

The Harbinger of Light.

Edited by W. Britton Harvey : FEBRUARY 1, 1921. Author of "Science and the Soul."

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The Editorial Chair.

The Crusader Concludes His Mission.

Before this issue reaches its readers Sir Arthur Conan Doyle will have concluded his mission to Australasia and be making final preparations for the return voyage to England. He will have spent nearly five months in Australia and New Zealand, and during that time have delivered dozens of lectures, given interviews galore to representatives of the Press, attended various social functions, and endured the besieging proclivities of a veritable army of inquirers. In addition to this, he has had a mass of correspondence to attend to, both local and from abroad, and has written the greater portion of his book in the bargain! It has, therefore, been a very strenuous time, and throughout it all his sympathetic and devoted wife has been "a tower of strength" and encouraging companion.

The fruit of such a mission is not to be gathered in a day. In fact, Sir Arthur has only sown the seeds. These, however, are already germinating, and in time to come will develop into sturdy growths and bear a harvest of spiritual enlightenment in the souls of tens of thousands of the peoples of these Southern Lands. They will thus live to bless his name, and the knowledge he has imparted to them will in due course be transferred to their children, and by them to others that follow. He has, therefore sown, not merely for the present, but for futurity, and when the history of Spiritualism in Australia is eventually written, a prominent place will undoubtedly be given to this self-sacrificing and successful visit of this enthusiastic and courageous champion of the cause.

Sir Arthur came to this country with the specific object of "getting his message across"—and has succeeded! It was a message of hope and comfort for the bereaved—particularly for those who had lost loved ones in the Great War—and many a wounded heart has been healed by the "balm of Gilead" his words supplied, and in many a home the clouds of despair have been dissipated by the sunshine of cheer. A knowledge of this inspiring fact is his only reward—and he wants no other. The financial surplus that accrued from the tour has been left behind to further advance the cause, and in this way he has demonstrated his unqualified disinterestedness in the project and his superabundant sincerity in the proclamation of the gospel he

had to deliver. He knows—probably more convincingly than we do—that the enterprise was not undertaken merely on his own initiative. "There is a destiny that shapes our ends, rough hew them as we may," and that directing agency in this case is represented by the angel world or, as Sir Arthur himself has expressed it, that great Wisdom which had the arrangements in hand.

Of course he has met with opposition from various quarters. He expected that, and is used to it. And his principal opponents have been the Christian Churches! That sounds anomalous, seeing that he came wholly and solely to preach the supremacy of the spiritual over the material, to offer incontrovertible evidence that "Death" is simply a link in the unending chain of Life, and to emphasise the scientifically-demonstrated fact that communion with unseen friends need not necessarily be broken by the removal of their physical presence. However, the fact remains that the Churches were almost solidly arrayed against him—precisely as they were arrayed against The Christ two thousand years ago—but notwithstanding their concerted antagonism, both in Australia and New Zealand, he attracted overflowing audiences wherever he went and must have filled the heart of many a clergyman with envy as they saw the crowded congregations that flocked to hear him.

What a contrast to the rows of empty pews to be seen in most of the Churches, Sunday after Sunday! Why was this? What was the secret of this popular interest in a distinctly religious theme? It was due to the fact that the messenger had a definite clear-cut message to deliver—something that appealed as much to the intelligence of the people as to the spiritual side of their nature, something that was based upon Reason and which gave them a far more rational and comprehensive view of life and after-death conditions than the teachings, "cribbed, cabined and confined" within the narrow rut of orthodoxy. That is the explanation in a nutshell! We are not actuated by any feeling of antagonism towards the Churches—we are rather angling all the time for their co-operation—and therefore our criticism must not be misconstrued. We forgive them all that they have said and done against the Champion of our cause, and still entertain the hope that they may yet realise that Sir Arthur Conan Doyle is not an emissary of the Devil and that his object is not to undermine the foundations of the Christian religion as taught by The Christ. His motives are the very antithesis of this. He has preached the gospel of the Fatherhood of God and the Universal Brotherhood of Man, and has given prominence to the simple and sublime precepts contained in the Sermon on the Mount. These are the practical features of religion, shorn of all theological verbiage and man-devised doctrines and dogmas, and have been emphasised in every city visited by the missionary. Yet he has been shunned by the clergy as a body, and Church adherents have been repeatedly warned to have nothing to do with such an unholy thing as Spiritualism!

To the student of both profane and sacred history the position is very interesting. It is just the past repeating itself in the present—that is all! And in the end the advance guard of religious thought—as represented by Sir Arthur Conan Doyle, Sir Oliver Lodge and other spiritually-illuminated intel-

lectuals—will, of course, prevail, as they have always done in the past. Meanwhile, we must be patient with the obstructors, knowing that their attitude is not altogether their fault, for, after all, no matter whether a man be a Doctor of Divinity or just an ordinary layman, he can only assimilate spiritual truths in proportion to the capacity of his mind to absorb them. The vast majority are always backward in this respect—history demonstrates this conclusively, hence the persecution and sometimes crucifixion of the Reformer! We thus see the necessity of developing the spirit of tolerance and exhibiting patience towards our traducers, whether in the Church or out of it, and eventually they may possibly come to see that the Spiritualist was not so very far wrong after all!

Taking a survey of all the circumstances associated with the crusade, we heartily congratulate Sir Arthur on the great work he has accomplished in spreading comfort broadcast, raising thousands from a condition of spiritual lethargy, and stimulating inquiry into a theme which the great William Ewart Gladstone declared to be "by far the most important subject that can occupy the human mind." He has, moreover, placed all professing Spiritualists under a debt of gratitude for the great service he has rendered to the cause and in this connection we must bracket the name of Lady Doyle, who readily sacrificed the comforts of home and faced the inconveniences of a world-wide journey, in order that she might contribute her quota towards the glorious work to which they have devoted their lives, and come face to face with many of the mothers of Australia who displayed such heroic fortitude during the progress of the wickedest war of all the ages. As they leave these shores on their homeward way, we commend them and their family to the loving heart of the great All-Father, and the protecting care of the angel world, and on behalf of every sympathiser with the object of their mission we wish them a delightful voyage and abundant material and spiritual blessings in the days to come.

Wayside Notes.

Sir Arthur and The Melbourne Press.

In the cable columns of the Melbourne Press during the past month appeared what purported to be a summary—reproduced from "The International Psychic Gazette." London—of the impressions received by Sir Arthur Conan Doyle during his sojourn in this city. In this recital he alluded to the "Press boycott, caused partly by ignorant want of proportion and partly by moral cowardice and the fear of finding later that they had backed the wrong horse, or had given the wrong horse fair play." Reference was also made to the "unliveliness" and "spiritual deadness" of Melbourne, and to the fact that this condition of affairs "gets on my nerves."

The Press "boycott," of course, refers mainly to the shockingly unjust treatment by "The Argus" of this illustrious son of the Empire—the most deplorable journalistic outrage ever perpetrated in this city, and for which we have already publicly apologised to Sir Arthur in the name of every fair-minded and justice-loving citizen of Melbourne. And it was, perhaps, only natural that the distinguished visitor should conclude that any city that could complacently tolerate this shameful conduct towards himself and his message of consolation and cheer to the bereaved must necessarily be "spiritually dead," or something closely akin to that condition.

The dailies were, of course, "up in arms" against the reflections they had brought upon themselves,

and in their efforts to cover their delinquency made it appear that the criticism was applied by Sir Arthur to Australia generally, whereas the references were wholly and solely to Melbourne only. This is demonstrated by the fact that a few days prior to writing his criticism in Melbourne he had come direct from Adelaide, where he opened his mission, and where he had been splendidly received by the public and liberally treated by the Press. Obviously, therefore, his comments could not apply to Adelaide, and therefore could only apply to Melbourne.

But it suited the purposes of the journals concerned to give the strictures a much wider application, and to argue that the explanation of the criticism was to be found in the circumstance that Sir Arthur was "disgruntled" because he was disappointed with the results of his mission! Yet the mission had only just begun, and at that early stage it was impossible to say whether it would be a failure or a success! Up to that moment, at all events, it certainly had been, a gratifying success. The enthusiasm and over-flowing audiences in Adelaide bore testimony to that undeniable fact, whilst in Melbourne packed attendances characterised all the meetings, and at the Farewell gathering in the Town Hall the building was not only densely crowded, but hundreds were unable to gain admission.

These successes, however, were quite eclipsed by the Sydney season which followed, where the desire of the people to hear the valiant Crusader was described as a veritable "epidemic"! There had therefore been no "failure" up to that point. The New Zealand tour followed, and as will be seen from the reports elsewhere, it was a continuous triumph from beginning to end, no fewer than 20,000 people flocking to hear him. Strange "failure" that! Returning to Australia Sir Arthur spent a week in Brisbane, and there crowded His Majesty's Theatre at each of the three meetings, the total attendances numbering 10,000! Ghastly "failure" that!

And thus the mission ended—a triumphal tour throughout, the only blot on the escutcheon being the utterly un-British attitude of the Melbourne Press. But suppose we allow Sir Arthur to speak for himself. He ought to know something about his experiences! In a letter received from him, at the close of his Brisbane visit, a few days ago, he says:—

Brisbane was a great success! In tropical weather I had three crowded houses, and many assurances of deep interest in the subject. I don't know that any of my experiences have been more pleasing than this, though all have been pleasing. Save for the partial Press boycott in Melbourne, and one disgruntled newspaper in Christchurch, I cannot recall one shadow upon my path. It is difficult to think that the facts can have been so clearly laid before so intelligent a public and yet nothing permanent come of it. . . . The country has used me splendidly and I think may look back to my visit as marking a point in their appreciation of this New Dispensation.

That settles the matter! "He laughs best who laughs last!" And Sir Arthur has certainly every justification in laughing at his adversaries to-day!

A Philosopher on Spiritualism.

We deal elsewhere in this issue with Professor Rentoul's criticism of Spiritualism and its phenomena, and have left our readers to judge of his qualifications for the task he essayed. It is with pleasure that we turn from his prejudiced comments to the quietly-reasoned statement of Professor W. R. Boyce Gibson, Professor of Philosophy at the Melbourne University, whose short article in "Life"

follows that of Professor Rentoul. Professor Gibson says:—

To me Spiritualism is a problem rather than a solution, a problem sufficiently interesting and important to be carefully liberated from the troublesome incidents of trickery and illusion.

As regards interpretation, I would give a first hearing in these matters to explanations of a psychological character, and a fair second hearing to the Spiritistic hypothesis. I recognise the possibility of the psychological and the Spiritistic explanations running much closer together than at present they appear to do to those who approach the discussion from one or the other of the two standpoints.

I am of the opinion, however, that neither the method of the Spiritualist nor the nature of his data qualifies him to deal with the ultimate issues which he raises. Spiritualistic evidence may justify survival. I cannot see that it can prove immortality. Indeed, I gather from the record that the problem of God and of man's relation to Him—a problem with which the immortality issue is most intimately bound up—is as live and persistent a question Over There as it is here. This should appeal to those philosophers who believe that ultimate solutions are yielded, and that only partially, in response to strenuous and organised thinking, and that the ultimate source of evidence in this region is the intrinsic nature of our spiritual experience as revealed through philosophical analysis.

This is the language of a man possessing the true philosophic spirit and a well-balanced mind. It is therefore in marked distinction to the impulsive and erratic phraseology of the theologian—Dr. Rentoul. It is characterised by a "sweet reasonableness" which commands attention and respect, and we thank the writer for setting such a good example to the other critic.

No one desires to see Spiritualism "liberated from the troublesome incidents of trickery and illusion" more ardently than Spiritualists themselves. In fact, they are generally the first in the field to expose the imposter, and it is gratifying to record that there is to-day much less of the objectionable element associated with the movement than in former years.

We also agree that psychological explanations should take precedence of the Spiritistic hypothesis. The former undoubtedly accounts for some of the mental phenomena which untrained investigators are apt to attribute to other causes. Therefore we desire to see the sifting process made thorough and complete.

Professor Gibson is, of course, stating an obvious fact when he says: "Spiritualistic evidence may justify survival. I cannot see that it can prove immortality." Spiritualism has nothing to do with immortality, except in an indirect way. Its phenomena, however, we contend, do prove the survival of the human personality after the death of the physical body. And that is as far as some of us have any desire to go at present.

"If a man die, shall he live again?" That is the question which Spiritualism answers in the affirmative. It does not maintain that he will, therefore, live for ever, although it may be reasonable to depend upon that. We shall only receive that be proved, and does not concern us in the least.

It is enough for us to know that "death" is a misnomer and that when we discard the mortal garb we shall immediately enter upon a much more glorious and expanded life—provided, of course, we have lived a life here that will merit this reward! It all depends upon that. We shall only receive that which we have earned!

The Greatest Thing in the World.

We are, apparently, a long way off the time when Love will become recognised as "the greatest thing in the world." This was the arresting phrase in which Drummond summarised its attributes, and the dictum is certainly endorsed by the higher teachings

that have been received from the Beyond. Such messages, moreover, are by no means of modern date. They were recorded long before the author of "Natural Law in the Spiritual World" wrote his remarkable volume. We have recently been looking through some of the communications received as trance utterances, at the circle conducted in Melbourne by Dr. Motherwell, a well-known physician and Spiritualist of his day. The investigators—men of intellectual and social standing—began their investigations in 1869 and continued the sittings, with occasional recesses for about 20 years. Some of the teaching was of a very high order, and it may interest our readers—and possibly confuse some of our opponents—if we reproduce a brief extract on the subject of Love:—

Zeal in the cause, so much love for your fellow creatures that you feel their interest is yours and that your common humanity constitutes a brotherhood as close as that of blood—this is one of the great characteristics of the true Spiritualist, such as we would see exemplified in all the members of this circle. It is, indeed, the pure spirit of Christianity which we teach you: "Peace on earth and goodwill towards men," and "God is Love." God must be a God of Love; were this not His distinguishing attribute all creation would tell of it in discord and horror: . . . Oh, bear this in mind—that in any discord, or unfriendliness of act or thought, you set yourselves in opposition to one of the great principles of the Author of all, you are rebels against the Governor of the Universe, and you know not how long the impression made on your own minds may take to efface.

If Love is the governing spirit of all your lives, if you never allow any occasion to pass of doing good to others, whether materially or spiritually, you will better fit yourselves for rapid progress in the Spirit world than by any advance in studies of a purely intellectual kind. Love is the great foundation on which the superstructure of all spiritual progress rests; without it, all must be but as a house built on the sand, which must collapse and fall into ruins. By practising Love you become God-like and approach nearly to the great type of perfection in the human race—the Man Christ Jesus.

THE TEACHINGS OF SPIRITUALISM.

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

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

SIR ARTHUR CONAN DOYLE

THE NEW ZEALAND TOUR. GREATEST TRIUMPH OF ALL.

For very many years great interest has been manifested in Spiritualism throughout New Zealand, and consequently Sir Arthur Conan Doyle had been looking forward to an animated and very encouraging time in the Dominion. He was not disappointed. On the other hand, his most sanguine expectations were altogether exceeded, whilst his business manager, Mr. Carlyle Smythe, declared that "the New Zealand visit, though brief, has been the most successful tour I have known in my experience of thirty years."

Of course there was opposition—lots of it! The Churches, in particular, were up in arms, and the cause represented by the Crusader was denounced "tooth and nail" from pulpit and platform. It was this element that furnished the "animation" anticipated by the lecturer, and he seems to have enjoyed it immensely. He likes creating a turmoil, making people talk about his "wickedness," and inducing them to discuss the theme in every tram and train, and also in the home—anything rather than "spiritual deadness" such as he found in Melbourne!

The Press in the Land of the Maoris—as in all other cities, with the solitary exception of Melbourne—treated him with the greatest respect and gave publicity to liberal summaries of his addresses and correspondence. The public, moreover, evinced a lively readiness to hear what he had to say, the largest building in every city visited—Auckland, Wellington, Christchurch and Dunedin—being crowded with overflowing audiences of 3,000 people in some cases, whilst the total number addressed during the tour was fully 20,000! It was, therefore, some mission! And in commenting on his experiences at the conclusion of his visit Sir Arthur remarked in conversation with a Dunedin press-man:—

I came out with a hard task before me, but now I begin to see the end, and I shall probably catch the Naldera early in February, and be home in March. **My meetings have been very much more successful than I anticipated. Indeed, I hardly know how they could be more so, since there has seldom been a vacant seat in the house.** I have had on the whole excellent treatment from the Press, and although I have met with plenty of opposition, I recognise that my journey would have been a fruitless one if there were no opposition and everyone was ready to agree upon the facts. From end to end of Australia and New Zealand I have been assured by solid and thoughtful men, by mayors of cities, by judges, by barristers, and the very cream of the community, that the whole matter has for the first time been made clear to them, and that their opinions have been profoundly modified. Many Materialists have remarked that they were inclined to reconsider their views. Indeed, the position of Materialism, so far as it denies a life after death, is surely becoming perfectly impossible in the face of the ever-accumulating evidence.

A "RECORD" IN EVERY CITY.

At Auckland the two lectures delivered on December 7th and 8th in the Town Hall—one devoted to the scientific and religious side of Spiritualism, and the other to the psychic pictures—attracted audiences numbering 3,000 on each occasion, and many were unable to obtain admission. During his stay Sir Arthur visited the pleasant home of Mr. and Mrs. Clement Wragge at Birkenhead, accompanied by the Rev. Jasper Calder, Messrs J. Duncan, Bell, and W. C. Nation, where they spent an hour profitably and then motored to Takapuna and Devonport, and returned to the city.

In Wellington the experience at Auckland was repeated, and during his visit to the city was made

the recipient of several gifts on behalf of the Spiritualists of the Dominion. The presentations were made by Mrs. J. W. Stables, President of the National Association of Spiritualist Churches, at the conclusion of a Sunday evening service at the Spiritualist Church. In appropriate language she asked Sir Arthur's acceptance of a travelling rug for himself, a pen with a greenstone handle for Lady Doyle, and a greenstone tiki for their little daughter, reference being made to the valuable services rendered by Sir Arthur and Lady Doyle to the cause of Spiritualism. Sir Arthur, in response, said he felt deeply touched by the kindly expression conveyed in the presentation of the gifts, and gave a short address, referring to his tour through Australia and the towns that would be visited on his return there.

At Christchurch the interest was equally intense, with a further packed audience.

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At Dunedin His Majesty's Theatre was crowded to its utmost capacity each evening, and this notwithstanding the fact that rain fell on the first night.

The Mayor (Cr. W. Begg) presided, and in introducing Sir Arthur, said he was sure they all joined in giving him a cordial welcome (Applause). Whether they agreed, or disagreed, Dunedin citizens would give him an impartial hearing and afterwards weigh his utterances in a most friendly and cordial manner. (Applause).

It was a great gathering in every respect, "The Dominion," in its introductory comments remarking: "The audience was a cosmopolitan one, representing all interests and drawn from all ranks and professions, among whom the clergy were certainly well represented." These comments would be equally appropriate if applied to the audiences that assembled in every city.

On the second night, when the pictures were shewn, the chair, was taken by the Rev. Hector Maclean, who said that, although he had no warrant for the statement, he believed he was correct in saying that **any one of a dozen ministers in Dunedin would have taken his place had it been necessary** (Applause). He wished to assure Sir Conan that they entertained no feelings of hostility towards him—they were critical of his views, just as he was of theirs. That was to be expected. Sir Conan invited them to be critical, but they were sympathetic towards every earnest seeker after truth, and surely their visitor fulfilled that description. It was in order to represent what he felt to be the general attitude of the Church towards Sir Conan that he (the speaker) was there that night. **He felt that Spiritualism had to be judged on its merits. They could not settle a matter of this kind by merely quoting a few sentences from the Bible—that was both futile and unworthy.** It had to be viewed earnestly and critically, but with an open mind (Applause). To use Sir Conan's own words, some of them had come there "to look through a telescope," and whatever their conclusions might be, if that visit from a man so greatly honored made them all think more seriously of the life after death, and re-examine the reason for the faith they held, then it would have achieved no unworthy results. (Applause).

The lecturer then proceeded to exhibit the pictures, which naturally excited the greatest wonderment, and in taking his farewell of Dunedin said he himself was a native of Edinburgh, and it had been a great joy and pleasure to him to visit this Edinburgh of the Southern Seas. The message which he received from the Other Side was: "Plough on,

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plough on, for others will sow the seed," and he would go on ploughing his furrow in the knowledge that something deep and abiding was coming after him. "Prepare, and learn what you can about it," were his concluding words, "and you will be more ready for it when it comes."

* * * *

Sir Arthur subsequently returned to Wellington, where he caught a boat for Melbourne, and after a stay of a few hours in the city went on by the afternoon express to Sydney to rejoin his family in the Blue Mountains for the New Year holidays. At lunch with the Editor of "The Harbinger of Light" at Menzies' Hotel, Sir Arthur was in great form, being full of enthusiasm over the New Zealand tour and evidently conscious that he had carried out the work he went to perform. "The people simply flocked to the meetings," he said, "and my recep-

tion everywhere was of a most enthusiastic character. It beat all my anticipations and I am certain there is a big future ahead of the cause in the Dominion. Of course I met with plenty of opposition: I like that! It puts 'ginger' into the trip! And the impression I brought away was that the people have been given something to think about for a long time to come. I am delighted with the experience. It ensured the absolute success of my mission in every respect, and now I am looking forward to enjoying a real good time in Brisbane."

We commend these comments to the notice of Professor Macintyre, of Sydney, who, on a recent Sunday evening, said Sir Arthur was "bitterly disappointed with the results of his mission," and that this was the explanation of the criticism he sent to the "International Psychic Gazette," London, reference to which is made in Wayside Notes in this issue.

Great Reception in Brisbane.

ENTHUSIASM AND CROWDED MEETINGS.

AN INTERESTING INTERVIEW.

Accompanied by Lady Doyle, Sir Arthur arrived at Brisbane on Saturday, January 8th, and found a very hearty welcome awaiting them at the Central Station. Prominent citizens were among those present, and also a considerable number of members of Spiritualistic Societies who presented Lady Doyle with lovely bouquets. Her ladyship was also the recipient of floral tributes at Ipswich and other stations en route to the Capital.

A representative of "The Daily Mail" interviewed the distinguished visitors on their arrival, and in the course of his comments stated:

There is no doubt of Sir Conan Doyle's earnestness and enthusiasm on this subject—he is a man with a great mind, and if not a successful finder of the truth, he is beyond all doubt a diligent and honest seeker after it.

This point applies also in the case of Lady Doyle. A bright, vivacious conversationalist, she is filled with enthusiasm for the mission upon which her husband is engaged. Apparently, the only regret she has in the matter is that she did not take an active interest in Spiritualism much sooner—Sir Arthur has been studying the subject for over 30 years.

"It is all so bright," she said last night. "Spiritualists are such happy people—their faith is so much happier than other religions."

It was suggested to Lady Doyle that most religious people regarded their respective beliefs as happy ones. "But," she said, "they are so vague."

Lady Doyle, and also Sir Arthur himself, take pride in the fact that in practically every centre at which he has lectured, both in Australia and New Zealand, the audiences have been record ones for the halls. From this they deduce that Australia is on the eve of marked advancement in matters spiritualistic. To them it seems that people generally have been waiting for such a message as Sir Arthur is able to give.

Appreciation of a warm nature is expressed by both distinguished visitors in their references to Australia. At present they are marvelling over the possibilities of Queensland. Sir Arthur had evidently gained an impression of this State as being very sparsely settled, and when coming along in the train last evening he remarked on the fact that the unoccupied stretches adjacent to the main line are not of any great extent.

When the subject of Spiritualism was mentioned, and Sir Arthur was asked regarding the process by which he became convinced of the mystic powers, he opened his mind.

"In the course of my reading," he said, "I examined Spiritualism. I approached the subject as a sceptic. I was a strong materialist—in fact, my book, 'The Stark Munro Letters,' published in 1888, was written from the materialist's point of view. I became deeply interested in Spiritualism, but it was only after many years of study that I was converted to it."

Continuing to explain the subject, he referred to the charlatanism and trickery which has been associated with Spiritualism, which not unnaturally created prejudices against it in the popular mind. He mentioned such men of powerful intellect and scientific training as Lodge and Crookes, and asked if these men would have accepted such a creed unless they had made the investigations of which they were capable, and fully equipped, and had satisfied themselves as to whether it was trickery or not. "One positive result in science will outweigh 50 negative ones," he said, with emphasis.

"I do not believe that anyone set out in cold blood to secure Spiritualistic results by trickery," he proceeded. "It often happens that a person finds himself possessed of psychic power, and begins to practice as a medium. This psychic power is liable to disappear—sometimes for long periods. One can imagine that a person in such circumstances, if not too scrupulous, will resort to trickery, so that in the case of one medium we may often get a mixture of truth and falsehood. We Spiritualists have met such cases, and have been puzzled by them; but the public, learning only of the trickery, will, of course, regard the whole science with suspicion. We are not 'taken in,' and wherever we find evidence of trickery we expose it remorselessly. There have been two such cases recently in England, and to each we gave the fullest publicity. We know the truth, and do not need to have our cause buttressed by falsehoods in any shape or form."

Regarding his mission to Australia, Sir Arthur said:

"I am here for the purpose of trying to enlighten the people regarding Spiritualism. I am here to talk about what I have seen myself and handled. This is a matter of tremendous importance to the human race, and the difficulties with which it bristles are being gradually cleared away. When one has had positive experiences, such as I have had, these difficulties vanish. One has to find explanations for such experiences. One critic asks how it is that accounts we have received of 'life on the other side' vary so much. These accounts vary according to the persons who give them. Would an Oxford graduate and an Indian peasant, giving their impressions of life in this world, describe it in the same way? Where there are essential differences in the descriptions from the other side they are due to messages being sent from different spheres. We may talk with a person almost earth-bound, as it were, or with a person who has worked up to a different sphere. On the other side they do not know their own future—no more than we do, and they have room for disagreement just as we have."

PACKED AUDIENCES.

HIS MAJESTY'S THEATRE BESIEGED.

Whatever may be said of Melbourne, Brisbane, at all events, cannot be accused of being "spiritually dead." On the other hand, it is very much "alive" and evinced such intense interest in Spiritualism and its phenomena that Sir Arthur Conan Doyle must have been taken completely aback. Coming fresh from his New Zealand triumphs, he could hardly have expected to repeat these experiences,

and yet he found the people of the Capital of the northern State equally enthusiastic, equally desirous of hearing what he had to say, and equally determined to show their appreciation of the work of the distinguished messenger and the loyal support of his devoted wife.

The result was that at the opening lecture on January 10th His Majesty's Theatre was densely packed with an audience of fully 3,000 eager citizens representative of all classes in the community. In its introductory comments on the meeting "The Daily Mail" says:—

There was an unusually tense feeling about the very large audience in His Majesty's Theatre, Brisbane, last night. Where customarily there are merry outbursts every few minutes, on this occasion the ripples of laughter were very few. The subject was too serious—Sir Arthur Conan Doyle was delivering his first lecture on the "greatest thing in history," the subject of Spiritualism—the persistence of the soul, the breaking down of the barrier of death.

This aside, the great audience was undeniably impressed with the personality of the lecturer. Sir Conan Doyle has a voice in accord with his physique—a big, strong, rolling voice, which throbs with the earnestness of the mind behind it. The language was fluent—as fluent as the author's writings—and was delivered a good deal more rapidly than Sir Arthur's conversation. Occasionally a fraternal slur occurred in the speech, and there was an impressive twist of the mouth at each little humorous touch, or at any solemn pronouncement, such as the initial reference to "the intelligence of our own dead," and to the description of dishonest mediums as "human hyenas."

Lady Doyle occupied a seat in a box, and it was noticeable that in the audience were many ministers of the Gospel, including Rev. J. Cosh, who has been prominent in criticising Sir Conan Doyle and his message.

Sir Arthur went over similar ground to that traversed in the other centres embraced in his tour, and the vast assemblage listened with rapt attention as he swiftly unfolded his theme. In concluding his very fine and impressive address he thanked his audience for the manner in which they had listened to his lecture, and said that when he purposed coming to Brisbane he was told it would be a waste of effort, as he would probably only have one person at his lecture. (Laughter.) If he had succeeded in giving them new thoughts and comfort he was amply repaid.

On the following night the Theatre was again filled in every part and many were unable to obtain admission. The lecturer's marvellous collection of Psychic Pictures was exhibited, and as they appeared in quick succession on the screen wonderment was expressed on many a face. In the course of his remarks Sir Arthur alluded to the birth of Spiritualism in the Fox family at Hydesville, New York County, in 1848 and declared: "It was in this little cottage that a force began that is gaining year by year, and that is destined—believe me, I know what I am talking about!—to engulf the world." In conclusion he said: "I hope I have given you some food for thought. Many people say this is all rot, and that it is fraud. I do not think there is any person in this room who will say that I have not presented evidence which is very difficult to shake. Naturally, we are all going to get the information when we pass over, but most of us who know find that it is a very great help in this life to know something about the case." (Loud applause.)

As the great audience left the building it was evident from the remarks passed that many of them had been "fairly bewildered" and given food for thought for a considerable time to come.

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The arrangements made for the visit provided for two lectures only, but owing to the great success achieved and the large numbers that had been unable to attend on the previous nights, a third lecture was given at popular prices. The building was again filled and a selection of the pictures was exhibited.

A NEW CHURCH.

FOUNDATION STONE LAID.

ADVICE TO SPIRITUALISTS.

The Spiritualists of Brisbane, in so far as they are an organised body known as the Spiritual Church, have for some time past been accumulating a fund for the purpose of building a handsome Church in the city. A good site has already been procured at the corner of Boundary and Mein Streets, measuring 32 perches and costing just over £500. It is proposed to start immediately with the construction of the Church at an expenditure of £10,000, and taking advantage of the presence of Sir Arthur Conan Doyle, he was asked to lay the foundation stone of red granite, and bearing the inscription in gold lettering:—

To the greater glory of God and the brotherhood of man this stone was laid and dedicated by SIR ARTHUR CONAN DOYLE, M.D., LL.D., on January 11, 1921; Theodor Reinhold, President Spiritual Church.

The ceremony took place on Tuesday, January 11th, and was largely attended. Lady Doyle accompanied her husband, and Spiritualists and Theosophists were present from every part of Queensland. The popular visitors were cordially introduced to the company by the President of the Church, and Lady Doyle was presented by little Miss Alma Lowe with a beautiful bouquet on behalf of the Lyceum.

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Sir Arthur Conan Doyle said he had been received with nothing but kindness in Brisbane. He was sorry he had been unable to see more of the Spiritualists, but they would agree that it was wiser for him to talk to those who did not yet see the light. His meeting on the previous night had been very successful; it had been said that if the attraction had been a comic opera the theatre could not have been fuller. (Laughter.) He felt that he had a great deal remaining to say, and as the good people of Brisbane seemed quite willing to listen, he had arranged to stay and deliver another lecture on Thursday night. (Applause.) It was a subject that all should be interested in. The state of mind of a man who did not want to know concerning his own fate, or that of his loved ones, must be a very pitiable one.

Sir Arthur said he prayed that prosperity would rest on the new church. It was 72 years since the Spiritualistic movement had begun, and it was now past the diseases of infancy. It had gained its manhood and it was going to "carry on." In the early days of the movement there was a Governor of one of the American States who asked two mediums, at different points, "What is the object of this movement?" The answer was the same in each case, the spirits replying, "It is to prove the immortality of the human race and to unify all religions." Everyone knew that survival could be proved, and he believed that the second portion of the prophecy would come true—they would unify all religions. Spiritualism was part of the need of the human race. Everyone would have to adopt it, and it would give them so much in common that it would break down the horrible want of charity now existing between the various sects.

"If I had the ruling of this church," the speaker proceeded, "I would emphasise three things. The first is that you should never throw mud at any other religion. Mind your own business; go on quietly in your own way; you know the truth, and do not need to quarrel with other people. There are many roads to salvation. The second point I

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would urge is that you should live up to your knowledge. We know for certain that we live on after death, that everything we do in this world influences what comes after; therefore, we can afford to be unselfish and friendly to other religions. Some Spiritualists run down the Bible, whereas it is from cover to cover a spiritual Book. I would like to see the Bible read in every spiritual church, with particular attention paid to the passages dealing with occultism. The third point I would emphasise is that you should have nothing to do with fortune-telling or anything of that kind. All fortune-telling is really a feeling out in the dark. If good things are going to happen to you, be content to wait for them, and if evil is to come nothing is to be gained by attempting to anticipate it. My sympathies are with the police in their attitude to fortune-tellers, whose black magic is far removed from the services of our mediums in striving to bring comfort to those whose loved ones have gone before. If these three things are lived up to, this church will be a source of great brightness and happiness."

Sir Arthur then advanced and laid the foundation stone, saying as he did so:—

"In the presence of this company, and in the presence of a great invisible company who are also here—believe me, they are just as substantial as you are—I lay this stone, and pray to God that nothing but good may come of what we are doing this day.

After Mr. Reinhold had offered prayer, he proposed a vote of thanks to the distinguished visitors, and presented Sir Conan Doyle with a silver trowel in commemoration of the event. Donations amounting to £150 were received, and Sir Arthur generously added a cheque for £50. Mr. Leslie O. Kerlin took a photograph of the stone and Committee of the Church.

Sir Arthur and Lady Doyle left Brisbane on the following Saturday, having spent just a week in the city, and received a hearty send-off as they departed.

PERSONAL POINTS.

Sir A. Conan and Lady Doyle were the guests of the Governor of Queensland (Sir Matthew Nathan) and also participated in several other social engagements, including lunch at the Johnsonian Club.

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Sir Arthur called upon the Mayor of Brisbane (Ald. Maxwell), to whom he expressed thanks for an offer of a civic reception which had been made to him, at the same time re-affirming a previous statement, that he was averse to such functions. He accepted with pleasure, however, the Mayor's invitation to an inspection of the leading points of interest about the city.

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The State Treasurer, referring to Sir A. Conan Doyle's investment of £2000 in the State loan, said: "It is very encouraging to the Government to find that a man like Sir Arthur Conan Doyle who has no interests in Queensland, recognises the soundness of the investment and displays a fine appreciation of the potentialities of the State. I hope that his example will be emulated by the big financial and pastoral institutions in the South and in Great Britain who have derived big profits from this State for many years, and whose shareholders have immediately benefited by the development work of the Queensland Government."

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In the course of one of his lectures Sir Arthur bore testimony to the liberality of the Press of Brisbane, and added that some newspapers had behaved disgracefully, and it was amazing to him how jokes could be made over such a solemn subject.

The Brisbane "Daily Mail" was particularly generous. It devoted four columns to the first lecture and three to the second. It also published four double-column illustrations, including photographs of Sir Arthur and Lady Doyle, a striking spirit photograph, and the scene at the laying of the foundation stone of the new Spiritual Church. Contrast this treatment with the attitude of the Melbourne Press—particularly "The Argus"! It is enough to make every Britisher in this Queen City of the South hide his face in shame!

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Mr T. W. Moss, a prominent citizen of Brisbane and an enthusiastic Spiritualist, writes to us in glowing terms concerning the visit and the fearlessness exhibited by this dauntless Crusader. Inter alia, he says:—

How one can enter into Paul's exclamation, 'I am not ashamed of the Gospel,' as he sits and listens to Sir Arthur! Methinks his attitude, his witness to the Truth will stir up the 'dry bones' and others will now stand forth in witness that 'the Gospel is still the power' claimed by the great Apostle . . . How he thrilled the immense audience as fact after fact came one after the other! The gathering included leading citizens, clergy of various denominations, young men and maidens, old and middle-aged, all expectant. I heard the remark repeated, 'How short!' and this after one hour and twenty minutes! Is anything further needed to prove the eagerness of the multitude to know more, and yet more, of what is still the great power of God? How pulpit critics must have felt their unfairness as Sir Arthur witnessed to Truth! His reference to Christ and His glorious mission moved many, and none but those with 'closed minds' could fail to be impressed with the fact that if Spiritualism is a form of anti-Christ—as is hurled forth from some pulpits—what is the religion as taught by the Churches. . . . From beginning to end one felt one was in the presence of a 'great cloud of witnesses.'

Incidentally, our correspondent adds that amongst other visitors with whom he talked on the subject was one from 200 miles north. "He had read my letters in 'The Harbinger of Light,' and made tracks for me. How this demonstrates the power of 'witness!' Use this incident, if you like, to emphasise the need of 'witness' and the absurdity of the feeling that business men generally have in dealing with this question. I have told you over and over again that my own experience is that there need be no fear, for the great mass of humanity is hungering for bread."

It will interest the reader if we explain that Mr. Moss is not only a shrewd and successful business man, but is an ex-President of the Queensland Congregational Union, and was for over ten years its Secretary. "I will no longer hide myself!" he emphatically declares! And why should he? We can understand poltroons being afraid—but not men!

DEPARTURE FOR ENGLAND.

As announced in a previous issue of this journal, it was Sir Arthur Conan Doyle's intention to visit Tasmania at the conclusion of the Brisbane mission, and also to spend a week or so in Victoria, during which he intended to speak at Ballarat.

These arrangements, however, have had to be cancelled on account of the shipping trouble. To go to Tasmania under present conditions might result in missing the steamer by which he has booked for London. He will therefore remain in Sydney until February 2nd, when he and his party will board the P. & O. liner, "Naldera," there and set out on the homeward voyage.

The Rev. E. S. Woods, vicar of Holy Trinity, Cambridge, urged on the Church Congress the necessity for "a vital Christianity," pointing out that 80 per cent. of the men of Great Britain were not in contact with organised Christianity.

The Nutshell Page.

We have previously mentioned in these columns that Spiritualism is making great headway in Scotland, and that Glasgow is regarded as the Mecca of the movement. We now learn that Glasgow is to have a Society for Psychological Research of its own, and that it will contain many distinguished names. The General Assembly of the Presbyterian Church in Scotland has, moreover, appointed a Committee to investigate the phenomena of Spiritualism and report upon the result of their investigations. The Presbyterians in Scotland are evidently leaving the Presbyterians of Australia a long way in the rear! The latter do not appear to know that any of the phenomena are genuine, and are apparently obsessed by the "illusion" hypothesis championed by Dr. Rentoul. They may possibly revise their conclusions before the end of the present century!

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A correspondent wishes to know how any knowledge of the continuous developments in Psychological Science could reach Australians if it were not for the records published from month to month in "The Harbinger of Light." We give it up!

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At the Church Congress recently held at Southend, near London, Sir William Barrett, F.R.S., exclaimed with emphasis: "I agree that survival after death has been experimentally proved in certain cases without a shadow of a doubt. The statement was received with acclamation, as was also his subsequent remark: "There are, I believe, more lunatics from religion in our asylums than from Spiritualism." The assembly, in fact, was more like a gathering of Spiritualists than of orthodox clergymen!

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Every Spiritualist should read Sir Arthur Conan Doyle's trenchant reply to Mr. Joseph McCabe, as contained in the booklet entitled "Spiritualism and Rationalism." It is a piece of very spirited writing, sharp rapier thrusts without animus, and a scathing exposure of the fallacies of the champion of the Materialists. Price, 1/3; postage-ld. from the office of "The Harbinger of Light."

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Signs are everywhere manifest of the tremendous public interest in the spiritual movement which may, in the hands of Providence, be used to moderate the harshness and stem the excesses of the great industrial revolt with which the world is now threatened, states our London contemporary, "Light."

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Scarcely a day passes without prominence being given to some phase or other of Spiritualism in the columns of the London daily Press—a fact which should be of special interest to the controllers of the Melbourne "Argus" and encourage them to develop a little moral courage. The "Morning Post," in a leading article, comments on the claim of the Spiritualists that "communication between the dead and the living has been established," and adds: "It is that claim which it is the right and duty of the Church strictly to examine." Australia and New Zealand ecclesiastical leaders please note!

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The intensity of the interest exhibited in Spiritualism by the people of Great Britain is evidenced by the fact that since his messages first appeared, the Rev. G. Vale Owen has been inundated with requests for lectures, which the duties of his parish preclude him from entertaining. Arrangements are being made, however, to, in some degree, cope with the demand by supplying lecturers from among those who have made a special study of the script.

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In the course of a sermon on Spiritualism, the Rev. Dr. Geikie-Cobb, Rector of St. Ethelburga's, Bishopsgate, London, said: "After all, the Communion of Saints is something more than a fond thing vainly invented, and the mission of Spiritualism may, for all we know, be to make practical this Article which, to so many, seems enveloped in mist and cloud." Yet Dr. Rentoul speaks of Spiritualism as anti-Christian, and everything else that is nasty!

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The Journal of the American Society for Psychological Research very truly remarks: "It was never discovered, hinted, or imagined that men of science are unfitted for investigating Spiritistic phenomena until so many of the first rank came to unexpected conclusions. It is a thought born of disappointment, and flavored with the juice of sour grapes." The Journal goes on to point out that if Sir William Crookes, Sir Oliver Lodge and many more scientists who have taken pains to investigate the subject, had reported adversely, it would never have been urged that they were unfitted for the task.

Interviewed by a representative of the "Scientific American" regarding his operations for communicating with the spirit world, Mr. Edison said: "My apparatus is in the nature of a valve. The slightest conceivable effort will exert many times its initial power for indicative purposes. It is similar to the modern power-house, where a man with one-eight-horse power starts a 50,000 h.p. engine. My apparatus will magnify the slightest effort which it intercepts, and give us whatever form of record we desire. I do not wish to explain further at this time. A collaborator on this work died the other day. He knew exactly what I am after. Therefore, I believe he might be the first to use the apparatus if he was able to do so."

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We cordially endorse the following statement in the leading article in the "Two Worlds" of the 15th inst.—"If Mr. Edison's wonderful inventive faculty can give us a mechanical apparatus which will produce reliable communications with the minimum of psychic power, we shall be delighted to pay tribute to his genius; but we are of opinion that if he is looking for an instrument which can be acted upon directly by spirits without a psychic nexus, then he is searching for the equivalent of perpetual motion."

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A new Society for Psychological Research has been established in Sheffield by a group of men representative of professional interests. It is proposed to seek affiliation with the London Society for Psychological Research. Is it not time that a similar Society was formed in each of the principal cities of Australia and New Zealand.

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Sir Arthur and Lady Conan Doyle have been enrolled as Honorary Freemen of the British Spiritualists' Lyceum Union.

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Some remarkable phenomena were witnessed lately at a Circle held at the Stead Bureau, London. Mrs. Wriedt, a celebrated trumpet medium, and Mr. Evan Powell, the well-known miner medium of whom Sir Arthur Conan Doyle has spoken in Australia, were the psychics engaged. A number of spirit voices were heard speaking at the same time. Greek and Russian were spoken as well as English, beautiful large lights were shewn, and Mr. Stead's materialised face was seen by some of the sitters whilst flowers were distributed by the unseen friends present.

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How comes it that the Church of England, once famed throughout Christendom for the intellect and learning of her clergy, has committed her fortunes to the cheap-jack rhetoric of the Rev. J. A. V. Magee?—Ellis G. Roberts, M.A. (Oxon).

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We have been asked by the Society of Friends' Relief Committee, 20 Russell Street, Melbourne, to receive donations to provide relief for the distressed peoples of Europe. We shall have much pleasure in acknowledging any subscriptions entrusted to our care.

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The suggestion that Modern Spiritualism ignores the Founder of our Faith can only be made by persons who shut both eyes to the general body of Spiritualistic literature.

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Miss Maud Royden, at the Church Congress, speaking on the restatement of the evangelistic message in terms of to-day, said she sometimes thought that the very paralysis of Christianity to-day, its helplessness in the face of war, national struggles, and class bitterness, was partly due to that nervous terror with which it had confronted the advances of truth in the past.—"Times."

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Telepathy is accepted by religion which teaches that inspiration is a thought-message received from a higher being, and if this is possible with the highest why not with lower grades of beings, who are still far above us, having passed beyond the veil? If we are always rushing about on mundane affairs they cannot get at us, but if we are ready to help by giving them a quiet and peaceful time for communication, they can.—Sir Oliver Lodge.

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Perhaps most people will be able to feel that the records already in existence, though not furnishing absolutely knockdown proof, are nevertheless sufficient to render the old materialism an improbable hypothesis and to open the door to that belief in a spiritual world which is, as Myers said, the preamble of all religions.—J. Arthur Hill, in "Psychical Investigations."

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PHOTOGRAPHS OF FAIRIES.

PERSONAL.

LATEST REVELATION OF THE CAMERA.

In the Nutshell Page of this journal in January we alluded to the difficulty many people experienced in realising that the psychic photographs exhibited by Sir Arthur Conan Doyle were really what they were represented to be, and added—"There are still more marvellous photographs to come, but we are not at liberty to disclose the details at present. That is a sensation for the early future." The development we had in mind was photographic representations of Fairies! Sir Arthur had shewn us the pictures—five of them altogether—but as an illustrated article on the subject from his pen was to appear in the Christmas Number of the "Strand" magazine we were desired not to anticipate its publication by premature comments in this journal. That "embargo," however, has now been lifted.

During his tour in New Zealand, Sir Arthur referred to the subject in the course of an interview with a representative of "The Dominion," Wellington. The interviewer inquired, "Have not recent cablegrams reported you to be a believer in Fairies?" to which the distinguished Spiritualist replied:

"That is not related to Spiritualism. It is a separate line of development entirely. I mean it is not a human line of development at all. However, this is the origin of the matter. In Yorkshire there have been photographs taken by some people—not by me—which purport to be the photographs of fairies. I was not able myself to go and see these people before I left Great Britain, but I sent a friend up to go into the matter. He was of opinion that the people were perfectly genuine. They were, in fact, two little children who had borrowed their father's camera, and it seemed quite impossible that they could perpetrate a most elaborate fake."

Certainly, if there was any fake, continues the report, it was not the sort of fake that children would be likely to perpetrate, for at this stage Sir Conan Doyle produced several photographs and showed them to the reporter. Each portrayed a child of perhaps seven years, accompanied by the prettiest little creatures, hardly more than a few inches high, and shapen in the fashion that is a familiar memory of the days when one pored over "Elves and Fairies" picture books. In one photograph a little Puck-like personage was leaping airily upon the knee of the youngster.

"We took the negatives to some of the highest photographic experts in London," Sir Conan Doyle continued. "Some refused to give an opinion at all, on the ground that it was too incredible. They could not find any flaw. Others absolutely pledged their reputation that it was absolutely impossible there could be a mistake. So I took it on myself to publish the facts in the Christmas number of the 'Strand.'"

"Since then, while I was in Australia, three more photographs were taken so that there seems to be an almost undoubted case for their truth. Now, the evidence is before the British public, and it is for them to decide. If they can pick a hole in it I shall be very much interested."

Pointing to the little figure that has been compared to Puck, Sir Conan Doyle observed with some enthusiasm: "Wonderful little creature—all the wisdom of the ages in his face!"

That is how the matter stands at present. Of course there will be the usual yell among the incredulous that the thing is "impossible." We certainly cannot reject the pictures on that ridiculous ground, nor do we say that they are actually what they purport to be—that is a matter for further investigation and experiment—but we do aver that we are not greatly surprised at the development, assuming the photographs to be genuine, and that we are quite prepared to receive news any day of something more extraordinary still.

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Alas for our beliefs if they go no further than the poor horizon of our experience or our logic, or any possible wording of the beliefs themselves! Alas for ourselves if our beliefs are not what we shape our lives, our actions, our aspirations, our hopes, our repentances by!—Geo. MacDonald.

At the last Sunday evening service of the year that has passed the members of the Victorian Association of Spiritualists presented the Honorary Leader (Mr. M. J. Bloomfield) with a wallet, containing £50 in bank notes, the gift being intended as some slight recognition of his loyal and onerous services on behalf of his patients and congregation. In the absence on holiday of the President (Mr. E. O. Jones) the ceremony was performed by Mr. Harding, one of the Association's auditors, who spoke in eulogistic terms of the unselfish efforts of the recipient and wished him continued success in the year that lies ahead. Mr Bloomfield suitably acknowledged the gratifying tribute, and all those present thoroughly endorsed the kindly sentiments expressed towards their Leader. Mr. and Mrs. Bloomfield and their son have spent a brief holiday at Carrum and Healesville, and no doubt this prominent worker in the cause in Melbourne will feel greatly encouraged by the generous feeling displayed towards him and go forth "like a giant refreshed" to undertake the work that lies before him in the current year.

The President of the Victorian Council of Spiritualist Churches, Mr. Edgar Tozer, has been spending a holiday at Dunolly, and while there making the most of his opportunities to disseminate the truths of Spiritualism. He used the columns of the local journal for this purpose and a controversy followed. It is in this way that the public becomes enlightened and interest in the subject aroused.

Miss A. Grant, for three years treasurer and assistant secretary in the Church of Spiritual Research, Melbourne, lately resigned her position there in order to devote herself to the work of healing. Great appreciation of Miss Grant's unselfish and valuable work for the Church was expressed by the Speaker and officers who realise that such a whole-hearted and capable treasurer is very difficult to find.

After a period of comparative rest from public work for some time, Mrs S. E. Morrison (who by the way has changed her name and will in future be known as Mrs. S. E. Hosford-Herbert) purposes taking up the work again of lecturer on "New Thought and Life after Death," and will be open for engagement as will be seen from our advertising columns. Her husband, Mr. Hosford-Herbert, is also a Spiritualist and worker.

THE BLUE WRAPPER AND ITS MEANING!

Those of our readers who receive this issue of "The Harbinger of Light" enclosed in a BLUE wrapper will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

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

SHARE YOUR JOY!

How many friends have you who would like to see this issue of "The Harbinger of Light?" Just give them a chance! Don't keep all the good things for yourself. Let others share your joy. Send them a copy!

REPLY TO PROFESSOR RENTOUL.

EXTRAORDINARY MISCONCEPTIONS CORRECTED.

DARK SEANCES AND LEVITATION

BY THE EDITOR.

There is a hackneyed saying which assures us that an Irishman cannot look at a head without being seized with a yearning desire to hit it. We need, therefore, not be surprised that Professor Rentoul, M.A., D.D., O.B.E., the most distinguished ornament of the Presbyterian Church in Victoria, Australia, has a lively tilt at Spiritualism in the January issue of "Life." In the first place it is a pretty big "head," and therefore particularly tempting, and, in the second place, it is popular at present to say all sorts of nasty things about the cult. It is so easy to "play to the gallery"! It brings immediate applause, and sometimes flatters our vanity. But in doing these things we ought to try to keep within the range of facts. It is possible to be funny and facetious without "over-stepping the bounds." Dr. Rentoul, however, has hardly succeeded in this endeavour—assuming, of course, that the endeavour was made. He was evidently out to "hit," and hit hard, and if he sometimes "hits below the belt"—well, we must bear with him as leniently as possible, and remember that an expert theologian is not necessarily conversant with all the ramifications of Spiritualism and its phenomena.

The article consists mainly of ancient history—or, rather, what is intended as history—a large proportion of the space allotted being taken up with a ridiculing recital of the experiences of the Fox family in 1848, and an exceptionally misleading criticism of the levitation phenomena witnessed by Sir William Crookes and many other distinguished investigators in the presence of the celebrated medium, D. D. Home, some fifty years ago. In the latter case eulogistic reference is made to Browning's "Mr. Sludge, the Medium," which was of course, directed at Home and made him out to be an unmitigated trickster. We presume Dr. Rentoul selected these ancient instances because he lives in the past! At all events, he makes no references to the much more modern developments which have established much of the phenomena produced through the influence of the Fox sisters and Home on a basis of irrefutable genuineness.

THE CRITIC ADVISED TO READ.

Much water has flowed beneath the bridge of Psychic Science since the days of which our critic writes, but, apparently he has not had sufficient time to keep abreast of the movement. He should therefore study the works of Mr. J. Arthur Hill, one of the most impartial and authoritative writers on the subject in Great Britain to-day, and as we intend to quote from his masterly work, "Spiritualism—Its History, Phenomena, and Doctrine," it is desirable to reproduce the following quotation from the Preface. He tells us that he commenced the study of the subject in a spirit of "reverent agnosticism," and goes on to say:—

Then I became acquainted with a certain medium whose queer powers puzzled me. Previously I had of course, scoffed at the whole thing, even when intimate friends of mine described their own inexplicable experiences. But I was soon compelled to admit there was "something in it." I began to read Spiritualistic literature, but it did not impress me. The writers were mostly unknown, their experiments were not described with sufficient fullness or exactness, and they often seemed ready to believe any-

thing. Then I joined the Society for Psychical Research, and found what I wanted. Here was real evidence, set out in detail by men like Sir William Crookes, Sir Oliver Lodge, Professor Sidgwick, and others, whose work I knew and could rely on in other departments. I read all the S.P.R. publications, and was greatly impressed; in fact, convinced so far as the logic of the thing went—i.e., I felt that the evidence was sufficient to justify belief in the happenings and even in a spiritistic explanation of some of them.

But personal experience is necessary before real conviction of new truth can be attained, when one has remained in ignorance until over thirty; so I set myself to investigation. I sat with many mediums, professionally and private, and the result was that I was gradually driven to admit that phenomena certainly happens which orthodox science does not explain, or even recognise, that some of them may be due to not understood subliminal activities of living people, or to still more unknown causes, but that some others point to the agency of discarnate human beings.

The attitude of Mr. Hill, in fact, is so cautious, and he has made such a comprehensive study of the theme from the earliest times to the present day, that he is respected by friend and opponent alike, and consequently his conclusions carry exceptional weight.

THE FOX FAMILY AND THEIR PHENOMENA.

Evidence of Mr. Hill's extreme caution is furnished by his references to the experiences of the Fox family. He alludes to the doubts that existed in certain quarters at the time as to the genuineness of the "raps," more particularly to the experiments made by some Buffalo doctors, who declared that the sounds were made with the knee-joints or toes, "though the account is far from convincing, and their attitude obviously biassed," and continues:—

On the other hand, as against a fraud theory, this phenomenon of supernormal raps has been established by investigators like Sir William Barrett, Sir William Crookes, Dr. Joseph Maxwell and others, and it may be that the American epidemic of the eighteen-forties and fifties was entirely genuine, at least as to the super-normal causation of the sounds. We cannot accept anything as decided either way; certainly the investigation was not conducted with the rigour which later standards demand, but, on the other hand, it would be risky to dismiss the whole thing as hocus-pocus. Unsatisfactory as this may be, suspension of judgment seems to be the only possible course.

Compare that carefully-worded and dignified conclusion with the unseemly ridicule of Dr. Rentoul, and see which carries the greater weight! It matters little, however, what opinion we hold in the matter. We know to-day that genuine "raps" are an indisputable reality, and we have the testimony of Dr. Crawford, a Doctor of Science of a Scottish University, that he has secured records of them on the plastic disc of a phonograph and reproduced them clearly before an audience of 500 people!

BROWNING AND HIS BASELESS SLANDER OF HOME.

Alluding to Browning and his wholly unwarranted attack on Home, over which Dr. Rentoul gloats with self-evident glee, Mr. Hill says:—

The subject began to emerge from obscurity about 1855 in which year Daniel Douglas Home, a young Scottish-American, arrived in England. The record of his mediumship is one of the best of that time, many of his sitters being people of distinction and ability, and some of them eminent in science. He claimed never to have charged a fee, though he re-

ceived hospitality and, no doubt, presents. Certainly there is no evidence of any trickery in his case, and Browning's "Mr. Sludge, the Medium" which was directed at Home, is a baseless and regrettable slander.

Browning objected—legitimately enough—to his wife's interest in Spiritualism, and it has been established that he unfortunately accepted vague second-hand reports of Home's being found experimenting with phosphorous in the production of spirit lights as sufficient evidence of fraud, and the reports were never substantiated.

This fair and disinterested statement knocks the bottom out of half of Dr. Rentoul's onslaught at one go! It contains nothing new to the well-informed student of the subject, but it will doubtless contain information for our learned opponent! And Mr. Hill might have added that Home was so disinterested in his desire to advance the cause of Truth, and to keep his reputation unsullied, that on one occasion he refused a fee of £2,000 for his services! Dr. Rentoul may have been unaware of this circumstance. In fact, we are amazed at the little he knows about the subject at all. He does not even know that Spiritualistic phenomena are often produced in the light! And yet even Macaulay's schoolboy should be aware of that fact.

I have said that darkness is not essential. It is, however, a well-ascertained fact that when the force is weak a bright light exerts an interfering action on some of the phenomena. The power possessed by Mr. Home is sufficiently strong to withstand this antagonistic influence; consequently, he always objects to darkness at his seances. Indeed, except on two occasions when, for some particular experiments of my own, light was excluded, everything which I have witnessed with him has taken place in the light.

"The levitation of objects, and even the lifting of Home himself in the air, were witnessed in the light," continues this expert investigator, whilst in the case of the staggering appearances of the materialised spirit, Katie King, every week for a period covering three years, he tells us that "it was a common thing for seven or eight of us in the laboratory to see the medium and Katie at the same time under the full blaze of the electric light!" What, then, becomes of Dr. Rentoul's allegation that it is always "at night," "with the lights turned down" that these things occur?

LEVITATION A "GLARING ILLUSION!"

But Dr. Rentoul does not believe in actual "levitation" of objects or persons at all. It is all hypnotic illusion and trickery! Ye gods and little



LEVITATION OF TABLE IN PRESENCE OF
FRENCH SCIENTISTS.
Described by Dr. Rentoul as "a glaring illusion."

PHENOMENA WITNESSED IN THE LIGHT.

"From the beginning, and through all the phases of this thing misnamed Spiritualism," he says, "it has been 'at night' or 'with the lights turned down' that the fancied 'whisperings' and 'snortings' and inane 'messages' have phenomenalised," as though every seance was held in complete darkness. This woeful misconception clearly indicates that our ecclesiastical assailant has never personally investigated the phenomena, and consequently he is not qualified to pronounce judgment one way or the other. We will allow Sir William Crookes to correct him—the eminent scientist to whom Dr. Rentoul courteously refers as one of the "otherwise sane and scholarly men who have an unfortunate loose screw in their psychological and emotional structure." In his "Researches in Spiritualism" Sir William says:—

At the commencement I must correct one or two errors which have taken firm possession of the public mind. One is that darkness is essential to the phenomena. This is by no means the case. Except where darkness has been a necessary condition, as with some of the phenomena of luminous appearances and a few other instances, everything recorded has taken place in the light . . .

fishes! Fancy a learned and distinguished Professor not knowing, at this late hour of the day, that this phenomenon is as real as the Law of Gravitation which it sets at defiance! Let us put on record what Dr. Rentoul says. It will interest posterity!

The impressive fact is, however, that the very "phenomena" in Home's displays, which most impressed Crookes, and to which he attached greatest importance—viz., the "levitations," etc.—are the very phenomena which the foremost authorities in "suggestion" and in "hypnotism" in scientific Britain are at present exposing as the most glaring illusion. They are repeating Home's tricks more remarkably than Home's performances of them amid the laughter of astonished audiences.

By "levitation" is meant "the phenomenon (or, as science would regard it, the illusion) of maintaining or moving a heavy material body in the air without mechanical support or, on the other hand, the illusion of regarding one's self as rising into, or moving through, the air without support, as in dreams."

Those of us who are old enough to have witnessed, when we were boys, the wonderful feats done by "mesmerists," in exposure of Home, will not be surprised at the more remarkable exposures of "Spiritualism" now being made in London by eminent medical war-experts.

This is real Irish humour, although it is not in-

tended as such, and the briefest and most effective reply we can offer is to reproduce two photographs, one taken by French scientific investigators, and the other by Italian scientists, demonstrating the actual levitation of a table and a medium, respectively. The camera, at all events, cannot be accused of lying, and if it can reproduce an "illusion" we may yet secure photographic representations of some of Dr. Rentoul's theological imaginings!

EXTRAORDINARY CONFUSION OF IDEAS.

In trying to drive home his contention that "Home's professed levitations" were not levitations at all, the learned and pugnacious Doctor makes "an awful hash of things" by quoting from a lecture delivered in London in October last by Dr. Hadfield:—

In his lecture, Dr. Hadfield proved that he has reproduced by actual experiment all the most striking phenomena of "Spiritualism," and that there is no "Spiritualism" connected with it. Perhaps the most striking part of his lecture was that in which he unmasked "Home's professed levitations," and reproduced them to a more wonderful extent than Home had attained. So he tore to shreds the "phenomena" which had impressed and befooled Sir W. Crookes. Nor did he even use "hypnotism" in his experiments. He did it by sheer influence of "suggestion." For example in the presence of three soldier-patients and of the chaplain (padre), he by "suggestion," induced the three soldiers to believe, first, that they themselves were levitated (raised into, and moving through, the air); then secondly, that the padre was levitated and was moving triumphantly through the air.

This is the funniest part of the whole article. Because Dr. Hadfield, by exercising a certain influence on the minds of the soldiers in question, could induce them to believe they were actually being levitated, whereas they were not, we are asked to accept the conclusion that there is no such phenomenon as actual levitation, and that Sir William Crookes was simply "befooled" by Home. Could any argument be more absurd? What about the testimony of the camera? If these soldiers had been photographed on the spot they would have appeared standing on the ground, simply because the impression that they were being raised in the air was merely a subjective illusion produced by the power of "suggestion."

We have seen men, acting under a similar influence, quite convinced that they were climbing a ladder, and have at other times seen them kicking an imaginary football about an imaginary field. All students of hypnotism understand these symptoms. It is purely a mental effect, but what has all this to do with a table being shewn by the sensitised plate to be actually and really suspended in space, or with a medium being shewn to be similarly resting on nothing but air! The camera proves that there is no "illusion" here—it is an objective phenomenon—whereas in the case of the soldiers, so triumphantly referred to by our opponent, the impression created belonged purely to the realm of imagination, to the subjective condition, to a temporary mental state which all psychologists understand. At all events, there are the pictures, and we defy even Dr. Rentoul to explain them away on the hypothesis of "illusion."

TESTIMONY OF SIR WILLIAM CROOKES.

Now listen to what Sir William Crookes has to say on the point:—

The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of three witnesses—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all

human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs. The accumulated testimony establishing Mr. Home's levitations is overwhelming.

This language is definite, distinct, and final. Nor is this the only scientific testimony that can be adduced. As soon as Crookes had published his historic pronouncements, French and Italian scientists began to investigate along similar lines. They had previously held aloof from such studies. As one of them said at the time: "All the while such statements rested alone on the assertions of Doctors of Divinity and the like, we took no notice of them, but when a man like Crookes committed himself so definitely to the phenomena we were compelled to listen and then experiment for ourselves." These remarks applied particularly to the materialisation of Katie King. The result is common knowledge. These eminent foreign scientists subsequently witnessed the most profound phenomena, and unani- mously endorsed all the declarations of their illustrious British colleague.

CORROBORATION BY OTHER SCIENTISTS.

The French experts, in their report, declared that raps were "frequently reproduced in the table" and added: "The table is raised suddenly, all four feet. It is raised to the height of one foot from the floor and suspended in the air. Two, and then four feet, of the table were raised when a weight of ten kilogrammes were placed on the table. It was completely raised when touched by no one, not even the medium, she being under perfect control." A flash-light photograph was taken whilst the table was thus raised, and the result will be seen in one of the illustrations accompanying this article. Will Dr. Rentoul, in the face of these facts, still contend it was all an "illusion!"

The Italian investigators witnessed similar wonders. In the "Annales des Sciences Psychiques," 1893, p.p.1-31, 39-64, may be found the record of seventeen sittings held in Milan by the leading scientists of Italy in which levitations of the table occurred in full light, and the Committee reported that this phenomenon could not possibly have been done by trickery.

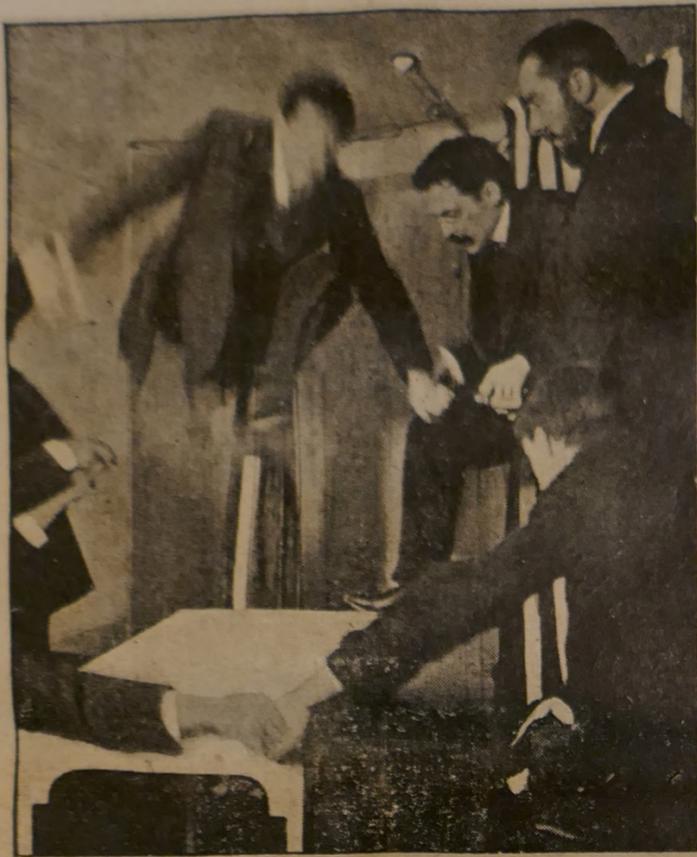
There is, moreover, the more recent testimony of Dr. Crawford, of Belfast. Addressing the Dublin section of the Psychical Research Society in 1916 he described how seven persons, all very religious people, sat from time to time in an attic where there was no furniture but a plain wooden table and the chairs they sat on. The experiments were conducted in good light and under the best conditions, and during the proceedings the table was levitated and held suspended in the air for nearly five minutes, "and it defied the strength of a man to prevent the levitation."

On another occasion Sir William Barrett sat on the table while it was in the air, but could not force it to the ground! Wonderful "illusion" this! And the medium, in this case, be it noted, was not a "professional"—it was Miss Kathleen Goligher—a country-woman of Dr. Rentoul—one of the daughters of a highly-respected family in Belfast, with whom Dr. Crawford experimented for many years.

There is surely no necessity to add to this testimony. The levitation of all kinds of objects, including heavy tables, is a scientifically established fact, and yet we have a cultured Professor and Doctor of Divinity in Melbourne who still declares that such a staggering objective phenomenon is nothing more nor less than "a glaring illusion!" Oh dear! Oh dear! What a hopeless task we seem to be engaged on! Need we be surprised that Sir William Barrett should exclaim:—

It is little wonder that thoughtful men in all classes have lost respect for the teachings of the Church when we find such an exhibition of ignorance and

intolerance by eminent ecclesiastics (referring to the nonsense talked at the Church Congress at Leicester). If those who profess to instruct others on this subject would give as many hours to its study as some of us have given years, they would not talk such rubbish as some of them have talked



LEVITATION OF MEDIUM WITNESSED BY ITALIAN SCIENTISTS.

Described by Dr. Rentoul as "a glaring illusion."

That is the source of the whole trouble. Our opponents simply do not know, and in their ignorance they mislead others.

PROFESSOR ZOLLNER DECLARED "CRAZY."

In the face of the foregoing facts the reader will be quite prepared to learn that Dr. Rentoul dismisses the records of the celebrated Professor Zollner, in Germany, with the same airy indifference as he dismisses the testimony of Sir William Crookes. He says that Zollner was quietly pronounced "crazy" by Wundt, of Leipsig, the famous psychologist, who had never investigated the phenomena, but he quite forgot to add that the distinguished scientists associated with Zollner in his investigations—Professor Weber, known as the founder of the doctrine of the Vibration of Forces; Professor Scheibner, of the Leipsic University, a brilliant mathematician; and Professor Fechner, eminent as a Natural Philosopher—were so convinced of the reality of the phenomena they witnessed that, like Wallace, Crookes, Lombroso and others, they were transformed from dense Materialists into confirmed believers in the existence of a spiritual world and of the survival of the human personality after death. Whose word are we to accept—the **negative** testimony of a psychologist, or the **positive** testimony of the brilliant minds who conducted the experiments? The reader can take his, or her, choice.

There is only one other point upon which we need touch in this amazingly ill-informed article: "Of course, a few men of scientific standing—Crookes, the eminent chemist, and a few others—adopted Spiritualism, just as a few otherwise sane and scholarly men have adopted the fantastic and impossible Baconian theory of Shakespeare." Only a few! That is near enough! One would think you could count them on the fingers of one hand. But the readers of this journal know better, and Dr. Rentoul might possibly use different language if he were to increase his knowledge by reading the booklet, "Death Defeated!"

REPUTATION OR LOYALTY TO TRUTH—WHICH?

And now for the final quotation. "There is no doubt that both Sir W. Crookes, and, later, Sir Oliver Lodge, injured vastly their scientific influence by this fad." Did they? Where is the evidence of it? Dr. Rentoul apparently forgets that a few years before his death the Order of Merit was conferred on Sir William Crookes—the most exclusive distinction in the power of the King to bestow. Was this in recognition of his waning "scientific influence" or does it indicate that his reputation remained undiminished to the end? Dr. Rentoul can ask His Majesty to answer that question!

As for Sir Oliver Lodge he has "lost caste" to such an alarming extent that when he recently toured America, delivering 70 lectures in all the principal centres, he was so besieged by the multitudes anxious to hear him that there was not a Hall in any city in the United States large enough to hold some of the audiences that thronged to listen to his words of wisdom and learning. The Americans must have a queer way of demonstrating that a man has "vastly injured his scientific influence!" But suppose he has? What does that matter? Was it the duty of Lodge to stifle the voice of conscience, and prove recreant to the Spirit of Truth, rather than imperil his earthly reputation as a great physicist? Or was it his duty to proclaim the truth, as revealed to him, wholly irrespective of consequences? Perhaps Dr. Rentoul will answer that question in the light of the teachings and example of The Christ.

And the same spirit that animates Lodge animated Crookes. Here is the noble and courageous language of the latter:—

I am seeking the truth continuously. It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science. Having satisfied myself of their truth, it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena.

That is Sir William Crookes' dignified and cutting reply to Dr. Rentoul's jibe! Influence, indeed! Reputation, indeed! What are these things to the man to whom Truth is his God? "My title, my literary fame, are as dross in the gutter," exclaimed Sir Arthur Conan Doyle in his lectures, "compared with what I get out of these things—God does not give us such experiences for our private use, but for the comfort of all." The teachings of Spiritualism put all these earthly distinctions in their right perspective, and no Spiritualist worthy of the name will allow these transient considerations to stand between him and the proclamation of spiritual truths.

THE GREAT REFORMERS.

If the great Reformers of civil and religious history had studied the effect on their worldly prospects of championing unpopular truths, there would have been no progress for the human race, and Dr. Rentoul would not be occupying the position he holds to-day. It was because these men—like Crookes, and Lodge, and Doyle to-day—were prepared to throw their personal interests to the winds, and consider only the material and spiritual advancement of mankind, that they displayed such magnificent fidelity to Truth and bequeathed to posterity such a bountiful harvest of Freedom and Knowledge. And it is because of the courage and selflessness they displayed that we honor them to-day. The effect of their moral heroism on their "influence," or the opinions entertained of them by smaller men, was no concern of theirs. They were great souls, and behaved as such!

Furthermore, if the Founder of the Christian Church had considered His reputation, or studied

His material interests. He would not have run counter to the orthodox Church of His day; He would have pursued "the primrose path of dalliance" and pandered to the mob! There would then have been no Gethsemane, no mock trial, and no Calvary! The duty of all of us, however, in the pregnant phrase of W. T. Stead, is not merely to profess to be Christian, but to "Be a Christ!". And we cannot be like Him unless we are prepared to emulate His example, to sacrifice everything for the sake of Truth, and even forgive Doctors of Divinity when they misrepresent us, treat us with contumely, or hold us up to public ridicule. Therefore, we forgive Dr. Rentoul!

Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands (or reputation, scientific and otherwise!) for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

JESUS.

TELEPATHY IN PRAYER.

The Rector of Keighley, England, the Rev. E. T. G. Hunter, in a recent sermon, said there was no reason in itself why there should not be intercourse with those on the other side, and to sweep the whole subject of Spiritualism away as rubbish was both unscientific and wrong in principle. Realising the powers of the subconscious mind and telepathy, he believed his hearers would find that most of the communications received could be explained in a normal and scientific manner; but he admitted that this was not the case with all. Mr. Hunter went on to give expression to a fine thought regarding the force of telepathy in prayer:—

What was telepathy? Only thought transference. What was prayer? Only thought transference in the presence of God and in the service of God. By means of intercessory prayer, for example, the person prayed for was linked up with God. "Each intercessor for the person creates in the spiritual realm a connecting link with God, or, if you like, stretches from that person to God a delicate thread of love. Down this thread, down this connecting link, comes a small portion of God's grace and influence to direct and strengthen this person's heart and mind and will." Each new intercessor was an additional thread binding those for whom they prayed with God.

He believed that one of the great needs of the day was more and more prayer.

PSYCHICAL PHENOMENA IN THE BIBLE.

The Rev. Walter Wynn, author of "Rupert Lives" and "The Bible and the After Life," has just issued a vigorously written booklet entitled "The Gladstone Spirit Photograph," in which he says:

When we have read the New Testament through with great care, in order to obtain the truth or otherwise of its contents, in the light of modern psychical phenomena, we have to listen to vague assertions, in condemnation of Spiritualism, from the lips of Dr. Meyer and others at Leicester, aided by Dr. Vaughan, the Roman Catholic Prelate, and heartily supported by Mr Joseph McCabe, the agnostic and avowed unbeliever in any After-Life whatsoever. What a pathetic combination of forces! Can we be surprised that honest men and women turn away from these 'safe' exponents of modern Christianity, and the expedient and diplomatic exponents of Church Councilism, to find refuge in the society of what are called Spiritualists, in the hope of being able to retain their own honest convictions? I give it as my opinion that if the phenomena demonstrated by the modern Spiritualist are fraudulent, then the Bible itself is saturated with psychical delusions.

HEALING EXPERIENCES.

BY A CLERGYMAN'S WIFE.

Some eighteen months ago, after having done three weeks' incessant epidemic service, I succumbed to the same trouble. About the 12th day after the seizure my heart began to slow down very materially. I wondered what was going to happen. The next morning the astral plane was an open book to my vision, and I knew that I should pass out that day unless some help were given. My daughter, seeing that I was not getting well, said: "Mother, I think we will take you to the sea to-day." She knew what a tonic effect the sea had on me. So, telling her brother to drive the car very carefully, and not to bump, we drove seven miles to the sea. Then I sat still and just drew in the strength of the mighty ocean.

After about an hour, I felt my self creep in through my feet and I said to my girlie: "I'm all right, I have got back." For days I had been out of my body, and felt if anyone had passed a hand quickly from head to foot, they would have severed the cords which bound spirit to body.

Some months after that, I was lying one day, quietly resting, and I felt three forms stand beside me and one spoke and said: "Well, do you want to pass out? you can, if you wish." I replied: "That is rather a big question for me to decide." "Well," they said, "if you stay, you must work," and I replied: "If I must work, then you must strengthen me." With that, they started making passes from head to feet, till they swept my whole body with waves of electricity. Some few weeks after that, I felt I must again take up healing work, and these good helpers stood by me and gave me the needed strength.

* * * *

A few months ago, while on holiday, I again took influenza. After battling with it for a day, I decided, on retiring, to go into hospital next morning for a few days. Then came the thought of healing, and I sent out the cry: "If there are any angel healers near, please help." Immediately, as if in reproach, in vision a curtain was parted and the face of the Master Jesus looked at me and then my soul went out to Him asking forgiveness for seeking any lesser help than His, and beseeching release from my own sickness and protection for the house I was in. At once hands began to draw down from head to feet, and gradually every vestige of high temperature, headache and sore throat left me, and I sank into a peaceful sleep and woke next morning with only slight huskiness in my voice. No one in that house took the sickness.

Once again, a few weeks later, I had fallen in crossing a creek and hurt the base of the spine. I could neither sit down nor rise up without pain, and when this had gone on about a month, I began to get worried. Again I applied to the great Healer and again I felt the healing hands at work and in a few days my back was quite well.

Many times, when healing others, have I seen the Master stand near and have even seen Him place His hands on the sufferer or send His healing power through me to the one in need. Has He not said: "Lo, I am with you alway?" And shall we not seek His help in the hour of need, and if it be His will to keep the temple of the body for further service on this earth plane, He can restore it to a state of efficiency. He is the same as when on earth, and in His loving sympathy can still help and heal both body and soul.

Canon Barnes, of Westminster, told the Church Congress at Southend that "systematic observation has made it practically certain that man was not specially created by God, as, until two generations ago, all Christians believed on the authority of primitive Jewish speculation."

IMPRESS
A CAPTION

The Rev. mediums in and has no She holds for Thursdays, E. Tozer. day evening ciation of may also several of

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THE TRUMPET MEDIUM.

IMPRESSIVENESS OF THE PHENOMENA.

A CAPTIOUS CRITIC AND HIS "BUBBLES."

BY THE EDITOR.

The Rev. Susanna Harris, one of the few trumpet mediums in the world to-day, is still in Melbourne, and has no idea at present when she will be leaving. She holds four or five seances weekly—on Tuesdays, Thursdays, and Saturdays at the residence of Mr. E. Tozer, 403 George Street, Fitzroy, and on Friday evenings at the rooms of the Victorian Association of Spiritualists, 117 Collins Street. Circles may also be arranged at private homes if desired, several of these having already been held.

The direct voice phenomenon is, in our opinion, the most impressive of all forms of psychical phenomena. And this was also the conclusion formed by Dr. Crawford, of Belfast, as the result of prolonged experiments with Miss Goligher, a non-professional medium. In his "Experiments in Psychical Science," replying to the question: "What is the best form of phenomenon considered solely from the point of view of obtaining messages from inhabitants of the psychic realm?" Dr. Crawford says:—

In my opinion, the Direct Voice. At a Direct Voice seance people who have "died" speak audibly in the objective voice. Many readers will probably not believe this, but nevertheless, however incredible it may seem, it is a fact. Unfortunately, a good Direct Voice medium is an extremely rare personage. I think there are not above half-a-dozen in Great Britain to-day.

We do not know how much longer the opportunity will last of witnessing these phenomena in this city. There is nothing definite about the plans of Mrs. Harris. Her present intention appears to be to visit every city in the Commonwealth and possibly New Zealand. But no dates can be fixed, and those at a distance desirous of getting into touch with her should address their correspondence to the Federal Coffee Palace, Collins Street, Melbourne.

UNPLEASANT INCIDENT EXPLAINED.

In publishing a record of our experiences with Mrs. Harris in the December issue of this journal we alluded to the fact that on one occasion the manifestations were interfered with by one of the sitters, and that as a result "the trumpet came to the ground with a crash, a severe shock was given to the medium, hemorrhage set in, and the seance abruptly ended." Mrs. Harris, for ten days, was unable to give another seance, and for three weeks still felt the effects. We ventured the opinion at the time that the rod of psychoplasm, which apparently issues from the medium and attaches itself to the trumpet during the levitation of the instrument, was suddenly sundered and rushed back into the body of the medium with such force as to produce a serious shock.

We did not, of course, mention the name of the sitter concerned, but he has now disclosed it himself in "The World's News" in which he relates what happened—Mr. O'Bryen Hoare. His description of what occurred endorses our conclusion in very interesting detail, although this was obviously not the intention of the critic. In the course of his comments he says:

I was touched (not mentally, but by the trumpet), as indeed were many others, or, perhaps, I should say, what was supposed to be the trumpet, and what, in justice to Mrs. Harris, I must say I am quite certain was the trumpet, and, as a natural consequence, when the trumpet touched my forehead, my forehead touched the trumpet.

When so "touched," I decided that it would be unfair to attempt to touch the trumpet with my hands, unfair to the "medium" because of her request that the trumpet should not be touched, and unfair to me because if I moved the trumpet from the position that it was in I should have failed to ascertain what held the trumpet in that position.

I therefore stretched out my right hand well below the trumpet, only to find that it came into contact with something that was certainly not the trumpet, and which was as quickly withdrawn, with just the result I expected, namely, that the trumpet fell to the ground, striking me on the head. To protect myself I raised my right arm, which the trumpet struck, causing it to fall a little to the left, and in its fall to strike the knees of at least one of the sitters.

The portion in black lettering explains the whole thing, and if Mr. Hoare had understood the conditions governing physical, as distinguished from mental, phenomena, he would have realised that the "something" with which his hand came in contact "below the trumpet" was the "rod" of psychoplasm which Dr. Crawford tells us emanates from the medium and becomes fastened to whatever object is to be levitated. In the sweeping movement of his hand Mr. Hoare severed the connection, and the result, as he says, was "the trumpet fell to the ground." Of course it did! There was nothing to hold it up. Hence Dr. Crawford, in relating his experiences with Mrs. Harris says: "I did not attempt to touch the trumpet (nor sweep his hand below it!) as I knew from experience that if I did so it would be likely to drop"—exactly what occurred at the seance in question! **Mr. Hoare, in short, unintentionally demonstrated the genuineness of the phenomenon.**

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This psychoplasmic "rod" is no myth! It has been seen and handled and photographed many times, not only by Dr. Crawford in Belfast, but also by Dr. Von Schrenck Notzing, at Munich, and by Dr. Gustave Geley, in Paris. It is, however, sometimes invisible, and yet, although it cannot be seen, the psychic matter of which it is composed is sufficiently material to enable a stream of magnetic or electric energy to be sent along it, as electricity is sent along a wire. Dr. Crawford discovered this fact in a very interesting way when conducting experiments in the levitation of a table. The table was placed in the centre of the Circle, with nobody touching it or within two or three feet of it. When the table was levitated, being visible in the red light produced for the purpose, Dr. Crawford deliberately walked across the space separating the medium from the table, and every time he did so the table came to the ground.

This gave him the clue he required. He realised that in some mysterious way there was a connection between the medium and the table, and by following up this discovery he eventually discovered what have since become known as "psychic structures" which project themselves from certain physical mediums and are channels for the transmission of energy by the invisible operators. By walking between the medium and the spot where the table was levitated, he dislocated the particles of psychic matter constituting the "rod" and interfered with the flow of energy. Hence the table fell!

This is just what happened at the seance under notice. Mr. Hoare, of course, was an innocent offender to the extent that having, presumably, very little, or no, knowledge of the Laws underlying the production of physical phenomena of this character, he was not conscious of the mischief that was likely to result—especially, as he explains, he did not touch the trumpet itself. In these circumstances his allusion to the “utter absence of any scientific knowledge of conditions” among the sitters can only be accepted as a joke! The comment, however, certainly does apply to **one** of the Circle, and if Mr. Hoare would like to become more fully informed concerning the “conditions” which must be observed at a seance for the production of physical phenomena we advise him to study the works of Dr. Crawford, Dr. Von Schrenck Notzing, Dr. Gustave Gelev, Sir William Crookes and other competent and experienced authorities.

MORE “BUBBLES” EXPLODED!

There are several other points in Mr Hoare's peculiar article that may be briefly noted, if only to show the utter groundlessness of his suspicions:

1.—Mrs. Harris, we are told, would not allow anyone to handle the trumpets after they had been set in position. Of course not! It is a matter of “mixing magnetisms.” Every competent investigator understands that—especially those familiar with Psychometry.

* * * *

2.—This is a much more serious matter, in view of the allegation expressed. We, therefore, quote the critic in full:—

It was while she was doing this (preparing the trumpets and placing them in position) that she took something from her bag and inserted it in her mouth, which action at once aroused my suspicions, as I **knew that it was a common trick for the medium to insert in the mouth a capsule containing what would appear to be blood, should the necessity for any blood spitting arise.**

I here state emphatically that I have not the remotest idea what it was that Mrs. Harris so placed; but my contention that she did so place something is unhesitatingly supported by others at the meeting, and, in view of what followed, is well worthy of notice.

“What followed” is, of course, a reference to the hemorrhage which occurred as the result of Mr. Hoare's action already explained. He distinctly suggests that the “capsule” contained something which might be mistaken for blood, and thereby implies fraud. This is where the seriousness comes in.

There was no necessity for Mr. Hoare to be so emphatic about the medium having put something into her mouth. We were present and saw her do it, and everybody else present could have seen her. There was no attempt at secrecy about it. We even saw more than the critic himself! We sat immediately to Mrs. Harris' left—Mr. Hoare being on the opposite side of the room—and saw a dozen of these alleged “capsules” in the medium's bag!

And what were they? Just the well-known little globular lollies faintly tintured with peppermint, which can be purchased in almost any sweet shop. But the medium did not purchase them. **They were bought for her by a lady of our acquaintance!** We have some in our pocket as we write! We have seen Mrs. Harris use them at other seances, but no “blood-spitting” has followed! The “capsule” bubble is, therefore, burst—but the slander remains!

* * * *

3.—Mr. Hoare further declares that “Mrs. Harris' voice was plainly heard speaking through the trumpet.” He is, of course, entitled to his opinion on the point. He has attended **one** seance. We have attended **fifteen**. We, however, cannot speak

with his assurance, and in the light of what we have already written, the reader will know what value to attach to the critic's declaration.

We may remind him, however, that at the admittedly crucial Test Seance held in London, conducted by Dr. Wallace—a Harley Street physician and shrewd investigator—Mrs. Harris filled her mouth with a harmless colored liquid supplied by Dr. Wallace, and kept her mouth closed throughout the proceedings, and at the close ejected the fluid into a measuring glass, when it was found that the quantity had not diminished. Despite this precaution, however, voices came through the trumpet as usual! Whose voices were they? Will Mr. Hoare dare to say that it was Mrs. Harris doing the talking?

* * * *

4.—“The guide,” Mr. Hoare goes on, “repeatedly told the sitters, especially those on Mrs. Harris' right and left, to ‘sit up.’ This, of course, is a very old practice to safeguard the ‘medium’ from anyone who might lean forward sufficiently to detect manipulation with the trumpets.”

This statement is ridiculous on the face of it, as the seance was held in pitch darkness, and it was consequently quite impossible to “detect manipulation”—even had it occurred—the hundredth part of an inch away! This statement is proved by the fact that even those who were touched by the trumpet on the forehead could not see it. We have been “touched” several times, and so perceptibly that we knew it was the small end of the trumpet that was pressed against the forehead. Yet we could not see it. The motive assigned, therefore, cannot be entertained.

The real and only object in telling all the sitters—not merely those close to the medium and the trumpets—to sit upright in their chairs is to obviate their heads intercepting the course of the trumpet as it floats around the circle. We got in the way of it once, through leaning forward too much—owing to our prying propensities—and received a smart knock on the head to make us “sit up!”

Thus we burst another of Mr. Hoare's “bubbles!”

* * * *

5.—Complaint is made that only one of the medium's hands was held throughout the seance, but the critic apparently forgets that this was not, and did not pretend to be, a Test Seance. He also forgets that at the rigid Test Seance held in London by Dr. Wallace, **both of Mrs. Harris' hands were securely tied the whole time**, and therefore it was quite impossible for her to touch the trumpet. Yet it moved about the room as usual, and all sorts of other phenomena occurred, as recorded in our December issue.

Mr. Hoare thus “falls in” again!

* * * *

6.—The only other point on which it is necessary to touch is the statement that the young woman on whose lap the musical box was placed was told by the guide not to touch it. And a very sensible direction, too, when we remember that it is levitated by a very thin cord of psychoplasm which could be very easily sundered and thus destroy the experiment! A clairvoyant has seen this semi-luminous cord of tenuous matter attached to the musical box as it was circling around the room, but did not understand its meaning. Students of the subject, however, understand it, and possibly Mr. Hoare may do so some day,—after he has digested the course of reading recommended in the earlier part of this article!

It only remains now for the critic to apologise to the medium, and then, allowing for his want of knowledge of the “conditions” that have to be observed at a seance of this character, we will excuse him and advise Mrs. Harris not to take any further action in the matter.

THE NEXT WORLD INTERVIEWED.

WHAT WE LOOK LIKE FROM THE "OTHER SIDE."

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

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

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

My passing away was a very pleasant one, although, as I can see, the change called death is not the same with all who cross the line, yet it is in every case the shedding of the shell of the chrysalis. I did not anticipate finding things here quite exactly as I have found them. But this I must say, that what is passing upon earth appears much more ugly and repulsive after having quitted it, than it did before. It seems more dark and dismal, and more sin-polluted than ever I thought it to be while I was in the world. At least that was my own impression, after coming to myself. You appear to be as if enveloped in a murky atmosphere of poisonous and malignant vapour that is so dense as to be impenetrable, and I wonder how you can exist in it, and how the higher intelligences can approach you. They would not come hither, be assured, were it not for the great love they bear to humanity.

The strife and turmoil, the conflicts and confusion of the world, as seen from our life, resemble those of a huge lunatic asylum. We see people engaged with the utmost frenzy in the chase of bubbles. They tumble over each other in the mad pursuit, they tread one another under foot, they rend and ravage, mutilate and murder each other in the wild excitement of racing after phantoms. To us they resemble wild beasts rather than human beings, with no keepers to train or restrain them, no rule or order in their proceedings. Here and there—but only here and there—are a few sane people who are seeking for something which will repay the search, and these have around them a light—their own aura—which protects them from being overwhelmed and destroyed by the maniacs around them.

* * * *

In order to understand what we behold, imagine yourself placed upon a lofty eminence, and to be outside of your body for a time, looking down upon this terrible spectacle of a world filled with lunatics engaged in this frantic chase of mere bubbles! Just think of whole nations—whole races—spending the whole of their days in striving after and quarrelling for the possession of objects which actually have no solid existence. For wealth has none—none whatever in the spiritual world. They cannot bring it with them! It must be left behind! But they find themselves chained to the earth to which it belongs. All their gold and silver, all their bonds and shares, all their material possessions, everything they have loved and labored for, drags them down like so many fetters of lead and manacles of iron!

One of your English writers, Charles Dickens, in a

moment of inspiration, depicted a man named Marley coming back as a spirit, with a long chain wound round his waist, and attached to it were cash-boxes, keys, padlocks, ledgers, title-deeds, and heavy purses made of steel, and he told his partner, Scrooge, that that was the chain which he himself had forged in life, and that Scrooge was welding a still heavier one. Well, that is what the world is doing. It is loading itself in precisely the same way, while a few men are striving to stem the torrent of Materialism and Selfishness, to save their brethren from themselves. But to these it turns a deaf ear, and repulses them with disdain. Nevertheless, this little band of sane people is being augmented and reinforced by spirits who are coming to the earth and are taking on a human form again. And these will form centres of Spiritual power and influence, and they will be drawn together by the force of Spiritual Attraction. For like attracts like, and they will find each other out, and will work as an organised unity to shed abroad spiritual light and healing for the mind and body, and in a few years these, with the powerful intelligences behind them, will bring about that great spiritual change for which so many are craving.

* * * *

Yes, the world, bad as it is, is moving on, and just as the geological strata of the earth follow a definite line of development in obedience to the great Law of Evolution, occupying many millions of years in their slow, unrelenting, and eternal transformation, so is it with humanity. Evil as it is, it is ameliorating, because the spiritual potency which is descending from on high is spreading abroad, is gradually leavening the whole mass. There is not a country, or a city, in which it is not making its influence felt. Therefore, be not discouraged by apparent failures and by the seeming absence of success. Cultivate unwearying patience and steadfast perseverance. You are all helping in forwarding to the best of your ability, the work of a great organisation in the Spirit World which is laboring for the regeneration of the human race.

Therefore, again I say, be not discouraged by apparent failures, or by the occasional silence of your guides—for which there may be many excellent reasons—or by being confronted with problems for which you are unable to discover an immediate solution. There are many truths which the world is not, as yet, qualified to receive, and there are contradictions and discrepancies in spiritual communications which are often trying to your faith. But put these aside for a time, and await the clearer light which is the reward of patience and perseverance.

Marconi's system of wireless telegraphy did not work well at first, but in due time its efficiency was proved. So it is with all of you upon the earth. You learn by experience—little by little, step by step. The subject is so vast that you cannot become proficient in it in a single lifetime, or in a succession of existences. If you could, what would there be left for you to learn when you come over here? Since I came hither I have found that the great Masters of Occult Science are never ruffled, never hasty; never impatient, and that Patience is the very kernel of their philosophy. They wait and work—work and wait. They are never excited, although some of their subordinate instruments may be so. Their own minds always remain tranquil, and preserve their equipoise under all circumstances. This is the acme of philosophy—to preserve your soul in peace and patience, and to maintain an equal mind, an unfluctuating balance. Impatience is, indeed, one of the worst infirmities of human nature.

Before I go I wish to remind you that the same project of a great Temple presented itself to both our minds. Yours contemplated a great central and four other domes, under which Religion, Art, Science, Literature and Philosophy were to find a home. So it was in my own perception of it—one immense institution in which every department of mental effort, including Statesmanship, should be spiritualised. For the teachings of Christ must become the basis of all legislation!

Gabriel Delanne is with me, and I will come again if you will allow me.

THE HIGHLANDS OF HEAVEN.

As will be seen from our advertising columns, supplies have just come to hand of the second book of spirit messages received and written down by the Rev. G. Vale Owen, entitled "The Highlands of Heaven," the title of the first book being "The Lowlands of Heaven," but each book is complete in itself. There will be four volumes altogether.

The world-renowned journalist, Lord Northcliffe, has undertaken their publication, and to demonstrate the complete disinterestedness of Mr. Owen he declines to accept any remuneration whatever. The beauty and uplifting power of the messages cannot be over-rated, and in his comments on the works Sir Arthur Conan Doyle refers to "the ever-ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur."

This is high praise indeed, and we should imagine that a large number of our readers will be eager to secure this delightful volume—"The Highlands of Heaven."

STEAD WEEK.

To the Editor of "The Harbinger of Light."

Sir,—

It speaks well for the wide circulation of your excellent journal to know that my letter, re Stead Week, in your December issue had the desired effect of many books being returned to their rightful owners. As Socrates has well said: "I believe that we cannot live better than in seeking to become better, nor more agreeably than having a clear conscience."

Now, I trust Mr. Editor, the financial conscience of many subscribers has been most active this January, live wires, in fact, so much so that your treasurer has had numerous shocks (delightful ones) and been kept busy penning the receipts.

Wishing "The Harbinger of Light" ever more and more success, a la Conan Doyle.

ALTRUISTIC.

9th January, 1921.

"EARTH-BOUND" ON THE SCREEN.

An impressive film play of life after death, entitled "Earth-bound," is being shown at the Royal Opera House, Covent Garden, London, to crowded audiences. To Spiritualists the title is self-explanatory.

"The Times" refers to it as "one of the most ambitious and, at the same time, one of the most deeply impressive pictures that have yet been produced in a film studio. It is not in any way an attempt to depict the life after death—it is merely a suggestion of the idea that when the soul is freed from the body it is earth-bound, and still shows the violent emotions which the living have to endure."

The critique continues: "Few more gripping incidents have ever been shown on the screen than the efforts of the dead man to communicate with his friends, and to give them his message that he cannot find the peace of the Great Beyond until he has learned the lesson that pure love is the key to open the gate, but that love misused is a crime against God and man."

It is all dreadfully unorthodox, of course, but it represents Truth, and the clergy are attending in hundreds.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to report good attendances at the Sunday evening services during the month, notwithstanding the stoppage of Sunday trains and trams. On the third Sunday evening of December the service was taken by the Rev. Lily Lingwood-Smith, of Adelaide, and her address was much appreciated. On the last Sunday evening of December the Rev. Susanna Harris occupied our platform. The Hall was full and her address was very much enjoyed by all present. Again this last month Mrs. Harris occupied our platform on three occasions and Mr. E. O. Jones (President) on one occasion, giving Mr. Bloomfield a rest after his strenuous year of work.

Mrs. Harper, Hon. Librarian, received a purse of notes as a mark of esteem and respect for her wonderful work for the V.A.S. and its members, Mr. Bloomfield made the presentation. Mrs. Askew received a Xmas gift from the members of her Tuesday night class, and Mrs. Bryning a Xmas gift also from her Wednesday night class. These gifts were presented on the Class nights.

The following Psychics kindly helped at our Mediums meeting: Mesdames Alderwick, Bryning, Wall, McDonald, Eaton, Divers, Wale, Goode, Bullock, Madam Orion, Misses Gledhill, Bracken, Messrs E. O. Jones, Morrison, W. Wood, Harris, Windlow, Howell, T. Wood, Pratt, and the Rev. Susanna Harris.

The Developing Circles, held alternate Sunday afternoons under the Leadership of our President, are well attended. During the early holidays Mr. Bloomfield took the class one afternoon and gave an address on Development, the Hall being crowded. The V.A.S. week night classes resume this month and Mr. Bloomfield's free Health Readings started on Tuesday 18th January.

The V.A.S. Committee presented all the Honorary Psychics working during the past year, and Honorary Organists, with a well bound Spiritual Book as a slight mark of esteem for their unselfish work for Spiritualism.

We still keep up our sales of "The Harbinger of Light" which is without doubt as Sir Arthur Conan Doyle says, one of the finest, if not the finest Spiritualistic paper in the world and we wish all success to the Editor

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Owing to the Christmas holidays and the Strike we have only two Sundays meetings to report. The morning services on those Sundays have been pleasantly and profitably spent by the children, and the adults join in a discussion which always proves very interesting and instructive. The afternoon services have been well patronised by a large audience anxious to receive messages from their departed loved ones, and the sincere thanks of the committee is tendered to that band of willing workers who so generously give of their gifts and of their time in their earnest endeavour to spread the truth of Spiritualism. The evening service was conducted by Mrs. Alderwick and Mrs. Clarke conjointly, and these ladies were helped by a few remarks from our friend and lecturer, Rev. Susanna Harris. Our kindest thoughts and thanks go out to Mrs. Clarke and Mrs. Alderwick who are always so willing to assist, and our congratulations on the very successful meeting they conducted. By their efforts Mrs. Harris was enabled to have an easy night and was ready on the following Sunday for a right good discourse, followed by messages which proved a pleasant evening for all.

We would ask all members and friends to bring their friends with them on Monday, 31st January and join us in our Annual Picnic. We are travelling by vans to Sandringham and will leave the Oddfellows Hall at 9 a.m. Tickets are available

from members or Secretary. Wishing the Editor and all readers a Happy and Prosperous New Year.

C. H. LUMLEY, Recorder.

OCCULT CHURCH OF VICTORIA.

We are making steady progress with our work, with increases in our membership, and interest in our gatherings. Mr. and Mrs. Cohen and Mrs. Daniell have been our Speakers during the month, and their inspired lectures have been of the usual high standard. Owing to restrictions we are compelled to suspend our services but trust that members and friends will rally at the re-opening and help with the good work in the New Year.

Mr. F. J. Highett has returned from England, accompanied by Mr. E. Loft, a healer from Wimbledon and we hope to be able to welcome them shortly.

Mr. and Mrs. Cohen in the future will conduct a Spiritual Message meeting, in the afternoons and their ability as Psychics should attract earnest investigators.

M. A. BODEN, Hon. Sec.

FOOTSGRAY SPIRITUAL CHURCH.

We are attracting very large audiences, and must thank the visiting workers for their staunch and untiring help to those seeking spiritual food. We have had with us this month Messrs. Smith, Stead, Wilson, Muir, McKay, Duncan McMiller and many others. On 29th December we had a visit from the Rev. Susanna Harris who took up the whole of the afternoon with her splendid lecture.

Mr. Miller paid a visit to Ballarat and on Sunday 2nd January held a spiritual meeting in the Manchester Unity Hall, and drew a large audience. His lecture, "Spiritualism, Christianity and the Bible," was greatly appreciated and after the service he was urged by many of the congregation to visit Ballarat frequently and he promised to go once a month. Mr Miller has laid the foundation stone of Spiritualism in Ballarat and he wishes the Council to send up workers to meet the needs of inquirers. He also received an order for two dozen copies of "Death Defeated," and hopes to execute more sales of that valuable book.

Wishing "The Harbinger of Light" every success and increased sales in future.

F. D. P. MILLER, Recorder.

BENDIGO SOCIETY OF SPIRITUAL PROGRESS.

The Society continues to advance and we have had to remove to a larger Hall. This condition of affairs was largely due to the excellent readings of Mrs. S. Mahony, late President, and we regret to state she has, with her family, gone to reside in the metropolis. The Society gave her a token of esteem and appreciation in the shape of a gold wristlet watch. Mesdames Pook and Roberts have succeeded in their readings to maintain the interest and attendances. A Developing Class starts this week.

The Society has decided to oppose the wave of materialism which Sir Conan Doyle has remarked on, by using spiritual readings wherever possible, in contrast to those of a material nature which seem to present a strong attraction to so many.

H. GREIG, Hon. Sec.

NEW SOUTH WALES.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

The most striking feature in our meetings during the past month has been the number of strangers present. This is undoubtedly the direct result of interest aroused by Sir Arthur Conan Doyle's visit to this city. The enquirers and investigators have been well catered for by our capable platform workers, and an increased membership roll is tangible evidence that something more than idle curiosity has directed the steps of many to our Hall.

The reports to be presented at our Half Yearly meeting are again of a satisfactory character. Financially and numerically we are stronger, and credit is due to those who have laboured so assiduously in the interest of the Society during the past term.

More capable workers are needed to efficiently carry on the expanding activities of the Society, and volunteers with a love of service will be appreciated.

H. V. MASKELL, Recorder.

AUSTRALIAN SPIRITUAL CHURCH, SYDNEY.

During the past month our Church funds have been greatly augmented by the Psychic Meetings held by Mr. Fred George, who gives his services gratis. At each meeting we have had to turn people away.

On December 18th we had a farewell social for Mrs. Pedley, who was the recipient of many useful presents. She will be greatly missed as her lectures were always of a high and inspiring nature.

LEINSTER SPIRITUAL LYCEUM, COOK'S RIVER.

The interest awakened during the recent visit of Sir Arthur Conan Doyle has been fully sustained during the past month, attendances being steadily on the increase. The trance addresses and Spiritual messages of our leader, Mrs. Cross Turner, continue to be greatly appreciated, the standard set being a high one, only that which is spiritual and elevating to the soul being encouraged.

The medical service held on Thursday night in each week continues to attract large numbers of physically incapacitated people who seeking from the Spirit find solace to the body and the soul.

Our annual Christmas Tree for the Lyceum children was a huge success and a very enjoyable evening was spent.

We wish "The Harbinger of Light" during the ensuing year, continued success in its mission of enlightenment and comfort, and financial prosperity in all its undertakings.

B. P. SKILLICORN, Recorder.

NEW ZEALAND.

SPIRITUAL SCIENTISTS' CHURCH, AUCKLAND

At the annual meeting held on Monday, 20th December, the following officers were re-elected: Mr. Clement L. Wragge, F.R.G.S., etc., President; Mr. Joseph Molton and Mrs R. Allread, Vice-Presidents; Mr. Thos. R. A. Smith, Secretary; Mrs. A. S. Smith, Treasurer; Committee, Mr. G. Rogers, Mrs. Tuck, Mrs. Bradshaw, Mr. Wragge, and Mr. W. Allread.

The position was found to be sound and the work carried on during the year of a high order and satisfactory progress was noted in development work.

THOS. R. A. SMITH, Secretary.

DUNEDIN SPIRITUALISTS' CHURCH, (Reg.)

Sir Arthur Conan Doyle has just concluded two very successful lectures in this city, the Theatre being full on each occasion. Over three hundred of the booklets, "Death Defeated," and a large number of pamphlets were disposed of. Sir Arthur had no difficulty in retaining the keen interest of his audiences throughout, and by giving a new status to Spiritualism in these quarters, he must have caused many to reconsider where they stood in regard to this question. There were many points of interest, even to experienced Spiritualists.

Miss R. Burgess, of Christchurch commenced a return engagement with us on December 19th, the month previous to this date being taken by Mr Kitto, assisted by Mrs Shultz, of Wellington, in psychometry work.

On removing from Dunedin to Central Otago, Mr. and Mrs. D. McKay—who occupied the respective positions of Treasurer and Organist—were presented by the members, with a pocket watch, and a gold pendant as a mark of gratitude for the invaluable services which they have rendered to the Society since its inception.

On December 19th the members of the Church also thought fit to present the Secretary with a Spiritualists' Gold Badge, in recognition of his services on behalf of the welfare of the Church.

With best wishes to "The Harbinger of Light" for a progressive and prosperous New Year.

W. S. LOGAN, Secretary.

SPIRITUAL SCIENTIST CHURCH, WELLINGTON.

The visit of Sir Arthur Conan Doyle to New Zealand has been the great topic of conversation for the past two weeks during his visit to the Dominion. The visit to our city was a magnificent tribute to the Man and his "Message," over six thousand people being present at his two meetings and a large attendance at our meeting at the Town Hall, when Sir Arthur was present at the address given by Mr John Page on "The World's need of Modern Spiritualism," the Speaker being listened to with great interest.

We have taken the Town Hall Concert Room for a term in order to give facilities to the large number of enquirers who have had interest in the subject aroused by our gallant "Knight." We look forward to a large number of new adherents as a result of his visit.

Two of our members, Mr G. G. Brown and Mrs M. Spiller, left for England during the past month. We wish them God Speed and a pleasant trip, and desire to convey to all workers fraternal greetings for a prosperous New Year.

A. J. BROWN, Hon. Secretary.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

Again we are pleased to report good progress during December and January, our services having been exceptionally well attended by interested congregations.

We have been exceedingly gratified and encouraged by the presence of Sir Arthur Conan and Lady Doyle amongst us. His meetings have been an enormous success, and it was a "Red Letter Day" for us when he laid the foundation stone of our new Church, a detailed report of which appears elsewhere in this issue.

With best wishes to all other Churches and fraternal good wishes for our beautiful journal "The Harbinger of Light"—may it ever grow and extend its far-reaching influence, carrying comfort and knowledge to thousands.

W. J. KERLIN, Secretary.

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

REPLIES TO CORRESPONDENTS.

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

A.G.S.D. (Christchurch)—Thank you for forwarding cutting. We hope to deal further with the subject next issue. Very crowded this time.

H.E.S. (West Perth)—We can hardly think that some of the references to Hell in the work referred to are intended to be taken literally. At the same time there may be terrible suffering awaiting deliberately wicked and malignant souls on the lower planes of the astral world. The average man, however, does not endure any experiences of the kind. He may feel the pangs of remorse because of certain misdeeds or shortcomings, but the punishment thus self-inflicted is mental, and in some cases painful enough in all conscience. But through repentance and atonement he can rid himself of this distress and in course of time "work out his salvation" and enjoy happiness and peace of mind. Sorry to hear of your indisposition. But cheer up! There is a good time coming, and if you act on the square with your fellow men here, and do all the good you can to others, you will have nothing to fear on arrival Over There.

E.H. (Wylde Green, Warwickshire)—Thank you for contributions. Will use them in good time.

H.S.C. (Napier)—M.S. received with thanks. Will endeavor to use first instalment next issue.

We thank the following for forwarding the difference between the old rate and the new in the subscription to "The Harbinger of Light": E.C. North Lismore; B.N.G., Timaru; A.M., New Plymouth; H.M.C., Aycliffe; J.A.K., Sydney; Mrs C., Gympie.

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