

# The Harbinger of Light.

Edited by W. Britton Harvey : NOVEMBER 1, 1920. Author of "Science and the Soul."

## SIR ARTHUR CONAN DOYLE.

### AUSTRALIAN CRUSADE IN FULL SWING.

### OVERFLOWING MEETINGS IN ADELAIDE AND MELBOURNE A GREAT IMPRESSION CREATED.

The great British Crusader in the cause of Spiritualism—Sir Arthur Conan Doyle, M.D., LL.D.—accompanied by Lady Doyle and their young family of two boys and a daughter, together with Major Wood, Private Secretary, arrived at Adelaide by the R.M.S. "Naldera," on Tuesday, September 21st, and

the type of man whom all Australians should delight to honor. Being a great traveller, he is naturally of cosmopolitan tastes and democratic ideals, and can switch off Spiritualism on to sport as easily as an expert engineer can go "full speed ahead" or reverse the engines. Football, cricket, boxing, wrestling, it is all the same to him—you cannot teach him a single point—and if, a moment later, you introduce the subject which is just now nearest to his heart, he will suddenly transport you to the bright ethereal realms and simply revel in the beauties and exhilarating joys that await the righteous in the world beyond. He is, therefore, essentially an all-round man and has no time for the petty and mean. He is, moreover, enwrapped in geniality, and metaphorically oozes human sunshine from every pore.

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With these attractive traits predominating, one feels at once that one is in the presence of a friend and helper, and that Sir Arthur is, in truth, the most "approachable" of men. He is thus physically, mentally and in temperament a splendid advertisement for Spiritualism. There is nothing "peculiar" about him, nothing of the vagueness of the mystic of popular conception. He swings along, as every Spiritualist should do, with head erect and courage in his heart, and with an air of independence which would have delighted the heart of Burns.

In Lady Doyle—his second wife—he possesses a woman of equally charming personality. Her naturalness and grace of manner are what the ladies call "quite captivating." To meet her is to become attached to her at once, and that is just about as much as any man—Sir Arthur excepted!—dare say! We welcome them both with all the warmth we can express, and they may rest assured they will win the hearts of all with whom they come in contact. They have two alert, sturdy boys, about 11 and 9 years, respectively, and a nice little girl of seven.

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Sir Arthur's eldest son, by his first wife, was severely wounded in the Great War, and subsequently died from influenza in London. Lady Doyle, too, knows what it is to mourn. Her brother paid the supreme sacrifice at Mons, and Sir Arthur himself also lost a brother at the front. Altogether they lost ten or eleven relatives as a result of the gigantic fight for freedom. This is a very heavy toll, but long before any of these bereavements overtook them, Sir Arthur had pronounced for Spiritualism, and was actually about to lecture on the subject on a public platform when a message was placed in his hand informing him of the passing of his son. He, however, went through with the lecture with Stoic fortitude, and at a later stage experienced the joy of speaking to his boy and brother again.



proceeded to the Grand Central Hotel, which was their headquarters during their brief stay in the South Australian capital. They were met by their touring representative, Mr. Carlyle Smythe, and a number of Spiritualist sympathisers, who had no difficulty in quickly espying the stalwart form of the champion who has come to Australia to talk "face to face" with its people upon the transcendent theme which consumes his being like a living fire.

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Standing over 6ft. in height, with shoulders broad in proportion, a massive head, and exhibiting all the characteristics of "a manly man," it would be difficult to mistake Sir Arthur in any average assemblage of humanity. His cheery face was wreathed in smiles as he was cordially greeted by the group of admirers, and one instinctively felt that here was



Once settled in their hotel at Adelaide, Sir Arthur was speedily interviewed by representatives of the Press and gave these importunate "Knights of the Pen" some extremely interesting "copy," which is reproduced below.

On the following Saturday evening the crusade was opened in the Town Hall, when the spacious building was packed with one of the most representative audiences that had ever assembled in the city. The lecturer was scheduled to give two addresses on "Death and the Hereafter." On the first night he dealt with "The Human Argument," setting forth exhaustively the case for Spiritualism in its scientific aspect, and narrating personal incidents demonstrating the fact of survival beyond the grave. He spoke with emphasis, pathos and dramatic gesture as he swiftly travelled from point to point, and in a telling peroration declared with all the sincerity he could command: "My title, my literary fame, are as dross in the gutter compared with what I get out of these things," whilst at an earlier stage there rang forth in clarion notes: "We have a message for the Australians and, by God's help, we will get it across."

Lady Doyle sat by her husband on the platform, and the audience throughout seemed spell bound by the over-powering earnestness and fluency of the speaker.

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On the Monday following, the second aspect of the question—"The Religious Argument"—was taken. There was again a crowded attendance of all classes, and the lecturer was followed with intense interest as he unfolded his theme. He made it clear that he looked upon Spiritualism as "a new revelation sent by God to supplement the ancient teaching," declared that its influence was "not subversive of what they had been taught under the ancient order of things," and said that "with a little broadening of view there was nothing in the essen-

tial facts of Spiritualism which any religion, whether Roman Catholic, Anglican, or Nonconformist, could not adopt; and yet hold on to the fundamentals of those faiths."

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This concluded the "set" lectures, or addresses, and on the Wednesday evening an illustrated lecture was given to give the people of Adelaide some idea of the strides that were being made in Great Britain in psychic photography and the use made by the camera in recording materialisations and photographs of a new form of matter, called psychoplasm, which was found to exude from certain mediums.

His Excellency the State Governor and suite were among those present and the building was again filled to its utmost capacity. A large number in fact, was unable to obtain admission, and a matinee was given the next day to enable these to attend.

It is no exaggeration to say that the audience was amazed beyond measure at many of the pictures exhibited by the aid of a powerful lantern, and as most of those present were doubtless quite unfamiliar with this phase of the truth of spirit return, they must have retired to their homes well nigh bewildered and possibly concluding that "there must be something in the phenomena of Spiritualism after all!"

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Adelaide will long remember this visit of the creator of Sherlock Holmes. The city of Churches was certainly given much to think about and ponder over, and if the people knew little, or nothing, of Spiritualism before, they had ample opportunity of learning a great deal about it by the time Sir Arthur and his party left on Thursday afternoon for Melbourne in continuance of their tour throughout the length and breadth of the Commonwealth and New Zealand.

## The Interviewer at Work.

### INTERESTING POINTS DISCUSSED.

#### SPIRITUALISM, RELIGION AND THE WAR.

As soon as he reached the South Australian capital, a representative of "The Adelaide Advertiser" interviewed Sir Arthur in his private sitting room at the Grand Central Hotel, and found him ready and eager to talk about psychic phenomena and of communication with those who have passed within the veil. He was affability itself, and in replying to a question concerning the purpose of his lecturing tour, said:

"At the beginning of the war my wife lost her brother at Mons. After the conflict had lasted about a year we had a friend, a lady, living with us, who had lost three brothers in the early part of the war, and it was at that time that we began to receive messages which undoubtedly came from these young soldiers. I had been studying the question for about 30 years. It was in 1886 that I first gave attention to it. Mentally I was convinced that the phenomena did occur, but the thing had never been brought home to me before, until, as I say, my wife and this lady began to receive these messages. The lady received them through automatic writing. Her hand seemed to be controlled by some power outside herself, and she wrote, in answer to questions, what appeared to be entirely beyond her knowledge and her capacity. I watched her carefully, tested it in many ways, and finally was driven to the conclusion that these messages were undoubtedly from

the people they represented themselves to be from—that is, from the dead soldiers.

"After I had made up my mind on this point I had several further experiences, which made me positive it was so, and both my wife and myself found such comfort in this knowledge that we determined we would devote the rest of our lives to the endeavor to bring it home to other people who had lost relatives in the war. It seemed to me quite the most important thing in the world, and we both felt we could not spend our time in a more useful manner. Shortly afterwards my eldest son (by my first wife) who had been badly wounded on active service, died from influenza in London. After his death he came back in every form in which anyone could manifest himself. He came when I went to be photographed, and appeared on the same plate."

"Here is the photograph," Sir Arthur proceeded, producing a small picture of himself, on which the features, seemingly of a second person, a young man, could be distinctly seen at his side, although the features were slightly blurred. Some deep mystery must obviously have surrounded the strange manifestation. In case deception might be suspected, Sir Arthur was prompt to explain that no one had touched the negative but himself. "I myself developed the plate," he said. "It was a marked plate, which could not be changed. No fraud was possible. If anyone swindled I must have swindled. The face of my son came out beside my own. I identified it before I left the dark room. He returned to me at a seance and spoke to me, face to face, with his own voice. He spoke of things which



nobody knew but ourselves, and gave me every conceivable proof of his continued existence. Since then my brother, Brigadier-General Doyle, died also at the front. He, too, has come back to me beyond all question, spoken with his own voice, and told me things which I did not know, but which I verified. So that after having had experiences of that kind my wife and I have had our faith so strengthened that to us the matter is beyond all dispute. We only wish others to share the joy and comfort which we ourselves have had by this practical abolition of death."

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Precisely what do you contend to be beyond dispute? the interviewer asked.

"What we feel is beyond dispute," the lecturer replied, "is that personality carries on beyond death, and that personality can communicate back. My wife and I have travelled together over Great Britain speaking in the larger towns, showing people what the evidence is, how enormously important the question is, and how foolish is that attitude of ridicule and contempt shown by people who have never really examined the subject for themselves. We have been the means of bringing comfort to many who have lost their dear ones, and when we had finished with Great Britain it seemed to us that there was no more appropriate place to carry such a message than to Australia, whose losses in the war have been in proportion as great as our own. That is why we are here, and why we propose to speak in every large town in Australia and New Zealand.

"I have brought with me a large number of slides, and I hope to be able to show on the screen a great number of phenomena which prove the truth of psychic science, and to explain them to my audiences. I will particularly explain that there is no conflict between this and religion, that it is something added to religion, rounding it off and strengthening it, but in no way contradicting it, except that it makes for tolerance and charity. There is no creed which could not have this added to it without disturbing its fundamentals. The proof is that many of the most earnest Spiritualists and leaders of the movement are ministers in the various churches. Among those who have written much upon the subject may be mentioned the Rev. Vale Owen, the modern prophet; the Rev. Charles Tweedale, and the late Archdeacon Wilberforce, who was the first man to congratulate me when I made my views public. We greatly regret that the bishops know so little about this matter. The only exception I know in the higher ranks of the Church is the Dean of Durham (Bishop Welldon), who asked me to come to his deanery and address the clergy there upon the subject, which I did. In the same week I spoke in the Tabernacle Church, which is the very centre of English Non-conformity.

"But Spiritualism is so broad that its benefits could be equally shared by a Buddhist or by a Mohammedan. It is, in fact, a part of the common human knowledge, not to be monopolised by any single sect. It is a new revelation, which began with the Rochester knockings in America in 1848. These signals from the other world had come again and again at different ages of the world's history, but had never been understood on this side. It was never recognised that they could conceivably be signals from the beyond, and it was only through the wit of a little girl, 12 years of age, at the time of the Rochester knockings, that it was discovered that there was intelligence behind the knocking. That was one of the greatest moments of the world's history. It was the first moment that we understood the signals. Connection was formed that day. From then we have never lost touch."

Questioned regarding those at the head of the movement in England, Sir Arthur said he did not look upon himself in any way as the leader of it. Sir Oliver Lodge, who, he thought, was the greatest brain in Europe, was at its head. He was an authority on ether, and one of the most celebrated physicists who had ever lived. "He, like myself," the speaker continued, "was convinced long before he lost his son. People who do not know say we obtained our conviction through emotion after our sons died. As a matter of fact both Sir Oliver Lodge and I were Spiritualists long before we suffered that loss. I was actually going on a platform to give a lecture on Spiritualism when a telegram reached me that my son was dead. I had to carry my lecture through under that affliction, and I do not think I could have done it but for my knowledge of what death really meant."

In discussing his literary work for a few moments Sir Arthur said he did not think he was likely to do much more in fiction, if any at all, as his present task was so big and important. The subject was enormous and involved great study and research. There was a vast deal of experimental work to be done, too. He had enough money to live upon, and was content to devote himself to this question. "I may say," he added, "that I make no money out of it whatever. I pay my expenses, and what is over I give to spiritual causes. We have a great many organisations in England, where almost every town has its spiritual society. In every country in Europe there is a great movement going on. It is particularly active in the Scandinavian countries and in Iceland. Psychic research is also receiving great attention in Italy, where Cæsar Lombroso, the greatest scientific man Italy has ever produced, became a Spiritualist, and his book, entitled 'After Death—What?' is known all over the world."

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Sir Arthur said he already had many friends in Australia. On the invitation of Sir John Monash he visited the Australian line during the war, and met many of the officers and men, and saw at close range the great battle on September 29, 1918, when the British line broke through the Hindenburg entrenchments. He had set forth in his history of the war what was the opinion of every other Briton he had met, namely, that no finer soldiers than the Australians were to be found anywhere. He hoped to be in Australia four or five months, and would write a book about his impressions of the Commonwealth. Five of the States, including South Australia, had kindly given him railway facilities, which would enable him to see parts of the country that otherwise he might not be able to visit. It was his desire that one result of the trip would be to make modern Australian conditions more familiar to the British public.

### SPIRITISM VERSUS SPIRITUALISM.

On his arrival at the Outer Harbor a special representative of "The Daily Herald" waited upon Sir Arthur in order to obtain from his own lips the story of his investigations. The first question put to him by the interviewer was:—

What distinction do you draw between Spiritism and Spiritualism?

"There is really a great difference between what we regard as Spiritualism and what has been called Spiritism. However, the French school make use of the latter term. I think, however, it would be a very good thing if we had different words to describe on the one hand the low-down practices of the black art and, on the other, the higher religion of spiritual development, and I entirely approve of the term "Spiritism" being used for the lower psy-



chic phenomena and the word "Spiritualism" for the higher use of the spiritual faculties and powers. We have, however, to develop our nomenclature as we go on.

We have been often asked, for instance, whether you could get the winner of the Melbourne Cup through a medium?

"I strongly disapprove of consulting mediums for horse racing purposes or for Stock Exchange transactions. Such uses are prostituting a great subject, which should be kept on the highest level, and only approached with the purest motives. Even when such practices result in gain to the individual, as they sometimes do, I am sure that that gain is paid for by some loss of spiritual good, which would form a fitting punishment for the abuse of a God-sent power."

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What, then, would you call the true Spiritualism?

"Spiritualism proper should be used mainly for a religious end, that is, the development of one's own highest nature, to explain the true philosophy of the universe to us, and to overcome the sorrows which life brings, more particularly the sorrows arising from the death of those we love. There is no question at all in my mind that the Christ circle, St. Paul, and all the early Christians were Spiritualists in the exact sense in which we use the word. That was the great new revelation which they brought into the world, and which has unfortunately been overlaid by formalities and ritual."

"Is there any Scriptural authority for that assertion?"

"There are at least 50 passages in the New Testament which can be explained on no other hypothesis. St. Paul gives us a list of what he calls spiritual gifts, which exactly coincide with those of modern mediums of the highest type. In fact, it may be said that if you take the whole Bible, and for the word "prophet" substitute "high medium," and for the word "angel" give its proper translation, "spiritual messenger," you will find that it is simply a spiritual book which can really only be understood by those who know something of Spiritualism."

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What effect has Spiritualism on materialism and agnosticism?

"I was myself a materialist, and I would be a materialist to-day if it were not for the over-whelming evidence of future existence which has come to me personally, in addition to the evidence put forward by great leaders of thought like Dr. Alfred Russel Wallace, Sir William Crookes, Sir Oliver Lodge, and Cesar Lombroso. The world must wake up and understand that the days are past when silly jokes can be made about the matter, or that the evidence in favor of survival can be met by applying the foolish word 'spook' to the spirits of those whom you have loved and lost."

How does the average materialist regard these matters?

"Materialists profess to be people who form their views only upon facts; but, unhappily, most of them refuse to look these facts in the face. They prefer to adopt the opinions of men like Edward Clodd and Joseph McCabe (who do not even profess ever to have personally investigated the subject), to the formed opinions of those who have spent 20 or 30 years on these investigations, and who have imperilled their scientific reputations by boldly stating the truth."

Have you been investigating the matter for very long?

"I have myself studied this subject for 34 years, and I have no more doubt of the truth of it than that the sun is shining above me."

Were the results convincing?

"I have spoken face to face, hearing their own voices, with 11 different relatives and friends, discussing intimate matters known in some cases only to ourselves. After such an experience doubt becomes an absurdity. It is positive knowledge of this kind which makes me go forth to teach others that which I have learnt myself."

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What progress is the Spiritualistic movement making?

"There is a great wave of Spiritualism passing over England. One of the most noticeable things is the different tone of the press to that which was adopted four years ago, when I first took the matter up publicly, and began this mission. Now only the most backward and bigoted newspapers would ever venture to be bitter or scurrilous in their comments. Many are, of course, agnostic; but they are all polite, and there is a very genuine desire for fuller knowledge."

What effect has the movement on the churches?

"Spiritualism is a thing so complete in itself that it may be added to any creed without injuring those fundamentals which the believer may value. Thus, among my own acquaintances there are many Anglican and Nonconformist ministers who are convinced Spiritualists, and one of my very warmest supporters is a Roman Catholic priest."

There is, I suppose, a separate organisation also?

"Oh, yes. The organised movement, so far as it is setting up as an independent church, is on Unitarian lines, in which Christ is treated with the greatest reverence, as being the highest spirit who has ever incarnated upon earth. If the movement has become Unitarian it is largely because it has been so abused by the churches. Now that they are coming round, they find that the organised movement has already taken definite shape outside them. But, as I have said, it need combat no creed, though it is far too big to be appropriated by any sect. It is part of the world's common stock of knowledge, and it is the grandest and most consoling message that God has ever sent to man during 2000 years."

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# Stirring Addresses and Psychic Photos.

## THE EVIDENCE OF SPIRITUALISM.

## THE HUMAN ASPECT DISCUSSED.

There could not have been a more impressive set of circumstances than those which attended the first Australian lecture by Sir Arthur Conan Doyle at

course, that the brilliant literary fame of the lecturer was an attraction added to that strange subject which explored the "unknown drama of the soul." Over all, Sir Arthur dominated by his big arresting presence. His face has a rugged, kindly strength, tense and earnest in its grave moments, and full of winning animation when the sun of his rich humour plays on the powerful features.



Stirling Studio, Melbourne.

SIR ARTHUR CONAN DOYLE, M.D., LL.D.

the Adelaide Town Hall on Saturday night, September 25th, states the "Register." The audience, large, representative, and thoughtful, was in its calibre and proportions a fitting compliment to a world celebrity and his mission. Many of the intellectual leaders of the city were present—University professors, pulpit personalities, men eminent in business, legislators, every section of the community contributed a quota. It cannot be doubted, of

It is not altogether a sombre journey he makes among the shadows, but apparently one of happy, as well as tender, experiences, so that laughter is not necessarily excluded from the exposition. Do not let that be misunderstood. There was no intrusion of the slightest flippancy. Sir Arthur, the whole time, exhibited that attitude of reverence and humility demanded of one traversing a domain on the borderland of the tremendous. Nothing approaching a theatrical presentation of the case for Spirit-



ualism marred the discourse. It was for the most part a plain statement. First things had to be said, and the explanatory ground work laid for future development. It was a lucid and illuminating introduction.

Sir Arthur had a budget of notes, but after he had turned over a few pages he sallied forth with fluent independence, under the inspiration of a vast mental store of material. A finger jutted out now and again with thrust of passionate emphasis, or his big glasses twirled during moments of descriptive ease, and occasionally both hands were held forward as though delivering settled points to the audience for its examination. A clear, well-disciplined voice, excellent diction, and conspicuous sincerity of manner marked the lecture, and no one could have found fault with the way in which Sir Arthur presented his case.

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The lecturer approached the audience in no spirit of impatient dogmatism, but in the capacity of an understanding mind seeking to illumine the darkness of doubt in those who had not shared his great experiences. He did not dictate, but reasoned and pleaded, taking the people into his confidence with strong conviction and a consoling faith. "I want to speak to you to-night on a subject which concerns the destiny of every man and woman in this room," began Sir Arthur, bringing everybody at once into an intimate personal circle. "No doubt the Almighty, by putting an angel in King William street, could convert every one of you to Spiritualism, but the Almighty law is that we must use our own brains, and find out our own salvation, and it is not made too easy for us."

Sir Arthur said he began investigating the subject 34 years ago, and he admitted that he had felt all the time that he was ankle deep in a large ocean, and that a little further on lay profound gulfs of which he knew nothing. Yet, while ankle deep he had realised that he was able to tell something to people who were dry shod on the shore. Once his interest was aroused he applied himself with prodigious energy to research, then set out on a lecturing tour, and had spoken to 150,000 people face to face, and believed he had got the message across to them. Sir Arthur explained how, like so many medical students, he had emerged from his course wrapped in materialism, but he was soon drawn to the mysteries of table rocking, "for when you are a young doctor, and your leading patient begins to take an interest in things, you've got to take an interest in them too, or you get left." (Laughter.) So he attended a family seance. He thought they were shaking the table, and he had no doubt they thought he was, but that incident sent him on a long and wonderful journey, culminating in the tender reunion with his dead son.

"I heard his voice," he declared, with greath warmth of conviction. "My wife heard it even before I did. 'There's Kingsley,' she said. I enquired, 'Is that you, boy?' and he replied, 'Yes, father.' His hand came on my head, a strong hand, for he was a big fellow, and he bent forward and kissed my forehead. I said, 'Are you happy, boy?' There was a slight pause. 'So happy,' was the response, and then we had a little intimate conversation, of quite a private character. He had been a most religious boy. We had had a difference over Spiritualism, and my son told me he was sorry. Then the voice died away. I had letters afterwards from several who were present, and all gave corroborative testimony. There is no flaw in the evidence; it is complete as it stands." The audience listened to that touching account in impressive silence, "and my boy is here to-night," announced Sir Arthur, with convincing emphasis, motioning with his right

hand towards the reading desk. The whole personality of the man was aflame with sincerity, and the crowd was hushed, as if sharing his spiritual exaltation.

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Tracing the development of the movement for psychic enquiry, Sir Arthur recounted how the truth had spread from America to Europe, and practically all over the world. Scientific opposition was instant and stubborn, regarding Spiritualism as a gross delusion, but it was breaking down before the conquering light of revelation. Spooks, false mediums, and all rascally tricks which clouded the truth and beauty of demonstrated facts had been exposed by Spiritualists themselves. Sir Arthur declared that he did not know of one case—and his reading on the subject had been enormous—where scientific men who had read, say, 25 books and attended the same number of seances, had decided against the subject. Sir Oliver Lodge, whom he looked upon as the greatest intellectual force in Europe, had been so fired by psychic investigation that he had delivered more than 80 lectures in America. "Lady Lodge," said the lecturer, "shares her husband's opinions because she shared his experiences. Proof has come to her, just as my wife shares my opinions, not because I am her husband, but because she has been convinced by the same proofs that came to me. We have a message for the Australians, and by God's help we will get it across to them. I hope most of you are sceptics. It is of no use talking to people who agree with you. I would far rather talk to people who do not know."

Sir Arthur threw out an impassioned challenge to those who doubted the bona fides of eminent advocates of Spiritualism. "Do you imagine," he demanded, half in protest, half in indignation, "that all these people are in a conspiracy to deceive the public? That is inconceivable. Or do you imagine that they are stark, staring mad, because that is the only other alternative? Why, these men are leaders of science! Is it likely that they will agree on something which is without foundation in fact?" The lecturer said he had never understood the prejudice and antagonism of leaders of religion. Why, here was their great ally in the doctrine of immortality. Then there were the levity and contempt of an ignorant press, the fraud of mediums, and the foolish exclusiveness of Spiritualists who for a long time kept important evidence in their own little backrooms. All that sort of thing had to be met and defeated, and the blackguards and hangers on had to be put to rout. Between all those forces the subject got covered up.

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"Floating tambourines, and tables rocking in the air," proceeded Sir Arthur, clearing away the debris of criticism; "they are childish things, but they were also signals drawing the attention of a generation so materialistic that nothing would have attracted it, except something appealing to their senses. I get stacks of letters regarding manifestations. The last time I counted them they made 72. Six were failures, six half and half, and in 60 cases there was no question or doubt that they got through from the other side. I don't know what the telephone is like in Adelaide, but if you get through 60 times out of 72 in London you are doing very well indeed." (Laughter.) Sir Arthur proceeded with graphic and genuine feeling to give instances in which he insisted voices had come over from across the great boundary, voices of individual identity which described the processes of death and their present life.

Impressively appealing were those eloquent intimate touches in the lecturer's peroration, in which he sought to establish that there were no broken



ties in the passing over to the world beyond the valley of the shadows. There was, he said, a law of sympathy and love which acted on the other side of the grave. As the eyes grew dimmer here they grew brighter there, as they beheld loved ones going to meet them. The law was that everything went to normal, and that men and women drifted back to their best. Death was going to bring them untold happiness, because their friends were nearer to them after death than before. Sir Arthur spoke from the thrill of his own profound beliefs. "My title, my literary fame," he declared dramatically, "are as dross in the gutter compared with what I get out of these things. God does not give us such experiences for our private use, but for the comfort of all. I am not here for conversions. I am here to state a case and to leave you something to think over."

Sir Arthur, who was accompanied on the platform by Lady Doyle, was applauded for an arresting and notable discourse, and in acknowledgment he paid a tribute to the fine, sympathetic attention of the audience.

## THE RELIGIOUS ASPECT.

### ANOTHER ARRESTING ADDRESS.

#### THE JOYS OF THE SPIRIT WORLD.

On the following Monday evening the Town Hall was again packed with another deeply interested audience, of a similarly representative character to that which assembled at the opening address, the theme of the discourse being the religious aspect of Spiritualism and its relation to the life beyond. Entirely new ground was naturally traversed and the audience listened throughout with rapt attention.

In order to make those present understand the relation of one point to another in a really enormous subject, Sir Arthur Conan Doyle said he would use the simile of a three-storied house. The lowest or foundation storey consisted of physical phenomena—rude, crude, and puerile very often in themselves, but none the less the foundation on which it was necessary to build, because it was the first thing that attracted the attention of the human race towards the action of an intelligence outside themselves. The second storey of the building, resting very much upon the first, was how it affected the individual. They knew what death was, and from the reports which came through from the other side knew of the fate that awaited them, also that they did not lose touch with those who had gone before. That, although more important than the phenomenal aspect, was not the most important part of the question. What he called the third storey of the building was the universal philosophy which was taught from the other side. The messages were identical, whether they were got here in Adelaide or in Iceland or Japan, and it made a scheme of religion, a scheme at least of information of what there was beyond the grave, which was new and unlike anything taught before, and which, at any rate to his mind, was both reasonable and inexpressibly consoling.

Lately there had been pronouncements both from the Roman Catholic and Anglican Churches, from the mouths of their bishops, regarding this movement, and they both took the same view. Both said psychic research had their entire blessing, but the moment there was any attempt to apply it to religion, there they drew off. It was very much as if they said, "We do not mind you planting apple trees, but for goodness sake do not let us have any

apples." (Laughter.) If people went in for psychic research they must get results, and those results must influence their minds. The question was whether this influence was subversive of what they had been taught under the ancient order of things. To his mind it was by no means so. He looked upon it as a new revelation sent by God to supplement the ancient teaching. Christ said He had many more things to say, but the time had not yet come. It was difficult to realise, in the face of that text, how any Christian could contend that fresh revelation was not possible. As the human brain evolved and became capable of taking in larger ideas it could not always be trammelled by the views of 2,000 years ago, but, admitting that they were true, it was reasonable to believe that more and more would be added thereto.

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With a little broadening of view there was nothing in the essential facts of Spiritualism which any religion, Roman Catholic, Anglican, or Nonconformist, could not adopt and yet hold on to the fundamentals of those faiths. It was the greatest ally that had ever come to the help of religion. In the long conflict between materialism and religion, the materialist did not admit life after death at all. At the present time in London only one person in 10 ever went near a church. He did not know how much farther they would go before there was a total extinction of religious belief at that rate. Spiritualism came in and said:—"We will meet the materialists on their own terms, and give the proof they demand that there is survival after death." (Applause.) Yet they were actually attacked by the Christians, whose position they were defending. The ordinary orthodox people simply side-stepped all the arguments of materialism. That might please them, and please their little congregations, but it did not please thoughtful men, and they were driven continually out of the churches. (Applause.)

He was sorry to see the need for the creation of another church. He would much rather have united with existing churches in driving home to mankind the beautiful truths conveyed in the knowledge which he possessed. He would describe the Spiritualist church as Unitarian. Its adherents had full faith in the power and glory of God, and they had deep reverence for the name of Christ. The matter he was talking about was far too big for any one church. It was a message for the whole human race, and for that reason the churches must take it up if they were to stand. He could not understand the short-sighted opposition. "We are the greatest ally that the churches had ever had (with an emphatic sweep of the arm), that has ever come to the help of religion; and yet how have they met us? We are opponents of materialism. The materialist does not admit that life exists after death at all, and it would be thought that the churches would be only too willing to accept our aid to combat such a want of perception. We say to the materialist—"We will give you proof that death is but to go on living," and we have done it. How many unbelievers, I wonder, have had their unbelief swept away in consequence?" If it had not been for Spiritualism, proceeded the speaker, he would have still been what he once was, and that a materialist. When Spiritualism was first introduced to England, Dr. Elliotson, a very strong leader of materialism, set out to expose it, but he had to confess "It is too much for me," and had accepted the proofs proffered him.

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Very timid people, said Sir Arthur, asked was it right to communicate with the dead? They remarked—"Is it right to 'call up' the dead. That expression showed that they did not know anything about the matter, as Spiritualists did not pretend to



'call up' the dead. What folly it was to mention the work of the devil in connection with such a creed as Spiritualism. If it was the devil's work he did not know his job. One of the favorite tactics of opponents was to dig up texts which were thousands of years old. They dragged out Deuteronomy and Leviticus, and quoted the parts that suited their style of argument, but carefully left alone that which did not suit them. Continuing, the lecturer related experiences which he said could leave no doubt regarding the life after death. Those who had gone were perfectly happy and very busy. They said how like the world they were in was the one they had left. It was, however, a much better one. They spoke there of arts, science, the drama, and of music, but they were more beautiful than anything on earth. They said that they lived together in households, and that over the vast and lovely landscape was scattered homesteads, which were centres of sympathy and love. There was no room there for the unkind husband and the nagging wife. Such offenders were automatically excluded. Nothing but sweet contentment reigned there. There was also much missionary work, and a great deal of helping up. They interfered in mundane matters, but more as ministering angels.

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Messages that had come had shown the glorious beauties of the other world, and those who dwelt in it had no desire to return to the muddy existence they had left. Where they dwelt was exquisite beyond belief. There was waving grass and beautiful flowers and lovely places to walk in. Personally, he had no more doubt regarding what he would see when he died than he had regarding what he would see when he got outside that hall that night. The whole thing became real to anyone who had made personal investigation. Without doubt there were punitive circles in the other world. Those who had passed over, on being asked what was the best religion, answered that the object of living on earth was to beget unselfishness and kindness in daily life and softness of heart to each other. If then religion, whatever it was, went on those lines, it was the right religion for them. (Applause.)

Every religion produced saints. There was not one of them who had not known some Roman Catholic of beautiful unselfish character, giving himself or herself up to works of mercy. Even the Salvation Army raised men who might have stepped right out of Cromwell's ranks, full of zeal for their religion. So in every denomination were to be found people sacrificing themselves in order to do good to others. Why on earth should they change? They were getting all the world could give them. But if their religion became a mere form, the thing they went to at 11 o'clock on Sunday, and left on the doorstep of the church and thought no more of until the next Sunday, they were in deadly danger. They were letting their souls die. The only way to keep still alive was by constant struggle and trying to become a little better, but the self-satisfied man was doomed. (Applause.) He did not believe in the existence of the devil. He had never had any proof of it, and his one aim in life had been always to walk on solid ground, and try to go no farther than where he had some sort of proof. That it was which led him into materialism, and that it was which had brought him back. He had had definite proofs put before him by this philosophy. (Applause.)

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"I want you to realise," he continued, "that the gist of this message is that God is here and now, that religion is not always to be referred back 2,000 years, that we have no right to talk about the Apostolic age as occurring long ago. The Apostolic age is here. Nothing at all has altered in God. The only things that have altered are our foolish minds and hearts, which travelled away and imagined that

a thing long ago had ceased, and that God's mercy and providence do not keep with us as much now as ever. "There is nothing that occurred in the temple of Jerusalem that could not occur in the Town Hall of Adelaide. Don't you think that God is here as he was there, and that Australia is as dear to him as Judea? To believe that he was the God only of a little tribe in a certain place is a creed worthy of savages. God is omnipresent for all time." (Applause.)

The closing portion of the lecture consisted of quotations from the New Testament, and argument to show that all the phenomena which accompanied Christ's noble progress through the world were, although on a more exalted scale, according to what was now called the mediumistic law. The early Christians were Spiritualists. Gradually, however, there came into being those ritualistic formalities which stifled and squeezed out the spirit. The new revelation had brought enormous happiness to men and women, who knew their future was at least to some extent assured. When on passing the brow of the hill, they saw the road slipping down before them, and gradually one sense after another began to give way, and dark shadows closed on the path, then it was that they understood the value of knowledge which turned all those shadows to gold, and made them feel in their hearts they would rather hasten their steps than loiter from that door through which they saw so genial a light was shining upon the human soul. (Applause.)

Lady Doyle was again on the platform, and the audience was obviously deeply impressed by the earnestness of the speaker and his masterly presentation of the theme.

## WONDERFUL SPIRIT PHOTOGRAPHS.

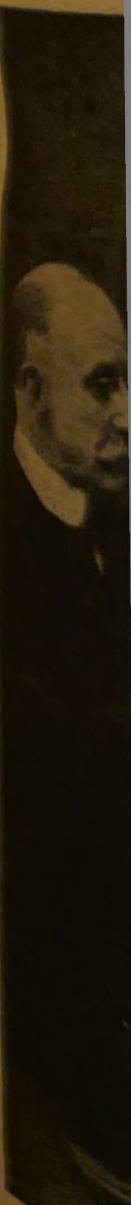
UNIQUE AND IMPRESSIVE COLLECTION.

THE AUDIENCE AMAZED.

The third lecture of the series was of an illustrated character and was entitled "Psychic Pictures." There was again a densely crowded audience, including His Excellency the Governor (Sir Archibald Weigall) and suite, and leaders of thought in all professions and ranks of life. Sir Arthur had brought from England a magnificent collection of slides and a powerful lantern displayed them to the fullest advantage; the audience being amazed at the truly wonderful exhibits.

The lecturer explained that on Saturday night he had discussed the subject from a scientific point of view, giving the actual opinions of a great number of men of eminence, who had studied the question, and pointing out the fact that those who were in favour of psychic phenomena were invariably those who had studied the evidence, whereas those who opposed it had adopted the unscientific way of making up their minds on the subject before they had examined it. On the Monday evening he had shown them the deductions to be drawn from these scientific facts. "To-night," explained Sir Arthur, "I am treating what I might call the physiology of the subject, going down to the point of what is a medium, what sort of properties these people have, and how it is they produce these phenomena. While the world has been sneering and jeering, a devoted band of men have been working out this problem until now we have attained a point far beyond what the world realises. We can really claim to have laid the foundations of the science of the future—science so great that it will be split up into different sections, in which you will have experts."

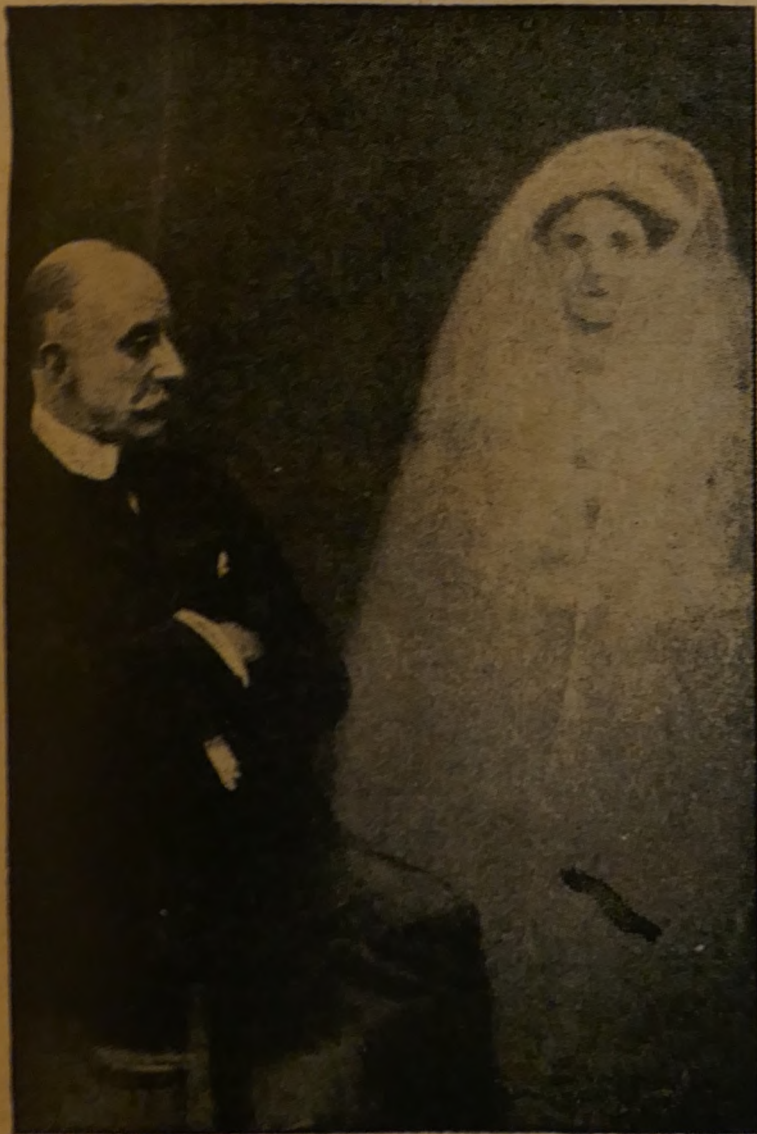
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These introductory observations were followed by an explanation of what constituted a medium and what were the functions of a medium. A medium appeared to be a person endowed with certain powers. If they pointed to a medium who had gone to the bad, they might as well point out a telegraph clerk who had made a similar lapse. A medium was like a telegraph clerk—one who received messages. His personality was not a matter of great importance, although he (the speaker) was bound to say that the higher-type messages came through the higher type of individual and for that reason he paid special attention to the messages which were coming through the Rev. Vale Owen, one of the most saintly men who had ever lived. When fraud was committed by mediums it was seldom done deliberately. But the phenomena was intermittent, and so mediums who went in for it professionally—and he had no objection to them doing that provided they were honest—often found that one day they might be able to manifest and the next they could not, and so they fraudulently pretended to do what they could in fact perform psychically. Many of them, however, had never fallen to that. The only time one heard of a medium was when one got into trouble. The hundreds who were going quietly about their work were never heard of. Manifestations were of two kinds—internal, such as those directly connected with the medium, and external, such as table tipping, rapping, etc. The Spiritualists had in their ranks persons with all the spiritual gifts which the early Christians had, and which St. Paul quoted as a sign of a true apostle.



MAJOR-GENERAL SIR ALFRED TURNER, K.C.B.  
With spirit-photo of his mother, enwrapped in a cloud of psychoplasm, referred to by Sir Arthur Conan Doyle.

He referred to psychoplasm which he said took many different forms, from being an invisible vapor to being a mass of substance as solid as steel. It was of that substance that materialistic phenomena were made. He asked them to remember that spirits were acting under law; they had difficulties to contend with, and were only experimenting just as Spiritualists were. He quoted the results of five years' investigation with a materialising medium named Eva by French and German doctors, and said

that numerous photographs of materialisations made from the psychoplasm she threw off were taken by them. Dr. Geley, head of the Metaphysical Institute in Paris, had experimented with Eva, during which he called in over 100 medical and scientific men, and his conclusion was that not only was there no fraud, but also that fraud was absolutely impossible. In many cases, he said, strange images, faces, etc., were formed of the plastic stuff thrown off by the medium. He demonstrated this by photographs which had been taken of clouds of psychoplasm.

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About the same time as those experiments were being made there came to the front a very good man in Great Britain—Dr. Crawford, teacher of physics at the Belfast Technical School—a man who had made his name in Spiritualism. He found a good materialising medium and experimented with her. Instead of producing figures he prevailed upon the psychoplasm to tip tables, lift chairs, make raps on the walls, &c., and on one occasion he soaked the medium's body in carmine before the seance and the result was that red spots were found on the walls where the raps had been made. The medium Eva was now in England, and after becoming acclimatised good results were being obtained from her which were beyond all possibility of fraud. Example after example, said the lecturer, was being held up to prove the truth of what he preached and in time it would become to be regarded as absolute ignorance on the part of anyone who denied it.

There were only about three or four photographic mediums in England, the chief among them being Mr. Hope, a humble carpenter, and Mrs. Buxton, who conducted a circle at Crewe. They would not take any money for anything they did, and their only conditions were that the sitter must bring his own plates, and if possible, his own camera and do his own developing. All they did was to take the photograph and stand by the camera. There was no question whatever of their bona fides. It was proved by photographs taken by them that the eye of the camera saw what was invisible to the human eye, but in some cases he was of opinion that what was recorded on the plate was not a photograph but an impression put there by a spirit.

What is probably the most remarkable set of lantern pictures ever seen on the screen were then shown and explained by the lecturer, who guaranteed the great majority of them as they were either handled by himself or he knew the circumstances under which they were taken. The first picture was a group of Spiritualists who had met to discuss matters, and who, after earnest prayer, were photographed by Mr. Hope, and Mrs. Buxton. In the centre of the group was a cloud, which Sir Arthur described as psychoplasm, and in the midst of it was what appeared to be the head of a man. A second picture was taken, when the head came out distinctly, and was recognised by one of the group as that of his father.

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Photographs of solidified psychoplasm were displayed, and the lecturer explained that the medium who exuded the substance was constantly weighed, and it was found that when she had thrown off the stuff she lost as much as 20lb. in weight, and that she regained her normal weight shortly after the seance was over. The history of the world, he asserted, lay with this extraordinary material. It was the biggest thing ever known, and when it was mastered it would have an enormous influence on the future. Being part of the medium, he said, when it was interfered with the medium shrieked, and they could not cut it off in quantities, because if they did so the medium to whom it belonged would die. By



permission they cut off a very small piece of the stuff and sent it to be analysed. It was found to be composed of very small cells and of the ordinary constituents of the human body. He showed pictures of Dr. Alfred Russel Wallace, the great naturalist, a convert to Spiritualism, who went to Crewe, was photographed by Hope, and who found on the plate the image of his mother.

The lecturer said he himself went to Crewe, hoping to get a photograph of his son, who had then been dead about a year. He sat with some local Spiritualists, but what he got on the plate was a message from Archdeacon Colley, who had been dead about eight years, which was in the rev. gentleman's own writing. In proof of this statement, a facsimile letter of the Archdeacon's was thrown on the screen, and shewed the signature to be identical. At a later stage, however, he was successful in securing a photograph of his boy and they could imagine his feelings on seeing it. To prove that there was no fraud they had obtained a Chinese and got him to sit. The Chinese did not even know what he was being photographed for, but on the proof being sent to him he was amazed to find on it a perfect likeness of either a son or nephew of his—Sir Arthur could not remember which it was—whom he had left in China.

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Probably the most interesting pictures shown were what the lecturer described as the "famous Crookes photographs," and which he said were in themselves absolutely conclusive of the truth of "the new revelation." He explained that Sir William Crookes the famous scientist, was converted to Spiritualism. He employed in his household a

girl who was a very powerful materialising medium and out of the psychoplasm thrown off by her there came two or three times a week for over three years the form of a beautiful young woman who described herself as Katie King, who had lived 200 years ago and had now been sent down to earth to prove immortality. This spirit spoke with the family and took a great interest in the children, whom she often nursed and told stories of events in her life 200 years ago. She claimed to be a daughter of Sir Henry Morgan. Through those materialisations Sir William Crookes, who said she was the most fascinating woman he had ever met, narrowly missed the lunatic asylum and also his membership of the Royal Society! Three photos were shewn of the spirit and in one she was leaning on Sir William's arm.

The pictures also included spirits of birds, one of Ruskin's spirit, who was converted to Spiritualism before he died, and pictures of persons in life and of their spirit photographs. His final picture was the photograph of the corridor of an old Norwich Inn taken by a lady at mid-day and on the photo it was seen that the ghost of a maid had walked along the corridor holding a light while the plate was exposed, which was for 60 seconds. It was rumored that the ghost of a maid walked the corridor at midnight.

Owing to the large number of persons who were unable to gain admittance to the lecture, arrangements were made for holding a matinee on the following afternoon, when fresh psychic photographs were shewn to another large audience, and shortly after the conclusion of the lecture Sir Arthur and Lady Doyle, and the rest of the party left by the express for Melbourne.

## The Champion in Melbourne.

### CORDIAL RECEPTION AT THE STATION.

### CROWDED MEETINGS AND INTENSE INTEREST.

As the Adelaide express drew into the Spencer Street Station, Melbourne, on Friday afternoon, October 1st, a considerable gathering of ladies and gentlemen were in waiting to extend to Sir Arthur and Lady Doyle a very hearty welcome to the capital of Victoria. Representative Spiritualists were deputed to represent the various bodies in the city, including Mr. E. Tozer, (President) and Mr. E. O. Jones (Secretary) of the Council of Churches; Mr. M. J. Bloomfield, Leader of the Victorian Association of Spiritualists, and the Editor of "The Harbinger of Light." A number of ladies associated with the movement were also in the assemblage, and as soon as the party alighted they found themselves encircled by the admiring throng. Cordial hand-shaking followed, and Lady Doyle was presented with such a wealth of flowers that she required assistance in carrying these lovely floral tributes to her popularity. The ubiquitous photographer was also much in evidence, and altogether the greeting was such as to leave no doubt in the minds of the distinguished visitors that they had arrived in a city of friends.

In conversation on the platform with the writer of these lines, Sir Arthur said he was delighted with his stay in Adelaide and with the gratifying reception he and Lady Doyle had received. His meetings were crowded and great interest had, apparently, been aroused in the world-wide cause he had come to Australia to represent. He felt particu-

larly encouraged by the number of letters he had received expressing gratitude for the comfort his message had conveyed, whilst one incident especially that was peculiarly heartening was the fact that a bushman had travelled to Adelaide from the country near Streaky Bay—300 miles from the capital—to hear him, and had declared that he found his words so cheering that "he could have listened to them until the dawn."

Of course, some of the correspondence he had received was not too complimentary, but, Sir Arthur added, "this came from those who have evidently no idea of what I am trying to do. Some of the writers, in particular, wished awful things upon my head, and one courteous, but anonymous, gentleman expressed the earnest hope that I might be struck dead before I leave this country." Such letters, however, were few and far between, and were altogether outweighed by the number that thanked him for the vital and consoling message he had come to deliver.

### THE OPENING SPEECH.

Sir Arthur was kept busy with callers and correspondence for the next few days, and on Tuesday, October 5th, he opened his campaign in Melbourne. Unfortunately the Town Hall and Auditorium were both engaged, and the meetings had to be held in the Playhouse, which accommodates about 1,000 people. There was a great rush for seats immedi-



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ately the plan was opened, and before the date of the opening lecture practically every seat had been "reserved." Not only were the dress circle and stalls filled, but the stage was also packed, and the audience was in every respect of a thoroughly representative character. Sir Arthur dispenses with a chairman, and as he and Lady Doyle walked on to the platform they were accorded a very hearty round of applause.

The lecturer was in good form as he began to open up "the human argument" in relation to "Death and the Hereafter." Speaking in a tone of voice that could be distinctly heard all over the building, he proceeded to deliver a very telling and impressive address. One, however, requires to hear him, to fully appreciate the weightiness of the case he submitted for survival beyond the grave. He has the whole history of the movement at his fingers' ends, and as he places the scientific evidence before his hearers, those who are not familiar with the details—and they constitute the preponderating mass of the community—can hardly fail to wonder upon what tangible ground the sceptic and scoffer can possibly stand. He seems to leave them nothing but "sand," as a foundation, and complete ignorance of the facts as the superstructure.

In tracing the history of Spiritualism from the days of the Fox sisters at Hydesville over 70 years ago, he incidentally alluded to the previous psychic phenomena experienced in the Wesley family and said with what appeared to be a twinkle in his eye: "The experiments in the Wesley family shewed that it was a mere accident that the founder of Methodism was not also the founder of Spiritualism." It was true that Spiritualism was of lowly origin, but so had been all the great religious movements of the world. They all sprang from below and moved upwards, and there was surely no one so blind to-day as to be unable to see what a great thing had occurred in the affairs of men by the development of Spiritualism during the past few years.

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"Of course, such a tremendous thing did not start without great opposition" continued the speaker as he proceeded to analyse the scientific antagonism originally experienced, "but the most eminent men in science in America in the early days examined it for a year and were at last compelled to pronounce in its favour." This was followed in later times by similar verdicts from many of the leading scientific minds in Great Britain and on the Continent of Europe, amongst whom he regarded Sir Oliver Lodge as being undeniably the greatest (Applause). "When I find people ridiculing the reality of this thing, and others professing to expose Spiritualism, what strikes me most is the colossal ignorance of it all," exclaimed Sir Arthur amidst renewed cheering, and then followed the tilt at the Church: "The persistent opposition and misrepresentations of the religious bodies have held back this movement, and have had the deplorable effect of driving Spiritualists out of their ranks and forcing them to form a new Church for themselves." The Press had also been against them and had displayed great ignorance of the subject, but in England in the past few years the tone was absolutely different, and he hoped that in time the change would be featured here also. "And surely after the Anglican Bishops—the rearguard of the human race—(laughter) have gone so far as to declare that perhaps this new road was going to lead them to a new perception of the life hereafter, there was yet hope for the Press. Even the Australian Press might become converted!" (renewed laughter).

Spiritualism had suffered in the past from cranks and fraudulent mediums—more particularly as regards materialising mediums—but the amount of

fraud was exaggerated. In the last four years there had been only two fraudulent materialising mediums, and it was the Spiritualists who unmasked them and made public the facts in England. And he would say to the Spiritualists of Australia: "Immediately you suspect a man, have it out in print and get rid of him." (Applause). Warming still further to his subject, the lecturer declared with emphasis: "I care for no opposition whatever, because I know this thing is true, and because I know that everything else must go to the wall. The orthodox cannot answer the Materialist, but we have not the slightest difficulty in answering him." (Applause). He had investigated physical phenomena, and had found them to be but signals calling our attention to something else and that "something" was the messages which invariably came with them. Whenever they got the phenomena, if they went about it in the right way, they got the messages. Once he understood that, the whole rationale of the thing began to open up before him, and he began to sift the messages and found evidence of the existence of our loved ones, where they were, what they were doing, and many other matters which were of vital import to us all.

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"These messages tell us," continued the speaker with all the confidence that comes of sincere conviction, "that death is a perfectly painless process. The soul, which is the spiritual body and the exact image of the present body, emerges from it at death, an absolute likeness down to the smallest hair and dimple on the cheek, and passes on to the other world. There, being minus of the lime—the age-forming property of earthly existence—man resumes his normal strength and woman her normal beauty. I have spoken repeatedly with eleven of my own relatives, and received messages whose intimate personal character, conveyed in the characteristic voice of the speakers, left no room whatever for doubt as to identity. The materialisation of my son, Kingsley, was in the presence of witnesses whom I could trust. I felt the pressure of my son's hand upon my head, his kiss upon my brow, and his voice, in a tone of great intensity, 'I am so happy, father.' The departed are trying by every conceivable means—automatic writing, direct voices, photography and absolute materialisation—to convey to us a knowledge of the conditions of the other life. That we are 'half blind, half deaf and very stupid' is the complaint of some of those spirits against us. But without doubt a great force—the greatest force known to science, since it has knowledge behind it—is flowing out upon the world, presenting boundless possibilities to religion and mankind. Cease to be foolish and ignorant. Give up 'beliefs.' There is only one thing that is any good and that is knowledge. Through knowledge of Spiritualism we shall give up the foolish habit of looking back 2000 years ago for religious guidance, and have communion with the saints, which churchmen talk about and Spiritualists practise. Spiritualism, with its proof of immortality, is the very breath of religion—the road to the great and wonderful knowledge that here and now God is with us."

The audience listened with rapt attention to the clear and forceful words of the speaker throughout an hour-and-a-half, and at the close of his peroration broke into sustained cheering which marked its warm appreciation of the subject-matter of the lecture and the manifestly earnest manner in which it was delivered. In acknowledging this hearty expression of approval, the lecturer expressed his thanks for the great courtesy extended to him, and in concluding his remarks paid a very gratifying tribute to "The Harbinger of Light" and "Death Defeated!" just published by its editor.



## SPIRITUALISM AND RELIGION

There was another overflowing "house" on the following Thursday evening, when Sir Arthur based his address on "the religious argument" in respect to the life to come. Lady Doyle again sat beside her illustrious husband and the stage was packed with patrons who were unable to obtain a seat in any other part of the Hall. The good impression made by the lecturer on the opening night was not only repeated, but quite transcended by the effect produced on the second evening, and the general comment heard at the close was that it was an altogether extraordinary and very impressive discourse.

This view, so far as the "extraordinary" feature is concerned, was mainly expressed by outsiders, rather than by Spiritualists present. To the latter there was very little expressed with which they were not already familiar respecting the nature of death and the environment in which man finds himself immediately on awakening to spiritual consciousness on the other side of the Divide. But whether Spiritualists or otherwise, all were unquestionably greatly impressed by the strength of the case presented, the tone of absolute certainty in which the speaker alluded to the surroundings and occupations of the world within the veil, his obvious familiarity with the Bible, and the striking manner in which he shewed that the "signs and wonders" of the times of The Christ were in full operation in all parts of the globe to-day. There was very little applause; the theme did not lend itself to cheers; it was handled in a reverent spirit; the delivery was marked by intense earnestness and a burning desire to bring home these spiritual truths to the people, and the lecturer was listened to throughout with rapt attention.

The lecture was substantially the same as that delivered on the second evening in Adelaide and was interspersed with some very touching and thought-arresting incidents. "Ask any clergyman what happens after death," ejaculated the speaker in challenging accents, "half of them will tell you about the last trump at the Judgment Day, and the other half will admit that they do not know." "We know, however," continued the speaker with an air of forceful confidence, "because the boys have come back and told us, and when many witnesses tell the same thing in different parts of the world we are bound to take note of such corroboration." What mankind was witnessing to-day was a revelation from God, a re-statement of the ancient teaching which had been sadly misunderstood or lost out altogether, and seeing that The Christ said, "I have many things to say unto you," it was only reasonable to expect a revelation of this character. "We must get a broader view of things," Sir Arthur went on, "we can no longer believe that one section of the race will be saved and the other section damned—we have grown out of that," a sentiment in which the major portion of the audience evidently concurred.

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Many of the Churches to-day had Spiritualists in the ranks of their clergy, both Anglican and Non-conformist, and therefore it might reasonably be argued there was nothing in Spiritualism that was detrimental to religion. But seeing that the Churches had been locking the Spiritualists outside, it was not surprising that they had started Churches of their own. In Great Britain there were 360 such Churches in existence, and building funds were being raised in other parts for the erection of others.

In the Anglican Church they heard much about the Communion of Saints, "but," interrogated the

speaker in accents almost of defiance, "when they talk about communion, I don't know what they mean, and they cannot explain. But we who practise this communion know all about it and what a very real experience it is." (Applause). "I suppose there will be dozens of sermons preached against Spiritualism next Sunday! Just think what that means," added Sir Arthur with emphasis. "Here am I trying to defeat the Materialist, and while I am doing this, trying to prove, in face of all opposition, that the soul of man lives on there will be clergymen crawling up and stabbing me in the back! I don't mind this, as I am out to fight this battle. But I naturally ask if this treatment is reasonable. I have been a Materialist, and if it was not for Spiritualism I should be one still. Materialism cannot be met by orthodoxy but we can meet it and beat it." (Applause). Ruskin, Wallace, Elliotson and others were cited as former dense materialists who had been converted to a belief in survival beyond the grave by the phenomena of Spiritualism.

He had sometimes met religious people who said: "Was it right to do this thing—to 'call down' the dead?" He had never heard of any one in the world "calling down" the dead since the days of the witch of Endor. "Our work," went on the speaker, "is to prepare the material side, so that if our friends wish to manifest, we provide the conditions whereby their wishes can be realised. The result was that messages continually come, and sometimes people come whom we do not want. No one 'calls down' anybody. We humbly wait until they come. And how can they come unless God permits it? That was the answer from the other side, and that position could not be denied." He received letters telling them he was damned, and quoting Leviticus to prove it. But that book was for the Jews; it taught the Jewish religion. "But I am not a Jew," exclaimed Sir Arthur, "and Leviticus and Deuteronomy do not bind me. If they do I cannot eat pork and cannot get my hair cut as I wish (Laughter). You cannot take one text and not the other."

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Proceeding to argue that Spiritualism, in a religious sense and when approached with humble reverence, was a good thing and that an enormous responsibility rested upon those who refused to listen to the message, the lecturer related an incident which occurred at a seance in his own house just before he left England. It was the saddest experience of his life and was in connection with a deceased Roman Catholic boy whose spirit pleaded with him to awaken his mother to the truth. "I heard his voice," continued the speaker, "and heard him say in wailing tones, 'Mother won't believe.' I said I would write to his mother and tell her that her son, beyond all manner of doubt, had been to our seance and had spoken to me. She replied: 'What spoke to you was a demon?' A few nights later the boy came again and I told him the reply. He said in a moan: 'I know you have written and mother won't believe.' And then I heard a sound I never wish to hear again—a spirit sobbing! When that mother crossed the border she would surely have something to explain to that lad of hers."

The recital of this experience was the most pathetic incident of the evening, and the hushed silence—a silence that could almost be felt—indicated very clearly that the audience was deeply touched.

Speaking of the innumerable messages received from those in the Beyond descriptive of the after life—no matter in what part of the world they were received—the lecturer declared that the communications agreed in all essential details. But it was an entirely new phrasing and they had to go back 2000 years before they got anything like it. The etheric body, called by St. Paul the spiritual body, was



exactly similar to our present form, and there was growth there as there was physical growth here. "Take the case of a child, for instance, that dies at two years," continued the speaker, "it grows up in delightful conditions and the mother, dying 20 years later, would meet her offspring, aged 22. The child, in short, goes on growing until it reaches maturity and then it stops." The etheric body was as real and solid to those over yonder as our physical bodies were to us, and everything else was, relatively, as substantial as it was here. In fact, life there,

ence in the after state. The object of life, the departed explained, was spirituality, which was simply unselfishness. The further one advanced in spirituality in this life, the less the climb in the next. One could not rely on a deathbed repentance; the repentance might be alright, but one would have to make good in the next life. There was no end to life. God was so infinite that to imagine that dying brought one any nearer to Him was absurd. The condition of a man's spirituality when he departed this life decided his condition or circle of happiness in the next.



Stirling Studio, Melbourne.

LADY DOYLE.

they say, is extremely like our present life on an elevated scale—an octave or two higher, as it were. There were rushing streams and colored mountains, and fields of waving green. There was no sorrow, no pain, no ugliness. It was a world of beauty, not such as we knew on earth, but a world of "real beauty." There was no aged, no rich, no poor. Married couples were reunited, though not necessarily so; life was in circles of happiness in the hereafter, and like drew like. Religious belief made no differ-

Heaven was a long way off. The next life was but a step towards it. Circle after circle of spirituality had to be passed, occupying many centuries—aeons of time—and eventually we attained to a state of perfection.

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"We ask the higher guides about God" said the speaker, "and they tell us God is infinite, so that to imagine that by dying you get nearer to Him is quite a misapprehension. It is an impossibility.



They see the works of God around them as we see His works here—no more than that. We also ask about Christ, and they speak with the deepest reverence of Him. Some claim to have seen Him—others hope to do so. They look to Him as the highest being of whom they have any knowledge and state that He incarnated to show us the example of a perfect Man, but they regret that instead of being content to do as He told us to do, we have expended our energies in building up all sorts of theological doctrines for the divine simplicity of the Man as He walked upon earth, and until we struggle out of these theological bonds we can never have any permanent form in religion, and until we get religion right, believe me, nothing else is going to be right." (Applause).

What was known as the Hell of the theologian was unknown over there, but there was something in the nature of a purgatorial period, which varied in duration according to the life led upon earth. Every man, in fact, finds his own place. It was not like judgment—it was more like the operation of a natural law, and a man could only right himself by self-improvement. No sin told more against spirituality than cruelty and selfishness. The information was definite on that point. The human senses were very limited, which accounted for our inability to understand the life hereafter (with its palaces, temples, music, drama, theatres, &c., just as solidly built as our own, and much more beautiful), that was all around us—probably athwart the very hall in which they were sitting that night. But the glorious and absolutely incontrovertible truth, now admitted by every scientist and materialist of note who had studied the question, was that there was no death; that life was eternal, and that communication between the living and the departed was a psychic fact, which opened up to suffering, materialistic humanity a new and beautiful prospect—something to live for, to hope for, to pray for and to work for.

The lecturer concluded with some very interesting references to the psychic phenomena of the New Testament in connection with the life of Christ and the Apostles, and St. Paul's enumeration of spiritual gifts, the audience following the speaker with close attention and breaking into rounds of hearty applause at the close of the discourse.

## QUESTIONS AND ANSWERS.

So many people had been unable to obtain admission to either of the foregoing lectures that on the Saturday evening Sir Arthur endeavoured to meet their requirements by giving a summary of the two addresses, and adding some new matter of interest to the audience generally. The Playhouse was again crowded, and the close attention with which the lecture was followed from point to point bore ample testimony to the interest evoked.

In alluding to the surpassing beauties of the spirit world as referred to by St. Paul—"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."—Sir Arthur incidentally mentioned that when the famous medium, Mrs. Piper, who was engaged by the American Society of Psychical Research, was deeply entranced, her real self, or spirit, left her body and it was sometimes a very difficult thing to get it back. It was out enjoying itself amidst the alluring delights of the spiritual realms and was so enamoured of its glorious surroundings that it had no desire to return to the comparative gloom of earth. This was precisely what so many of them "over yonder" told them. They had no wish to come back—it was such a joyous world.

The lecturer went on to deal with the question of animal spirits in the hereafter, and said that in the case of domestic animals and pets, whenever we had loved them and they had loved us, their spirits passed on, too. "Only recently," the lecturer said, "I was talking to a man who said his conversion to Spiritualism was caused by the fact that his son, who had been a Light Horseman, and had died, had stated when he had been 'in touch' with his father that the spirit of his horse had passed over with him. His union with the animal he loved had brought him additional happiness. The spirit of the horse was close to the spirit of its old rider." There was much evidence available in support of this position, and there was certainly nothing unreasonable about it. It was simply one of the things we were beginning to learn.

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Sir Arthur then went on to deal with some of the questions that had been submitted to him by correspondents. "One of them tells me I don't say enough about Hell," he remarked. "Hell has an extraordinary fascination for some people," he added amidst laughter. "We have Rescue Circles in England for those who are in darkness and distress, and I hear you have also a good Circle of the kind in Melbourne. Still, we don't often get in touch with spirits who are in Hell. What we know about Hell is that the mercy of God is infinitely greater than we imagine. We have been very much more harsh with ourselves than a kind Father will ever be. The average man and woman does not deserve rough treatment. But many deserve compensation! And they get it. That is what Paradise is. It is a rest cure after the trials of this life. But there are some people who are malignantly wicked, and they need chastening that they may be made better—the chastening of regret and remorse. We find that great mountain of sin the theologian talks about dwindles down into a very small hummock, and as for eternal punishment, why, this is sheer blasphemy."

Referring to automatic writing, he said Mr. Street, an authority on the subject in England, said that 90 per cent. of it was unconscious fraud, but he (Sir Arthur) put it at about 50 per cent. As for conjurors being able to produce the phenomena of Spiritualism, they were all nonplussed when having to face the conditions under which genuine mediumistic phenomena were produced, and many of the greatest among them had been Spiritualists.

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Another question he had been asked was: "What about the dress of the spirits?" It was a reasonable question. It became puzzling when a man's grandmother was described by the medium as wearing a crinoline, and it would certainly add additional horror to death if they had to walk about in that costume. (Laughter). The explanation was that the clothing described was purely evidential. If, in the case of the grandmother, the clairvoyant described the spirit as a beautiful young woman standing there, it would mean nothing to the inquirer, who would say his grandmother was not like that. But if there was built up a picture corresponding to the picture in the family album, it furnished evidence to the inquirer. That did not mean that in the normal state the spirits "on the other side" were going about in that condition. It was a form of clothing assumed for the time being in order to facilitate recognition, and to bring home to the inquirer a knowledge of the fact that his grandmother was really present.

"I had a letter the other day from a man who contemplated suicide," continued the speaker, "and asking me how it bore on my doctrine. My reply is that you cannot bluff Providence—you have to continue over yonder just where you left off here. The more you are chastened here the better you are



becoming, but if you cut your life short then you will have to face your troubles over yonder, and perhaps in an intensified form."

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"Insanity is another bogey with which we are faced," continued the lecturer. Spiritualism makes people happy, and happiness never drives anybody mad. What drives people mad is this blasphemous doctrine of Hell-fire and eternal punishment. It is this that causes religious mania. It is found among all sects, but it is rarest among Spiritualists. (Applause). Dr. Forbes Winslow is often quoted in support of the contention that Spiritualism drives people mad. But he recanted in later years, and said that the statement he made when a young man was not borne out by subsequent investigation." (Applause).

Dealing with the persecution of mediums, he declared that it ought to be stopped, and added: "I know towns in England where mediums are persecuted, and yet when the police are at their wits' ends in trying to unravel a mystery they go to a clairvoyant for information." (Laughter and applause). The "angel of the church" at Ephesus was undoubtedly a medium, and they also learned from the writings of the Early Fathers that mediums were employed by them in the Church. Every Church to-day ought to have its medium. In days to come they would have their mediums, and the clergy, when anyone questioned them about immortality, would be able to say, "There's a gentleman—or lady—sitting there who will prove it to you." (Applause).

In conclusion, the speaker, with great earnestness and emphasis exclaimed: "I want to tell the people of this country that these things are true, and that I know they are true; so don't allow ignorant and foolish men to come between you and this great knowledge." The prolonged applause that followed clearly indicated that the speaker had the sympathy of the audience, and on no previous evening was he given a closer or more respectful hearing.

## THE EVIDENCE OF THE CAMERA.

The illustrated lecture with which Sir Arthur concludes his series of meetings was anticipated with feelings of intense pleasure by those who were familiar with the vast strides made in spirit photography during the past few years, and with not a little curiosity on the part of many who had heard much, but seen nothing, of this marvellous phase of Spiritualistic phenomena. The result was an audience which filled the building in every part and which included scientific and other professional men and also representatives of the political activities of the State.

The lecturer traversed similar ground to that delivered in his address on the subject at Adelaide, and which will be found in detail in the foregoing pages. The assemblage listened with obvious astonishment to his allusions to the new form of matter, or psychic substance, designated psychoplasm which issues in large quantities from a certain type of medium and which forms the basis of materialisation phenomena, as protoplasm forms the basis of physical life. Although this discovery has only recently come into prominence, the lecturer pointed out that its existence was known to some of the early Spiritualists who described it as "dough-like stuff." That was not an inappropriate description, and shewed that the pioneers, in a rough and ready way, were on the right track. The problem was now being scientifically examined in different parts of the world and they all corroborated each other in the results attained.

He proceeded to have thrown on the screen a series of photographs illustrating this wonderful material in various forms, and explained that it was with this peculiar substance that spirits operated when "building-up" and making themselves visible to the clairvoyant and sometimes to the natural eye. The matter is of varying degrees of density ranging from the intangibility of gas to the solidity of steel. "Clairvoyants throw out this psychoplasm like a gas," added the speaker, "and project it all over the Hall. The spirit people use it to make themselves visible to the demonstrator, and wonderful things were told to the audience as a result."

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An amazing series of spirit photographs were then exhibited in quick succession and unbounded surprise was exhibited on the countenances of many of those present. This sense of astonishment reached its climax when pictures of the "classic" case of materialisation came into view. This, of course, related to the experiences of Sir William Crookes with "Katie King," the spirit that materialised two or three times a week in his own house over a period of three years—full-form materialisations, perfect in every detail, and well-known to most of our readers, the medium being a young girl, Miss Florence Cook, described by the great British scientist as "sensitive and innocent". In this connection it is interesting to recall the language of Sir William: "On one occasion for nearly two hours Katie walked about the room, conversing familiarly with those present. Several times she took my arm when walking, and the impression was conveyed to my mind that it was a living woman by my side instead of a visitor from another world." He also tells us that he took several flashlight photographs of his mysterious friend. But, he says, photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charming manner. He continues:

"Photography may indeed give a map of her face, but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her mobile features, now overshadowed with sadness, when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood, when she had collected my children around her and was amusing them by recounting anecdotes of adventures in India. To imagine that the medium, an innocent school girl of 15, should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test that might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after the seance, and should meet with even better success in my own house than that of the parents, knowing that she visited me with the express object of submitting to strict scientific tests, to imagine, I say, the Katie King of the last three years to be the result of imposture, does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

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It was the publication of these sensational records that led to many other scientists in England, France and Italy investigating psychical phenomena, and the result of their protracted and painstaking investigations, fully endorsing the fearless declarations of Sir William Crookes, is now common knowledge.

The audience was held spell-bound by this convincing proof of the survival of the human personality; and of the possibility of the "departed," when the requisite conditions were provided, making themselves visible to the human eye and tangible to human touch, and conversing with all the ease of one still enmeshed in the bonds of flesh. The display certainly gave a "hard knock" to any scoffing sceptic who may have been present, and we heartily congratulate Sir Arthur on having procured such an



arresting series of slides to support the arguments used in the course of his lectures.

So great was the interest taken in this lecture that it was repeated on the following Saturday, October 16th, when a number of additional slides were shown. The Playhouse was again filled to its utmost capacity, and the audience listened intently throughout to the descriptions of these latter-day "miracles" and were filled with amazement as picture after picture appeared in quick succession upon the screen.

## REPLY TO CANON HUGHES.

At St. Paul's Cathedral, Melbourne, on Sunday, October 10th, Canon Hughes spoke upon Spiritualism and adversely criticised the position taken up by Sir Arthur Conan Doyle.

Replying to the comments of the Canon from the platform at the Playhouse on the following day, Sir Arthur said he did not generally take notice of controversy, either as affecting his subject or himself, but he happened to read that day the remarks made by Canon Hughes at St. Paul's Cathedral, and could not help saying a few words to point out the difficulty of the position which the good Canon had taken up. The Canon, among other things said: "There was one service which Spiritualism could render, and was rendering to mankind, and nowhere was its usefulness more needed than in Australia. To certain men Spiritualism had brought a solid conviction, and certainly anything that delivered men from the paralysis of agnosticism concerning a future life, and freed their thought from the deadening weight of materialism, must have good in it." That being the Canon's pronouncement, the audience would be very surprised to hear that everything before and after it mocked Spiritualists and belittled them. It was an impossible position to take up. Spiritualists were doing what the clergy had utterly failed to do, that was, fighting materialism, fighting God's battle, therefore why should the Canon run them down and endeavour to defeat their mission? It was not a logical position. He praised Spiritualists in the highest words as regards the great work they were doing in undermining materialism, and yet, in respect to a number of little details, he endeavored to belittle their views. He spoke, among other things, of Sir Oliver Lodge's want of the sense of humour because Sir Oliver talked about certain movements he had seen in the table expressive of affection. "I, too, have seen those movements," continued Sir Arthur, "and can confirm every word Lodge has said. Lodge may not have a sense of humour, but I will tell you what he has got—and I wish all the clergy had it—he has an enormous sense of truth (Applause). If he sees a thing he reports it, and having seen these movements of the table he reports them. The table will sometimes quiver with emotion, just as the Canon's own hand or pen may express emotion. There is no getting away from it. I have seen it, and so has Lodge, many a time. People can just please themselves whether they believe it or not."

Canon Hughes further said he did not know of any leading psychologists in the world who were prepared to accept the theory of spirit-communication. Well, William James was the greatest psychologist America had produced, and he fully endorsed Mrs. Piper's mediumship. "You cannot do that," continued the speaker, "without being, in a broad sense, a Spiritualist." There were also Morrelli, the great Italian authority, and Rochas, one of the greatest brains in Europe and a whole-hearted Spiritualist. Then the Canon proceeded to make the remarkable assertion: "Beyond the fact of

their existence, the spirits had nothing to reveal." Was it such a very little thing for Spiritualism to have demonstrated the truth of survival? Ask the mother who had lost a child and who did not know what had become of it, if it was such a very little thing to her to discover beyond doubt that the child was still alive. This was knowledge which the Church could not impart, and if Canon Hughes required the proofs he could get them by attending his (the speaker's) lectures.

## SOCIAL FUNCTIONS.

During his stay in Melbourne Sir Arthur Conan Doyle was the guest of Federal Ministers at luncheon at Parliament House. The Prime Minister, Mr. W. M. Hughes, presided, and subsequently the visitor autographed copies of "The Adventures of Sherlock Holmes" and his work on "The British Campaign in Flanders" which are in the Parliamentary library.

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The Victorian branch of the British Empire League entertained Sir Arthur and Lady Doyle at luncheon at Menzies' Hotel. There were over 100 ladies and gentlemen present. Mr. Ryan, M.L.A., President of the branch, presided and among the company were the Federal Treasurer (Sir Joseph Cook), the Assistant Minister for Defence (Sir Granville Ryrie), the Assistant Minister for Lands (Mr. Mackinnon), the Chancellor of the University (Sir John MacFarland), Sir Henry Weedon, Mr. H. D. McIntosh, M.L.C., of New South Wales, the Lady Mayoress (Mrs. J. L. Stein), and Mrs. I. H. Moss (representing the Women's National League).

The Chairman welcomed Sir Arthur as one of the great Britishers who had given them courage and hope in their hour of trial, and said he had come to them with a new message, or rather, the re-statement of an old message, and had the right to proclaim to the world the results of his investigations.

Sir Joseph Cook, in proposing the toast of the visitors, said that he knew Sir Arthur a little, as he had spent a week with him on the Somme and found him a real good "cobber." Shells were hurtling over their heads, and if he described Sir Arthur as a "dare-devil" he did not think he would be exaggerating. He (Sir Joseph) did not know much about Spiritualism, but was perfectly certain that Sir Arthur knew what he was talking about. The sincerity of the man was beyond all doubt, and his sheer self-sacrifice must always command the respect of those who might happen to differ from his opinions. He had sacrificed everything for his beliefs, and what better test was there of a man than that? (Applause). They, therefore, welcomed him and Lady Doyle to their shores with all the heartiness and loyalty they could command.

Mr. Mackinnon, M.L.A., and Sir John McFarland supported the toast, while Mrs. Moss on behalf of the women, welcomed Lady Doyle.

Sir Arthur, who was received with great cordiality, delivered an excellent speech in reply, taking a world-wide view of the war and its aftermath. Having humorously referred to the fact that he had shared the luxuries of the Australian battle-front, he said the Empire had emerged from its terrible struggle, and had shown once more that it was an Empire that declined to fall. (Applause). Germany had everything in her favor, and yet she was defeated; and the reason was that Germany had lost her soul, whilst the Empire which had to some extent, saved its soul, had been victorious. They had Bolshevism and such things now, but they could not have a great cyclone without a ground swell afterwards, and in summing up his "simple economics" he said "he would like to see no man have luxuries till every man had necessaries." (Applause) He apologised for touching on such weighty subjects at such

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a pleasant luncheon, but they had to remember that he was the real ruler of the British Empire and the moulder of its destiny—he was "the man in the street." (Laughter and applause).

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Sir Arthur and Lady Doyle also attended a League football match on a Saturday afternoon, and were the guests of the Melbourne Cricket Club Committee. Sir Arthur who is a lover of athletics, took a keen interest in the game, and, in commenting upon the physique of players, mentioned that the two finest specimens of physical manhood he had met were the late George Bonnor, Australian cricketer, and the Emperor Frederick III, of Germany, father of the ex-Kaiser.

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Scores of personal callers waited on the visitors at their hotel, many of them being inquirers concerning the various phases of Spiritualism, whilst much correspondence was received encouraging Sir Arthur in his mission and bearing testimony to the

As this is to be a "Great People's Night," popular prices will be charged, and it is anticipated that the building will be packed.

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On the following afternoon Sir Arthur and Lady Doyle and party will leave for Sydney, where lectures will be given in the Town Hall on the 15th, 17th and 19th, the last-named date being a Matinee. Seats may be reserved at Cole's Book Arcade, and from reports to hand it seems likely that the results will even eclipse the Adelaide and Melbourne successes. It should be borne in mind that the reports of the lectures given in this issue are necessarily very summarised, and that to adequately realise the full strength of the case presented it is necessary to hear the lecturer himself. This, no doubt, thousands will do.

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At the conclusion of the Sydney season it was originally the intention of Sir Arthur to visit Brisbane, but owing to the strain he has already under-



SNAPSHOT AT SPENCER STREET STATION, MELBOURNE.

On the right is Sir Arthur, next to Lady Doyle. Their two young sons are also in the picture. We desire to express our indebtedness to "The Herald" for kindly allowing us the use of this block.

comfort and cheer received at his meetings. Their stay in the city, in short, has been a very busy time, almost every hour of every day being monopolised, and one could not help realising that such a campaign of arduous effort was anything but a pleasure trip!

\* \* \* \*

## PROGRAMME OF THE TOUR.

In addition to the foregoing meetings in Melbourne, Sir Arthur Conan Doyle paid flying visits to the provincial cities of Geelong, Bendigo and Ballarat, and addressed large and deeply interested audiences in those centres. He is now taking a respite from his labors, and on Thursday evening, November 11th, will deliver his "farewell" lecture in the Town Hall, which will be available on that date.

gone, and the fatiguing effects of the hot weather that may be experienced, he has been reluctantly compelled to cancel the trip to the Queensland capital. This will cause great regret and disappointment to very many of his admirers in that city, but the explanation given renders no other course possible.

\* \* \* \*

Sir Arthur will therefore go direct from Sydney to New Zealand, arriving at Auckland early in December and subsequently visiting Wellington, Christchurch, Dunedin and Invercargill. The Tasmanian and West Australian tours, like the journey to Brisbane, have had to be abandoned, and on finishing up in New Zealand Sir Arthur will return to Australia, and catch a boat for London leaving the first week in February.



# GREAT RALLY OF SPIRITUALISTS.

A CONGREGATION OF 2,000 PEOPLE.

## ADDRESS BY SIR ARTHUR CONAN DOYLE.

A special service was held in the Auditorium, Collins Street, Melbourne, on the evening of Sunday, October 10th, under the auspices of the Victorian Association of Spiritualists, the feature of which was a fine address delivered to Spiritualists in particular by Sir Arthur Conan Doyle. Admission was by ticket, the object being to limit the attendance, as far as possible, to members of the various Societies in the city, it being felt that if the general public were indiscriminately admitted there would not be nearly sufficient accommodation for Spiritualists proper. As it was, the spacious building was densely packed, and for an hour or more before the service was timed to commence a crowd had assembled at the doors. The congregation numbered over 2,000, and Sir Arthur remarked subsequently that it was one of the finest gatherings of Spiritualists he had ever addressed. There was an atmosphere of harmony and goodwill, he said, that could be distinctly sensed, and there was certainly no lack of the spirit of enthusiasm.

The work of organising the demonstration mainly devolved upon Mr. M. J. Bloomfield, Leader of the Victorian Association, in whose capable hands all the details were admirably managed and he once more proved himself a man of well nigh inexhaustible energy. He was supported by a very large and loyal committee of ladies and gentlemen, and they are all to be congratulated on the unqualified success of the undertaking. The platform had been beautifully decorated during the afternoon with a wealth of floral beauty, and as Sir Arthur and Lady Doyle, accompanied by their three children, Major Wood (Private Secretary) and Miss Jakeman, who is one of the party, took the seats allotted them they received a very hearty greeting of prolonged applause.

Mr. E. O. Jones, (President of the Victorian Association) presided and delivered a short "welcome" address, as did also Mr. Edgar Tozer (President of the Spiritualist Council of Churches) and Mr. Lumley (representing the Lyceums). Mr. Bloomfield, Mr. Moorey (Church of Spiritual Research) Mrs. Knight-McLellan and Mrs. Askew were also on the platform, and behind them were the performers of the Melbourne Amateur Orchestral Society. Mrs. Knight-McLellan delivered the Invocation, and vocal solos were rendered by Mr. Claude Shilling and Miss Maude Cromb, whilst violin solos were played by Miss Paula Mewkill and Miss Elsie Pemberton, and selections were given by the Orchestra. Mrs. Claude Shilling kindly acted as accompanist.

\* \* \* \*

The Chairman remarked that owing to the great interest aroused in Spiritualism, the Victorian Association had been crowded out of the Masonic Hall and for a time, at least, it would be necessary to hold the services in a much larger building.

Mr. Tozer said it had been stated by certain people that Sir Arthur Conan Doyle was "out for the dollars." That, however, was absolutely untrue. He had Sir Arthur's terms in black and white, and those terms stipulated that he would not accept any of the profits of the tour, and that if there was a loss he would defray it himself. (Applause). The Spiritualists of Victoria were desirous of becoming registered as a religious body, and he urged upon all those present to assist in bringing this about.

Mr. Lumley, speaking on behalf of the various

Lyceums which, he said, were the Spiritualistic Sunday Schools, exhorted parents who were Spiritualists to send their children to one of the Lyceums where they would be taught something nobler than that they were "born in sin and shapened in iniquity."

## SIR ARTHUR'S ADDRESS.

Sir Arthur Conan Doyle, on rising to address the gathering, evoked a further outburst of cordial feeling, and there was no mistaking the appreciation of the Spiritualists of this city of his earnest and self-sacrificing labors in championing the cause. In the course of his address he said:—

This is the first meeting of Spiritualists which I have addressed since I left home, and I cannot address you by any conventional terms. I can only use one word—Comrades. You are my comrades in the greatest fight in the world for many years—a fight for God's own truth; a fight in order to carry to humanity the new revelation which God has sent to earth. (Applause). It is not at all subversive of the ancient teachings, but explanatory, filling up the blanks, making men at last to understand their true meaning by taking from them all those curtains, or shadows, we have put in front of us, and teaching us that we are really the children of a good Father who would not ill-treat us on the other side of the grave, but Who has a reason for everything which we endure here and Who has prepared ample reparation on the other side for all that we do endure. He has cast, in His goodness, a searchlight upon the dark roads of man, and we who are looking along the beam are seeing a glorious vision of the future, and it is that which we are trying to convey to our brother men. We know that we have no more reason to fear death than the earthbound caterpillar need fear to become a beautiful butterfly that floats in the summer air. We know that it brings all that is beautiful and sweet, and having learned this we wipe the tear from the cheek of others and ease their bruised hearts.

\* \* \* \*

It is truth we prove by breaking through all the huge obstructions of error. On our side it is knowledge—not faith—a thing we know. I have spoken again and again with the dead. It is certainty—it is not faith with me. I know! That is what we have got, and that is what the human race is waiting for, as the fields and plains wait for rain after your Australian droughts. What is it that stands between? A line of opposition. You have scientific men, who in this case are not scientific, talking about things they have never examined; and so-called religious men who are not religious, because in this case they have broken the first law of religion, which is charity, in their treatment of others. They are materialists. For a thinking materialist I have nothing but respect, but he is in a difficult position if he yields to us, as his whole life's efforts would be destroyed. And there are foolish journalists who write about the subject with a levity and irresponsibility which will amuse posterity. These are the antagonists we have, and I say they have a want of responsibility. I do not wish to threaten them, as they have threatened us, with spiritual terrors, but we know that there are very real punishments for those who disregard responsibility. We know that no action in this world is without its consequence in the beyond.

\* \* \* \*

We are progressing—in Great Britain enormously so. But we have one advantage over any fighting line that ever was, and that is that we are double.



We on the earth plane are only fighting on one side—there is always the line of those who have passed fighting on "the other side." It is a double fighting line and the stronger of the two is the one on "the other side." I heard a soldier, who was an earnest worker say—"Those boys who have gone over in their hundreds of thousands—the Turkish line could not stop them—the German line could not stop them—do you think a line of bigots and fossils is going to stop them?" (Applause). Those boys are going to win our battle. Little credit in the end we working on this side will be able to take.

When we were leaving London some of our friends gave us a luncheon. I have spoken to dead relatives and friends face to face and with their own voices, and on a sudden impulse I said: "Will everybody who is at this luncheon, and is prepared to swear they have had the same experience, stand up?" Nearly all sprang to their feet. I had expected perhaps 30 or 40. There were 290 people in the assembly. The "Times" newspaper said next day that 250 out of 290 stood up. In that room there were peers and peeresses; high officers of the army and navy; and the Chairman was a Harley Street doctor. It was a message to Australia they were sending. When you hear the little men, who know so little about these matters and yet talk so freely, talking with scorn of them, just think of those 250 people testifying to the most solemn and delicate thing upon earth. Can anyone imagine we would make fun of our own dead? If you appealed to Baptists or Methodists they would stand up to testify to their faith. These people were not testifying to "faith"—they were testifying to **fact**, and that is a very different matter. They were testifying to what they had seen and what they had heard.

\* \* \* \*

We have a fine worker in England—Percy Street. He is a man, and that is what we need. He joined the London Scottish and went out as a private, but soon became a sergeant. He had a friend in his Company and he told this man a lot about Spiritualism. They went to Palestine and Jerusalem and one evening Street was lying on the Mount of Olives, very tired and weary. Looking up he saw his friend, whom he did not know had passed beyond, in front of him. Being clairvoyant he saw this friend, who spoke at once and said: "All you have told me is quite true, and I thought I would come to you first. I am going home to tell my children they have not lost their daddy and to tell my wife she has not lost her husband." Then he vanished. A few weeks afterwards Street again saw his friend. He came to him in utter woe. "I cannot make them understand," he said "For God's sake, Percy, why do not people teach what death is? If you get through try to teach people what death really means and break through the barrier, and then poor fellows won't be left, as I am left now." This had such an effect on Street that when he got home he put in 200 lectures. Now, I am sorry to say, he has knocked himself out.

It is knowledge of a great, big thing, which the human race has got to know, and we are trustees for it and have to get it across to them somehow. At one of my meetings at Blackpool, in Lancashire, there was a clergyman on the platform. He said to me: "I had an experience the other day. I was sitting by the bed of a dying man and giving him all that I knew of the consolations of religion. Just as he was passing over he turned his eyes upon me and said—'I speak to you as a dying man—do you yourself believe this? Speak to me as man to man. Do you think I am going to live?'" He could not tell a half lie. He could not say "I know it," but, he added, "now, with the proof you have given, I could meet that dying man and assure him of life after death." (Applause).

There are one or two things I would like to say to the Spiritualists of this city. I have travelled far and met many Spiritualists in different places. One of the things I want to say is that you should show a very broad charity to each other. The subject is an enormous one, and people differ. There are plenty of Christian Spiritualists in the Christian Church. Do not be so foolish as to offend them or insult their beliefs. It is not one pathway only that leads to God. There are many. Do not push your neighbour off. Keep the law of truth, the law therefore of being that after we die we preserve our personality and that we come back. You have got something extra, and you ought to be thankful for it. These insensate quarrels brought Christianity into a degenerate state and they will have the same effect upon us. Do not quarrel with Theosophists and Christian Scientists. There is no cause at all for quarrel. Spiritualists are individualists always. Otherwise they could not have thought this thing out for themselves. But with these schisms you are like a ship without a helm. What you need is strict attention to discipline and to back up your leaders.

\* \* \* \*

This is the only State I know of where Spiritualism is not recognised as a religion, and in this respect Victoria is 40 or 50 years behind all other British States, as far as I know. In spite of this, however, the movement is very strong in Melbourne, and I hope the future of Spiritualism in Australia will lie here. You have a great journal, "The Harbinger of Light," and so many unselfish workers. Support the authorities and make the Council of the V.A.S. strong. It will connect with similar bodies, and they will, in turn, connect with other States. You want the "necessaries," and have not got them. Mr. Bloomfield is doing his work in a cave, and those precious books around him are in a cellar. I do not think that is a credit to your city. You ought to get out of that and make a far better show.

"In this great movement there is nothing sical?," concluded Sir Arthur. "It is the most democratic thing in the world—all must rub shoulders in it. There can be no distinctions, and I may tell you I would be more interested in a charwoman who had psychic powers than I would be in any material Duchess." (Laughter and applause).

\* \* \* \*

Mr. Bloomfield followed with a brief and animated address, in which he said messages had been received from New Zealand and other Societies wishing Sir Arthur every success in his vigorous mission in Australia. As a result of his work amongst them there were many who were just wavering in the balance, as it were, about to come over to Spiritualism, and it was for Spiritualists to remember that these would be influenced, not merely by the teachings of Spiritualism, but by the manner in which those teachings showed forth in their lives. They were not yet registered in Victoria, but Spiritualists were registered in other States, and he exhorted the Spiritualists of Victoria to individually catechise candidates at the State Elections and ascertain if they were in favor of registering Spiritualism in this State as a religion. If they said "No," they should "turn them down," and if this Government would not give them registration, the next one would (Applause). He thanked the committee who had worked so willingly in co-operation with him, and added that they had done their best to keep the service for Spiritualists only. If others had got in they welcomed them, but were sorry so many Spiritualists had been shut out—in fact Sir Arthur Conan Doyle had not spoken to more than one-third of the Spiritualists of Melbourne and suburbs, the remaining two-thirds being unable to obtain admission. (Applause).

The Doxology was then sung, and Mrs. Askew pronounced the Benediction.



# ATTACK AND REJOINDER.

## OFFENSIVE ONSLAUGHT IN THE PRESS.

### OUR REPLY VETOED!

In its issue of Saturday, September 25th, "The Argus," one of the morning dailies published in Melbourne, devoted its leading article to a grossly prejudiced attack upon Sir Arthur Conan Doyle and the cause he represents. It alluded to "this fraudulent system of so-called Spiritualism," said "its other names were black magic, or Shamanism, or witchcraft," that "none but the queer, the morbid, or the vicious meddled with it," that it was a "freak religion"—a "cranky faith" embracing "cruelty" "black evil," and "poison"; and was simply "an old falsehood" raising its head again. The article, in short, was a tirade of abuse from beginning to end, and concluded with the words: "We cannot welcome Sir Arthur Conan Doyle as an advocate of Spiritualism. He represents a force which we believe to be purely evil."

Even many of the most ardent supporters of "The Argus" expressed amazement at the rabid language employed and felt that a gross insult had been offered to a brilliant man of letters and one who is acknowledged to be a distinguished son of the Empire. Representations were accordingly made to us, pointing out that such a tirade of misrepresentation and slander ought to be immediately replied to, in view of the visit by Sir Arthur to Melbourne in the following week. We had grave misgivings as to the likelihood of a rejoinder being accepted, but nevertheless went to the trouble of framing a reply only to find our anticipations very speedily realised—it was refused publication! The letter, which speaks for itself, was as follows:—

### CONAN DOYLE AND SPIRITUALISM.

To the Editor of "The Argus."

Sir.—As the editor of the representative organ of Spiritualism in Australia, and one, moreover, who is expected by Sir Arthur Conan Doyle to champion and, if necessary, defend the cause in this country, will you allow me space to reply as briefly as possible to the editorial in Saturday's issue of "The Argus" in which the writer makes a singularly sweeping and unjustifiable attack upon the convictions of thousands of respectable and deeply religious men and women in the Commonwealth because they have the temerity to ally themselves with a movement that is to-day commanding the active support of a very large and ever-growing number of recognised intellectuals of all grades of society in all parts of the civilised world? This request, I presume, will be readily granted, if only in deference to the essentially Australian sentiment of justice and fair play.

It should be clearly understood at the outset that Spiritualists do not object to legitimate criticism, but they deeply resent deliberate misrepresentation and abuse. And these are the main characteristics of the article in question, although to these might be added unreasoning prejudice and woeful ignorance of the magnitude of the Spiritualistic movement and what it really stands for. The onslaught, in short, was obviously conceived in animosity and brought forth in passion. Hence we find the critic using such meaningless terms, when applied to Spiritualism, as "cruelty," "black evil," and "poison," together with offensive references to a "freak religion" and "this feeding of the spirit on delusion and trickery."

It is, to say the least, very surprising that a cause embodying these despicable traits, and which is so pernicious in its influence upon the lives and conduct of mankind, should be making such phenomenal headway in Great Britain and attracting to its ranks an imposing phalanx of celebrities in the realms of Science, Philosophy, Statesmanship, the Arts and Religion. The writer of the article under discussion, however, is apparently unaware of this tremendous development, and consequently he tells us that the "great twin brethren of American delusion," Spiritualism and Christian Science, "appear to satisfy

some craving in the untrained and undisciplined character; they get hold of one or two clever men and women; but the mass of their adherents are generally found among those whose mental calibre is below the average."

I shall not feel hurt if I am personally classified in the latter category, but must point out that, as a matter of obvious fact, the "one or two clever men and women" may be counted in thousands, including some of the most distinguished names in the scientific world of Europe and America. Lest this statement of mine should be considered to emanate from an interested source, permit me to quote the language of Bishop Welldon, of Durham, on the point: "Eminent men, such as Sir Oliver Lodge and Sir Arthur Conan Doyle, who have lately, with their colleagues on the continent of Europe, as in France and Italy, and in the United States of America, expressed themselves as convinced believers in the facts of Spiritualism, must command, for spiritual and spiritualistic phenomena, the attention of all thoughtful and sincere Christians."

Space does not permit of even the most incomplete enumeration of these illustrious names, much less quotations from their speeches and writings, but if the reader desires to become informed on the point he may be referred for details to a booklet that has just been issued in Melbourne and advertised in "The Argus," entitled "Death Defeated," in which he will find about 120 representative instances given, including 70 in the domains of Science, Philosophy, and Letters, and 50 representing the Church, from Bishops and Deans downwards. The collection merely represents samples of the bulk, but the catalogue is quite sufficient to explode the contention that only "one or two clever men and women" are to be found in the ranks of Spiritualism.

The critic under notice is equally ill-informed concerning the enormous advance that Spiritualism has made in Great Britain during the past few years. This is evident by his references to a "freak religion," in which he says: "In England this new fantasy has never caught on, even though such names as Crookes and Wallace and Stead, and now Lodge and Conan Doyle, have been associated with it." Even Macaulay's proverbial schoolboy knows that this assertion is not true. Spiritualism has "caught on" in the old country to such an extent that the Churches acknowledge they have become alarmed, and it was even suggested at the recent conference of Bishops and clergy held at Leicester that a "flying column" should be sent out to combat the effects of the vigorous campaign of Sir Arthur Conan Doyle. So grave, in fact, had the outlook become from the point of view of the Church, that for the first time in its history the Lambeth Conference, held in July and August last, scheduled the subject for special discussion and, of course, adopted the conventional antagonistic attitude.

The Press of Great Britain, on the other hand, has become greatly modified in tone and Lord Northcliffe, the most powerful newspaper proprietor in Great Britain, if not in the world, is now a friend of the movement. Touching this aspect of the question, Sir Arthur Conan Doyle, in an interview in Adelaide a few days ago, said: "There is a great wave of Spiritualism passing over England. One of the most noticeable things is the different tone of the Press to that which was adopted four years ago, when I first took the matter up publicly and began this mission. Now only the most backward and bigoted newspapers would ever venture to be bitter or scurrilous in their comments. Many are, of course, agnostic, but they are all polite, and there is a very genuine desire for fuller knowledge."

The headway in England, in short, is even more pronounced than in America. I do not pretend to know how many Spiritualists there are in the world to-day, but in a discussion of the subject at the Diocesan Synod held in Napier, New Zealand, three weeks ago, Canon Williams was reported in the "Hawkes Bay Herald" to have stated: "Spiritualists claim, and I believe truthfully, that they have 60 millions of adherents amongst civilised peoples." It is certainly a very remarkable "freak religion" that can make such tremendous strides in so short a time!

Your editorial goes on to state that Sir Arthur Conan Doyle "represents a force which we believe to be purely evil." If this be true, there are many men in the Church to-day—more particularly in the Church of England—who ought to be immediately disrobed. These men are out-and-out Spiritualists, and seem to glory in giving publicity to their conversion. Prominent amongst them is the scholarly divine, the Rev. Percy Dearmer, D.D., who has just been appointed Professor of Ecclesiastical Art at King's College, London, and who has publicly exhorted the clergy to seriously investigate the phenomena of Spiritualism. He declares that by the spiritual illumination shed upon their minds by Spiritualism, "thousands of people have been made more certain of the fact that their



dead are speaking to them than they are of their own existence; God has become to them the great reality, and they are Christians as they never were before."

This testimony is endorsed by scores of others among the clergy of all denominations and, to cap all, Sir Arthur Conan Doyle said to his Adelaide interviewer: "The late Archdeacon Wilberforce was the first man to congratulate me when I made my views public." Yet here, in Australia, forsooth, in spite of all the reiterated declarations to the contrary by eminent clergymen and equally eminent laymen, we are asked to believe that Spiritualism is "purely evil."

It is such unjust and, therefore, unwarranted treatment as this that is calculated to make religious Bolsheviks of otherwise moderate men. Such conduct cannot be tolerated, and it should be clearly understood by our assailants once and for all, that Spiritualism will never be slain by slander, and that Spiritualists cannot be checked in their career by outbursts of anger, generated by bigotry, prejudice and ignorance.

Yours, etc.,

W. BRITTON HARVEY,

Editor, "The Harbinger of Light."

It may be added that this unreasoning antagonism of "The Argus" was maintained throughout the stay of our illustrious guest in Melbourne. It simply boycotted him and his lectures. In its "report," for instance, of his opening address it gave the reader no idea of the theme Sir Arthur took for his discourse. The account consisted merely of comments about the appearance of the Playhouse, of the peculiarities of the speaker, his manner of speech, and so on. There was no reference whatever to the subject-matter of the speech, and it was quite impossible to tell whether the lecture was about the Arctic circle or the South Sea Islands. Readers of "The Argus" requiring this information had to turn to the opposition journal, "The Age." Such conduct—such pettiness—needs no further comment. It stands self-condemned, and all we ask is that our ill-mannered traducer shall immediately withdraw the standing notification at the head of its leading columns:

"I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."

In the name of every honorable and fair-minded citizen of Melbourne we tender to Sir Arthur Conan Doyle an abject apology for the insulting treatment received at the hands of the offending journal, and, as journalists of life-long experience, can only express our regret that "The Argus" should have so far departed from the high traditions of British journalism as to unpardonably affront an illustrious visitor and refuse the right of reply, and to throw all regard for justice, truth and freedom of thought to the fickle winds of heaven.

### PERSONAL.

On 2nd October, an old and tried worker in the cause of Spiritualism—Mr. John Keir—passed over the border. For about 43 years he had been among those who laboured lovingly and well to show light to those who sat in darkness. His last days on earth were somewhat shadowed by physical suffering, but the knowledge of the help of the spirit world upheld him. It was in Adelaide that he began Spiritualist work, and later, on his removal to Melbourne, he was associated with various efforts for the union of Spiritualists, and took a keen interest in all movements for their registration as a religious body. He was for years a valued member and auditor of the Church of Spiritual Research, was connected at various times with the Bendigo Society, which he represented on The Spiritualist Council, with the Prahran and Brunswick Churches, and was an ardent worker for the Annie Bright fund. Many beautiful flowers, as tokens of affection, were sent by the Spiritualists to help the arisen soul on its way and the vast meeting held in the Auditorium on October 10th sent silent thoughts of strength and love. Truly the passing of a Spiritualist is beautiful, and mourning has no place.

### UNIQUE ISSUE OF "THE HARBINGER."

#### A HINT TO SOCIETIES.

This is the first occasion upon which an entire issue of this journal has been monopolised by any one champion of Spiritualism. Sir Arthur Conan Doyle has thus established a "record" in our annals, and we have done our best to meet the requests of many of our readers to "give us as much as you possibly can of Sir Arthur and his speeches." These requests came from supporters who would have no possible chance of attending the meetings. Some of them resided in the "way-back" country, surrounded by hundreds of miles of unpopulated areas and only now and again brought into touch with "civilisation." To such as these the "white-winged messenger" is indeed a welcome guest!

We make no apology for omitting the various features of which each monthly number usually consists. The substituted matter more than compensates for this, and we are sure every line of it will be read with absorbing interest. This is the fiftieth year of publication of "The Harbinger of Light," and we offer this issue as an appropriate "Golden Jubilee" number.

We anticipate a "great run" for copies. Many Societies are sure to require an extra supply. They should therefore forward their orders immediately. New Zealand Societies would do well to send a brief cable. One word will do—just indicate the number required. For example, "Fifty," with signature of sender. We make this clear, because we cannot follow Sir Arthur on his tour, and **this is the only issue in which a record will be preserved of his speeches.** Better order too many than not enough, as the number makes splendid propaganda literature and will be serviceable for years to come.

We would also ask individual subscribers to make a special effort to circulate this issue far and wide. To them we put the question: "Do you admire Sir Arthur and the great, self-sacrificing work he is doing for the cause?" If so, be **practical** in your appreciation by obtaining an additional copy and sending it to a friend. If every subscriber did this, thousands of hearts, now desolate, would be comforted and the cheering light of Truth would be shed upon their gloomy path.

If you prefer it, forward to us the name and address of a friend and we will send the copy direct from this office.

### ROUND THE WORLD TRIP!

A San Francisco subscriber writes:

"The Harbinger of Light is read by all my family, then mailed to friends in the East, and finally lands in the hands of a Divinity student at Oxford, England!"

We know of copies that go to Iceland, and should not be surprised to some day hear of it being found at the North Pole!

### REPORTS OF SOCIETIES.

Owing to this issue of "The Harbinger of Light" being almost entirely monopolised by the proceedings incidental to the visit of Sir Arthur and Lady Doyle, we find it quite impossible to find room for the usual monthly Reports of Societies. In the circumstances we are sure the position will be readily understood and the omission accepted with good grace.



**WITCH-PROHIBITION.**

The Rev. Dr. Strong, of the Australian Church, Melbourne, writes:

There is an interesting point missed I think by many writers on "witch-prohibition" in the Hebrew Bible. Why was the Mosaic Law so stringent and drastic? Because, as Bible students point out, Jahveh, at the earlier stages of the development of Hebrew thought, was still a god of the Upper Realm, not yet of the Lower called 'Sheol.' In Greek and Egyptian theology the land of Shades or Souls was ruled by its own divinities such as Pluto, Rhadamanthus, etc. To have to do with the Underworld, therefore, was to break the command: "Thou shalt have no other gods before Me," to encourage traffic with other gods than Jahveh, and an idolatry of things "under the earth," whose penalty was death. Only in later times when monolatry gave place to monotheism, and the god of Israel and of Palestine had developed into the only God, beside Whom there is "none other," have we such splendid utterances as that of "the Second Isaiah" (ch. xl. 12-31), or that of the fine Psalm cxxxix.—"If I make my bed in Sheol, behold Thou art there." Compare them with "The dead praise not Jahveh, neither any that go down into silence." Ps. cxv. 17: vi. 5; lxxxviii 11.

**"DEATH DEFEATED!"**

Have you read this booklet yet? Sir Arthur Conan Doyle has, and says:

"Your Booklet is the best impression of evidence concerning Psychic matters that I have read."

That is high praise, and the price is only One Shilling, postage, 1d. On sale at all booksellers, and at the office of "The Harbinger of Light," 117 Collins Street, Melbourne.

**TO INQUIRERS.**

There are many people who listened to the addresses of Sir Arthur Conan Doyle and who left the meetings pondering on certain points which, to them, required elucidation, or dealing with in greater detail than could be done in the time Sir Arthur had at his disposal. They are, therefore, wondering about this, that, and the other, and would doubtless like further information.

If those concerned will address their problems, or difficulties, to the Editor of "The Harbinger of Light," he will endeavour to answer their queries in future issues of this journal.

**THE OLD AND THE NEW RATE.**

We thank the following for kindly forwarding, during the past month, the difference in the subscriptions to "The Harbinger of Light," between the old and the new rate:—H.E.W. (Whyalla); A.F.G. (Onehunga); M.E.S. (Alphington); S.C.D. (Hamilton); F.W. (Maryborough, Q.); D.B. (Buln Buln).

There is a principle which is a bar to human progress and that cannot fail where adopted to keep man in everlasting ignorance, and that is contempt prior to investigation.—Paley.

**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.

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