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

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The Harbinger of Light.

Edited by W. Britton Harvey:

JULY 1, 1919.

Author of "Science and the Soul."

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The Editorial Chair.

A Missioner Runs Amok!

We continue to receive Press cuttings containing attacks, most of which are too silly and ignorant to merit any serious attention. We should imagine that some of them are calculated to offend even the intelligent outsider, to say nothing of the instructed student of Spiritualism.—*Light*.

These comments of our London contemporary are peculiarly applicable to the Rev. Dr. Henry, an American evangelist, who is at present visiting Victoria under the auspices of the Baptist Union. About a fortnight ago he conducted a mission at Geelong, and availed himself of the opportunity of indulging in one of the wildest and most ignorant tirades against Spiritualism to which our attention has ever been called. We have never objected to rational and well-informed criticism. We rather court it. But when, in the place of intelligent and justifiable opposition, we are regaled with a categorical series of mendacious statements, we have certainly a right to protest. Even "Macaulay's Schoolboy" is beginning in these times to learn something of what Spiritualism teaches, and consequently there is no excuse for the utter lack of knowledge displayed by Dr. Henry.

It will be noted that we are magnanimous enough to credit this erring missioner—this blind leader of the blind—with speaking in woeful ignorance of the subject. The only alternative to adopting this attitude would be to characterise some of the rev. gentleman's assertions as deliberate falsehoods. We are not prepared, however, to do that, although we do unhesitatingly aver that it is unwarrantable presumption on his part to indulge in sweeping misstatements concerning a theme of the truths of which he is profoundly ignorant. It is, moreover, most unfair to the members of the denomination he represents, since it has a tendency to prejudice them in the eyes of enlightened men, and make them sharers of the humiliation which falls to the lot of the man who is demonstrated to have spoken with "zeal," but not "according to knowledge." Here, then, are a few of the accusations launched against Spiritualism by Dr. Henry:—

- 1.—Spiritualism, as a philosophy, was an ancient danger. It stood related to idolatry, and limited the vision of those to whom the Lord revealed Himself.
- 2.—Did it come from God? No! Its source was entirely Satanic, and its object destructive.
- 3.—What had spiritists contributed of a satisfactory kind respecting the vital issues of life? Not one thing!
- 4.—There are three black I's in Spiritism—Insanity, Infidelity, and Immorality.
- 5.—It must be observed that the Bible was an excluded book by Spiritists.

- 6.—Spiritualists were the most difficult people in the community to influence for God and righteousness.
- 7.—Prayer was also excluded.
- 8.—The fact of sin was not recognised.

That is a fairly lengthy catalogue of charges. And all these sensational allegations are *false*. It will be observed that this reckless divine uses the terms "Spiritists" and "Spiritualists" as though they were synonymous. Of course, they are nothing of the kind. But it would be quite too much to expect Dr. Henry to recognise the difference! We must, therefore, take him as he is, and accept all his accusations as being levelled against Spiritualists and Spiritualism. It would be too wearisome a process, and an unjustifiable misuse of our valuable space, to deal categorically with this pretentious list of crimes. We, therefore, briefly stigmatise all the charges as *false*, and append a rebutting catalogue to show what Spiritualism actually is and what it actually teaches:—

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

Now, we ask Dr. Henry, what is there in all these teachings to justify his accusations? They are, on the contrary, diametrically opposed to his untruthful and un-Christian indictments, and he owes every true and reverent Spiritualist an abject apology for the utterance of such baseless slanders. There is only one of these scurrilous statements to which we consider it necessary to specifically refer—the "three black I's." It is an old charge, and long since exploded. The official statistics of Great Britain and also of our traducer's own country—America—utterly fail to show that there is any undue insanity among Spiritualists. On the other hand, there are many cases of religious mania in the lunatic asylums, supposed to have been largely induced by fear arising from the contemplation of hell-fire and eternal damnation, as represented by orthodox teaching!

Neither has it been shown that Spiritualists as a body are more immoral than any other section of

the community. There are individual cases of immorality, of course, among Spiritualists, as there are in Dr. Henry's, and every other denomination. But these individual cases do not warrant the application of sweeping generalisations to any of these various sects. They are to be regretted and condemned wherever they occur, but we would never dream of besmirching the whole Baptist persuasion because some of the members were immoral in their lives, and Spiritualists are certainly entitled to similar consideration at the hands of our clerical foe. For instance, it was once the duty of the writer of these lines when a journalist in England to expose the profligacy of a Chaplain of a certain gaol, and to make his position so intolerable that he eventually fled to the Continent. But no man out of a lunatic asylum would launch a charge of immorality against the clergy generally because of this isolated instance to the contrary! He was a "black sheep." And there have been many other sheep of a similar colour in the different Churches. And some, unfortunately, are to be found in the Spiritualistic fold. But when discovered, they should be at once hounded out and branded "unclean!"

The remaining "black I"—Infidelity—would be humorous if the charge were not so serious. If Spiritualism is doing one thing more effectively than another, it is winning the infidel over to God. Ask the Scientists who are to-day in the van of Spiritual progress what was their attitude towards God and the spiritual life before they began to investigate the phenomena of Spiritualism, and they will practically all admit that it was these amazing manifestations which rescued them from the soul-killing slough of Materialism! Sir Arthur Conan Doyle has recently made a similar confession, and to-day we find him preaching The New Revelation with all the fire and energy of a modern Isaiah! He is attracting thousands where Dr. Henry cannot draw hundreds, and at his recent crowded meeting at Glasgow he declared with apostolic fervour:—

"This morning, I myself, with fifteen citizens of Glasgow, went to an upper room, joined in prayer, saw tongues of flame around the room, and felt the wind rushing by our heads. There was not one thing in the Biblical Apostolic room that we had not there. Religion is not dead! It is as living as we who live in this Apostolic Age."

And, he added, with pointed emphasis:—

"What are the orthodox religions going to do about it? Are they going to say that the words I speak are inspired by the Devil? I make reply that, if the Devil took me from the world of Materialism and put me where I am now—well, the Devil does not know his own job!"

Is this what Dr. Henry would call driving a man into Infidelity. And has the study of Spiritualism sent the Rev. F. Fielding-Ould, M.A., into Infidelity? He is the Vicar of Christ Church, Albany St., Regent's Park, London—one of the most fashionable and largely attended Churches in the heart of the Empire. Speaking recently he said:—

"Spiritualism is a thing of immense importance—you cannot exaggerate its importance. . . . I look on the facts of Spiritualism as established. . . . Its teaching brings us into direct relation with organised religion. . . . Spiritualism has been a comfort to ten thousand souls; and more, it has been a source of enlightenment to untold numbers. . . . I am a Spiritualist because I want the world to be spiritual, and to be lifted into accord with the eternal God. It strengthens Faith, it makes Hope certain, and it puts Love back into the old place where Jesus Christ put it—as the blessed centre of everything."

How does that suit Dr. Henry! Queer sort of Infidelity that! We could quote from scores of sermons of a similar character that are being preached in Great Britain and America to-day—some of them

have already been reproduced in our columns—but perhaps the unkindest cut of all, so far as Dr. Henry is concerned, comes from the Rev. Walter Wynn, a prominent Baptist minister in London, and Editor of "The Young Man and Woman," who has just published a striking book entitled, "Rupert Lives," in which he narrates the circumstances under which he re-established communication with his son, who was slain on the Western Front. Writing in the magazine mentioned, in the April number, he says:

"I have had already a large number of letters denouncing Spiritualism and 'Rupert Lives' from people in the Churches who refuse to read my book. This is the spirit and mental attitude that empties the Churches. . . . At any rate, 'Rupert Lives' is selling, and I earnestly hope it will sell, for it will precede other messages that I hope Christ is inspiring me to pen. I take my orders from Him only, not the Pope, or the State, or the Baptist Church House, or Dr. Dixon, or the Tabernacle. I am a Free Churchman."

Is this reverend brother of Dr. Henry's own denomination also an Infidel? Or would it be more appropriate to apply to Dr. Henry the words of Paley—"There is a principle which is a bar to human progress, which cannot fail to keep man in everlasting ignorance, and that is contempt prior to investigation!" To what extent has Dr. Henry studied the teachings of Spiritualism? If he has not investigated them, he is guilty of the offence of presumption in a very gross degree for denouncing them without knowledge. If he has investigated them, and yet persists in making these shocking misstatements—well, he represents a psychological puzzle we cannot unravel and, therefore we can only leave him to the impartial judgment of fair-minded men and women.

Wayside Notes.

Confusion of Terms.

We are just a little irritated at times by the confusion of thought that exists in the minds of certain writers and speakers concerning the use of the terms "discarnate" and "disembodied." They persist in writing, or speaking, of "disembodied spirits" when they really mean "discarnate spirits." There are no "disembodied" spirits. One cannot conceive of manifestation of life apart from a vehicle of expression. On the earth plane life manifests through a physical body. On the higher planes of thought and action an etheric or spiritual body fulfils this function. But it is a body, and consequently the immortal ego is not wafted about in space in a "disembodied" state.

"There is a natural body and there is a spiritual body," says St. Paul. Both bodies are with us here and now. The spiritual, or etheric, body develops within us simultaneously with the development of the physical organism, and what is commonly called "death" simply means being "born again"—born in a body prepared for the reception of the spirit, which body emerges from its mortal counterpart when the silver cord is sundered. We are, therefore, never without a body, and consequently are never "disembodied," although we undoubtedly become "discarnate," which is a very different thing.

It would be as reasonable to speak of a human being as "disembodied" as to apply the term to our condition on awakening to spiritual consciousness in the world beyond, which, strictly speaking, is not "beyond" at all, but is all around us—

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

There is room for greater clearness of thought and exactitude of expression among many of those who write, or speak, on these themes, and they should begin to "improve their ways" in this respect.

The Church and the Devil.

There is a big surprise in store for most of the clergy! And that surprise will consist in the fact that the Church has all the centuries been teaching the existence of a spiritual world without discovering that it was possible to translate this belief into a scientifically-demonstrated fact. When this discovery had been made by the clergy—as it has long since been made by millions of the laity—they will open their eyes in wonderment and, we should imagine, feel a little abashed on realising that it has been left to outsiders to *prove* to mankind that existence beyond the grave is really and indubitably true!

The Rev. Percy Dearmer, D.D., sees this impending denouement approaching. Hence he says:—"This is our business"—meaning that the Church should apply itself to the study of *Psychical Research*, and thus join hands with those who are to-day fast convincing the world that death is no "King of terrors," and that having once been born we can never die. But the Church is very slow to move,—except in the wrong direction! Speaking generally, and in a metaphorical sense, it arches its eyebrows, and instead of facing the facts as they actually exist, issues the warning that all these manifestations of spiritual life are simply the wicked and wily machinations of the Devil! Of course, it makes no attempt to *prove* this allegation. It cannot do that. It is, apparently, content with the bald and silly statement. But, as the Rev. Charles L. Tweedale, F.R.G.S., vicar of Weston, Yorkshire, and an ardent Spiritualist, points out:—

"It is idle for the Church to raise the devil cry, as she vainly does, and say that the modern evidences of the spirit world are devil impersonations. If so, what proof has the modern Church that the appearances to the prophets and the appearances of the risen Christ were not also tricks of impersonating devils? She has not a rap. In vain does the Church maintain that it is unlawful and wicked to enter into communication with the spirit world in the face of Dan. ix., 3, 20, 23, and Dan. x., 3 and 12, and so on." . . . "Let the Church—Roman, Anglican, and Nonconformist—take heed of this one fact before it is too late: Ancient and modern psychic phenomena stand or fall together. If there are no angels, no visions, no spirit communications now, then there never were any, and revealed religion is a humbug and a fraud."

This is pretty direct speech, and it is the way in which quite a number of men in the Church are beginning to think to-day. The Church, in fact, is "up against" a tough problem, and the less it has to say about the Devil in solving it the more likely is it to retain the respect of rational and intelligent men and women.

Half-a-Million Dollars for Spiritualism.

The National Spiritualist Association of America has had the good fortune to inherit about half-a-million dollars, bequeathed to it by Mr. John L. Jackson, a wealthy banker of Fort Worth, Texas, whose will stipulates that the bequest must be used in the establishment of a College to train mediums and ministers. Mr. Jackson was a bachelor, 62 years of age, and was for ten years President of the Fort Worth Spiritualist Church. He was a barrister by profession, but retired about ten years ago, and being fond of travel had been several times around the world. He is described as an exceptionally shrewd man, and possessed stock in thirty-five Texas banks, but always declined to act on the board of directors of any of them.

Mr. Jackson became interested in Spiritualism about thirty years ago, and from that time onward became an ardent worker in the cause. He believed he was often helped by friends on the inner side of life in the attainment of his material success, and

perhaps this fact was an influential factor in inducing him to leave a fairly large proportion of his fortune to the promulgation of Spiritualism. His library of several thousands of volumes is left to the Fort Worth Spiritualist Church, at which he was a regular attendant, and he always presided at the business sessions. His brother, Mr. William Jackson, of Los Angeles, is also well remembered under the will, and other personal bequests are expected to be revealed when the details of the will have been made known.

Unlike many men of wealth, the deceased did not wait until he was "dead" before beginning to do good with his riches. He was, in fact, of a very charitable disposition, and only recently gave a close and highly-esteemed friend a farm of 160 acres, and another a farm of 320 acres in Parker County, Texas. In accordance with the wish of the deceased the remains were cremated, and it is the intention of the Fort Worth Church to erect a tablet to his memory and keep his ashes in the church.

An Offer of £1000!

A project was recently set afoot for raising a sum of £10,000 as an endowment fund for the London Spiritualist Alliance and its organ, *Light*. Thus far £1000 has come to hand from sympathisers with the movement, and in view of the intense interest now being manifested in England in anything and everything pertaining to Spiritualism, an active endeavour is being made to attain the object in view. To this end, a practical sympathiser (F.L.) has just come forward with an offer of £1000, provided that the balance, making up the £10,000, is obtained by the end of the present year. "That is the position," comments *Light*, and adds:—"We have amongst our friends and readers those who are able—even a few of them—to make up easily the sum needed to secure F.L.'s handsome contribution. We hope they will feel the need and urgency of the matter."

This question of "need" and "urgency" has been emphasised by Sir Arthur Conan Doyle, who exhorts professed Spiritualists to "live and act" in accordance with their beliefs. He says:—

"It is our manifest duty not to proselytize, since we have no desire to force a benefit upon an unwilling recipient, but to take steps to let the whole world share the knowledge and the happiness which we possess by putting the facts plainly before them, so that if they reject them it is their fault and not ours. To do this we can all work according to our powers. Some can write. Some can speak. These are bound to do so with no thought of self. But the great majority of believers cannot aid in these more personal and strenuous ways. *It is for them to provide the money, without which the work is greatly retarded.* Nothing can prevent Truth from coming into its own, but the driving force of work and money may contract centuries into years. I am aware that many rich people are whole-hearted believers. I seldom receive a post which does not include some letter containing expressions of gratitude for experiences gained through spirit communion. *What are all these people doing to prove their gratitude?* Many urgent things need to be done, and are held back for want of funds. . . . Let us start with a fixed determination to prove the reality of our professions, and to leave nothing undone in work or money to carry our wonderful message to a world which is quite ready and even eager to listen."

Spiritualists should, of course, be the most generous people on earth, and having regard to the brightness and blessing which the Spiritual Philosophy has brought into their lives, should esteem it both a pleasure and a duty to contribute, as far as their means will allow, towards any worthy organised effort to bring similar joy into the lives of others. The phase of Spiritualism that does not prompt a man to do the best he can in this direction is of very doubtful value.

At all events, it is not of the practical kind, and the Spiritualist who is not disposed to be practical in this respect should begin to take stock of himself!

Lord Rayleigh and Spiritualism.

The President of the British Society for Psychical Research for the current year is Lord Rayleigh, O.M., described by Sir Oliver Lodge as "the leading mathematical physicist of the world." He delivered his Presidential address at a recent meeting of the Society, and in the course of his remarks said his attention was directed to Spiritualism by some early notes of the late Sir William Crookes, O.M., who was President of the Society at various times between 1886 and 1899. Personally, Lord Rayleigh added, he had no definite conclusions to announce, but he was convinced of the genuineness of such phenomena as he witnessed through the mediumship of Mrs. Fox-Jencken, although they fell far short of those described by Sir William Crookes. He alluded to the fact that Mr. Jencken, a barrister, was a convinced Spiritualist at the time of his marriage to Miss Fox, and it was significant that he remained a Spiritualist afterwards and a firm believer in his wife's mediumship. The phenomena he (Lord Rayleigh) witnessed were not good enough in his opinion to establish the theory of spirit agency, but he had difficulty in accepting the only alternative explanation suggested. Some people attributed these things to the devil and refused to have anything to do with them. If they could keep the devil occupied in so apparently harmless a way, they would deserve well of their neighbours. With regard to telepathy, he recognised that a strong case had been made out, and he hoped more members of that Society would experiment. Their goal was the truth, whatever it might be, and their efforts to attain it should have the sympathy of all, and especially of scientific men.

The hall was crowded, and the audience listened to the deliverance of this brilliant scientist with intense interest. Sir Oliver Lodge was among those present, and in moving a vote of thanks, said in all cases fact must precede theory, and it was no reason for rejecting a fact that they had not a theory to account for it.

Dr. Peebles and the Moon!

A short but interesting interview with Dr. Peebles, by Guy Bogart, the American writer, speaker, poet, and mystic, is published in the latest issue of *The Progressive Thinker* to hand, and although in his 97th year this Grand Old Man of Spiritualism, or "Young Comrade," as he is styled by the interviewer, is apparently as bright and jovial as ever. Mr. Bogart writes:—

"My young comrade, Dr. James M. Peebles, is crying for the moon. Oh, no, it isn't any second childhood. Young Peebles never lost the fine faith and truth of his first childhood yet. As I have talked with him from time to time his mind has been as clear and bright as when he first abandoned the orthodox tenets of Christianity in his young manhood to take up a lifelong crusade for Spiritualism. And I would have you mark well that Dr. Peebles never exchanged the orthodoxy of Christianity for a Spiritualist orthodoxy. I have surprised him in his rooms of late busily studying the current magazines and the daily papers, as well as great volumes of erudite lore—as interested as ever. Why not? There is no break in acquiring knowledge.

"My knees aren't as strong as they once were," confided Dr. Peebles to me with his saintly smile—yes, he is one of these living saints I told you I know. 'I can't climb mountains as readily as I used to do,' he continued, and then, with a smile of anticipation, 'besides, I am getting quite curious about the moon, and want to see it at first hand. I want also to visit Mars and study its canals—oh, there's lots of work ahead for me.'

"Dr. Peebles does not live in the past. He is not reminiscent—not nearly enough so. He is living in the to-day, thank you, awake to the world movements of the hour, intent only on how his last years in the flesh can be made to count for the most in human betterment."

Books You Should Read.

One of the finest stocks of books on Psychical Research, Spiritualism, New Thought and kindred subjects, to be found in the Commonwealth may be seen at the office of *The Harbinger of Light*, 117 Collins St., Melbourne. A further large consignment reached us a fortnight ago, and many of the volumes will be found advertised in this issue.

The British market is now being flooded with literature of this description, and although a few years ago publishers looked askance at works of this character, because of the unpopularity of the themes discussed, they are now tumbling over each other to procure the latest works, simply because the times have changed and the public mind insists upon being fed with this soul-nourishing and inspiring food.

Unfortunately, some of the books are rather high in price, owing to the excessive cost of production, heavy freights, and other charges, and we are authoritatively informed that there is no hope of a reduction. The tendency, in fact, may be in the opposite direction for a while, and, in any case, pre-war rates are never likely to be seen again. This, of course, also applies to almost every other form of production, and although we may not like it, we must try to smile and look pleasant when facing the inevitable.

One thing is certain—no man or woman, who desires to keep abreast of the times in the matter of the wonderful knowledge streaming in upon the world to-day can afford to "draw the line" at buying books. This is the main source of information on those transcendent subjects that are to-day closely engaging the attention of all inquiring minds. They are the leading theme in every intellectual and enlightened circle, and will become more and more so as time goes on. The flowing tide is with us, and the day is fast approaching when it will assume the proportions of a torrent.

Keep well informed, then, and thus be enabled to hold your own when an opponent crosses your path! Don't allow yourself to feel non-plussed or outré in cultured society! If you cannot acquire material wealth on a plane "where thieves break in and steal"—well, hoard up mental riches and carry them forward with you to the land where robbers are unknown and where such possessions will always be "your very own!" To realise this delight you must READ!

To some people, Spiritualism is merely an opportunity of having a little talk with a deceased "Uncle George" or "Aunt Jane," a little sentimental dabbling with the Unseen, without intellectual purpose or spiritual aspiration; but if I am not greatly mistaken, the end the nobler spirits have in view is much higher than that.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A.

No artist work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.—(Charlotte Cushman.)

Mr. Edward Clodd as an Authority.—Finally, how much investigation has Mr. Clodd done? He fortunately informs us himself. He attended one séance, about fifty years ago, but has forgotten most of what happened. . . . Thus equipped, he sets out to controvert the opinions of those who have investigated for thirty or forty years.—(J. Arthur Hill, in "Spiritualism: Its History, Phenomena, and Doctrine.")

A NAVAL MYSTERY.

WAS IT DRAKE'S DRUM?

By Arthur Machen in "The Outlook."

Take my drum to England, hang et by the shore,
Strike et when your powder's runnin' low;
If the Dons sight Devon, I'll quit the port o' Heaven,
An' drum them up the Channel as we drummed them long ago.

—Sir Henry Newbolt.

We wake sometimes from dreams uttering strange phrases, murmuring incredible things. I am usually inclined to disbelieve most stories of the communicating spirits of the dead. Their messages are, to my judgment, altogether too lucid, too comfortably and easily and clearly set forth.

The speech of that far land, if any speech there be, will, I think, be delivered rather in sensible images than in logical and grammatical utterance. And it is only the unspiritual who can discern nothing of the spirit in things audibly or visibly presented to our senses. Here is the true story of such a presentation.

At the surrender of the German fleet on Nov. 21, one of the British ships was the Royal Oak, chiefly manned by sailors from Devonshire. She was flying on that day a magnificent silk ensign, made for her by Devonshire ladies. On her bridge, 60ft. above the top deck, was a group of officers—Admiral E. P. F. Grant, Captain Maclachlan, of the Royal Oak, the Commander, and others. It was soon after 9 o'clock in the morning when the German fleet appeared, looming through the mist. Admiral Grant saw them and waited; he could scarcely believe, he says, that they would not instantly open fire.

Then the drum began to beat on the Royal Oak. The sound was unmistakable; it was that of a small drum being beaten "in rolls." At first, the officers on the bridge paid little attention, if any, to the sound; so intent were they on the approaching enemy. But when it became evident that the Germans were not to show fight, Admiral Grant turned to the captain of the Royal Oak, and remarked on the beating of the drum.

The captain said that he heard it, but could not understand it, since the ship was cleared for action, and every man on board was at his battle station. The commander also heard, but could not understand, and sent messengers all over the ship to investigate. Twice the messengers were sent about the ship, about all the decks. They reported that every man was at his station. Yet the drum continued to beat. Then the commander himself made a special tour of investigation through the Royal Oak. He, too, found that every man was at his station. The band instruments are stored away in the band room, right aft, and below decks.

All the while the British fleet was closing round the German fleet, coming to anchor in a square about it, so that the German ships were hemmed in. And all the while that this was being done, the noise of the drum was heard at intervals, beating in rolls.

At about 2 o'clock in the afternoon the German fleet was enclosed and helpless, and the British ships dropped anchor, some 15 miles off the Firth of Forth. The utter, irrevocable ruin and disgrace of the German navy was consummated. And at that moment the drum stopped beating and was no more heard.

But those who had heard it, admiral, captain, commander, other officers and men of all rating held then, and hold now, one belief as to that rolling music. They believe that the sound they heard was that of "Drake's Drum;" the audible manifestation of the spirit of the great sea-captain, present at this hour of the tremendous triumph of Britain on the seas. This is the firm belief of them all.

Admiral Grant Interviewed.

The attention of Rear-Admiral Grant, C.B., who was recently appointed First Naval Member of the Commonwealth Naval Board, was directed to the foregoing article by a representative of "The Herald," Melbourne, who questioned him as to the accuracy of the statements contained therein. He replied that, in common with the other officers on board the Royal Oak, he still believed that the sounds emanated from Drake's drum.

It will be remembered by those familiar with British naval history that Sir Francis Drake, in 1587, commanded a fleet of thirty sail which burned a part of the celebrated Spanish Armada in the Harbour of Cadiz, and that in 1588 he held the command of Vice-Admiral under Lord Howard, High Admiral of England, in the conflict with the Spaniards. A rich galleon surrendered to him at the very mention of his name, and he distinguished himself in the pursuit of the enemy. He died at the close of the year 1595, or, as stated by others, in 1596.

There is a legend well known amongst British naval men and others that Drake's Drum is always heard on great occasions associated with the prowess and victorious exploits of the British navy, and no doubt this story will now be more firmly believed in than ever.

CONAN DOYLE'S FAMOUS BOOK.

It will doubtless surprise many of our readers to learn that the sales of Sir Arthur Conan Doyle's remarkable book, "The New Revelation," already exceed those of his celebrated masterpiece of fiction, "Sherlock Holmes." This, of course, is further evidence of the extraordinary interest that is being manifested in Great Britain in Spiritualism. The book, in fact, is still being sold in thousands at 5s. Copies may be obtained at the office of "The Harbinger of Light" at 5s. 6d.; postage 3d. The cost of production in England appears to be still on the up-grade. Readers should therefore obtain copies of the present edition while it is available.

THE CHURCH AND THE SOLDIER.

The newly-elected Moderator of the Presbyterian General Assembly of New South Wales, the Rev. G. A. Gordon, B.A., at the opening of the Assembly, about a fortnight ago, said the returned soldier was the best representation of the ordinary man. He (the speaker) believed in the democracy of Christianity. If continuance of organised Christianity only meant the prolongation of a system which has already survived its period of usefulness, let them change the system or else demobilise. The criticism of the Church among soldiers had running through it, however, a clamant cry for some organisation with the ideals of the Church, which would do its job. "I believe," concluded the Moderator, "that there is a call to the Church to awake to see where she stands in this new day, and to adjust herself to meet the need of the times."

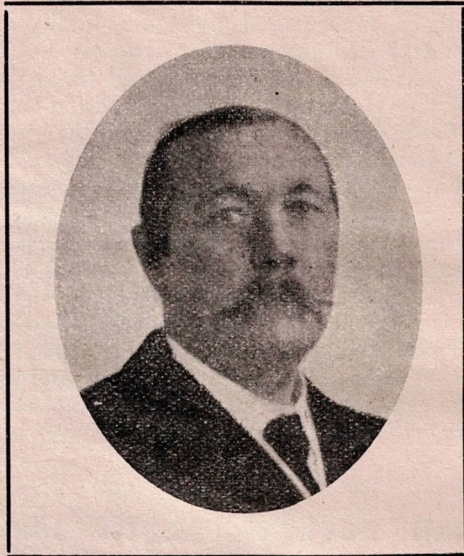
Numerous friends will please accept our thanks for various cuttings from, and copies of, newspapers they have sent us. It is not always possible to utilise such favours, but they are always desired and welcomed when received. It adds to the kindness if the senders will plainly mark what they wish noticed, and, in the case of cuttings, if they would add the name of the paper and its date of issue it would be a valuable help.

The man who cannot be practical and mix his religion with his business is either in the wrong religion or in the wrong business.

LIFE IN THE OTHER WORLD.

CONAN DOYLE IN SCOTLAND.

THOUSANDS FLOCK TO HEAR HIM.



SIR ARTHUR CONAN DOYLE.
A Recent Portrait.

Sir Arthur Conan Doyle has created a stir in Edinburgh and Glasgow. In the former city he addressed an audience of 3000 people, and in the latter of 5000, whilst more than 2000 failed to gain admission. Queues, in fact, were formed outside the vast St. Andrew's Hall three hours before the commencement of the meeting, which really took the form of a religious service, and a great impression was caused by the memorable gathering. Sir Arthur, who was accompanied by Lady Doyle, was in splendid form, and was listened to with wrapt attention while he discoursed on "Death and the Hereafter." He spoke in a similar strain in both centres, and these are some of the things he said, as reported by the *Edinburgh Evening Despatch*:—

"The messages received from those in the other world all agree that death is a perfectly painless process." There might be pains due to physical illness, added the famous novelist, but the actual separation of the soul from the body was absolutely painless. The spiritual body was an absolute replica of the natural body. Neither a dimple nor a curl was changed, and when a mother met her boy on the other side she would find him not a glorified angel, but just the same boy that she always knew—anything else would be of no use to her.

Sir Arthur then digressed for a moment to explain of what this spirit body consisted. A good while ago, he said, a French scientist made the discovery that the ether which was inside a body was different from that which was in the air. One was called "bound" and the other "free" ether. The body was built up of bound ether, and if by some means his physical body could be suddenly destroyed as he stood there on the platform his spirit body, forming exactly the same shape, would remain. Sometimes they were conscious of this separation even in life, as, for instance, if they smoked hashish they might presently find that they were looking down upon their own body lying on the couch.

"That is the thing that survives death," continued the lecturer, "because nothing can destroy ether. It contains not only your soul, but your character and intelligence. You go into the other world looking the same as ever and carrying with you the cargo of knowledge with which you loaded yourself in this world."

Nothing was lost; and the man of 80 who had spent his life improving his knowledge would carry these improvements with him into the after life.

What happened when a death took place? The spirits said that the dead found round them in the room where they had passed away those from the other world whom they would have wished most to meet, and received their love and sympathy. People who had sat holding the hands of dying persons noticed the little mutterings of "Yes, dear," "Yes, darling," which came from their lips. These were not meaningless. They were addressed to the loved ones on the other side. It was that eyes of the dying, growing so dim on this side, were growing rapidly brighter on the other.

When inquirers came to ask about details of the other life they got into dangerous ground, because it was so difficult to describe an entirely different life in terms which could be understood. How easy it was for the sceptics to make fun of these things. Spiritualists had always to fight against the man who could not write about the spirit of his own mother without describing her as a "spook."

Similarity of the Two Worlds.

"Life in the spirit world," continued Sir Arthur, "bears an extraordinary likeness to the life we are living now, only it is on a much higher plane; it is keyed up to a higher octave." He was talking about the ordinary heaven where everybody hoped they were going, *and where certainly every one of our dead soldier boys had gone straight.* In this happy and beautiful land they found many corroborations of Christ's sayings. It was a beautiful country. The spirits talked of landscapes; they talked of hill and stream, and lake; they talked about homes and gardens; how all was harmony; how kindred spirits formed little circles, and how those who did not love formed other circles. Those who were married met if they had loved each other, or separated if they had not, and possibly formed other unions. Children grew up in this beautiful atmosphere exactly as if they had been sent to Australia or anywhere else on earth, so that a mother would find her dead child grown up when she herself passed over.

But what about the old people? Well, all symptoms of age came from worldly conditions. In the spirit world these were removed, and the older people gradually went back to the normal age when they were at their best, perhaps 35 for a man, and 30 for a woman. No man need therefore mourn his lost strength and no woman her lost beauty. Both were waiting them on the other side.

This picture of what life was like in the spirit world was not a grotesque fancy. He founded it on the communications which he had received from the other side from time to time.

It was very natural that they should ask those who had passed over questions of religion, and it was vital that the replies should be carefully noted. It might be said at this point that people on this earth who were worthy might get into touch with something on the other side which they might call an archangel.

What about God? Those on the other side knew no more about God than we did. They could tell us no more about God than the man half-way up the ladder could tell the people on the ground about the sun. Of Christ they talked a great deal. They looked upon Him as the very highest spirit that was known, that He presided over this world, in all things championing everything that was good and for our spiritual benefit.

Heaven, they said, was where they were, but that was only a temporary state, and they were going to something higher. Heaven was a sort of "rest cure"

after life. *It was a most delightful state, and he had never heard of one who would dream of coming back to this mud-bath down below.* All this, Sir Arthur earnestly urged, deserved something more than the "yahoo" kind of treatment it had received for seventy years.

What about Hell?

He was sometimes asked, "What about the other place—what about hell?" All progressive creeds had gradually set aside those horrors. The idea of hell the people in the other world would not even discuss, but penal spheres did exist. It would be unfair if a person who strived to do good in this world received exactly the same treatment after death as the person who had given free play to all his evil passions and propensities. There was between earth and heaven an intermediate state where the spirit wandered still earth-bound, regretting lost opportunities on earth and yearning for things it could not get. How long a man might remain in this penal sphere depended on himself. If he responded to the calls from above it would be a matter of months and years—if one could talk about time—rather than an eternity. God's mercy was greater than ours, and He certainly would not punish with an eternity of torment sins which were punished on earth with a few months' or years' imprisonment.

The lecturer concluded with a reference to the churches and Spiritualism. *Were the churches, he asked, going to cease talking about diabolism, or would people be compelled to found a new church in the light of their own experiences?* "My only hope is," said Sir Arthur; "that Christianity will be wise enough to incorporate these new truths."

"For your own personal comfort," said the lecturer in his final sentence, *"I may tell you that I would rather lose everything I have on earth than lose the knowledge I have on this subject. I know my wife, who is sitting next me, has the same feeling. Our worldly position—money—goes for nothing compared to this knowledge. Death is a delightful thing, and what comes after death is delightful beyond words."*

The lecture was listened to with rapt attention, frequently punctuated with applause, by an audience which crowded every part of the vast building. The gathering, indeed, was a remarkable one, and, besides those prominent in the Spiritualist movement in the city, included well-known churchmen, naval and military officers of the higher ranks, besides many women in deep mourning.

THEY DIED FOR US!

Unique Service in London.

Unseen Warriors Addressed.

A great National Memorial Service for the Fallen in the War, described by Sir Arthur Conan Doyle as "unique in Europe," was held in the Albert Hall, London, on April 27th, and, despite the fact that snow was falling heavily, there was an attendance of 5000 people from all parts of the country. There was no tinge of melancholy in the proceedings, and it is reported that a veritable army of Spiritual warriors was visible to some of those possessing the faculty of clairvoyance. Mr. Ernest Oaten, chairman of the Spiritualists' National Union, presided, and the principal speakers were:—Dr. Ellis Powell, LL.B., D.Sc., and Sir Arthur Conan Doyle.

Dr. Powell, in his opening sentences, said:—

"Fellow subjects of the Eternal King, invisible and visible! How else can I begin save by an apostrophe to those tens of thousands of invisible friends who are here among us to-night?" He said the mists of centuries were now being cleared away, and they were at last able to see a myriad of angel faces in the background of their lives, aye and coming into the foreground of their lives as messengers of infinite mercy and infinite love. They knew their friends in

spirit were in the hands of God; safely, securely protected by the eternal solicitude they rested in everlasting life. They had not been spilt as water on the ground, nor were they wrapt in a dreamless sleep; they were simply one stage more forward on the eternal movement toward unending glory. *The day had gone past when they need apologise for being a Spiritualist,* and he was there as scientist, lawyer, and business man to tell out his conviction, based on prolonged study, and supported by incalculable scientific evidence, that there was indeed no death. Sooner or later they would all rejoin those who had been promoted before them to the higher life. The new revelation was now dawning with ever-brightening radiance upon the whole of humanity.

Sir Arthur Conan Doyle said the Spiritualistic movement, the greatest movement which had been seen in this world for the last 2000 years, had recently been passing through a crisis of contention and of argument, and many sensitive souls felt it very much that a matter which was so delicate, and concerned those whom they had lost, should be exposed to that unseemly levity which was so often the only weapon with which their opponents could attack them. None the less, they were out to fight, for they could only win by fighting. (Applause). When they knew that a thing was true and that the whole human race was yearning for that truth they must, at all cost to their own feelings, bring it down to the market-place, and let people know the length and the breadth of it for themselves. The human race was not foolish, and if the truth were courageously put before it sooner or later it would recognise it as true and follow it. They had in front of them a whole Hindenburg line of prejudice and a great amount of theological barbed wire, but they were going smack through it, for they had a case that could not be beaten. (Applause). They were not there that night to argue or dispute; they got enough of that elsewhere. They were there to greet their dead heroes who had cut short their earthly life in order that the earthly life of their country-men might remain tolerable.

Congratulating our "Dead" Heroes.

A few days ago they had greeted with deep respect and admiration 5000 Australians as they marched through the streets of London before they departed to take up their duties in another land. *Even so that night he believed tens of thousands of their dead warriors had come, attracted by spiritual love and sympathy, to be congratulated on their noble sacrifice before they took up their higher duties in the other world.* This was not in the ordinary sense a memorial meeting. It was rather a joyous reunion, because the dark days were gone when they were taught to look after their departing dead and see them gradually vanishing away into the mists of eternity, without any assurance that they would meet them again. Now, owing to the new knowledge that had come to men, they knew that they might look up with extended arms and smiling faces, knowing they were looking into the unseen faces of those whom they had once known on earth. Such a gathering as this was unique in Europe but it was not unique in the world. He remembered reading how Admiral Togo, at the end of the Japanese war went out alone to some barren spot by the sea-shore and invoked the spirits of the dead seamen who had fought with him in the great battle of Shushima, and there he told them the issue of the war and how its success had been due to their exertions. When Europe had reached the psychic level of Japan it would not be merely a meeting of civilians who would greet their heroes, but their great chiefs would also come and thank them for their noble sacrifice.

The army was already largely impregnated with Spiritualistic doctrines, and he (Sir Arthur) knew one brave army commander of an army corps, second to none in the British army, who was as good a

Spiritualist as any man in that hall, and who would rejoice to stand and address his vanished men just as Admiral Togo had done. Some time ago, a meeting had been held in the Albert Hall to commemorate those of the first seven divisions who had fallen in the war. That meeting was held in a most religious, solemn, and sympathetic spirit, yet it lacked that practical knowledge of intercommunion between those here and those gone on, which those now present enjoyed. No fault would be found in that respect by the friends on the other side with the present meeting. "We know," he said, "they have the power to come, and we know that all our emotions, our respect, our admiration, our love, are the one force of the universe that will bring them here. *Had we only those eyes of power that are developed in many in the human race we should see that this is a double meeting and that the seen are perhaps the smaller half of it.* We believe in the depths of our souls that our heroes are here to-night, and are not lying on the fields of Flanders or Picardy, or on the sands of Kut, Mesopotamia, or Palestine, or left behind in the swamps of equatorial Africa.

What then can we now do for them? They tell us we are not to mourn for them because their lives are being spent in such ineffable happiness as they never dreamt of while on this planet. They tell us that our mourning casts a cloud upon their happiness. They tell us not to look upon them as things that are done with, but to carry them with us in our lives and retain them as members of the family circle. They tell us there is much they can help us to do and that we must do our duty and fight our own hard battles, not minding what the consequences may be. We have to fight our battle as they fought theirs. They have won great things for us by their death; they have won a hundred years of peace for Europe; have solved a great number of tangled political questions, have straightened out many crooked frontiers, and have allowed civilisation to come where barbarism was unchecked. But the greatest thing of all was not political but religious. The shock of this great world catastrophe had made every man look hard at his belief; he was now done with mere words and phrases; he wanted something solid and certain, and that was contained in the philosophy of that great movement which had brought them together that night. The knowledge that their heroes still lived gave them an invincible power that would enable them to send this line of thought into the heads of the whole human race. (Applause).

WATER-DIVINATION IN SCOTLAND.

The Western District Committee of Haddington County Council have been employing an English water-diviner with the object of tracing the course of a serious leakage at the Stobshiel Reservoir, which supplies a large portion of the county with water. The Master of Polwarth explained to a meeting of the District committee at Haddington that the water-diviner had indicated that he had obtained satisfactory results. The committee will consider what measures should be taken to stop the leakage on getting the diviner's detailed report.—*Weekly Scotsman.*

TO THE CASUAL READER

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

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

A DISTINGUISHED MEDIUM.

DEATH OF MRS. VANDERBILT.

VISIT TO THE RUSSIAN COURT.

America has lost one of its most gifted and spiritually-developed mediums in the person of Mrs. Vanderbilt, who was an accomplished and enthusiastic worker in the ranks of Spiritualism. She passed away on April 27th, in the presence of her husband, Mr. E. W. Vanderbilt, and other relatives and friends, and was conscious almost to the last.

In a sketch of the career of the deceased lady in the *Progressive Thinker*, Chicago, Judge Lyman, at whose home she was frequently a guest, says:—

"Her marriage to Mr. Pepper, her first husband, she rarely alluded to. It was unfortunate for her; but as May Pepper she first became known to the world as one of the most wonderful mediums ever developed, and her reputation became world-wide. She related to me one instance in which she received a letter from a literary member of the royal family of Russia. In the envelope addressed to her was a letter enclosed in another envelope sealed in wax with the royal Russian seal, and the request that she answer the letter in the sealed envelope, and return the answer with the seal on the envelope unbroken. She went to a stenographer, dictated the answer, and mailed it to Russia, as requested. In due time a reply came back that the answer was correct, and with it an invitation to come to Russia as the guest of the royal family. This invitation she complied with, and in her European tour she visited and gave seances in a number of large European cities, the entire trip being at the expense of the royal family. She remained as a guest of the Russian royal family for several weeks, and when the time for her departure came, one of the ladies of the royal household brought her a tray of beautiful jewels, saying that it was their desire that she should take something with her as a more expressive token of their appreciation than mere words could possibly be, but they preferred that she should make her own selection from the number in the tray. She selected a beautifully wrought gold cross, set with six or seven large rubies and a number of small diamonds. Its money value was believed to be several thousand dollars. It is the jewel she has often worn before public audiences.

Her mediumship has always been in a process of development, and from one year's end to another could be seen progress both in her lectures and message work. She always had a challenge to doubters, and there is no record that she has ever practised any kind of deception. In both public and private work she gave true to life what was given her, and she never tried to obtain facts or suggestions from those for whom she had a message, and frequently when disputed as to her statement, she would make the person admit she was right and he was wrong.

During her twenty-five years of public work she has converted thousands to a belief in a future life, and the return of the spirit, and from all religious faiths and beliefs. Roman Catholics, Jews, Christians, materialists and atheists have all succumbed to the power of her lectures and messages.

Mrs. Vanderbilt's passing out is a great loss to Spiritualism, as there is none to fill just the vacancy her going has caused; but her loss to non-Spiritualists is far greater, for there is none left who can point the way over, or apply the comfort and consolation to the sorrowing, quite so effectually and surely as could she."

It is only a knowledge of spirit, of ourselves and our friends as spirit-actors in the spirit-drama of the world, that can give us stability in the time of trouble.—("Self Training," by H. Ernest Hunt.)

"MY FATHER'S BUSINESS."**AN INSPIRATIONAL SCRIPT.**

Written Through Mrs. M. H. Larard, Sydney.

"Wist ye not that I must be about my Father's business." Plain, homely words, yet pregnant with meaning to all who think, to all who have understanding. Thus did the boy Jesus indicate His life's work by publicly announcing that His Father's business was equally His, and would be His first consideration.

Meanwhile he was obedient to parental authority, but he consciously planted the seed for future conditions. Every word and action of His should inspire thee to follow in His footsteps, and so develop the Christ Spirit. The same great and loving influence guides us in our work; so together each in our different spheres can go about our Father's business as the Master now is doing, and will for all time. He came to spread the great tidings of the Father's Love. He revealed to man the cords which bound Him to His God. He demonstrated in His own Person that man is Divine, being endowed with a Divine Ego, an emanation of Deity, so is entitled to be called a Son of God, even as The Master. But it depends entirely on man's own will how high he will rise. If, as The Christ, man recognised His divinity, and worked consciously under that power, then, indeed, would he walk the earth as a Son of God, and nought could withstand him, but man for ages past has grovelled and deified his body and his mentality, therefore to-day there are but few, comparatively, who recognise their divinity, and few indeed who strive to live the life of spiritual man.

From down the ages past ye have been taught to believe in a God of cruelty and injustice, of partiality and jealousy, therefore did ye fear Him, and sought in many ways to placate His anger, and that despite the teachings of The Christ. Oh, the blasphemy of such a creed, and the unspeakable wickedness of impregnating the minds of the people with such an unholy ideal of the God of Love; but these teachings, thank God, are now passing away, and marvellous it is to us that we cannot say have passed away, for now has come the appointed time when they must be superseded by the teachings of Divine Love, and they who were chiefly responsible for such teachings have, through countless years of bitter sorrow, learned differently, and are now banded together with innumerable followers of The Christ, and are permitted to work amongst the children of men, striving to root out, as far as they can, the false and distorted interpretations which hath wrought so much evil; they are swaying the minds of men back to The Master's teachings, and influencing them to search the Scriptures afresh and read with understanding.

Great are the manifestations of spiritual power which have been and are now, in thy midst, yet such is the density of the material mind, that the power, when recognised, is belittled and ridiculed; still, as in the days of old, there are the few who believe, the few who look forward to the glorious revelation and manifestation of the inpouring power of the Spirit which was promised, and has been fulfilled, for that power is now working, and is sweeping through the Nations, sifting, testing, and uprooting, but bringing with it enlightenment and upliftment and spiritual progression, for Christ's teachings will return in all their love and beautiful simplicity, shorn of all that man in his arrogance and ignorance hath built around them; then will the humblest among men understand that it is their prerogative to live as Sons of God, fully realising their Divine heritage, and so will recognise that they, too, must be up and

doing The Father's business. On this side we work together in a band of brotherhood with our Beloved Master Christ at the head.

Do thou follow, first by carrying His teachings into thy daily life, demonstrating the Trinity of Love, Purity and Peace, then unfurl His banner and let it be thy Royal Standard, carry it to thy brethren and teach them to look within to the divine self, and in so doing they will of a surety find their God. Thus wilt thou follow in the footsteps of The Master and grow to the fullness of thy spirit's stature.

Sound the tocsin, summon the labourers, and prepare them for the work, for great will be the harvest, and great will be the reward to all who labour with The Master to bring upliftment and spiritual progression to the children of The Father.

May the grace of God be with thee, and may He crown thee with success in thine endeavours to follow The Christ in His mission of Love, recognising thy responsibility, and realising that the time has come, and now is, when thou, too, must also be about Thy Father's Business.

"OUR SOLDIERS IN THE 'WEST.'"

Speaking in the Athenaeum Hall, Brighton, England, at a largely attended meeting organised by the Brighton Spiritualist Brotherhood, and presided over by Dr. A. G. Severn, Dr. Ellis T. Powell dealt with the question of what had become of our fallen soldiers. He said that those who had "gone West" were in all stages of progression, but the fact that they had given their lives in self-sacrifice accounted, in his belief, for many of them being in a higher sphere than could have been expected from the character of their life on earth. The work they did on the "other side" was work that appealed to them—in many cases a continuation of that in which they took a pleasure here. He believed the meaning of the Greek text of Revelation xiv., 13, was "They rest from their irksome labours but their congenial activities follow them." The doctor concluded with an allusion to social life in the other world, especially pointing out the increased facility for intercourse afforded by the method which he believed existed there of direct communication of mind with mind instead of our present clumsy process of speech. A vote of thanks, passed on the proposal of Mr. Goodwin, seconded by Alderman Isgar, concluded the meeting.

CAN WE COMMUNICATE?

"Can We Communicate with the Dead?" is the title of an article in the April number of the "Royal Magazine," by Mr. Elliot O'Donnell. The writer is a firm believer, and supplies a number of convincing instances of communication. Many may take exception to his statement that the best results are obtained by means of table-tilting and rapping. Those familiar with Spiritualism will also question his correctness in saying that intense concentration on a dead friend or relative must be practised by sitters. Experience hardly confirms this. The Rev. William Stainton Moses, in his advice to inquirers as to the conduct of circles, says, "Do not concentrate attention too fixedly on the expected manifestation." The "Royal" offers a prize of £5 for the best example of an extraordinary experience in connection with psychic happenings.

I have been on this quest for thirty years, and I say we have the revelation that the link is not broken, and we must carry it throughout the country as the new religion. It is the greatest revelation for two thousand years.—(Sir Arthur Conan Doyle.)

THE DEBT OF RELIGION TO SCIENCE.

INTERESTING HISTORICAL RETROSPECT.

OVERTHROW OF SUPERSTITION AND THEOLOGICAL ERROR.

THE PART PLAYED BY PSYCHICAL RESEARCH.

By the REV. CHARLES STRONG, D.D.

[The address herewith reproduced was delivered at the Australian Church, Melbourne, by the Rev. Dr. Strong, on May 17th last, and in its lucid treatment of an exceedingly live and interesting subject will doubtless be peculiarly acceptable to the general body of our readers.—Ed.]

In last century we used to hear continually about the conflict between Religion and Science. Some of you may remember the book bearing this title, by Professor Draper, which, for a time, was very popular. That was typical of a large class of literature. Then within the churches there was the typical volume known as "Essays and Reviews," which created such a stir. And some of you may remember the commotion caused by Bishop Colenso's "Pentateuch." Numerous books appeared on the "Reconciliation of Science and Religion." Religious "Apologetics" is the technical name for this class of writing. Younger people to-day can hardly realise what a struggle there was in the latter half of the 19th century, when Professor Tyndal delivered his famous Belfast address. Sir Charles Lyell revolutionised Geology and Anthropology in his famous book on "The Antiquity of Man"; Darwin and Wallace propounded their views on the "Origin of Species"; Herbert Spencer rendered popular the theory of "Evolution," and Huxley wrote "Lay Sermons," and made superstition fashionable under the title of "Agnosticism."

The scientific view of the Universe began to supplant the miraculous, which had hitherto prevailed. Physical Science then inevitably came into conflict with Theology, which was based on the miraculous—that is to say, on the conception of an arbitrary Power outside of the world, that had constructed the world as a human being constructs a machine, or builds a house, and interfered every now and then to mend the machine, or to make additions to the house, and who ruled the world as a human Emperor rules an Empire. The scientific conception of the Universe, on the other hand, is the conception of orderly and invariable sequence, of a Universe governed from within, and growing, or "evolving," much in the same way as a tree grows, or "evolves," out of a seed.

It was no wonder the religious world was agitated and alarmed; for this new scientific teaching not only seemed to overthrow and render unbelievable the official teaching of the Church about God, and creation, and miracles, but about an infallible, miraculous Bible. For was not the Churches' teaching based on the dogma of an infallible Bible, every word of which was a "word of God"? Did not this Science contradict the Bible in its description, for instance, of the creation of the physical Universe, of man, and of woman, as narrated in the first chapters of Genesis? Did it not contradict the miraculously-guided exodus of Israel out of Egypt, and forty years' journey through the wilderness, with all the miraculous events said to have

happened during these wanderings of the chosen people, their entrance into the promised land, including the standing still, at the command of Joshua, of sun and moon? And, what was more, was not this scientific conception of orderly and invariable sequence irreconcilable, not only with the Church's teaching, both Catholic and Protestant, of a miraculous Book or Bible, but also with the Church's teaching, both Catholic and Protestant, of a miraculously founded ecclesiastical system and "orders" of clergy, and miraculously revealed dogmas of heaven and hell and "salvation" from hell and a primeval curse?

Science was thus regarded by many in the 19th century as the enemy of religion, just as it had been regarded by the Inquisition in the 17th century, when Galileo, in 1632, published his book, "The System of the World of Galileo Galilee," and was compelled, clothed in sackcloth, to kneel down and swear on the Gospels that "it was not true that the earth moved round the sun, and that he would never again, in words or writing, spread this damnable heresy."

But, in the 19th century, truth could not be crushed out by an Inquisition. The scientific conception of the universe as an orderly and invariable sequence, and as a growing, evolving, and, therefore, ever necessarily changing world, was no longer confined to the physical and material realm—it was applied to all life—mental, moral, religious.

A Scientific Age.

There arose, therefore, historical, critical Science—science applied to all literature and history, including the Bible, and the creeds and dogmas and historical teaching of the Churches. The scientific conception coloured every department of thought, and changed, so to speak, the whole intellectual climate and atmosphere, and the whole educational system.

This is what is meant by saying that this is "a scientific age." In every department of human activity, we feel that success depends on discovering what we have come to call by the somewhat misleading name "law"; that is, the inner, orderly and invariable sequence according to which all things happen. The whole universe is seen to be a vast network of "law"—truly a web of life—the threads running in and out in the most marvellous fashion, and forming a vast whole, which is in the parts as the parts are in the whole. And instead of a world of Nature and of man, of matter and of mind, that was conceived of as springing forth full-blown at a creative mandate, the world was conceived of as a world gradually, through millions of years, mysteriously, by an inner impulse, emerging out of protoplasm, and assuming all the wonderful forms under which it now appears to us.

The tracing of the inner law of their nature, by which all things appear to us now as they do, and

by which they are passing into ever new forms, is what is meant by "Science." To trace and describe the process by which, for instance, the stellar system arose, and sun, moon, stars and earth appear to us as they now appear, is to give a "scientific" account of the material Universe. And so in religion, also, to trace and describe the process by which religion, in all its varied forms, has arisen and developed, or been "arrested," in the soul of man, is what is meant by "the Science of Religion."

It was quite natural that religious people should have been alarmed by this advance of Science. At first sight it seemed to destroy religion, to dispense with the idea of God, to deny revelation, to turn the Bible upside down, and to turn the creeds into fairy tales. It seemed, in short, to be the mortal enemy of religion. Accordingly, "Agnosticism," as it was called, which is just a Greek word for *know nothingism*, became fashionable. Some sank into materialism, or a materialistic "monism." Laws of Nature were regarded as the only reality, and Science, or knowledge of the laws of Nature, was the only knowledge worth having. This world of the senses with which Science deals, this world of "phenomena" or appearances, was all. And when you had dissected the brain you had dissected the man. Whatever the senses could not verify, and Science could not analyse, was "illusion." God was an illusion, and the scientific man himself was what was called an "epiphenomenon," a by-product of the brain. And the brain was just a very complex machine, which had somehow, by natural solution, at the back of which was chance and accident, developed from amoebae and molluscs. There was no hereafter, unless you meant by hereafter what the French positivists meant, the influence you might leave on your race. But even the race must some day perish, for the sun would burn itself out, and the whole material Universe, of which man was only a fortuitous sport or freak, would dissolve, like the baseless fabric of a dream, into primeval atoms.

Thus, not only did science seem to destroy Bible and Church and Religion, but it further also identified itself with a pseudo-philosophy of a thoroughly materialistic type, which some attempted to combine with ethical emotions and sentiments borrowed from discarded Christianity.

This hasty historical sketch may help you to understand what the conflict was between "Science and Religion." It was conflict waged, on the one hand, by those who identified Religion with ancient forms and conceptions of Religion; and by those, on the other hand, who substituted "Force and Matter" for "God and Man," and elevated Science, the knowledge of the processes of life, into the place of a philosophy of Life. The one thing needful being Science, and nothing but Science, naturally led, of course, to a materialistic utilitarian, and, in some cases, sensual naturalism, and a selfish struggle for material good, wealth, and power, in which might is right, and brute force is the ultimate law.

It might seem from what I have been saying, as if Science had thus indeed rendered Religion impossible. But what it has rendered impossible is really a particular form of Religion. As for materialism, agnosticism, atheism, and naturalism, these are not Science, but deductions of speculative scientists, attempts to construct a Philosophy of Life out of the, as yet even, partial knowledge of the processes of the Universe reached by Science.

What Science has done for Religion.

The debt of Religion to Science is, then, in the first place, that *it has helped to deliver Religion from Superstition*. This is the negative service it has rendered, not only to Christianity, but to all the Religions of the world. Superstition leads to fear, and is the parent of fanaticism, and bigotry, and cruelty, and all manner of degrading beliefs, and priestly power, and intolerance.

When people regret "the good old times," they forget that they could not have these good old times back again, without having the good old ignorance, the priestly and political despotism, the inquisition, the religious wars and persecutions, the witch-burning, the awful conceptions of God and His government of the world, hell, and the fate of the heathen. These things flowed from human ignorance, and consequent fear, and blocked the way of the Religion of Trust and Love, the Religion of Spirit and Life.

Christianity had degenerated into a second law, under the belief in a miraculous infallible Bible and a miraculous infallible Church. Science—physical Science, historical critical Science, Science of Religion, swept these beliefs away, rendered them impossible to all scientifically educated people, and then cleared the way for a finer and a broader religion.

The negative process was inevitable. Did it not create agnosticism, scepticism, atheism, materialism? Yes. But these were not altogether evil. They were, often at least, honest reactions against falsehood; and, as Tennyson said, there lay "more faith in honest doubt, believe me, than in half the creeds." Those who rebelled against superstition and greeted the new light coming into the world, were nearer the Kingdom of God than those who sought to stifle truth; or who, when the world was beginning to wake, like the foolish virgins in the parable, "slumbered and slept."

Science thus, in the second place, forced men to think more widely and deeply, and to *seek Religion, not without, but within*. It forced them to see that Religion cannot consist in, or be identified with, beliefs as to how old the world is, how God created the Universe, by what process man, the supernatural being, emerged, the history of Israel, the miracles of Old and New Testaments, and the miraculous origin of the Church, the causes of disease, and the form of life beyond death. Science has driven us, and Psychological Science has sought to help us, to seek Religion *in the very nature of man as a spiritual being*. And Social Science has helped to drive us out of individualism in Religion, and to teach us that the world is one, that we are literally "members one of another," thus indirectly bearing witness to what Religion teaches us, that Love is the fulfilling of the Law of the Universe, and not a mere emotional sentiment.

And, further, my friends, Science has given to man a new sense of her own dignity, taught him that he is no slave, but master, of nature, and has put into the hands of Religion most powerful instruments with which to unite and bless our fellowmen, and to realise, partially at least, here on earth the grand religious conception which was for ever on the lips of Jesus—"the Kingdom of God."

Science is not Religion—it cannot take the place of Religion. For Science is knowledge of processes, but as to what is beneath and above and in the processes Science, as Science, knows nothing. It can analyse and describe the marvellous machinery, but it cannot tell how there comes to be a machine or how it comes *itself* to be, and how the greatest wonder of all, the scientific man, emerges on the scene, apart from whom there could not be Science.

Science cannot inspire with the motor power to drive the machine. And Science will tell you how to construct a bomb as readily as how to build a church or a hospital. It cannot direct our lives or fill us with the spirit that moves us to do justly, to love mercy, to walk humbly with God, to evolve a just social and industrial system, to carry light and love to fellowmen, and draw us into a family of God.

Nor can pure Science inspire us with hope for the future. But Science shows how the future may be made glorious; how, if we are wise and love one another, as our Religion teaches us, we may turn the desert into a garden. It puts within our grasp

the art of healing, sanitation, eugenics, hygiene, telegraphs, steam, telephones, wireless, all sorts of knowledge, literature, education of all kinds, all the forces of mind and matter. Without the inspiration of faith in God and the future, and the destiny of man, as an ethical being, made for truth and beauty and goodwill, what is our Science worth? It may only lead, as we are being taught to-day, to the most horrible war and chaos. But with that inspiration what heights may not humanity yet reach!

The Influence of Psychical Science.

And then, finally, *Science has helped Religion to a rational hope in the continuity of life beyond the grave.* Some scientific men, as you know, think that persistence of the individual beyond the process called death has been experimentally demonstrated. Whether you agree with them or not, must we not recognise that scientific men, like the late Professor James, have cleared the way of old supposed scientific difficulties in the way of this great elevating world-wide belief inseparable from Religion.

Science, including Psychical Science, has not only helped to rid us of tormenting, enslaving, superstitious fear of the hereafter, but it has given us larger thoughts of the possibilities of human development, and destroyed materialistic dogmatism. In its teaching as to the indestructibility of matter, the unseen universe of ether, the reduction of matter to a form of energy, and the law of continuity running through evolution, *it has been leading the way to a revival of the great religious faith in God as "God not of the dead but of the living";* in a living God, and a living Universe of Spirit, of which this wonderful material universe is, as it were, the veiled manifestation.

When I speak in this way of Science I do not mean the 19th century narrow, dogmatic Science, but the progressive Science of to-day, which has been revolutionising Science, and has recognised that Science itself is still in evolution, and that, as St. Paul said, the wisest to-day knows only "in part." The ocean of knowledge lies still beyond the horizon. The scientists of a century ago would possibly have laughed at as impossible and fantastical what now is looked on as commonplace. And what now seems to sense-bound eyes to-day to be impossible, Science encourages to think may be no more "impossible" than were electric telegraphs or "wireless" to our forefathers. "Nothing shall be impossible unto you."

In these ways Science, which, as already said, can never take the place of Religion, and rightly understood, does not pretend to do so, is to-day helping Religion, purifying it from ignorance, fear, and superstition, deepening our conception of what Religion really is, widening our ideals of God, Man, and the Universe, removing supposed difficulties in the way of Religion, putting into our hands powers hitherto undreamt of, by which the Kingdom of God and the brotherhood of man may be realised here and now, and clearing difficulties, from a scientific point of view, out of the way of the great religious faith in ourselves as children, not of dust, but of spirit, "heirs of God," as St. Paul says, and sharers therefore in the eternal Life of God.

From a letter received from Mr. James Coates, formerly of Rothesay, Scotland, and author of "Photographing the Invisible," and other well-known books, we learn that he has been making an extended tour, in the course of which he has addressed meetings and attended private gatherings in Birmingham, Liverpool, Glasgow, Belfast, and Edinburgh. He hopes to visit London and Brighton and give lectures on "Psychic Photography," with lime-light illustrations. Mr. Coates's address to which letters for him should be forwarded is "Jesmond," New Balderston, Newark-on-Trent.

"SAYINGS OF A SEAMAN."

By Mrs. Harper, London.

[In the February issue of this journal we published the first instalment of "The Sayings of a Seaman," received from Mrs. Harper, mother of Miss Edith K. Harper, author of "Stead, the Man," and who was one of the "inner circle" associated with the late Mr. W. T. Stead in his psychical investigations. These "Sayings" were received by Mrs. Harper and her daughter through the agency of what they term the "Table-Telegraph," and purport to come from one who was a celebrated rover of the seas in earth life. We now present the second instalment just to hand, and are sure some of the contents will provide food for serious thought.—Ed.]

Probably many know that our unseen friends can, and do, hear us when we read aloud, so it will not surprise those when I tell them how on one occasion "The Seaman" requested me to:

"Read 'Little Log,' I want a poor soul to hear."

The "Little Log" was so named by "The Seaman." It is a small book of ethical teaching which he likes exceedingly. It is very interesting to feel that one may help in such a simple and easy way those who have gone over the Border in a state of uncertainty in regard to life's possibilities in the freer circumstances of its new condition.

In reference to Scientists and their methods of psychical investigation, "The Seaman" said:

"They add bits of sand."

Rather a cryptic remark! For one wonders how many grains, or "bits" of sand, go to the making of a square inch, and how many square inches to a square "Psychical Researcher's" fact. However, the added "bits" must in time amount to *certainty*. And that is what the world most needs.

Speaking of the power of prayer during the war, "The Seaman" told us:

"The waves of prayer have never ceased since the first day of war; each soul added its golden flame. . . The link has never been so strong between the Seen and Unseen. "Prayer is Light."

A remark by "The Seaman" in regard to "Mid-day" and "Dawn" being particularly suitable times for prayer, caused the protest: "We are usually asleep then (dawn). His immediate answer was: "You can pray just the same."

The inference here is that when our physical bodies sleep, our souls, or etheric bodies, containing, of course, the immortal spirit, can achieve the same results.

Asking him on one occasion about the defects of the physical body and their reproduction in the luminous or etheric body, "The Seaman" replied:

"The prototype has none."

This is a cheering and very delightful assurance when we remember how often the physical envelope is marred and its beauty a thing to be inferred only. Almost never does the human face or form carry out fully the Great Designer's plan, but that Plan is, we learn, no longer marred or disguised when we have passed from the vicissitudes of this strange earth life.

There are a thousand hacking at the branches of evil to one who is striking at its root, and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his life to produce that misery which he strives in vain to relieve.—(Thoreau.)

What pretence have I to deny well-attested facts because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against the violent compliment which so many that believe in the Bible pay to those who do not believe in it. I owe them no such service.—(John Wesley).

ELLA WHEELER WILCOX.

HER KNOWLEDGE OF THE SPIRIT WORLD.

[At the end of her recently-published work, "The Worlds and I," Ella Wheeler Wilcox discloses the thoroughness of her study of Spiritualism and Theosophy by setting forth her views in the following frank and lucid manner, and although some of the ideas expressed may not commend themselves to the majority of our readers, they will nevertheless be read with interest, as the conclusions drawn by this gifted and deeply-religious poetess of the United States.—Ed.]

When anaesthetics were first discovered, the orthodox Church and the clergy loudly denounced their use as opposed to God's assertion that women should bear children in pain and suffering. Many violent sermons were preached, declaring the merciful anaesthetics were agents of the devil, and that those who employed them were defying God.

N. A. Richardson, in "Industrial Problems," states that, in Lancaster, Ohio, in 1828, the School Board refused to permit the schoolhouse to be used for the discussion of the question of a proposed railroad. The old document reads as follows:—

"You are welcome to use the schoolhouse to debate all proper questions, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would clearly have foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

We laugh at these ideas to-day, and we would laugh at the man who declared electricity to be a sin. . . .

Just as crude oil gave place to gas, and gas to electricity, so will a still more subtle source of light be discovered one of these days. God has no secrets He does not intend to share freely with human beings, who are adventurous enough, reverent enough, and patient enough to seek the way of knowledge.

Man is an unawakened god—not one man, but every man. We are heirs to everything in the vast universe. It is because the great Creator wants us to search for these higher truths and this glorious knowledge of life immortal, and the wonder of sphere upon sphere filled with super-beings, that He is permitting the race to see the awful results of thinking only of material success and earthly power and glory. . . . Never before was such a spiritual awakening on earth, and it has but begun. That study cannot and will not be confined to the creeds and dogmas of established Churches. It will leap over hurdles and barriers set up by the clergy, and soar into space, seeking its own trail to Truth.

A woman said to me:—

"I cannot imagine my husband needing a third person between him and me, or a material object like a ouija board or a table, to bring messages. When he was on earth, he did not do these things. Why should he in the spirit-world? He always came directly to me here."

"I think not always," I replied. "When he was only a block away from you, and needed to send a message, he called up an operator to connect the telephone wires. He could not do this himself. He used the telegraph operator and the wireless operator at other times to reach you. They may not have been people of education or culture, but they knew how to connect the

wires and render it possible for you and your husband to communicate."

The astral realm is filled with souls in all states of development, from the lowest to the highest; and whoever seeks persistently for messages will receive them. But beware of seeking idly, or without a high and holy purpose. Beware of seeking in mere curiosity, or for knowledge of mere earth-matters. The state of mind you take into your investigations will attract the same order of disembodied mind. Whoever approaches this study with an idle, banal mind will receive idle and banal messages from the borderland.

There are just as many differing localities in the world beyond as here on earth. The voyagers on the Ship of Death scatter when the further shores are reached. But in that world it is not money, title or influence which decides the destination of the passenger. It is thought—the kind of thought which each one of us entertains in the mind, year in and year out, that establishes our position in the world beyond.

All our dead are in God's colleges, and we should ask of them only such help and information as will better prepare us to enter into their world and help us rise above petty ideas while here.

Nor should we too long and too persistently seek even this direct assistance from them. . . . Such demands delay them, and weaken us.

Teachings from the Beyond.

Out of these messages which I have received under conditions and through people who are above suspicion, the following convictions are indelibly impressed upon my mind:—

1.—Reincarnation in many forms and bodies, from the mineral to the mortal being, is a scientific fact. The divine spirit of the Logos—God—enters into all things and exists always, and when all experiences have been obtained in various forms and through all sorrows and joys, we return home again, once more pure spirit.

2.—Death is only a doorway to a larger life, and does not destroy memory or affection or personal characteristics. Death ushers each soul into the place and plane it has made for itself, while on earth, by the nature and habit of its thoughts.

3.—The fact that we have belonged to some Church and subscribed to some creed and belief will not help us in the least to find the heavenly planes after death unless our thoughts have been heavenly with love and sympathy for our fellow men. Only by changing our thoughts can we change our plane of consciousness.

4.—Just as on earth the Salvation Army and other helpers are sent to those in need of light, so will messengers of God come to those after death who need to be helped upward and onward. It will aid such souls to pray for them after they have left the body.

5.—Christ is the latest and greatest of the Masters who have been sent by the One whom he called "The Father" to enlighten and uplift the race. He rules the spheres belonging to the Christian Era. There are other chains of spheres, governed by other great spirits.

Christ and all the other great teachers who rule the other chains of spheres are working in perfect harmony, and toward the same great end—tolerance and universal brotherhood. They are members of a hierarchical organisation known among all the religions and all the philosophers of the world, ancient and modern, as the "White Lodge," or the "Great White Brotherhood." In this marvellous organisation of supermen no human frailties exist; the most perfect mutual love and consideration prevail, coupled with implicit obedience to the wishes

of those in the ascending ranks which culminate in the great spiritual, invisible, but actual Ruler of this planet and all its affairs of every kind. This great being is a direct descendant of the Solar Logos, the God, Maker and Ruler of the solar system.

6.—Death does not admit a soul, however pure, at once into the presence of Christ. All must first pass through many planes and be purged of all earthly desires before they can reach the high vibratory state which enables them to enter the Christ-realm.

Back of all the spheres, at the centre of all things, is the Solar Logos—God—from whom all the universe proceeds. In the immensity of space are vast heaven-worlds, filled with spirits in various states of development from the earth-bound souls to the great archangels. All bent on returning to the Source eventually and becoming "One with God." A wise teacher has said truly: "Orderly gradation is nature's method of expression. Just as a continuous chain of life runs down from man, so also it must rise above him until it merges into the Supreme Being. Man is merely one link in the evolutionary chain." And Alfred Russel Wallace, who was called the "Grand Old Man of Science," said: "I think we have got to recognise that between man and God there is an almost infinite multitude of beings, working in the universe-at-large at tasks as definite and important as any we have to perform. I imagine the universe is peopled with spirits, intelligent beings, with duties and powers vaster than our own. I think there is a spiritual ascent from man upward and onward."

And from this mighty storehouse we may gather wisdom and knowledge and receive light and power as we pass through this preparatory room of earth, which is only one of the innumerable mansions in our Father's House.

Think on these things!

SETTLE THE QUESTION RIGHT.

However the battle is ended,
Though proudly the victor comes,
With flaunting flags and neighing nags
And echoing roll of drums;
Still truth proclaims this motto
In letters of living light,
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just;
Let those who applaud take warning
And keep this motto in sight,
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seem to have won;
If he be in the wrong, though his ranks are strong
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O men, bowed down with labour,
O women, young, yet old,
O heart oppressed in the toiler's breast
And crushed by the power of gold,
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.

—ELLA WHEELER WILCOX.

JUDGES DISCUSS SPIRITUALISM

Is the Sect a Religious Denomination?

An interesting discussion as to whether a minister of the body of Spiritualists is a regular minister of a religious denomination within the meaning of the Military Service Acts took place in the King's Bench recently, when judgment was given in the appeal of Ernest Walter Oaten, President of the body of Spiritualists, against the decision of the Sheffield magistrates.

The justices, while of opinion that the appellant was not entitled to exemption, decided that it was inexpedient to inflict any punishment, and dealt with Mr. Oaten under the Probationers' Act, dismissing the information.

Mr. Branson, for the Crown, contended that the appellant had failed to establish that the Spiritualists were a religious denomination, and that he was a regular minister of it. It was a purely secular body, without any test. There was provision for black-balling in membership, like a club.

Mr. Justice Darling: It recognises the Fatherhood of God, the brotherhood of man, the communion of spirits, the ministry of angels, and the continuous existence of the human soul. That is not secular.

Mr. Hawke (for the appellant) quoted Webster's dictionary definition of a denomination as "a class or society of individuals who call themselves by some name."

Mr. Justice Darling: According to that the Clan McPherson would be a denomination.

Mr. Hawke: The Spiritualists believe that they get direct manifestation from the other world.

Mr. Justice Darling: There are plenty of people in the Church of England who believe that.

The magistrates had asked, said Mr. Hawke, whether Spiritualists believed Jonah was in the whale's belly.

Mr. Justice Darling: Do all religious people believe that?

Mr. Hawke: I can't say; but that may have been the sort of thing that influenced the magistrates.

Mr. Justice Darling, in his judgment, said there was a good deal of evidence to show the appellant was a regular minister, and that this body was a religious denomination. It was not for the Court to say on the facts "is he a regular minister and is the denomination a religious one?" The question for the Court was whether the magistrates on the facts before them were bound as a matter of law to come to the conclusion that this body was a religious denomination, and that the appellant was a regular minister of that denomination. For himself he should have come to a different conclusion to the magistrates. It was difficult to say where the regularity of a minister began and where it concluded, and it was the same in the case of a denomination. There were a great many different religions and denominations in this country. There were so many that it was a saying of Voltaire that in England there were 36 different religious sects and only one sauce, which was something that he deeply regretted. In this case his Lordship would have thought the evidence showed that this was a religious denomination, but it was for the appellant to satisfy the magistrates that it was, and that he was a regular minister of it. Before the appeal could succeed one must be able to say there was no evidence which could possibly justify the magistrates in coming to the conclusion that they did come to. He could not say that, and for that reason the case on the appeal must be dismissed.

Mr. Justice Bray and Mr. Justice Avory agreed with the latter part of Mr. Justice Darling's findings, and the appeal was dismissed, with costs.—("Daily News.")

THE WORLD OF MAGAZINES.

By Dr. Isidore Kozminsky.

In a thoughtful article on the "Causes of Pestilence" in the *Bulletina* for May, Dr. Llewellyn George says: "Planetary vibrations explain scientifically the cause of pestilence and the reasons for susceptibility, and for immunity. The germ theory of the cause of disease does not satisfactorily explain why all the people in an infected zone do not succumb to its influence. Why some people pass unharmed through an entire scourge though in the midst of it—this cannot be explained away by saying that such people were in a healthier condition than the others, for some of the victims were big, strong and hardy, while some of those who were untouched were small, weak and puny. The explanation of the causes of the plague is open to question. It probably would be quite correct if the germ theory of causes of disease was correct, but there are many reasons for believing that germs come after the fact—that germs are caused by the disease—not vice versa. That Great Intelligence which manifests as what we call Nature, uses many ways to accomplish its purposes. Germs are best known as scavengers: where decay or disintegration occurs, germs arise from combinations in the matter itself which feed upon and further thrive upon it until the supply is exhausted."

The Bible story (Jonah) says: "God prepared a worm, etc.," and Dr. George gives a clear explanation of the attitude of masters in astrology in this matter. An old master of mine used to ask: "Which came first, the mites or the cheese?" and when the material eye views decay, it only sees the worms feeding on it; and the material mind is sure that the worms did not come before the decay.

An article from the pen of the well-known occult scholar, Mr. J. W. Brodie-Innes, headed "Psychic Help for Soldiers and Sailors," is reproduced from the *Occult Review* (London), in the interesting pages of the *Hindu Spiritual Magazine*. Extracts from so complete an article would scarcely satisfy. It must be seen, read and thought over. The following anecdote, however, may be requoted:—

"During the Siege of Paris, in 1870, there was a story current of a besieged resident to whom it was of extreme importance that a friend in London should do a certain thing for him. The besieged man had heard, or read, something of the power of thought and will to operate at a distance, and though he had no occult training he determined to experiment, as there seemed to be no other means of communication. Accordingly, he sat still and concentrated, willing with all his force to communicate with his friend and give his message; but after hard effort felt that he had failed. Nothing daunted, he tried again after an interval, with stronger effort, and again felt that he had failed. A third time, grown desperate, he shut his teeth and determined that he would succeed, or die, in the attempt; and this time he felt he was succeeding. He saw his friend's house, which he had never visited, nor seen any picture or description of. He saw his friend, believed himself recognised, gave his message, and felt perfectly satisfied. That night he had a vivid dream, in which he saw his friend doing his commission in a place and surroundings that were quite unfamiliar, with an unknown person, but all clear and distinct as though he knew them well. Subsequently he came to England, when the siege was over, and identified exactly the place and the people of his dream, and learned that his friend had had a peculiarly strong, almost irresistible impulse to go and do precisely what he was asked to do, and had done it just as he was seen doing it in the dream."

In *Self Culture*, for February-March, Dr. O. S. Marden advanced that "Happiness can be Cultivated." "Few people," he says, "realise this. They

seem to think that the power to enjoy life is largely hereditary. One of the most difficult lessons of life is to learn that we are largely the product of our thought. St. Paul was really scientific when he said to his disciples, "Be ye transformed by the renewing of your mind." The brain changes to meet the demand made upon it. It is very adaptable, as shown by the effects upon it by the different vocations—each makes a different call upon it, and develops faculties and characteristics peculiar to it."

The Journal of the American Society for Psychical Research, March number, contains an article by Dr. W. G. Langworthy Taylor, on "The Scope of Immortality," in which is much food for reflection. I cannot agree with Dr. Taylor that "mythology is an impediment to knowledge of Immortality." To me it seems quite the reverse, for legend really illuminates spiritual truth, and a sincere study of it will reveal occult beauties never dreamed of in material philosophy.

It may be true, as Dr. Taylor says, that "Language hinders knowledge," hence the plea for one universal language which should be taught in all schools of the world, besides the language of the country. The child would then only be required to learn two modern languages—the language of his own locality and the great language of the world; and in time to come, little local languages would give place to the one universal language and a great barrier between man and man of all colours and creeds would be removed. My it soon be so.

I advise that Dr. W. G. Langworthy Taylor's June paper should be pondered over. It is certainly well worth it. The subject of dreaming has occupied the society and much interesting matter thereon is reproduced in the journal.

It is a pleasure to welcome that fine magazine of *New Thought*, edited by Elizabeth Towne and William G. Towne, known as "The Nautilus," the May number of which, excellently got up and well printed, is just to hand. In "Views and Reviews," Mr. Towne says:—

"It may be necessary for you to again and again reason yourself out of your foolish fears, but you can gradually overcome and break down their power over you. Just affirm and stick to the truth that you are one with all the life there is, and hence these fears, worries, weaknesses, have no power or authority over your real self. Keep your mind full of active constructive thoughts. Get plenty of physical activity each day. If you find that you are becoming too tense and anxious, stop long enough to become *still*, and then affirm, and resolve firmly that you are going to work quietly without undue hurry and without worry or anxiety. You will now see good results and persistence in your effort, which will so change your habits of thinking and acting that the old troubles will vanish."

Those who were acquainted with Mr. Victor Cromer's "Why This World Crisis?" may be interested to learn that his next book, called "The New Renaissance," is about to be commenced in serial form through the columns of *Azoth*, the American occult magazine, published monthly in New York. The work will commence in the June number. The object of "The Renaissance" is to portray, as far as possible, the Spiritual movements animating mankind at the present time, and to form centres for the study and dissemination of the principles on which the New Age is to be founded. All interested in this work, says Mr. Cromer, should be prepared to form or associate themselves with such centres, which will ultimately coalesce and become the background of the organisation of the Universal Brotherhood.

REMINISCENCES OF SIR WILLIAM CROOKES

Some very interesting remarks concerning the late Sir William Crookes were made at a social gathering of the London Spiritualist Alliance by the President, Mr. Withal, who said it was some fifty years ago since he first met Sir William (then Mr.) Crookes. That was at the time when the great scientist was investigating the materialisation phenomena obtained through the mediumship of Miss Florence Cook. These investigations were conducted with such extreme care as to enable their author to say: "I, as a physicist, can vouch for the truth of these manifestations because I have invented machinery to check everything." He suffered for advocating an unpopular cause, particularly a cause which affected the Church. Even when, many years later, as President of the British Association, he declared that he had nothing to withdraw from his previous statements on the subject, the scientific world was still against him and he was not elected to the presidency of the Royal Society till his sovereign had awarded him the O.M. He did not mind suffering for the truth,—it rather added zest to his exertions.

Some ten to fifteen years ago he (the Chairman) was brought again into contact with Sir William by becoming a member of a little society with which he was connected. He then had a personal opportunity of discovering what a lovable man Sir William was, so simple-minded, so ready to do kind actions and help inquirers. One day they were talking about how far he had been helped in his researches, and Sir William said: "There have been occasions when just before awaking in the morning I have seen before my eyes some perfected instrument, and I have known no rest till I have made an instrument like it. I have experienced this help in many of my researches."

Mr. Withal then referred to the psychic photograph of Lady Crookes, which Sir William obtained through the Crewe circle, and added that he was sure that with his interest in the subject Sir William would devote some of his energies to psychic photography, and that it would not be long before his activity in the other sphere would bring about the completion of the work he had begun here.

In an appreciation of him which appeared in the "Westminster Gazette" there is quoted the following fine example of Sir William's courage and true scientific spirit. Referring to his much-criticised connection with the Society for Psychical Research, he said: "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, 'to explore up and down, inch by inch, with the taper of his reason,' to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp." Truly a noble ideal, and worthy of the great man who uttered it.

SIR REDVERS BULLER'S GHOST STORY.

Under this title the London *Evening Standard* gives the following:—

"Lady Ritchie's ghost story reminds Lady Redvers Buller of an incident in the life of her husband, Sir Redvers Buller. Some time after the Franco-German War of 1870, she writes to the 'Spectator,' Sir Redvers left England to visit the battlefields, and on arriving at the town of — gave directions that his letters should not be forwarded, and started on his tour of inspection. After he had been away some days, he awoke suddenly one night, thinking he saw Lord Wolseley, and that he heard him say: 'I wonder where that fellow Buller is. I can't think why he has not answered my letter.' This so impressed him that he returned at once to the town of —, where he found a letter awaiting him from Lord Wolseley, saying that he must return to London immediately, as an expedition against the Ashantees was imminent."

"THE INVISIBLE FOE."

SPIRIT INFLUENCE AT WORK.

[The following article is one that has been widely published throughout the United States, having been sent to its members as a "news" item possessing more than ordinary interest, by the "United Press," a news-gathering organisation similar to the "Associated Press," of which two organisations practically every newspaper of any consequence in America is a contributing member. Coming from such a source, it is of more than usual significance as showing the firm hold which Spiritualism is gaining on the general public.]

Spiritualists in England and America are watching with keen interest the extraordinary and unique demonstrations of Spiritualistic influences which are said to have been responsible for the success of the play, "The Invisible Foe," now playing at the Harris Theatre, New York. Hereward Carrington, a well known American psychic research authority, is among those who maintain that "The Invisible Foe" is being supported by the spirits.

The play, which has also been produced in London, concerns information transmitted by the spirit of a dead man for the unravelling of a crime committed before his death. He alone has the key. When the play reached New York practically every theatrical dramatic critic condemned it in unmeasured terms. The critics were almost a unit in declaring that the play was uninteresting, crudely constructed, and wholly improbable. They said, further, that the playwright had used ancient and melodramatic incidents, and was "talking through his hat." Ordinarily this should have put a damper on the production. But such was not the case.

In spite of the critics the play picked up steadily and quickly became one of the greatest successes of the year. Spiritualists, in explaining this, said that the throngs were drawn to the theatre by the spirits of departed relatives and friends. One of the odd features in connection with the play's successful run was the patronage bestowed by returning soldiers and sailors. Along Broadway it is a generally recognized fact that this is practically the only play that the fighting men are paying money to see.

When the subject was mentioned to Bartley Cushing, the famous American producer who staged "The Invisible Foe," he declared that there was no doubt in his mind as to the influences hovering over the play. Even while the play was in rehearsal, he said, the Spiritualistic power was in operation.

"I am as hard-headed and as practical as the average person concerned with producing plays," said Cushing, "and I certainly had no interest in Spiritualism before putting on 'The Invisible Foe.' But I have changed my views. I positively affirm that Spiritualistic assistance was given us in making the play ready for the public. I repeatedly felt strange influences guiding me and directing me in my efforts to secure certain novel effects. Even the actors felt these influences. I cannot explain it, but I think everybody connected with the play felt that extramundane influences were hovering over the Harris Theatre. Miss Flora MacDonald, who, in the play, receives the message from the spirit which gives the clue to the real criminal, has become so converted that she has received a message from her father who died last year. As for myself, I am beginning a complete study of Spiritualism."

If you feel that the reading of this copy of "The Harbinger of Light" has done you good, ask your friends to purchase copies, that they also may be benefited.

Our whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails.—(Thoreau.)

THE MYSTERY OF DEATH.

Of all the mysteries with which we have to deal, this is undoubtedly the greatest and most solemn. We are uncertain of the fate that awaits us on the other side of the portal, and we shrink with horror from encountering the inevitable. Why is this? It is because of our ignorance, our gross materiality, in which we think nothing is real except on our earth. And the more we cling to this earth life, the more we fear and dread the life beyond the grave. Yet death is but the door to a brighter and happier existence. It is birth we should dread, not death.

Hear now what one of our great teachers says on this subject. He is one of our great hierarchy, whose vigilant eyes are ever open to help and benefit humanity. Having conquered the ties of the flesh and uprooted all earthly desires, he stands on an eminence against which the waters of death lash their angry waves, but cannot overflow. When the tide comes he will lay down his earthly tabernacle voluntarily, not forcibly, as in the case with those who have not yet conquered self. These are his words:—

“At the last moment the whole of our past life is reflected in our memory, and emerges from all the forgotten nooks and corners, picture after picture, one event after another. The dying brain dislodges memory with a strong, supreme impulse, and memory restores faithfully every impression that has been entrusted to it during the period of the brain’s activity. That impression and thought which was the strongest naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for a time, to reappear in devachen (heaven).”

“No man dies insane or unconscious, as some physiologists assert. Even a madman, or one in a fit of delirium tremens, will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead, yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves his body, the brain thinks and the man lives over, in those few brief seconds, his whole life.

“Speak in whispers, ye who assist at a deathbed and find yourselves in the solemn presence of death. Especially have ye to keep quiet just after death has laid its clammy hand upon the body. Speak in whispers, I say, lest ye disturb the quiet ripple of thought and hinder the busy work of the past casting its reflection upon the veil of the future.”

Then unconsciousness intervenes suddenly, and the soul prepares to leave the body. This unconsciousness lasts a variable time. With those who were good and spiritual in their lives, it is of short duration; but with a gross materialist, or one fond of the pleasures and delusions of this life, it is long; but in time the lost consciousness returns gradually, and we find ourselves in heaven, surrounded by all we loved and all we aspired to.—From Raphael’s Almanac.

A dead Church never knows it is dead, for after the soul has left it, its clergy struggle with desperate energy to save the machine and to galvanise it into vitality. It may exhibit an immense external activity and render itself exceedingly useful in a social and educational way, and produce members who are prodigies of learning and piety, and yet from a spiritual standpoint it may be a defunct institution whose presence is a vast obstruction to the descent of the true light and life of Heaven.—(W. H. Holcombe.)

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.—(Ezekiel ix. : 28.)

THE TASK RESUMED.

F. W. H. Myers, in his communications, shows an ardent, almost passionate, desire to reach his friends, and to complete the work he had begun in this life. . . . but it is also apparent that much restraint is exercised by the communicator. The “passion” to reach his friends is so much force which has to be concentrated upon a definite object; it is as if a mill stream had to be passed through a narrow pipe; at moments the pent up emotion breaks a way through, and one seems to hear the beat of a human heart, and to feel the quickened pulse of the man Frederic Myers, as he calls to his friends across the veil. Through Mrs. Holland we hear almost a cry, “I have tried so hard to reach you and always I seem to try in vain.” Through Mrs. Piper there is a tone at times of exultant joy, but we are also made to realise that the difficulties to be encountered are exceedingly great, and the success reached is only attained as the result of steady persistency and immense patience. The strength of his affection and the intensity of his will together have at length resulted in producing purposeful and evidential communications of the special and subtle kind he had in view.—“*Mors Janua Vitae?*” (pp. 96, 97), by H. A. Dallas.

MEDITATION.

Whene’er I stand in reverent mood,
On Nature’s grandeur gazing,
My heart is filled with gratitude,
My soul is filled with praising.
And God is there, and everywhere,
I feel His love prevailing,
And then, like benedictions, fall
His promises unfailling.

All things created for our good,
And for our pure enjoyment,
That we may live, and love, and work,
And have a full employment.
So deep and fathomless the sea,
Its secrets safely hiding,
Proves more and more this truth to me,
God’s law is all-abiding.

And oft-times, as the angels come,
To fill their high vocation,
I thank our God and humbly vow,
In wondrous adoration.
For well I know, my unseen friends
Are there, with love supernal,
To help and guide me through the night
To day that is eternal.

As surely when my way seems dark,
With trials and with sorrow,
Those angels whisper of the strength,
Which I may freely borrow,
For all who strive God’s will to do
Are blessings without number,
I pray may I be one of those,
When I awake from slumber.

—ADA LEWIS.

SYDNEY INVESTIGATOR PASSES.

The announcement was made about three weeks ago of the passing of Dr. Chas. W. MacCarthy, of Sydney, New South Wales, who was a keen psychical researcher and a generous friend to many mediums. He took part in the Mellon seances in the early nineties, and at a later period investigated the powers of the medium, Charles Bailey, as set forth by Dr. MacCarthy in his published reports of the experiments. Dr. MacCarthy was a charming gentleman, cultured, kindly, generous to a fault, and an honorable man.

REPORTS OF SOCIETIES

Victoria.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Notwithstanding the damp and cold weather, the Sunday night services have been well attended during the past month, and on occasions all the seats have been filled in the Hall. The Mediums' meetings, held at the Masonic Hall on alternate Sunday afternoons, are always crowded with friends hoping to receive a message from their loved ones, and many wonderful readings are given by the Psychics, who give their services for the advancement of our grand truth. During the month Mesdames Alderwick, Bryning Petersen, Cohen, Douth, Goode, Wale, Marshall, Orion, Miss Gledhill, Messrs. E. O. Jones, Morrison, Davies, Wood, Hillier, and many other visiting Psychics have given their services, and my committee wish to record their thanks through your columns.

The President, Mr. E. O. Jones, reports good progress at the Conference Circles held on alternate Sunday afternoons, and the subjects selected by the sitters always prove interesting and instructive. It is a grand school for budding speakers, and helps to unfold their forces. Both V.A.S. developing classes, held under the leaderships of Mr. E. O. Jones (President), and Mrs. Askew (Vice-president) are progressing well, and the students are doing good work. Mrs. Harper, on behalf of the Ladies' Social Committee, reports good business in the tea department, and would like a few more helpers to assist on Sundays from 2 to 6 p.m. Our Library is going ahead well, and many new books, the latest in our line of thought, have been added to the large collection belonging to the Association. Mr. Bloomfield has more than he can cope with for health readings, the average being 60 patients per week; many medicines are supplied free in cases of distress, and the debit in the Medicine Fund box is over £29. We should be pleased to receive donations to make up the amount from those who are interested in our work. The sales of *The Harbinger of Light* are still on the up grade.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Appeals are made month by month by this Society for the attendance of children, to be taught the tenets of Spiritualism. Alas! that it is so little appreciated and accepted. The hearts of our workers are disappointed at the poor response made to their efforts. And can one wonder? Why should the little ones be sent to learn of the horrors of everlasting punishment in orthodox schools when the teaching of Spiritualism, with its justice and beauty, can be more easily understood by them, making them better and happier for the knowledge? Why, oh why, is our appeal so disregarded? Are there no parents among our people? Progressive Lyceum! How can we progress if Spiritualists fail in helping us by the presence of their children in our midst? The backbone of a nation is a strong—physically, mentally, and morally—youth. Help the nation, then, and send us the children.

Our evening speaker is evidently appreciated by his hearers. His subjects, some of which are selected by us for him, are spread over a wide field, and thus appeal to a large number of people, apart from Spiritualists. The morning talks have been given by the Secretary, Mr. Pickford, and the conductor, Mr. W. H. Lumley, who gave two informative, scientific addresses on the Human Brain illustrated by coloured diagrams.

The work done by the ladies and gentlemen at our Afternoon Message Services has been faithfully performed. These genuine mediums are an honour to our Cause, and they lead the way for great reforms, and give irrefutable evidence that spirits can communicate with mortals. We have no words but of goodwill and commendation for mediums whose work is genuine. We would also like to publicly offer our grateful thanks to all members and friends who have generously assisted, financially and otherwise, in the benefit inaugurated for Mrs. A. Dickason, who has been left, through the death of her husband, with three small children to sustain. The net proceeds amounted, approximately, to £25, and have been handed to, and gratefully acknowledged by, her.

CHAS. CHATFIELD, Secretary.

SPIRITUAL RESEARCH SOCIETY,

(Affiliated with The Spiritualistic Council of Victoria)

During the month the Society has been steadily working on, and we extend a hearty welcome to our new members. Our platform has been occupied by Misses Lambriek, Vroland, and Messrs. Worthington and J. W. Vroland, and we thank each one for their very fine lectures. Our mediums' meetings have been well attended, and we desire to thank those who have given their services, amongst them being Mesdames Wale, Kirkland, Eaton, and Fuller, Misses Vroland and Brayfield, Messrs. Love, Worthington, Williams and Fuller.

Our members' meeting was held on May 27th, the Secretary's report and financial statement showing a satisfactory state, in spite of having to close down during the influenza epidemic. The existing officers and committee were re-elected for another six months to bring the annual elections into keeping with the anniversary of the Society. A number of rules have been formed and passed by the members for the future working of the Society, by which it is hoped to benefit all.

Our next social will be held on July 1st, at the Protestant Hall, and we welcome any friends, both from our own hall and kindred societies to spend a pleasant evening.

A. GRANT, Recorder.

FOOTSCRAY SPIRITUAL MISSION.

The Footscray Spiritual Church opened in their new Hall on Sunday, 8th June. In the afternoon several Mediums, including Mrs. Bell, Miss Bell, Mr. McShane, Mr. Miller and Mr. Pratt, were busy giving their assistance to new seekers, as well as old attendants. In the evening Mr. Miller conducted the usual Flower Service, his Spiritual descriptions and names showing that he has developed the psychic and occult powers to a very considerable degree. On the 12th of June Mr. Miller held a message meeting for the Mayor of Footscray's Fund for the relief of unemployed, many new seekers being in attendance, who received convincing evidence of spirit return. Mr. Miller intends to approach the Government with his petition this month. We wish him every spiritual success in his efforts, he having done good work among the sick and needy.

The Harbinger of Light is going well, and the demand is still growing.

F. PRATT, Recorder.

PRACTICAL BROTHERHOOD SPIRITUALISTIC SOCIOLOGISTS.

Despite all our setbacks, we are a live body of advanced Spiritualists. Our W. H. Terry Lodge has eighty-three financial members, and it is also a Lyceum for all over fourteen years of age. Our services are well attended, and our platforms have been occupied by the following mediums and speakers:—Sisters Beams, Furby, Cohen, Dick, Adair, Kirby, Clarke, Hall, Hart, Mesdames Orion, Askew, Shaw, Gledhill, Reaburn, and Comrades E. O. Jones, T. Walsh, T. Clark, Crisp, Mulaney, Fitzgerald, Hart, Baines, Tilley, McDonell and Davies, Founder.

Wishing *The Harbinger of Light* every success.

SISTER CUMMINGS, M.W.
BRO. TOM CLARK, F.S.

P.S.—Please send children to our Lyceum, Rotherwood-street, Richmond, Sister Mather, Secretary.

New South Wales.

STANMORE SPIRITUALIST MISSION.

We regret to report having many of our members down with the influenza, our leader, Mrs. Morrell, being one, consequently our services are not so large as heretofore. We extend a loving thought for the speedy recovery of those affected. Mr. George, of New Zealand, has been a great help to our Leader during her illness, and we appreciate his kindness very much; the subject taken by him last Sunday was, "Reign of the Anti-Christ." The subjects taken by Mrs. Morrell since last report were "Daily Life in the Spirit Spheres," and "Spirit Life." On July 12th next we are holding another Mrs. Dormer's birthday party in the Dispensary Hall, Enmore Road, it being her 91st birthday, so don't forget to come and give her a real good time.

On Tuesday evening, June 10, a number of friends gave a surprise party to our Leader, Mrs. Morrell, at her home, 90 Stanmore Road, Stanmore, when a most enjoyable time was spent. During the early part of the evening Miss A. Melhuish presented Mrs. Morrell with a beautiful shower bouquet, after which Mr. J. C. Breakspear, on behalf of the party, in a nice and concise speech, presented her with a gold wristlet watch, suitably inscribed. Mrs. Morrell was completely taken by surprise, and very feelingly responded. After partaking of refreshments provided by the ladies, the evening terminated by singing "God Be With You Till We Meet Again."

J. K. BENNETTS, Hon. Sec.

SPIRITUAL SCIENTISTS, SYDNEY.

We have been most fortunate with our platform speakers, all of whom have had considerable experience in the Cause—Messrs. Wyllie, Bradford, Vivian Deacon, Carter, Maskell, Miller, Bennetts, Prowse, and others, whose names have become, it may be said, household words as regards their platform and private work. Many of the above are constantly having letters and callers, who are most anxious to gain truth, light, and knowledge, more particularly as to the continuity of life and Spiritualism, pure and simple, thus showing that we are making headway. It is pleasing to be able to report that our Sunday afternoon and evening services are well attended, although we have had for some months past a most trying time, owing to the epi-

demic wave, which has been passing through the Commonwealth.

Our Saturday night meetings have also been well attended, Mr. Vivian Deacon giving a series of lectures, taking for his main subject, "Mind Power," under various headings—"The Conscious Mind," "The Sub-conscious Mind," "The Super-conscious Mind," etc. The lectures have proved to be most popular.

Mrs. Grant is still continuing to devote her time to the great work by holding spiritual meetings and demonstrations on Monday, Thursday, and Friday nights, and it is gratifying to note that she has been most ably assisted by other mediums, who are one and all heart and soul in the work.

"The Harbinger of Light" is being eagerly sought after, so much so that we had to order an extra dozen copies for June, and have given orders for our supply to be doubled each issue until countermanded.

E. H. HALDANE, Hon. Sec.

South Australia.

SPIRITUAL SOCIETY OF ST. JOHN.

We held a Dedication Service on Sunday, June 1. The service was conducted by Mrs. Mills, Lyceum conductor, and the dedication of two adults and two children was performed by the President, Mrs. Duncan. The service was very impressive throughout, and the choir children of the Lyceum, conducted by Mr. Edwards, sang very sweetly. The evening service was also an impressive one, being the second anniversary of the Society's going into the new hall. Addresses were given by the Vice-president (Mr. Booker), and the President (Mrs. Duncan), and solos were rendered by Messrs. Brooks, Mrs. Klooper and Lyceum children. Mrs. Cawthorn kindly contributed to the pleasure of the evening by accompanying the pianist (Mr. Edwards) on the violin. Mrs. Watson and Mrs. Duncan gave auric readings, which were very convincing, to a large congregation.

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

F. N. PEARCE, Hon. Sec.

New Zealand.

SPIRITUAL SCIENTISTS, AUCKLAND, N.Z.

Our lecture record since last report is as follows:—Mr. Smith: "After Death Experiences," and "Is Spiritualism Progressive?" Mr. and Mrs. Wragge: "The Cathedral of God," "The Rich Man and Eternity," "Your Occult Nature," "If One God, Why not One Religion?" Mrs. Allread: "The Dawn of Spiritual Consciousness." Sister Lily: "Like the Eternal Spring." Mr. Cleghorn: "The Practical Application of the Higher Thought in Everyday Life." During the month we have opened a Building Fund, which already shows a healthy start. The Ladies' Committee is to be congratulated on having the most successful conversation so far held.

Wishing *The Harbinger of Light* every success—
THOS. R. A. SMITH, Secretary.

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SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.

Mr. Frank Perera, the Indian Psychic, is still occupying our platform, and has given three normal lectures during the month to large audiences; his subjects being as follows:—"Occultism," "The Power Within," "Clairvoyance; What is it?" The bi-weekly meetings for phenomena have been reduced to one during the winter months, Mr. Perera leaves at the end of June, his services being required at the Wellington Church. 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:—Spiritual Scientists (Christchurch), per Mrs. Coventry, £1/12/-; anonymous, 10/-. Mrs. Birdsall hopes that every Spiritualist will avail themselves of this opportunity to subscribe to so worthy an object. Donations may be sent direct to her address, as given above.

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