

# The Harbinger of Light.

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

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## The Editorial Chair.

### Reply to Professor Macintyre.

We are sometimes tempted to write in a strain approximating to the offensive language employed by many of the clergy when criticising the phenomena and teachings of Spiritualism. But whenever the temptation arises we are somehow arrested by the precepts and example of The Master, and our attitude of mind becomes modified accordingly. One of His sayings in particular recurs with insistent persistency: "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake; rejoice and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you." Spiritualists have, of course, been "persecuted" and "reviled" for more than seventy years, and "all manner of evil" has been spoken and written about them "falsely" throughout that extended period. But if they are to remain true to their "high calling" they must refrain from exhibiting temper or indulging in any mode of retaliation that would infringe the sublimely ideal dictum: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven." And then follows the incomparable argument: "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye, therefore, perfect, even as your Father which is in Heaven is perfect."

The injunction conveyed in this command unquestionably embodies the most difficult task mankind has been directed to undertake. That is why so many shirk it. It is palpably disregarded both in the Church and out of it. And the clergy are, perhaps, the worst offenders! At all events, a very large proportion of them ruthlessly spurn this direction when Spiritualism happens to be the subject of the sermon. On such occasions, no language is too insulting—no epithet too obnoxious! We wonder what The Christ thinks of them if He listens to their diatribes! Does He feel that all His teaching has gone for nought? Does He experience afresh the awful pangs of Calvary? We wonder!

He must, at least, realise that quite a multitude of His "ambassadors" in the Church are far from "perfect,"—no better than the "publicans," in fact! It is to us a very sorrowful spectacle, and is one of the things which sometimes makes us feel there is very little reality in religion after all! The test is no sooner applied than the "shepherd of souls"—the very one who, of all others, should survive the trial—fails! There are exceptions, of course, but they are few and far between and only prove the rule. And yet we are told by The Master to "love" these transgressors and "pray" for them. We may try to do so, but it is awfully hard, and we sometimes wonder why we have been set so trying a task. Perhaps, however, it is all a part of our "discipline." If so, it certainly does not lack severity, and we fear that occasionally we are liable to fall short of what is required of us. But if we are to blame for this, how much greater must be the blame attachable to the offending representatives of the Church? They, at all events, should be true to their Great Exemplar and obey His behests. And yet they are among the chief delinquents! Spiritualists are to them the "enemy," but instead of "loving" them and "praying" for them, they roundly abuse them, call them all sorts of nasty names, and unsparingly ridicule their beliefs.

Let us take a recent case in point—a mild one it is true, compared with many that might be quoted, but by no means deficient in offensiveness. Preaching a few weeks ago at St. Stephen's Presbyterian Church, Sydney, Professor Macintyre referred to "neurotic" and "frowsy" mediums, and exhibited something very closely akin to temper in the spirit of the discourse. He alluded to "the inanity and sheer silliness" of the messages received from the Beyond, and proceeded to say: "I utterly fail to find any evidence of the power of these mediums to put us into communication with the departed, and I resent the idea that any of my own dear dead should be at the call of creatures such as the average medium undoubtedly is." The question naturally arises as to whether this spiritually-illuminated divine has ever had a sitting with one of these "creatures." We must assume that he has not, or he would know that no "call" is made upon the "dear dead" to manifest. They are waiting and eager to speak, and are constantly "calling" to us. The position is thus reversed. And if any further evidence were needed to substantiate our assumption we have it in the assertion: "What you mostly have from spirits who are assumed to have entered into the secrets of the unseen world is silly jokes, childish tricks, and such trivial conversation as you would not find round the most frivolous afternoon tea-table. It is either that, or wishy-washy sentimental gush." And all this is said despite the fact that this learned Professor has read "a good deal of the Spiritualist literature!" It makes us wonder what books he selected. They have never come our way, and if they had we should have had no time for them. He should try again, and begin with, say, "Spirit Teachings" by the Rev. Stainton Moses, M.A. This is a standard work, and if this consists of "wishy-washy sentimental gush," what are we to say of the average sermon?

"The world is not one whit the wiser for all these supposed revelations," continued the preacher. We don't know about "the world," but evidently our ecclesiastical critic is not! If he were he would

know, for instance, that the "Westminster Confession of Faith," upon which the Presbyterian Church is founded is sadly in need of revision. Listen to what it says in reference to the Resurrection (chapter 32):—

The bodies of men after death return to dust. . . The souls of the righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the Face of God in Light and Glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgment of the Great Day. Besides these two places for souls separated from these bodies, the Scripture acknowledgeth none. At the Last Day, such as are found alive, shall not die, but be changed: and all the Dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

These "supposed revelations" of Spiritualism have disclosed to mankind the falsity of the teaching that "the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgment of the Great Day," that there is no intermediate state between the "highest Heavens" and the fearsome abyss of Hell, and that "all the dead shall be raised up with the self-same bodies and none other." We will not call this "wishy-washy sentimental gush." It is much worse than that. Some of it is dreadful blasphemy, and in the name of the Most High we reverently protest against the calumny. Furthermore, these "supposed revelations" have provided us with absolute and final proof that when a man dies he will live again. This, of course, has always been a part of the teaching of the Christian Church. But it has never been able to furnish proof of what it teaches. "The Church can only assume that there is another world," says Canon Adderley. "It does not know. It has remained for science to provide the proof, and yet, notwithstanding all the evidence adduced, the Church still prefers to cling to mere assumption." The orthodox clergyman, therefore, can merely say: "I believe." The Spiritualist says: "I know." There is a vast difference in those two positions, and because men have been given the proof their attention is being arrested by the convincing evidence of Spiritualism.

Another of these "supposed revelations" assures us that the Calvinistic doctrine of salvation by faith is based upon delusion, and that it is literally true, faith or no faith, that "whatsoever a man soweth, that shall he also reap." This is another point upon which the Presbyterian Church might be asked to revise its tenets. There is no "whitewash" in the divine scheme of salvation. We have to "work out our salvation" and to pay up to "the uttermost farthing." Again, the "supposed revelations" of Spiritualism have provided such cumulative evidence of the truth that we begin the next existence exactly where we leave off here, and that spiritual progression is a great and inspiring reality, that no open-minded and experienced investigator questions the fact, the teachings of the Presbyterian Church notwithstanding. Eternal punishment, therefore, goes by the board, and not even the declarations of the Westminster Confession of Faith can alter the fact. This doctrine must, therefore, be pitched on the theological scrap heap and buried in oblivion, together with Calvin's material Hell of fire and brimstone, and the altogether dreadful allegation that "the pathway to Hell is paved with the unbaptised bodies of infants a span long!" In short, the Church represented by Professor Macintyre is largely built upon shifting sand. It, therefore, ill becomes him to denounce Spiritualism and its religious platform. He should put his own house in order first, and if the operation is completed on the lines of Truth the result must very closely approximate to the teachings which he so flippantly derides.

In the meantime we may remind him that Spiritualism is making greater headway among the Pres-

byterians of Scotland than in any other part of the Empire, and that Glasgow has been described as the Mecca of the cause! The General Assembly of the Presbyterian Church in Scotland in fact has actually appointed a special Committee to inquire into psychic phenomena and the relation of Spiritualism to the Churches! It is because the men in the Church in Australia know so little from personal experience of the stupendous marvels of the seance room that they are so vehement in their opposition. "They have a zeal of God," as Paul puts it, "but not according to knowledge." That is the source of the whole trouble. They are ignorant of the facts, but such ignorance at this advanced stage of the inquiry cannot be condoned, and every fair and open-minded man will agree with the recent utterance of Dr. Frank Ballard, a preacher of mark in the Methodist Church in England, that "of all the attitudes towards Spiritualism that were uncalled for, unworthy, and unhelpful, he considered that the worst was that displayed by some Christian—and anti-Christian folk for that matter—of absolute denunciation." We respectfully commend that comment to the thoughtful consideration of Professor Macintyre, and will now leave him to proceed with the revision of the Westminster Confession of Faith and also with the "Larger Catechism," in which we are taught:—

We are to believe, that at the Last Day there shall be a general Resurrection of the Dead, both of the just and unjust, when they that are then found alive shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave being then again united to their Souls for ever, shall be raised up.

### The Crusader and His Mission.

Wherever he has thus far been, Sir Arthur Conan Doyle has been greeted by overflowing audiences, and has aroused such interest in Spiritualism that everybody has been discussing the theme in the trains, on the tram cars, and in the home. It is the first time that the attention of the people of this country has been seriously directed to the subject. They knew very little about it previously, apart from the comments of a jeering Press and the denunciations of some of the ill-informed among the clergy. But now they are beginning to understand that there is infinitely more in the claims of Spiritualism than they have hitherto suspected. Their eyes, in short, have been opened by the zealous and courageous Crusader who has come to Australia to give comfort to the bereaved and to throw a flood of spiritual light athwart the pathway of despondent souls.

Sir Arthur resembles a modern St. Paul—without the "Saint," of course, although he may receive that title by and bye!—and the gospel he is preaching is that formerly proclaimed by the Founder of Christianity and practised by the Apostles and the Early Fathers of the Church. He calls it a "new revelation." And so it is, in a sense. But not strictly speaking. It is rather a new revealing of the truths enunciated nineteen hundred years ago and which have become so distorted and transformed by theological speculations that their restatement to-day naturally takes on the appearance of "newness." A very hackneyed proverb avers that "there is nothing new under the sun." There is doubtless much truth underlying that statement. It certainly applies both to the phenomena and teachings of Spiritualism. These are as old as history itself, but to a very large extent knowledge of them has been "lost out" by the materialistic race of Christendom, and it is only in comparatively recent years that the knowledge has been regained. Even to-day it is the possession only of a very small proportion of the mass. Of the vast majority it may still be said: "Eyes have they, but they see not; ears have they, but they hear not." And no section seems to be more blind, or more deaf, than those

who constitute what is generally known as the Christian Church.

The conditions to-day, in fact, bear a very close analogy to the conditions prevailing when The Christ—the highest expression of the Godhead, as all advanced spirits declare, that ever manifested in human form—trod the thorny pathway of His terrestrial existence. At that time the world was immersed in dense materialism, as it is to-day, and was as little inclined to listen to the voice of Truth as in this twentieth century. At that time, too, precisely as to-day, the Orthodox Church was the lion in the path—the great obstructing factor bent upon defeating the object of His mission. Its chief priests and rabbis arrayed themselves against Him, persecuted Him without mercy, and eventually succeeded in encompassing His death. But what about the sequel? Instead of extinguishing this divinely-appointed Messenger they provided the very means by which He was enabled, in His own Person, to demonstrate the truth of His teaching—the truth of survival beyond the grave. He thus defeated His murderers—check-mated them by His frequent appearances after his physical body had been taken from the Cross and mysteriously resolved into a more sublimated substance. His is the great outstanding demonstration of survival for which Spiritualism stands, and in these latter days He is permitting tens of thousands of denizens of the Other World to demonstrate that all mankind is destined to partake of the self-same life eternal. He has chosen the phenomena of Spiritualism as His method. It is these, and these alone, that are driving the Materialist “from pillar to post” and which will eventually entirely banish the dismal doctrine that the grave ends all.

Sir Arthur Conan Doyle is simply one of a number of selected ambassadors who have been deputed to accomplish this task, and with the power of Omnipotence behind them, they can well afford to take heart and be of good cheer amidst all the surging billows of opposition they may have to encounter. This visit to Australia will not be made in vain. Our friend and colleague is conscious of “the great wisdom that is arranging this campaign,” and although he may be abused and slighted he knows that the road that leads to Truth has always been bestrewn with thorns, and that the victor must be prepared to pay the price of victory. He is paying a portion of that price to-day, but if he faints not by the way—and nothing is more unlikely—his will be a rich reward, the “Well done, good and faithful servant, enter thou into the joy of thy Lord.” Go on, then, Sir Arthur, and loyally complete the work which higher and wiser minds than ours have given you to perform.

#### THE BLUE WRAPPER AND ITS MEANING!

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

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

Without death, which is our churchyard, crepe-like word for change, for growth, there could be no prolongation of that which we call life; never say of me that I am Dead.—Browning.

\* \* \* \*

Dean Inge, in a sermon at St. Paul's, said: “We meet a great many worthy people whom we may trust implicitly not to tell us lies or rob us, and whose private life is free from any stain, who nevertheless have not the most rudimentary notions of what intellectual honesty means. They never think anything out. They have no reasoned convictions, only a miscellaneous assortment of ready-made opinions and prejudices, which they hold without apparently caring much whether they are true or not.”

## Wayside Notes.

### The Bible and Psychical Research.

We have frequently remarked in these columns that reading the Bible in the light of present-day psychical research invests its contents with a reality and interest that is otherwise absent, and sheds upon its pages a luminous glow which dissipates the mystery surrounding much of the “miraculous” therein recorded. The incomprehensible becomes intelligible, and in the place of a volume which fails to attract the multitude we have a real “live” Book which those who comprehend delight to read. If the phenomena which are to-day arresting the attention of all serious-minded men and women have achieved no other purpose, they have indisputably rehabilitated the Bible, and should on this account alone be studied and their champions treated with respect by our ecclesiastical authorities.

This point was frankly emphasised by the Rev. H. R. Haweis, M.A., whilst in his masterly work, “Man's Survival after Death,” the Rev. C. L. Tweedale, F.R.A.S., vicar of Weston, England, dwells upon this aspect of the question in very cogent terms:

“One of the first things that impresses a student of psychical matters is that the Bible, revered by all Christian people as the word of divine revelations to man, is full from front to back of accounts of happenings which bear a striking resemblance to the psychical phenomena of modern times. . . . A careful study of Holy Writ reveals the fact that the Book is an almost continuous record of these supernormal experiences, and that from the earliest times they have been the means of communication between the divine and the human, between the spiritual and heavenly on the one hand, and the mortal and earthly on the other, between a higher plane of existence and a lower, between God—through the ministry of spiritual beings—and man. These supernormal phenomena, then, break no law, but are themselves subject to law, while a careful study of the sacred pages will convince the impartial student that those of ancient and modern times are identical.”

Pages are devoted by the author to the reproduction of a mass of texts in support of this position, and by quotations from the writings of the Fathers of the Early Church he shows clearly that the spiritual gifts related by St. Paul were in evidence up to the end of the second century. Dr. Ellis T. Powell, LL.B., D.Sc., in his erudite pamphlet “Psychic Research in the New Testament,” which is a scientific justification of some of the fundamental claims of Christianity, submits a very convincing case to the same effect, and Mr. Arthur Hill, in his “Psychical Investigations,” says “all the miracles of the New Testament are credible to everyone who has done much psychical investigation.” In short, the well-equipped Spiritualist possesses the key to the otherwise incomprehensible character of numberless incidents related in the Bible, and can therefore read the book with an understanding that cannot be commanded by any other process.

### Faith versus Knowledge.

We have read a great many puerile articles against Spiritualism from time to time, but we do not remember ever reading one quite so silly as the contribution from the pen of the Rev. Alfred Gifford, which appeared in the “Australian Christian World” of October 22nd. Mr. Gifford, we understand, is recognised as one of the “advanced” There are evidently degrees of advancement! The extent to which this reverend critic is “advanced” will be gathered from his opening statements. This is what he says:

Whatever we may think about it, one thing is clear. Modern Spiritualism and Christianity are in irreconcilable conflict. It is not a matter of the absence of specific doctrines such as Atonement; nor is it because Conan Doyle has declared that Spiritualists are Unitarian. The opposition is more radical still. Christianity is the faith-method of living. “We walk by faith, not by sight.” **Spiritualism is an attempt**

to walk by sight. As such it is essentially materialistic. Its talk is of materializations, its dependence is upon the evidence of the senses. While a Christian lives by his convictions, his spiritual instincts, his far-shining ideals, a Spiritualist seeks to see, that he may believe. To him seeing is believing, even under circumstances when the senses play tricks upon one.

We could, of course, enter upon a lengthy argument in reply to the objection that a Spiritualist "attempts to walk by sight," and "seeks to see that he may believe." But this is quite unnecessary. We will just take a concrete instance, as furnished by The Christ, to provide the answer.

Mr. Gifford has no doubt heard of a certain man named Thomas, referred to in the Gospel of St. John. This disciple possessed what in these modern times we call the scientific type of mind. There was nothing credulous about him. He wanted to see and handle things for himself. It was not enough for him to be told what others had seen and heard. Hence, when the other disciples told him they had seen The Christ after His crucifixion, Thomas was not satisfied. Faith was all very well in its place, but he was so sceptical on the point, that he replied: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side (note the exacting conditions!) I will not believe." Eight days later The Master appeared again and instead of denouncing Thomas because he wanted to see and feel, He straightway invited the doubter to apply the tests and settle his scepticism. Thomas apparently, did so, and was thus enabled to exclaim: "My Lord and my God."

Now according to this "advanced" thinker of the Congregational Church, The Christ was guilty of encouraging something that was "essentially materialistic"! Be that as it may, the fact remains that Thomas was allowed to see for himself, and yet when a present-day Spiritualist desires to do something of the same kind he is censured, and told he ought to "believe" without any evidence at all!

Is it any wonder that we feel compelled to regard this article as twaddle? And as such we maintain it is most unfair to every thinking man and woman in the denomination concerned, as it makes them a party to the argument, and is calculated to humiliate them in the eyes of others.

This reply should really have appeared in the journal in which the attack appeared, but as the Editor rigorously excludes any rejoinder of the kind, we have to be satisfied with answering the critic in our own columns. We cannot, however, refrain from expressing our admiration of the eminently Christian spirit which permits an assailant to stab us in the back and refuses the right of reply!

### True Love Never Dies.

A lady correspondent asks us to explain whether Time obliterates affection "in reference to the separation by death of two beings who have truly loved each other in this world, but have been parted, in some cases, for very many years." Those who are familiar with the Bible—and every man and woman ought to be able to make this claim—will remember that in his Epistle to the Romans St. Paul triumphantly declares: "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." We believe that, and we also believe it to be equally true that no power in heaven or earth will be able to separate two human souls attracted to each other by the powerful magnet of spiritual affinity.

That which we call "death" is utterly impotent to wrench asunder what is really an indissoluble bond. Those who have "truly loved each other in this world"—and this, of course, implies a spiritual rather than a carnal love—are lashed together by imperishable cords of affection which no length

of parting can sunder. Such attachment is eternal—as eternal as "the love of God," because it is of a similar character. Such love as that referred to has nothing to do with the physical body. It belongs to the real man or woman, the spiritual ego, and therefore cannot be affected by the absence of the fleshly envelope. We carry it forward—it is part of the equipment of the spiritual nature. A few years of separation cannot even modify, much less efface, it.

The Law of Affinity is a dominating factor in the spirit world. It is as potent and unerring as the Law of Gravitation on the terrestrial plane. No agency can keep apart two souls which are drawn to each other by the attractive force of spiritual Love. They belong to each other, and consequently one would be incomplete without the other. They are really two parts of the one being—Soul-mates as they are sometimes termed. The one may leave for the higher life long before the other. But that makes no difference. They are both still spiritually linked and that tie cannot be removed by such an incident as death.

Such love, in fact, will be intensified in the purer atmosphere of the Other World, and when the one who has been temporarily left behind passes likewise to the realms beyond he, or she, will find the other waiting with outstretched arms and they will instinctively embrace each other with greater intensity than ever before. Thackeray, the great English novelist, knew all about this. He says:

Those who departed loving you, love you still; and you love them always. They are not really gone, those dear hearts and true, they are only gone into the next room, and you will presently get up and follow them.

### The Vale Owen Scripts.

At the British College of Psychic Science, London, on a recent date, the inner history concerning the publication of the world-wide known scripts of the Rev. G. Vale Owen was revealed by Mr. Henry Engholm, an indefatigable worker in the cause of Spiritualism and the editor of the remarkable automatic writings in question.

The speaker, states "The Two Worlds," held the audience—a cultured and thoughtful one—for over an hour, as he told the story of how these scripts were brought to light, and the way in which Lord Northcliffe had read them himself and decided on their publication.

He told of how his steps were guided, and indeed the fact that the greatest journalist of the age, Lord Northcliffe, should decide on their publication, all appeared to be carried out with set purpose by those in the Unseen.

The Rev. G. Vale Owen was described as one of the purest, finest and most simple of men, who as a true clergyman of the Church had made the duties of his parish his first charge. The parish of Orford lies outside Warrington, and with its 8,000 inhabitants was practically unknown till these scripts had indeed made it famous, a Mecca for many seeking enlightenment. The mere announcement in the Press of the intended publication brought sackfuls of letters of virulent abuse to the Vicarage, and all these letters, mostly from clergymen, are now in the possession of Mr. Engholm. When, however, the messages appeared in due course, the tone of the letters received teemed with gratitude, surprise and blessing.

The outstanding fact revealed is that the greatest medium of to-day is a clergyman of the Church of England.

The first volume of these extraordinary messages, entitled "The Lowlands of Heaven," may be obtained at the office of "The Harbinger of Light," and the second volume, "The Highlands of Heaven," will shortly come to hand.

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# The Nutshell Page.

In forwarding a donation to "The Harbinger of Light" Emergency Fund, a Doctor of Divinity writes: "I send you this as a small thank-offering for the benefit I have received from the pages of your magazine. There is something distinctive about "The Harbinger of Light." It has its own special message." And yet in the opinion of the majority of the clergy we are engaged in the work of the Devil! Really, this is a very funny world!

\* \* \* \*

The Rev. J. D. Jones, the well-known Congregational minister of Bournemouth, preaching recently at Sandown, told his hearers that whenever they met for worship there were always many more present than the eye could see. Though the actual visible congregation might be small—discouragingly small sometimes—there was always an unseen company of worshippers. If they looked at the people in the pews it was easy to forget what might be termed the manners of holy worship, but if they remembered the unseen congregation they would worship God acceptably and with reverence.

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Great interest is still being evinced in Great Britain in the outspoken declaration of the Rev. E. W. Barnes, M.A., D.Sc., F.R.S., F.R.A.S., at the Church Congress at Southend, when he emphatically repudiated the doctrine of the Fall and all the arguments deduced from it. All the scholars in the Church apparently take the same view, and although the development completely revolutionises the orthodox theological position, there is not the slightest likelihood of Canon Barnes being arraigned for heresy!

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A notable leading article in the "Daily Mail" comments on Canon Barnes's acceptance of the present scientific view of the origin and fall of man, and continues, "But his view merely follows an even more remarkable confession of scientific faith made at the last Lambeth Conference, where it was, so to say, officially laid down that the Church would not go farther in its acceptance of Spiritualism than the views of science warranted. If Canon Barnes's now famous sermon gives a common platform where the leaders of religious and of scientific thought may co-operatively meet, it will be of good service towards the ideal they both aim at—the advancement of truth."

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Readers of "The Harbinger of Light," desirous of making presents to friends at Christmas should scan the pages in which many of the books we have in stock are advertised. A good book makes a very acceptable and useful gift.

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Mrs. Madge Donohoe, a member of the L.S.A., had a letter on Spiritualism in the "Daily Mail" on a recent date. The next morning she received four letters of inquiry, and in subsequent days the number increased to twenty-two. They were from persons who sought a closer acquaintance with the subject. Mrs. Donohoe is answering all the letters, and in some cases has invited the inquirer to pay her a visit. Mrs. Donohoe, it may be mentioned, is the wife of the celebrated war correspondent, Mr. Martin Donohoe.

\* \* \* \*

The Spiritualist Movement is going strong in Canada. In Hamilton there are some 30 denominations, and the Spiritualists are recognised as one of the largest and most important. There are three strong Societies in the town, and several workers from the home country are doing their little in fostering the Cause.

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Templemore, near Thurles, in Tipperary, is now a place of pilgrimage for thousands, owing to alleged miraculous cures at the shrine of bleeding statues.

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An American edition of the Rev. C. L. Tweedale's well-known book, "Man's Survival After Death," has been issued by Messrs. Dutton and Co., of New York. Mr. Tweedale's vigorous pamphlet, "Present Day Spirit Phenomena and the Churches," is having a remarkable sale, and the fifteenth edition is now in the Press.

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The "Book Post," London, writes: "The wave of Spiritualism is not confined to these shores; it is spreading all over the Continent, and no one can foretell what the outcome may be. The well-known dramatist, Julius Mognus, has written a book dealing with his experiences in Spiritualism, which has run into ten editions in Denmark within a few weeks. An English edition, entitled, "God's Smile," will be published by Messrs. Appletons simul-

taneously in England and America. We are told that translations are preparing in many Continental countries."

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The Rev. A. V. Magee, in a letter in the "Daily Mail," restates his already familiar attitude towards Spiritualism, but he speaks in a much more temperate spirit than of yore. Let us admit, once for all, he urges, that we can get in touch with the dead, because no one who has ever studied the question really doubts this. He writes, "I have had numerous communications from those who have received messages from beyond, many of them at solemn and sacred moments. Some are in constant communication with the departed."

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At St. Anne's, Soho, London, on a recent Sunday morning, the Rev. Clarence May delivered a sermon on the Vale Owen Scripts to a congregation that packed the church to overflowing. He maintained that the Rev. G. Vale Owen was indeed a modern vehicle for revelations that in every way coincided not only with Christianity but with the spiritual truths of the Bible. Mr. May also referred to the remarkable admission made by the Bishops at the Lambeth Conference as to the value to the world of the investigation of psychical phenomena. Holding the first published volume of the Scripts in his hand Mr. May read passages from it and affirmed that nowhere in religious literature could more beautiful statements be found relating to the vital issues of the Christian faith.

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Time was when those who believed in Jupiter's moons, the motion of the earth, and the spots on the sun, were considered both disreputable and unorthodox, but just as those days of ignorant bigotry passed, so will these, and as more enlightened views prevail the strange reluctance to testify to the reality of spiritual things, so often encountered, will become a thing of the past.—"Man's Survival after Death," by the Rev. Charles L. Tweedale.

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Communication down here, as compared with the direct superphysical communication up there, may be somewhat as writing is to telephoning—a slow and indirect process.—J. Arthur Hill in "Man is a Spirit."

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Recently the London newspapers contained particulars of the incident of Walter Tewson, of Balderton, near Newark, dreaming that his next-door neighbour, Charles Gill Pritchett, had committed suicide by drowning. The vision was so vivid that it occupied his mind all the next morning. In the afternoon he saw the dead body of his neighbour in a pool of water. Pritchett had got up at 3 a.m. on Wednesday morning and had gone out and drowned himself. Commenting on this in its editorial columns the "Evening News" writes, "Here is absolute proof of what is called telepathy: the communication of mind with mind apart from the instrument of the senses. It is wonderful, but it is undoubtedly true."

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We are in receipt of the book of the British College of Psychic Science for 1920-21, which shows a well-arranged programme of lectures and demonstrations for the coming season. Classes for the development of psychic powers, for Health Culture and Psycho-Therapeutic diagnosis and treatment are included in the programme, which also embraces a Discussion Class and Concentration Class. The full list of activities would take much space, but enquirers may receive a copy of the handbook and programme by application to the Principal, 59, Holland Park, London, W.11.

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"A Psychic Autobiography" with Introduction by Professor Hyslop, Ph.D., LL.D., is an arresting book of remarkable experiences. A New South Wales clergyman, after returning to his home from Melbourne, wrote to us concerning the book as follows: "I found the book very interesting—even absorbingly so. And a book must be absorbing if it is to interest me on a railway journey, for I am not enough of a seasoned traveller to be able to concentrate on anything which does not grip me first of all. This record of Miss Jones is a most remarkable one. She seems to have run the whole gamut of psychic experiences and phenomena. It can be safely recommended as a most arresting story." A few copies are available at the office of this journal.

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The Rev. F. Fielding-Ould, writing in the August "Occult Review" on "The Future Life and Spiritualism," observes that "The authorship of spirit messages may be suspect and the methods employed in receiving them despised and ridiculed, but the body of doctrine which has been accumulated is of such a quality that it demands thoughtful consideration by every seriously-minded man."

# FACE TO FACE WITH THE "DEAD,"

DIRECT VOICE PHENOMENA IN MELBOURNE.

VISIT OF A NOTED AMERICAN MEDIUM.

BY THE EDITOR.



REV. SUSANNA HARRIS.

Of all the varied forms of psychical phenomena, those associated with what is known as "direct voice" manifestations of the departed are undoubtedly among the more important and impressive. To sit in a Circle and listen to friends talking to you as though they were actually present in mortal garb, whilst the medium is at the same time talking to a sitter close at hand, is certainly a very wonderful experience and gives one "furiously to think." The phenomenon is known as "direct voice," in contradistinction to the medium's vocal organs being employed, as is the case of trance utterances. It is a form of mediumship that is very rare, and at the present time not more than three mediums are publicly known to possess this remarkable gift—Mrs Etta Wriedt and the Rev. Susanna Harris, both Americans, and an English lady named Mrs. Roberts-Johnson. The first-named was the medium through whom Vice-Admiral Osborne Moore conducted his investigations when she visited England at his invitation in the spring and summer of 1912 and 1913. He records his extraordinarily convincing experiences in his voluminous work, "The Voices," in the Introduction to which he says:—

The communications from the spirits to the sitters are usually made through an aluminium trumpet which magnifies the voices, the spirit talking into the mouth, and the sound emanating from the smaller end. The trumpet is made in three lengths of thirteen inches each. These are put one inside the other, and gently pulled out until fixed. When it is on the floor ready for use, the trumpet

stands 32 inches, the small orifice being from one-half to three-quarters of an inch in diameter, the mouth five inches. Some spirits do not require the trumpet; it is a common occurrence for two spirits to talk to two people at different positions in a circle, one with, and the other without, its assistance. The weight of the trumpets varies from eight to thirteen ounces.

"This American woman is never in trance," says the Admiral, and in his "Conclusions" he adds:—

Two voices have been frequently heard by me and others talking simultaneously to two sitters in the Circle about matters entirely unknown to the psychic or to each other; occasionally three; and at very rare intervals, four—one using the trumpet and two or three without. The medium, when talking, is often interrupted by a voice, and for a second or two both have been heard to speak together. A voice has been heard to sing and another to speak simultaneously. Certain privileged sitters have heard the voice in full light, with the medium eight feet from them; I have heard it when she was eighteen feet from me, in full electric light.

As a rule, however, absolute darkness is essential to the success of the proceedings, rays of light having a disintegrating effect upon the very tenuous psychic matter used by the invisible speakers when materialising sufficiently to make their voices audible in the physical atmosphere. Touching this point, Mr Edward C. Randall, an eminent New York barrister, who experimented with the late Mrs Emily French for very many years, says in his extremely interesting and important work, "The Dead Have Never Died":

Absolute darkness is necessary to enable me to hear the direct speech of those people who, present in my home in their own spirit bodies, use their own tongues, and make their own voice vibrations.

Replying to a question addressed by Mr. Randall, one of his spirit friends said in the direct voice:

There are in our group seven people—all expert in the handling of the electric and magnetic forces, and when you and the psychic, Mrs. French, meet, the vital force that emanates from her personality is gathered up. We also take physical emanations—substances—from you and the others with you, while we contribute to the mass a certain spirit force. Now, that force which we gather and distribute, is just as material as any substance that you would gather for any purpose; it is simply higher in vibration. We clothe the organs of respiration of the spirit who is to speak, so that his voice will sound in your atmosphere, and when this condition is brought about, it is just as natural for a spirit as it is for you. You then have what is known as the direct or independent voice, that is, the voice of a spirit speaking as in earth-life.

The reference in the foregoing to "physical emanations—substances" probably corresponds to what is to-day known as psychoplasm or ectoplasm, the latter designation being preferred by the French scientific investigators; hence the necessity of rigidly excluding the light to prevent the sublimated, etheric atoms becoming disintegrated, and the materialised vocal organs rendered useless.

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Dr. Crawford—a Doctor of Science of a Scottish University—in his highly-important scientific work, "Experiments in Psychological Science," tells of his experiences in the direct voice phenomena through the mediumship of the Rev. Susanna Harris, who, by the way, is designated by the author, "Mrs. Z." The sittings were held in his own house in a small laboratory he had fitted up for psychic work. He comments on the fact that with Mrs. Harris absolute darkness is essential to the production of phenomena, whereas in the case of Miss Goligher—a private psychic with whom he experimented for years—"the trumpets floated about in strong red light, and could be examined in detail."

He introduced ingenious devices to safeguard himself against possible fraud, and also placed a phonograph in the room for the purpose of obtaining records of the speaking and singing. He told the control to wait until she heard the buzzing of the machine and then to speak into it. She, however, preferred to sing, and sang a song three verses in length. "I tried the record," says Dr. Crawford, "and found the voice satisfactorily recorded." Another blank record was then put on the machine. "The control, at my request, this time spoke into the horn of the phonograph, instead of singing, and again the voice was recorded." These records were at a later stage reproduced in a public Hall in Belfast, and were distinctly heard by the audience.

The foregoing explanatory matter is published for the information of those of our readers who have hitherto not studied this particular kind of phenomenon, and thus make more intelligible the references about to be made to phenomena witnessed by the writer in the presence of the Rev. Susanna Harris, who is at present on a visit to Melbourne. Mrs. Harris, it may be explained, is entitled to use the designation, "Rev." by virtue of the fact that she holds a Minister's License issued by the Probate Court of the State of Ohio, and which entitles her to perform ministerial functions in any American State.

She has been well-known to investigators for many years as a remarkable trumpet medium, and amongst other notabilities has sat for Sir William Crookes, Sir William Barrett, Sir Oliver Lodge, Lord Roberts, Sir Arthur Conan Doyle, Major-General Sir Alfred Turner, Vice-Admiral Osborne Moore, Dr. Crawford, Dr. Abraham Wallace, Dr. Coates, Count Mijatovich, Count Hamon, and several prominent clergymen in Great Britain.

She is naturally proud of the very artistic literary memento presented to her by Sir William Crookes, being an extract from a work entitled "Representative Subjects of the King," and containing, as a Frontispiece, the portrait of Sir William, which he kindly autographed. She also exhibits with pardonable pride a diamond ring presented to her by the distinguished scientist and which formerly belonged to Lady Crookes, and also a letter from the pen of Sir William congratulating her on the anniversary of her birthday. She also possesses very gratifying tributes to her psychic powers from Count Mijatovich and others, and has, moreover, received a rich abundance of testimony from sitters to the comfort and cheer derived from personal messages received through her trumpet mediumship.

#### A CRUCIAL TEST SEANCE.

Like most other mediums endowed with the peculiar power necessary for the production of physical phenomena, Mrs. Harris has had to submit to some crucial tests in her time. These tests were mainly devised to determine whether the medium could possibly manipulate the trumpet herself in the darkness, and also whether ventriloquism of a particularly clever character could account for the speaking and singing phenomena. One of these tests was held in London in January 1918. It was arranged by Dr. Abraham Wallace—a Harley-street physician, and experienced psychical investigator—and the sitters were all well-known and respected persons of a representative character. The seance was held in a private house, and in describing the details at the time our contemporary, "Light," said:—

On the afternoon of January 18th such a seance was held, attended by eleven people who sat round the medium in a circle, two trumpets being placed near her. Her hands were securely tied, and just before the light was extinguished, she took a mouthful of coloured water which she retained for the duration of the seance.

The light having been turned off, a hymn was sung, and almost immediately the little control, "Harmony," was heard joining in the singing. She then spoke very clearly and with a certain gleefulness in her voice, going

round the circle and addressing each individual by name. A strong male voice was heard from high overhead joining in the hymn and speaking to the circle. There were other voices purporting to be those of Mr. E. Dawson Rogers and Mr. E. W. Wallis, both former editors of "Light," who spoke sufficiently clearly for all to hear their remarks made to Mr. Dawson Rogers, the representative of "Light" sitting in the circle, and to other individual members.

During the time that the voices were heard, Mrs. Harris was noticed to be breathing heavily through her nose. She was apparently in a trance condition. "John King's" powerful voice was also heard, and immediately afterwards a great disturbance occurred outside the circle in the direction of the sideboard as if articles were being upset, terminating with a crash of breaking glass. During the course of the sitting all the members of the circle were touched either by hands, or a trumpet, or a musical box while playing. A signal of three knocks on the door previously arranged by the controls to terminate the sitting was now heard, and when the light was restored Mrs. Harris ejected the coloured water from her mouth into a small, clean wineglass, which was about three-quarters full. The fluid was observed to have very perceptibly changed in colour (vide note by Dr. Wallace subjoined). Her hands were then untied.

A heavy musical box weighing about eight pounds, which had been brought from a table outside the circle, was found on the knees of Mr. Percy E. Beard, a smaller one on the lap of Miss Stead, a third having been given to Lady Muir MacKenzie. Mrs. Harris's heavy velvet coat had been taken off without the fastenings on her wrists having apparently been removed, as the knots were found to be in the same condition as when secured. The coat had been placed on the shoulders of the Rev. C. H. St. John Mildmay, and a flower had been given to Dr. Wallace, presumably taken from a bunch of the same kind on the sideboard. Several vases were upset on the top of the sideboard, and a finger-bowl was thrown to the floor and smashed. A peculiar incident connected with the bowl was that Mrs. Harris, before the seance began, had objected to it being used for her to eject the coloured water into. Thus terminated a most remarkable seance lasting about twenty-five minutes.

It should be mentioned that before the light was extinguished the sitters took hands, not relinquishing hold until the light was turned on again. Three musical boxes were carried round and round the circle by invisible means, two at least playing together from time to time.

#### CERTIFICATE BY SITTERS.

We were present at the test seance held to-day with Mrs. Susanna Harris, and hereby testify to the correctness of the above concise report:—

(Signed)

N. COWLEY  
ALICE M. DRAKOULES.  
T. MUIR MACKENZIE.  
CLARISSA MILES.  
K. MITFORD.  
FELICIA R. SCATCHERD.  
ESTELLE W. STEAD.  
PERCY E. BEARD.  
C. H. ST. JOHN MILDMAÏ.  
DAWSON ROGERS.  
A. WALLACE!

London,

January 18th, 1918.

#### NOTE BY DR. WALLACE.

The chemical used when in solution becomes markedly decolourised if kept for a certain time in contact with the mucous membrane of the mouth, and was so altered when expelled by Mrs. Harris, showing that the solution had been retained during the whole of the seance.

To make a control experiment, some time after the seance had begun I took a mouthful of the same solution and retained it for nearly half the time. The decolouration, though quite apparent, was not so marked as the fluid which came from the mouth of Mrs. Harris. This was done by me to anticipate the possible objection of any critic, who might suggest that the mouthful of coloured water had been put into a small bottle secreted in the front of the bodice of the medium's dress.

(Signed)

A. WALLACE, M.D.

This test certainly demonstrated the genuineness of the phenomena, and at once disposed of any suspicion that the medium herself handled the trumpets and indulged in deliberate ventriloquial feats!

#### PHENOMENA IN MELBOURNE.

I now come to my own experiences with Mrs. Harris, and will treat them frankly and with reasonable brevity. In the first place it may be mentioned that the lady makes me feel exceedingly small—physically. She is a veritable Amazon! Her height is nearly six feet and she is so substantially developed that I understand she weighs about 18

stone. It is therefore impossible to point to her as a case in which the practice of mediumship has led to physical deterioration. On the other hand, she appears to thrive on it! I have attended five of her seances to date. They were held at the home of Mr. Edgar Tozer (President of the Spiritualist Council of Churches) whose address is 403 George Street, Fitzroy, a suburb of Melbourne.

The front room was used for the purpose. It was furnished with a piano, a couch and the necessary number of chairs to accommodate the sitters. The blinds were closely drawn, and in addition to this a table cover of stout material was fixed across the window space to further prevent the intrusion of light from passing motor cars. The attendance varied from 15 to 20, ladies and gentlemen. They were seated in a circle around the room. The medium was seated in the centre at one side and, at her invitation, I sat in a chair immediately to her left, and held her left hand in my right hand throughout each of the seances. I can therefore vouch for the fact that she did not move from her seat during the whole proceedings, which usually lasted about two hours—sometimes rather longer.

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In the centre of the open space enclosed by the Circle two trumpets were stood on end, similar in size and material to those described by Admiral Moore, whilst a small musical box was placed on the lap of one of the ladies. It was wound up by the medium prior to the commencement of the phenomena, and the switch applied to prevent it playing. A small watch with a luminous face was attached underneath the musical box by a rubber band, so that the movements of the instrument might be detected in the darkness as it floated in the space above our heads.

As the medium placed the musical box on the lady's lap I noticed that the face of the watch was turned towards the under portion of the box. In this position it would be quite impossible to see the luminous dial when the instrument was levitated. Thinking that this was an oversight, I remarked on the fact to the medium. "That's alright," she replied, "They will turn it round!"—meaning, of course, the invisible operators. "But what about the switch?" I thought. However, I did not remark on the point, as I realised that if they could turn the watch round, so that its face would be visible, they could also turn off the switch and thus set the music going!

All was now in readiness, the electric light was extinguished and we were in total darkness. An Invocation was pronounced and two hymns sung. Immediately on the conclusion of the singing a girl's voice saluted us—presumably through one of the trumpets—with "Good Evening" and a few expressions of pleasure at meeting the company. We returned the salutation. The voice was that of "Harmony," a merry little soul who indulges in a deal of good-humoured banter and also performs the more serious part of assisting the unseen friends to communicate. There is also a leading "control" similarly engaged, and occasionally he would supplement "Harmony's" comments in a deep male voice. The contrast in the two voices—one following immediately on the other—was at times almost startling.

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The trumpets were raised by some unseen agency and directed around the Circle as sitter after sitter was spoken to by friends desirous of speaking. I cannot say from personal experience that the voices resembled the tones of the speakers' voices when in earth life, as no one spoke to me whom I had known in the flesh. But there was a very marked distinction in the power and volume of sound, and there

was no mistaking the Irish brogue or broad Scotch sometimes employed. Drowning all other voices one evening was that of "John King," the familiar materialising control who frequents many Circles in different parts of the world. He spoke as though he was addressing an audience in a large public Hall, and continued speaking for a few minutes in the same sonorous strain. It was a wonderful manifestation of spirit power and might have been intended as a demonstration of what could be done in this direction under favorable conditions.

On two occasions I heard two spirit voices speaking simultaneously, and being seated next to the medium I commented on the circumstance to Mrs. Harris—who was in normal condition although at other times she was partially entranced—and she replied while the other voices continued their conversation. On the second of these occasions I am afraid "Harmony" considered me a bit of a nuisance, for whilst I was engaged speaking to the medium the chirpy little control ejaculated: "Don't talk so much—you break the vibrations!" I thereupon apologised and "closed down," but I had attained my object.

"Harmony" had several "digs" at me after this, and on one occasion told me to "sit up" as I was stooping forward too much and got in the way of the trumpet. She could therefore see me in the pitch darkness! The trumpet moreover struck me a substantial blow on my left hand, which was resting on my knee, and I then sat bolt upright! Some convincing "tests" were given to many of the sitters, and it was at times interesting to listen to a combat of words between "Harmony" and one of the Circle on a point of identity. "Harmony" usually "scored," and on each such occasion uttered an exclamation of delight to the amusement of the company.

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One of the tests had to do with an old-fashioned clock which "Harmony" declared was in the sitter's home and when the fact was acknowledged the little control began to sing the well-known song, "Grandfather's Clock," and those present joined in the singing. At another time, when the vibrations were becoming low and the "power" consequently waning, "Harmony" struck up the hymn, "Count your Blessings," and we all responded. Spirit voices could generally be heard taking part in the singing, and sometimes these unseen visitors were heard laughing, two or three at a time, and in very different tones. It was therefore evident that merriment is not tabooed on the Other Side! There was a touching incident one evening when a husband speaking through the trumpet implored his widow not to grieve so much for him. "I'm alright! I'm happy!" he exclaimed, and the lady promised to moderate her grief in future. The reunion closed with a succession of kisses clearly heard issuing from the trumpet.

There was one incident, however, which impressed me more than all the others. There was an Australian lady of German parentage among the sitters. Her father announced himself through the trumpet and the two began a conversation in German. I confess I could not understand what was said, but I learned subsequently that the father asked the daughter to sing one of the German folk songs which he taught her as a child. She, thereupon, began to sing, and as soon as the first notes were struck, the father joined in and the two rendered a pretty duet, the voice of the invisible vocalist being much more pronounced than that of the other. The two then spoke again for a moment, and immediately afterwards recited the Lord's Prayer in unison. Another conversation followed, and they sang two more songs in German and subsequently engaged in a few parting words. This interlude lasted

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about ten minutes and was certainly of a very impressive character. There was a returned soldier present, who had been a prisoner for over two years in Germany. He had therefore become familiarised with the language and told me he was able to follow most of what transpired. Not a word of English was spoken by the two. The chief control told us there was "wonderful power" in the Circle that night.

One evening a former engine driver purported to manifest, and after explaining that he had been killed in an accident boarded his imaginary train, and as it "steamed out of the station" we could distinctly hear the "puff! puff" for what appeared to be quite a long distance. Then resemblance to the "whirr" of an aeroplane was heard in the space above us, and a loud voice shouted from near the ceiling the name of an aviator who lost his life in an attempted flight from England to Australia.

\* \* \* \*

And now for the musical box! At four of the five seances in question the instrument was invisibly raised from the lady's lap and began circling above our heads playing lively airs. It had evidently been "set going" by the unseen operators, and the watch had been turned around so that we could see the luminous face. It continued its gyrations for five minutes or more, and was then laid gently on the floor with the watch still in view. It continued playing all the time it was in the air, and on the fourth and fifth evenings was accompanied by what sounded like the twanging notes of a banjo. "Harmony," however, said it was a mandoline.

Every evening some of the sitters were touched on the head, the hands, or the shoulders by a trumpet, and on the nights just mentioned "Harmony" intimated towards the close of the proceedings that she would go around the Circle and touch each sitter in succession. And she did!

To add to the variety of the phenomena, the room on the fourth night was suddenly scented with attar of roses, the delicious odour being at once detected by all present and remarked upon. On that evening one of the sitters presented a lovely spray of roses to the medium, and I wondered whether the waves of perfume which pervaded the room were intended as a mark of appreciation of this little act of kindness. If so, the reward was certainly ample.

Each seance closed with the singing of a hymn and the pronouncement of the Doxology. After experiences of this character one could appreciate the remarks made at his Farewell meeting in the Melbourne Town Hall, when Sir Arthur Conan Doyle said:—

Only three nights ago I was sitting at a seance. Mrs. Harris was the medium. While the voices of the 'dead' were whispering, I held Mrs. Harris' left hand in my right hand, and heard her voice and spirit voices talking at the same time. And there are ten people in this city who know I am telling you the truth.

At the time of writing there are ten times ten people who can verify this statement, and there will probably be many more before Mrs. Harris leaves.

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In conclusion, I must refer to a regrettable incident that occurred on the first evening of my attendance. The sitters are always warned before the proceedings begin that, should they be touched by the trumpet they must on no account touch it in return. To do so might entail very serious consequences to the medium. I was well aware of this fact from studying the investigations of the British, French and Italian scientists. Dr. Crawford alludes to this point in his records when narrating his experiences with Mrs. Harris. "I did not attempt to touch the trumpet," he says, "as I knew from experience that if I did so it would be likely to drop." This is exactly what occurred at the seance to which I allude.

The trumpet touched one of the sitters, and he

admitted touching it by knocking it with his head. This explanation, however, was not considered satisfactory by some of those present, but whatever form the interference may have taken, the fact remains that the trumpet came to the ground with a crash, a severe shock was given to the medium, hemorrhage set in, and the seance abruptly ended. Mrs. Harris quietly left the room and received attention. For ten days she was unable to give another seance, and for three weeks still felt the effects. The incident, although causing much regret among the medium's sympathisers, seemed to me to serve the purpose of demonstrating the genuineness of the phenomena. Presumably, a rod of psychoplasm, to which Dr. Crawford refers and which was explained by Sir Arthur Conan Doyle in his lectures, issues from the medium and attaches itself to the trumpet during the levitation. If the connection is suddenly sundered, this rod of psychic matter appears to return to the medium with such force as to produce a serious shock, and sometimes much more alarming results. Hence the necessity of warning investigators not to touch the trumpet.

Mrs. Harris will remain in Melbourne as long as she considers her services are required, and will then probably visit Sydney and other centres.

#### AN EDISON SENSATION. PERFECTED MECHANICAL MEDIUM.

The opinion was expressed in these columns a considerable while ago that the time was approaching when human mediums for communication between this world and the next would probably be largely superseded by a mechanical device of such extreme sensitiveness that it could be used from the Other Side as easily as a telegraphic instrument can be manipulated on the earth plane. That anticipation appears now to be on the point of realisation.

In the "Weekly Despatch," London, a message from New York, dated October 2nd, read as follows:—

Thomas Edison, the great inventor, announces today that he has perfected a mechanical instrument by which he expects to establish free communication with the dead.

Edison is further reported as saying:—

If those who have left the form of life we have on earth cannot use or affect the apparatus I am going to give them, then the chance of there being a hereafter of the kind we think about and imagine disappears. On the other hand, it will cause a tremendous sensation if the apparatus is successful.

No details of the mechanism employed are given, but it is stated vaguely that it consists of a super-sensitive instrument so responsive to spirit impulses as to register and transmit them to mortals.

Many months ago we learned that this "wizard" in the realm of invention was isolated on an island off New York, and that he was accompanied by a staff who were pledged to absolute secrecy concerning the experiments he proposed to conduct. No one was allowed to leave the place of retirement, and no hint was given of the nature of the work upon which the celebrated inventor was engaged. Perhaps the message now given to the world elucidates the mystery.

It has, of course, been believed by several investigators for a long time past that they were receiving messages from the Beyond through a telegraphic apparatus. But the fact has never been scientifically established. We may now be on the eve of having the problem finally solved. In the meantime we can only await developments.

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A North London church magazine, on the question of Sunday collections, touchingly observes:—

He dropped a penny in the plate,  
And meekly raised his eyes;  
Glad the week's rent was duly paid  
For mansions in the skies.

## PERSONAL.

During their stay in Sydney Sir Arthur Conan Doyle and Lady Doyle were entertained at luncheon by the New South Wales Institute of Journalists, when Sir Arthur delighted the large and enthusiastic audience with reminiscences of British leaders of literature whom he had met. On a subsequent date they were the guests of the Millions Club at luncheon at Sargent's and were received with extreme cordiality.

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On a Sunday evening during the past month Sir Arthur and Lady Conan Doyle and the children attended the service of the Victorian Association of Spiritualists at the Masonic Hall. Mr. M. J. Bloomfield was the speaker as usual, and at the conclusion of his vigorous and fluent address Sir Arthur made a few remarks, in the course of which he said: "Since my arrival in Australia I have seen many things I would like to take back to London with me. But there is one thing which stands out conspicuously above all others, and that is Mr. Bloomfield. I have travelled over many parts of the world, and I have no hesitation in telling the members of the V.A.S. that in their Leader they have one of the finest lecturers on the philosophy of Spiritualism that I have ever heard, and Lady Doyle and I only wish we had further opportunities of sitting at his feet. My advice to the Spiritualists of Victoria is that they should look after him well, and make an effort to build a Temple worthy of their Leader. It is regrettable that so many people should be turned away Sunday after Sunday for want of adequate seating accommodation. I wish your Association all prosperity." These highly complimentary comments were warmly endorsed by the applause of those present and many of them heartily congratulated Mr. Bloomfield on this gratifying tribute to his lecturing abilities.

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The visit to Melbourne of the Rev. Susanna Harris, the noted American trumpet medium, is arousing considerable interest, and a large number of applications has been received for admittance to her seances. In another portion of this issue the Editor relates some of his experiences with this celebrated psychic, and doubtless the phenomena recorded will be regarded as truly wonderful. The lady is receiving great kindness at the hands of Mr. Edgar Tozer (President of the Spiritualist Council of Churches) who has generously placed his home at her disposal for holding Circles on Tuesday, Thursday, and Saturday of each week. The address is 403 George Street, Fitzroy. Mr. Tozer is well-known in Melbourne as a prominent worker in the cause of Spiritualism, and is highly respected for his sincerity and integrity of character. In him Mrs. Harris finds a true friend, and she greatly appreciates the kindness he has so willingly bestowed.

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A New Zealand correspondent writes:—

There passed from our midst on September 7th another of our pioneer workers, one whose name is revered throughout New Zealand, Mr. C. N. Roberts, usually known as "Bono," so-called by all who loved him. He was in his 80th year, and had been speaking for the Progressive Church of Spiritualists quite recently. Influenza and bronchitis caused heart failure, and after a brief illness, he passed peacefully away. To him the spirit world was a great reality; he saw the arisen ones, he heard their voices; he lived the life of a sincere Spiritualist, and has left behind a fragrant memory of happy faith and loving thought for all. He had a beautiful "God speed" service; many friends assembled, and the floral tributes were beautiful.

## LADY MOLESWORTH AND HER "DEAD" SON.

Viscountess Molesworth has an extremely interesting article entitled, "How I Talk With My Dead Son" in "Pearson's Weekly" (September 11th). She writes, she says, in the hope that she may bring a little comfort to other mothers who have not been as fortunate as herself.

Lady Molesworth writes: "In most cases the great bond of union between mothers and sons makes it comparatively easy. The son on one side, cut off in his youth and strength, is only too anxious to use any means by which he can bring hope and comfort to his broken-hearted mother, and tell her that all is well. The mother, too, in her great longing, does not hesitate to break down the barriers set up by unbelief or orthodox fears. In my own case the blow was so great that at first the idea of consulting a stranger never entered my mind, but later on, when the subject became more familiar, I had wonderful and powerful proof of my son's identity through a professional medium." Before telling of this she explains how she was unable to establish communication, first by herself, by automatic writing, and afterwards in the home circle.

She adds, "A number of messages have been given with the help of an ordinary table, which is one of the easiest means of communication, but can be as easily abused by the frivolous. I should like to impress on the frivolous-minded that this is not a subject that should be lightly tampered with. For the bereaved it is a God-sent blessing, and should be treated as a religious ceremony, to be approached in a spirit of reverence, otherwise unpleasant consequences may result. 'Like to like' is an invariable law, and it cannot be too earnestly impressed on the uninitiated that if a proper attitude of mind is brought to bear on the subject, good results will be attained. Otherwise it will possibly be a danger, of which we have heard too much from some quarters."

## THE TEACHINGS OF SPIRITUALISM.

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

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

## SPIRITUALISM IN THE PULPIT.

## THE BIBLE AND "THE VITAL MESSAGE."

"THE EVENING NEWS," SYDNEY.

"Christ and Conan Doyle alike tell the same story of happy mansions beyond the skies The study of the occult throws a wonderful light on Scripture."

In the above words Rev. J. Frederic Sanders, Congregational minister at Manly, last night exhorted his congregation to be prepared to accept a wonderful message from Sir Arthur Conan Doyle.

The chorus of condemnation from the pulpit in regard to Spiritualism has been so unanimous that Mr. Sanders' sermon is likely to provoke considerable discussion.

Instead of a Bible—or rather in addition to the Bible—the preacher carried Sir Arthur Conan Doyle's book, "The Vital Message." He took for his text the whole story of the Pentecost, in Acts, which Sir Arthur said was one of the best descriptions of a spiritualistic seance that he would give.

Who were the men who received the Holy Spirit at Pentecost? the preacher asked. They were the twelve disciples of Christ.

"It is Conan Doyle's contention," he said, "and I largely agree with him, "that these men were chosen for their psychic power. It was not for their talents—they were ignorant men. Not for their spiritual uplift—one was a villain, and the others were far from perfect. **Jesus had particular psychic power, and upon psychic principles He chose His 12 followers.**

"There are many features in Christ's life which compare with modern mediums. His frequent exhortations, 'Do not touch me,' for instance. Then again it is written in one place, 'He groaned in spirit.' Those who have witnessed a seance will know how true these particulars are of mediums.

"I myself have been a student of psychic matters, and I think the occult sometimes explains obscure passages in the Scripture and the life of Christ in a wonderful manner.

"Take this story of Pentecost. The main features are the rushing wind, the tongues of flame, the gift of languages. How well this corresponds with a modern seance. There is usually not altogether a rushing wind, but a cold wind—a draught. The mediums see strange lights, and it is not unusual for them to speak in foreign tongues."

The preacher turned to what he termed the second aspect of Spiritualism—its message of the hereafter. There are three guides to the next life, he said; the first is the principle of continuity of experience; secondly, the New Testament teaching; and thirdly, the visions of the spiritualists.

"The strange thing," he said, "is that all three agree. The story in the Bible is the same as we have here"—and the preacher held up "The Vital Message."

"Is it not wonderful that the Christ, Conan Doyle, and Basil King all sing the same story of happy mansions beyond the sky?"

Mr. Sanders referred to Conan Doyle's idea of Hell as a waiting-room for Heaven.

"It seems to me to be a very reasonable idea," he said.

The service concluded with "Lead, Kindly Light," and then the congregation, many of whom were dumbfounded at the declarations of the preacher, departed.

Little groups and knots of people outside found their tongues, however, and there was great discussion concerning their minister's new revelation.

## "THE TIMES" VERSUS "THE ARGUS."

Sir Arthur Conan Doyle opened his Australian crusade in Adelaide on September 25th. Two days later the following cable message appeared in "The Times," London:

There was an overflowing attendance at Sir A. Conan Doyle's opening lecture in Australia. Many doctors, professors, scientists, and clergymen were in the audience, which was critical and frequently demonstrative. Sir A. Conan Doyle, who was warmly cheered at the end of the lecture, said he had an important message for Australians, and, by God's help, he hoped to get it across.

This information was considered of sufficient public interest to be worth sending 12,000 miles at considerable cost. Yet when Sir Arthur delivered similar addresses in Melbourne "The Argus" refused to publish a single word of his speeches! Is it any wonder that such insulting treatment should be resented by this distinguished son of the Empire?

We have already apologised to Sir Arthur, on behalf of the citizens of Melbourne, for this despicable conduct, and we trust that in the book he is writing on his experiences in this country, he will make it plainly evident that the unpardonable affront offered by one of the leading journals of this city is bitterly repudiated by every enlightened and fair-minded man and woman in this community.

## DEATH DEFEATED!

## A BOOKLET FOR CHRISTMAS.

Those of our readers who desire to send a message of comfort and cheer to the bereaved at Christmastide, in lieu of the conventional card, will find the recently-issued booklet "Death Defeated!" from the pen of the Editor of "The Harbinger of Light," very suitable for the purpose. It is artistically produced on antique paper, and in a note to the author Sir Arthur Conan Doyle says: "Your booklet is the best compression of evidence concerning Psychic matters that I have read."

"The Australian Financial Gazette and Insurance Record" comments as follows: "This is a remarkably interesting booklet on a great theme—the survival of personality after death, and the possibility of communication with the spirit world. The author, Mr. W. Britton Harvey, editor of "The Harbinger of Light," has gotten together a body of evidence that seems irrefutable and includes that of scientists, philosophers, statesmen, soldiers, poets, clergymen and others. It is certainly one of the most convincing documents issued on this compelling subject, and if the evidence of great and unbiassed thinkers counts for anything, should do much to dispel the clouds of doubt that hang over many anxious souls."

Copies may be obtained at the office of this journal, 117 Collins Street, Melbourne; price 1/-, postage, 1d.

## HANDS ALL ROUND!

Friends are very kindly contributing to our Emergency Fund and we thank them for their donations. Those who are not in a position to help in this way may be able to obtain an additional subscriber. Please try! Everybody is reading about Spiritualism these days.

# SIR ARTHUR CONAN DOYLE

## FAREWELL MEETING IN MELBOURNE.

### AN OVERFLOWING AUDIENCE.

#### THE "ARGUS" REBUKED.

The Melbourne Town Hall was densely packed on the evening of Thursday, November 11th, when Sir Arthur Conan Doyle delivered his Farewell lecture, and the following afternoon he, Lady Doyle and the family, left by the Sydney express in continuance of their tour of the Commonwealth and New Zealand. So eager were the people to hear his final address that nearly half an hour prior to the commencement of the proceedings the notification was put up: "Hall Full." There were at that time hundreds awaiting admission, and although a few of them managed to pass the doorkeepers on various pretexts, the vast majority reluctantly retired disappointed. Even the tier of seats on the platform was crowded. The chair was taken by Mr. Edgar Tozer (President of the Spiritualist Council of Churches) and there were also on the platform, in addition to the speaker of the evening and Lady Doyle, Mr. E. O. Jones, and Mr. M. J. Bloomfield, President and Leader, respectively, of the Victorian Association of Spiritualists.

The Chairman briefly introduced the lecturer and said Sir Arthur greatly regretted that so many had to be refused admission.

Sir Arthur Conan Doyle was received with prolonged applause and was obviously gratified by the warmth of his reception. "When I left Adelaide, a few weeks ago," he began, "I had the pleasure, on the last night of addressing an audience there, of thanking people for their kindness and courtesy, and also the Press of that city for its extreme tolerance and open mindedness. And now, on this, the last time in my life that I shall ever address a Melbourne audience, I wish to thank the people for their courtesy which my wife and I have invariably received wherever we have been. (Applause). It would, however, be hypocritical on my part if I were to thank the Press. That remark, however, is not addressed to the Press generally of this city, but to the "Argus" (Applause). A week before I entered Melbourne the "Argus" declared I was an emissary of the Devil (Laughter). I care nothing for that. I am out for a fight and am prepared to take any knocks that may come. But the "Argus" refused to report a word I said! I came 12,000 miles—an accredited delegate of the cause I represent—to give to you a message of hope and comfort—and many have written to me acknowledging that they had been cheered and comforted—and I appeal to you to say whether three or four gentlemen sitting in a Board room have the right to say to the people of Melbourne: "You shall not listen to that man or read one word of what he has to say." (Cries of "Shame.") It is a shame. But that I leave to you. You, I am sure, resent being spoon-fed in such a fashion, and if I understand the spirit of Australia aright, the people of this country will revolt against such tyranny. (Applause). I have spoken in 50 cities in Great Britain and never once, on that tour, did I meet with such an experience as I have had in Melbourne (Renewed cries of "Shame" and sympathetic applause). But I will leave this disagreeable subject, and will only add that my remarks do not arise from any sense of failure of my mission, as you will doubtless realise on looking round this crowded Hall to-night." (Loud applause).

Sir Arthur then proceeded to point out that the people of Melbourne had many teachers of the Spiritual Philosophy in their midst, and in incidentally referring to "The Harbinger of Light" said: "You have a perfectly admirable Spiritualist journal here, but you don't deserve it, because you do not support it as you ought, and yet it is a journal that has hardly its equal in any English-speaking nation. (Applause). By keeping in touch with that journal, however, and the Psychic Libraries that exist here, you can become acquainted with the philosophy of Spiritualism, and be kept abreast of the wonderful developments that are to-day taking place in other parts of the world in the field of Psychical Research." On the other hand, the speaker continued, the pictures which he intended to exhibit that night were unique. There was nothing in the world like them, and he doubted if they would ever, in the whole course of their lives, have another opportunity of seeing such a collection again. Therefore, he would touch very lightly on the philosophy of Spiritualism, and then dwell on the pictures to which he referred.

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The speaker alluded to the warfare that had taken place between Christianity and Materialism up to the present day, and declared that the Materialists had been winning all the time. They had driven the Christian Churches from one position to another until in London to-day there was not one person in ten that entered a Church at all. Then Spiritualism came in, and its advocates said to the Church: "We cannot accept all you teach; we cannot uphold every dogma; but we can prove that life persists after death; we can prove that we get messages from the Beyond, and that these messages are largely corroborative of what you are saying." And what did the clergy reply? With hardly an exception, forgetting all about the Materialists, they began their denunciation of the Spiritualists simply because they could not go all the way with them. The clergy of all the Churches, in this matter, had a great deal to answer for. "But we must admit," continued the speaker, "that things are now growing better. The Bishops examined the subject a few months ago, and in their Report to the Lambeth Conference admitted: 'We may be on the threshold of a new science, and another method of approaching the world behind the world we see.' That shows that the Bishops are beginning to catch the first glimmerings of what it is we are trying to do, and yet I always thought, until I encountered a certain section of the Press here, that the Bishops were the most reactionary body in the world (Laughter and applause). However, the Bishops are getting on. But if the Bishops won't use this weapon against the Materialist we are certainly going to use it, because it is a fight to the death with the Materialist, who says we do not live at all after death. It is a sombre creed, whereas our creed brings happiness and joy. (Applause). But I think the Churches are coming round, although we have not had much help from them in Australia. In Great Britain, however, many of the leaders are with us. My platforms there have been almost filled with clergymen, and yet these reactionary people in Australia have only abuse for us from

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their pulpits. There are exceptions, it is true, like the Dean of Sydney and the Rev. Sanders, of Manly, but generally speaking, I am sorry to say there has not been much help from the pulpits of Australia."

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There was no reason, the speaker went on, why anybody should not accept all that was vital in the creed of Spiritualism and at the same time keep to their own Christian creed, whatever that creed might be, until in the end they might see the world getting a little closer together in this important matter. For twenty years he was seeking for the truth, and that was the duty of every one of them. The physical phenomena were of minor importance—simply telephone bells—yet the public and the Press stopped at that point. They had been discussing these phenomena for 70 years and never got beyond to the messages lying behind, as the Sermon on the Mount lay behind the miracles of The Christ. It was a new revelation that was coming, as strong for good as any revelation that ever reached this world of ours. "Not once has any man who has read 20 books on this subject, and attended 20 seances, ever pronounced against it," declared the speaker amidst applause, and added with emphasis: "I have the names of 43 Professors who have, more or less, subscribed to it." (Applause).

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Sir Arthur proceeded to explain, as in his previous lectures, that they were told by their friends with the veil that to the average man and woman—such as those assembled in that Hall that night—a condition of extraordinary happiness awaited them, whilst those who had fallen short of what they ought to have been and done found themselves in a morass from which they had to extricate themselves by much striving, atonement, and aspiration towards higher things. Not one was damned, and it was blasphemy against the tenderness of an all-loving God to make such an assertion. Unselfishness was the way out of the morass, and that was

the lesson which these unfortunate ones had to learn, and when they had learnt it they would ascend from height to height of spiritual joy. (Applause).

At this stage a flashlight photograph was taken of the gathering, and whilst the screen was being got ready for displaying the pictures the Chairman stated that it had been said in certain quarters that Sir Arthur Conan Doyle had come to Australia to make money. That, however, was untrue, and he had evidence in black and white proving the contrary. Sir Arthur had been put to enormous expense in coming to Australia, and would not personally benefit in a pecuniary sense. He had given his life to the work, and what more could any man do? (Applause).

The psychic photographs were then displayed, as on former evenings, and as picture after picture appeared on the screen, the audience could not but feel amazed at the unique exhibition of these latter-day wonders. At the conclusion of the display,

Mr. Bloomfield moved a vote of thanks to Sir Arthur Conan Doyle and Lady Doyle for the sacrifice they had made in coming to Australia with the object of getting their message across to many who had been delving in materialism for many years past. He thought everyone would agree that Sir Arthur was "a Prince of Deduction." He was, moreover, a realman, and that was the most that could be said of any man, whilst Lady Doyle was a mother, and that was the greatest thing that could be said of any woman. (Applause).

The compliment was accorded with hearty acclamation, and Sir Arthur briefly expressed his acknowledgments.

This overflowing and highly successful gathering concluded the Melbourne campaign, and on the following day the party left for Sydney amidst the hearty good wishes of a number of sincere friends who had assembled at the station.

## Great Reception at Sydney.

### ENTHUSIASM AND FLORAL OFFERINGS.

### CROWDED MEETINGS IN THE TOWN HALL.

When the party reached Sydney on the morning of Saturday, November 13th, they found themselves in an atmosphere of intense excitement and enthusiasm immediately they stepped upon the platform. There was a large assemblage of Spiritualists and other friends eager to bid them welcome, including a deputation representing the Spiritualist Church of New South Wales. Sir Arthur seemed quite taken aback by such a sincere and whole-hearted demonstration, and from what we know of him we should imagine he instinctively began to look around for a way of escape. But not even Sherlock Holmes himself could have found an exit! He was literally surrounded, enmeshed by ardent admirers, and the hand-shaking that followed must have conjured up visions of a possible attack of neuritis!

Lady Doyle was likewise caught in the surging throng, and had no sooner alighted than she became the recipient of such a vast array of flowers that assistance was requisitioned in the handling of the gifts. She was naturally delighted at the exuberant greeting, and after expressing her thanks, said "she felt quite at home already among the Spiritualists of Sydney, and knew her stay would be a happy one." Eventually the visitors were extricated from the crowd and driven to Petty's Hotel, but before leaving the station Sir Arthur kindly consented to address a special meeting of Spiritualists

to be held in the Town Hall on Sunday evening, November 28th—too late to be reported in this issue—under the auspices of the Spiritual Church.

The lecturer rested on Sunday, and on the following Monday evening opened his campaign in the Town Hall. In the interval, however, the interviewers had got to work, and in striking contrast to the unjust and unjournalistic boycotting conduct of the Melbourne "Argus," the Press of Sydney exhibited a fair and up-to-date attitude resembling the enlightened treatment meted out by the leading journals of Great Britain. Both the morning and evening papers were liberal in the space allotted, and in this respect emulated the properly-conducted Press of Adelaide!

### INTERESTING INTERVIEWS.

#### "MOTHERS OF SOLDIERS BURN THEIR MOURNING."

When Sir Conan Doyle, his wife, and their three children arrived from Melbourne by the express this morning, an assembly of Spiritualists accorded them a splendid greeting, states the Sydney "Evening News." Men swung their hats high and cheered; women danced in their excitement and

many of their number rushed the party with rare bouquets.

The excitement was at its height, and Sir Conan, was being literally carried along the platform by the pressing crowds, when a Digger arrived on the outskirts.

"Who's that?" he inquired of nobody in particular. Almost immediately an urchin replied: "The bloke that wrote Sherlock Holmes."

Such is fame. But at present the creator of the great detective is neither seeking fame nor money. He is on a mission—a mission of enlightenment and comfort, he calls it—which almost amounts to an obsession. "I intend to devote my life to it," he says, with fervour carrying the suggestion of reverence. Then the interviewer mentioned Sherlock Holmes.

"Oh! he's dead!" said Sir Conan with an air of abstraction. "Dead!" was so emphasised as to suggest that Sherlock was even beyond the ken of Spiritualists. "He died when I threw him over a cliff 15 years ago."

The interviewer ventured that his spirit might return one day. "Well," said Sir Conan, "you can say that he might crop up again one of these days. A coroner has not sat on him."

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The distinguished author essayed by all means to return to the subject of his mission, but his auditors were insistent to learn the genesis of the detective that carried science into his solutions.

"How did you hit on the name, Sherlock Holmes?" "Did he exist in real life?" were two of many questions to which the author answered that Dr. Joseph Bell, of Edinburgh, was the original of the famous detective. The doctor was a detective of disease and taught observation. Sir Conan handled the doctor's patients before they went into his presence, and subsequently jotted down the doctor's observations.

"From that I got the idea that detectives should use scientific methods," said Sir Conan, "instead of going about things in a rough and ready way. Sherlock Holmes' lines of deduction have been followed in such places as China and Egypt, among others.

Sir Conan Doyle practised as a doctor for eight years, but the demand for his literature made him finally give all his time to that work. He retains an affectionate memory for Sherlock Holmes, who got his Christian name, by the way, from one Sherlock, a cricketer contemporary of Sir Conan's.

"And by the way," he said, "how are the scores in Victoria going?" Just as I was leaving the game men like Hendren and Hearne were coming into it. I have played with many of the English elevens."

The distinguished visitor was informed in conclusion that Sydney had the reputation of being a materialistic city.

"If it is any more so than I found Melbourne," he said, then paused for a word. "But we sowed seeds in Melbourne that will bear full fruit. I was able to comfort the mothers of soldiers who had passed on. Their sons, I told them, were not dead, but in reality very near to them, and in sympathy with their emotions. As a result many of those mothers burned their mourning."

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Sir Conan added that he had heard that certain religious bodies contemplated meetings. He said nothing against religion, he explained. His mission was one of comfort and hope.

Lady Conan Doyle, who has a charming personality, is as keen about Spiritualism as her husband, if not more so. She is a great help to Sir Conan in his work. She is the daughter of Mr. J. Blyth Leckie. With her children, Denis, Malcolm, and Jean (who is better known as Billy) she has been living in the country at Crowborough.

"We had a wonderful reception on our arrival," she said, when seen at Petty's Hotel, almost burdened with her many presentation bouquets.

After Sir Conan Doyle leaves for New Zealand, Lady Doyle and her children will go to Manly.

## A TALK WITH LADY DOYLE.

### "HEART AND SOUL WITH MY HUSBAND."

Big of brain and body, Sir Conan Doyle, who arrived in Sydney from Melbourne yesterday, is a commanding figure and arresting personality with keen grey eyes that give a hint of the force of his character, and a luminous suggestion of metaphysical outlook, states the representative of the Sydney "Sunday News." In his appearance there is nothing to suggest an obsession for Spiritualism which conversation reveals; and he is not "spooky" to look at.

He seems to have infused all his bigness into his mission. He speaks of it with a fervor that is almost reverential; speaks of manifestations, research, and personal experiences with a sublimity of thought and conviction that is impressive.

He tells of refusing an American offer which would have returned him £200 a lecture, and accepting a mission to Australia which will leave him out of pocket. All for an ideal. Sherlock Holmes, perhaps the medium of his first fame in Australia, he speaks of with an air of abstraction in his obsession for what he considers an enlightenment of the world in the realities of life and the hereafter. He is calm of demeanour, gracious of manner, and has a ready flow of language evidently inspired by a deep-seated belief in his doctrine.

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"When you start me on this subject I am as keen as my husband, and would never leave off." It was, of course, to Spiritualism, that Lady Conan Doyle referred so enthusiastically. Were it not for her conviction of its great power for good in the world she could never have visited Australia, she said, for a sea journey evidently holds more horror than charm for her. The uprooting from her home also caused a pang, for apart from this mission, Lady Doyle is essentially domestic.

"I am heart and soul with my husband, for I personally know what wonderful comfort and consolation, as well as joy, there is in his belief, and I feel it would be selfish not to pass such happiness on. It is a practical religion this belief of ours; we are in a state of evolution, and in the next world we carry on our life in a higher sphere. We shall be busy there, and whatever gifts we have in this world we will use there with greater scope. For instance, I am very fond of music, but I am too busy to give much time to it. There," with a smile, "I shall certainly keep it up."

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Lady Doyle is devoted to her three children, whom she describes as normal children, full of the zest and happiness of youth, and she feels that it is largely conducive to their happiness that they have no fear of death. "To them it is merely a passing to the Homeland. The people who decry us are chiefly those who have never studied the subject, and certainly have never attended a seance. The Church as a whole is up in arms against us, but in England it is not completely so. Just before we left my husband was asked by the Bishop of Durham to address a meeting, and several well-known clergymen are among our leaders. What we want people to understand is that there is nothing anti-Christian in our belief."

When her husband leaves Sydney for his tour in Queensland and New Zealand, Lady Doyle will remain here. She is looking forward to the time she

and her children will spend at Manly and later on she intends to visit the Blue Mountains. She is charmed with Australia, where she has found the people most kind, and she pointed to the table laden with flowers, which had been sent to welcome her to Sydney on her arrival yesterday morning.

## THE OPENING ADDRESS.

### A PACKED AND REPRESENTATIVE GATHERING.

#### AN INTERJECTOR AND THE DEVIL.

In describing the size and character of the audience at the opening meeting, the "Daily Telegraph" says: "An audience, remarkable both for its size and its widely representative character, filled every seat in the Town Hall last night. It appeared that every class and grade in the community wished to hear Sir Arthur Conan Doyle's first lecture on Spiritualism. People who arrived in carriages, in evening dress, formed a notably large section of the audience. The people present were almost all in sympathy with the lecturer—almost, but not all. The sceptics fell easily into two classes. There were those who wanted everyone to know they were sceptics—who wore a constant, superior smile, and openly jeered when the occasion seemed to demand it—and there were many others who, while not associating themselves with any applause of the new cult, were obviously much interested in the arguments put forward by so famous a man as Conan Doyle. The lecture was of the nature of a general talk about Spiritualism, and the lecturer did not delve very deeply into his subject. He dealt more particularly with the history of the movement and with his own personal experiences. The big audience followed him closely, and frequently applauded. There were one or two interruptions by gentlemen seemingly anxious to challenge some of his arguments, but these he ignored."

The report that followed occupied three quarters of a column, and covered similar ground to that traversed by the lecturer in his first address on "The Human Argument" at Adelaide and Melbourne, as already published in "The Harbinger of Light," and concluded with "a few striking sentences" as follow:

"Wherever I have gone, I have found at least a minority of the clergy hotly on my side."

"When I think of all these experiences, and then hear of these little men barracking me out of their pulpits—huh!" (Laughter and applause).

"All the early Christians were Spiritualists—that is obvious to anyone who has studied the subject."

"It is these wretched religions that talk about hell-fire—those are the religions which drive people mad—not Spiritualism."

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The "Sydney Morning Herald" devoted a full column to the lecture—an impartial and excellent summary. In its descriptive introduction it says:

"Sir Arthur Conan Doyle partly laid the case for Spiritualism before a great house at the Town Hall last night; as he explained, his later lectures will deal with other phases of the subject. In last night's address, which he entitled "The Human Argument," he reviewed the support which this movement has received from scientists like Sir Oliver Lodge, Sir William Crookes, Dr. Alfred Russel Wallace, and others; and devoted part of the evening to an autobiographical sketch, in which he recounted his own beginnings in the movement. This part of his lecture was of dramatic interest, by reason of his description of his meeting with his dead son. Sir Arthur made a plain statement of his case, declaring at its conclusion that he was

content to sow the seed in the soil, and that he was not here to make converts. He began with an apology for a sore throat, which had confined him to his room that day; and towards the end of the night there was a trace of huskiness in his voice, but there was never any difficulty in hearing him in all parts of the great hall. He has a well-placed voice, robust, and with a touch of the Celtic accent. He took his audience on his journey to the shadowy realms in a spirit of evident sincerity, with reverence, and yet not in a sombre mood. Often he made laughter by his pleasantries; but of the subject itself he spoke as if nothing else mattered. There was an impressive moment at the close of his address when he declared that his title, any little savings he had made, any literary reputation he had made, anything on earth save his honour and his family—all was as mud in the gutter when compared to the importance of this question. "I would lose all these," he affirmed, "rather than lose what I know of this subject."

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There was dramatic silence, continues the narrator, as in simple language Sir Arthur told of his meeting with his "dead" son at a seance in which Evan Powell, a coal-miner, was the medium. "My wife, who was present at the seance, exclaimed, 'It's Kingsley!' Then I heard the voice 'Father!' it said. Then there were two or three words, 'Father, pardon!' " There was, said the lecturer, only one thing for which his son could really have asked his pardon; he was religious, and was frightened of Spiritualism, and could not agree with his father upon it; and now here he was coming to him through it. He asked his son if he were happy, and the reply came, "So happy," and then suddenly he felt his son's great strong hand upon his head before the spirit drifted away. The event was attested by those who were present, and he had collected this evidence for his debate with M'Cabe, the materialist, in London.

In a voice of conviction, Sir Arthur, speaking of this meeting with his son, challenged anyone to say that that was a devil.

Someone in the hall interrupted, "It was!"

Sir Arthur laughed. "If any man says that, it only shows the extraordinary twists that the human mind can take!"

Another man in the front of the hall rose, but whether in agreement or dissent was not clear. There was loud counter-cheering at this show of opposition, and the lecturer went on to comment with another laugh, that if the devil went about the world imploring people to practise unselfishness as the only way to progress, then the devil didn't know his job.

Another manifestation which he described occurred at a seance at Merthyr Tydvil, when he heard the voice of his brother, who had been a brigadier-general in the British army, and in this case the name by which the dead man had been known only in the family circle was used. The spirit was asked about his wife, a Danish lady, concerning whose health the family were anxious, and in reply gave some name which proved to be that of a psychic curer. Whose was this voice, demanded Sir Arthur, if not that of the loving husband anxious to bring succour to his wife?

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Enumerating his reasons why Spiritualism had not been generally adopted by the world, he said the fault was partly with the leaders of the people, and partly with the Spiritualists themselves. When the human race adopted it, it would turn on those clergy who resisted it, and say to them that they ought to have taken the trouble to examine it. The leaders of organised societies of science, who had at first scoffed at mesmerism, and afterwards adop-

ted it under its new name of hypnotism, were also responsible. They would probably give Spiritualism a new name some day, and adopt it in the same way. (Laughter). The Press he also blamed, for having, he asserted, treated the matter with the most shameful levity and superficiality. The early Spiritualists, he said, ran into all sorts of eccentricities which gave good copy to the Press and a bad name to the movement.

Then there was fraud on the part of the mediums, and the bad use of their gifts for fortune-telling, horse-racing, and the Stock Exchange. All these things had no relation to this movement at all. Again, it was necessary to have darkness for certain phenomena, for the reason that psychoplasm, the raw material of all physical phenomena—a substance material enough to be appreciated on this side, and ethereal enough to be manipulated on the other side—dissolved in light. But at the same time darkness afforded a very good screen for the swindler. Whenever Spiritualists detected these swindlers they themselves denounced them. The Spiritualists were to blame, moreover, for having given up their propaganda work because of abuse.

He had never yet met an evil spirit. He had received foolish messages, and once a message which was not true; but when he regarded the amount of angelic help and support and comfort he had received, and weighed that against the very little deceit he had seen on the other side, the one could not possibly be compared to the other.

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The lecturer described messages which came through automatic writing to a friend who was staying with his wife and himself. This lady had lost three brothers in the retreat from Mons, and his wife had lost her brother there; and the messages came from the four young men, and were convincing because of the knowledge of military details which they displayed. How important it was to those who had lost a dear child in the war to know that that child was nearer to them at this hour than probably they had even been when they were in this life. (Applause.) His wife and he had resolved to spend the remainder of their lives in trying to get that knowledge across to the world. (Applause.)

In answer to the objection of the Rev. S. G. Fielding, that the seance led to insanity and depravity, Sir Arthur denied that there was any depravity among Spiritualists, and said the remark about insanity was due to an erroneous statement by Dr. Forbes Winslow that there were 10,000 people in the asylums through Spiritualism—a statement which he had afterwards withdrawn.

Sir Arthur spoke for an hour and a half without a note. Lady Doyle was present with him on the platform.

## THE RELIGIOUS ASPECT.

### ANOTHER CROWDED AUDIENCE.

The second lecture, dealing with the religious aspect of Spiritualism attracted another packed audience, "which filled every seat in the large chamber," states the Daily Telegraph, "and not a discordant note was heard." There was a marked outburst of spontaneous applause as the lecturer strode on to the platform, and it was at once evident that the sympathy of practically the whole gathering was with him and his mission. He had recovered from his cold and was in fine voice and form. His desperate earnestness seemed at times to literally grip the vast audience, and during the hour and a half occupied by his address not a single interjection was heard.

The lecturer, speaking rapidly without notes, de-

voted himself to explaining in what way Spiritualism differed from, or was in accordance with, the popular conception of religion. The phenomena were nothing in themselves; they simply called attention to the tremendous significance of the things behind. When the world fully realised what Spiritualism meant, the whole basis of our civilisation would be broadened. The recent conference of Anglican Bishops, in their finding on Spiritualism, acknowledged that there might be something in psychical research, that there was a world beyond that which we see. But they would go no further than that, and their position, therefore, was illogical.

This teaching was not subversive of Christianity. Spiritualism was the greatest ally of every form of religion. Nine men out of ten did not go to church because their reason would not accept its conclusions, and Spiritualism filled the gap left by the churches by bringing new hope and comfort to these men. Spiritualism was peacefully penetrating all the churches, and many clergymen were accepting the inestimably comforting doctrine of a life after death and the return of the spirit. Was this not a fact of tremendous significance to the Christian Church? Was a religion not near extinction when only one man in ten went to church. The Spiritualist, insisting on the existence of the spirit, met all the difficulties propounded by the materialist, and which could not be answered by the orthodox theologian.

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It was asked, was it right to establish communication with the dead? The evidence was that communication added to the happiness of those in the spirit world. Was it not God's wish that they should use in every way possible the human organism, even when our developed powers allowed communication with the spirit world? Communication with the spirit world could be of great benefit to the human race—but he acknowledged that wicked or frivolous persons might use such powers to do great harm.

The physical body had its exact counterpart in an ethereal body, which attended the physical body. At death the connection was snapped, and the ethereal body went off on its own career into the spiritual world. The first thing the ethereal body saw were those whom the person loved or had been loved by, in life. The ethereal body slept for a time—varying from hours to months—and then awakened finally to the duties and privileges of a life very similar to ours, except that everything was on a higher octave, as it were.

What about the bad people? Well, the talk about bad men had come mostly from the theologians. "When I say a bad man I mean a bad man. I have not met six such men in all my life." Such people were in the worst possible condition for the next world. The awakening of an atrophied soul, a soul which had become dead, frozen, was a very terrible experience, which commenced immediately after death. "Such souls linger for a time in the grey shades, but eventually they go through to the higher realms." Never was a man born on this earth to be damned." (Great applause).

He quoted from messages descriptive of the Land of Happiness. Some of these read:—"God has made this world a counterpart of yours, upon a higher, more elevated, and more beautiful scale." "We have our friends and homes and live with those most congenial, a person naturally drifting to his proper sphere and surroundings." Another message spoke of the perfect picture of beauty and innocence presented by children, and added, "If earth mothers only knew how perfectly happy their little ones are there would be less grief." Their messages spoke of the arts, science, the drama, and music, and it was they who inspired all we had of these things.

Sir Arthur mentioned that two days previously he received a letter from a squatter in Queensland, who found he had some power of automatic writing, and discovered that his father, who had been a Church of England clergyman, was writing through him, and gave a description of the state of existence, which tallied with those the lecturer had collected from various messages. Some of them might say this was a very material heaven. Their final answer was that in evolution there was no sudden jump, and that the spirit must, by gradations, approach the higher spiritual state in which it would mix with angels and archangels.

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Religion did not matter at all to those who passed beyond. Saints were produced in every creed. He would alter no man's creed—provided his creed was "working." But every man had to keep his soul alive—to save himself. There was no use in following someone else. Human beings died alone—not in a procession. Those whose lives had been clean and good went quickly to the happy land beyond; those whose lives had been gross and low were a long time before they reached truly happy conditions.

They had asked those beyond to describe God. The reply was that God was infinite; it was as if one put a man two or three rungs up a ladder and asked him to describe the sun. They had asked about Christ, and the spirit messages were many. Christ was the great presiding spirit, and was very near the Divine source of all strength. He had once been incarnate, to show how beautiful a human life could be. Instead of accepting the lesson, Christianity had split, on creeds and dogmas, into a hundred warring sects, endeavouring always to follow the letter, whereas Christ had implored them to follow the spirit.

In concluding, Sir Arthur drew an analogy between early Christianity and Spiritualism. St. Paul had described the spiritual gifts necessary for the disciple, and where, asked the lecturer, were these signs to be found to-day outside the Spiritualist body? St. John's advice, "Try the spirits, whether they be of God," was followed in Spiritualistic seances, where one might meet noisy or foolish spirits, and, seeking something higher, would refuse these. The lecturer went on to expound his view that Christ performed His miracles by psychic law, and said that Peter and Paul were trance mediums.

As the big audience was leaving the hall, a body of Spiritualists started a hymn to the melody of "Lead, Kindly Light," and the people joined in the refrain as they moved out.

### THE PSYCHIC PICTURES.

The final meeting of the series was devoted to an exhibition of the wonderful psychic pictures as shewn in Adelaide and Melbourne. There was again a very large attendance, and needless to add the audience was amazed at the marvellous display on the screen.

The entire visit, in fact, was a triumphant success, and in the aggregate Sir Arthur had the privilege and delight of speaking to 10,000 people. A correspondent says: **It was not a success—it was an epidemic!**

Sydney thus "rose to the occasion" with quite unexpected enthusiasm, and the rush for seats established a "record." Everybody in the capital of the Mother State is now talking Spiritualism, and although the clergy, "with one accord" assailed the visitor and his teachings from their invulnerable pulpits, he carried all before him and is now looking for further cities to conquer!

These he will find on his arrival in New Zealand, where the clergy are likewise organised against him and delivering tirades as though he were the arch-enemy of Christianity, and all that it represents, instead of being a modern Apostle commissioned by the angel hosts to proclaim the very tidings enunciated by The Christ nineteen hundred years ago. Despite all this concentrated opposition, however, we venture to predict that he will emerge as victorious in the Dominion as he has done in New South Wales.

### PROGRAMME OF THE TOUR.

Having completed his mission in Sydney, Sir Arthur Conan Doyle is timed to leave for New Zealand on December 2nd, and during that month will lecture at the following centres on the dates mentioned:

AUCKLAND—7th and 8th.

WELLINGTON—11th and 13th.

CHRISTCHURCH—17th.

DUNEDIN—20th and 21st.

We understand that Invercargill has also been included in the tour, but have not been informed of the date.

During the absence of her husband, Lady Doyle and the children will remain at Manly, and may also take a trip to the Blue Mountains. On returning to Sydney Sir Arthur will rest for a week, and then proposes to visit Brisbane in spite of hot weather that may possibly prevail, owing to the very insistent invitation extended to him by so many who are interested in the subject of Spiritualism in the Queensland capital.

The party are due to leave for England the first week in February.

### LATER.

Just as we were going to Press we received a letter from Sir Arthur Conan Doyle in which he stated:

"On returning from New Zealand I go to Brisbane on January 7th. Then to Tasmania about January 17th. That will bring me back to Melbourne so as to see you all. Then I will do Ballarat. Finally, I will say a word en passant to the Perth people. Then I will have ploughed my furrow to the very hedge."

This will be good news for the friends who had given up hope of seeing and hearing their distinguished champion. It is evident he is in improved condition of health and means to make "a complete job" of the tour after all!

In the "Lyceum Banner," the official organ of the British Spiritualists' Lyceum Union, for September, prominence is given to a sketch of the career of Mrs. Harris Roberts, at the outset of which we read: "If the question was raised—to whom are the Lyceums and Spiritualism in Wellington or New Zealand chiefly indebted—the answer would invariably be "Mater," the name by which Mrs Harris Roberts is familiarly known in N.Z." We congratulate Mrs. Roberts on having achieved an abundance of good work in the past, and trust she may be spared for years to come to continue her efforts as far as advancing age will permit.

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The Rev. C. L. Tweedale has a letter in the "Daily Mail" in reply to one in that journal by Dr. Reckitt. Mr. Tweedale writes, "If Dr. Reckitt has never come across anyone, not insane, who has heard voices from the dead, this simply shows that he has had no experience of the subject and knows practically nothing about it. There are hundreds of responsible people in this country who have had the experience and have the knowledge which Dr. Reckitt lacks."

# Church of Spiritual Research.

## EIGHTH ANNIVERSARY IN MELBOURNE.

### COMMENTS BY SIR ARTHUR CONAN DOYLE.



Mr. J. M. MOOREY.

Taking advantage of the interest aroused in Spiritualism by the visit of Sir Arthur Conan Doyle to Melbourne, and the desire of many people to be brought into closer touch with the movement, the Committee of the Church of Spiritual Research—of which Mr. J. M. Moorey is Leader—decided to celebrate its anniversary—the eighth—this year in the Auditorium, Collins Street, and its enterprise in this respect was amply rewarded by the very fine gathering which assembled on the evening of Sunday, October 31st. The platform was most attractively decorated with white and gold flowers, and supporting Mr. E. Tozer, the Chairman, were the Church Officers and Workers; also Mr. J. Jennings, Mr. J. Morison, and Mrs. S. E. Morrison. To the right were seated Sir Arthur and Lady Conan Doyle and family. Throughout the proceedings the utmost interest was shown, and the fine musical programme was appreciatively received.

After the opening hymn, "Twill not be long," and the offering of the Invocation by Mr. Moorey,

The Chairman said he was pleased indeed that Sir Arthur and Lady Conan Doyle and their children had accepted the invitation to take part in the Service. Good work had been done by the Church of Spiritual Research and he, as President of the Council, was proud to occupy that position. He desired to direct attention to the good work which Mr. Moorey was doing. For nine years he had been a Leader, and was assiduous in Spiritualist activity in the meetings held every Sunday evening. (Applause.) Mr. Moorey showed much ability as general organiser of the Society, and deserved great credit. (Applause.) They had expected to be strengthened that evening by the presence of the Rev. Susanna Harris, from America, but unfortunately she was not well enough to be with them. He asked the whole audience to send a united thought of strength to her and to pray that she might soon be restored to normal health and strength. It was right to let that large gathering know that Spiritualists knew that communication with their beloved dead was a fact, and that they believed that it rested with each individual to make

his own happiness. They claimed that the doorway of information to any human soul was open not only now but hereafter. The Spiritualist Council of Churches was formed by delegates from the 10 Churches in Victoria, and the time had arrived when they should ask to be recognised by the Government as a representative religious body. (Applause.) Before bringing the matter before Parliament it was necessary that Spiritualists should set their own house in order. When he wrote his first letter to Sir A. Conan Doyle asking him to visit Australia he did so in the name of the Spiritualist Council, and already the work of their visitor had borne fruit. (Applause.)

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Miss Vroland, the honorary secretary of the Church read a report which stated that the Spiritual Research Society had been formed to help Mr. Moorey to carry on his very important work, and that the name had recently been changed to "Church of Spiritual Research" to comply with the desire of the Council for uniformity. The Society found in Mr. Moorey, not only an able exponent and demonstrator of Spiritualist philosophy and phenomena, but a practical man of affairs, a leader, a teacher and a friend. The report further set out that one of the main objectives was the formation of a college for psychic instruction, and that a beginning had been made in the class conducted by Mr. Moorey. Reference was made to the unselfish and unremunerated work done by the workers, and the hope expressed that the time would come when the principle that the "labourer was worthy of his hire" could be recognised. The report proceeded: "The committee is quite in accord with Mr. Moorey in his idea that the best way to prepare for life in the other world is to lead a sensible well balanced life in this. So it happens that our platform is open to those who have some idea for the betterment of the race. It is designed to make people think for themselves. We demonstrate continuity of existence, and attempt to show that the change called death is not so great a change after all, but that the other world is very natural. Having done this we feel that we should live well in this world, make conditions better here, and when we find ourselves over the border, we will be ready to enjoy the happiness there. We are gratified that Sir Arthur and Lady Conan Doyle have consented to accept life membership in our Church, and we wish them and theirs God speed. Their visit is doing untold good to the Cause. With definite aim our Church will go forward, and in the immortal words of Abraham Lincoln "with malice toward none, but charity toward all, will strive to accomplish the work we have set before us—to bind up the broken hearted, to set at liberty those who are captive, and to do all that lies in our power to bring about a just and lasting peace." (Applause.)

Mrs. S. E. Morrison wished the Church success and prosperity. She desired to join in the good wishes extended to their visitors from England. She assured them that they would have a wonderful reception in New Zealand, where many souls were seeking for spiritual good. (Applause.)

Mr. J. Morison, said he preferred to address Church people rather than Spiritualists, and would urge them to study what the Bible said about Spiritualism. If they did this they would obtain a vision of God. (Applause.)

Mr. J. M. Moorey, on behalf of the Church of Spiritual Research extended a hearty welcome to Sir Arthur and Lady Conan Doyle and family. He

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search.

recognised that their visitor had helped the Cause greatly, and would say that the Spiritualists of Victoria were willing to learn. Death had been portrayed as a bogey, and many people cringed at the mention of it. The shrouded form and wailing dirge made death a time of sackcloth and ashes. Why? That was the idea of the ancients. To-day, though supposed to be civilised, we put on mourning. Nature had no more depressing colour than black. Priests (not necessarily Roman Catholic) had admitted that the dark representation of death was a means of keeping man in spiritual subjection. The whole of the Church teaching had been to prepare for death. The Spiritualist, however, taught man how to live—to be fit to live was to be fit to die. (Applause). Death was a scientific process necessary in the system of evolution. When man passed through that process he came to a sphere of greater possibilities and better understanding. In all life systems there was growth, development and ultimate decay. When the naturalness of death was recognised men would cease to be selfish and would rejoice. After death there was not stagnation, but opportunity for growth, for the soul to use the experience gained on earth. Death was entering into a more congenial condition of life, the gate through which one passed to a land of understanding. In that land the hushed lips would speak again, kindred souls would meet, and there would be found opportunity and joy. Those who had realised that death was the gateway to eternal life knew that that life was one of love, affection and glory. (Applause).

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Sir Arthur Conan Doyle said that the work of his mission to Australia was to teach what was true and to give courage to those who were trying to feed people with the truth. The fact of that assembly being regarded as one of many congregations in the State showed that Spiritualists possessed much strength. It was only in the smaller towns of Victoria that it was necessary to give help. Sometimes when he visited a town he was met by two people who called themselves Spiritualists, and when he inquired if there were any more he would be told that there was another one. (Laughter). He was pleased to be present at the eighth anniversary of the Church, and if he were allowed to carry on his work on the other side he would look down upon the eightieth anniversary, and would find that the hall would not be able to hold the congregation. In England four or five years ago the Press was somewhat similar in its views to those now held by the Melbourne press concerning Spiritualism, but it was now recognised by the English press that it was a great movement, and he could count on his fingers the number of papers which were opposed to the teachings of Spiritualism. The papers in Melbourne appeared not to be aware of the significance of the movement, and that it had made the old dry bones to rattle. The Spiritualistic movement was now wonderful over the whole British Empire. They could not speak too much about death, for they knew that the most glorious thing that came to man was death. Their present life was simply a school of preparation, and when once people realised that the path lay straight before them they would know that there was nothing but golden brightness in their future. (Applause).

Spiritual descriptions were convincingly given by Mesdames Alexander and Morrison, Messrs J. Jennings and E. Love, while harmony was ensured by the excellent vocal and instrumental music and elocution, Mesdames L. Tasca, Fanny Lyndhurst, M. Wilson, C. Hassellach Grant, and Macdonald, Mr. Muir and Master Edwyn Hames being the artists. The items were much enjoyed and Master Hames, as usual, was enthusiastically encored. The meeting concluded with the Doxology.

## REPORTS OF SOCIETIES.

### VICTORIA.

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

A red-letter day for Spiritualists of Victoria was the arrival of Sir Arthur Conan Doyle, Lady Doyle and their family and suite. The V.A.S. Committee was alive to the importance of the visit of such distinguished visitors from the Homeland. The apathy of many other Societies compelled the V.A.S. to take the lead. Not taking into consideration whether it would be a financial success, as long as it was a spiritual success, they took the Auditorium in honor of Sir Conan Doyle's presence in the city, and as already reported, a wonderful meeting resulted. My committee regret so many Spiritualists were unable to gain admission to that great gathering.

The Sunday night services at the Masonic Hall are so filled that arrangements have been made for 80 extra chairs, and even then members of the congregation are turned away each Sunday night. Mr. Bloomfield still occupies the platform. Mr. E. O. Jones, however, lectured on "The Communion of Saints" on the Sunday evening Mr. Bloomfield was delivering the Anniversary address for the Footscray Spiritualistic Church. The Mayor of Footscray was in the chair; and over £10 was collected for their proposed new Hospital. Mrs. Hunter, from England, gave spirit messages at the close of Mr. Jones' address and impressed the congregation with her psychic forces.

On Sunday evening 31st October, Sir Arthur Conan and Lady Doyle and their family attended Mr. Bloomfield's lecture on "Spirit Photography" at the Masonic Hall. The V.A.S. Ladies' Committee felt they would be there, and the platform was beautifully decorated with flowers and palms. The Hall was packed at 6 p.m., hundreds being turned away. After the lecture, Sir Arthur Conan Doyle stepped on to the platform and made some very encouraging remarks about the service and speaker. Mr. Bloomfield was too overcome by the great compliment to be able to reply until after the service.

The Mediums' Meetings are held on alternate Sunday afternoons, and the Stewards have great difficulty to seat all who would like to be present. The following Psychics have generously assisted us during the month: Mesdames Alderwick, Bryning, Divers, McDonald, Eaton, Douth, Wall, Goode, Wale, Madam Orion, Misses Bracken, Gledhill, Messrs. E. O. Jones, W. Hood, Morrison, Harris, Windlow, T. Wood, Howell, and are doing good work for the students. The Public Developing Circles, under the direction of Mrs Askew and Mrs Bryning, are doing good work for the students. The Public Developing Circle, under the Leadership of Mr E. O. Jones, is making marked progress and the number of sitters is growing.

The V.A.S. Committee wish to record their sincere thanks to Sir Conan Doyle for his donation of £5 for books for the Library, and for the lovely photograph of himself, Lady Doyle and family to be hung in the V.A.S. rooms. We are pleased to report the great increase of members to our library since Sir Conan Doyle's visit to Melbourne. The Ladies Social Committee under the leadership of Mrs Harper report good teas on a Sunday. The Health readings are fully booked up to Xmas Eve.

"The Harbinger of Light" for November is a masterpiece, and the Editor deserves recognition of his unselfishness in publishing an enlarged issue involving an increased financial outlay.

M. J. BLOOMFIELD, Hon. Sec.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The committee of the Melbourne Progressive Spiritualistic Lyceum wishes to report a very successful month's operations. The Lyceum morning services (for the children mostly) have been meeting with more enthusiasm, and the adult discussion at this service has grown to be quite a feature. There is a cordial welcome for all—please accept it.

During the month we celebrated our Anniversary, and a right good time we had. Much credit is due to the band of workers who decorated the hall so beautifully, and also to those who so ably assisted with the programme. The committee wishes to thank the members and officers of the Brunswick and Richmond and other Lyceums who co-operated with us on Anniversary day. The afternoon message services are very popular, and the large attendances must in some way recompense our band of earnest workers, who so unflinchingly attend and give of their best that others may be comforted thereby. The evening services have mostly been conducted by our esteemed visitor, Rev. Sussana Harris, of America, who possesses wonderful gifts of mediumship, as well as being a very able lecturer, and each Sunday night she has lectured we have had to requisition every means of seating accommodation procurable. If the friends would shoulder the burden bravely and send on their donations to the Secretary for the Terry Temple we would soon have a building of our own which would accommodate all in comfort and also realise a very laudable ideal.

We wish everybody to avail themselves of our cordial welcome to our services, and we also wish the Editor and "The Harbinger of Light" every success.

C. H. LUMLEY.

#### FOOTSCRAY SPIRITUAL CHURCH.

We are attracting very large gatherings at both the Mediums' afternoon and evening Flower Services. Mr Miller is doing good medical work and his tests are above the ordinary. Many new seekers have been welcomed to both services. We greatly appreciate the help received from the many psychics who so kindly give their aid to the Cause, Messrs. J. Smith, Stead, Mr Woods, Mrs Muir, McKay, Fred Duncan, Mr Howell Mr Heffernan and many others.

On the 31st we held a successfully arranged programme for Footscray Hospital Building Fund. The Mayor of Footscray was in the chair and Mr Bloomfield's address "Spiritualism Past and Present" was received with much appreciation. Musical items were rendered by Mr J. D'Arcy, Mr Phillips,

ey claimed that the door-ny human soul was open-er. The Spiritualist Coun-ned by delegates from the-and the time had arrived-be recognised by the-entative religious body,ing the matter before-essary that Spiritualists-use in order. When he-ir A. Conan Doyle asking-did so in the name of the-already the work of their- (Applause.)  
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behalf of the Church of-ed a hearty welcome to- Doyle and family. He

Mrs K. Miller, Mr W. Masterson, Mr Williams. Too much credit cannot be given to the ladies who worked hard arranging the floral decorations on the stage. We hope to soon be moving to the much larger hall downstairs as our hall only carries four hundred and we fill every available seat at present.

The sales of "The Harbinger of Light" are increasing, and we wish the Journal every possible success in the future.  
J. SELDON SMITH, Recorder.

### OCCULT CHURCH OF VICTORIA.

A beautiful and most impressive service was held on Wednesday, November 3rd, under the auspices of the "Annie Bright at Homes" at the Occult Church of Victoria rooms in memory of our esteemed friends, Mr John Keir and Mrs Deardon Smith. Miss Lambrick, in her address, spoke with simple yet sweet, sympathy of the life of our living, (not late) brother, as husband, father and friend, and his loyalty to our cause. Miss Lambrick said: "We cannot believe that these friends, who possessed so much mentality and spiritual force of character, had finished their work. We know that when they have rested, they will be with us again, striving to help us to a better understanding of the Divine within and the life beyond."

M. A. BODEN.

### CHURCH OF SPIRITUAL RESEARCH.

During the past month our meetings have been well attended. The evening lectures by Mr J. M. Moorey, our speaker, have been listened to very attentively. The message circles on alternate Sunday afternoons have been crowded by seekers after knowledge, the workers and message hearers doing their work well. The committee of the Church are endeavoring to keep these meetings up to a good standard, and so far have been successful. On alternate Sunday afternoons we have been trying an innovation, the service being an address and messages conducted in the same manner as the evening meeting. While the numbers attending have not been as numerous as the committee would wish, those who have been there express their appreciation of the efforts of Mr Ernest Love who has had the platform. Mr Love gives his services free and the committee hope the friends will endeavour to make these meetings a success.

On the 31st of October the Church held the 8th Anniversary services in the Auditorium, and the proceedings will be found reported elsewhere.

Wishing "The Harbinger of Light" every success.  
ERNEST LOVE, Recorder.

### NEW SOUTH WALES.

#### STANMORE SPIRITUALIST CHURCH.

At our Sunday service many extra chairs have to be commandeered from other parts of the building. Many are indeed awakening to the New Revelation as taught by Spiritualism. In a masterly and delightful way, our Leader, Mrs. Morrell, has dealt with "What Advantage has Spiritualism over Official Christianity," "The Christian and Spiritualist Idea of God" and "The New Commandment," the subject matter of which left no doubt as to what Death and the Hereafter means to us all.

Two socials in aid of the Building Fund passed off very successfully. We are glad to report the quick sale of the Conan Doyle number of "The Harbinger of Light."

J. H. BENNETTS, Hon. Sec.

#### CHURCH OF SEERS, SYDNEY.

I have to report splendid meetings at the School of Arts. Professor A. J. Abbott, in his lectures on Spiritual Gifts and Spirit Return, is arousing much interest. He has also answered several attacks on Spiritualism by the local clergy who appear to be making an organised onslaught. Anything is better than stagnation and these controversies may help some to grasp the truth. The after meeting for demonstrations only is also well attended and many new seekers after truth are gradually beginning to understand something of psychic phenomena.

Congratulations on the November issue of "The Harbinger of Light," and best wishes to the Editor.

A. J. BUSH, Hon. Sec.

### NEW ZEALAND.

#### DUNEDIN SPIRITUALISTS' CHURCH.

The services have been kept going during the past few months by the leading members, together with the assistance of one or two outside individuals. In this respect we are specially indebted to the following for their valuable help: Mrs Scott, Mr D. McKay, and Mr J. A. Forbes.

The Annual Meeting for the election of officers was held on October 13th when the following were elected:—President, Mr E. Wilkinson (re-elected); Vice-President, Mr. D. Miller; Secretary, Mr W. S. Logan (re-elected); Treasurer, Miss Stentford. The Balance Sheet showed the Society to have advanced financially during the year, this being largely due to the disposal of the whole of the Bazaar goods. A strong committee was elected and the membership list is being well maintained.

We were treated to something in the nature of a "find" on October 24th, when a rare lecture entitled "God's purpose in Creation" was delivered by a gentleman of world-wide platform experience, and the possessor of a fine personality. His lecture, which was most instructive throughout, revealed a vast store of knowledge of a highly educated order, and he is certainly a real acquisition to the ranks of our foremost speakers. Although not authorised to publish his name at present any future lectures from him will be eagerly awaited.

Plenty of local speakers are again becoming available, and we expect to have Miss R. Burgess from Christchurch with us for a return season shortly.

W. S. LOGAN, Secretary.

#### WELLINGTON SPIRITUALIST CHURCH (Incorporated).

The sustained attendances at the Sunday evening meetings, despite inclement weather, are an indication of approval of the lectures delivered week by week by the President, Mr J. W. Stables. These have been of the usual inspiring character. Sunday evening September 19th was especially devoted to a memorial service for the late Mr C. M. Roberts, well-known medium and speaker. At the close of the meeting many of those present contributed to a little financial token of love and respect which was sent on to his widow, Mrs Harris Roberts, familiarly known to us all as "Mother."

We have to record still further accessions to our membership roll which is being steadily built up of those interested in and desirous of helping on the Higher Spiritualism. An enjoyable evening was spent by members and friends at a conversazione held in the Hall on 28th September. Matters of more serious moment received attention on September 21st when a general meeting of members was held. Important matters of local interest were dealt with and a vote of commendation of the committee's efforts was passed.

The approaching visit of Sir Arthur Conan Doyle was referred to by the President in her address on Sunday, October 3rd, and preparations are being made in conjunction with the National Association of Spiritualists Churches for a fitting welcome to our distinguished exponent.

Our friends will note change of name which replaces that of Wellington Association of Spiritualists, under which we were formerly known.

CHARLES OSMOND, Hon. Sec.

### SOUTH AUSTRALIA.

#### ORDER OF LIGHT (Incorporated).

Since our last report things have been busy with Sir Arthur Conan Doyle's visit, our officers were invited to afternoon tea, and afterwards a circle was formed which was very successful. Sir Conan and Lady Doyle expressed their pleasure at the results gained.

Our President's At Home is becoming very popular, the subject by the President being on "Thoughts." Mr Edison gave some personal experiences. Music, singing and a Sale of Goods, helped to make the afternoon a very pleasant one.

Our Church is making good progress, our meetings being well attended. The Healing Class, the Investigating Class and the President's Higher Occult Class are well attended. Miss Brooks and Miss Cherry have rendered great help by their gifts at our Church meetings.

The sale of "The Harbinger of Light" has been taken over by the Literary Centre, 113 Gawler Place, Adelaide. Wishing "The Harbinger" every success.

LILY LINGWOOD SMITH, Recorder.

#### SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA.

The Annual Meeting of the Spiritualistic Church of West Australia (Perth) was held on 8th November. It was the unanimous opinion of members that the time had arrived to formulate a scheme for the expansion of operations, and a new committee was elected, whose every endeavour will be centred in advancing the progress of Spiritual Teaching in its highest sense, and the elimination as far as possible, of the tendency to rely on the display of phenomena. During the year the platform was ably taken by Mr and Mrs R. Webb, Mrs Mitchell, Mrs Haynes and Mr Handman and the secretarial work was efficiently carried out by Miss E. Douat.

The members were keenly disappointed to learn that Sir Arthur Conan Doyle was unable to pay Perth a visit and they sincerely hope that by the time he has completed his trip to New Zealand, he will be sufficiently recuperated to arrange to stay a day or two with us on his return journey to the old country. This sincere feeling of regret is shared by the citizens of Perth, who were looking forward, not only to hearing Sir Arthur's powerful interpretation of all that is best in Spiritualism, but also to meeting a man whose noble influence has been so conspicuous during the period of anxiety and sorrow the world has lately experienced.

N. DAVIDSON, Hon. Sec.

### STEAD WEEK.

To the Editor of "The Harbinger of Light"

Sir—  
It has been suggested by the Editor of the "International Psychic Gazette" that an annual week be fixed for the purpose of returning all borrowed books, and this in honor of that great, fearless soul—W. T. Stead. It is proposed to make Christmas week the starting point of this eminently practical movement, for at this period of the year we are all of us more or less altruistically inclined. We also have some leisure then to think as well as act, so the date is very suitable. What an enormous circulating library will then be in esse! All too careless, alas! are very many borrowers of books, and the number that is lost in this way would run into many thousands. None too soon, therefore, will Stead Week be established.

Will you, Mr. Editor, kindly remind your readers of this in the December issue? Nothing remains for the writer to do but wish every success to this movement.

Yours, etc.,

Melbourne.

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

The book has hitherto sold at 8/6. We are offering it for presentation to friends at Christmastide at

6/-

Postage: Commonwealth and New Zealand, 5d.

After the end of this month the former charge will be reverted to.

## STEAD: THE MAN.

PERSONAL REMINISCENCES BY  
EDITH K. HARPER.

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

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

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262 pages, with 8 full-page illustrations.

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6/6

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