THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe.

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LEADING FEATURES OF THIS ISSUE.

DEBATE ON SPIRITUALISM :
Sir Arthur Conan Doyle and
Sir Arthur Keith.

FROM DEATH TO LIFE :
Amazing Phenomena in Spain.

TRIP TO NEW ZEALAND :
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ABORIGINES OF AUSTRALIA :
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The Harbinger of Light.

Edited by W. Britton Harvey: OCTOBER 1st, 1925. **Author of "Science and the Soul."**

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The Editorial Chair.

"We are not Alone."

These are the words of Sir Oliver Lodge. And few know better than he that they represent a great and inspiring truth. If mankind is left alone and unaided, of what use is it to pray? The whole thing becomes a mockery. But we are firm believers in prayer, and are convinced that the "earnest, fervent prayer of a righteous man availeth much." But how could we possibly entertain that belief if we felt that we were left alone—that there were no angels or "ministering spirits" to respond? It would be like "beating the air."

"But it is God who answers prayer," may be the rejoinder. Yes. But by what process? In a direct, or indirect way? Was it done by direct or indirect. means in the case of the maintenance of the Muller Orphanage at Bristol, England? This great humanitarian institution accommodated twelve hundred outcasts and other poor vagabond children. The expense was enormous, and yet the Rev. Francis Wayland, D.D., in his "Life of George Muller," tells us that "from the first day to the present moment he has neither directly nor indirectly solicited, either of the public or of any individual, a single penny." He relied absolutely and exclusively on Providence to provide the ways and means. "He did not, of course, expect God to create gold and silver, and put them into his hands. He knew, however, that God could **incline the hearts of men** to aid him . . As necessities arose he simply laid his case before God, and asked of Him all that he needed, and the supply has always been seasonable and unfailing."

* * * *

"Incline the hearts of men!" Here we have the crux of the whole position. Whenever his banking account was becoming exhausted, this great philanthropist fell on his knees and placed the situation in detail before his Maker. He sometimes prayed for a specific sum and it always came to hand. One instance may be cited: He needed £11 by a certain date. On the previous evening £1 came to hand from a donor and the next morning he received a letter from Liverpool with £10 enclosed. The contributor, in an accompanying explanation, stated: "I have had the enclosed £10 note in my drawer for some time, but my time is so occupied that I have overlooked it. I now, however, enclose it."

"How seasonable this help" comments Mr Muller, "how exactly to the very shilling what is needed to-day. How remarkable that just now this donor in Liverpool is led to send the ten pounds, which had been, according to his own words, for some time in his drawer for the purpose of sending it. All this abundantly proves the most minute and particular providence of God and His readiness to answer the supplications of His children . . In thirteen-months-and-a-half I have received, solely in answer to prayer, £9,285. Add to this what came in during that time for present use, for the various purposes of the institution, and the total is about £12,500—entirely the fruit of prayer to God."

* * * *

If this essentially prayerful man had been "left alone" would this timely help have been forthcoming? He not only had God on his side, but also a devoted and self-sacrificing band of invisible canvassers who loyally co-operated with him in the performance of this Christ-like work. It was doubtless they who, by the concentration of their irresistible mind-power on certain receptive mortals, capable of rendering monetary assistance, were the instruments employed for the accomplishment of this beneficent purpose. Dr. Eugene Crowell, in his compendious work: "Primitive Christianity and Modern Spiritualism," expresses the opinion that "Mr Muller's work and example furnish the most convincing proofs of God's goodness and love, in answer to prayer, that the history of the world presents, and while the means and results confound the wisdom of materialists, the lesson taught should awaken Christian teachers to a realisation of the overwhelming truth that the teachings of Jesus, and of other really inspired writers, regarding the fatherly care of God **and the ministry of angels,** are not intended to be taken in the figurative and restricted sense in which the Churches practically view them."

* * * *

"The ministry of angels," There we have the secret of the success of this wonderful establishment. "We are not alone!" The great All-Father, whom we call God is, of course, the inscrutable and incomprehensible Power behind the operations of the angelic hosts who do His pleasure, but we know of no warrant for the assumption that He acts in a direct way on the hearts and consciences of men. He seems to always employ intermediaries—celestial ministrants whose watchword is "Service." When Jesus, weary and despondent, sought solitude in the wilderness, it was not God but "angels" who "ministered" unto him. And all through the Scriptures we find the same agency at work in ministering to the needs of men. It is part of the Divine plan. It is, therefore, precisely the same to-day, for the ways of the Most High change not, "neither know the shadow of a turning."

* * * *

Prayer, of course, should always be addressed to God, but it is His "messengers" who are the direct instruments in furnishing the answer, or withholding it, as the case may be. John Wesley knew all about that, and tells us so. He makes very practical servants of the angels and indicates the help they render in a variety of ways. It is not for us to dogmatise as to whether there is, or is not, an exalted order of beings, termed "angels," who

have never been enrobed in garments of flesh. But we are quite convinced there are myriads of "ministering spirits"—call them angels if you like—who formerly lived upon the earth like ourselves and who are very actively concerned in the welfare of humanity. And that is the view expressed by Sir Oliver Lodge:

> Think you they will labour no more, will rest and leave us in neglect and loneliness? Not so! We are not alone; we are only some of the agents who are striving after better conditions, A mighty army is at work; not at the work of destruction, but at the work of regeneration, stimulation, help and guidance. **They have not abandoned the conflict, they are in it still; regarding it now from a higher standpoint, seeing and lamenting our blunders, and ready to lend a helping hand.** All doubtless subject to a Higher Power beyond our conception, which yet works by law, and by physical means, **and by agents,** in ways which we cannot fathom but can gladly acknowledge. The destiny of the individual depends largely on himself. The destiny of the race depends upon us and upon those who have gone before. **We are co-workers together.**

Here we have the intermediaries again—the "co-workers" whose superior wisdom is directed towards the betterment of mankind and the spiritual emancipation of the race. It is a great thought, and should enable us to foster the belief that out of all the present social, political and industrial chaos there will eventually emerge order and peace and a world-condition immeasurably preferable to anything experienced in the past. No—"We are not alone!" If we were there would be ample grounds for abject despair. But the spiritual world will yet save the material world and eventually establish the Kingdom of God upon earth.

Wayside Notes.

Unseen—But still in the Home!

Some of our readers appear to have been particularly interested in, and, as some of them state, "comforted and cheered" by our references in this column in the September issue to Guardian Angels and their functions. Yet there was nothing original in the views expressed. At least not to Spiritualists. But it has to be remembered that there are those among our readers who are not yet "fully persuaded"—they are just beginning to look into the subject and the truth is but slowly dawning on their minds. It is such as these that we desire particularly to help. We have not only each, his, or her, guardian angel, but we are all encompassed about by "a great cloud of witnesses," and those witnesses are the surviving personalities of men and women who formerly lived upon the earth.

What more natural than that these departed friends should remain around about us still? They are precisely the same now as they were before they vanished from our sight—the same in everything that pertains to the **real** man, as distinguished from his temporary envelope designated the physical body. They have carried forward all the qualities that characterised them in their terrene existence—all their affection, their sympathy, their likes and dislikes, and certainly their memory, too.

Take the case of a mother suddenly snatched from her children by the indiscriminate Reaper whose relentless scythe knows nothing of great or small, of rich or poor, of potentate or peasant. Are we to be asked to believe that such a mother—whose whole life was perhaps consecrated to the well-being of her immature family and who would have gladly risked her very existence to save the lives of her children—becomes mysteriously robbed of her maternal love by the mere abandonment of her mortal frame, and thenceforth obliterates from memory all thought of the loved ones left behind?

The very suggestion is preposterous. It makes a veritable travesty of all that is summed up in the word—Love. The attribute of real love—and the love of God is not more real than that of the devoted mother towards her child—is not a quality belonging to the physical. It is essentially **spiritual**, and being born of the spirit it cannot die. It is as eternal as God Himself.

Such being the case, it is not only natural, but inevitable, that such a mother as we have described should—for a very considerable time at all events—remain in the family environment and exercise all her spiritual influence in safeguarding and guiding the offspring who still require a mother's loving care. She cannot help it! The very intensity of her affection keeps her earthbound. She cannot sunder these chains of love. And she would not if she could.

Let those who doubt put the argument to the test. Let them meet in a family circle and, if there is one of psychical development present, they will probably receive such a manifestation of the mother's presence as to become filled with both elation and bewilderment.

This is no mere theory—no flight of the imagination. It is being demonstrated in thousands of homes every week. But the careless, indifferent outside world knows nothing of it, and will continue to remain in ignorance of the fact until they, too, "become as little children" and humbly and sincerely investigate.

"He shall give His angels charge over thee, to keep thee in all thy ways." In the original the word, "angel," signifies "messenger." Among those messengers are countless mothers who are often in the home, longing to be recognised, but whose presence is undetected and whose influence is not consciously felt.

An Impossible Doctrine.

We need not be surprised at the opposing attitude of the Christian Church towards Spiritualism when we remember that it has not yet emanicpated itself from belief in the resurrection of the physical body. There are, however, certain highly-placed dignitaries of the Church of England, including Bishop Gore, and also many of the rank and file of the clergy, who no longer entertain this view. For such as these it must be impossible to recite some of the creeds without silently introducing, by way of parenthesis, what is usually described as a "mental reservation"! And when it comes to reciting certain portions of the Baptismal Service, the "reservation" must become very pronounced, for therein additional emphasis is laid on the point by the substitution of the words "the flesh," for "body"! This is the only place in the Book of Common Prayer in which these words are used. They are addressed to the godfather, who has either to declare his belief in them or "stand down."

Most godfathers do not care to "make a fuss" in the matter and, at least, formally acquiesce in this impossible doctrine. But we are not built that way! We were confronted with the difficulty not so long ago and readily "stood down" rather than play the part of a hyprocite. There was no unpleasantness whatever. All that was necessary was to obtain the services of a more pliant godfather, and that was quickly done. The incident left no ill-will on our part toward the Church. We attended the ceremony all the same, and our disappointment was modified by the reflection that before the "little chap" attained his majority this par-

ticular portion of the Prayer Book would probably be revised.

If the Church would only eliminate the words, "the flesh" and in its other references to the resurrection make the declaration to read: "I believe in the resurrection of the **spiritual** body" the objection would be overcome and the teaching be brought into line with modern thought. This, of course, is sure to come. But, somehow, the average theological mind does not move with bewildering swiftness!

Bishop and Scientist in Agreement.

In continuation of the foregoing comments it is interesting to recall that Bishop Gore, when recently speaking on cremation, was reported in the London "Times" as stating:

> He believed with a passionate devotion in the resurrection of the body—that was to say, that he felt sure that the great idea that the spirit was embodied in its perfect state, as in its imperfect state, was the true one; **but it in no kind of way meant the preservation or reconstruction or recovery of the material particles of our present body.** The Roman Catholic Church, he believed, still prohibited cremation, but had carefully excluded the idea that it did so on theological grounds. It did so out of reverence for past custom.

It is, therefore, evident that this distinguished prelate of the Church of England has no patience with such a doctrine as the resurrection of "the flesh." What he **does** believe is, that at death we shall have done with the physical body for ever and shall straightway become enrobed in a spiritual or etheric vehicle of manifestation. That is a rational view. And that is the view set forth by Sir Oliver Lodge, who writes:

> Our material bodies wear out and have to be left behind; no material objects are permanent, they always decay sooner or later, but the soul of a thing is not in the material presentation . . We ourselves never enter the tomb; we continue an uninterrupted existence. We may probably have another mode of manifestation—another body in that sense—though no longer made of matter: **the old material body is dead and done with, it will never be resuscitated by us.** There is no resuscitation of a corpse once it is completely dead; that would be no glorified resurrection; that would be either a strange, inexplicable miracle, or else a mere horror.

"A mere horror!" We should think so, too! The wonder is that such a conception was ever entertained!

"Man's Survival After Death."

The book markets of the world are becoming flooded with literature dealing with the phenomenal, philosophic and religious aspects of Spiritualism. In no previous period of the world's history has there ever been such a plethora of works of this description. They are naturally of varying quality and impressiveness, but quite an appreciable proportion must be admitted to be of considerable merit. It is doubtful, however, if any book published in recent years is comparable to the voluminous and comprehensive work, "Man's Survival After Death" by the Rev. Charles L. Tweedale, F.R.A.S., Vicar of Weston, Otley, Yorkshire, the third edition of which has just come to hand.

The author, although an avowed Spiritualist, seems to be undisturbed by his Bishop and regularly ministers to a large congregation. He belongs to the "Church militant" in a very real sense. There are no half-and-half measures with him. He calls a spade a spade every time. The Church has no keener or more outspoken critic, and Spiritualism has few in its ranks who champion its cause with such fidelity and fearlessness.

As a writer he is lucid, incisive, and goes straight to the point. We always understand exactly what he desires to convey. He has "arrived," and it will not be his fault if his readers do not "arrive" too! For he presents his case in a most compelling form and supplies such an abundance of evidence in its support that the most prejudiced sceptic will find it exceedingly difficult to escape conviction. This opinion is also obviously shared by the reviewer of the book in the "Bristol Times":

> Of all the books we have read on this subject we have never come across one so complete and important, so thoroughly authentic and reliable. If a reader remains sceptical after its perusal, then his is a hopeless case of wilful unbelief, or failure to realise what constitutes reasonable evidence. The author is of a particularly cool, scientific and methodical turn of mind. The scope of the book is enormous. It is in very truth a library in itself. There are standard works on each division of the subject, but Mr Tweedale's work may be termed "a standard of standard" works, crammed with facts of a most thrilling and profoundly interesting nature.

Nor is this criticism exceptional. The book is extolled by the Press in general, whilst the Bishop of Gibraltar describes it as "the most complete, conclusive and reliable volume to be recommended to the clergy"; Mr Robert Blatchford writes: "It is a most astounding book . . I cannot describe or classify it. It is as full of marvels as of enthusiasm and logic," and Sir Arthur Conan Doyle declares: "Mr Tweedale has written the best book on the subject." No author, in short, could receive more unqualified enconiums than those bestowed upon this volume.

Over 500 pages are literally packed with facts relating to every phase of the subject with which the work deals and every page is brimful of interesting matter. If we had no other book than this in our Psychic Library we should feel we had command of a veritable armoury of facts—a literary friend to which we could turn with confidence and defy the most pronounced opponent to rebut its contents. It should, therefore, be possessed by all those who have to enter into either verbal or literary combat in defence of the cause. They would then have such a stock of "ammunition" that the enemy would be forced to surrender—orretreat!

This new edition is extremely well printed, and is strongly bound in a handsome red cloth cover. We predict for it a very large sale, and may congratulate the author on having achieved a masterly success in the production of this very valuable volume.

AS OTHERS SEE US!

Criticism of a Doctor of Divinity.

We received several letters from the Rev. John Lamond, D.D., formerly minister of one of the leading Presbyterian Churches in Edinburgh, Scotland, expressing warm appreciation of the contents of "The Harbinger of Light." We accordingly asked him to enumerate the particular features that interested him. He replied:

"The features of 'The Harbinger of Light' that appeal to me are these:

"(a).—Your magazine is always reverent in tone. Whilst far from the restraints of orthodoxy you recognise the place of the Church in the life of the people.

"(b).—We have in your columns direct messages from the Unseen World—messages of profound interest.

"(c).—We have articles that open up to us the enormous possibilities of the future. The article on atomic energy impressed me deeply.

"(d).—In your pages I see foreshadowed the religion that is yet to be."

MY TRIP TO NEW ZEALAND.

THREE REMARKABLE MEDIUMS.

By M. C. BENSON, Sydney.

I have just returned from a trip through New Zealand, which is my native land. From a Spiritualist point of view, I was much struck with the difference in the Dominion since I was there five years ago, for Spiritualism has made a big move forward, but there is still a tremendous amount of work ahead.

I found a great many study-circles were being held in the homes of orthodox people and with a very fair amount of success.

I met quite a number of people, who had been healed by the Maori healer, Ratana.

* * * *

I spent a great deal of my time in the Garden City of Christchurch. While there I met Mr L. Brice, a trumpet medium, and had the pleasure of being present at a sitting. A number of spirit friends who had previously spoken to me at Mr. Deacon's sittings in Australia, conversed with me, showing how our departed loved ones find us out wherever we are where they may have the opportunity of speaking with us. I would have been present at more of the sittings, but I usually had meetings to conduct on the nights on which they were held. I must, however, mention one remarkable incident:

One evening I was talking to Mr and Mrs Brice in their home. Mr Brice placed a record on the gramophone. It was a piano solo selection of the Holy City. When half-way through, voices commenced to sing with the selection. It was put on three times. Twice voices sang with it and once it was not accompanied by voices. The voices were different each time. It was a case of the direct spirit voices accompanying the record, which was purely a piano-solo setting.

* * * *

I also met a child medium, a boy of thirteen. He is a normal, natural, healthy school boy. I had many sittings with Lowther and his mother, and his mediumship is excellent. He was entranced by various spirits and they foretold many things, some of which have already come to pass.

One spirit controls his hands and in a fraction of a minute a wonderfully intricate design of great beauty is cut out of a piece of paper. Under control of a departed sculptor he models figures and objects with amazing rapidity. I have brought back with me a number of these models and paper designs.

He certainly will be a brilliant medium in the future if he profits by the careful training his mother is giving him. She first noticed he was different to other children about five years ago, and her careful, sensible guidance has brought his mediumship to where it stands. Like a wise woman she has neither repelled the budding genius, nor paraded his psychic powers, with the result that Lowther is perfectly natural and the controlling entities entrance him naturally and easily.

* * * *

I also heard about a wonderful gift of mediumship possessed by a young girl in Dunedin. When the piano is played, spirit voices speak in the direct-voice if she is in the room. I arranged to go to Dunedin to meet this wonderful young medium, but the cold weather set in, and I had to leave the South Island as I caught a very severe cold.

SPIRITUAL COMMUNION IN THE HOME.

EXPERIENCES OF SIR ARTHUR CONAN DOYLE.

The County Hall, Admiralty Arch, London, was crowded to overflowing, many being unable to obtain admission, on a recent Sunday evening, when Sir Arthur Conan Doyle delivered an address on certain important communications received in his own Home Circle through his wife's mediumship. Lady Doyle was present, and the Rev. G. Vale Owen presided.

Sir Arthur Conan Doyle said he wished to pass on to them some of the instruction he had received in his own domestic circle. This was the highest form of communication. "There has never been a religious development so comforting, so intimate, so beautiful, so all-pervading and real as that which comes to those who have a high spirit in their homes." In the future, he believed, religion would take that form, the seance at home, and such gatherings as theirs that night would be for the purpose of comparing experiences, and thus extending our knowledge and our upward growth. His wife's mediumship developed slowly, first taking the form of inspired writing. Later there came messages which they were convinced came from their own people who had passed over.

"I may add," said Sir Arthur, "that neither of us is in the least credulous, and we were on our guard against self-deception." They made every conceivable allowance for cryptesthesia and all the other bogeys, but one by one they became ridiculous as explanations. Many of the messages had been correctly fulfilled. Instances in point were cited, with dates, such as the disturbance in China, the earthquake in Japan, and "Red" activity in Africa.

A high Arabian Guide was described, and the speaker devoted the main part of his discourse to a brief outline of the very impressive communications that came from this source. The world was to go through a process of redemption by suffering. Natural convulsions produced psychic convulsions, and it was through these latter vibrations that the world was to be cleansed. The threatened calamity really meant the reformation of the world, the coming of the Christ spirit, and the opening of the millennium. It was not to be indiscriminate, but to be selective. "The world will be passed through God's sieve. All that has the least seed of spirit will be held back. All that is evil will fall through into the pit." That was the message. The world, like a garden, needed the soil turned over and the beds replanted for the spring and summer of the world which were now coming. In the past it had been the winter.

The speaker had obtained confirmation of these messages through Mrs Osborne Leonard and Mrs. Barkel, and similar prophecies had reached him from all parts of the world. The prospect seemed dark, but, rightly viewed, it might mean the coming regeneration of the world. He might add that his unseen and honoured friend took a keen interest in every phase of the family life.

"We are," continued Sir Arthur, "as true Spiritualists must be, a very happy family. When we were in America someone who had opportunities to observe us closely said, 'Why is it that you all seem so happy?' On which one of the children said, 'Oh, don't you know? we are all Spiritualists.'"

He claimed no special privilege. He had been assured that many had had similar experiences to his own, and they all knew that their honoured Pastor—Rev. G. Vale Owen—had had them above all men.

A SURPRISE AT THE TELEPHONE.

"Lumen" (Barcelona) relates an experience of the greatest interest. The account is given by a Doctor:

At two o'clock in the morning I was awakened by an urgent telephone call. I jumped out of bed to answer and heard a voice calling me with great anxiety to the house of a certain Madame B "who is dying." I was very upset at the news. Madame B. was 60 years of age, and a person of considerable influence in the town where I commenced practising my profession.

This grave information which I received surprised me very much because the lady in question had recently suffered a little from nephritis of which I had cured her, and the last time I saw her there was nothing to indicate any trouble. I went to the house where Madame B lived with her married sister—everyone was asleep. The sister's husband finally came and opened the door. I told him of the telephone ring and he declared he had not called me. He was absolutely certain; no one would have been able to have used the telephone which was in his own bedroom and no one had touched it since early in the evening.

"Madame B., far from being in agony, is asleep," he said, "and feeling very well." However, I remained perplexed. Seeing this, my host wished to satisfy me. He conducted me to the door of Madame B.'s room and called her gently. No reply. Again he called and louder. Still no reply. Then the brother-in-law, alarmed, forced the door and found the lady dead in her bed. An examination of the body showed that she had not been dead more than half an hour.

Now, I had taken about a quarter of an hour to arrive at the house after the call and was about ten minutes conversing at the door. Madame B. had died exactly at the time I answered the phone. I enquired at the telephone bureau the next day and they said that no one had called me during the night. I may state that I did not think it was possible. I am not a Spiritualist.

ROBERT BLATCHFORD'S BOOK.

Many of our readers have been eagerly awaiting notification of the publication of Robert Blatchford's promised book. Well, it is now out! And its title is—"More Things in Heaven and Earth."

Mr Blatchford was formerly editor of "The Clarion." The present editor, in his notice of the literary offspring of his predecessor, says of the author:

As a journalist he is constitutionally handicapped by an impediment which absolutely prevents him from writing what he dosn't believe. It may happen that he is mistaken. His vivid mind may over-colour what he sees. The very clearness of his vision, focussed on one facet, may lead him to misjudgment. He may change his mind. But whatever he writes is what he strongly feels and what his conscience compels him to write.

Knowing all this as a result of over forty years' close intimacy, I naturally read this latest book of my old friend with deep respect. It has impressed me. It has puzzled me. It has made me realise more than ever that "there are more things in heaven and earth than are dreamt of in our philosophy."

Our supply of the book will come to hand in due course. But those who intend to purchase a copy would do well to book their orders **in advance.** There is sure to be a "run" on the book. The price is 5/-, postage 4d.

PASSING THOUGHTS.

Never make plans for the future without a qualifying "Deo volente."

Failure to succeed, after honest effort, is more meritorious than success obtained by a stroke of good luck.

Those who have attained their threescore years and ten with all their faculties unimpaired should sing from their hearts—"Praise God from Whom all blessings flow."

The thought of God's omniscience affords comfort to those who are striving to live "a godly, righteous, and sober life."!

The innumerable diversities of religious beliefs emphasise the words of the Apostle James—"Show me thy faith, apart from thy works, and I, by my works will show thee my faith. . . . for faith without works is dead."

God never fails to answer earnest prayer, though it may not be in the way we expect or desire.

To those who love worldly pleasures, or those whose minds are absorbed in mundane affairs, death may prove a terrible wrench.

Unless the faith of millions is foundationless, the alleged communications from the unseen world a delusion; the highest hopes and aspirations of mankind a mockery; and the New Testament a pack of lies, Death does not end all!

CLAIRVOYANCE OF DOGS.

"FROLICS WITH INVISIBLE PLAYMATES."

Most of our readers are interested in stories concerning the psychic powers of dogs. Here, then, is a narrative reproduced from a recent issue of the "New York Herald Tribune," the scene being Fairmount Cemetery, Newark, U.S.A., and Mr John W. Good the caretaker:—

A month ago a woman was buried in the afternoon. At dusk the hound of Fairmount trotted into the cemetery, looked around, found her grave and calmly went to sleep on it.

For two weeks the mongrel kept his dusk-to-dawn vigil. Then Good decided that this circumstance was too eerie to overlook. He called on relatives of the woman and discovered that she never had owned a dog. That night the animal slept on another grave.

The dog's choice of graves on which to nap is not what disturbs the neighbours, however. It is his frolics with invisible playmates that have made them curious and alarmed.

When the animal trots in at dusk he rushes up to an unseen someth ng, wags his tail, leaps up and rests his paws on something and then he dashes away to grab a stick or a pebble and lays it at the feet of that same something. Often he trots along by the side of the something, leaping up to lick an unseen hand. At dark he and his friend cease to gambol and the dog goes to sleep on a grave. When the first flush of dawn lights the East he is up again to romp with the unseen. They play for half an hour. Suddenly the animal departs.

Dr. Joseph Craiger, 489, South Orange Avenue, Newark, has seen the dog's antics, and yesterday he confirmed the weird story of the Hound of Fairmount and his unknown, unseen companion,

Cullings From My Psychic Diary.

MIND—THOUGHT—MATTER—SPIRIT.

By EDWARD C. RANDALL, Author of "There is No Death" and "Frontiers of the After Life."

III.

Back in the past centuries, when the world of spirit had not its present development, there was little original inventive thought. Man built a shelter, killed his food, and fought his enemies, as any animal does. As the spirit-world progressed, and became more intelligent; as it obtained greater understanding, and grasped with greater power the life-forces; in other words, more power of thought and more ability to help mortal development, then, by reason of spirit-suggestion, acting through man's subconscious mind, he began to feel an awakening for something better, and the progress of civilisation began.

Mind is the aggregate of all thought. Mind is the universal thought. As a drop of water signifies but one infinitesimal part of the great ocean, so a thought is but one infinitesimal part of the great ocean of mind.

Thought is creative energy, the essence of all things, and expresses itself in form.

* * * *

Words are but symbols used to express thoughts. There is nothing in a word except that it conveys an impression or idea to the mind.

There is no such thing as space; what seems so to us, in fact, contains all the elements that produce objects.

Mind, I mean the thought, not the habitation of thought, when the earth-life is over, becomes the entire being. It is the only part in man that is of such vibration that it can enter in and progress to spirit-life.

Mind is the essence of being; it is material, differing in vibration from the physical body.

Thought is the expression of mind; it is partly caused by spirit-suggestion through the subconscious mind, and partly an expression of oneself.

Deeds are thoughts grown to maturity, and yet a thought unspoken or unlived will exist through all the ages, as though expressed.

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All the universe is the result of chemical action; this entire earth, and all upon it, is one great laboratory wherein Nature's forces are ever active, controlled by laws made and kept in operation by the Master intelligence.

Matter, gross or fine, is but a vehicle for the use of the Spirit, and be it the invisible, theoretical atom of oxygen, or of any other so-called element, or be it a perfect physical man, this atom of matter, or these aggregation of atoms used to form man, are but the carrier of the Spirit, the Master's vehicles to work with.

Spirit-material is only earthly matter raised to a higher degree of atomic activity.

All life is the expression of the overmastering energy of atoms. Vibratory action in the physical world is the ceaseless action and reaction of one force upon another, one undulating wave on another undulating wave. There is never an instant when this action ceases.

* * * *

The world of matter is a world of change—molecules changing, atoms changing, electrons changing, but the subtle spirit which permeates them is never lost. Each possesses a spark of life-force from the great ocean of Infinity which is immortal.

Gravitation acts upon the physical body—attraction, upon the mental state. Gravitation in the physical world, attraction in the spirit world.

One law governs all conditions in the physical as well as in the spirit planes; and whenever we find life-forces, they are clothed with either physical or spiritual material, which is matter in different states of vibration.

Thought is the one great thing in the universe formed and fashioned in the human brain; it agitates the ether, and thus permeates all things and all space.

Everything is governed by law; nothing happens by chance; cause and effect are as potent in the spirt plane as in the earth plane.

* * * *

Savages, rubbing sticks to produce fire, looked upon the traveller with suspicion and fear, but when they saw him produce fire with a match their souls were filled with wonder. Spirit-people look with sorrow upon the people of this generation, for the great majority, in their simplicity, are still rubbing sticks to obtain light.

There are sounds that our ears have never heard; there is light that our physical eyes can never see; there is an invisible world filled with people that few have ever imagined.

To the masses, spirit-life is a mystery; death a hopeless problem; while the world of the invisible, just another community all around us, cannot be comprehended by the average mortal mind.

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The genuine scholar is a plain man of simple ways, somewhat reserved in his expressions and criticisms, because what he knows makes him diffident about speaking in an adverse manner of new propositions which he has not investigated.

Great minds require proof of small things, and this is right; but it does not require that great truths should be placed before great minds. Many minds, of more simple attainment, grasp great truths much more easily than do minds which possess the quality of greatness.

Life comes from the great force of a mighty blending of souls which permeates all things and all space; life enters in, and is taken up by the material atoms, when Nature's law, which governs all things, deems the conditions in a productive state.

* * * *

That death is the end, is a belief that a well-balanced mind cannot accept. Life would be but a futile thing, and all effort useless, if the future did not stretch before us endless and unlimited in its possibilities.

The justice that meets the naked soul, on the threshold of its spirit-life, is terrible in its completeness.

We have eyes, and we see what Nature has created; and ears upon whose drums fall all the wealth of sound. We taste the fruits and smell the perfume of all that grows, and with our hands fashion and build what the brain conceives.

The Master's great purpose is the gradual, yet positive, improvement of matter until an observant and grateful mortal is the final result.

The Aborigines of Australia.

RELIGIOUS BELIEFS AND PSYCHIC PRACTICES.

By HORACE LEAF.

Owing to the widely-spread notion that primitive races are naturally low mentally, and consequently any religious beliefs entertained by them must be erroneous, it will be necessary for me to say something about the intelligence of the lowest existing race of mankind. I have met the Aborigines of Australia in their native land under various circumstances, and have had the opportunity of forming a personal opinion of their mental power, and of the value of some of their beliefs.

My first view of them took place in the pretty town of Albany, Western Australia, in 1922, and a depressing lot they were, squatting listlessly on the kerb of one of the main thoroughfares of the town, dressed in the cast-off clothing of white people. They, however, seemed quite content with their condition, which was certainly not hard in some respects. They did not work; no one would employ them; and the Government made tardy provision for them in return for the land of which they had been dispossessed. They lived a kind of nomadic life, wandering about the State from one reservation to another, slowly dying out.

ORIGIN WRAPPED IN OBSCURITY.

Nobody knows where these remarkable people originated; but there is ample evidence to support the idea that their first occupation of Australia must have been at a time too remote to permit of traditions as no records and folk-tales of this important event have been preserved by them. Various conflicting theories have been entertained regarding their origin. The theory having greatest weight maintains that they are descendants of Dravidians driven from their homes in the Indian Deccan across the ocean by way of Ceylon.

On arriving in Australia they appear to have found it already occupied by a Melanesian race; these they gradually forced south into Tasmania, intermixing their blood with them to some extent. The last of this conquered race died out a generation or so ago; a curious, low-cultured, harmless, woolly-haired people, as helpless before the white man as chaff before the wind. So tender-hearted and childlike were they that when the Government moved them from the mainland of Tasmania to an adjacent island, they simply sat on the slopes of its hills and tearfully pined away as they gazed at their beloved home darkening the horizon.

ALLIED WITH THE EUROPEAN RACE.

One reason for believing the Aborigines are not so low as is generaly supposed is that they are a Caucasian type and not negroid. This relates them to the European and not the African, whom at first sight they seem closely to resemble. Their hair is wavy, not curly; their skulls large and well-formed, their brains equal in size and weight to our own. Personal association with them soon reveals a degree of intelligence capable of adapting itself to complex changing environments. They have been described by one of the greatest living authorities as fond of children, kind to the aged and infirm, generous, grateful, apt to learn, good at mechanical work, equal in ability with white children with whom they are educated, of unimpeachable honesty, cheerful under difficulties, of unruffled good temper, displaying remarkable shrewdness and a keen sense of the humorous and ridiculous. This high opinion is not invariably held, but when allowance is made for prejudice, the Australian black fellow compares in many ways favouraby with the white man.

The next time I came in close contact with the Aborigines was in circumstances more impressive if only for the romantic setting. I had taken the wonderful Trans-Australian express from Kalgoorlie to Port Augusta on my way to Adelaide. As we crossed the granite plateau extending eastward to the Nullabor Plain, we stopped at several little wayside stations consisting of a few wooden houses, in which lived railway repairers and their families. Far from the haunts of civilisation these little communities go on their uneventful way, seldom numbering more than thirty all told. Here come parties of natives to meet the trains, to beg from the passengers, and to sell boomerangs, and real meteoric stones which they pick up on the plateau or on the plain. They, too, were, on the whole, as unprepossessing as their Albany brothers, clothed in odds and ends of garments and pieces of cloth which they discard when out of view of the white man; for in their native condition they live in a state of nudity.

I was particularly struck with the appearance of some of the young men, tall, impressive, muscular looking fellows, with heads and expressions comparable with the antique busts of Greek philosophers, but filthily dirty. I had a chat with one who had remained some distance from the party to which he belonged, minding two children. Among the party was a hideously ugly young native girl carrying a pretty half-caste child on her back. I pointed to it, saying, "Fine pickaninny." Never shall I forget the look of contempt that suffused his face as he said quietly, "That no pickaninny." This show of spirit and love of race I found fairly prevalent. These people may be without much traditions, but their pride of race is strong.

THEIR POWERS OF MIND.

The impression was soon made on me that the mentality of the Aborigines is generally underrated. They have a good deal of latent mental power which, in their native state, uninfluenced by civilisation, enables them to adapt themselves intelligently to the prevailing circumstances. This conclusion was later justified in an extraordinary manner. But before relating my interview with David Unaipon, I will mention an experience which took place in Adelaide. A police-official was very kindly showing me over the chief police station when we came to a detention cell, the door of which was partly open so as to allow as much air as possible to enter, the weather being very warm. The occupant was an elderly native who was marching up and down, smoking a pipe.

The official had informed me that every Saturday any natives found about the city without visible means of subsistence are arrested and detained until the following Monday, when they are charged with having been intoxicated, and forthwith the case is dismissed; the law feels justified in this procedure by having kept the aboriginal out of mischief. It was obvious that this "prisoner" took his detention with philosophic calm. On seeing me he stopped pacing and sucked pensively at his pipe.

"Good morning," said I, cheerily.

"Good morning, sir," returned he in excellent English.

"Well, I see they've got you."

"Yes," said he, smiling humorously.

"What for?"

"They say I was drunk."

"Were you?"

He smiled broadly; "If I was I didn't know it."

His ready answers, pleasant intelligent manner, and attractive voice were so unlike what I had expected that I doubted that he was a pure aboriginal,

"Are you a full-blooded native?" I asked.

"Yes, sir, I am a true child of the soil," said he proudly. "Australia is my mother."

"What do you mean by that?"

"I mean that Australia gave me my body, and that I have no foreign blood in my veins."

The answer was subtle, philosophical, and scientifically correct, and I doubt whether the average white man would have done so well. There can be no doubt that the country in which we always live gives us, to a very large extent, our body. The food we eat, the air we breathe contributing to its upbuilding and maintenance. This old native seems to have realised this, and carefully refrained from confusing his physical organism with his consciousness, which nobody is justified in saying is built up in the same way.

THEIR RELIGIOUS BELIEFS.

In common with other primitive races the Aborigines have well-organised religious practices, and a firm belief in the reality of spirit and survival. Little is known about their religion. They are particularly careful in keeping it from the white man, who has always been very contemptuous of the natives, heartily despising their manners and customs.

I have met colonists who have lived many years among them and yet were almost completely ignorant of their religious beliefs. All agreed that they had a religion, but carefully practised it in secret. The condemnation of one religion by another nearly always arises from bias. The following extract from a missionary book shows one of the sources from whence has sprung the idea that the Aborigines are without a belief in God:—

> Do the wild Blacks worship God? No. They do not know of God Who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Obviously the author of these lines had a particular idea of what constitutes a belief in God, and whoever failed to agree with him was an unbeliever. The best way to settle the question is to get the native, if possible, to explain his beliefs. When he is living in his native state, this is almost impossible, and when he has adopted western culture there has to be faced the possibility of his having lost the native point of view. On the other hand, if he has kept in touch with his primitive countrymen and had access to their religious practices, he may be better able to explain them than the worshippers themselves could do. David Unaipon, is in this happy position.

David was one of the most remarkable men I met in Australia. The Rev. T. W. Leggett, Secretary of the Presbyterian Mission to the Australian Aborigines, had the highest opinion of his intellectual powers, and assured me that the Aborigines, although generally inferior to the white people, are very much underrated. One thing is clear, that David Unaipon possessed mental qualities superior to the average white man. He is a fine preacher, speaking splendid English, and he is also a good Latin and Greek scholar. According to Mr Leggett, he read Newton's famous "Principia" through and solved the mathematical problems at the first reading. Yet this man is a pure blooded Murray River native, taken as a child and educated by the Presbyterian Mission.

A CHARMING CHARACTER.

I found David to be a charming personality and a deep lover of his people, to whose upliftment he has devoted his life. His conversational powers are excellent, and except for his colour he would pass for a cultured Englishman. He is convinced that he is a fair example of his race, and believes that, properly dealt with, they could be educated in a generation. He complained that the popular opinion about the Aborigines was based on the comparatively few degenerates met with around the borders of civilisation, or in the towns. The common assertion that they are lazy is a libel against them when in the native state. The white man is responsible for this obvious defect among those who come under his influence. His desire to possess the black man's land has resulted in reducing the Aborigines to a condition of indolence discreditable and harmful to the race.

Although a Christian, David is singularly broad-minded and sympathetic towards other faiths, and has taken a deep interest in the native beliefs. He assured me that they believe in God, but never mention His name as it is too sacred. This he regarded as the cause of the popular notion that they have no conception of a Supreme Being. They pray, but "they always pray for someone else. They ask that they may have good hunting, for instance, so as to supply their children with food." "The next world," said David, "is conceived as being like the earth, only better, and all people go to the same place. They do not believe in two places, heaven and hell."

HIS PSYCHIC EXPERIENCES.

I asked David whether he knew of any belief among the Aborigines of the possibility of communicating with the dead. The belief, he assured me, was common that the spirits of the dead often returned to advise and guide the living. A belief closely resembling the "calling" mentioned by Dr. Samuel Johnson prevails among them. These spirits are not seen, but can sometimes be heard speaking, and on such occasions they often come to warn of impending danger. David has himself twice experienced this phenomenon, his deceased father's voice warning him and thus saving his life. On both occasions he was walking on a very dark night in a district little known to him, when the voice called on him to halt. Obeying the command, he carefully examined his whereabouts, and found that had he moved a step further he would have fallen down a disused mine shaft.

"What was the voice like?" I enquired.

"Exactly like my father's,"

"Was it clear and distinct?"

"Perfectly. Just as when I had known him on earth."

"Are you confident it was to warn you?"

"Yes. Remember, another step and I should have been a dead man. I had absolutely no knowledge of the existence of the pit holes, and could not possibly have seen them without careful examination. —"Light."

WATCH FOR THE RED DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a RED DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

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

THE NUTSHELL PAGE.

The people of Australia will shortly have the pleasure of welcoming to their shores, Lord Stonehaven—Governor-General designate of the Commonwealth—and Lady Stonehaven, in succession to Lord and Lady Forster, whose term is about to expire. A cablegram published in the "Sun Pictorial," Melbourne, states that "Lady Stonehaven is interested in psychic research and Spiritualism," and adds: "This is not surprising inasmuch as she is a stepniece of Mr Algernon Blackwood, the well-known author, who has written many books dealing with reincarnation." Many members of the British aristocracy are to-day taking a very lively interest in Spiritualism, and quite a number of them publicly associate themselves with the cause. In fact, it is fast becoming quite "respectable"! This is, perhaps, one of its dangers. When a cause becomes respectable it is liable to lose its virility and get into a rut. "Woe unto you when all men shall speak well of you!" But there, Spiritualists have a long way to go before they reach that stage!

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The first great Spiritualist World Congress assembled in Paris from September 6th to the 13th. Many nations were represented, and among those present was Sir Arthur Conan Doyle, President d' Honneur of the Spiritualists' International Federation. Interviewed on the event by the "International Psychic Gazette," Sir Arthur said: "We have often been attacked by the smaller religious sects, but these people do not yet realise that their sects are merely local growths, whereas we represent a force found, to a greater or less extent, in every country of the world, and which is absolutely predominant in the vastly-populated Eastern countries of Japan and China. Such a gathering as we contemplate will certainly open the eyes of the world."

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Commenting further, Sir Arthur added: "I think it very essential that on so historical an occasion British Spiritualists should make every effort—even if it involves some self-sacrifice—to attend. They need not be alarmed at the language question, since a staff of competent interpreters will be provided. Some of the lectures will be delivered in English, and I have promised to show my psychic photographs and explain them to the French and English-speaking visitors. There are small differences of view between ourselves and our French brethren on the score of re-incarnation, but if we realise that re-incarnation may be a voluntary and exceptional thing, it will be the more easy to effect a compromise with those who are heartily with us on every other psychic point."

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The "Northern Evening Dispatch," reports that 442 churches were recently represented at the 23rd Annual General Meeting of the Spiritualists' National Union, at Bristol, England. The active church membership is returned at 15,910. Investigating or probationary members who do not come on the active list number 12,000 The Lyceums have 16,252 scholars.

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The Parliamentary Committee of the Spiritualists' National Union, recently in conference at Bristol, England, is promoting a Bill to amend the Acts of Parliament that deal with the practice of membership and render mediums liable to prosecution.

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The "Bury Free Press," England, says: "There has been a distinct revival of interest in Spiritualism, consequent upon the conversion of several notable public men to the mystic cult, and to the 'revelations' of Mr Hannen Swaffer of recent conversations with the late Lord Northcliffe."

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Sir Arthur Conan Doyle's new story, "The Land of Mist," enters a new phase in the August issue of the "Strand Magazine," for now we have the description of a seance and an entertaining account of a discussion on Spiritualism amongst the habitues of a literary club. Some new characters are introduced, apparently drawn from life in a few instances, with that skill in word-portraiture for which the author is famous. The story "marches" vigorously, and promises dramatic developments as it proceeds.

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At the end of a long article on the "uncanny" accomplishments of the Red Indian Princess Wahletka, in the "South Wales Daily Post" she is reported as of the opinion that her special gift is the development of a sixth sense with which one-half of British women will be endowed in ten years' time.

"The News of the World," London, in a notice of the psychic exhibition that Sir Arthur Conan Doyle is preparing at Abbey House, says: "Believers in the psychic cult will have their faith strengthened by the exhibition, and it is hoped by the organisers that sceptics will be convinced of the reality of Spiritualism."

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Some reasons why church attendance has fallen off in the present day were given at a meeting of Ryde (Isle of Wight) Spiritualists by Mr G. H. Hibbins, B.Sc., lecturer at Sheffield University, who in an address on "The Search for Truth," said that orthodoxy had got out of touch with the needs of the times.

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"The Morning Post," London, gives an account of a sermon preached by the Rev. Basil G. Bourchier on Spiritualism, at St. Jude's-on-the-Hill, Hampstead Garden Suburb. It records the preacher's statement that men of intellect and power were not subscribing to the doctrine of Spiritualism without there being a tremendous substratum of truth in it.

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"The Scotsman" of July 17th has an entertaining article on "Haunted Houses of the Future," in which the author says: "Among the ghosts of the future, I can see a long procession, dim and yet familiar. There is the shingled maiden, sighing for her locks of yester year; there is the housewife, sighing that though commissions sit on food prices, food prices still are high; and there is her husband sighing too, because he always has to pay, he cannot think what the Government is coming to, and he cannot find a house to haunt at a reasonable rent in any case."

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Heaven is as blissful and lovely as it can be; but it's just the busiest place you ever heard of. Heaven is the very last place to come to rest in,—and don't you be afraid to bet on that! But there's this difference, here (in Heaven): you can choose your own occupation, and all the powers of Heaven will be put forth to help you make a success of it, if you do your level best.—From "Captain Stormfield's Visit to Heaven," by Mark Twain.

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In a letter to the "Church Times," England, the writer of it says, "Surely it is fatal for the Church to base its denial of the claims of Spiritualism on the argument . . . that messages received by Spiritualists are in fact the work of evil spirits. Such a contention concedes at once the whole position; for it may fairly be argued that if evil spirits can commune with us in this way, why cannot good spirits? What we must deny is, that any messages are received from the spirit world." Of course! That, at any rate, is the easiest way out of the difficulty!

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The London "Daily Telegraph" correspondent at Berlin reports that for the first time in the history of German jurisprudence a medium (Frau Rudloff) has been successful in a libel suit. Professor Albert Moll had derided manifestations of Frau Rudloff as "clumsy tricks." The judges found the medium wholly trustworthy, that no deception or fraud had been proved against her, and that "she therefore left the court without a stain on her character."

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The Spiritualists' National Union held its Annual Conference at the headquarters of the Bristol First Spiritualist Church, Bristol, in July. It was attended by 158 delegates and members representing the North, South, Midlands, South Wales and London. Mrs Jessy Greenwood, J.P., presided. The election of officers for the ensuing twelve months resulted as follows: President, Mr R. A. Owen; Vice-President, Mrs Jessy Greenwood; Treasurer, Mr T. H. Wright; Auditors, Messrs Keeling and Stewart.

* * * *

It is a helpful thing in these matters never to forget that we are dealing with a human world on both sides of the way. The next world, or rather that part of it closely adjacent to this contains countless examples of human frailty. There are enthusiastic blunderers there and people of undeveloped moral character—there are pompous asses and cheerful idiots as well as sensible folk, and they are all mixed up with the work of establishing lines of communication.—"Light."

GREAT DEBATE ON SPIRITUALISM.

Sir Arthur Conan Doyle and Sir Arthur Keith.

Most Interesting Literary Combat for Many Years.

[This exceptionally interesting discussion, recently conducted in the columns of the "Morning Post," London, was commenced in our September issue, when we published the initial arguments of the two world-renowned protagonists. Sir Arthur Conan Doyle, the outstanding champion of Spiritualism, opened the controversy in an article dealing with the bases of the religious and scientific opposition to the subject and briefly outlined its general philosophy. Sir Arthur Keith, the celebrated anthropologist, followed with a rejoinder in which he facetiously referred to the "glowing prospectus" presented by his opponent and which, he said, needed "careful consideration." He admitted he had never attended a seance in his life, but held that he was, nevertheless, fully qualified to deal with the position, and concluded by asking why there was no "rush" for this "stock" so freely offered on the Spiritualistic "market." In the subjoined contributions, Sir Arthur Conan Doyle replies to these criticisms, and Sir Arthur Keith sets forth his rejoinder thereto. The debate will be concluded in the next issue.—Ed. H. of L.]

THE REALITY OF ECTOPLASM.

EMINENT INVESTIGATORS QUOTED.

MESSAGES THAT CARRY CONVICTION.

By Sir Arthur Conan Doyle.

I must first deal with the points raised by my friend, Sir Arthur Keith, and then pass on to my general argument. I could not wish a more courteous or good-humoured antagonist. Like a true Aberdonian, he says that he is anxious to see his security before he invests his capital. I also am Scottish born, and I had the same natural desire. I spent some twenty odd years in examining the matter. Then I made my investment, and I have never doubted that I acted wisely and well. I cannot therefore, blame Sir Arthur's attitude, but I should like to be sure that he really is examining the security, and not merely talking about doing so. I have, I must confess, seen no sign of any serious examination in his amusing contribution.

Since he raises the simile of a company asking for subscribers he will excuse me if I push the same simile a little further. The first recommendation of a company is that those who ask others to join it have no personal axe to grind. He will admit that we who lay this matter before the world have no possible motive save to pass on to others what we have found good for ourselves. Again, a sound test for an honest company is whether the present shareholders are dissatisfied or wish to leave it. I will ask Sir Arthur Keith whether he can mention the name of any single man of standing who has ever signified his assent to our propositions and has afterwards disowned them. You can name eminent converts from every faith upon earth, but I know of none from Spiritualism. When on the top of this you consider the long list of well-known supporters, a list with which I could easily fill a column of the "Morning Post," I think Sir Arthur will find very solid security for his intellectual and spiritual investment should he turn our way.

THE TEST OF EXPERIENCE.

But I would beg Sir Arthur to realise that there is here a vast subject with a serious literature, a great record of investigation, and a large amount of earnest thought and endeavour. It is not to be treated lightly or dismissed with contempt. He says that, without attending a seance, none the less this knowledge is open to all. "There is no method of investigation used by Spiritualists which we have left untried. They have no means which are not accessible to us."

I really cannot understand what Sir Arthur means when he speaks like this. Our whole point is, that when spiritual forces come down upon this plane of matter they are amenable to natural laws. These laws we endeavour to discover and to codify. Many of them we have approximately determined and stated. Are these laws thus obtained to be entirely disregarded? And are we to be told that those who have studied and tested them are on the same footing as those who admit that they have had no experience of them? To take such an attitude is to strike at the root of all experimental science.

The facts and laws of Palæontology are open to all the world, but to draw the inference that, therefore, without special and arduous study, I am upon the same footing as an eminent representative of the science would obviously be absurd. And yet this seems to be the very tone which Sir Arthur adopts concerning psychic knowledge. It is the attitude of a man who professes that he can test electrical experiments, but does not trouble to charge his batteries or to join up his wires.

He may, of course, resolutely refuse to admit that there is a science there at all. But the time for such an attitude is surely past. If a great literature can grow up round a subject with such books as Professor Richet's account of his thirty years of research, Dr. Schrenck-Notzing's voluminous record of materialisations, Dr. Crawford's three books upon physical phenomena, Dr. Geley's work upon ectoplasm, Lombroso's account of his experiments, Crookes's record of laboratory work, Zoellner's story of his investigation—if all this does not form a new science then one must reconsider the meaning of the word. Indeed, it is clear to many thinkers that it is destined to break up into several sciences, all of them concerned with psychic knowledge.

ERRONEOUS PROPOSITIONS.

It is a little difficult to get hold of anything positive in what Sir Arthur says, but there are two statements which are definite. One is that Spiritualists depend upon the dark for their knowledge. A second that "The Spiritualists have no means which are not accessible to us." Both of these propositions are absolutely erroneous. A large field of our experience, including all mental phenomena, clairvoyance, trance-speaking, automatic writing, and so forth, is independent of darkness. It is true that purely physical phenomena are more powerful in the absence of light, for the reason that light tends to weaken those ectoplasmic formations which are their basis, but even in this field it is not necessary to have total obscurity. Home, the greatest of all physical mediums, produced his manifestations in the light.

The most remarkable materialisation effects which I ever seen were done under good red light,

and with the medium in clear view of the audience all the time. On two occasions, sitting with an amateur circle, I have seen, in full candlelight, an object moved, and moved intelligently by an unseen force. On the second occasion a most critical, indeed almost a hostile observer, Mr Malcolm Bird, of the "Scientific American," was with me, and has recorded the incident in his "Psychic Adventures." Thus this criticism, so commonly made, is only very partially true.

ECTOPLASMIC MEDIUMS.

But the second assertion is more serious, for it shows that Sir Arthur, immersed in his own work, has not found time to keep in touch with the development of our knowledge of ectoplasm. Since some people have the power of throwing out this substance and some have not, it is clear that it is not correct to say that the means of observation are accessible to all, for ectoplasmic mediums are by no means common. Every laboratory of a Research Society in the world is at present eagerly looking out for such instruments.

But the existence of this curious substance with its extraordinary properties, is now placed beyond all possible dispute. We have the research of Professor Richet with Eva in 1905, when the great scientist first coined the name "ectoplasm." Then came the long investigation with the same medium by Madame Bisson and Dr. Schrenck-Notzing, extending over five years and recorded in "Les Phenomenes dits de Materialisation," with two hundred photographs of ectoplasmic formations. Afterwards Geley confirmed the experiments with similar photographs, and Crawford in Belfast obtained analogous results.

Finally, with another medium, Willy Schneider, Dr. Schrenck-Notzing demonstrated the substance to no less than 100 picked observers, not one of whom was able to deny the evidence of his own senses. Among those who signed an affirmative statement were Professors or ex-Professors of Jena, Giessen, Heidelberg, Munich, Tubingen, Upsala, Freiburg, and Balse, together with a number of famous physicians, neurologists, and savants, all agnostic or hostile before the demonstration. At a similar inquisition in Paris last year the late Dr. Geley demonstrated it to forty men of note whose names were published as acquiescing. To deny ectoplasm now can only be excused by the preoccupations of a busy life.

THE HALF-WAY HOUSE.

I would explain before I go further that a sharp line is to be drawn between those observers who admit psychic phenomena, but are not yet convinced of their cause, and those who perceive in them clear proof of the intervention of disembodied intelligences. The former position is the half-way point at which every thoughtful Spiritualist has lingered until a fuller knowledge, or some intimate personal experience, has carried him one stage further. Many of us have hung on for many years, trying desperately to explain each fresh experience by some possible natural cause, until our minds and conscience would acquiesce no longer. Others still hold their ground.

Both Richet and Bergson have not entirely adopted the Spiritualistic view, though moving always in that direction. The late Sir William Barrett was also long in doubt, though he declared himself before the end. So, too, was Russel Wallace, until, as he says himself "the facts beat me." Sir Oliver Lodge had more than twenty years of psychic study behind him before he made his decision. Crookes in spite of his wonderful experience, weighed his words upon the subject. I have before me an unpublished letter which he wrote in 1904 to the family of the dead medium with whom he had worked, in which he says: "We trust that the certain belief that our loved ones when they have passed over are still watching over us—a belief which owes so much of its certainty to the mediumship of Mrs. Corner (or Florrie Cook, as she will always be in our memory) will strengthen and console those who are left behind."

I quote these instances, as it is a common assertion that the will to believe, or some great unbalancing shock is responsible for conversions, whereas they are usually the result of a slow process in which all other explanations of the facts are eliminated.

"FAR MORE IMPORTANT THAN ANY PHENOMENA."

I will deal with some of these arresting facts in my next and final article. If I have deflected from them here, it is that my commentator has raised points which I had to answer. It is proper, however, since I have in my first article outlined the religious message which we bear to the world—a message far more important than any phenomena—to show how that message is obtained. It comes in various ways, sometimes by trance talking, where the medium is insensible and some outside influence appears to use his organs; sometimes by the direct voice, sometimes by automatic writing—that is, writing where the hand appears to move independently of the will, and deals with matters of which the writer is not cognisant.

Sometimes we get our message by the use of planchettes, tilting tables, or other clumsy devices. It comes through people of all lands and degrees, from men, from women, and even from children. When we ask for its source the answer is invariably that it comes from those who have passed over to the next phase of existence and are endeavouring to convey their new knowledge back to us. It is often mixed with allusions which show an intimate knowledge of our affairs, and of our relations, with the person from whom the messages are supposed to come.

THE MEDIUM'S INFLUENCE.

Every wise Spiritualist leaves a considerable margin for the influence of the medium. One of the greatest authorities in England put it recently as high as forty per cent. It depends, of course, upon the medium. There are some whom I have known who did not give ten per cent., and others who approximated perfection, but with every possible allowance and deduction for telepathy, subconscious cerebration, crypto-esthesia, and all other bogies, most of us have a large residue which can be explained in no possible way save that we are in actual communication with the disembodied personalities of those whom we have known. They come back to us with a patient pertinacity and with an ingenuity which conquer in the long run all the prejudice and levity with which they are usually met. It is their account, a hundred times repeated, of what has been their fate which is a new revelation, and is destined in the future to found religion not upon faith, but upon positive knowledge.

What better information of the next life can we have than the account given by those who are actually living it? That these accounts should vary in details is very natural, since the happiness of the life is graduated to the spirituality of the individual, but, taken as a whole, the messages show that death is promotion, and that we never know real joyousness and gladness of heart until we are free from the clogs of matter.

Now my space is at an end. But one last thrust before we disengage. Granting, as one must grant,

that a large number of eminent men have, after careful investigation, verified these phenomena, and that a good proportion of them have acquiesced in the explanation that they come from independent intelligence, is it in accordance with the strict traditions of Science for any man, however eminent, who has not experimented, to speak lightly of these results?

Sir Arthur Keith's Rejoinder.

UNREAL FOUNDATIONS OF SPIRITUALISM.

ILLUSIONS—NOT VERITIES.

THE CRITERION OF SCIENCE.

By Sir Arthur Keith.

I am relieved to find that my gallant antagonist does not object to my comparison of his "religious message" to a Company's prospectus, but I am somewhat surprised to note that instead of producing in his second article his company's securities he should again resort to a practice known in the City as "window-dressing." He "boosts" his investments, brags that not a single director has resigned from his board, declares that his subscribers are more than satisfied; points to the names of the eminent men who hold his stock, and refers us to the enormous literature his company has put into circulation. The shadiest company in the City can outdo him in all of these respects.

THE SPIRITUALIST DOCTRINE.

Let us now say good-bye to companies, prospectuses, and similes, and settle down to the business which Sir Arthur Conan Doyle and I have on hand. We are both students of man's living body; he has, on evidence brought forward in his second article, come to the conclusion that a human body is a double thing; there is first the warm, fleshy body with which we are all familiar, and there is, in the second place, a duplicate body—a concrete form of ghost, with which only Spiritualists are familiar; the fleshy body is merely the husk in which the ghost-like body resides. The evidence which Sir Arthur now produces in support of his theory is:

(1) There are certain individuals, known technically as "mediums," who when they pass into a sub-conscious state of mind—known as a trance—continue to talk, often saying quite unworldly things, which are sometimes amusing but seldom instructive; (2) such individuals, when in a trance, will write and continue to write if a pen be placed in their hands—the burden of their written message being of the same nature as that given out by their vocal cords; (3) voices come, with no apparent body attached, and deliver messages which are quite audible to living fleshy ears; (4) tables and plates are moved by unseen forces—which are believed by Sir Arthur Conan Doyle to be of a psychic (mental?) or spiritual nature.

On this slender basis the theory is built up (1) that man's body is made in duplicate, (2) that at death the duplicate "passes on" to some uncharted region of the universe; (3) that these duplicates, in their leisured moments, are anxious and willing to come back to us, who are tramelled by living flesh, and to commune with us. About these "duplicates" and the region in which they exist my antagonist knows so much that I asked him, in my first reply, to enlighten me as regards further details, but my request has been passed over in silence.

THE RULES OF THE RING.

As this is to be a clean fight it may be well before my opponent and I clinch to make sure that we know the rules of the ring in which we have met. They are the rules which must hold wherever two men meet to fight for the truth. There is nothing recondite about the rules under which men of science fight. When I say Nelson's monument stands in Trafalgar-square I have made a scientific statement; any man from any place and at any hour of the day can verify what I have said. When I say an apple thrown up will come down again, I have stated a scientific truth which can be verified anywhere at any time. That is the only unchangeable rule that regulates gladiators battling for truth. I am to observe it, and I know my antagonist will do the same.

Why should scientific men place such shackles on their mental wrists? It is because men have found, after a long and bitter experience, one which stretches back to the very beginning of history, that there is no other way of building up a dependable system of knowledge. The human brain has proved to be the most unreliable of instruments; it will cheat and deceive us every time, however close a watch we keep on it. There is only one way of keeping it right; what it sees and what it infers have to be checked over and over again; we cannot be certain that a thing is true until it can be verified by any man at any time.

That the human brain should have proved to be untrustworthy does not surprise the student of evolution. The human brain is a vast society of living microscopic units; inside a single head there are hundreds of millions of these units, grouped and linked into communities, each community contributing to the mental life of the individual. The collective result produced by the action of these living microscopic units is a man's personality.

The human anatomist has followed the assemblage of that vast community of brain units from the time the human embryo emerges from the ovum until the fully-formed brain lies before him. All are the product of a single cell or ovum. The comparative anatomist has traced the human brain up the ladder of evolution; every step which leads from the lowest rung to the highest we know. The brain of man far surpasses that of any living animal, but it has the same lowly origin as the brute's brain, it has the same earthy texture.

THE GULLIBILITY OF THE HUMAN BRAIN.

Much more important for our present inquiry into the basis of Spiritualism is the fact that our brains are made up of various parts; there are ancient parts, performing humble duties, there are the highest and most recent parts—parts which serve the duties of memory and of reason. It is just the newest and highest parts which are the least stable—the most liable to be upset. Alcohol, even in moderate doses, takes them from their "sentry-go," and allows the jollier, older, but lower, centres to have a time of freedom. Chloroform and morphia bowl them right over; old age creeps on and lays them by the heels. Sleep sends them to rest, and by mesmerism we can give them a false sleep.

More dangerous still, they are susceptible to surrounding conditions; darkness, strange sounds, and unfamiliar appearances throw them into a state of panic.

Is it a wonder, then, that scientific men will not believe anything is true until independent witnesses, at chosen times and in selected places, have verified it time upon time? The judicious magistrate, when he finds a train of witnesses giving exactly the same account of an accident, has his suspicions aroused. We must be even more sceptical when we have to deal with a cloud of witnesses from a spiritual sceance. When Sir Arthur Conan Doyle speaks of a spirit that sees, thinks, and remembers in the same manner as we living beings do, then we must conclude that such a spirit is furnished with the same myriads of nerve units as we are provided with. We can conceive no other constitution for the mental life of a spirit.

I can see my friend, the author of "Micah Clarke," shaking his head most impatiently, for I am sure he has already detected the line my reasoning is to take. I know that he has turned my argument down many a time before now. And yet, with all due deference to him, he is wrong in so doing; it is just because Spiritualists have not realised the gullibility of the human brain—its susceptibility to illusion, its subserviency to dominant assertion, that they make no real progress, but go round in a circle. In medicine we are only too familiar with the credulity of trained intellects. How many drugs have Sir Arthur Conan Doyle and I seen come into our profession as vaunted and infallible remedies, received at first with acclamation and then fall into an unrecorded and deserved oblivion!

THE BLONDLOT RAYS.

It is even so amongst the most high-browed of our men of science. Let me give an instance which has been told elsewhere by my friend, Mr A. Campbell Swinton, F.R.S. Twenty-six years ago, a few years after the discovery of X rays and of radio-activity, Professor Blondlot, a well-known professor of physics at Nancy, announced that he had discovered another kind of radiation, to which he gave the name of "N rays," and for the discovery of which he was awarded a gold medal. These rays were emitted, so he declared, by all bodies in a state of stress, and, to clinch the matter, pointed out that when these rays were passed through a prism they produced a certain line in the spectrum thrown on the screen.

Mr. Campbell Swinton, the late Lord Rayleigh, and the late Sir William Crookes reproduced Professor Blondlot's experiments, but could not obtain his results. Sir William Crookes then went to Nancy. To produce the effects a certain handle had to be turned; Sir William found that Professor Blondlot, his assistants, and his visitors could still see the line when Sir William left the handle unturned. Sir William said nothing, but thought a good deal as he went home; while Professor Blondlot failed to retain his confidence, his belief in the medium Fanny Cook remained unshaken. The significance of this experience was lost on the great scientist.

A less gracious but more truthful visitor to Nancy was Professor R. W. Wood, of John Hopkins University. The room where the experiments were conducted was in darkness; the rays were thrown on the screen; Professor Blondlot and all the assembled French scientists could see the "N ray" line in the spectrum. They continued to see it after Professor Wood had surreptitiously removed the prism and placed it in his pocket. At the end of the experiment he produced the prism from his pocket. From that moment "N rays" vanished into space for ever.

THE CRITERION OF SCIENCE.

Need we wonder, then, that scientific men refuse to believe in what their brains perceive, or think they perceive, until the alleged fact has been verified every time and everywhere? Thousands of men and women in London have seen a human body being enclosed within a box and then beheld that box and body sawn through most cruelly before their eyes. To their relief the captive steps out, not sawn in two—but unharmed. In this case are we to believe our eyes or our reason? In our laboratories we cannot saw the living body in two without committing murder, yet they do it every night on the music-hall stage!

Nor can we reproduce in our laboratories the manifestations which attend a Spiritualist seance. When we see tables and plates moving under no apparent force are we to believe that the law of gravity has been suspended or that our senses have been deceived? Not one of the millions of men and women whom physicians and surgeons handle will favour them with a drop of their ectoplasm; we conclude, therefore, that ectoplasm is another variant of the "N rays."

It seems to me that one who is to follow the light of reason has no alternative as regards the opinion he must form of Spiritualism. It is founded on bad science—on methods which lead business firms into bankruptcy. Its foundations, as depicted by Sir Arthur Conan Doyle, trance-talking, automatic writing, bodiless voices, table-turning, planchette spinning, ectoplasmic manifestations, are not verities; they are illusions.

[In our next issue we shall publish Sir Arthur Conan Doyle's reply to Sir Arthur Keith, together with a final rejoinder by the latter. This will conclude the debate.—Ed. H. of L.]

AFRAID OF "GHOSTS"!

An instance of the fear of ghosts on the part of the judges of a County Court in the United States of America is related by the "New York Times" with special headlines. A negro had been condemned to death for murder and was to be hanged in an enclosure erected for the occasion behind the county jail, although it had been arranged that the execution should take place elsewhere. The report adds:

> It had been planned to hang the condemned man in a barn, but the change was brought about through the fear of the Montgomery County Court that the barn, which is in the jail yard, would become haunted following the hanging.
>
> Sheriff Farmer, who is a young ex-Service man, scoffed at the idea of the building becoming haunted, but has been obliged to conform with the wishes of the County Court.

"DEATH DEFEATED!"

The Rev. John Lamond, D.D., unt'l comparatively recently the minister of one of the largest and most fashionable Presbyterian churches in Edinburgh, Scotland, writes:—

" 'Death Defeated' is a most convincing testimony of Scientists and Authors to the fact that death does not involve annihilation. I am greatly pleased with it. Please send me a dozen copies for which I enclose Postal Order for 13/-"

AMERICAN MEDIUM IN LONDON.

REMARKABLE SLATE-WRITING EXPERIMENTS.

By HANNEN SWAFFER, Author of "Northcliffe's Return."

There is now staying in London a remarkable slate-writing medium, Mrs Pruden, who, over seventy years of age, has been brought from Cincinnati, Ohio, by Mr Roy Holmyard, an Englishman who has lived in America for thirty years. Mr Holmyard, who has been a Spiritualist for seven years, is now the vice-president of a psychical research society in Cincinnati; he thought it his duty to bring the old lady to London while she was enjoing good health.

I sat with her and Lord Dewar last week, when it was proved to me that she possesses extraordinary powers. She has also sat with Sir Arthur and Lady Doyle, and Dennis Bradley, while, during the next few days, she will sit with all sorts of distinguished people under a pledge of secrecy. Her visit is being planned to convince "wobblers."

I must say of her that if she were the only medium with whom I had ever sat I should have found her powers more convincing than those of any medium I have sat with except Dennis Bradley. I except him because I have known him as a personal friend for fifteen years.

* * * *

The sitting took place in Lord Dewar's suite in the Savoy Hotel, in broad daylight, the necessary condition of darkness being obtained by pinning a bed-spread round the table under which Mrs Pruden held the folded slates. All through the sitting she was entirely visible to us, except for the hand which held the slates; and, so far as the other hand was concerned, we held the other end of the slate ourselves, at different times, thus making certain that the two slates, in which a small piece of lead pencil had been placed, were tightly closed in such a way that it would have been impossible for anyone to write inside, even if he had managed to get between the slates, which, of course, were only a fraction of an inch apart.

The procedure took the form of our writing questions on slips of paper, which the medium did not see, folding them up and placing them under the table. Immediately afterwards, we could hear the sound of writing taking place on the slates. When you held the slates, you understood, perfectly, Mrs Pruden's statement that, when the message was completed, a spirit friend tugged it, to tell you.

Lord Dewar wrote a message to a friend who died in Paris six weeks ago; an answer immediately came, which seemed strangely evidential, and which was signed with his name, "Jack Douglas." A woman friend of Lord Dewar's who was also present, obtained a message from a colonel in a Sussex regiment who was killed in the war. She was almost staggered by the fact that her message was most intelligently evidential, and that her friend signed his name in full. Lord Dewar said it was the most evidential sitting he had ever attended.

* * * *

My messages, of course, came from Lord Northcliffe. My question, placed upon the table, had asked for evidence from some spirit I had not heard from; but the first answer, from Lord Northcliffe, given clairaudiently, was that I was not to seek for further evidence but to get on with "the work" and write another book.

The sitting lasted for two hours and was most impressive. Mrs Pruden's spirit guide is Wilbur Thompson, who was a brigadier general on the Southern side in the Civil War. He was called "The Swamp Fox of the Confederacy" because of his great aptitude of spying for the South. His photograph, which lies before me as I write, shows a man of culture, a man with smiling eyes.

Mrs Pruden, who afterwards dined with Lord Dewar, Mr Holmyard and myself, proved to be a woman of the highest intelligence. She is the president of a woman's club in Cincinnati, and is a medium to whom local clergymen often send bereaved people when they have buried their friends.

"We have done all we can for you," they said, "Go and see Mrs Pruden."

* * * *

When we were dining, I introduced Mrs Pruden to Senatore Marconi, who said he would like to sit with her.

"I first became conscious of my powers when I was eleven," Mrs Pruden told me. "I used to hear my mother speaking to me, but with such difficulty that it took several days to get one sentence through. We then belonged to the Baptist Church and my father naturally did not believe what I said, but afterwards, in maturity, I developed my powers."

After sitting with Mrs Pruden, I realised, more than ever, how badly the Spiritualist movement wants mediums. If only we had a hundred like her on this side of the Atlantic we should make headway.—"Light."

SPIRITUALISM HOLDS THE FIELD!

"A MILLION SPIRITUALISTS IN ENGLAND."

The brilliant London journalist and author of "Northcliffe's Return," Mr. Hannen Swaffer, writing in "Light," states:

> Little wonder is it that Spiritualism, more and more, is being discussed in the ordinary newspapers of the country. Unknown to most people there are no fewer than 200,000 Spiritualists attached to one central organisation; while a public man, speaking on the subject of Spiritualism in the country the other day, said there must be at least a million Spiritualists in England.
>
> When I was in one of the biggest publishing houses in London last week, I spoke to the three editorial chiefs, and found, to my surprise, that all four of us were Spiritualists; all four of us had sat with George Valiantine, the American medium, at Dennis Bradley's; and three of us, on more than one occasion, had been to Mrs Osborne Leonard, with convincing results.
>
> Yes, there are in the country, also, hundreds of thousands of secret Spiritualists, people who say quietly, to each other, that they have had proof of the Christian doctrine of immortality, and that they also believe that, in certain circumstances, they can communicate with their so-called dead. Among these are two of the great warriors who led us in the last war. They include one of the biggest contractors in the world, several of the most famous authors, people of every class and of every kind.
>
> And there are also households by the thousand where, in the sacredness of the Sabbath evening, the members meet, and, without the aid of any professional medium, talk with their loved ones who have passed beyond the border.

A warm current sweeping southward along the west coast of South America brought torrential rains to sections that have not known rain since 1551, causing the desert to bloom in profusion.

CANON GREEN AND SPIRITUALISM.

TELEPATHY AND LUNACY.

By the Rev. CHARLES L. TWEEDALE, Author of "Man's Survival After Death."

[A series of articles by the Rev. Canon Peter Green, of Manchester, and Chaplain to the King, has recently appeared in "The Guardian," the well-known organ of the Church of England in Great Britain, on Spiritualism. The accompanying contribution from the pen of the Rev. Charles L. Tweedale, F.R.A.S., Vicar of Weston, Yorkshire, is a reply to one of them.—Ed H. of L.]

Canon Peter Green scarcely touches the scientific aspect of Spiritualism in his article in "The Guardian" of July 3rd. No notice is taken of the investigations of Hare, Crookes, Wallace, Lindsay, Varley, Lodge, Lombroso, Morselli, Maxwell, Schrneck-Notzing, Foa, Crawford and Geley; whose work proves to the hilt the objective nature of the manifestations and the fact of personality and intelligence behind them. It is perfectly clear that Canon Green knows little or nothing of the subject.

Telepathy is **not** the basis of Spiritualism, as Canon Green alleges. It is merely one form of psychic manifestation, relating more especially to mental phenomena. There are other important phenomena—Materialisation, the Direct Voice, Physical Manifestations and Psychic Photography —which relate to the objective experiences, and the first three of which figure so largely in the Old and New Testament. These are entirely independent of telepathy.

If the phenomena of Spiritualism are to be explained away by telepathy, as the Canon and others allege, then this applies with redoubled force to all the visions, revelations and voices, and all the communications from the spirit world, recorded in the Old and New Testaments. Likewise, if there is no such thing in these modern times as communication between a person living in the mortal and one who has died, and who lives in the Beyond, then the communications alleged to have taken place between Samuel and Saul, and between Christ and the Apostles, after the death of Saul and Christ, respectively, must be devoid of truth.

Canon Green tries to convey the impression that Crookes and others are not reliable on this subject because they were not psychologists, ignoring the fact that well-known and leading psychologists testify to the facts and phenomena of Spiritualism. This objection applies equally to Christianity. When did the Church accept the spirit phenomena of the Bible on the testimony of psychologists?

Canon Green finally alludes to the "dangers to sanity and morals" incurred by those who favour Spiritualism. This warning would apply equally to Bible times, and to the Apostles and early Christians, who were exposed to exactly the same "dangers," such as they are. The insinuation that Spiritualists are especially liable to insanity or immorality is not borne out by facts. Out of 14,550 cases of insanity examined in the United States, according to the "British Medical Journal," only 4 cases were attributed to Spiritualism, though there were many put down to "religious mania," including ministers of religion.

Between 1878 and 1887 in England there were 136,478 cases of insanity and out of these there were 3,837 cases of "religious mania"—just a hundred times as many cases of "religious mania" as of cases of lunacy among Spiritualists!

Statistics from the report of the Board of Lunacy show that for the years 1907-1911, an average of 26 clergy of the Church of England, and 26 ministers of other denominations were certified insane each year; an average of one a week; the proportion being 10.3 per ten thousand; more than double the proportion for the general population, which was 4.96 per ten thousand!

At the present time there are scores of cases of "religious mania" for every single case of lunacy among Spiritualists, and this applies equally to morals. Recent application to the Board of Lunacy elicited this response: "We are unable to refer to any statistics which would be applicable to the allegation that devotion to Spiritualism is a frequent source of lunacy."

St. Paul, the speaker with tongues and the seer of visions was declared to be mad by Porcius Festus, the Roman Governor. Does Canon Peter Green, Canon of Manchester, endorse this, and likewise declare the Apostle to be insane?

"MIGHT HAVE BEEN FRIED IN OIL."

A very gratifying appreciation of Sir Arthur Conan Doyle recently appeared in the South of England newspaper, the "Sussex Daily News." After remarking that everybody round Crowborough way, where Sir Arthur Conan Doyle resides, will smile when they learn that he has been told that, for his Spiritualism, he might "have been fried in oil as a warlock," the writer proceeds:—

> They will be quite unable to imagine him as a sorcerer fit for such an unpleasant fate. If he is one, there never was a more inoffensive sorcerer since the world began. His reputation among all who know him is that of the kindliest of men. Should the votaries of Spiritualism some day decide upon having a Sacred Calendar, Sir Arthur would be one of the first to be canonized. Of course he is a magician in the literary sense. Though he is very far from being anything in the least like an ogre himself, he has "presented" ogres in his fascinating books, but he took care to "present" the immortal Sherlock Holmes to bring them to condign punishment. Many of his admirers would not grudge Sir Arthur his occultism if only he would give them more of his inimitable detective stories.

PARIS ASTONISHED!

The light-hearted citizens of "gay Paris" have been given "furiously to think" by the well-nigh stupefying exploits of a Fakir who appears to be baffling all and sundry. Commenting on his astounding achievements, "The Western Mail," England, states:

> The Fakir, Kir Tor Kal Tahra Bey, is now astonishing Paris with his amazing performances. This man, in public, inflicts himself with sword wounds, which heal in the short space of twenty minutes and from which blood flows, or does not flow, according to his desires.
>
> He can also bury himself alive for a lengthy period without any apparent ill-results.
>
> The Fakir is already well known in Egypt and Turkey, and before arriving in Paris had penetrated the most exclusive Italian circles. Mussolini watched him, the Diplomatic Corps watched him, and King Victor Emmanuel expressed a desire to see him. The highest medical and scientific men put him to the test, including Professor Quirico, the Royal physician.

FROM DEATH TO LIFE.

AMAZING PHENOMENON IN SPAIN.

From "La Revue Spirite," Paris.

The scientific and religious world in Spain is studying a miraculous case of healing which has occurred in the village of San George de Malhe, near Madrid. The case is bizarre and worthy of exciting the liveliest interest. A young lady, 26 years of age named Manuela Rodriguez Fraga, who had been suffering from tuberculosis for several months, was dying, when, on January 12th, 1925, she was suddenly restored to health—so much so that the next day she abandoned the milk diet that she had been on for several weeks and began to eat normally.

"A Miracle," everyone exclaimed! But, immediately after, a more marvellous phenomenon was observed. In a few days the physical power of Manuela Rodriguez increased and developed so rapidly that her parents and relatives said that ever before she had taken ill she had never been so strong. Still more remarkable, the intellectual change was as great.

In effect, neighbours, and visitors from other villages, all flocked to see the miracle, and were astonished to hear Manuela quote Latin texts and give them an eloquent discourse when she exhorted them to follow the precepts of Christ. And when someone greatly amazed, exclaimed: "Who art thou, who hast the appearance of Manuela Rodriguez cured, but who resemblest so little the Manuela that I knew so well and saw so continually while sick? Yes, who art thou?" there came the reply: "I am the priest, Ortigueira, and I remember perfectly having been Manuela Rodriguez."

One can well imagine how such a startling assertion was received, repeated, and commented on. The news of the strange reincarnation spread all over the country very rapidly, and on Sunday, January 18th, hundreds of villagers flocked to the little Spanish village. On this occasion Manuela Rodriguez gave an impressive sermon, with incontestable erudition and admirable eloquence.

From that time on pilgrims came from all parts to visit her, but in Madrid the scientific interest was intense, as well as was the religious excitement, because it was discovered that a priest, named Ortigueira, died last year at Havana, and that Manuela Rodriguez possesses all the intellectual and liturgical knowledge of a priest, and that, finally, the young woman speaks Spanish with a very pronounced Cuban accent.

* * * *

Commenting on the foregoing M. Jean de La Hire, the well-known French author, writes:—

> If the information is true as related, if Miss Manuela Rodriguez is said to be the priest Ortigueira, and discourses as an instructed ecclesiastic we should admit this wonderful fact: At one moment of her illness, in the course of what would appear to be a syncope, Manuela really died—that is to say, her body was deprived of the spirit, of the soul, of the mysterious essence of the living body, and immediately the body of the woman was entered and revivified by the spirit of a man, known in Havana, under the name of Ortigueira, not long dead and with the character of a Catholic priest.
>
> And this proves undoubtedly—
>
> 1st: That the soul exists.
> 2nd: That it has an individual and personal life.
> 3rd: That once out of the body it wanders about, without losing its individuality, in the fathomless ether.
> 4th: That it is capable of introducing itself into a dead body, but not yet decomposed, in such a manner that the body revives exactly, but with a new moral personality. Yes, the fact proves that and even more. Absolutely demonstrated, this fact should have in the history of humanity a much greater importance than the life and death of either Confucius, Jesus or Luther.

SURVEY OF PHYSICAL PHENOMENA

What may be termed a comprehensive compendium of psycho-physical phenomena has been produced by Mr Leslie Curnow, B.A., and published by the "Two Worlds" Company under the title: "The Physical Phenomena of Spiritualism." It is a very full historical survey of the subject and gives details of all kinds of phenomena coming within this category, from the "raps" of the Fox Sisters in 1848 to the present-day experiments of eminent investigators. Thus we find chapters devoted to Rappings, Spirit Lights, Movement of Objects without Contact, Apports, Levitation, The Fire Test, Scents, Spirit Music, Direct Writing, Drawing and Painting, Direct Spirit Voices and Materialisation, including the mystery of ectoplasm.

It is, therefore, an exceedingly useful work of reference and serves to refresh the memory concerning the marvellous phenomena with which the whole pathway of Spiritualism is so liberally bestrewn. Such a record has naturally entailed a vast amount of research, and the complete form in which it is presented is at once a tribute to both the industry and the enthusiasm of the author. That it was a "labor of love" is evidenced by the fact that it is issued at a nominal price—as will be seen from our advertising columns—and consequently it should command a very large circulation for propaganda purposes.

Mr Curnow is well-known in Spiritualistic circles in Great Britain as a writer and lecturer, and is recognised as a very painstaking and cautious investigator. A native of New South Wales, he graduated at the Sydney University, where he attained his B.A. degree, and was the Wentworth Gold Medallist. Following the profession of journalism, he was for many years on the staff of the "Sydney Morning Herald," of which his father was the distinguished editor, and on subsequently settling in England he became associated with some of the leading London newspapers.

In recent years he has devoted much of his time to Spiritualism, and his devotion to the cause has won for him the respect and admiration of his friends. If he had done nothing else he would have rendered yeoman service by the publication of the book under notice—the detailed index to which is an exceedingly useful addition—and we congratulate him on the very efficient and successful way in which he has performed the task.

PSYCHIC MUSEUM IN LONDON.

APPORTS "OUT OF THE NOWHERE."

Increasing public interest is being manifested in the museum recently opened by Sir Arthur Conan Doyle at The Psychic Book Shop, in Victoria-street, London. It consists of a variety of psychic objects and a fine collection of spirit photographs, and paintings executed under "control." In a notice of this "new departure," the "Daily News" states:

> "I opened the psychic book shop last February," Sir Arthur said to a representative, "and am running it at my own expense, to interest the general public in the literature of Spiritualism I hope the museum will attract people and make them want to come in and see the proofs of our teaching."
>
> Perhaps the most interesting exhibits in the collection are two wax phantom gloves, about which there was at one time considerable controversy. Sir Arthur Conan Doyle declares that they are the impressions of spirit hands, and that the medium's hands were held when the impressions were taken in warm paraffin.
>
> Some curious objects known to Spiritualists as "apports"—"material objects dropped out of the nowhere into here," Sir Arthur called them—are to be seen in the museum. Two of these "apports" a small Babylonian tablet and a handful of Turkish coins, were dropped in his presence in an hotel in Australia, when he was on a lecturing tour there."

DWELLERS ON THE THRESHOLD.

COMMENTS ON "BLACK MAGICIANS."

To the Editor of "The Harbinger of Light."

Sir,—

I have been a reader of your paper for some years now, and I wish to say how much I appreciate it, preferring it to any I know. There is an article, however, in the June number just received to which I must take exception in the interests of Spiritualism, as it is so full of terrifying superstition which has no real existence on the other side of life. The writer, I perceive, is saturated with the study of Theosophy, in which I myself was for many years immersed, but now stand without, having been privileged, through higher instruction, to distinguish its truth from its error, especially with regard to the other side of life, and to cast away the superstition that has crept into it regarding "Black Magicians" in high places, and such like.

With regard to the "Dwellers on the Threshold," of whom your writer speaks so terribly, I have often been told by those who know that the only evil spirits on the Astral Plane are the discarnate souls of evil men and women, the worst of whom are confined in states of hell away from the world and unable to molest men on earth, while the others are in lighter states, earth-bound, who are not yet immune from falling into hell if they should run into too much evil still. These latter are really the orthodox "devils" who torment the psychic; having no sympathy with his ways they toss him about and buffet him, and would possess his body for their own ends if he were not sufficiently guarded by one of higher power.

In any case, there are no giants among them, but many dwarfs, for evil stunts the soul as well as darkens it, and they can neither grow in spirit nor brighten their darkened robes until they repent of their evil ways, and receive help to rise upwards, when they are no longer to be classed among the wicked, but soon become helpers of others. For them the Astral Plane, in its lower degrees, is really a "mayavic" region, for there they live chiefly in their dream-consciousness, though active and awake in it, yet limited to it; and those of them who see devils with long tails and pitchforks in their hands see but creatures of their own imagination externalized, and not real entities at all, no matter how much they may toss them; indeed, all the other environment of hell emanates from their own hypnotic mind, but that makes it none the less real to their experience of it.

Powers of evil are not found higher than the earth-bound degree, and there are no Black Magicians in high places at all, and any cosmic entities of evil, either, who are used by God as co-workers with Him, as the writer seems to think. All these may be put down to that "mayavic" state of dream-consciousness of the seer, for they have no actual existence any more than the cattle and elephant which charged him, which he is quite willing to classify as his own thought externalized. Such giants as he describes are rather to be classified as visions, and these can come to us in different ways. Sometimes they are given as instruction, and often, very often, they are mere dreams inflicted on us by our tormentors from the spirit side to terrify us, for they can easily impress their thought on the psychic who is so open to receive it. By a psychic I mean one who is psychically open in his, or her, own gift, who may also be a medium, and generally is. They who are mediums only, and depend on spirits when under control for clairvoyance, are only psychic under control and are not open at all times to be buffetted about as the former are, and the increasing trials of the psychic soul are rather to be ascribed to the wider opening of the door than to any special infliction of a "Master," or withdrawal of his protection.

The idea, too, that Black Magicians are to be found on the Mental Plane is utterly repudiated by those who know the life of that high plane. It is a sphere of purity and holiness, they tell me, where no evil thing can find a place, a plane utterly misunderstood by some writers—so pure that many of the souls now on earth have never yet reached it in their course of evolution between their incarnations. Let us, therefore, look on these things with commonsense, and not be frightened by such demoniacal tales as these, and understand that they are but "mayavic," or illusory, appearances which have no real existence in themselves. All who are evil are in a state of purgation in the lower spheres or slums of spirit life, where they will all in time repent and enter on the path of progress upwards. God is love, and his love worketh for the redemption of all.

Y ours truly,

JAMES L. EADIE.

Newport, Fife, Scotland,
28th July, 1925.

"NORTHCLIFFE'S RETURN!"

This is the title of the book, from the pen of Mr. Hannen Swaffer, just published by Hutchinson & Co. The author was one of Lord Northcliffe's ablest editors and enjoyed the latter's intimate friendship for many years. Referring recently to the circumstances under which the book was written Mr Swaffer stated:

> My book, "Northcliffe's Return," which has just been published, I dictated probably in eight days, recording, while under the influence of them, the most remarkable happenings of my experience. I have told how I went out in search of Lord Northcliffe, two years after his so-called death, and how I found him. Then, at the end of it, when the book was written, he spoke to me in his own voice at a seance and gave me its title —"Northcliffe's Return."
>
> Since the book was published, Northcliffe's voice, at seances, has been growing louder and louder, so much so that people standing outside the door of the seance room could now hear it plainly.

We learn from a London correspondent that the book has created "a great impression" and has already become "famous." Our parcel has not yet come to hand. To avoid disappointing those of our readers who wish to obtain a copy, we are taking orders in advance, and will forward the volume as soon as our consignment arrives. The price is 6/6, postage 4d.

TO RECORDERS—SPECIAL!

Recorders are again reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

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

A PROPAGANDA MISSION.

MR. STEPHEN FOSTER ON TOUR.

Mr Stephen Foster, leader of the Occult Society, Sydney, has commenced his lecturing tour of the principal centres of the Commonwealth with the object of awakening a greater measure of public interest in Spiritualism. Accompanied by his Secretary, Mr James Turner, who took the wheel, they left Sydney by motor-car en route for Newcastle at eight o'clock on the morning of Wednesday, August 26th, and at an early stage encountered more excitement than they anticipated, as will be gathered from the following progress report supplied by Mr Turner:

We nearly met with disaster when descending the Mangrove mountains near Gosford. The road is narrow and steep, with a deep gorge on one side and the mountain rising vertically on the other. An unexpected "hairpin" bend in the road, necessitated a sudden application of the brakes, causing the car to skid on the loose surface, dangerously near the edge of the gorge. The earth gave way under the near-side near wheel, and it dropped to the axle, suspended in mid air, over the side of the gorge. Almost immediaetly the car rebounded, and in that second of time, a swift turn of the steering wheel brought us safely back on the road. However, we safely reached Dora Creek, 28 miles from Newcastle, towards evening. Here we were the guests for two days, of Mr and Mrs James Bailey.

The journey to Newcastle was continued on Saturday, August 29th, arriving there at noon. We had been invited to be the guests of Mr and Mrs James Bailey, junr., at Stockton, on the north shore of Newcastle horbour. At the Honeysuckle Hall, Saman Street, the headquarters of the Spiritual Research Society, we were introduced to Mrs. Robinson the president; Mr Sharman, honorary secretary, and other officers and members, and in the evening a grand social of welcome was convened to commence at eight o'clock, but by halfpast seven every seat was taken. The president, Mrs Robinson gave the invocation, afterwards introducing Mr Foster and Mr Turner, to all assembled. A variety of music and song, by the Lyceum girls, Thelma Parkinson, Molly McKinnon, Mary Barnier, Norma Sherry and Missie Manton, also Mrs Wills, and Messrs Scrivener, Sharpe and James Turner, provided a very harmonious entertainment. Dancing followed the refreshment interval, and then Mr Foster was asked to give a demonstration of psychometry. This he did in his usual successful manner, proving that, despite the revelry and merriment, conditions were good for spiritual work. An appeal for funds towards the building fund of the Society was generously responded to, and after a mock auction of several gifts donated for the same fund, an enjoyable evening closed with God Save the King.

On Sunday morning, August 30th Mr James Turner conducted the children's Lyceum at the Honeysuckle Hall, when Mr. Foster's talk" to the children and Mr. Turner's instruction were greatly appreciated by all.

At the evening service in the same Hall, the place was crowded to the doors, and it is by no means a small hall. Mr Stephen Foster's lecture on the "Two Worlds," followed by clairvoyant descriptions, was very interesting and instructive. Mesdames Ashcroft and Wills rendered their messages of song.

An instruction class on "Numerology" "Thought Transference," and "Psychometry" was held by Mr Foster on Monday evening, August 31st, in the Honeysuckle Hall. This was very well attended and everyone went away with some useful information. We are greatly indebted to Mr. Scriviner, president of the Church of Spirit and Faith, Hunter Street, Newcastle, for offering his rooms at Bedford Chambers, for Mr Foster's private work, during his stay in Newcastle.

Mr Foster conducted the children's Lyceum on Sunday morning, Sept. 6th, and in the afternoon held a Flower Service at the Church of Spirit and Truth. The offering went to swell the building fund for that church. Again at 7 p.m. on the same date, a large gathering assembled at the Honeysuckle Hall to hear Mr Stephen Foster expound the truths of Spiritualism in an inspiring address on "Great Men and Life beyond the Veil." Striking evidence of clairvoyant and clairaudient gifts was again manifested, and the beautiful solos by Mrs Wills and Mr Ashcroft were greatly appreciated.

Up to date our mission in Newcastle has been highly successful. Newcastle has been generous to us, and the Newcastle people, especially Spiritualists, have been wonderfully kind.

Again we extend our fraternal greetings to the Editor of the "Harbinger of Light" and wish every success to his valuable journal.

JAMES TURNER, Secretary for Stephen Foster.

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

On the 6th September, the newly-elected President (Mrs B. Callen) inaugurated the new session. The resolution Mrs Callen has made is: "I will not easily be offended, nor will I easily offend." Those who are acquainted with our new President will know that this resolution will not be easily broken.

The following members have been elected to positions on the Committee for the ensuing six months:—Mrs R. Callen, President; Mr O. Waschatz, Vice-President; Mr C. Chatfield, Secretary; Miss G. Gardiner, Treasurer; Mr T. Shaw, Watchman; Mrs M. Turnbull, Librarian; Representatives of Groups, Mrs C. Martin, Mrs E. Develin, Mrs J. Gardiner and Mr G. Stevens; Leader of Groups and Welcomer, Mrs Bell-Jarvis; Recorder, Miss G. Gardiner. Permanent Positions: Trustees, Mr W. H. Lumley, Mrs J. Mann, Mrs O. Waschatz; Auditors, Messrs Pyle & Cuthbertson.

During the past month the following exponents have occupied the platform at the morning session. Mr W. H. Lumley, Mr T. Franks, Mrs R. Callen and Mr Waschatz, each address being followed by an interesting and educative discussion. Mrs Bell-Jarvis has been the speaker at the evening services and her addresses have been much appreciated by the audiences.

We wish to thank the following mediums who have given their services at the afternoon meetings. Mrs Martin, Mrs Peach, Mrs Develin, Mrs Browning, Madam Orion, Mrs Thompson, Mrs Eyard, Messrs Shaw, Winslow and Howell.

G. M. GARDINER, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

We have just experienced one of the best months in the history of the C.S.R. Mr J. Moorey took a rest on August 16th and Mr J. McDonald Moore again proved an able and attractive deputy.

We nearly trebled our usual monthly sales with the September issue of "The Harbinger of Light." We found it quite possible to do so with a little pushing, and are sure other Societies could do the same by the adoption of similar methods.

Our Social on September 12th proved a record for the season, and, together with our own members, we sincerely thank visitors from other Societies for their splendid support. Mr. T. J. Munro, with ticket No. 6, became the owner of the 400-day clock so kindly donated by Mr Dent. We thank Mr Dent for his generosity which realized the sum of £12/10/-.

Our Anniversary services will take place on the 2nd Sunday in November and arrangements are now in progress to make this an epoch-marking event in our Society's history. The annual meeting will shortly follow and members are advised to make sure their subscriptions are paid to quarter ending 31st October. Unfinancial members will not be eligible to attend. A reminder to all concerned is given re nominations of officers for the ensuing year. These must reach the Secretary at least fourteen days prior to the date of the meeting. Such nominations, to be valid, must be personally signed by the proposer and seconder. The actual date of the meeting will be published in the November issue of this journal.

We desire to draw the special attention of Spiritualists and the public generally to the Armistice Day Service which the Council of Spiritual Churches has decided to organise. This is an initial effort in this direction and is well worthy of your whole-hearted support. The service will commence in the forenoon of Wednesday, November 11th, in the hall at Scourfield Chambers. Full details will be advertised at the earliest possible moment. Meanwhile, keep this important event in mind and advertise it to the best of your opportunities everywhere.

WM. GREENWOOD, Recorder.

S. O. L. CHURCH.

Continued interest is taken in all our meetings, and during the past month inspiring addresses have been delivered on Sunday evenings by Mrs Hanger and J. Macdonald Moore, D.Sc., which have been fully appreciated. Last Sunday evening a large audience gathered to hear a trance address given through Mr de Lantour, the "control" speaking very earnestly.

The afternoon meetings are splendidly attended, and our mediums and workers do all in their power to help as many as they possibly can.

We had a very successful social evening on August 29th, when we were delighted to have so many visitors from other Societies—it is good to feel the spirit of friendliness.

It is intended to hold a Bazaar early in December. We are busy preparing for it, and are confident of swelling the Church funds very considerably by that event.

An S.O.L. Library is to be established, and an evening is being arranged, to be held shortly, to receive books to form a nucleus. We have had several promised, and if any reader of this journal has any books on spiritual advanced, or occult literature that they have finished with and would like to send along, our grateful thanks will be accorded to them.

We are holding our 3rd Anniversary on October 4th and ask for thoughts of success for that date.

Our greetings are extended to the Editor and his staff.

E. MARSHALL, Hon. Sec.

MALVERN SPIRITUAL TEMPLE.

At our Church Committee Quarterly meeting we decided to make considerable changes in connection with the church work and hope to put these plans into action at once. We feel sure that this change will be for the further progress of the church.

With greetings to our splendid journal.

G. McMURRAN, Recorder.

PRAHRAN SPIRITUALIST CHURCH.

Since our last report our services have been successful as well as enlightening. The evening speakers, Messrs V. Deacon, E. Knight, M. J. Bloomfield, L. J. Plum and Mrs Plum have provided much matter for serious thought. Mrs

Kelly, Mrs Plum and Mr E. Knight have proved apt demonstrators from the platform.

Our Message Services have been well attended.

On September 9th Mrs Plum tendered to the members and friends at the church a most enjoyable social evening.

We take the opportunity of thanking all who have helped to make our services successful.

L. J. PLUM, Hon. Sec.

NEW SOUTH WALES.

THE OCCULT LECTURE SOCIETY.

On the afternoon of Saturday, August 15th, Mr Stephen Foster and his secretary Mr James Turner were the guests at the "At Home" of the Spiritual Scientists at the I.O.O.F. Temple, Sydney, prior to their departure on their Commonwealth propaganda tour. Mr G. W. Nettleton presided and made glowing references to the good work done by Mr Foster and his co-worker in the interests of Spiritualism. The Rev. Spurgeon Medhurst, late of Pekin, China, and now connected with the Liberal Catholic Church of Sydney, gave a very interesting and instructive discourse on conditions in China and the relationship existing between the Chinese and Europeans, especially the British in Hong-Kong, Shanghai, Pekin and Canton, concluding with very complimentary remarks to Mr Foster, and wishing him God-speed on his mission. Mrs Rose-Weekes, Mr James J. Ward, Mrs Redfern, Mrs Gillard, and several other well-known mediums of Sydney added their eulogies of Mr Foster's work, and although Mr Foster is naturally a fluent speaker he found it hard to sufficiently express his gratitude for the many kind references and good wishes. On the evening of the same date Mr Foster held a psychometry meeting, preceded by a lecturette on the "Powers and Possibilities of Spirits to impersonate." Everyone present received a psychometric message, and the offertory went to swell the funds of the Spiritual Scientists' Church.

Macauley Road Christian Spiritualist Church, Stanmore, was the rendezvous of Mr Foster and his co-worker on Sundays August 16th and 23rd. The addresses on "The Two Planes of Life" and "Parables of Spiritualism," respectively, were much appreciated and were followed by excellent proofs of clairvoyant and clairaudient gifts, through the mediumship of our worthy brother.

On Saturday evening, August 22nd, a grand social of fare well to Mr Stephen Foster and Mr James Turner, was arranged by the Spiritual Scientists at the I.O.O.F. Temple. The hall was uncomfortably crowded, but nevertheless everyone spent a very enjoyable time. Mesdames Rose-Weekes, Brookes, and Hayes also Misses E. Grant, Woods, and Hawkins and Messrs David Edelston, Bessey, and James Turner provided a very entertaining and musical programme. Miss Chambers played the accompaniments. A hearty vote of thanks to the artists and expressions of good will and "bon voyage" to the two missioners was called for by the worthy president and chairman Mr George Nettleton. This was proposed and seconded respectively by the two vice-presidents, Mr Pearson and Mrs Twelvetree, and carried by acclamation. It was decided by the committee that the most useful presentation that could be made to Mr Foster, was a donation towards the travelling expenses of his mission. The assembly most generously responded, the offering producing a substantial amount, that was gratefully acknowledged by the secretary.

Mr Foster and Mr Turner were entertained privately by many friends and supporters before their deparutre from Sydney, and at the final meeting of the Occult Society, Mr Stanley presented a gold mounted fountain pen on behalf of the members. Mr Foster acknowledged, with great feeling, their practical generosity. We would also like to thank here, many friends, who have anonymously subscribed towards the travelling expenses, thus showing their interest and sympathy in the good couse in a very practical manner.

The Society has suspended operations during Mr Foster's absence.

JAMES TURNER, Hon. Sec.

NORTH SYDNEY SPIRITUALIST CHURCH.

Since our last report we have made good progress, the attendance has increased and we desire to offer our grateful thanks to all speakers and demonstrators who have so ably filled our platform during the past year: Mr Marlow, Mr Joel Cohen, Mr Kirk, Mr Carter Mrs Twelvetree, Mr Bert Johns, Mr Boucher Mr Birch, Mrs Livingston, Mrs Darby, Mr Jenkins, Mrs Saaryarvoi, and many others.

We have an afternoon Healing Circle under the leadership of Mrs Butcher who, with the kind help of many other workers is successfully carrying on this good work.

On August 31st we held a social reunion of all members and friends, when there were about 200 guests who spent a very enjoyable evening. The conveners were Mrs Butcher, Mrs De Jersey, Mrs Rickards, Mrs Devenport, Mrs Hadaway, to whom we must give praise and our thanks, as they carried out all the arrangements most successfully.

We extend greetings to all friends and also to the Editor of "The Harbinger of Light," and may the success of the journal be increased.

S. H. FISHER, Hon. Secretary.

UNITED SPIRITUALIST CHURCH, SYDNEY.

Our Sunday afternoon and evening services have been very well attended, and our lectures exceedingly good. We have been very fortunate in our speakers..

Our usual monthly At Home was held on Saturday, August 15th, Messrs Foster and Turner being the honored guests, and on Saturday August 22nd we gave a farewell social to these friends. (Details of these functions are embodied in the Report of The Occult Society).

We are pleased to welcome back Mr and Mrs and Miss Rawes, who have been away to South Africa. We have missed the mvery much, during their absence, and trust they will be able to again take up their work where they left off.

We have to thank the following speakers, for their services during the month: Mesdames Twelvetree, Hopkins, Saaryrui, Levorna, Melba, Perry, Burrell, Nicholson and Edmonds; and Messrs Foster, Catman, Bert Johns, Oates, Ferguson and Nicholson.

G. TUBB, Recorder.

QUEENSLAND.

SPIRITUAL CHURCH, LEICHARDT & BOUNDARY STS.

It is with great pleasure that we report good progress during the past month. Our church meetings have been very well attended. Swami Mr Sathyanandra, who is on a mission to Brisbane, has given us two Sunday evening addresses to a large audience on each occasion. His addresses were of a very high order and were well received, and we all wish him every success in his mission.

Our own mediums continue to carry on the good work and a very great deal of good work is being done.

One of our members, Mr Schache, was called to the land of Spirit on September 4th after about a month's illness. He was a silent but very sincere worker and was always ready to devote a portion of his time in endeavouring to strengthen the courage and faith of others in our great religion.

Our new churc his still in front of us, but we do not feel that it will be long before we begin to build, and we sincerely solicit the assistance of Spiritualists in other States.

We join heartily in wishing all churches and Societies, and our own journal, "The Harbinger of Light," every success.

W. J. KERLIN, Secretary.

SOUTH AUSTRALIA.

ST. JOHN'S SPIRITUAL CHURCH, INCORPORATED.

At the annual meeting of the above church at Carrington Street, Adelaide, the balance sheet for the past year was rendered and showed that marked progress, both numerically and financially, had been made.

The speakers for the year included the Rev. J. B. Duncan (minister), Messrs E. W. Lowe Olifant, Dr. Clark-Nicola, Mrs Francis and Mrs Born. The spiritual leaders are Rev. J. Duncan, Mrs Watson, Mr Farringdon and Mr Booker. Mrs P. T. Lowe is conductress of the Lyceum.

Anniversary services were conducted on Sunday, August 16th for both Lyceum and Church. The speakers were the leaders of Spiritual Churches in Adelaide. Socials in connection with the anniversary services were held and proved a great success. The results of the services and socials are very encouraging and promise even greater success for the future.

E. R. WATSON, Assistant Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

Our syllabus of lectures for the month of August was as follows:—"Evidences of Spiritualism"; "The Message of a Flower"; "Does Spiritualism Help Us to Live Better Lives" 'Spiritualism and The Pleasures of Life"; "Evidences of Spiritualism in the Bible"; "Objections to Spiritualism Answered"; "Answers to Written Questions."

On Thursday the 27th, we had a very enjoyable social and dance, at which the members of the church were able to fraternise with one another, and with their visiting friends. The hall was tastefully decorated for the occasion by the caretakers, Mr and Mrs Farthing. As usual, Mrs Steele officiated at hte piano; and she also sang with expression and sweetness whilst little Adeline Burnett gracefully danced the Highland and clog dances.

The Psychics and Speakers of the church, Mr and Mrs Webb, are always pleased to see and welcome visiting friends at all our meetings. Old Spiritualists, not now attending any church are urged to come and support our efforts on behalf of a clean, progressive spiritualism.

We desire to record the high appreciation we hold of "The Harbinger of Light," and may its intellectual work go on with unabated vigor.

GEO. BODELL, Hon. Sec.

The Lyceum continues to progress, and we are continually putting new names of scholars on the register. On Sunday 30th August, we had an open session, when recitations were given by Elva Harris, Eileen Swede, Minnie Francis, and Walter Whodjic. The number and quality of the "Pearls" which are given by the Lyceumists every Sunday show that they spend some time choosing them.

We send fraternal greetings to all other Lyceums and to "The Harbinger of Light."

(Miss) L. WEBB, Lyceum Secretary.

REPLIES TO CORRESPONDENTS.

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R. C. W. (Launceston): Thank you for the item offered, but it does not appear to possess any features sufficiently impressive to make it advisable to publish it. And the fact that the incident occurred thirty years ago makes it rather ancient history.

H. B. (Brisbane): The sentiment is acceptable, but verses not quite up to publication standard.

C. J. R. (Menendee): The case you relate is interesting and no doubt true, but such facts require verification and corroboration before the average reader will accept them.

M. W. (Dannevirke): Thank you for the verses. We may use them later.

A. T. (Albury): Verses received. If considered suitable will be used in a future issue.

R. L. (Baltimore): Your gratifying comments are much appreciated.

C. B. (Madras): Yes, the circulation of "The Harbinger of Light" is practically world-wide. But we have no subscribers on Easter Island yet!

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