. Price, 5/6; post, 3d.

This new series of Letters will be warmly welcomed by the numerous readers in Europe and America, who acclaimed "Letters from a Living Dead Man" as the most remarkable contribution to our knowledge of the life beyond death ever given to the world.

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**RAYMOND, OR LIFE AND DEATH.**

By Sir Oliver Lodge. Price, 20/-; post, 6d.

This very remarkable book is the record by a distinguished father of a brave soldier son. Raymond Lodge was killed in Flanders in 1915; but Sir Oliver Lodge claims to have had communication with him since, and in the hope that other bereaved relatives and friends may have their grief similarly softened and their loss alleviated he has consented to the publication of this very intimate record of seances.

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

**A PSYCHIC AUTOBIOGRAPHY.**

By Amanda T. Jones, author of "Atlantis," "Rubaiyat of Solomon," etc. With five portraits and an Introduction by James H. Hyslop, Secretary of the American Society for Psychical Research. Crown 8vo., 455 pp. Price 6/-; postage, 3d.

"The life experiences of Miss Amanda T. Jones are most extraordinary, and will be read with great interest by all who understand anything of psychical research."—"The Sphere."

"THE HARBINGER OF LIGHT" OFFICE,  
117 Collins-street, Melbourne.

# THE LITERATURE OF THE HOUR

## BOOKS FOR THINKERS

Published by WILLIAM RIDER & SON LIMITED, London, and Others

Any of the following works will be promptly despatched on receipt of order at "The Harbinger of Light" Office, 117 Collins St., Melbourne. Remittances must accompany Orders. The postage quoted is to places within the Commonwealth. Double these rates must be allowed for in New Zealand Orders.

United States of America double New Zealand Rates.

**THE GIFT OF THE SPIRIT.** A selection from the Essays of Prentice Mulford with Preface and introduction by Arthur Edward Waite. Cloth 5/6; postage, 3d. Full red calf 8/6; postage 3d.

**OUR SELF AFTER DEATH.** By Rev. Arthur Chambers. This little work is sympathetically dedicated to those countless thousands of mourning ones, in this and other lands who by this terrible European War are facing the thoughts of Death and the Hereafter. Price, paper, 2/-; postage, 2d., cloth, 3/-; postage, 3d.

**MAN AND THE UNIVERSE.** By Sir O. Lodge. Price, 2/6; postage, 2d.

**SCIENCE AND THE INFINITE, or THROUGH A WINDOW IN THE BLANK WALL.** By Sydney Klorn. Price, 5/-; postage, 3d.

**LETTERS FROM A LIVING DEAD MAN.** Written down by Elsa Barker. Price, 5/6; postage, 3d.

**MY FATHER.** By Estelle Stead. Price, 3/-; post, 3d.

**QUIT YOUR WORRYING.** By George Wharton James. "Buy it; read it; and inwardly digest it." Price, 5/-; postage, 2d.

**LIVING THE RADIANT LIFE.** By George Wharton James. The book that is helping people to help themselves. Price, 5/-; postage, 1d.

**AFTER DEATH,** Amanuensis, W. T. Stead. New and Enlarged Edition. Fifteen hitherto unpublished letters from Julia. Price, 4/6; postage, 3d.

**SOMETHING ABOUT CHRISTIAN SPIRITUALISM.** By M. Chisholm. Price, 1/-; postage, 1d.

**THE INFLUENCE OF THE MIND ON THE BODY.** By Dr. Paul Dubois. Price, 2/3; postage, 1d.

**THE HOUR OF OPPORTUNITY.** By Orison Swett Marden. Price, 2/3; postage, 1d.

**THE POWER OF PERSONALITY.** By Orison Swett Marden. Price, 2/3; postage, 1d.

**AN IRON WILL.** By Orison Swett Marden. Price, 2/3; postage, 1d.

**HOW I KNOW THE DEAD ARE ALIVE.** By Fanny Ruthven Paget. Price, 10/-; post free.

**LIFE WHICH IS LIFE INDEED.** By L. V. H. Witley. Price, 1/9; postage, 1d.

**LOVE FROM BEYOND THE VEIL.** By L. V. H. Witley. 4/6; postage, 3d.

**WORDS FROM WITHIN THE VEIL.** By L. V. H. Witley. Price, 1/9; postage, 1d.

**SHADOWS CAST BEFORE.** An Anthology of Prophecies and Presentiments. By Claud Field. Price, 5/-; post, 3d.

**SECOND SIGHT.** A Study of Natural and Induced Clairvoyance. By Sepharial. Price, 2/-; post, 2d.

**THE YOGA OF YAMA—What Death Said.** By W. Gorn Old. A version of the Katopanishad, with Commentary, being a system of Yoga or means of attainment. Price, 3/6; post, 2d.

**THE MINISTRY OF ANGELS, HERE AND BEYOND.** By Mrs. Joy Snell, with foreword by the late Rev. Arthur Chambers. A delightful book—full of comfort for the bereaved. Price, 2/6; post, 2d.

**SREE KRISHNA. The Lord of Love.** By Baba Premanand Bharati. "The greatest book of the century."—"Oriental Review." Price, 6/-; postage, 3d.

**A VOICE TO MANKIND.** By and through Andrew Jackson Davis. The Poughkeepsie Seer and Clairvoyant. Price, 1/-; postage, 1d.

**THE NEW REVELATION.** By Arthur Conan Doyle. Third Edition. This book has caused as great a stir in Great Britain as Sir Oliver Lodge's "Raymond." Price, 5/6; post, 3d.

**HOW TO KEEP FIT.** By Alfred T. Schofield. 2/3; postage, 1d.

**RAMA AND MOSES.** The Aryan Cycle and the Mission of Israel. By Edouard Schure. Price, 3/6; postage, 2d.

**THE WISDOM OF PLOTINUS.** By C. J. Whitby. Price, 3/6; postage, 2d.

**THOUGHTS OF THE SPIRITUAL, or ECHOES FROM A NEW FOREST PULPIT.** By Rev. Arthur Chambers. Price, 5/-; postage, 3d.

**MAN AND THE SPIRITUAL WORLD.** By Rev. Arthur Chambers. Price, 5/-; postage, 3d.

**PROBLEMS OF THE SPIRITUAL.** By Rev. Arthur Chambers. Price, 5/-; postage, 3d.

**THERE IS NO DEATH** (cheap edition). By Florence Marryat. Price, 3/-; postage, 2d.

**NUMBERS: THEIR MEANING AND MAGIC.** By Isidore Kozminsky. With frontispiece portrait of author. Special Reprint Edition. Crown 8vo. Price, 1/6; postage, 1d.

**INVISIBLE HELPERS.** By C. W. Leadbeater. Price, 3/6; postage, 2d.

**A SHORT HISTORY OF MARRIAGE.** Marriage Rites, Customs and Folklore in many countries and all ages. By Ethel L. Umlin. Price, 4/6; postage, 3d.

**CHEIRO'S LANGUAGE OF THE HAND** A complete practical work on the Sciences of Clairvoyance and Cheiromancy, containing the system and experience of Cheiro. Price, 15/-; post, 6d. Illustrated.

**PSYCHIC PHILOSOPHY.** By V. C. Desertis. With introduction by Dr. Alfred Russel Wallace. A masterly treatment of the subject by a scholarly authority. Price 5/6, postage, 3d.

**RAYMOND, OR LIFE AFTER DEATH.** By Sir Oliver Lodge. Convincing record of a slain hero's survival. With portraits and other illustrations. Price, 20/-; postage, 6d.

**THE BHAGAVAD-GITA INTERPRETED.** By Holden Sampson. Valuable and interesting book for students. Price, 5/-; postage, 2d.

**A PSYCHIC AUTOBIOGRAPHY.** By Amanda T. Jones, author of "Atlantis," etc.; with introduction by James H. Hyslop, Ph.D., Secretary of the American Society for Psychical Research. Extraordinary experiences of intense interest. 455 pp. Price, 6/-; postage, 3d.

**DEATH: ITS CAUSES AND PHENOMENA.** By Hereward Carrington, Ph.D., and John R. Meader. Comprehensive, and full of illuminating information concerning the most momentous of all themes. Price, 7/6; postage, 4d.

**THE PROGRESS OF PERSONALITY AFTER DEATH.** By Rev. T. E. Ruth, Minister of Collins-street Baptist Church, Melbourne. Being a series of impressive and thought-stirring addresses on the lines of the Spiritual Philosophy, and in which some of the recognised teachings of orthodoxy are given very short shrift—a book that should be read by everybody. Price, 4/6; postage, 3d.

**THE UNESCAPABLE CHRIST.** By Rev. Edward Lewis, M.A., B.D. Interesting presentation of some of the fundamental principles for which the New Theology stands. Price, 5/-; postage, 3d.

**THE NEW GOD AND OTHER ESSAYS.** By Ralph Shirley, editor of "The Occult Review," having especial relations to the problems of religion on psychic inquiry. Price, 3/6; postage, 3d.

**ON THE THRESHOLD OF THE UNSEEN.** By Sir William F. Barrett, F.R.S. Being an examination of the Phenomena of Spiritualism and of the evidence for survival after death—an impressive and scientifically-authoritaded expression of the case. This book should be in every library of psychical works. Price, 9/-; postage, 3d.

**THE WEIRD ADVENTURES OF PROFESSOR DELAPINE.** By Lindsay Johnson, M.A., M.D., B.S., F.R.C.S. Sir William Barrett, F.R.S., says this is the finest psychic novel he has ever read. Cleverness is stamped on every page. 344 pp. Price, 7/6; postage, 3d.

**THE HARMONIAL PHILOSOPHY.** A compendium and digest of the marvellous writings of Dr. Andrew Jackson Davis, the celebrated American seer, explaining many complex problems and throwing clearer light upon the mysteries of the other world. Price, 13/-; postage, 6d.

**THE PRIESTESS OF ISIS.** An Occult Romance of the days of Pompeii and Herculaneum. By Edward Schuré, author of "The Great Initiates," etc., powerful and picturesque descriptions of classic scenes. Price, 4/6; postage, 3d.

**SELF-TRAINING.** By H. Ernest Hunt. How to avoid waste of mental and physical energy, and conserve the powers of the nervous system. A new and up-to-date work. Price, 5/6; postage, 3d.

**WAR LETTERS FROM THE LIVING DEAD MAN.** Written down by Elsa Barker, author of "Letters from a Living Dead Man." Price, 5/6; postage, 3d.

**STEPS TO THE CROWN.** By Arthur Edward Waite. A clever volume of aphorisms, in which Transcendental Mysticism is the keynote, and of which the "Christian World" says: "Epigram follows epigram like the swift passes of rapier play; many are brilliant and illuminative." Price, 4/-; postage, 3d.

**THE FIRST CHRISTIAN GENERATION—ITS RECORDS AND TRADITIONS.** By James Thomas, author of "Our Records of the Nativity" and "The Pantheon at Rome—Who Built It?" Second edition. A work of religious and historical interest worthy of a place in every student's library. Price, 5/-; postage, 3d.

**THE TRANSPARENT JEWEL.** By Mabel Collins, author of "Light on the Path," etc. An exposition of Pátangali's philosophy, containing the kernel of the true practical Occultism of the Hindu Yogí. Beautifully bound in red lambskin. Price, 5/6; postage, 2d.

## BARGAIN BOOK

FOR ONE MONTH ONLY

### "MY FATHER"

Miss ESTELLE STEAD'S delightfully expressed and extremely interesting record of the life of her celebrated father—the late Mr. W. T. Stead—including full details of his psychic experiences and mediumistic development

"Has an immense value as a revelation of character and as a key to the interpretation of a very remarkable career."

*The Morning Post.*

Cloth—278 pages.

Ordinary Price - - 3/-

**SALE PRICE - - 2/-**

Postage 2d.

ORDER EARLY TO SAVE DISAPPOINTMENT

## ON THE SIDE OF THE ANGELS

**HAROLD BEGBIE'S** impressive and extremely entertaining record of the **Wonderful Spiritual Phenomena** witnessed during the retreat of the \_\_\_\_\_ British forces from Mons \_\_\_\_\_

The experiences of the Prophet Elisha repeated in the Twentieth Century!

Only a limited number of Copies available

**PRICE 1/6** Postage 2d.

Write Promptly if required

"THE HARBINGER OF LIGHT" OFFICE  
117 COLLINS ST., MELBOURNE

## The International PSYCHIC GAZETTE

THE POPULAR PSYCHIC MONTHLY

Edited by JOHN LEWIS

Price 6d. net. Annual Subscription, 7/-. Post Free

Always contains Most Interesting Articles by the Ablest Writers on Spiritualism, Spirit-Photography, Clairvoyance, Psychometry, Astrology, and other Psychic Studies.

It is BRIGHT and BROAD in OUTLOOK

On sale at most Spiritualist Societies' Bookstalls, or annua. Subscriptions may be sent by Postal Order to The International Psychic Gazette Ltd., 24a Regent Street, London, S.W. 1.