

The Harbinger of Light.

Edited by W. Britton Harvey :

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Author of "Science and the Soul."

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The Editorial Chair.

Inconsistency in the Pulpit.

If those of our clerical critics who so ludicrously misrepresent the subject for which this journal stands do not alter their characteristic methods, and modify their humorous allegations, we shall be forced to regard them more as public entertainers than exponents of spiritual truths. Whenever those concerned venture to criticise Spiritualism and its teachings they almost invariably agitate our risible faculties, and at the same time fill us with wonderment that it is possible, in these times, for them to know so little about the theme upon which they presume to speak. One of the more recent instances of the kind is that of a sermon preached by the Rev. W. R. Cunningham at the Yarram Presbyterian Church, Victoria. He has evidently been greatly perturbed by the visit of Sir Arthur Conan Doyle, and in trying to combat the arguments of the champion, mixed up witchcraft, necromancy and Spiritualism in a most hopeless manner. A single quotation will suffice to illustrate the point:

From the many references to witchcraft in the Old Testament they might conclude that Spiritualism had a very strong hold on the people of Israel, but every reference by God through His prophets was to condemn the doctrine.

As a matter of fact, instead of Spiritualism, as we know it to-day, having a "very strong hold" on the ancient Hebrews, they knew nothing about it at all! What they practised was Spiritism or necromancy, which has no more to do with Spiritualism than astrology has to do with astronomy, or Paganism with Christianity. But if the witchcraft of ancient times really does, as alleged, correspond with Modern Spiritualism, and both deserve condemnation, what are we to say of it being countenanced by God when He permitted Samuel to converse with Saul through the organism of the woman of Endor? Our clerical critic was obviously alive to this difficulty, but he met the position with the greatest ease and gravely explained, without possessing the slightest authority for the statement, that in this particular case the communication was allowed "by the special divine permission of God, by Whom Samuel was sent to remind the king of his sin." We repeat that there is no Scriptural warrant whatever for this "explanation."

On the other hand, Saul explicitly said to Samuel: "God is departed from me and answereth me no more," whereupon Samuel implicitly corroborated this statement by replying: "Wherefore, then, dost thou ask of me, seeing that the Lord is departed from thee and is become thine enemy?" Where is there any suggestion in this dialogue of "special divine permission of God?" According to the narrative, God had completely abandoned Saul, had "departed" from him and become his "enemy"! Then why did the Rev. Cunningham assert that God specially intervened and thus made a great exception in this particular instance?

We would remind the rev. gentleman that this is an age of Reason and search for Truth, and that what intelligent laymen are demanding to-day is fact—not fantastic speculation or specious argument based on a groundless hypothesis. And the fact is that Samuel appeared to Saul under exactly similar circumstances as multitudes of other spirits have held converse with mortals through all the ages. And are we to assume—as we certainly must if our critic's "explanation" is to be accepted—that all these communications have come through, and are still coming through, in direct contravention of the will of God? If so, what becomes of His attribute of Omnipotence? Fancy puny Man defying the Almighty! Really the "arguments" of some of the parsons are past finding out! If Spiritualists pursued these flimsy methods in presenting their case they would be easily nonplussed by opponents and possibly suspected of "softening of the brain!"

And now listen to this remarkable confession: "One thing these mediums had done was to prove the existence of an unseen world, and so gave the lie direct to the Materialist, who would deny the teaching of Scripture on this point." This is an admission for which we were scarcely prepared. But what are we to think of it in the light of the denunciation of Spiritualism which permeated the whole sermon? Could inconsistency further go? Christendom is admittedly steeped in Materialism which has abolished God and denied the existence of a spiritual realm. Mr. Joseph McCabe is its most prominent and probably its most intellectual exponent. He is a man of brilliant mental gifts and powers of reasoning, and this is what he says:

Most of us are sick of this never-ending wrangle about spirit and matter. . . . For me there is a material universe, and there is a subtler something, which may as well be called ether as anything else, out of which this material universe seems to have evolved. It appears to me further, in view of the bankruptcy of philosophy and religion, that there is most probably nothing besides matter and ether. I have not the least inclination or occasion to make any dogmatic statement about the matter. But, in point of psychological fact, I am convinced that God—any god you like—is a foolish myth; that religion is a stone hung round the neck of humanity; and that in a few years I shall die like a dog, but be more respectably cremated. If that is Materialism, I am a Materialist. . . .

There is, therefore, no mistaking the position of the Materialist, and it is to this dreadful doctrine that the critic under notice admits that Spiritualism has given "the lie direct" by "proving the existence of an unseen world." Yet—yet, he has the temerity to declare that this, the greatest of all discoveries, embracing, as he frankly acknowledges, the complete overthrow of the Materialist, and the upholding of "the teaching of Scripture on this point,"

has not been made in accordance with the will of God, but by the pernicious interference of His Satanic Majesty the Devil! "To my mind it seems absolutely proved that the whole thing is of the Devil, and not of God. It is a sweeping statement, but I will stand to it!" After that, we should imagine the rev. gentleman would stand on his head if some such acrobatic feat were necessary to extricate himself from an awkward position!

We really have no patience to pursue the discourse further; it is a travesty of the subject from beginning to end; but we cannot resist adding a veritable gem, which clearly demonstrates the complete ignorance of the rev. gentleman of the conditions governing the production of genuine psychic phenomena. After the closing of his sermon he said:

There was one other incident which he must tell his hearers. Mr. Harrison, a Congregational minister of Ballarat, one of the most devoted and finest men the speaker had ever had to deal with, attended one seance to make investigations for himself. When the seance was in full swing in the darkened room, Mr. Harrison got up and cried in a loud voice—"I charge you in the name of Christ to tell whether you are of Christ or of the Devil." In that instant the messages ceased, and the seance came to an abrupt termination.

There now! Does not that conclusively prove that it was unquestionably the Devil at work? That, at all events, is the natural inference. But what really happened? Simply this—that Mr. Harrison, by leaving his seat and crying "in a loud voice," completely upset the "conditions" and thus destroyed those harmonious vibrations which are absolutely essential to the production of psychic phenomena. If he had substituted the names Smith and Jones, for Christ and Devil, and behaved as alleged, the result would have been precisely the same! Only a few weeks ago we inadvertently interfered with the manifestations at a seance, by speaking in a **subdued** tone to a lady occupying the next seat. Had we jumped up suddenly and dramatically shouted at the controlling intelligence the vibrations would have become so disturbed that the proceedings would probably have ended as abruptly as in the case described. Of course we could not be capable of anything so stupid! But it is obvious that neither Mr. Harrison, nor Mr. Cunningham, knows anything about the laws operating in the Psychic realm, and consequently draws the erroneous conclusion that the Devil was silenced! To both of them we respectfully say: "To your faith add **knowledge**."

Spiritualism and the Medical Profession.

The champions of Spiritualism in Australia have not only to face the opposition of the Churches and the Materialists—an extraordinary combination in all conscience!—but also the medical faculty, as represented by "The Medical Journal of Australia," which declares that there is nothing in all these "vaporings" about Spiritualism, faith healing, and communication with the "dead." They are all attributable to "delusion":

Every psychiatrist (mind healer) of experience can supply the records of paranoics (victims of a form of mental disease) with brilliant intellects, men suffering from systematised delusional insanity, whose views on the majority of subjects are deserving of the utmost consideration and respect.

And because this can be done in certain isolated cases we are asked, forsooth, to believe that all the intellectual giants of the present day who have committed themselves unreservedly to the genuineness of psychic phenomena are "incapable of arguing rationally concerning the reality of the premise." We need not be surprised at this attitude, however, when we are further told that "no one has yet brought forward any evidence of the possibility

of living people having communication with the dead." It makes us wonder in what sort of cave the writer of the article exists! He cannot possibly have read "Death Defeated," with its scores of scientific men who give "the lie direct" to his contention, several of them being distinguished members of his own profession! But, there—we quite forgot!—they are all self-deceived, and therefore their testimony does not count! It is all so simple—the explanation is so transparent!

The arrant nonsense spoken of as psychic research, experimental investigation, and the like, is liable to mislead a very hysterical and suggestive public. It savors of scientific inquiry, while, in fact, it is merely the accentuation of the environment necessary for successful auto-suggestion.

There, now! That is all it is! And the world's greatest minds are simply wasting their time in investigating psychic phenomena! What an extraordinary form of insanity! And the strange part of it is that only eminent men in the medical and other scientific professions are affected by the disease—the rank and file, including our critic, presumably, are immune! That is very remarkable!

But, seriously, this medical scribe should not throw stones. He lives in a glass house himself, together with the profession generally, and it is a very easy matter to smash a few of the panes. We remember the treatment meted out to our illustrious ancestor of the sixteenth century—a medical genius, and mystic to boot—who was a victim of the professional prejudice and jealousy of his age. His discovery of the circulation of the blood was ridiculed by many of the more prominent medico-scientists of his time as vehemently as our medical critic of to-day rails against Spiritualism and its accompanying "delusions." But Harvey's name will live when that of our opponent is lost in oblivion! Mesmer is another case in point. He was "deluded" too, and considered a mere quack by his colleagues. But Mesmerism is with us to-day in full force. Only the name has been changed. It is now called Hypnotism.

The sneer at the "faith-healers" is another unfortunate allusion, and just shows the extent to which the critic is lacking in his knowledge of facts—facts endorsed by his own profession in Great Britain and on the Continent of Europe. Years ago "The British Medical Journal" reported on this phenomenon, and declared it to have a basis of reality. "Thy faith hath made thee whole." This declaration of The Master has been found to contain more truth than is generally imagined. Faith sets up the conditions essential to the inflow of the spiritual healing force. Abundant literature on the subject demonstrates this truth. The "miracles" at Lourdes are no "delusions." They are established facts, and it may interest our assailant to learn that Dr. Baraduc, the eminent nerve specialist of Paris, actually photographed the globules of spiritual magnetism as they descended in what he describes as a "cataract" on a patient from an external source. It is a queer sort of "delusion" that can impress a sensitised plate!

Clairvoyance, too, belongs to the phenomenal aspect of Spiritualism. Is that also a "delusion?" If so, why do certain members of the faculty run to a clairvoyant when in doubt concerning a diagnosis? And is the aura likewise a fantastic conception of a weird imagination? Certainly up to a few years ago the medical profession gave no heed to the allegation that it was a great reality, and accounted for many peculiar sensations experienced by sensitive people. And we are not so sure that many of them treat it seriously even yet! Dr. Kilner, however—a distinguished London physician—has demonstrated its objectiveness and thus proved that the clairvoyant was neither lying nor the vic-

tim of "delusions," or "successful auto-suggestion"! In his arresting work, "The Human Atmosphere" just published in London, Dr. Kilner says:—

Hardly one person in ten thousand is aware that he or she is enveloped by a haze intimately connected with the body, whether asleep or awake, whether hot or cold, which though invisible under ordinary circumstances can be seen when conditions are favourable. This mist, the prototype of the nimbus or halo constantly depicted around saints, has been manifested to certain individuals possessing a specially gifted sight . . . and until quite recently to no one else. This cloud or atmosphere, generally termed the Aura, is the subject of this treatise, in so far as it can be perceived by the employment of screens containing a peculiar chemical substance in solution. . . . There is no more charlatanism in the detection of the human aura by the means employed than in distinguishing microbes by the aid of the microscope.

The screens were used by Dr. Kilner for purposes of diagnosis, it being found that a shadow was cast on the aura, corresponding to the seat of the disease. He cites numerous cases in which the screens were of great help in this direction. All these developments, however, have in turn, been "pooh-poohed" by the medical profession, and therefore we not feel alarmed at the onslaught under notice. But having so many vulnerable points in his armour our assailant would have shewn greater wisdom had he "let sleeping dogs lie!"

Wayside Notes.

Public Wrangles!

Mr. David Simpson, President of the "Christian Evidence Propaganda," Sydney, is greatly disappointed because Sir Arthur Conan Doyle declined to meet him in public debate. But why should Sir Arthur, or any other busy champion of the cause, be expected to waste his time and energy in any such futile discussion? There is no common ground upon which the two could meet. Mr. Simpson would base his arguments upon what he regards as a literally-inspired, infallible Book. Neither Sir Arthur, nor any other scholar, whether in the Church or out of it, can accept that position. It is an exploded misconception. The argument on this point would therefore resolve itself into this—Mr. Simpson: "Yes it is!" Sir Arthur: "No it isn't!" A very edifying spectacle!

But apart from this aspect of the question, Mr. Simpson does not possess the necessary qualifications for discussing Spiritualistic phenomena at all. He has never investigated them. He, therefore, is not in a position to say, from personal experience, whether they are genuine or spurious. How could Sir Arthur, or any other experienced investigator, possibly debate the theme with such an opponent as that? The discussion could only end in a farce, and we congratulate our colleague on refusing to countenance anything so ridiculous. There is such a thing as making Spiritualism "too cheap!" And its best friends will decline to bring it down to the unseemly level of public wrangles.

Failing to "draw" Sir Arthur, Mr. Simpson did the next best thing from his point of view. He addressed a meeting in the Town Hall on an evening following that upon which the champion of Spiritualism delivered one of his lectures, and in the course of his remarks he said: "We are distinctly told in the Bible that there would be a recrudescence of spiritism." We are not disposed to dispute that statement, excepting that the word "spiritism" is not used in this connection. Here is the exact language:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men

shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."—(Acts II. 17 and 18).

This is exactly what is happening to-day all over the world. Spiritual manifestations were never so prevalent as they are at the present time. Current literature abounds in prophecies, visions and dreams, to say nothing of even more sensational developments of a psychical, or spiritual nature. But instead of these wonders being attributed to the "pouring out" of God's spirit, they are ascribed to an imaginary Devil and pronounced unholy! There is something radically wrong here. But perhaps Mr. David Simpson knows more about the matter than did the writer of "The Acts of the Apostles!"

Documents Recovered by Spirit Agency.

Between three and four years ago we had the pleasure of making the acquaintance of an Englishman who visited Australia, and as time went on the acquaintanceship developed into feelings of mutual friendship. He was an engineer by profession, and was temporarily engaged in this country in very responsible work for a Company of world-wide repute. He remained here for about eighteen months and then returned to England. A few weeks ago we received a letter from his widow in London containing the regrettable tidings of his sudden passing within the veil, and intimating that within about a fortnight of his departure he returned and supplied remarkable evidence of his identity. Here is the extract narrating the particulars:

We have had a remarkable experience already, and it is just one month to-night since he left us. Ten days ago my daughter, who was so ill that I had to send her away to Newcastle, went to a medium there, and at once her father came and begged of her to "get the papers." In answer to her question he said that "they were at the office in the second drawer from the top." The following night she went again to the same medium, but this time there were 32 people present; again he came and sought her out and begged of her to "get the papers for father's sake." She wrote me at once and I went to the office. I may say that the day before he came through, I had gone to the office and delivered up his keys. The gentleman there who is acting in his place, pro tem, and myself, went through all the papers, and sent along all his "private" papers to our home, as I thought. He apparently knew that, as far as I was concerned, the search was over, and I should go there no more. He thus knew that unless I was told about them these forgotten papers of his would be left there. So I went to the office again and asked for some private papers out of "the second drawer from the top." I could not say of what nature they were, so all the official books and papers were turned out and nothing found, but I insisted on looking through even the official books, and there between the leaves of one of them were some papers of the most intimate nature, of which I had never heard. No one but himself knew of them, they were in his own writing and the date written on them. I can well understand that he did not want them to fall into the hands of his business successor, as they undoubtedly would have done, had they not been found by myself.

Most investigators of psychic phenomena are well aware of cases of this character being on record. This, however, is one of the most impressive of the kind of which we have heard, and there can be no question whatever as to its genuineness. The "papers" in question were evidently of a particularly private character. Perhaps this was why they were stowed away among the leaves of a certain book. But the memory of them was carried forward and the necessity of recovering them so impressed on the mind, that the first opportunity was taken of revealing the place of concealment.

The Naturalness of the Spirit World.

It appears to be very difficult for many people in this country to realise the naturalness of the spirit world as depicted by Sir Arthur Conan Doyle in his lectures. It is so very different from all their pre-conceptions—all that they have been taught

from childhood. Heaven in their minds seems to have been associated with a dreamy condition, and "rest" has been taken to mean what in these days we describe as "loafing." They are now asked to believe that these ideas are based on a misapprehension—that the spiritual realm is a very wide-awake existence and that "rest" really means congenial activity. And it is not an easy matter for some people to assimilate this, to them, novel presentation of the case.

They have equal difficulty in realising that in the Great Beyond we shall appear in human form, and that the whole environment will, relatively speaking, appear as real, substantial, and objective as does our environment on the physical plane. They have always understood from the erroneous teaching of the past that we shall be more like gaseous entities Over There, that all our surroundings will be equally intangible, and that we shall have little else to do than sing and pray throughout the countless ages of eternity. Had they known and absorbed something of the teachings of Swedenborg, which have since been endorsed by the investigations of Spiritualists, they would never have become fettered by these erroneous ideas. In his monograph on Swedenborg (p. 41) Mr. W. P. Swainson relates the celebrated seer's views on the human personality after the death of the physical body:

At death, Swedenborg tells us, man enters the spirit world, when he finds himself in a body similar in form to the one in which he dwelt while on earth, and which appears to him to be just as solid, real, and tangible, being composed of an astral, or spiritual, instead of a material, or earthly substance. He writes, "That the form of man's spirit is the human form . . . is evident from the fact that man is man from his spirit and not from his body; and that the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form." Elsewhere he says: "When man passes from one life into the other, or from one world into the other, it is like passing from one place to another: for he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost anything of himself. He carries with him natural memory, for he retains everything which he has heard, seen, read, learned, and thought in the world, from earliest infancy to the end of life."

More modern research, as we have stated, corroborates these conceptions and there is now abundant testimony substantiating their truth.

A Noted Medium Passes.

The news came to hand three weeks ago of the passing to the higher life of Mr. Cecil Husk, the famous English medium, who had been blind and paralysed for a number of years as a result of shock received when sitting for purposes of materialisation. Miss Florence Marryat, in her book, "The Spirit World," explains how the accident occurred. She herself introduced a gentleman as a sitter who might be trusted to adhere to the necessary conditions of the seance. This gentleman in turn sent a couple of friends who were accepted in the same good faith. These men, however, flashed an electric torch upon the entranced medium while the spirits were manifesting. When Mr. Husk was thus suddenly awakened from his trance he was terrified, and thereafter had a paralytic stroke. He then became so blind that although he could distinguish forms of persons entering a room he was unable to recognise them until they spoke to him. Subsequently he became quite blind and hopelessly paralysed.

Miss Marryat considered that Mr. Husk's blindness, however unfortunate for himself, was afterwards an important factor in proving his bona-fides, for he still continued to sit for materialisations.

She said that "anyone who knows how difficult it is to 'make-up' properly for the stage, even with the advantage of a couple of lights, will understand how utterly impossible it would be for a man to assume a dozen different characters when shut up in the dark, or even in the light, when he is unhappily blind." She might have added, too, when his hands were held securely by two of the sitters, as Mr. Husk's usually were.

Sympathetic friends had ministered to his physical necessities, and in this connection Mrs Duffus, a prominent worker in the cause, organised a fund for meeting the financial requirements. He was well advanced in years and bore his suffering with great fortitude. He has now gone to reap the reward of faithful service, and the divine Law of Compensation will doubtless amply repay him for all that he endured for the truth whilst journeying through this "vale of tears."

PLATFORM CONTESTS.

THE FUTILITY OF DEBATE.

Sir Arthur Conan Doyle writes as follows to the Sydney "Evening News":

I observe that two correspondents in your paper suggest that I should take part in a debate upon Spiritualism. If I do not do so it is not because I flinch from it, but it is because I have tried it with Mr. M'Cabe, who is admitted to be a capable exponent of rationalism, and my experience showed me that it was a pure waste of time and energy. It is like two boxers sparring in different parts of the ring and never getting into real hitting distance of each other. For example, I may give a personal example of an interview with a departed spirit and produce the signed statements of five witnesses who heard the interview and corroborate it. That is clearly final, so my opponent never refers to that, but proceeds to prove that Mr. Slade, the medium, was convicted of fraud in the year 1876 in London. And so it can go on ad infinitum until the audience breaks up, having come to no possible conclusion. I am already overwhelmed with work, and I do not wish to engage myself in so futile a business as that.

I can only imagine one way in which the matter could be settled in public. It is clear that one single case of spirit return proves the whole of our contention. Therefore let the question be concentrated upon one, or let us say three cases. These I would undertake to prove producing my witnesses in the usual way, with the proviso only that such documents as I may put forward, statements of eye witnesses and the like, be accepted as evidence, since I cannot command the presence of the writers. My opponent should act the part of hostile counsel, cross examining and refuting my facts. The case would be decided by a majority vote of a jury of twelve, chosen from men of standing who pledged themselves as open-minded on the question.

Such a test could obviously only take place in a room of limited dimensions, not larger than a court-house, so that no money would be involved, and truth only be at stake. That is all that I seek. If a test can be arranged on these terms I am ready for it, either before I leave or after I return from New Zealand. I leave on December 2.

TO THE CASUAL READER.

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

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

MAORI "MIRACLE MAN."

NEW PROPHET ARISES.

HEALER OF EVERY AILMENT.

—WANGANUI, November 19.

In view of the great interest being taken by Maoris in faith-healing, as practised by a Maori named Tahu Wairemu Ratana, at Ratana, a pressman personally visited Tahu at his residence to-day, and had an interesting chat with him.

The new faith-healer or "miracle man," as he is now known, is a grandson of Ratana Ngahina who was one of the three native chiefs chosen to represent the New Zealand tribes at the Commonwealth celebrations. He possesses a fine large house, and about 600 acres of land at Ratana. During the past 12 months he has entertained, at his own expense, and claims to have been instrumental in curing, about 1000 Maoris, the period of each cure averaging about two days. Blindness and eye troubles, paralysis, rheumatic fever and other diseases were successfully treated, and, he believed, permanently removed.

But Tahu seriously objected to being called a prophet. He denied ever having posed as a prophet, and said that he is showing his people the fallacy of tohungaism or worshipping any other god but the true one. While claiming a large measure of success in the removal of bodily affliction, he took no credit to himself other than—as he put it—being a humble instrument in God's hands, curing the sick by prayer and faith in the Holy Ghost.

Tahu, who firmly believes that faith will remove mountains, told his story somewhat as follows:—

"I am of the Presbyterian faith, and have always been a student of the Holy Scripture. As I delved more and more into the Old Book, I became obsessed with the desire to heal the sick. I knew that many of my people believed in tohungaism and the Maori Taipo. They believed in certain gods, and I knew that, in worshipping these idols and false gods, they were doing themselves and their race harm. I opened my heart to God, and I became strongly influenced by the Gospel according to St. John, 14th chapter, in which it is stated, 'If ye shall ask any thing in My name I will do it.' The passage became fixed in my mind, and heart.

"When light came. I found that God was using me, and, for the past 12 months, I have been the instrument in God's hands of sending over 1000 Maoris back to their homes, cured of the ailments with which they came here."

* * * *

The sick have come largely from Taranaki, Wairarapa, Hawke's Bay, Wanganui, Te Kuiti, Otorohanga, and other districts, as far north as Pukekohe.

Asked as to his methods of treatment, Tahu smiled, and said, "I have no method except kneedrill. When my poor people come, I tell them they must put all other gods aside and worship only the true God. I read the Scripture and pray with them, and it is marvellous how, when we plead at the Throne of Grace, troubles disappear."

The pressman was taken to a very large meeting-room, on the walls of which were dozens of crutches, cane chairs, walking-sticks, goggles, eye-glasses, etc., which patients had left behind as testimony to the prophet's healing power. Scores of bottles of medicine were also on the shelf, the discarded physic having been prescribed by doctors and chemists, without achieving results.

The cane chair, Tahu and several of his followers explained, had been used by a Maori from Taumarunui. This sick man had been paralysed, and was quite helpless, when he arrived—as a matter of fact, he slept in the chair. In a couple of days he was able to return home and leave the chair behind.

An old woman who was obliged to smoke to give relief from asthma left a big pipe behind, as testimony to the fact that she no longer required it, her faith in the Holy Ghost proving supreme.

* * * *

One important witness present, who gave personal testimony, was Ngarangi Katitia Broughton, who once contested the Western Maori seat, and was defeated by the Hon. Dr. M. Pomare. Mr. Broughton informed the pressman that he had lately suffered from blindness. He had been a Hau Hau, and a great believer in Te Whiti. He realised, however, that there was only one God. Through his faith and belief, he had been cured of blindness by the supplication of Tahu Ratana, who was a good man, and made no pretence of being anything else but a humble instrument in God's hands, healing the sick and afflicted.

Mr. Broughton had been practically blind before he tested the faith represented by Tahu, but he was certainly able to see quite well to-day. He accompanied the reporter to the railway station, where another aged Maori was sitting. This old man, he said, had been blind for 28 years. He was well known in the Ratana district. He had been led around, not being able to get about without assistance. "I had not seen the moon or sun nearly all that time," he said, "and yet, by faith, I had my eyesight restored, as you see. I now carry mailbags."

Tahu Ratana was formerly engaged in growing wheat and other crops and then in dairying. Recently he relinquished that, and is now devoting his time and wealth—and he appears to have plenty of the world's goods—to the alleviation of the troubles of the sick and suffering who come to him. His work is gratuitous, and he accepts no money for hospitality. His big residence and meeting-house are spotlessly clean, and well ventilated, with a powerful acetylene gas plant for lighting all the buildings.

Tahu is erecting at his own expense a fine church capable of seating 400 people. This he hopes to open on Christmas Day. He holds services morning and evening. No meal is allowed to be partaken of until Grace is said.—"The Sun," Christchurch.

PRESBYTERIAN CHURCH TAKES ACTION.

The foregoing details were brought before the notice of the Presbyterian General Assembly, Wellington, when the Rev. J. Gibson Smith moved: "That the attention of the Assembly having been called to the works of healing through faith reported in the public Press as having been effected by Mr. Tahu Wairema Ratana, of Ratana, and the fact that he is professing himself to be of the Presbyterian faith, requests the Presbytery of Wanganui to make a careful investigation of the facts and to make public its finding." The resolution was adopted.

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!

SIR ARTHUR CONAN DOYLE

FAREWELL SERVICE IN SYDNEY.

ENTHUSIASTIC CONGREGATION OF 3,500 PEOPLE.

[FROM OUR CORRESPONDENT.]

What undoubtedly was the largest Spiritualist meeting ever held in Sydney, took place on Sunday evening, November 28th, when a great united Spiritualist service, in honor of Sir Arthur Conan and Lady Doyle's great mission, organised by The Spiritualist Church of New South Wales, was held in the Town Hall. Admission was by ticket only. The doors opened at 6.15 and within half-an-hour every available seat in the vast building was occupied. It is estimated that 3,500 people were present and hundreds were unable to gain admission. This was striking evidence of the strength of the movement in this State and the interest aroused by the advent of this great missionary. Punctually at 7 o'clock Sir Arthur and Lady Doyle, accompanied by their three children, Major Wood and Miss Jake-man, took their seats upon the platform.

Mr. Andrew Wyllie presided and was supported by Mr. Alex Cooper (President of the Church) and members of the Council. A brief organ recital preceded the service, the selections "Torcata," Dubois; "And the Glory of the Lord" Handel; "Hallelujah Chorus" Handel, were effectively rendered by Miss A. E. Cole, C.O.T.C.L. At 7.15 the time appointed for the service to commence, the Chairman announced the first hymn, "The World hath felt a quick'ning Breath," which to the tune, "Ellacombe," led by the great organ, was heartily sung by the vast congregation, the inspiring words being as follow:—

The world hath felt a quick'ning breath
From heaven's eternal shore,
And souls triumphant over death
Return to earth once more.
For this we hold our jubilee,
For this with joy we sing—
"O Grave, where is thy victory?
O Death, where is thy sting."
Our cypress wreaths are laid aside
For amaranthine flowers,
For death's cold wave does not divide
The souls we love, from ours.
From pain and death and sorrow free,
They join with us to sing—
"O Grave, where is thy victory?
O Death, where is thy sting."
Immortal eyes look from above
Upon our joys to-night,
And souls immortal in their love
In our glad songs unite.
Across the waveless crystal sea
The notes triumphant ring—
"O Grave, where is thy victory?
O Death, where is thy sting."
"Sweet spirits, welcome ye again!"
With loving hearts we cry;
And "Peace on earth, goodwill to men,"
The angel hosts reply.
From doubt and fear, through truth made free,
With faith triumphant sing—
"O Grave, where is thy victory?
O Death, where is thy sting."

An impressive Invocation was offered by Mr. J. Oates, who officiated in the absence, through indisposition of Mrs. E. Morrell, following which the hymn "Thou Whose creative Thrill," to the tune "Moscow," created a favourable atmosphere for the address by Mr. McLeod Craig, a member of the Council, and who is well known throughout Australia and New Zealand as the founder of several flourishing Societies and a fearless exponent of the Spiritualistic Philosophy. His fifteen minutes ora-

tion was attentively listened to and appreciated by the great assembly.

Mr. McLeod Craig declared that modern Spiritualism had come at a time when the world was gradually drifting to materialism. It brought proof of continuity of life, pointing the way by which men and women of all creeds and kinds could come into touch with those who had died. Against the Spiritualists it had been levelled that they denied the divinity of the Master, Jesus. "We do not deny Him," he said, "but we claim that divinity for all mankind—(hear, hear)—irrespective of color, creed, or race. We realise we have a newer and greater conception of Almighty God. In death we realise merely the taking off of a garment and the setting free of an imprisoned soul, and also that the Eternal Father is a God of Love. Unless the great Protestant Churches accept our spiritualistic hypothesis they will decay. Roman Catholicism has no need of it, because it already realises that man can progress from one state to another."

Madame Slapoffski the eminent soprano vocalist effectively rendered the Recit. and Aria from "Eli," "Open unto me the gates of righteousness, I will extol Thee." The congregation then joined in singing "God of the Living in Whose eyes" to tune "Melita" at the close of which the chairman (Mr. Wyllie) rose to introduce Sir Arthur Conan Doyle. In most appropriate language he voiced the sentiments of all Spiritualists in New South Wales when he cordially welcomed Sir Arthur and Lady Doyle as our guests and aptly designated Sir Arthur our Missioner, Guide, Philosopher and Friend. A unique feature was introduced when the chairman requested the audience, on Sir Arthur rising, to greet him with a silent wave instead of in the usual orthodox way of acclamation. He illustrated the method by waving his handkerchief and then called upon Sir Arthur to address the meeting.

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The scene as Sir Arthur rose will be long remembered by all who were privileged to witness it. A mighty sea of waving handkerchiefs confronted the speaker, acclaiming silently and reverently the deep esteem in which he was held by all present. Never has Sir Arthur's earnestness in his mission been more apparent than on this occasion, as he proceeded with a heart to heart talk with the Spiritualists present, offering friendly criticisms, sound advice, kindly counsel and encouragement to the adherents of the great movement. Seeds were sown which must bear fruit.

"We will never forget," began Sir Arthur, "the welcome we have had in Sydney. We will carry the memory back to London with us, together with a message of comradeship from you." Particularly was he gratified to be amongst friends. Really it did become tiring to be eternally trying to teach people that A B spelt ab. His friends knew what he had been telling them were facts. But he had got so much into the habit of lecturing that he was going to lecture the Spiritualists. With a flash of humor, Sir Arthur added; "It does none of us any harm to be lectured occasionally; I am a married man myself." (Laughter.) "I would say to the Spiritualists: 'For heaven's sake keep this thing high and unspotted. Don't let it drop into those regions of fortune-telling, and so on, which leave

such an ugly impression on the public mind, and which we should find it so difficult to justify. Keep it in its most religious and purest aspect. I do not mean by that that a medium should not be paid. Far from it. A true medium is a most useful person to the whole community, and that such a person might be asked to waste his energies in the earning of a living by hard and tiring work is a mistake. (Applause.) But I set my heart like flint against any prostitution of this great movement."

Much as he disliked fraud, he counselled them not to jump hastily at the conclusion that fraud existed. Half the cases were not, he was sure, fraudulent, but only due to the ignorance of citizens who did not know or appreciate the limitations of power. Only the other day at Manly they told him they had a famous medium down there, and that a lady was indignant that the medium had stretched a blanket across the corner of the drawing-room. (Applause). He had explained that that was the cabinet to keep in the psychoplasm. "Let us remember," he added, "that we who have greater knowledge than others have also greater responsibilities to live a higher life." (Applause).

In the formation of an Australian Federation of Spiritualists he counselled them to eschew jealousy. What was certain was that the Spiritualists were becoming a great power in the land. "Don't quarrel with our Christian brethren," was another injunction. "Any number of them are just as good Spiritualists as we are. Some of our people are even so foolish as to turn down the Bible. I would like to see a passage of the Bible read which concerns Spiritualism, showing that the Book is soaked from cover to cover in spiritual and occult knowledge. Such a passage is St. Paul's description of the spiritual gifts." As for the Theosophists, they had made a great mistake in underrating the Spiritualists. They should be officers of the movement. Instead of leading this occult movement they had formed an intellectual Nirvana of their own into which they had departed, doing none of the hard work.

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The audience was spellbound as the lecturer told of a soldier who, after death, had appeared to Percy Street on the Mount of Olives, and had told him that he had seen his people weeping, but because they had not created the proper atmosphere he could not communicate with them. The spirit urged Street to devote his life to creating that receptive atmosphere. Undoubtedly a great wave of spirit power from the youthful energy that perished in the war was living and working.

Recently 270 bishops—whom he would not call fossils, though a great physiologist had said that after 50 a man could not absorb new ideas—had pronounced against the Spiritualists. He did not suppose many of them were under 50. (Laughter). But they did discover that the Spiritualists were working on lines which were going to prove a life beyond. (Applause.) The trouble with orthodox people was that they always read attacks on the Spiritualists. They never read Spiritualist authors. "I might as well," commented Sir Arthur, "judge the Church of England by reading from Bradlaugh and Colonel Ingersoll." (Laughter.)

"I feel," he said, in conclusion, "that Australia is very likely to lead in this matter, because the people, I think, are less trammelled in mind by conservatism, and are more open to reason and experiment. I shall be surprised if within a few years I do not find there is a very flourishing spiritual church in Australia, stronger and greater than that which we ourselves by that time will have built up in the Mother Country." (Loud applause.)

Madame Slapoffski sang sweetly the Aria from The Messiah, "Rejoice Greatly"; the congregation

joined in the hymn, "God be with you till we meet again," and as the harmonised prayer ascended one became conscious of the near presence of a host of guardian and ministering spirits and many eyes were moist as the last lines of the beautiful refrain died away. The singing of the Doxology and the pronouncement of the Benediction by the Chairman brought to a close what must ever remain a memorable event in the annals of the Spiritualist movement in New South Wales. Miss A. E. Cole, C.O.T.C.L., officiated as organist throughout, and during the Offertory played "Pilgrim's Song of Hope" by Batiste. The meeting was remarkable for the deep spirit of reverence maintained throughout.

PLEASANT HARBOUR TRIP.

On Wednesday, December 1st, a little relaxation was afforded Sir Arthur and Lady Doyle and party, when they participated in a Harbour Trip organised by the Spiritual Church of New South Wales. Heavy rain fell on the preceding day and the sky was clouded when the visitors, about 300 in number, boarded a specially chartered Ferry Boat at Fort Macquarie, Sydney. The vessel left the wharf at 10.15 a.m. and made for Manly at which resort Sir Arthur and his Party were awaiting our arrival. After taking them aboard the boat we sailed up the Middle Harbour, where the beautiful scenery was greatly admired. The sun breaking through the clouds added to the charm of the scene.

Returning to the main Harbour we made a landing at Nielsen Park where lunch was served, Sir Arthur and Lady Doyle and Party being the guests of the Council of the Church. After a stay of an hour or so we again boarded the boat and during the afternoon explored the delightful scenery of the Parramatta and Lane Cove rivers. Afternoon Tea was served aboard and the proceedings throughout were brightened by the beautiful music rendered by Mrs Felgate and her party of talented instrumentalists. Sir Arthur and Lady Doyle were most generous in their response to the many requests for autographs from the visitors and entered freely into the fraternal spirit of the outing. The Party landed at Sydney about 5.30, having spent an enjoyable and profitable time in the company of our worthy guests.

Sir Arthur sailed for New Zealand on Thursday, December 2nd. Lady Doyle and children remain in New South Wales until his return early in January. The visit has unquestionably been an unqualified success. This result has been achieved through the harmony prevailing among those responsible for the arrangements; personal interests have taken a secondary place, the interests and welfare of the movement have been first and foremost, and we have been conscious that at the back of all we have been directed, and guided from the spirit side of life.

THE NEW ZEALAND TOUR.

Just as we were going to press we received word that Sir Arthur Conan Doyle's campaign in New Zealand was exceeding all anticipations. He had addressed crowded meetings in Auckland and Wellington and was assured of an equally successful time in Christchurch and Dunedin. His arrangements for Brisbane, Tasmania and Perth—as mentioned in the December issue—still hold good, and he will leave on his homeward journey the first week in February. Lady Doyle and the family have left Manly and are at present in the Blue Mountains of New South Wales.

There is something better than making a living—making a life.—Abraham Lincoln.

The Nutshell Page.

"I can assure you I have never in my life made one shilling out of a Spiritualistic lecture. Whatever surplus there is will never be taken out of Australia, but will be left for the development of the Australian Spiritual Church." This statement by Sir Arthur Conan Doyle at the opening of his third lecture at the Town Hall on Saturday afternoon, should set at rest all the doubts of those who have raised the cry of money-making.—"Sydney Daily Telegraph."

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The final gathering addressed by Sir Arthur Conan Doyle at Sydney took the form of a united Spiritualist service in the Town Hall, which was packed with a congregation of 3,500. "The air rippled with thousands of white handkerchiefs as Sir Conan Doyle rose to speak," comments the "Sydney Morning Herald." A detailed report of the proceedings, forwarded by our Correspondent, appears elsewhere in this issue.

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We heartily congratulate our London contemporary, "Light," on having at last seen its way to double its size and double its price. The enterprise has apparently been entered upon with just a little trepidation, but it need have no misgivings, its supporters will remain as loyal as of old, and on receiving the first issue under the new regime they probably wished that the change had been made long before. It is now presented in a much more attractive form, is ably conducted by Mr. David Gow, and all its features are worthy of studious attention. It certainly deserves, and probably commands, a very large circulation, and we trust its Subscribers' Roll will continue to lengthen as the days go by.

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Many of our readers have expressed appreciation of the "blue-wrapper" method of reminding them of their financial obligations, and regret that their subscription to this journal should have inadvertently fallen into arrear. This suggestive colored reminder is evidently just the thing required.

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"The Progress of Personality After Death," by the Rev. T. E. Ruth, makes a peculiarly suitable gift for Christmas or the New Year. It is full of spiritual enlightenment and helpful thoughts and will be found to contain much comfort for those bereaved by the war. A few copies are still obtainable at the office of "The Harbinger of Light," and it is one of the few books that have not been increased in price—4/6, postage, 3d.

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A fortnight ago we received a very interesting letter from the Rev. Charles L. Tweedale, Vicar of Otley, Yorkshire, in which he states that his pamphlet, "Present-day Psychic Phenomena and the Churches"—a copy of which was presented by the Archbishop of Canterbury to each of the Bishops attending the recently-held Lambeth Conference—is now in its 19th edition and is selling in thousands in Great Britain. His arresting and voluminous work, "Man's Survival After Death," is also commanding a quite exceptional sale. Of "Death Defeated," by the Editor of "The Harbinger of Light," he says: "It is A1—just the thing to go hand in hand with Sir Arthur Conan Doyle's campaign. I congratulate you!"

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The trumpet medium of world-wide renown, the Rev. Susanna Harris, who is at present visiting Melbourne and whose seances were treated in detail in the December issue of this journal, is continuing to attract a large number of investigators, who have been greatly impressed by the direct-voice phenomena, and many of them much comforted by the messages received. Every seance has been successful, and the floating of the musical box over the heads of the sitters, playing lively airs as it is carried about the room by invisible hands, provides a demonstration of spirit power which has to be witnessed to be fully appreciated. Mrs. Harris may not be remaining much longer in Melbourne, and therefore those who wish to investigate this amazing phase of psychic phenomena should not delay in transforming their desire into action.

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Much public interest is being evinced in Australia in the subject of Spirit Photography, consequent upon the lectures delivered by Sir Arthur Conan Doyle and the exhibition of his wonderful collection of psychic pictures. They are, to say the least, "very extraordinary!" So much so, in fact, that many people appear to have difficulty in believing that they are really genuine. It is too late in the day however, to raise the question of genuineness. That has been finally established. And 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.

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The Editor of "The Message of Life," New Zealand, invites those of his supporters to whom the hint applies to write to him as follows:—"Dear Editor: Please find enclosed my subscription arrears to the 'Message,' and 4/- for a year in advance." This is, at least, up-to-date!

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Mr. Vout-Peters, the well-known English medium, has been on a lecturing tour in the north of Europe, for the Icelandic Psychical Research Society, composed of the most influential people in Iceland. There are many good trance mediums, and circles are held all over the country. There is a membership of 450, and a little magazine is issued monthly. Iceland has home rule and independence from Denmark. There is no poverty, no alcohol, no army or navy, very few police, and many Spiritualists.

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The enormous increase of interest in the occult, brought about by the war, has apparently given fresh rise to old superstitions that were previously laughed at or over-ridden completely, states "The Dominion," Wellington. This is the opinion of the manager of one of Wellington's leading hotels, who adds: "Very often men arranging for dinner parties would insist in the old days that we should not eliminate the number 13 from the official list, regarding such superstition as childish. However, the number 13 is absolutely banned to-day. Nobody wants it, and we are changing room number 13 to 12a. We have to please the public!"

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Why not select a book from our advertising columns and send it to a friend as a New Year present? A lengthier list was published in the December issue.

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There is a remarkable medium in England for the production of physical phenomena of whom we have heard through Sir Arthur Conan Doyle. This is Mr. Evan Powell, of Merthyr, who has just been presented with a substantial cheque by his friends. Mr. H. W. Engholm, the Editor of the Vale Owen Scripts, says this simple miner is undoubtedly one of the greatest mediums of modern times.

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In the course of a letter in the "Daily Telegraph," London, recently, the Rev. John A. Sharrock, of Holy Trinity Vicarage, Worcester, writes: "The pulpit can no longer remove ignorance and prejudice, or inculcate the truth. The only agency that can do so is the Press. The daily papers reach everyone, and give scope for free debate and thorough investigation. Most of the best papers admit religious discussion to a limited extent, but many others avoid it as unpopular. But if the safety of the present world, to say nothing of the next, is at stake, surely the Press of the country will have to make religion one of the chief planks in its platform."

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The Bishop of Birmingham recently declared at Mansfield that "the last thing any reasonable being should do was to stamp on Spiritualism altogether. There was nothing unreasonable in the quest of these people [Spiritualists]." We commend this comment to those of the clergy of Australia who are obsessed with the idea that the best thing about Spiritualism is its intimate alliance with the Devil.

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Sir William Barrett recently delivered an address on "The Soul and its Destiny" at the Salem Chapel, St. Savourgate, York, the Lord Mayor of York presiding. Sir William, in the course of his remarks said: "It was a great mistake to say that lunatic asylums were filled with Spiritualists, because there were as many people suffering from religious mania as from spiritualistic mania. Spiritualism had been the stepping stone to higher things; it had been the preamble to religion, but it was not religion itself."

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Many good folk who declare that they will have nothing to do with Spiritualism, forget that displays of psychic power occur quite irrespective of belief in such things. John Wesley was not a Spiritualist, nor were the Fox girls in the beginning.

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We gather from the various reports that the Spiritualist State Conventions in U.S.A. have been more largely attended than ever before, whilst the press has shown an absence of that acrid criticism and ridicule which had been meted out to us in previous years.

WHY IS IT?

AN INTERESTING PROBLEM.

BY THE EDITOR.

An interesting point has been raised by a contributor to "Light," a Colonel in the British Army, who submits the following perplexing problem:

One of the many perplexing things connected with communications through a medium is the fact that in any seance so little reference is ever made to a former seance or to the contents of such a seance. There appears to be a tendency for each sitting to be self-contained, in a water-tight compartment, so to speak. It is not absolutely so, of course, as the "cross correspondences" prove, and I, myself, have had reference made to a good "test" given a long time before through automatic writing by another psychic. Still, there appears to be a curious lack of continuity, and this is most marked in sittings with different mediums when the same communicator has come, and has in each case given good proofs of identity. If I go to-day to a psychic "A," getting through to a certain person, and ten days hence go to a psychic "B," and the same person communicates, it would be natural to expect a spontaneous allusion to the previous sitting, and references to what was said at it. I raise the point in the hope of arousing a discussion, and of evoking an explanation or a reasonable theory from those who have a wider experience than I.

Speaking generally, we should say that the experience of the foregoing writer corresponds with that of most investigators. It seems to be very unusual for a communicator, speaking through a certain medium, to remind us of something he had previously said to us through another psychic. That there are exceptions to the rule is undoubted, as the correspondent admits. But they seem to be few and far between, and it would be interesting to know why. We certainly cannot explain it. We, however, have experienced some of the "exceptions."

We entered a book shop in Melbourne when the lady behind the counter began to tremble like an aspen leaf and assured us that there was a message which our invisible companions were anxious to deliver. She tried to get it by automatic writing, but failed. Subsequently she said she had caught it clairaudiently and repeated the message. She also explained from whom it emanated. A few days later we interviewed a well-developed trance medium when the identical message was repeated and the same originating source was given.

Five months prior to being appointed to a certain professional position—a position we never expected to occupy—we were told through a certain medium that the appointment would be made. Six months after receiving the appointment we called on a different medium, and at the outset of the interview were greeted with the words: "Well, you see that what we told you through another channel has come to pass."

We had a conversation on one occasion through a medium in a provincial city, with a friend who was a clergyman in the Church of England, and who certainly submitted very striking evidence of identity. Months went by and eventually, when in Melbourne on a visit, we called on another medium, when the same friend purported to communicate. We remarked that, if it were really he, he would probably remember what he said to us on the former occasion. He thereupon repeated the substance of the conversation.

We cannot recall any further instances of the kind. Of course when we meet a friend in everyday life we do not expect him to allude to a former conversation unless there is some particular reason for doing so. Perhaps it is the same with our spirit friends. At all events, the question raised is interesting, and it may be there are more exceptions to the rule than we imagine.

MEDIUMS SHOULD BE LICENSED.

Interviewed on behalf of the "Sydney Morning Herald," Sir Arthur Conan Doyle, speaking of his tour said he had been struck with the mental activity of Sydney, not necessarily in agreement with his views, but in opposition as well. "I like to see activity of thought, whether for or against," he continued, "because out of differences truth eventually comes. The one thing I detest is stagnation of thought, for that means spiritual death. I was surprised at the strength of the Spiritualistic movement in Sydney. Nobody could have been in the Town Hall on Sunday night, and seen 3000 Spiritualists assembled there, and notice the type of men and women in the audience, without feeling that they were a factor in the population that could not be ignored. I am told that there are in Sydney 10,000 Spiritualists.

"What is needed now among them is organisation, and this is being effected. While this was being carried through, it was perfectly clear that we should form a strong political weapon, should it ever—I hope it never will—be necessary to assert ourselves. The one direction in which we should use our political force is in the direction of religious liberty. We are as ready as anyone else that the fraudulent medium should be prosecuted—in fact, it is to our interest that we should—but that a medium, merely for being a medium, and not because of fraud, should be subject to the law—which is the fact at present—is to us a thing we must fight.

"What we suggest is that a system of licensing mediums should be left to a committee of Spiritualists who would use their powers with considerable discretion, since otherwise they would get themselves into bad favour, and that licenses should be demanded by the public whenever they need the use of a medium. In that way they would have a guarantee against fraud, and we should be spared the annoyance of hearing all sorts of charlatans and fortune-tellers classed under the name of mediums.

"I have been greatly struck also with the liberality of most of the organs of the Press in Sydney, with one exception. They have opened their columns fully to attack and defence, and have given me the fullest chance of stating my own case. If I have not been able to make that case clear, it has certainly been through my own fault.

"I propose to do a lightning tour of New Zealand, covering the two islands, and delivering eight lectures in fifteen days. I shall for the first time fail to keep Christmas with my own family, but I hope to be back before the New Year, and to rejoin them in the Blue Mountains, whence I shall be able to keep in touch with my friends in Sydney. I am anxious now that some of those numerous public men whom I know to be favourable to the cause should publicly, either as presidents or otherwise, join the organisation, so as to give it that status which it needs."

TO OUR READERS.

We have received so many letters from all parts of Australia and New Zealand, together with Great Britain, America and South Africa—no fewer than 53 coming to hand in one day—congratulating us on having completed the Jubilee Year of "The Harbinger of Light," conveying generous appreciation of its contents, and wishing us continued success in the year to come, that we find it quite impossible to forward personal acknowledgments. We, therefore, ask the writers to accept our sincere thanks in this general way for all their kindly sentiments, and to them, to all Societies everywhere, and to the readers of this journal generally, we extend our best wishes for their material and spiritual well-being at this, the commencement of another year.

THE EDITOR.

Psychic Photographs—Genuine & Faked!

A SYDNEY PHOTOGRAPHER CHALLENGED.

£50 FOR A HOSPITAL.

BY THE EDITOR.



A GENUINE SPIRIT PHOTOGRAPH.

The Sitter was Mrs. Stead, widow of the late Mr. W. T. Stead.

It is becoming more and more evident that the work of this journal has to be of an educational character in regard to the circumstances under which genuine psychic phenomena are produced. There is so much ignorance abroad in this country on the point that one can only conclude that some of our critics make no effort whatever to become acquainted with the facts.

These reflections were suggested by an article on spirit photography which appeared a few weeks ago in a Sydney journal from the pen of Mr David Simpson, President of the Christian Evidence Propaganda. It is illustrated with two photographs, one which Sir Arthur Conan Doyle vouches for as genuine, and the other an admitted "fake."

Of the latter Mr. Simpson says: "It would be difficult to find anywhere a so-called spirit photograph more pronounced, or more in keeping with requirements." We admit it. But what has this to do with the production of the **genuine** taken under scientifically test conditions? We have seen spurious bank notes which almost defy detection, but the existence of such notes does not disprove the existence of genuine ones! Mr. Simpson, however, is, apparently, quite ignorant of the fact that there are genuine psychic photographs, and appears to imagine that he finally dismisses this contention by issuing a challenge to Sir Arthur Conan Doyle on behalf of a Sydney photographer, as follows:

My photographer has given me permission to make public that he (not I) will give £25 to the charities of Sydney if he cannot produce a similar photograph of every one of Sir Arthur Conan Doyle's "spirit" photographs by entirely "material" means. The question now is: Is Sir Arthur Conan Doyle really a

deceived man himself, and simply passing on his delusion to the credulous of Australia, as he has done elsewhere, or does he really know the whole wretched business is indeed a fraud? Summing up what my photographer has told me (he laughs at the idea of reality) Sir Arthur's "spirit" photography, with all his talk about psychoplasm, is nothing but moonshine, and comes perilously near the limit of credulity any people is able to bear without going clean silly, not to say mad.

We pass the impudent inuendo reflecting on Sir Arthur's honesty. Such impertinence could only emanate from a "Christian Evidence Propagandist"! The less the world has of that brand of Christianity the better! It is little wonder that Sir Arthur should retort: "Your letter is couched in such terms that it does not deserve a reply, but I send one lest it should seem that I had imitated your want of good manners!" That is a well-deserved rebuke, and very lenient at that! Sir Arthur, of course, admits that the photographer in question "could easily produce a faked photograph," and adds:

But he could not produce the likeness of a dead son beside his living father, this likeness being different to any taken in life, and produced upon the plate which the father has brought with him, and which is developed and handled only by the father. If he seriously persists in his challenge, I will send him a sitter with a marked plate, and I will myself pay £25 to a hospital if he can produce a recognisable portrait of a dead relative upon it, the plate to be developed by the sitter. As this test does not require my personal presence, it can be carried out at once if you give the name and address of the photographer.

To encourage the photographer to proceed, we are prepared to supplement this offer with a further £25 if he can produce a psychic photograph taken under the conditions under which the picture which illustrates this article was taken. It came to hand a few weeks ago from Miss Estelle Stead. Mrs. Stead, widow of the late Mr. W. T. Stead, was the sitter. Her features, however, are partially obscured by the psychoplasm which the Sydney photographer in question declares to be "nothing but moonshine."!

The conditions under which the photograph were taken were these: Miss Stead accompanied her mother, bought the plate herself, marked it for purposes of identification, took the plate into the dark-room and placed it in the holder, put the holder in the camera, and immediately the exposure was finished took the holder into the dark room, developed the plate herself and printed from it. **The photographer did not touch the plate at all.**

Those are the conditions which the Sydney challenger has to accept, and if he can produce a recognisable likeness of a "dead" relative of the sitter under these exacting terms he will be welcome to our £25. If he cannot, it is just about time he held his peace—and Mr. David Simpson as well!

THE HISTORY OF PSYCHIC PHOTOGRAPHY.

The records of psychic photography shew that the Sydney photographer referred to, and also Mr. Simpson, are just about 60 years behind the times! The first authenticated spirit photograph was produced in Boston in 1861 by an engraver named Mumler. While he was occupying his spare time

with amateur photography, he discovered an "extra" on the plate. Thinking that this was due to imperfect cleaning, he gave the plate further cleaning, only to find the form appearing more clearly. When the news of this extraordinary event became spread abroad Mumler was forced to give up his ordinary work and devote himself to photography, subsequently opening a studio in New York. Examples of Mumler's spirit photos are to be found in Aksakof's "Animisme et Spiritisme," and in Dr. James Coates's "Photographing the Invisible."

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An English photographer, named Boursnell, is reported to have even ante-dated Mumler in obtaining results of this character. Writing recently in our London contemporary, "Light," Colonel Johnson states:

I took a good many notes of conversations I had with Boursnell in 1908. He was then about seventy-five or perhaps somewhat older, and he told me that as quite a young man he went into the photographing business in partnership with an actor. He then continually got forms and figures on his plates and his partner reproached him for using improperly cleaned plates. This ended in a misunderstanding which made Boursnell dash one of these plates containing an "extra" on to the floor with an oath. For twenty-five years after this he had no more "spoiled plates," but at the end of this period he suddenly began to get psychic photographs again. Assuming that Boursnell was seventy-five in 1908 he would have been born in 1833 and got his first psychic photographs not much later than 1855.

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In May last Mr. H. Blackwell contributed an article to "The Graphic," London, entitled "The Camera with the Spirits." Among the illustrations supplied is the head of a little girl photographed from a crystal. Mr. Blackwell says that as an amateur photographer he has experimented in his own home for twenty-five years. With the assistance of a friend, who was a non-professional medium for materialisation, he photographed his father, mother and niece, who were fully visible to those present. **Four cameras were used simultaneously.**

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The Society for the Study of Supernormal Pictures as a general meeting held in May last at the British College of Psychic Science, London, passed a resolution placing on record "the fact that, after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been supernormally obtained on sensitive photographic plates, under reliable test conditions. At present the members do not undertake to explain how the results are obtained but they assert that **they have undoubtedly been secured under conditions excluding every possibility of fraud.**"

This Society would be glad if those persons obtaining any supposed supernormal results would communicate with the Hon. Secretary of the S.S.S.P., 105 Springfield-road, Moseley, Birmingham. The members attending the Whitsun meetings of the Society included Sir Arthur and Lady Conan Doyle, Dr. Abraham Wallace, Major R. E. E. Spencer, Lt.-Colonel E. R. Johnson, and Colonel C. E. Baddeley.

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Under the auspices of the Brighton Spiritualist Church, England, Prof. James Coates, Ph.D., F.A.S., recently delivered a lecture on "Spirit Photography." He replied to the cry of "fraud" by showing how, during the fifty-nine years this subject has been before the world, **all men of science and all photographers who had investigated it had accepted the fact that these psychic pictures were genuinely obtained.** He quoted the late Mr. J. Traill Taylor's report in the "London Photographic Journal" and the recent report of the Society for Studying Supernormal Pictures.

Over sixty remarkable slides were shown, representing from 1872 until to-day. The most notable cases illustrated were the Standfast case, the Haigh photographs (as exhibited by Sir Arthur Conan Doyle in Australia), and several portraits and writings obtained in sealed packets of plates, and, as in the cases of the Walter Jones picture and the Masonic letter, not even seen, handled, or developed by the psychic. His last slide represented "Immortality," and bore the words "They are **not** dead!" And Dr. Coates dramatically declared "This is the meaning of it all!"

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At the present time the most sensational results in psychic photographs are those obtainable through the mediumship of Mr. W. Hope and Mrs. Buxton, in conjunction, of Crewe, in Denbighshire. They are known as the Crewe Circle. Mr. Hope is a carpenter, an honest working man, and is declared to be incapable of fraud of any kind. **He insists on sitters bringing their own plates and, if possible, their own cameras. And he makes no charge for his services!**

Mr. Hope recently delivered a lecture in Manchester on his experiences. The chair was taken by Mr. E. W. Oaten, Editor of "The Two Worlds," who said that considerably over 1,000 investigators had visited the Crewe circle, the majority bringing their own plates and many their own cameras, and never a word of criticism had been raised by those who had personally conducted the various experiments. On the other hand there was a class of individual who had never devoted five minutes to the study of the subject, or tried a single experiment, who were loud in their assertions of fraudulent manipulation. He (the speaker) had personally investigated the phenomena at Crewe. He had been allowed a free hand, and he had no hesitation in saying that under the strictest test conditions he had secured results which could only be described as psychic effects showing intent and purpose which were beyond the power of the mediums or investigators to normally produce.

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Mr. Hope said that these effects were often talked of as spirit photographs. He generally avoided the word "spirit" in this connection as it was a term which was difficult of definition. No one could say what spirit may actually be. He preferred to refer to the abnormal effects as "psychic extras." For some sixteen years they had been getting these results, and he was largely indebted to the late Archdeacon Colley and William Walker for their guidance and direction.

Some seventy slides were shown, including Sir William Crookes, with an extra of his wife. Sir A. Conan Doyle with his son. Lady Lodge with "Raymond." Lord and Lady Glenconner and other notabilities. **Some of the abnormal results portrayed the recognised faces of people who had never during earth life submitted themselves to a photographer.** Several of the slides showed written messages in the recognised handwriting of deceased persons obtained on plates which had never been exposed through the camera, simply held between the hands for a few moments and then developed. During the evening several of the audience rose and bore testimony to the genuineness of the pictures on the screen.

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If in the face of the foregoing facts the venture-some Sydney photographer and Mr. Simpson are prepared to proceed with the challenge, under the terms specified, and succeed, they will attain a degree of renown they are not likely to experience along any other lines!

THE SCIENCE OF PRAYER.

VARIOUS TYPES DISCUSSED.

By VICTOR E. CROMER.

At a recent meeting of my class in "Spiritual Illumination" the topic was "The Science of Prayer." This subject, it was stated, was a much bigger one than most people dreamed of, and prayer should be the subject of scientific study just as other important matters are studied. The lecturer, having the advantage of clairvoyant vision as well as a somewhat analytical mind, was able to follow up the effects produced on the psychic or astral atmosphere when various forms of prayer were utilised, and many of these results were confirmed by other clairvoyants present.

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Prayer should be divided into a number of main types. The first or lowest form of prayer is the one usually indulged in in orthodox Christian communities. This may be described as Supplication, and it ranges from a long harangue, in which the supplicant asks for every conceivable thing under the sun, to the exquisite little gem known as "The Lord's Prayer." The class were asked to say this prayer with feeling and sincerity. The general psychic atmosphere in the room was a vague colored cloud without form and void, but immediately the class began this prayer the psychic atmosphere began to take form, and ranged itself in definite lines, while a feeling of harmony settled over the group, and a spiritual outpouring was noticed coming down over the class.

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The second form of prayer is that usually indulged in by Christian Scientists, New Thoughtists, and other similar societies, and is called Affirmation and Denial. It is analogous to what in India is called "Mantra Yoga," and aims at producing certain occult effects by firmly holding on to certain positive statements. The effect of these affirmations and denials depends largely on the quality of the thought behind the statement. If one has a feeling of fear, for instance, one should hold the thought, "Perfect love casteth out fear," until that feeling of fear is conquered. The effect of affirmations and denials rightly used is to make the aura more definite and coherent, to give one command over one's mind and emotions, and to purify the spiritual atmosphere.

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The third form of prayer is Aspiration, in which the whole strength of the soul is poised upwards, and in this form of prayer there is a tendency to want to throw the arms upwards also, and to let oneself go in full self-surrender to the Lord. There is no asking for anything as in supplication, but a definite strong desire for spiritual upliftment, and the effect produced by this effort of aspiration is that the aura rushes upwards and is met by a downrush of spiritual power from higher planes.

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The fourth form of prayer is Meditation, in which the disciple sits in calm meditation serenely considering spiritual things. There is no wildly asking for anything, no poising upward of the soul for light, but an inner upwelling takes place in which light streams in upon the individual as though from within, and while in a state of meditation the aura becomes luminous as from a light glowing within the soul. A luminous phosphorescent light is seen by the clairvoyant glowing about the head of one who sits in meditation, while spiritual influences crowd round and pour in their helpful magnetism also, "for spirits feel all force divine, and know the sacred presence of the pure," as the "Light of Asia" says.

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The fifth phase of prayer is Concentration, in which the whole strength of the individual is directed

towards a given point or concentrated upon a particular subject, to the exclusion of all else. The effect of concentration is seen as a cone-shaped circle of light coming from the head and concentrating in a point at some distance away. This point may be a symbol painted on a card a few yards from the sitter, or it may be directed towards an event taking place in some other part of the world, but wherever it is it brings its result to the sitter. In concentrating recently, for instance, on the American Japanese problem, I saw on the one hand a group of Japanese soldiers with fixed bayonets, as though getting ready for action, and, following that, I saw meetings in America in which prominent United States politicians were addressing large audiences. The cables a few days later were full of these things.

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The sixth phase of prayer is Contemplation, and in this form of prayer one looks through the other end of the telescope, as it were, and contemplates things in the mass. You focus your mind on some great event, say for instance the rise and development of Christianity, and as you do so you begin to see visions of its history unfold before you if you are a seer, or, if not clairvoyant, your mind will be filled with ideas on the whole series of events from the earliest beginnings of Christianity up to its present developments, breaking forth as it now is into innumerable advanced movements, while old forms are collapsing. Spiritualism, New Thought, Christian Science, Theosophy, Modernism, Baháism, and the New Theology are carrying on the living fire of Christianity while the orthodox forms are decaying before our eyes, and soon there will be a great landslide in which the masses of the people will come over into these new movements, just as in the early days the populace flocked out of the Pagan temples into the Christian churches. Contemplation, as a form of prayer, then, is meditation directed towards looking at events in the mass; but, in order to get the best results, one must direct the mind towards God first, and then, holding on to this feeling of unity, turn the mind in the desired direction.

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The seventh phase of prayer is Realisation, in which one sits enfolded in the consciousness of the knowledge of the truth. Doubt and uncertainty have disappeared, and understanding takes its place. The soul has realised its unity with the Father, and it has added to its faith the certainty of knowledge. It knows that it has nothing to fear, for death is swallowed up in victory, and it sees the goal of evolution in the distance, and realises the nature of that "far-off Divine event to which the whole creation moves," and so the soul that has attained to this Realisation sheds forth radiant colours of spiritual light upon all.

The last stage of prayer is Illumination, in which the soul attains complete insight into the vast scheme of things, in which past, present, and future are an open book, for should he desire to know anything he has only to turn his mind in that direction and presently complete spiritual photographs of that which he is concentrating his mind on will appear as visions before him. Thus the illumined sage knows, not because he has all the facts before him all the time, but because he has faculties which he can use at will.

From the above description of prayer it will be seen that no churches or organisations existing today have grasped the full import of prayer. Most religious bodies only utilise one form of prayer, and miss all the results arising from the other forms, while very few religious bodies utilise more than two aspects of prayer. Yet the scientific understanding of prayer, and its regular practice, will illumine the spiritual aura more certainly and surely than any other study under the sun.

THE RISE—OR FALL—OF MAN!

CLERGY AND SCIENTISTS INVITED TO JOIN HANDS.

By **HORATIO BOTTOMLEY, M.P.,** Editor of "John Bull."

[An article from the pen of Mr. Bottomley appears each week in the "Sunday Pictorial," from which journal the attached contribution is reproduced. Taking as his text the recent pronouncement of Canon Barnes as to the origin of human life, Mr. Bottomley calls upon the Churches to face the facts and revelations of scientific research, and concludes with an enthralling speculation on the subject of human destiny.]

From childhood most of us have been familiar with the theological doctrine of the Fall of Man, for apart entirely from questions of religious belief the story of Adam and Eve in the Garden of Eden is part of the primitive folk-lore of the race. We know, or at least we have been told, and expected to believe, that Eve, tempted by Satan in the guise of a serpent, ate of the forbidden fruit of the Tree of Knowledge of Good and Evil, that Adam likewise fell, and that from this single act of disobedience to God the whole misery of the world has sprung.

The story as told in the early chapters of the Book of Genesis takes a high place among the gems of sacred literature; and it seems to me a profound pity that through centuries of their history the various Churches should have spoiled a beautiful legend by insisting upon its acceptance as a record of literal fact. That they have done so is a matter of common knowledge. Even Christian theologians from St. Paul downwards have made the doctrine of the Fall of Man the basis of their teaching. But at last an eminent theologian and a high dignitary of the English Church has had the courage publicly to disavow this cherished item of Christian dogma, and openly to declare his acceptance of the whole teaching of science in relation to man's origin and development. Canon Barnes' Cardiff sermon has been the topic of the week.

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Now let us see what all the excitement is about. Preaching at Cardiff in connection with the visit to that city of the British Association, Canon Barnes took for his subject, "The Christian Revelation and Scientific Progress," and proceeded to startle his congregation by a remarkably bold pronouncement upon his selected theme. At a gulp the Canon swallowed the whole theory of evolution as preached by Darwin and Huxley, in the teeth of the fiercest theological opposition—even going out to meet the scientists by admitting the "probability" of the evolution of life from inanimate forms of matter.

That this view of man's development implies the rejection of the Biblical account of Creation and the Fall, Canon Barnes frankly recognises. Here are his exact words: "Christian thinkers now quietly accept theories of the origin of the earth and of man due to modern scientific research and speculation. They therefore find it necessary to abandon the doctrine of the Fall and arguments deduced from it by theologians from St. Paul downwards." In short, the Canon argues that if, as the result of scientific inquiry, theological beliefs are shown to be untenable, they must be frankly rejected and the truths of religion restated in terms consonant with reason and common sense.

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It may be said that for a long time past the Man-in-the-Street has been of this opinion; but the significance of Canon Barnes' pronouncement is that it comes from a respected leader of the Christian Church, whose views may be taken to reflect a growing trend of opinion within the orthodox fold. In fact, I believe that if we could take a plebiscite of the clergy and ministers of the Established and Free Churches, 80 per cent. of them would agree

with the Canon in rejecting the Biblical account of Creation and accepting the scientific view of the origin of man. At the same time, it must be confessed that very little is heard from the pulpit of the changed attitude of religious thinkers upon these vital questions, the average minister being apparently content to pay lip-service to doctrines which no longer command his reasoned assent. I suppose it is that the clergy desire as far as possible to obviate embittered controversy, and to avoid disturbing the convictions of pious folk who have grown up in the old ways of thought, or, to speak more accurately, in the habit of not thinking at all upon matters of the deepest concern.

But there is another important aspect that must not be overlooked. This "tongue in the cheek" fashion of treating essential matters is alienating from the Churches thousands of keen and active intelligences which might otherwise gladly avail themselves of their services. Thoughtful people will not listen patiently to sermons upon the Fall and the Atonement, Original Sin, Eternal Punishment and the rest, knowing that in all probability the preacher does not mean what he says, or only with such "mental reservation" as wholly to destroy the purport of his teaching. This is the challenge the Churches have to face, and really I cannot help thinking that Canon Barnes has set an example which the clergy of all denominations should make haste to follow.

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Here and there, of course, there are old-fashioned theologians, like "General" Bramwell Booth, who conscientiously reject the conclusions of science and cling from conviction to the primitive forms of faith; but in the main Darwin has triumphed, and even the clergy see in the principles of evolution the most likely explanation of man's origin and progress. They believe not in man's "fall" from some state of pristine innocence, but in his steady ascent from primitive savagery to his present high stage of development, and to potentialities of greatness yet undreamed of. Why, then, should not these conclusions be honestly and courageously declared?

Devout believers may rest assured that such a rapprochement between religion and science will in no way undermine the essentials of the Christian faith. Christianity has faced greater shocks and triumphantly survived them—being, indeed, all the stronger for its freer contact with the secular mind. The attitude of the Church in these days should be one of open-eyed research and inquiry into the deepest things of life, and of a restless eagerness in the pursuit of truth. I firmly believe, as I have said many times before, that a great new Revelation is in store for the human race, and it may well be that this will come only when Faith and Science go hand-in-hand to meet it. The clergy need crave no higher privilege than to herald the dawn.

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In this connection, I have been greatly interested in the speculations of Professor Karl Pearson as to the origin of the human race. The question that agitates the mind of the Professor goes back beyond the legendary Garden of Eden to the very earliest of man's history. It is of the utmost importance, he

declares, to know whether primitive man was arboreal or troglodyte—a tree-dweller or a denizen of caves. If the former, then there is hope for the race; if the latter, then in spite of all efforts towards the perfection of human institutions, man will always be subject to sudden reversions to type, reminiscent of his brutal ancestry.

Such is the dilemma propounded by Professor Karl Pearson, and no doubt many scientific minds are busily engaged with the fascinating problem. I think I know the answer that will be given by Canon Barnes, himself a Doctor of Science and a Fellow of the Royal Society. The sublimest truth of science and of history, he will tell us, is the Rise of Man through successive stages of evolution to his present high estate; yet still there are no limits to his possible development. Man is separated from the animal creation and from his primitive ancestors, arboreal or troglodyte, not simply by differences of structure and form, but, above all, by "the quality of deity"—enabling him to plan his destiny, pressing ever onward to the goal of his high calling. So the Canon would argue, discarding the dry husks of theology, while yet holding fast to the great essentials of the Christian evangel. It is to the workings of the Christ Spirit in the world, to the growth of Friendship and Charity and Brotherhood, that we may look for deliverance in these days of bewilderment and doubt.

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What finer gospel can any Church require? What nobler text can any preacher demand? If only the battling sects would sink their differences and break the bonds of superstition; if only they would unite upon a common platform of fellowship and service, we should have taken a big stride along the rugged pathway that marks the Rise of Man.

What, if any, limit there may be to that rise, who shall say? As I reflect upon the great civilisations of the past—some of them, for aught we know, little behind that of our own day—and recall that most of them declined and disappeared at the very zenith of their glory, I wonder whether it is part of the Scheme of Things that "So Far and No Farther" is the rule of human destiny—each cycle, however, being permitted to peer just a little further through the Gates of Mystery, till, at some date yet remote, all will be revealed. Thus to-day, I believe, we are on the threshold of a mighty discovery—solving the secret of Life and Death, appalling in its majesty, radiant and transcendent. Let us be patient!

INVOCATION.

O, GOD, our Heavenly Father, wilt Thou send forth Thy light and dispel from our minds the dark clouds of fear, ignorance, intolerance, pride, prejudice and superstition.

Brighten our pathway, O Lord, and guide our steps by the light of truth and knowledge into the realm of righteousness; enable us to realise that to be, to do, to give, and to serve will lead through spiritual unfoldment to true religion.

Implant in our hearts the germs of love, morality, purity and wisdom; guide and direct us in all our undertakings with our fellowmen, and grant that the prevailing social unrest and industrial warfare may be allayed, and that, by Thy Divine aid, the spirit of brotherhood, concord, goodwill, happiness and universal peace may be established throughout the civilised world.

It is almost certain that the witch-burnings—the most horrible persecution in history, its victims being mainly helpless old women—were due to the hysterical fears of an ignorant populace which had here and there come across psychical phenomena which it could not understand, and which it, therefore, as usual, attributed to the Devil.—J. Arthur Hill in "Psychical Investigations."

"I FOLLOW THE VOICE."

A contribution in the "Daily Mail" entitled "The Secret Voice" is a convincing story of the clairaudient powers of a man who has never heard of clairaudience, who is described as "successful, shrewd, hard-headed, essentially material."

The sensitive in question says: "You say that I am lucky. Well, I suppose I am. But it is not entirely luck. There is something more in it—something beyond luck, or intuition, or judgment, or perseverance and hard work. You will laugh when I tell you the real truth. But it is just this: I follow the voice. . . . I dare say it seems to you absurd. People who hear voices are either Spiritualists or shut up in asylums, or else they are the victims of delusions. I do not hear voices, but I do hear a voice. I'm not a crank. I'm not eccentric and I am not a Spiritualist."

He continues, "All I can tell you is that everything good and lucky, as you call it, that has come to me in my life has been the result of obeying the voice. The voice is as real as your voice speaking to me now. I hear it as distinctly. It is not the still small voice of conscience. I never know when it is coming, nor do I listen for it. Sometimes I hear it constantly, and then for days or weeks or even months I hear nothing. Often it advises me against my own judgment. But when I disregard it I am always wrong and now I follow it blindly. It never speaks to me except when I am alone. I have no theory about it and no knowledge. All I can tell you is that it invariably tells me right, and that while I can never be sure when I shall hear it, it has come to me at most of the great crises of my life."

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.

Politeness is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully.—George Eliot.

THE NEXT WORLD INTERVIEWED.

OLIVER GOLDSMITH AND HIS EXPERIENCES.

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 **Oliver Goldsmith**, poet and author.—Ed. H. of L.

1st December, 1907.

I feel that I am welcome here, and that I am at home in your surroundings, because my mind is still that of a literary man; and I can and do interest myself very largely in literary work. It is true I cannot use a pen in the same way I used to do, but I can direct it nevertheless when held by other hands; and that with more or less satisfaction to myself; not always perfectly, but approximately so. The pen is a marvellously simple implement, but what a mighty power it becomes in the hands of an inspirational medium, and charged with magnetic force from the unseen world, to manifest its power, whether for good or evil, upon the material plane.

I also take the same amount of interest in music as I used to do. For you know, perhaps, that I could perform upon the flute, and my latent talent for music was such that if I had been content to remain a musician I might have become a skilful master of that instrument. I can see now that, even with the little skill I had, it proved a solace and a relaxation to my spirit when oppressed by bodily troubles, or harassed by the difficulties of my material environments. But there is one thing I never realised so fully as I do now, that is **the awful responsibilities attaching to what you call talent**. It is something which belongs, not altogether to the mortal or spirit, but, in a way to both. It is a latent power inherent in the mortal, which is aided, energised and extended by psychic influences and then becomes mediumistic, or in other words, the power of genius as you understand it on the earth.

Alas! how few do comprehend the source of their own inspiration. If it were better understood, it would fill mortals with humility, and yet, at the same time with confidence; because there are times when men, believing that they are relying upon their own powers exclusively, lack the confidence necessary for the production of a great work; whereas, if they knew that there are those in the invisible, who are prepared to help them in the fulfilment of their purpose, they would feel stimulated and encouraged to put forth their own best efforts in the direction aimed at. More especially would this be the case, if they knew likewise, that, in proportion to their personal efforts would be the assistance they would receive.

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Yes, the gift of inspiration, or genius, entails great responsibilities. It would do so, even if it were something inherent in ourselves. But knowing that no man—whether he wished it or not—can do anything without some trend, bias, or color, being given to his thought by unseen spiritual forces, mortals are apt to suppose that this is the case only as regards the higher flights of the imagination,

which may be due to inspiring intelligences, but this is not so, because man's minutest actions and most trivial thoughts, no less than his noblest sentiments, are influenced by spiritual forces, which commingle with the powers of his own mind for the achievement of a given result.

If the exact nature of inspiration and spiritual influence were rightly understood, men would not be puffed up with pride on account of their particular attainments, nor would they be unduly elated by material prosperity and success; or correspondingly depressed by untoward earthly circumstances; for the sense of co-partnership with spiritual agencies, in their earthly endeavours, would enable them to maintain their mental equilibrium and to pursue the even tenour of their way in the pursuit of whatever purpose and the fulfilment of whatever destiny might be before them, with a calm sense that they were conscientiously performing their duties, and with the satisfaction of knowing that they were attaining the material advantages accruing therefrom and were, at the same time, laying up for themselves treasures in heaven, which neither moth nor rust could corrupt, nor thieves break through and steal.

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I myself have become more and more impressed with the responsibilities of mediumship, since I have become a denizen of this world, although I am only a dweller on the threshold at present, because, as a matter of predilection, I am remaining near the earth for the accomplishment of a definite purpose. At the same time I can, and do, direct my flights into higher realms, where I have my home and whither I occasionally repair for a period of rest and repose which I have earned by my labours upon your wonderful but backward planet. And I feel that I am no less a medium now than I was when upon the earth, because those spirits who are enabled to control and to communicate with mortals are used as channels of communication by those belonging to the higher realms, who cannot themselves descend into the coarse and heavy atmosphere of the earth, and therefore make use of their intermediaries who will pass on, with more or less exactitude, the information they wish to impart. This will be coloured to some extent by its passage through the medium, just as the water of a stream is tinged by the colour of the strata through which it flows, or as light is tinted when falling through stained glass. I can only describe what takes place by analogy, and it is by reason of this tinge or variation imparted to communications by the medium's mind and personality, that they do not reach mortals precisely as they left their source. This fact has always to be borne in mind in dealing with mediumistic phenomena.

You may ask, "What am I doing now?" I am still Oliver Goldsmith, itinerant musician and author—still wandering about enjoying the pleasures afforded by new sights, by mixing with new people, and by discovering fresh fields of labour. I lead a roving life in the immediate vicinity of earth's spheres, now as much as ever, and whenever I can I use mediums like myself on your sorrowful planet. [But no longer "remote, unfriendly, melancholy, slow"?] No, not so bad as that, but my old nature adheres to me still, for I have not altered greatly; not having had time to do so, and therefore I am very much the same Oliver Goldsmith.

It is upon the earth that you make rapid progress, because your trials and the severity of your discipline there, are often of such a nature as to cause you to progress rapidly. In the spirit world you have a distaste for, and you frequently shirk, unpleasant duties; for these are, to some extent optional, but while you are in the body there is no escape from trials and suffering. They must be undergone, and can only be avoided by the commission of suicide, in which case you are only deferring the evil day which is all the more evil when it actually arrives. On our side the spirit is very apt to delay his progress by shirking his obligations and idling his time away in spiritual delights. This is what I am inclined to do, because I am indolent by nature; I was so on earth. "But," you will exclaim, perhaps, "you wrote so much that your labours must have been prodigious." Nevertheless, I was physically lazy, though mentally active. I was slow of speech, and ungainly in my movements. I was not a good conversationalist. [I quoted Garrick's proposed epitaph upon him,

Here lies Nolly Goldsmith, for shortness called Noll,
Who wrote like an angel, but talked like a Poll.]

Yes, and Johnson talked like an angel. I used to sit and listen to him open-mouthed. He used to strike me dumb when he began to talk. I could simply gape and listen and take it all. He could converse better than he wrote. I consider his style to have been very stilted; whereas I could write much better than I could talk. In fact I could write conversation by the yard, and when you read my works you feel as if I were talking to you. But in those days, I could not converse myself, because I was generally overpowered by the influence of the stronger personality of my companion, Johnson, who paralysed my powers of speech. He literally hammered me with his conversation; so that he seemed to compel one's attention by a sort of hypnotic influence, which made me appear, in his presence, the fool I was not; but when I left him, and that hypnotic influence being removed, and I became myself again, I could "write like an angel," as Garrick said. Before a powerful personality like that of Johnson I was dumb, and yet, at times, I could talk readily and easily enough to children and peasant women, to the flowers and the trees, and the streams.

* * * *

Indeed, I have often poured out my troubles to the woods and the birds, and have felt that they were listening just as intently to me as I did to those who dominated me in conversation. You may regard this as an exaggeration, but I was sensitive enough to feel that I received their sympathy in return. You may tell your troubles to many a stony-hearted man or woman, and meet with no response; obtain no surcease from your sorrow; but go to Nature and there give vent to your thoughts and feelings; confide your troubles to the lark; or lie down under a willow tree and open your heart to it, and in the rustling of its leaves it will whisper to you words of sympathy. You will be conscious that the heart of universal Nature is communing with your own.

Yes, there is a consolation to be derived from pouring out your sorrows to the listening ears of the birds, the flowers, the trees and the flowing streams; for these will send you back to the dull round of daily existence with your heart and mind cheered, comforted, sustained, and refreshed. I know that you can realise this up to a certain point, although not perhaps to the fullest extent, because you have not given Nature your confidence as the poets have. [I spoke of this feeling in Byron's "Childe Harold."] Yes, the poets and the musicians understand the sympathy perfectly. Beethoven certainly did, and does. For they know that Nature is a friend in whom they can confide, and who will sympathise with and understand them, when men and women would not wish to do so.

* * * *

Yes, I maintain that if you have some poignant sorrow and go out to the oak-tree and pour it forth in words, you will feel a subtle sense of sympathy come back to you from that tree which will give you relief, so that you will walk away with a lighter heart and more springing step and with renewed courage to face your earthly troubles. [I quoted Wordsworth's lines:—

One impulse from a vernal wood
May teach us more of Man,
Of moral evil and of good,
Than all the sages can.]

Yes, that is exactly what I am trying to convey to you, but have not succeeded in so doing so lucidly and beautifully as he has done. For, of course, we poets realise these truths better than ordinary beings do. How often has what I have said been my own experience, and have I derived from it the feeling of relief I have described! How often, too, have I spoken to my flute which has returned its sympathy in notes of music! Many a time have I spoken and caressed it, and then have listened to the melodies it poured forth in response, as though they proceeded from other lips than mine. And so they did, for when I listened intently I could hear a spirit flute being played by a spirit musician, and a beautiful theme discoursed, to which my own was but a crude accompaniment. This was no trick of the imagination, but actual reality, and so the poor poet and itinerant musician had his compensative joys, as the most miserable of mortals always have, the most unhappy beings enjoying their moments of exhilaration and exaltation.

* * * *

Even the densest, coarsest, and apparently most unsympathetic natures have their inspirational moments; and it is at such times that a man should be judged. Therefore make a practice of always judging a man at his best, and not by his every day level; estimate him at his highest and this will give you his just value, because it is the high water mark to which he is capable of rising. Yes, always do this. Mankind is too apt to judge of its fellows at their lowest moments, and, therefore, at their worst. I, myself, have often misjudged people on the strength of this principle. I have frequently given a guinea to a beggar, and because I had done so once, he henceforth regarded me as having been commissioned to assist him; and because he exhibited no gratitude I was disposed to judge him unfavourably; whereas, at the very time, he may have been exercising generosity towards some other beggar in the background, with whom he shared the money. His nature therefore, was generous and unselfish all the while, and deserved to be judged accordingly. A man should be always judged when at his most exalted moments.

I could not have led an even, regular existence like yours. I do not do so now. I am still a wanderer on the highways and by-ways, avoiding the beaten track of your great cities, and frequently

finding myself in the course of my travels, in some "Deserted Village." And, by the way, I have no reason to regret having written that, which I regard as my best poem, as I look upon "The Vicar of Wakefield" as my best prose work, therefore judge me by these and not by my histories; for I ask to be judged by my highest achievements. [I remarked that he was being so.] Yes, the world does this, and in that respect has been just to me, although it was unjust to me when I was living in it as an author. Yet it has been just and generous to me as a spirit. . . .

* * * *

This is a wonderful life—a magnificent life. I do not mean your material existence although that might be made so, too, if man could only realise the greatness and grandeur of its possibilities; whereas too often he discerns only the sordid side of life, regarding it from an entirely wrong point of view. With an adequate knowledge of its possibilities for good, a human being, even in a degraded position could make a glorious thing of his existence. Look at Spinoza! What a magnificent life his was! And so with many others whose days have been passed in poverty and obscurity, cobbling shoes like Jacob Boehme, while at the same time living a spiritual life to the fullest extent. The world has pitied such a man and has exclaimed: "Poor fellow, he has not one sixpence to rub against another." Such as these have not needed its compassion, for they were rich—rich beyond the wealth of the Indies, rich in spiritual knowledge and in spiritual gifts; as also in peace of mind.

Then how much happier were they than the millionaire who knows no peace of mind by night or day, and who endeavours to close his ears to the still small voice within him by plunging into the rush of commercial life. He dare not allow himself leisure to think, or dream, or "waste" the precious hours, as poor Oliver Goldsmith did, in communing with Nature. And I was happier far, in spite of my poverty, than any one of these men, with all their millions, for I possessed that peace which passeth the understanding of the materially-minded man. . . .

God bless you! You have much to be thankful for; for yours has been a well rounded out life. With you it has been a case of "Give to the gods, and they will return an equivalent for that which you have given them."

PERSONAL.

Writing from Santa Barbara (California) Mr. Claude Piers states that Mr. George Hyams, an esteemed and indefatigable worker in the cause of Spiritualism, passed to the higher life on October 28th after a long illness. The funeral service was conducted by Dr. J. M. Peebles, who is in his 99th year, assisted by the Rev. Mrs. Mary Valask, Pastor of The Temple, Los Angeles. Many beautiful floral tributes were received from individual friends and Lodges. The late Brother leaves a widow, one son and three daughters. He visited Australia some five or six years ago, and assisted his wife in her work as a Message Bearer.

"Joy here—more light on earth" was the message received lately by one of our leading workers. The tenor of the message has been confirmed from other quarters, and the statement is made that there are "great rejoicings on the other side" in connection with special attempts now being made, with great success, to demonstrate the reality of spirit existence. Much that is happening and, as we have reason to know, will yet happen before long, lends support to the idea—"Light."

* * * *

When I can translate an idea into words a child can understand, then, and not till then, do I fully comprehend that idea.—Margaret Slattery.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The Officers, Committee, and Members of the V.A.S. extend their greetings to all kindred Churches and Societies and wish them all prosperity in the coming year.

Our Sunday night lectures are still drawing large congregations. Mr. Blomfield being the Speaker. The Mediums' Meetings and Developing Circles are doing good work. The V.A.S. classes, under the leadership of Mrs. Askew and Mrs. Bryning will be in recess for a few weeks; the date of re-opening will be advertised in daily papers.

The Rev. Susanna Harris visited the V.A.S. Developing Class on Sunday, 12th December and was welcomed by Mr. E. O. Jones, our President. Her seances at the V.A.S. Rooms every Friday evening have been very successful, and conditions so good that the results have been excellent.

The Ladies' Committee has always plenty to do at Sunday Teas. Mr. Bloomfield will resume his Free Health Readings on January 19th. Will friends please send their donations to the Building Fund of the V.A.S. to Mr. Blomfield, Honorary Secretary, of the V.A.S. when an official receipt will be forwarded. We wish "The Harbinger of Light" all good wishes for the coming year—our sales are ever increasing!

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

During the past month the morning sessions of the Melbourne Lyceum at the Oddfellows' Hall have been well attended by many adult visitors who have expressed their pleasure and appreciation of the work carried on for the children. Recitation Sunday, as usual, was a great success, and Miss Lillian Brafield carried out the duties of children's conductress very creditably.

The Melbourne Spiritualists Band of Hope continues to be well attended. The next meeting—the first of the New Year—will be held on Saturday evening, 15th January at the West Melbourne Coffee Palace in the Lodge Room. Visitors are welcome.

The afternoon meetings have been large gatherings and we tender our thanks to all the workers who voluntarily render us assistance and thus ensure success in the work of Spiritualism.

The Rev. Susanna Harris has been our Speaker at all but one of our evening services. Large audiences have assembled to listen to her very nice, homely, and reasonable lectures, and to the messages of which she gives to many. Mrs. Alderwick and Mrs. M. Clarke were the speakers and message bearers, on the evening of the 11th inst. Mrs. Harris desiring a rest on that evening, but we were pleased to see her at the meeting and then on the platform when she was met by the hearty greetings of the audience. She addressed the meeting briefly and conveyed messages to some of her hearers, then took a seat as one of the audience to listen to the words and messages of Mrs. Alderwick and Mrs. Clarke who gave good addresses and true messages giving satisfaction to the meeting, and Mrs. Harris expressed thanks to the "Sisters" who had carried on the work of the evening. The Speakers at the morning sessions were the Rev. Susanna Harris, Mr. E. Tozer and Mr. C. Lumley.

We wish the editor of "The Harbinger of Light" all officers and workers of kindred Societies, and all Spiritual Missionaries of every title and rank the best of Christmas greetings and good thoughts and wishes, and may the Gospel of Spiritualism bring hope and comfort more and more as the year 1921 is passing through its length of days.

C. H. LUMLEY, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

The services of the Church have been well maintained up to the standard to which the Committee aim. The interest in the addresses by our Speaker, Mr. J. M. Mooray, is as keen as ever, and the various subjects appreciated by packed audiences which are the rule. The Message Circles are always full. The Committee are very grateful to the workers who assist the services on alternate Sunday afternoons. The addresses by Mr. Ernest Love, together with the evidence of continuity of life are maintaining their standard while we would like a larger audience.

Since our last report we have held the eighth annual meeting and elected Officers and Committee for the ensuing year as follows—Mrs. Alexander, President Messrs W. and E. Love, Vice-Presidents; Mr. McAllum, Treasurer in place of Miss Grant; Miss E. Vroland is still our energetic Secretary and a good working Committee was also elected.

The annual Sale of Gifts organised by the ladies of the Church was held in Scourfield Chambers on the 11th Dec., and was a success in every way. Our thanks are offered to those who assisted at the stalls and in donations and gifts for sale. The report in "The Harbinger of Light" of our Anniversary services was much appreciated by all, and we would wish the journal all success in the coming year.

ERNEST LOVE, Recorder.

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.

OCCULT CHURCH OF VICTORIA.

Our little band of workers are sowing good seed, and giving comfort and enlightenment to many, our aim being to keep our teachings on the higher standard, encouraging only the Spiritual, and so make our meetings helpful to Occult seekers.

During the month Miss Lambrick, Mr. Bucker and Mrs. Daniels have occupied the platform, and given us much food for thought. We desire to thank them and all members and friends who generously subscribed to the Annie Bright Cot Christmas Appeal, the sum of over £4 has been collected and expended in suitable gifts for the children; also blankets and bannel, a kind friend also gave us an air cushion that we know will be a great comfort to many little sufferers. Mrs. Clarke, our indefatigable worker, as usual, has been most generous in her efforts. The Season's Greetings to all friends and co-workers.

M. A. BODEN, Hon. Sec.

FOOTSCRAY SPIRITUAL CHURCH.

We are attracting larger attendances than ever. Good work is being done by the willing workers who assist at the Mediums' Meetings. We have had the assistance of Messrs Grey, Duncan and McKay; Mrs Muir, Mr Sheldon Smith; Mr Stead, Mr Wilson and Mr Nicholas. Our Leader Mr. Miller was presented with a wallet of notes as a token of esteem for his past good services. Too much cannot be said for him; he is always ready and willing to do a spiritual turn for those in need and sufferings. Nothing is too much for him and we wish him God speed on his holiday. Wishing "The Harbinger of Light" every success and all concerned A Merry Xmas and Happy New Year.

J. SELDON SMITH, Recorder.

NEW SOUTH WALES.**STANMORE SPIRITUALIST CHURCH.**

At last the long looked visit of Sir Arthur Conan Doyle to our city has come and gone, leaving behind a memory delightful in the honor of having such a distinguished exponent—fearless and true to the core. It has indeed been a "red letter" time for Spiritualists in Sydney.

The subjects—Sir Arthur Conan Doyle's "The Vital Message," "What is Spiritualism?" "Our Spirit Homes," and "Spirit Communications"—chosen by our Leader, Mrs. Morrell, have drawn large congregations to our Sunday services, when, at times, the Stewards have had to gather seats from elsewhere to seat the increased number attending. Mr. and Mrs. Darnley, Mrs. Elliott and Mrs. Wilshire also ably assisted.

We offer our hearty congratulations to the following happy couples—Mr. J. H. Higgins and Mrs. Isabella Sheedy, of Newtown; Mr. C. J. Prott, Rockdale, and Miss A. Finley, of Marrickville; and Mr. T. B. King, Woollahra, and Mrs. A. Fairless, of Sydney; Mr. W. D. Morrell (Spiritualist Minister) officiating on each occasion.

Wishing "The Harbinger of Light" and its readers the compliments of the season.

J. H. BENNETTS, Hon. Sec.

AUSTRALIAN SPIRITUALISTS' CHURCH.

The Church is making steady progress. The Secretary, Mrs. S. B. Pedley, gave a farewell address on December 12th, as she is leaving for a lecturing tour in New Zealand. A Social Evening is to be held on December 18th to wish Mrs. Pedley adieu.

M. C. SKELLEY, Recorder.

LEINSTER SPIRITUAL CHURCH.

The past month has been a red letter one in the history of Spiritualism, the illuminating discourses of Sir Arthur Conan Doyle exiting intense interest among all classes of people, and as an aftermath, an influx of seekers after spiritual truths, to the services of the various Societies. The visit of such a personality, as an exponent of the philosophy of Spiritualism, has given to the movement a stimulus that is indeed gratifying to those who have the cause at heart.

Our platform during the month has been occupied by Mrs. Cross Turner, the trance addresses given through whom have been invariably enlightening and soul-inspiring to the appreciative audience gathered to hear them.

The Thursday night medical service continues to attract large audiences, many more suffers seeking diagnosis and treatment than can possibly be attended to.

The Lyceum movement is also steadily progressing.

B. P. SKILLICORN, Recorder.

SOUTH AUSTRALIA.**ORDER OF LIGHT (Incorporated).**

During the last month we have been very busy, the Sunday evening services being well attended the services being taken by the President and Messrs Victor Cromer and R. Murchie. The solos which were highly appreciated, were given by the Misses Brooks and Sheriff and Mr. Ilee.

The President's At Home was well attended Dr. and Mrs. Clark were our guests, the subject debated being "Who is the Greatest," which was very interesting and instructive. The Sale of Goods on that occasion substantially helped the Building Fund. The various classes have been well attended. The Lyceum "Sunbeams" held their picnic at the Botanical Gardens and their Christmas Tea and Presentation of Prizes took place on December 18th. On December 10th the eve of our President's (Rev. Lily Lingwood-Smith) birthday, she received a great surprise. The members of the higher Occult class gave her a Surprise Party, she was totally unaware of their presence until they started singing "The Angels Watch." A splendid programme was carried out and refreshments handed around. Mr. Mills, on behalf of the class, presented her with a beautiful framed photograph of herself, tinted by Mrs. Beams, one of the class.

Please note we are returning to the National Hall where our services and classes will be held.
W. T. LINGWOOD-SMITH, Recorder.

QUEENSLAND.**BRISBANE SPIRITUAL CHURCH.**

The spirit of enquiry is being fanned into a spiritual flame, and we are eagerly looking forward for big results, especially as Sir Arthur Conan Doyle is expected to visit this city during January, and we wish him God's richest blessings in his great mission.

Our Annual General Meeting was held in the Church on the 20th November. The President, Mr. T. Reinhold, was re-elected; Mr. S. B. Elkin, re-elected Vice-President; Mr. W. J. Kerling re-elected Secretary; Mr. Geo. Osterhof, re-elected Treasurer and Mr. P. N. Humphreys re-elected Lyceum conductor and organist. The General Committee members were all re-elected, with the exception of one.

We are looking forward for Sir Arthur Conan Doyle to lay the foundation stone of our new Church which will occupy a prominent corner, in a first-class section of Brisbane.

Our membership roll is growing steadily. Our Speakers who give their services freely, continue to attract large audiences, who are beginning to realise the beautiful teaching of Spiritualism. We take this opportunity to thank our kind friends who sent us cheques to help us build our new Church, and will be pleased to receive any further donations.

The beloved wife of Mr. W. Fries, Nicholas Street, Bowen Bridge, passed away in November after being crippled by rheumatism for many years; she eagerly looking forward to joining her dear ones who had passed on before.

W. J. KERLIN, Secretary.

NEW ZEALAND.**DUNEDIN SPIRITUALISTS' CHURCH.**

The attendance at our meetings are again increasing with each lecture, now that suitable speakers are assured for some time to come. Mr. J. M. Kitto is occupying the platform at present until Miss R. Burgess is able to commence her engagement with us on December 19th.

On the 14th December we were again favoured by an address entitled "Christianity and Spiritualism" given by Mr. Arnold W. Mindo, M.A., D.Sc.—the gentleman referred to in my previous report. His lectures are much above the ordinary, showing that he is one of the very few amongst our speakers, who is qualified to act as a real teacher of the ethics of Spiritualism.

All arrangements are complete for the forthcoming visit of Sir Arthur Conan Doyle, and much interest is being aroused in his campaign, through the cabled reports of his meetings received from Australia.

W. S. LOGAN, Secretary.

WELLINGTON SPIRITUAL SCIENTIST CHURCH

Mr. John Page has occupied our platform for the past six months, the interest in his lectures being unabated by the large attendance he draws. After a short vacation during which the platform was occupied by Mr. Wallace Stewart, our Chairman, and Mr. F. Turner, Mr. Page accepted a further engagement to the delight of his many friends. Mr. W. T. Anderton, who is under engagement to the National Spiritual Scientist Association New Zealand, will leave England, to join us by the first available steamer. He will be a great acquisition to our ranks, and will take the platform on his arrival for the Christchurch Spiritual Scientist Church. We have taken the Town Hall Chamber for our meetings during Sir Arthur Conan Doyle's visit, who will be with us in two days, the booking for his lectures being phenomenal; much enthusiasm is being displayed by all the workers of the movement in the visit of our modern St. Paul.

Wishing "The Harbinger of Light" and all true workers in the cause a Prosperous New Year.

ARTHUR J. BROWN, Secretary.

SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH

Miss Burgess has just completed a six month's engagement with our Society, and her addresses were both instructive and uplifting. She takes with her the esteem and goodwill of the many Spiritualists who have had the pleasure of meeting her. Our old friend and co-worker, Mrs. S. Coventry has again taken up the work of our Society and will do much to further the cause of true Spiritualism.

With best wishes for "The Harbinger of Light," and Fraternal Greetings to all workers in the cause.

E. YAGER, Hon. Secretary.

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

THE KNIGHT McLELLAN COT FUND.

I beg to report progress of this fund on Mrs. Knight McLeLLan's behalf, and to say further that her ideal to reach the "Century" mark before the end of 1920 has been consummated, the Cot account at the Melbourne Children's Hospital having to its credit £102/8/-.

Mrs. Knight McLeLLan desires to thank all the generous donors (including Mrs. and Mr. Parsons who allow the use of their home for the Circles) for their kind assistance.

The Editor of "The Harbinger of Light" also we sincerely thank for his generous assistance, and ask him to accept our best wishes for his health and success to enable him to continue the much needed work of spreading the truths of Spiritualism throughout the world.

EDGAR TOZER.

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it and it will in turn look sourly on you; laugh at it and it will be a jolly kind companion—Thackeray.

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Please Note the Address:—"The Harbinger of Light," Austral Buildings, 117 Collins Street, Melbourne—just opposite the Independent Church.

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"THE GIFT OF THE SPIRIT"

and

"THE GIFT OF UNDERSTANDING"

By that delightfully illumining writer on Spiritual themes, Prentice Mulford, whose works are read all over the world. Price, 8/6. Postage: Commonwealth and New Zealand, 4d.

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By Mabel Collins, author of "Light on the Path," etc., being an essay on the Yoga Philosophy. Praised in many Reviews. Price, 6/-. Postage: Commonwealth and New Zealand, 3d.

A NEW YEAR BARGAIN.

"I HEARD A VOICE,"

Or The Great Exploration,

—BY—

A KING'S COUNSEL.

This is a record of most interesting experiences which the Author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters. No assistance has been had from professional mediums. From being sceptical of the existence of any genuine power of spirit-intercourse, he has been converted to a confident belief both in the existence and in the benefit (if properly used) of such power by the overwhelming evidence with which he has been confronted in his own family.

Sir A. CONAN DOYLE writes: "I have been deeply interested in this book. The whole scheme of life beyond exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong— to my mind an overwhelming—case."

"LIGHT," in describing this book as "A Book that Reveals and Reconciles," says: "It will remain a classic in spiritual literature, and we hope that we shall soon see the continuation of these records in a second book."

The book has hitherto sold at 8/6. We are offering it for presentation to friends in the New Year at

6/-

Postage: Commonwealth and New Zealand, 5d.

STEAD: THE MAN.

PERSONAL REMINISCENCES BY

EDITH K. HARPER.

The scope of this volume is strictly limited... The Author, whilst she was personally acquainted with Mr W. T. Stead for upwards of twenty years, was on terms of intimate friendship and association with him during the last few years of his life. It is of these years that the present volume treats in especial, and the records given do not touch on Mr. Stead's public life so much as on his every-day interests and activities. In particular his investigations in the field of Psychical Research are fully and exhaustively dealt with. The portrait presented is that of a man of forceful originality and chivalrous self-devotion, whose two ruling passions were an ardent love for his fellow-men and an intense realisation of the constant presence of a spiritual world as real and as warmly pulsing with life as the world of flesh and blood around us.

The Introduction is from the pen of Major-General Sir Alfred Turner, K.C.B.

The "Sheffield Telegraph" says: "This is truly an amazing book. It must be read through when once perusal is commenced."

262 pages, with 8 full-page illustrations.

SPECIAL OFFER FOR THE NEW YEAR.

This work was originally sold in large quantities at 10/6, but through an inadvertence we are over-stocked, and the price quoted being too high for general purchase, we are offering it for New Year sale at below cost, viz:

6/6

Postage for the Commonwealth and New Zealand, 6d.

Orders should be forwarded early, as the supply is limited, and we shall be unable to renew the offer.

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

THE PROGRESS OF PERSONALITY AFTER DEATH. By the Rev. T. E. Ruth. An impressive and thought-stirring volume on the lines of the Spiritual Philosophy. A book that should be read by everybody—especially those bereaved by the war. Price, 4/6; postage, 3d.

THE NEW REVELATION. By Sir Arthur Conan Doyle. Third Edition. This book has caused as great a stir in Great Britain as Sir Oliver Lodge's "Raymond." Price, 3/9; postage, 3d.

ZODIACAL SYMBOLOGY AND ITS PLANETARY POWER. By Isidore Kozminsky, D. Sc., author of "Numbers, their Meaning and Magic." The object of this work is to present the result of the researches of the author into the question of the special planetary influences attached to each degree of the Zodiac. The conclusions have been arrived at by a careful study of thousands of nativities. Price, 4/6; postage, 3d.

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

- SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.** By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 10/-; postage, 6d.
- HUMAN MAGNETISM; or, How to Hypnotise.** A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 8/6; postage, 5d.
- SEEING THE INVISIBLE.** Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 8/6; postage, 5d.
- PHOTOGRAPHING THE INVISIBLE.** Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 8/6; postage, 5d.
- SPEAKING ACROSS THE BORDER LINE.** Letters from a Husband in Spirit Life to His Wife on Earth. Art Linen Binding, 4/6; postage, 4d.
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- THE VITAL MESSAGE.** The latest and best book of Sir Arthur Conan Doyle. It is far in advance of "The New Revelation," and every mourner may be assured that they will find much within its pages to give them inspiration and cheer. Price, 7/-; postage, 4d.
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