

The Harbinger of Light.

Edited by W. Britton Harvey :

MARCH 1, 1921.

Author of "Science and the Soul."

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The Editorial Chair.

A Judge at Sea.

There is a very old proverb that advises: "The cobbler should stick to his last." That advice might well be taken to heart by Mr. Justice Heydon, President of the Arbitration Court of New South Wales, who contributes what is intended to be a criticism of Sir Arthur Conan Doyle and the fruits of Spiritualism to the February issue of "Life." In reality, however, it is more or less, a travesty of the whole subject, and is deeply tinged with that ingrained prejudice which characterises most of those who swear fealty to that particular branch of the Christian Church to which the learned judge belongs. Our judicial critic may possibly be an eminent authority on intricate points of Law, but he flounders in a most grotesque degree when dealing with theology, eschatology, and the almost boundless ramifications of Spiritualism and its increasingly complex phenomena. It is a pity, therefore, that he does not realise the wisdom contained in the hackneyed saying quoted. He would then leave the discussion of the subject to more authoritative writers, and escape being taken to task for "rushing in where angels fear to tread."

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At the very outset he blunders badly by telling us that "Maskelyne and Cooke, the conjurers, used to reproduce all the phenomena relied upon by the Spiritists, and challenged them to do anything which, under the same conditions, conjuring could not repeat." As a matter of fact these very clever representatives of the art of legerdemain did not attempt to produce all the phenomena associated with Spiritism, and never succeeded in producing any of them "under the same conditions" as those observed in the production of genuine psychic results. It was just here, in fact, that they failed, and every other conjuror has done the same. They are powerless when robbed of the ingenious mechanism and other paraphernalia essential to the success of their tricks, and which no medium requires. The conditions, in short, beat them every time, and there is in England to-day a standing challenge to any conjuror who declares that he can reproduce the phenomena under the circumstances imposed at a crucial Test Seance. So much, then, for the first mis-statement of our unreliable assailant.

"We need no mediums to tell us that our souls are immortal," continues the critic. We should think not! If they were to do so we should at once ask them: "How do you know?" During the whole of our investigations covering a period of nearly 20 years, we have never yet been told through any medium that "our souls are immortal." The utmost we have learned is that the human personality survives the ordeal of "death," and such being the case it is reasonable to infer that we shall live for ever. But Mr. Justice Heydon alludes to immortality as though it were a demonstrated fact. It is nothing of the kind, and cannot be proved, for the simple reason that nobody has lived for ever! His usual judicial mind must, therefore, have been wandering on the point. And many others are equally guilty of the mental confusion that "survival" and "immortality" are synonymous terms. They are, of course, anything but that. The evidence of Spiritualism proves survival. No amount of evidence can prove that the soul is immortal. But we believe it is.

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We are further told that "the great majority of scientific men" reject the messages alleged to emanate from the Beyond, "in spite of the arguments of a few of their brethren." But our indiscreet opponent, doubtless, quite inadvertently omitted to add that no scientist who has investigated the phenomena of Spiritualism with thoroughness and patience for a number of years has yet come to the conclusion that they are other than what they purport to be. The scientific investigators are therefore unanimous in their testimony, notwithstanding the innate prejudice with which they approached the inquiry, and the preconceived conviction that a spiritual existence was nothing but a myth. It is the non-investigators who oppose us—all the others support us. It is therefore a question of positive versus negative testimony. And the reader can take his, or her, choice as to which of these two positions is the more worthy of consideration!

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The learned judge goes on to tell us that "we know that bad spirits can enter into and use the bodies of human beings," but "he does not remember any record of possession by a good spirit." Just as we thought! Like the opposing scientists to whom he refers, he has never investigated, otherwise he could never write such an extraordinary statement. As a matter of fact it is the experience of all investigators that evil spirits are very few and far between. The vast majority are just as good as the average spirit encased in flesh, and many are immeasurably better, whilst others altogether transcend us in purity, spirituality, and lofty aspiration. And this is exactly what we should expect. Fancy a God of Love, the Great All-Father, who is cognisant of all human weakness, of our inherent proneness to go astray, and our need of spiritual guidance, permitting only "bad" spirits to influence us, to still further handicap us in the struggle, and possibly to drag us down into the mire of sin. We could never worship such a God as that!

Certain evil spirits may be, and doubtless are, at work, but they are far out-numbered by the good, and if the former molest us it is generally our own fault, on the principle that "like attracts like." Evil spirits find nothing to encourage them in the lives of good, pure-living men and women. The aura

of all such is naturally repellent to spirits of unclean characteristics, and is consequently an effective protective provision. It is, therefore, a woeful misconception on the part of Mr. Justice Heydon to imagine that only "bad" spirits have access to mortals, and if he will refer to his Bible he will find that "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalms xxxiv., 7) also, "He shall give His angels charge over thee, to keep thee in all thy ways" (Psalms xci. 11), whilst St. Paul exclaims: "Are they not all ministering spirits sent forth to minister for them who are on the way home" (Dr. Powell's translation; Hebrews 1, 14). The universe, in short, is swarming with spirits of goodness and love, who are watching over us continuously, and when we give them the opportunity, take possession of a medium and impart inspiring spiritual thoughts.

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We can afford to overlook the assertions that "Spiritualism does not lead to Christianity," and that "at heart, Sir Conan Doyle is still a materialist," because he requires evidence to support the teachings of Scripture, and it is not worth while wasting our time, or that of the readers of this journal, by taking seriously the sweeping conclusion that the fruits of Spiritualism are (1) Fraud. (2) Insanity. (3) Depravity. (4) anti-Christianity. (5) Utter futility. But we cannot resist reproducing what purports to be the difference between the teachings of The Christ and those of the Spirits:

Christ: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The Spirits: "Yea, rather, blessed are the hard-hearted and covetous and unrepentant grinders of the faces of the poor, for here they have all the luxuries of wealth, and hereafter theirs is the kingdom of heaven."

Christ: "Blessed are they that hunger and thirst after justice for they shall have their fill."

The Spirits: "Yes, but more blessed are the crafty who hunger after lies and fraud and the ruin of their neighbour, for they shall triumph over the just here, and hereafter shall have their fill of heavenly happiness."

Christ: "Blessed are the clean of heart, for they shall see God."

The Spirits: "Of course, but you make a mistake about God's character; it is still more blessed to indulge in the pleasures of sense, for you will have all the delights of impure wickedness here, and hereafter you will see God, the All-Holy."

Here we have the sectarian speaking—not the Judge. But after making full allowance for that circumstance, we are amazed that such a glaring travesty of the teachings of Spiritualism could possibly emanate from such a source, and that an occupant of the Supreme Court Bench should display a spirit of such utter irresponsibility when writing on a serious theme. It would not indicate any sense of dignity on our part to take further notice of this angry outburst. It stands self-condemned. And the real teachings of Spiritualism, as distinguished from this deliberately grotesque travesty, remain unharmed.

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To further indicate the extent to which His Honor took leave of his judicial faculty when penning this reckless diatribe, we will reproduce a few of his sentences in which he contends that we receive no help whatever from those on the Other Side. "An immense number of things must be known to them," he says, "which would be of the greatest value to us." And because he does not know what they have said and done, and are still doing, in this direction, he most illogically concludes that nobody else is aware of the facts! "If they revealed one murder, why not help to purify society by revealing more?" We are not aware that they have revealed the name of one murderer even, as suggested by our critic, and if he will forward to us the circumstances we shall be pleased to publish them. The Judge is,

apparently, unaware that in all messages dealing with the subject of murder, capital punishment is condemned in unqualified terms. It simply means the liberation of a spirit to do further mischief by inspiring others, in a feeling of revenge for having been robbed of his own physical body, to commit all sorts of crime. Therefore, it is wisely decreed that such information as His Honor requires shall not be given. Apart from this fact, however, what warrant has our critic for assuming that it is any part of the occupation of discarnate spirits to fill the role of detectives? And even supposing the name of a murderer were revealed in a given case, would His Honor accept the information as evidence? If not, of what use would be the revelation?

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Then, again, we are asked: "If they (the spirits) knew military details, why not help to end the dreadful war? Lord Kitchener, for instance, must have learnt after death things of the utmost value." The reply is that they did help to end it, and that had it not been for their assistance the result might have been of a very different character. There were two wars in progress at the one time, the one in the Unseen and the other on the material plane—as there was formerly "war in Heaven," according to Revelation—and the victory won on the Other Side was followed by victory on this. But these are occult matters of which Mr. Justice Heydon has no knowledge.

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Additional evidence of the complete lack of judicial argument in the article is afforded by such questions as: "Why was it left to Pasteur to make his discoveries alone?" How does His Honor know that Pasteur was not assisted by invisible scientists? "Pasteur's and Lister's spirits will not utter a word." What authority has the critic for making this statement? He may not have seen such communications, but that is no proof that they have not been received. And if messages alleged to have been derived from these sources were submitted to His Honor would he accept them as genuine? If not, wherein lies the utility of demanding them?

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Now listen to this: "The spirits are very fond of bereaved parents, and come to tell them that they are their children. Why can they not help as to living children, and assist the parents to keep them from ruin?" Here again we see the beclouded state of the judicial mind. The question implies that no such help as that suggested is ever given, whereas every student of the subject knows that such assistance is abundantly vouchsafed, and that guardian angels are ever around the morally weak, endeavouring to dissuade them from following the path of sin. If they are not as successful as His Honor might wish, that is no fault of the invisible directors. They are not omnipotent just because they have ceased to wear the physical body. They do all they possibly can, and probably succeed oftener than our jeering opponent imagines.

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For sheer foolishness, however, we have never read anything more ridiculous than this: "Often, during the war, hospitals and doctors were without important stores and the wounded, in consequence, suffered and died. Why could not the spirits have apported to such places some of the needed appliances? But no; never do they do anything or tell us of anything, that is of the slightest use." It is difficult to realise that such supremely stupid remarks could possibly emanate from the mind of a Judge. They demonstrate complete ignorance of the "conditions" necessary for the production of the physical phenomena referred to, and at once put His Honor out of court as an authority on psychic

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marvels. He has not yet begun to acquire the most elementary knowledge of the subject, and yet, forsooth he has the temerity to pose as a critic of Sir Arthur Conan Doyle, and, incidentally, of all the great scientific minds who have devoted from twenty, thirty or forty years, to a painstaking investigation of these latter-day wonders. Such assurance—we refrain from using a stronger and more appropriate term—is sufficient to "make the judicious grieve!" Mr. Justice Heydon may be considered an ornament of the Australian judiciary. It is evident he has not yet entered the kindergarten of Psychic Science, and the kindest advice that can be offered him is that he should "become as a little child" and try to learn!

Wayside Notes.

The Phases of Spiritualism.

Spiritualism has passed through various phases. Its phenomena were originally pronounced to be nothing but trickery and fraud. When this hypothesis was clearly disproved by facts, which even the most irate opponent could not deny, the theory of hallucination was vigorously seized upon, and is even upheld to-day by Professor Rentoul who declares that even the scientifically-demonstrated levitation of material objects is simply "a glaring illusion."

With the fast accumulating weight of evidence supplied by "all sorts and conditions of men," the hallucination bogey had in turn to be abandoned by all well-informed minds, and was substituted by the admission that the phenomena were real and genuine after all, but instead of representing the operations of discarnate men and women who formerly lived upon the earth, they were the direct outcome of the machinations of the Devil and his hosts. No proof, of course, is offered in support of this preposterous explanation, but it serves to frighten many people, and thus accomplishes its purpose. As to whether the Devil exists or not is a secondary consideration. No proof is offered of his existence, and so far as we can ascertain he is a quite mythical personality in any orthodox sense. Still, "any stick is good enough to beat a dog with," and therefore an imaginary Devil is good enough to use in thrashing Spiritualism.

What our opponents will do when His Satanic Majesty is laughed out of court, the reader must be left to conjecture. By that time they will be in a parlous plight, and will probably convene a Conference to devise some other ludicrous theory. "Tis a mad world, my masters!" But those of us who are championing this much-derided Cause find much in it to amuse, and not a little to pity—especially those who are so densely immersed in the material as to be utterly unable to discern spiritual things! They are the moles of the human race, and are more to be commiserated than blamed.

A Peculiar "Failure"!

The mission of Sir Arthur Conan Doyle has been an "absolute failure," says Dr. Fitchett, and he is very definitely supported by Professor Macintyre, of Sydney, who says that the Crusader is "bitterly disappointed" with the fruits of his visit. These statements emanate from clergymen and therefore, presumably must be true! But are they? Facts are generally regarded as "stubborn things," and in this case they are so unreasonably "stubborn" that they cannot be explained away. Sir Arthur had an experienced manager to conduct his tour in the person of Mr. Carlyle Smythe, and that gentleman is by no means antagonistic to the ecclesiastical

critics in question. Yet Mr. Smythe assures us that the tour has been such a phenomenal success that "records" have been established for attendances at the lectures, and the financial results have eclipsed his wildest anticipations. Which are we to believe? In a matter of veracity one's natural predilections generally lie towards the parson. But in this particular instance we are compelled to give preference to the man who, of all others, is in the best position to know.

The concrete result, however, speaks for itself. This was briefly set forth by Sir Arthur himself at the Farewell Gathering held in the Melbourne Town Hall and reported elsewhere in this issue. After defraying all the **personal** expenses of a party of seven—whoever heard of a lecturer expecting to make a financial success of a tour with such a burden to carry!—amounting to fully £3,000, to say nothing of the costs of hiring Halls, advertising, and defraying a hundred-and-one other incidentals, there was a surplus left of £670! Had there been a deficit of £1,000 we should not have been surprised—it was only reasonable to expect a heavy loss in the circumstances. But instead of this there was the very substantial credit balance named, and with a spirit of magnanimity, which even the clergy might emulate, the whole of this sum has been left in Australia! Sir Arthur does not profit by a single penny! In the end he will be out of pocket, because he has not allowed for the expenses to be incurred in travelling across the Continent on his way home. He throws that in! Of his absolute disinterestedness, therefore, there can be no question. And in addition to this loss he has voluntarily forfeited the income he might have made had he remained in England!

But suppose there had been a deficit of £1,000, or any other sum, on the tour? What then? We had it in writing from Sir Arthur before he left England that if anything of the kind occurred he would "pay the piper" himself! And this after doing all the arduous work incidental to such a trying campaign! Is Dr. Fitchett or Professor Macintyre prepared to undertake a similar crusade in the interests of orthodox dogmas and doctrines on any such terms? If they are not, they must be relegated to second place to Sir Arthur in earnestness and enthusiasm, and it is to be hoped they possess a sufficient sense of honour to publicly admit that instead of the mission being an "absolute failure" it was a great and altogether unexpected success!

Spiritualism and Suicide.

At the inquest held in Sydney a few weeks ago into the circumstances surrounding the death of Mr. George Darrell, the veteran actor and playwright, and at which a verdict of suicide was returned, one of the witnesses was reported to have stated that the deceased "had been despondent for some time, and was worried at not having heard from his son for years. Darrell was a great believer in Spiritualism and that, witness believed, made him regard life in this world as not being of much consequence—as a mere detail."

If this view of the teachings of the Spiritual Philosophy was really entertained by the gentleman named, he was obviously labouring under a grave misapprehension, and as this misconception may possibly be accepted by other despondent souls, it is just as well to correct it at once. Instead of Spiritualism regarding this earthly existence as of little consequence, "a mere detail," and that, inferentially, nothing is to be lost by wilfully courting a premature death, it lays special emphasis on the fact that deliberate suicide is a heinous sin—a sin against Nature and a sin against God—and entails intense remorse in the world beyond. It regards such acts as an attempt to cheat the Creator by

shirking the responsibilities of this earthly life and seeking by a short cut, so to speak, to elude the divinely-fixed and immutable Law of being. This is where the sin comes in.

Suicide, moreover, robs the soul of the full advantages of the experiences of terrestrial existence, and consequently it is ushered into the spiritual realm before its preparatory stage has been completed. This work, however, cannot be evaded. It has to be taken up precisely where it was left off here, and the ensuing ordeal is hard to bear. It is "fleeing from present ills to others that we wot not of," and those "others" are sometimes terrible to contemplate. Of course, the unerring Law of Justice, of which God Himself is the Author, provides for every form of extenuating circumstances, but in any and every way it is a most deplorable mistake to shorten the natural span of human life, and thus fail to garner the full measure of the fruits of experience on the plane of matter. This life is therefore, not "a mere detail." It is rather of transcendent importance and has a very direct bearing upon the condition in which we shall find ourselves on awakening to consciousness "within the veil."

Psychic Experiences of a Dramatist.

Spiritualism is receiving a very favorable reception among many of those who have devoted their lives to the stage. Psychic plays are coming to the fore, and cinematograph dramas are in preparation in which the supernatural will be a prominent feature. In this connection it is interesting to recall that the first attempt to introduce Spiritualism on the stage was that made by the great French dramatist Victorien Sardou, in 1897, the title of the play being "Spiritisme." Writing at that time from Paris to Mr. Charles Froham, Sardou said:

Everybody here knows that for forty years I have been a wonderful medium myself, and I have had in my own house wonderful manifestations. My piano has played by itself. Flowers have fallen from my ceiling upon a table; and it is I who have brought this about, and they dare not lay at my door calumnies such as true mediums are exposed to, and say of me, as they had the impudence to say of Home, that I am a charlatan. For the last forty years I have said to whoever would listen to me that I would consider as idiots those who allow themselves to be taken in by the agents of jugglery, frauds, and mountebanks. I should equally regard as imbeciles those people who deny the reality of phenomena attested by men of science, and people like myself. For that reason my play is awaited, to see what I shall say. It is the first time that anyone has dared to put Spiritualism upon the stage, and the papers have been publishing recently experiences which are very similar to those referred to in my first act, the misplacing of objects without touching them, hands seen and felt. These hands have been pressed in mine. And this I have told to the world briefly. People will deride me; they will argue; the incredulous will deny; the believers will send me flowers. It will be a struggle and a test, but it will be power and honours; and I do not wish to compromise the victory in the battle by depriving myself of a single cannon-ball.

This is pretty incisive writing, and may be appropriately applied to-day to those very dogmatic "know-alls" who have never investigated themselves and yet are perpetually deriding the reality of psychic phenomena. The production naturally caused a great sensation, but Sardou was before his time and consequently his effort was not appreciated. Things, however, have changed since then, and the time is undoubtedly approaching when psychic plays will be in persistent demand.

Mr. Alfred Vout Peters, a prominent medium and lecturer in England, is experiencing a very successful time in Iceland. In a long article in the "Morgunbladid" of August 20th, Professor Haraldur Neilsson deals very fairly with his visit, and alludes to the importance of the subject, which seems to be making great strides there.

PSYCHIC PAINTINGS.

SOME ARTISTIC SPECIMENS.

An exhibition of psychic paintings has recently been held at the British College of Psychic Science, London, and attracted considerable attention on the part of competent judges of art. Usually the painters have received no previous training, and yet the form and color effects at once arrested notice. The process involved is generally described as "inspirational," there is an irresistible desire to paint, as another might experience an irresistible impulse to write. Among the lady artists whose works of this character have caused much wonderment and admiration, is Mrs. Claude Scott, and only a few weeks ago we had the pleasure of receiving from Miss Estelle Stead four characteristic water-color paintings executed by this lady under inspirational influence. Describing the circumstances under which Mrs. Scott began to paint, Miss Stead says:—

Some few years ago Major Scott and Mrs. Scott were called on to part with their only child to the next world. Soon after Mrs. Scott, who had made a certain study of painting and knew something of the technique, was asked to give lessons to a child. She thought it well to give herself a little practise before undertaking the task and, taking up her brush, started on a sketch. As she worked, she began to see forms and colours never imagined by herself, building up on the paper and realised that there was some force working through her beyond her control. Since that time many beautiful paintings have been given her in this way, she is quite normal whilst painting. Sometimes she will only see part of the picture and will have finished that before the rest is shown to her. Sometimes weeks will elapse before she gets the finish of one picture. Sometimes the picture will appear almost complete when she will be told to wash it out completely and start a new painting over it.

Of the four specimens received by us, and which it would afford us pleasure to allow any of our readers to inspect, the one depicting "The Communion of Saints" is the most beautiful in the delicacy of the coloring and artistic finish. "The Sea Gives up Her Dead," is marked by more intense coloring and was given just before the sinking of the Titanic, which may have been merely a coincidence. "The Outcast" is a subject taken from real life, and although not characterised by quite such fine work as those already named, is an appealing picture representing a young woman with a child in her arms, abandoned on the Thames Embankment. And yet only seemingly abandoned, for above her stands her guardian angel entwining golden cords of Love about her prostrate form. The fourth picture is named "The Birth of Divine Love," and is, in our estimation, more "extraordinary" than artistic, although the touch of the latter is by no means lacking.

"Mrs. Scott has painted many others just as beautiful, and some more interesting than these," adds Miss Stead, "but up to the present these are the only ones of which reproductions have been made." The Psychic wave now passing over the world is becoming responsible for all sorts of previously unheard-of developments, and requires the exercise of the open mind if we are to grasp the underlying meaning of the otherwise mystifying influences which are producing phenomena in much greater variety than in any former time.

TO THE CASUAL READER.

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

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

SEANCES IN PAPUA.

REMARKABLE EXPERIENCES OF NATIVES.

VOUCHED FOR BY RESIDENT MAGISTRATE.

The natives of Papua are apparently more familiar with the phenomena of Spiritualism than most of the residents of Australia, and if Sir Arthur Conan Doyle could have visited this fertile island of the Pacific he might have obtained some valuable material for his book of experiences which will be published as early as possible after his return to England. It appears that in a remote village the dusky inhabitants have been holding seances in the presence of a well-developed native medium, and judging by the report to hand have seen and heard similar phenomena to those witnessed in civilised lands, including materialisation and the "direct voice."

The truth of the evidence is vouched for by Mr. Flint, an acting-Resident Magistrate in the service of the Papuan administration. Mr. Flint, writing from Baniara, toward the end of last year, communicated the result of his investigations to Judge Murray, the Lieutenant-Governor, and this was by the latter transferred to Mr. Poynton, Minister for Home and Territories, in a report which reached the department recently.

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"While chatting over the riddles of the universe with the Makawan people," writes Mr. Flint, "I was somewhat surprised to learn that until recently the natives on the north-east coast sought consolation in their sorrows by practical experiments in the domain of Spiritualism or telepathy.

"Being rather sceptical over the matter, I had a tete-a-tete with the old men of the village, to endeavour to learn whether or not some material facts were being withheld from me; but, on this point, I was disappointed. They only reiterated that which had already been disclosed to me by the villagers.

"From information received I am in a position to advise that the medium, who was a female, came from the village of Kaurasina. She was known as Iromaia (Auridi). When in girlhood, she had a dream in which a number of spirits appeared to her and commanded her to be their medium. The dream had such effect upon her that for some time afterwards she was ill and it was thought that she would not live. From that memorable night it was believed by all those who came in contact with her that she was controlled by spirits; and to have had power to communicate with the dead. I am informed that she had no power of prophecy or sorcery.

"On numerous occasions her brother Berekī—he is at present at Mukawa—reminded her of the fact that she was becoming a beldam, and that if she did not entrust the secret to him, or some other person, it would go with her to the grave. The medium's usual reply was: 'As much as I would like to help you, I am powerless to initiate you into the mystery that develops me.'

"Some years ago the missionary at Mukawa became aware that sittings were being held in the village. I am informed that he severely reprimanded the people for practising what he designated to be 'devilry and witchcraft.' After the outburst of their spiritual adviser, meetings were held some distance from the village.

A TYPICAL SEANCE.

"The gist of the conversation that usually passed at the meetings was taken down, as given by the villagers, verbatim. It was as follows:

"When we wanted to talk to our deceased brothers, sisters, and so on, we asked the medium to come and call their spirits. If only a few people

attend a meeting the sitting was held in a house; but in cases where a large gathering wanted to talk, then we held the meeting in the open air.

"The medium sat down on the ground, and covered herself with a piece of tappa cloth. All people sat around the medium, about five feet from her. The chief—Berekī—usually took charge of the proceedings, but if he were absent, anyone of the villagers performed the necessary control of the meeting. The medium was asked to call the spirits of relatives of the people present. In a very short time the medium fell into a recumbent posture, and called out: "The spirits are crushing me to death." The medium then appeared to be sleeping, and made no further remarks.

"We knew the spirits had come, because we heard them all talking to us. . . . "Is that you, my son? You have come!" "O, father, it is me." Other spirits say: "Where are my wife and children?" Those concerned replied: "I am here, come this way, my husband." "Where is my brother? Why is not my sister here?" asked others.

"We shook hands with our deceased relations; and we wanted to embrace them. They would not allow us to do so. They informed us that their bodies belonged to another world. We held them for a long time, and as we did so we cried all the time. The spirits at times said to us: "Do not cry, all is well with me."

"Communications with the dead continued late into the night. When the spirits departed from us we all heard a noise like a whistle at a distance.

"After the termination of a sitting, the covering was removed from the medium. She appeared to be suffering from the effects of some ordeal. We always had to shake her before she came to her senses.

"Of those who practise Spiritualism," continues Mr. Flint, "it has been said that the next place in the regiment of fools is occupied by those who make a trade of telling or inquiring after incredible stories of miracles and prodigies. It is said they will muster up thousands of strange relations with spirits, ghosts, apparitions, raising of the devil, and such like bugbears of superstition, which the farther they are from being true, the more greedily they are swallowed, and devoutly believed. This judgment will hardly apply to the Mukawan medium. She received no monetary or other remuneration for her services.

CONVICTION BASED ON PERSONAL EXPERIENCE.

"While criticising the whole matter, I pointed out to some of the villagers that in all probability the Chief, or some other person, was acting as the agent of the medium. I was met with a reply from Eric Kakamara and Lui: "That if only one person spoke at one time, then there might have been some suspicion of trickery; but, when we heard all our friends, and deceased relatives conversing with us, and we held their hands, we had no doubt in our minds that their spirits were with us at the meeting."

Eric recalls a particular instance, which to his mind, helps to prove the conclusion of his belief in the communication with the dead. Some years ago a friend of his—Albert—to whom he was much attached, died. At the time of his demise he was wearing three rings on his finger. The mourners wanted to remove them; to this suggestion Eric would not acquiesce. Some time after the burial,

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Eric asked the medium at one of the meetings to call his friend Albert. Almost immediately he heard the voice of his friend calling "Eric, Eric, I am here; give me your hand." Whilst Eric held the hand of his deceased friend, the spirit said: "How do you know me, Eric?" My reply was: "I know your voice. I feel the three rings on your finger."

Eric Kakamara and Lui are very much advanced in civilisation. They are both able to read and write English. Eric was for some time court interpreter at Baniara. Both men are village constables of Mukawa and Baku respectively.

Iromaia is the only person known to have possessed the strange powers. Now that she is dead, the villagers mourn their loss in silence.

"No doubt, at this psychological time," remarks Mr. Flint, in conclusion, "the above will be much criticised and deplored and will, in all probability, be treated with a grain of salt. But, nevertheless, I can assure you that all statements received and exhaustive inquiries made go to corroborate my view that the coastal people were unanimous in their belief in the powers of the deceased medium and the communications from the dead. The natives flatter me with the statement that I am the only person who has been made conversant with the whole matter."

ORGANISATION OF SPIRITUALISM.

WHAT SHOULD BE DONE.

By VICTOR E. CROMER.

The outpouring comes first, and then organisation follows. Australia has received a great spiritual outpouring as the result of the visit of Sir Arthur Conan Doyle, and now is the time to begin the organisation of the work in order to reap the harvest that has been sown by Sir Arthur. Many other organisations besides the Spiritualist Societies will have felt the effects of the work done, but when the people who have been influenced by Sir Arthur Conan Doyle come to the Spiritualist meetings, will they find what they are seeking—a better expression of religious feeling—or will they find these Spiritualist Societies full of jealousy and in-harmony, and so be driven out of them once more?

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Spiritualism stands for a higher expression of religion, because it gives the possibility of understanding the facts concerning the after life, while other churches neither know the facts nor will believe them when they are told to them. They will not believe even though one comes from the dead with the ostensible purpose of informing them of the true facts.

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If the facts of the after life are unknown, then one's religious experience will be out of focus. The warnings of the church, not being based on facts, must fall on deaf ears. This reminds us of the story of the difference between the judge and the bishop. The bishop can say, "You be damned," and the judge can say, "You be hanged," but if the bishop makes the above remark to you, nothing happens, whereas if the judge said "You be hanged," well, you are hanged! If, however, the church understood what happens in the after-life from scientific investigation, it could definitely state the consequences arising from certain ways of living, and would know that those effects would follow as a matter of course. In these days the masses of the people are not prepared to receive their spiritual advice with their eyes shut, and take everything that the parson says for granted. They

do not now ask: "What do you believe?" or "What does the Bible say?" but they do ask: "What do you know about it?"

* * * *

In these days, for instance, the working classes as a whole regard all religious advice as "dope," and when bishops and reverend gentlemen generally pronounce their anathemas the crowd only laugh at them, because the masses realise that the bishop has no scientific knowledge of the other world. The only direct challenge to this attitude of the workers is that provided by the Spiritualists, because they are the only people who can give proofs of their assertions regarding the after life. These proofs have nothing whatever to do with fortune telling, professional mediumship, or any form of utilising the occult for money making. When the Spiritualistic Church grows sufficiently all this investigation will be done by seers set apart for this work, as in the Biblical age.

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The common and foolish charge against Spiritualists is that they get nothing definite from their communications. This arises from the fact that it is impossible to give the unbelieving outsider the important communications, but only those that have a definite test value, which are generally associated with some apparently trivial incident or unimportant trinket that just provided the necessary test. Personally I have had communications, extending for many years, containing about 2000 words weekly, in which there were no test incidents, for they were neither asked for nor given, seeing that they were unnecessary under the circumstances.

These communications dealt with the deep problems of philosophy, some of which I have already published, but the great mass of them still require both to be transcribed from the notes and to be edited and typewritten before being prepared for publication. It is much easier to get the communications than to find newspapers that will spare the room to publish them. The time is coming, however, owing to the increasing demand for spiritual things, when there will be greater openings for literary communications, both from and relating to the after life.

* * * *

In order to accomplish this work it is essential that such papers as "The Harbinger of Light" should be fostered and developed to the fullest possible extent. The establishment of a powerful newspaper is much more important in these times than the founding of a church, to my mind, for if you get a valuable newspaper going as a sound financial venture, all the rest will follow. Few people can attend any given church, but the newspaper circulates throughout the country, and helps to establish many churches.

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.

Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it.—Lord Kelvin.

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All things have a spiritual origin.—Plato.

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The Nutshell Page.

Surprise has been expressed by several of our correspondents during the past month that so many clergymen in Australia—particularly those of the Presbyterian Church—appear to know so little about the phenomena of Spiritualism and to have such an inadequate grasp of the vastness of the movement in Great Britain, America, and other parts of the world. We have ourselves frequently been amazed at this obvious lack of knowledge, and even more amazed that, notwithstanding their evident ignorance of the subject, they should venture to pose as competent critics. Some of our correspondents also express wonderment at the restrained and tolerant tone we adopt in replying to these critics. They appear to forget that we are not literary pugilists. We take no delight in giving an opponent a knock-out blow—as we are sometimes credited with doing—and are never animated by a spirit of animosity towards the assailant. Our motive is simply to set forth the facts as distinguished from the fiction which some of the clergy offer in the name of Truth. The Psalmist tells us that "all men are liars." We doubt that statement. We would certainly not apply the epithet to our ecclesiastical critics. In the main they mean well, and we are sure they would often use different language if they knew more about the facts. Where they err is in being dogmatic, and sometimes offensive, instead of manifesting that spirit of "sweet reasonableness" which should characterise all professing Christians. They set a bad example, it is true. But that is no reason why we should follow in their steps.

The phenomenon of materialisation is sufficiently rare nowadays to make it interesting to record a successful seance described in the "Two Worlds" by Mrs Gladys Davies, which occurred during her recent Northern tour of England. The medium was, Mr. Potts, and seven fully materialised forms are stated to have appeared in dim gas light. The names of the twenty-two sitters are appended to the report

The Diarist in the "Pall Mall Gazette" writes:—"Sir A. Conan Doyle, the famous author of 'Sherlock Holmes,' believes that we have entered on a new apostolic age, and that it is the mission of those who have received the latest message of Christianity to go forth, even unto distant lands, and proclaim the faith that is in them. This attitude explains, I believe, his interesting pilgrimage to Australia as an Apostle of Spiritualism."

General Booth, at a Salvation Army meeting at Clapton, gave an account of his recent visit to Canada and the United States. Hearty laughter greeted his remark that at one meeting which he addressed a Spiritualist came forward and said he had had a message from the "Old General" (the present General's father). The message was that the "Old General" was dissatisfied with Heaven. He thought there ought to be some alteration there.

The appearance of Dr. Ellis Powell's series of articles in the "National News," together with other conspicuous indications of renewed public interest in the subject of Spiritualism, have shown the true nature of what was by some regarded as a "passing craze," and the newspapers and magazines of Great Britain are showing significant signs of the fact. There is indeed behind all these surface activities a deep spiritual urge—a wave of vital and lasting change in human evolution.

Dr. Powell, in the "National News" (December 19th), discusses the question, whether the Angels at Mons were a reality. He says:—"The tale is true. At Bethlehem, as at Mons, the messengers of God, by drawing upon the boundless reservoirs of Divine power, made themselves visible. Bethlehem and Mons stood for crises in the history of humanity, when the intervention of the highest spiritual forces had become necessary, and it took place." He continues:—"As we hear the venerable Christmas story, as we sing the unforgotten Christmas hymns, teeming with associations that are too sacred for utterance, we may be quite assured, largely thanks to the progress of Spiritualism that we are concerned with solid fact, and not with conventional fiction. The-herald angels did sing on the world's first Christmas morning."

Dr. Ellis Powell, in his last instalment in the "National News," speaking of controls, says, "The ranks of the controls are largely recruited from the men who have been medicos on earth, and even where the control himself is not an ex-medico, such a person is almost without exception attached to the band. One reason is that the medium requires watching during his trance. Another is the necessity of keeping unsuitable (and especially highly

emotional) people out of advanced seances altogether."

The London Spiritualist Alliance continues to grow, and its popularity and influence are spreading in every direction. It is more than likely that before this year is very old the Society will be occupying additional premises in Queen Square, enabling the Council to give to the members better accommodation than now exists. Opportunities, in consequence, will be afforded to those of the members who desire it to make further investigations in Psychic Research, and Spiritualism under conditions in keeping with such research.

Dr. Abraham Wallace, in the course of an address to the members of the London Spiritualist Alliance recently gave a hint of a possible interesting announcement at a later date. Speaking of the reasons which took him to America, Dr. Wallace said, "I also intended to investigate a most important psychic matter, which when it develops will cause, I am sure, a tremendous interest not only in Spiritualistic circles, but in all classes of society; but I am not yet at liberty to disclose anything regarding it, recognising, like a true student of occultism, the necessity of keeping silent during its evolution."

The "Two Worlds" records that at High Wycombe at a meeting of the Church Council of the Church of England recently, Mr. H. R. Foskett, a member of the Council, moved that certain circulars and pamphlets condemning Spiritualism and attributing its manifestations to demons, with other papers of a controversial character be removed from a table in the Church, where they had been placed by the Vicar, Rev. Kenneth Dodds. The Council agreed to the motion, and the offending papers were removed. Mr. Foskett is president of the High Wycombe Spiritualist Society.

The "Psychic Research Quarterly" for October contains a most interesting article by the late W. J. Crawford in continuation of the experiments with the Goligher circle, described in his published works. It deals with the tangibility and visibility of the "psychic rods" with which readers of his books are familiar. Flashlight photographs are given of these structures, which so closely resemble the ectoplasm described by Dr. Schrenck-Notzing and Dr. Geley in their materialisation experiments, that one wonders whether the plasma described in this instance is identical with that which conveys telekinetic power.

The Rev. Walter Wynn's well-known book, "Rupert Lives!" has been translated into French and Spanish. The same author's larger book, "The Bible and the After Life," has reached its second edition, and is in active demand.

Mr. G. B. Warne, president of the American National Spiritualists' Association, at a recent convention in Columbus, Ohio, referring to the influence exerted by Sir Oliver Lodge in his lecturing tour in the United States, said:—"Weekly and monthly periodicals are teeming with matter relating to Spiritualism, while leading secular publishers seem vying with each other in frequent issue of substantial volumes calculated to meet the popular demand for our phenomena and philosophy."

Addressing a literary gathering in London, Sir Arthur Spurgeon told of a schoolboy instructed to write an essay on Elijah, who responded with the following:—"Not much is known of this holy man, except that he went for a cruise with a widow."

Mr. Horace Leaf gives particulars of a novel instrument, called a Psychophone, constructed by Mr. G. Garscadden, of Glasgow, for the purpose of improving Direct Voice communications. In a wooden box, specially made for the purpose by Mr. W. Jeffrey, are placed microphones and a number of small trumpets, each supported on a wire and so placed as to direct any sound waves on to the microphones. In this way psychic sounds are magnified several times, and the faintest whispers, which might otherwise escape the ear are heard. The mechanical part of the apparatus has been made by the mediums conducting experiments, namely, Mr. McCready and his two sons, and good results have already been obtained.

Professor Edgar Lucien Larkin informs us that the proposed publication of his book, "The Supernal Glow from Cubic Altars," has been abandoned—owing to difficulties which could not be surmounted.

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"LOURDES" OF NEW ZEALAND.

WONDERFUL CURES BY A MAORI.

DETAILS RELATED BY A CABINET MINISTER.

As reported in the January issue of "The Harbinger of Light," some wonderful cures of sickness, blindness, and lameness are said to have been effected by a Maori named Tahu Wirema Ratana, a farmer living near Turakina, New Zealand. Thousands of people, mostly Maoris, have gone to him for healing, and have left him satisfied that they are healed. Among his most recent visitors is Mr H. M. Stowell ("Hare Hongi"), of the Native Department, himself a Maori scholar and intimately associated by blood and otherwise with the Maori people. He was at Ratana (the station takes its name from the farmer's family), on December 29 last. Mr. Stowell paid his visit unofficially, and not, perhaps, without a trace of scepticism. He spent an afternoon and a night with Ratana, and stayed in his house for the night. He was talking with Ratana until midnight.

Speaking to a representative of the Wellington "Evening Post" on his visit, Mr. Stowell said: "When I arrived on December 29 there were about 1000 Maoris there. They were dwelling in tents. There were, too, a few Europeans. They were there, I supposed, out of curiosity. The record attendance was on boxing Day, when there were 3247 present. I arrived three days later at midday, and was conducted direct to Ratana. He was then taking a siesta, for he was very tired. He had then been at work healing the sick for three days.

* * * *

"The first thing that struck me was the extremely mild and unassuming manner of the man; his extreme naturalness, his modesty, the total absence in him of any trace of professionalism; also the mildness of his voice. He is not at all an ascetic in appearance; on the contrary, he is a well-fleshed man, rather plump, if anything, yet not too plump. I asked him his age. He told me—48. I should have thought him at least 10 years younger by his appearance. He is just a settler, living on his father's place. There is nothing very remarkable in his appearance.

"I asked him about his work. He replied, without the slightest hint of pious pride, or anything of that sort—'I am only doing my duty under the Father, Son, and Holy Ghost.' He said that in English, which he speaks very well. Then he conversed onwards in Maori. I soon found that from first to last he relies solely upon the power of the Holy Trinity. That is—if I may say so—his king pin, the cardinal principle of his faith.

"We had a talk for about 20 minutes. During that time I was absolutely convinced that Ratana thoroughly believed in his mission and power to heal the sick. I do not doubt his bona fides for an instant. He is, above all, genuine in his faith in his gift. He believes that the power, or whatever we may call it, comes not of himself, but from above, i.e., 'The All-Highest,' is the English of the Maori term he used.

LIKE A GROTTA OF LOURDES.

"After I had had that 20 minutes' discussion with him, he asked one or two of his attendants to show me the exhibit room. There I saw about 150 walking sticks, and crutches; 127 pairs of eyeglasses; a pocket handkerchief; and 134 bottles, each containing medicine; also a vacant invalid chair. Many of the walking sticks and crutches were given to Ratana by those who had relied upon them to get there, but had walked off the place needing them no longer. In very many instances they could not

have gone anywhere without sticks or crutches. The eyeglasses had been left by people who had gone there more or less blind, and some of them totally so. Of these latter I saw two cases. The handkerchief was left behind by a young girl who had worn it because she could not look upon light. It dazzled her eyes too much, and she had to wear the handkerchief to screen her eyes from the glare of daylight. She left Ratana needing nothing more of the kind. The medicines in the bottles, I was assured by Ratana and others, were there as proof that the patients who had taken them on the prescription of qualified medical practitioners, had been treated in the usual way, but, making no progress, had been given up. As for the invalid chair, it had belonged to a woman who not only had to be placed in it, but she had to be carried in it too, carried about in that chair. Very well, she walked away out of that chair after being healed by Ratana. She no longer needed it; and there it is.

"Ratana keeps a record of all patients cured. I think he shews wisdom in this. He has the record signed by every patient who is healed, and under the signature is this legend in Maori:—

E Whaka pono ana ahau Kua Ora ahau i te Matua te Tama me tapu te Wairua.

(In English this reads: "I believe that my cure is entirely attributable to the Holy Trinity—the Father, Son, and Holy Ghost.")

THE BLIND MADE TO SEE.

"As to his mode of procedure (Mr. Stowell went on): Well, I would say he is a perfectly normal man. I mean there is nothing about his appearance that would excite remark. He is an inveterate smoker. He strolls about the camp in his shirt sleeves, pipe in mouth, hands in pockets. One going there for the first time would say, 'Where is Ratana?' and be quite incredulous when the healer was pointed out. Well, then, let me tell you of what I saw. A blind man was conducted to the healer, who motioned him to take a chair. The men who took the blind man there sat him down in it. He could not see it for himself, of course, so he sat down. Ratana disappeared. He went into the house. We felt that he was there praying for Divine power to heal. He came back, and, in a perfectly natural voice, he carried on the following conversation with the blind man:—

"Ratana: So you are blind?"

"The blind man: Yes.

"And for how long have you been blind?"

"For 32 years."

"Do you mean that you haven't seen anything for 32 years?"

"Yes, I do."

"Did you ever carry a watch?"

"Oh, yes."

"When your watch got out of order, to whom did you take it?"

(after a pause): "To the watchmaker."

"And if your body is in a state of disrepair to whom ought you to take it?"

(After another pause): "To the Maker—if I could."

"And do you then believe that if you took your body to the Maker of it He would repair it?"

"Yes, I do."

"Then I say unto you that there is a Divine Power, and that you have brought your body under that Power, which rests in the Father, the Son and

the Holy Ghost.—Now, what do I hold in my hand?' And then Ratana, holding a watch in his hand, stood about two yards away from the man who was blind, who answered:

"I cannot say."

"Ratana then approached nearer by about a step or so and repeated his question. The blind man cried:

"You hold a match-box in your hand.' Now, 30 years ago we used to have round tin match-boxes, and evidently the blind man thought the watch was one of these.

"Ratana stood back a little, and, still holding up the watch, said to the blind man: 'What do I hold in my hand now?' The blind man replied: 'A watch.'

"What time is it?"

"Something past two."

"What time is it now?"

"Ten minutes past two.' And that was the correct time.

"Ratana then said to the blind man: Stand up.' He did so. 'Now, do you see that gate yonder?' It was a gate some 60 yards away.

"Yes."

"Well, you walk down to that gate, and walk alone."

So the blind man walked to the gate and alone. When he returned Ratana asked him:

"Do you believe you are cured?"

"He replied: 'I do.'

"Then (said Ratana, speaking quite naturally, but impressively), so long as your faith continues you will remain cured."

"And that was all. The blind man could see. How?" asked Mr. Stowell, "I know not; but he could not see before, and he could see now."

MAN WHO COULD NOT WALK.

"Then there was escorted up to Ratana a man who came walking with the aid of two sticks. He was held by the arms. Ratana was standing there, smoking his pipe, and, oh, the naturalness of the man! There was no crowing over the cure of the blind, no suggestion of 'how clever I am—all off my own bat.' Well, Ratana turned to the poor man who had been led up to him, and said:

"So you cannot walk? Do you believe in Divine power?"

"The lame man: 'I do.'

"Do you believe that the Father, Son, and Holy Ghost, acting each in, by and through the other, can do all things?"

"I do."

"Then hand me that stick!' So the man handed his stick to Ratana, who motioned to his escort, on the prople side, to stand aside, and, addressing the lame man, he said:

"Now step this way.' He stepped forward. 'That's right. Do you feel any better?"

"The lame man exclaimed with joy, 'Ever so much better!'"

"Ratana: 'Now stand straight up; lift that other stick off the ground.'

"The man cried: 'But I cannot lift my arm.'

"Ratana said: 'But I can; see here;' and he raised his own arm. As he did so he motioned aside the other man who had stood supporting the cripple, to whom he said: 'Walk down to that gate; walk alone without support.'

"He did so; haltingly at first; still, he walked, and that alone. Turning to him, Ratana said: 'So long as your faith endures so long will your cure. You are altogether cured.'"

OVER 300 CURED IN ONE DAY.

Mr. Stowell said that at the meeting that day over 327 cases were treated. Each one of them signed the book that he had been cured. Ratana makes no charge whatsoever for his cures. A

pakeha had surreptitiously left behind a bank note for a large sum. In some mysterious way Ratana knew it; but he cried out through the camp that someone had left the money behind. It could not be accepted. The owner must step out and take it back again. This was done.

The cure of the blind man and the lame man Mr. Stowell saw, and he testifies to these. He also attended a meeting in the evening. There were three Maori clergymen present. They gave addresses along conventional lines. They were not impressing. The service was held in the open air. A hymn was sung, and that most feelingly. It was "Abide with Me." Ratana closed the service with a very short address, but he seemed to Mr. Stowell to embrace the universe. There were several old chiefs present. They were markedly impressed by Ratana's address, its brevity and yet sublimity. One chief, a stranger to many there, said he came not to make speeches, but to bring his burden of suffering and to be relieved of it. Ratana said to him: "You have done well to bring your burden of pain. You will get rid of it here." All present were much affected by this incident, said Mr. Stowell.

Ratana spoke with regret that a visit made to Wellington to induce the Government to have trains stop at Ratana station during the Christmas holiday had failed. He had, he said, pointed out that there would be thousands of sick and suffering present, and that they ought not to be jolted over the rough roads when the train could stop within 200 yards of the camp. But he did not succeed in getting the trains to stop. Water had to be brought for the 3000 people from Turakina, three miles away, this being the number which had congregated to participate in the healing or witness the proceedings.

MEN, NOT SHADOWS, IN THE AFTER-LIFE.

FROM ZABDIEL.

IT is one of the first tasks we have to learn here—having passed through the veil of flesh into the clearer realms of spiritual life, and having first made familiar to ourselves the conditions here found existent—to hand on to those who come on after us that same knowledge.

One matter which causes much distress and distrust to many souls is the fact that all they see is real.

You have already been shown this, but so strange it is and contrary to all rational expectation that I would fain add to what you already have received a little more.

For it is of primary import to everyone that he realise that the existence before him is no dream, as a man would say (but not we), but that it is indeed the fuller life developed, and the life for which the earth life is both a preparation and beginning.

Why do men imagine that the sapling is of larger strength than the full-grown oak, or that the spring is of more reality and power than the river? The sapling and the spring are of your present earth life; the oak and the river are here.

The body you now wear and the trees and rivers and other material substance which you call real, are not so enduring nor so real, as their counterparts in these spheres. For here is found the energy which comes to your systems, and is as the electric dynamo to the single lamp as to its power and intensity.

When, therefore, men think of us as whiffs of smoke, and of our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view. Nay, there is no reason in it whatsoever, but, on the contrary part, it is foolishness, and unworthy thinking beings of spirit estate.

From the Vale Owen Script.

The Messages from Zabdriel are now published in the Vale Owen Series, Book II., "The Highlands of Heaven," and can be obtained at the office of "The Harbinger of Light."

FAREWELL TO AUSTRALIA.

SIR ARTHUR AND LADY CONAN DOYLE.

PRESENTATIONS IN MELBOURNE.

PROCEEDS OF TOUR DISBURSED.

There was a large attendance of Spiritualists and the general public at the Melbourne Town Hall on the evening of Friday, February 4th, when a Farewell gathering to Sir Arthur and Lady Conan Doyle was held under the auspices of the Spiritualist Council of Churches. Mr. Edgar Tozer, President of the Council, occupied the chair, and was supported on the platform by Mr. M. J. Bloomfield (Hon. Leader and Secretary of the Victorian Association of Spiritualists), Mr. E. O. Jones (Secretary of the Council), Mr. Adams (Vice-President), Mr. W. Britton Harvey (Editor of "The Harbinger of Light") Mrs. Susanna Harris and Mrs. Knight-McLellan, in addition to the distinguished visitors.

The Chairman, in opening the proceedings, expressed the gratification of those present in having Sir Arthur and Lady Conan Doyle amongst them once more on the completion of their very successful mission throughout Australia and New Zealand, and went on to say that one of the chief planks in the platform of the Spiritualists was recognition by the State as a religious body. This was their right—as much their right as it was the right of the orthodox Churches to be thus recognised. (Applause). Sir Arthur had suggested that they should be affiliated with the other States and have an Australian Spiritualist Church, and they were at present acting in co-operation along those lines, and hoped the movement would eventually bear fruit. They all recognised that in Sir Arthur they had a champion second to none, and his recent mission in Melbourne had made its influence felt, not merely in the city, but also in all portions of Victoria. (Applause.) Throughout the provinces there was a yearning for the truths their leader had expressed, and it was now possible to go about the country holding well attended meetings in the interests of the cause. His mission would therefore bear fruit in time to come, and they all had reason to be thankful to him and Lady Doyle for undertaking such an arduous task. (Applause).

Mr. E. O. Jones said that meeting bore testimony to the great work Sir Arthur had done amongst them, and people were now beginning to realise that Spiritualism was no "fad," but was really the basis of all religions. It was the one thing that could satisfy the aspirations of the human soul, and the great mass of thinking men and women were examining its teachings and were no longer satisfied with being told that they must "believe." Spiritualism awakened a sympathetic chord in the mind of the thinker and presented evidence to buttress faith and belief. Some of their mediums had been put in gaol, and some of their opponents would also put Sir Arthur there, if they dare! (Laughter). No one could estimate the good that had been done by his visit and would yet be done as time went on. On behalf of the Council of Churches he expressed its appreciation of the very fine work Sir Arthur had done and hoped they would have the pleasure of some day welcoming him back to Australia. (Applause).

PRESENTATION OF ADDRESS.

The Chairman said it was his pleasure to ask Sir Arthur to accept a small memento that would remind him of his visit to this country. It was not of any great intrinsic value, but he could assure their

comrade and friend that the feelings expressed in the words represented the sentiments of all concerned. He then read the address, a photographic reproduction of which appears on the next page, and added that they knew there were thousands who had already benefited by the mission and there were thousands to come who would also benefit by it.

The address was chastely illuminated in colors appropriate to the wattle and gum, and was enclosed in a polished blackwood cover with fiddle-back graining, with a representation of a kangaroo in oxidised silver standing out in bold relief in the centre.

Mrs. Harris, on behalf of her lady friends, then presented Lady Doyle with a lovely basket of flowers, to which was attached a gold and pearl pendant, symbolical of the Southern Cross, and Mrs. Knight-McLellan presented a basket of fruit "for the younger members of the family."

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Sir Arthur Conan Doyle was heartily received on rising to reply. He need not say how pleased and proud he and his wife felt at these presentations. They would always retain and cherish the written document, and the flowers and fruit would remain in their memories, together with the very kind thoughts to which expression had been given. In opening his mission he had a most delightful experience in Adelaide, from which city he carried away golden memories, but he had some rather chequered experiences in Melbourne, which were, however, entirely atoned for by the warmth and sympathy of many friends. Nothing but kindness met them in Sydney, and from there he went to New Zealand. He was in the Dominion fifteen days and during that time delivered eight lectures. He met with the most friendly receptions on every hand and found the New Zealanders a most intelligent people. Though they did not always agree with him they were prepared to listen to what he had to say, and his treatment by the Press was of a generous character and was in marked contrast to the boycott in Melbourne which prevented him getting his message across to the people as he desired. Melbourne, in fact was the only city in Australasia that had treated him in this way. (Cries of "Shame.")

On returning from New Zealand he went to Brisbane. He thought his experiences up to then could not be beaten, but really Brisbane "capped the whole thing." The big theatre there was crowded on three occasions and he was never more impressed with the spirituality of a people than when viewing those densely packed audiences in a tropical temperature. "You could almost hear a pin drop," continued the speaker, "and to me that was striking evidence of the earnestness of the people." He intended to have also gone on to Tasmania, but that was unfortunately impossible owing to the shipping trouble. The Bible talked about the "unjust steward." All he had to say was that the stewards on the steamers prevented him completing his mission. At Perth he proposed to address a meeting on the way home, and if he did, he would have done what he said he would do—plough his furrow right up to the hedge. (Applause).

The general result of the tour, to quote the language of his manager, Mr. Carlyle Smythe, both as regards records in attendances and financially, was the most successful he had conducted for thirty years, and Mr. Smythe was present that night to corroborate that statement if necessary. (Loud

lute recklessness concerning truth that characterized so many of these men. Throughout his tour he had been continually fighting—sometimes fighting clean opponents, sometimes not so clean; sometimes they fought with gloves, sometimes they fought with the gloves off. (Laughter). And the

In overflowing meetings addressed by you in all the principal cities of the Commonwealth and the Sister Dominion, bear overwhelming evidence of the unqualified success of your Mission and many thousands will live to bless the day when you determined to enter upon this great Crusade beneath the sign of the Southern Cross.

We congratulate you heartily upon this unique and triumphant achievement and our admiration of your work and character is greatly intensified by the fact that you were actuated solely by the highest and most magnanimous motives as demonstrated by your generous action in devoting the whole of the financial surplus of the tour to the advancement of the Cause in Australasia.

In all the sentiments thus expressed we desire to include your loyal and most devoted partner, **Leslie Doyle**, whose self-sacrifice has equalled, if not exceeded your own, and our earnest prayer is that you may each be long spared to continue your Christlike efforts to shed inspiring gleams of Spiritual light athwart the pathway of humanity.

Edgar Hyatt
W. Blomfield
W. B. Harve
 Melbourne 4th February 1921
Edgar Jones hon. secy



Comrade and Leader,
 On the eve of your departure from these Southern Lands, after having spent nearly five months in touring Australia and New Zealand in the Cause of Spiritualism, we, the undersigned representing the Spiritualists of Melbourne and Victoria generally, desire to place on permanent record our intense appreciation of your zealous and self-sacrificing efforts and our deep and lasting indebtedness for the great uplift you have given to the Cause to which you have consecrated your life.

applause). He took up a magazine the other day called "Life." It was edited by a clergyman, he regretted to say, and described his mission as an "absolute failure." After reading that criticism his opinion of ecclesiastical veracity was not very high. It was just one more instance of the abso-

curious thing was that some of the people he had been fighting said he did not believe in the literal interpretation of the Bible, whilst others said he gave too much credit to the Bible, that his attitude was too much infected by Biblical teaching. He would like to lock up his opponents in a room for a

night together. The police would be required in the morning, for they would all be fighting each other. (Laughter). There were the Bible Christians, on the one side, and the Materialists on the other—all fighting the Spiritualists! The Spiritualists, in fact, were attacked by all sides and all these sides were contradictory of each other. But he came to Australia to fight, and the more one fought in a righteous cause the better.

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By the time he reached home he would have covered 30,000 miles, and although he had done a good bit of fighting he was fresh enough to begin again tomorrow. (Applause). The strength necessary for the accomplishment of this work had been given him, partly by the sympathy of friends on this side, and partly from the Other Side. He would like to visit Australia again, but the world was wide, and it seemed to him that other people were calling him. He had received requests from South Africa, India, the United States of America and countries on the Continent of Europe. He would like Sir Oliver Lodge to come here. (Loud applause) Sir Oliver was prepared to make sacrifices, and had given up his academical work to study the ether and its relations to other-world conditions. Still, the matter might be put to him in such a way that he might be induced to visit this country.

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"And, now, spiritually; what has been the result of my mission?" asked Sir Arthur. Had he been justified in leaving his work and home for seven or eight months? He thought he had been abundantly justified, and if he had his time over again he would do exactly the same thing. (Applause). He thought he had encouraged the Australian Spiritualists, who were more numerous than he anticipated. He had spoken to 50,000 people, and thought he had turned the intelligence of Australasia to some extent towards Spiritualism. And it was high time it was turned. (Laughter and applause). It was not a credit to Australia that he could quote the names of many University authorities on this subject in almost every country in the world including Iceland, and that Australia should not have one. That condition had to be altered, and he was not without hope that his visit would have results in that direction. Let the young men at the Universities take the subject up and study it. It was good enough for Lodge, Crookes, Lombroso, and other eminent men of Science, and therefore it should be good enough for them. Wonderful phenomena had been witnessed at the late Mr. Stanford's circle with the medium Bailey. Why did not some young scientific man here, like Dr. Crawford in Belfast, take Bailey in hand and investigate through his mediumship, as Crawford did through the mediumship of Miss Goligher? He should go into the matter with an open mind, but he should be careful, as there were pitfalls to be avoided, and when he read of "exposures" he found they were generally due to the ignorance of those who claimed to make the exposures. Therefore, inquirers should seek the advice of some scientifically-minded Spiritualist.

Such a young scientist as he alluded to would not enrich himself in a material sense by his investigations, but he might remove the present blot on Australia's escutcheon, as represented by the lamentable ignorance of this subject, and bring great credit on himself, as Dr. Crawford had done—an investigator whose works were classics which would be read 100 years hence. (Applause). It was simply painful to read some of the stuff written against Spiritualism in Australia—painful because of the utter ignorance it betrayed. If the so-called criticisms running in "Life" represented the intelli-

gence of this country then it was very pitiable that such things could be. (Applause). And the sight of such men coming forward and pitting themselves against Crookes, Lodge and Lombroso was the most comical thing he had encountered on this side of the world.

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Touching on another aspect of his experiences in Australia, Sir Arthur said he had found great psychic activity here. There was hardly a city he had visited in Australia or New Zealand where he had not found mediums, many of whom he had tested himself and sometimes with the most impressive results. He had also had enormous correspondence with people in the back blocks who had developed automatic writing and other powers, and who wrote descriptions of life in the other world exactly corresponding to those received by the Rev. Vale Owen and other writers. That was very remarkable, and was all a part of the psychic activity to which he referred.

* * * *

Coming to the financial results of his mission, the speaker said that at one time he was afraid he would not have a surplus to leave for the advancement of the cause in these Southern Lands. "When you travel round the world, and have to pay the expenses of seven people, it is not an easy thing to make both ends meet," continued Sir Arthur. But if they wished to know more on that point they should inquire of the P. & O. Company (Laughter). His personal expenses—which, of course, did not include the general expenses of the tour—came out roughly at £3,000, which he did not think was excessive, seeing that half of that amount was absorbed in steamer fares. However, the receipts eventually exceeded the expenditure by about £670, and the question was as to how he should distribute this fairly extensive sum. He gave £50 to the Brisbane Church on the occasion of laying the foundation stone, and spent £30 upon mediums. That left, in round figures, £600, £100 of which he was asking his friend, Mr. Britton Harvey, Editor of "The Harbinger of Light," to accept in recognition of his work in the cause and to assist him in extending his efforts in the future. (Applause). Sir Arthur proceeded to make certain personal references to Mr. Harvey and the character of his magazine, which it would appear immodest on our part to reproduce, and added that he was leaving the remaining £500 in trust with Mr. Harvey and Mr. M. J. Bloomfield, as a fund to be used to encourage other lecturers to visit this country. It would be a guarantee against loss, but in the event of their tour being a financial success the sum would be left intact to be similarly used in respect to some other visiting champion of the cause. (Applause).

The cheques were thereupon handed to the Chairman, who subsequently gave them to Mr. Harvey, and Sir Arthur concluded with the words: "I thank you all. We go away among happy memories and we hope we leave a few behind us?" (Loud applause).

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Mr. M. J. Bloomfield thanked Sir Conan for the honor he had paid him in appointing him one of the trustees for the £500, and said the trust and honor he felt doubly as the cheque was handed over without reservation of any kind. Such a trust the poorest man might attain, but the wealthiest could never buy. The wonderful work that had been done in Australia and New Zealand by Sir Conan could not be estimated yet, but they felt its power more and more every day. He had reached in five months where the Spiritualists of Australia could not have reached in 50 years. They could never repay the great debt they owed Sir Arthur and his good wife

for the noble sacrifice they had made for the cause, to help lift humanity from the depths of materialism. In 36 hours that meeting had been organized, and he was informed by the Town Hall officials that it was the largest of its kind since the strike began. (Applause). On behalf of the Victorian Association of Spiritualists he wished to again thank Sir Arthur for all the courtesy and help he had given them and they all trusted that he and Lady Doyle would be long spared to spread the cause of Truth, that their voyage home would be smooth and safe, and that they would at some future date again visit the Commonwealth to view the strong plants that had grown from the seed Sir Arthur had so well sown. (Applause).

* * * *

Mr. Harvey expressed his thanks to Sir Arthur for his generous recognition of his services to the cause, and his appreciation of the confidence reposed in him by selecting him as one of the Trustees of the Guarantee Fund. He paid a warm tribute to both Sir Arthur and Lady Conan Doyle for their self-sacrificing efforts on behalf of the movement to which they had consecrated their lives, congratulated Sir Arthur on the phenomenal success of his visit, and assured him that they would continue to follow his activities in the old country with even greater interest than hitherto, as a result of having come into close personal touch with so zealous and illustrious a leader.

The proceedings then concluded, and on the following day a numerous gathering of Spiritualists and other friends gave the party a hearty send-off by the R.M.S. "Naldera."

[The £500 referred to has been placed on deposit in the Commonwealth Savings Bank in the names of the Trustees selected by Sir Arthur Conan Doyle, and will be at call whenever required. In the meantime it will be earning interest.]

PRESENTATION OF ADDRESS AT SYDNEY.

The Hon. Secretary of the Stanmore Spiritualist Church, Sydney, Mr. J. K. Bennetts, writes:—

On Sunday, 30th January, our evening service was packed to the doors on the occasion of the visit of Sir Arthur Conan and Lady Doyle, at the invitation of the Church Committee. Mrs. Morrell, after giving a short address, presented, on behalf of the Committee and members of the Church, an illuminated address (folding) bound in morocco. The inside was delicately illuminated with Australian emblems and photos of Mr and Mrs Morrell (Leaders) and Mr. Cooper (Vice-President), with the map of Australia and suitable words inscribed therein, and water colors of Sydney Heads and the Town Hall. The gift was intended as a mark of loving appreciation of Sir Arthur's splendidly successful mission on behalf of Spiritualism in Sydney.

Sir Arthur, in returning thanks expressed pleasure in accepting the token and said he would at all times treasure it. He then gave a lengthy resume of his mission to these shores, which was successful all along the line, and in leaving, both he and Lady Doyle would take away with them most pleasing memories.

ADDRESS AT PERTH.

The "Naldera" arrived at Fremantle on the morning of Friday, February 11th, and at one o'clock the same day Sir Arthur Conan Doyle addressed a largely-attended meeting at His Majesty's Theatre, Perth. The chair was taken by Mr R. Webb, of the local Spiritualist Church, who suitably introduced the lecturer.

Sir Arthur received a very hearty reception, and at the outset of his address, expressed his regret

that the meeting had been held at such an inopportune hour, but it had been necessitated by the sailing time of the ship he travelled on. He then proceeded to speak on lines familiar to readers, and in the course of his remarks said there was a great difference between the people of Australia and Great Britain, as far as psychic matters were concerned. In England the vicar of the parish, in which he would be speaking, would take the chair. They had to compare that with the attitude of the Australian clergy, although there had been some exceptions. They would remember that the old maps had big blank spaces on them, with the inscription that they were to be filled in later. That was what Spiritualists were doing; they were filling the blanks into religion. He thought if they went to three clergymen, and asked them what was to happen after they died, they would give three different versions.

The missionary was frequently applauded and made a good impression on the audience. The "Naldera" sailed later in the day, and many enthusiastic friends saw the party off.

Interviewed by a representative of the Perth "Daily News" Sir Arthur, referring to a recent prosecution in the city, said: "Judges, as a rule, know nothing of psychic matters and, as in the past, generally take a wrong view of the matter."

Have you attended any seances in this country?

"Oh, yes, quite a number," he replied, "and I must admit that I have come across a great deal of psychic power in this country. This greatly pleased me."

Were you able to communicate with any of the spirits that you knew?

"Yes, I did that also. In fact, I got into touch with some of my own who have gone over the divide, which was indeed a consolation to me."

"THE KINDLY AUSTRALIAN."

FINAL INTERVIEW AT ADELAIDE.

Sir Arthur Conan Doyle, Lady Doyle, and family passed through Adelaide on Monday, February 7th, per the R.M.S. "Naldera," en route for the homeland once more. A special representative of "The Daily Herald" at the Outer Harbor interviewed Sir Arthur, who stated that he had addressed at least 50,000 people during his sojourn in Australia, or an average of 2000 per meeting. During the whole of his tour they had never had a single contretemps or trouble of any kind at their meetings. Once face to face with the people they were treated exceptionally well. "It was only the people who had never been to hear me who have been continually libelling me," said Sir Arthur, emphatically. "That is their loss, not ours." He added that, on the authority of Mr. Carlyle Smythe, who had managed the tours of Mark Twain and many others, they had broken all records at many of the halls for attendances. Carlyle Smythe had said that he had never seen anything approaching the crowds that attended the lectures. It was therefore no good their enemies even pretending that the tour had been a failure. In addition, it was a pleasing fact that the second and third lectures were better attended than the first one at the halls visited. He intended to get off the boat at Perth and deliver a lecture while there.

THE MELBOURNE PRESS BOYCOTT.

Sir Arthur added that he would always retain pleasant recollections of Adelaide, which was a beautiful city. He said that the newspapers of Adelaide were very enlightened, and had treated him exceptionally well in striking contrast to those of Melbourne. The Melbourne newspapers had

always plenty of space for columns in defence of the liquor traffic, and horse racing, but they could not find a corner to discuss the great spiritual question. The actual people of Melbourne when face to face with them were just as enthusiastic as in the other towns. "The newspapers, however, had put up a barrage between me and my audience, but they had most signally failed. They were the only examples, except one paper in Christchurch, N.Z., which had not treated us well."

You have had a strenuous time, but have you enjoyed your Australian tour?

"Oh, yes, I feel strong enough to begin it all over again; it has been wonderfully uplifting. During the war, when I was lecturing on recruiting questions, I used to get heart palpitation if I spoke for an hour. Now I can speak for an hour and a half perfectly well, even in the great heat experienced. And so far as the people are concerned, it is not me they come to hear, it is the subject they want further information about."

THE URGENT LABOR PROBLEM.

Sir Arthur was then asked how Australia had impressed him, seeing that he had seen so much of other countries?

"The only countries one can compare Australia with are South Africa and Canada. They are in similar stages of development. Australia has its own problems. The problem of the working man here is a very urgent one. It is very striking that in a community that needs the work to be done so desperately, there have to be so many strikes. One would think that they could find a way out of it of a satisfactory character. Australasia, with its population of seven millions, lost more working hours last year than Great Britain, with its 45 millions. You have a great country waiting development."

THE INTERNATIONAL ASPECT.

"From the standpoint of international politics, you have nothing to fear, if you could only populate the Northern Territory. Somebody has got to run that country, and if you don't use it somebody else will. Immigrants from the south of Europe could be attracted to the Northern Territory, such as the Italians and Greeks. It is all very well to talk about the virtues of the Anglo-Saxons, but the Latin peoples have many fine points, and the combination of Latin and Teuton is excellent."

"Australia," said Sir Arthur, "had been hit hard by the war, but not so hard as any of the European peoples. Taxation, as the result of the war, is three times as great in England as it is in Australia. You have the necessaries of life in enormous quantities, and you need not go anywhere else for them. This is a great advantage as compared with the European peoples. Therefore you ought to be able the more easily to bear the heavy war debt. You are paying for your share of the war, just as we in England are. After all, we never had a choice in the matter. If the war had been lost, Australia would have suffered along with the rest of us, and you might have had a German flagship at Port Adelaide."

KINDNESS AND COURTESY.

"We have been very much struck by the kindness of the Australian people, especially the average Australian citizen. I am convinced that any traveller who has met with trouble on that score has only himself to blame, and any discourtesy must be his own fault. From first to last we want to be very emphatic on that score. We came to your country prepared to find the Australians uncouth and bad-mannered, and exceedingly self-assertive, as we had heard so much to that effect, but we have been agreeably surprised, and have met with nothing but courtesy and kindness, even from the most humble folk. Everywhere we met with

great politeness and people who did not know who we were went out of their way to do kindly acts. Those people who have complained of the awful Australian must have been of a very irritating and exasperating character themselves. The statement that Australians are discourteous is perfect nonsense."

AUSTRALIAN SPIRITUALITY.

"At present the Australian is not very far advanced spiritually. There is a very good reason for that. This is a new country, and the mind of the average Australian is focussed on his economic problems—his wheat, wool, and gold production, and his labor problems. There is no leisured class to delve into and think things out. You are hustling all the time to make good, and there is little time for spiritual problems; yet I feel that there are latent spiritual forces in the Australian that will open up splendidly in the years to come, and make this land one of the most powerful centres for good on this planet."

THE PROMISED BOOK ON AUSTRALIA.

And your book on Australia, Sir Arthur. When is that likely to appear?

"In the midst of all this lecturing and public work, I have been able to keep steadily at the book as I have gone along, and it is now practically finished. It ought to be ready for publication shortly after I arrive home. It will be called 'The Wanderings of a Spiritualist,' but it deals with all sorts of things, and is devoted exclusively to my Australian experiences."

GARDEN OF EDEN A MYTH.

DEAN INGE CALLS IT A "MYSTERY PLAY."

"The time has now come when we must give up the idea of the ancient parable of the Garden of Eden and the Fall of Man as a chapter of actual history."

This was one of the conclusions of Dean Inge in an address to a large audience at the Kingsway Hall recently. His subject was "Sin and Modern Thought."

"The narrative of the Fall," he said "will always be valuable as a kind of mystery play of the psychology of man."

The dean, for once, was by no means pessimistic. Here are some of his points:—

"The modern idea is 'What is a man good for?' and not 'What is he bad for?'"

"Threats from the pulpit are no longer in use in the Church of England. In the Free Churches, it was becoming uncommon. It could hardly be said that was because we had attained the perfect love which casts out fear. 'No, we have ceased to fear punishment because we don't think we deserve it.'

"Modern thought tends to suppress sin. What has decayed among us is the sense of sin."

"I do not think it is fair to say that in earlier centuries the difference between good and bad was recognised, and that now it has been lost. It would be more true to say that disproportionate punishments were then so familiar that they shocked no one, whereas now they seem to us unworthy of God and incredible in a universe governed by God."

"A great deal of what we call evil is manifestly inseparable from the conditions under which we live."

"Common sense and morality had both revolted against the moral dualism which divided mankind into 'the lost' and 'the saved.' To-day there was no great gulf fixed, no dividing line between the good and the bad. Human nature was seldom or never utterly depraved, seldom or never entirely saintly or heroic."

THE NEXT WORLD INTERVIEWED.

THE ORIGIN OF SCIENTIFIC INVENTIONS.

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

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

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

[Count Rumford, so called from the title conferred upon him by the Elector of Bavaria, was born in Massachusetts in 1752, and died in 1814. His name was Benjamin Thompson. He was a recognised authority in physics, and made some considerable additions to our knowledge of Chemistry and practical philosophy. The accompanying message, purporting to have come from him was received on November 9th, 1900].

I have never spoken through this medium before, and I find myself in new surroundings.

Chemistry is little understood at present, yet it is the most fascinating of all sciences, for each of the others has a chemical basis, and we are constantly discovering new chemical elements, and are obtaining a more extended view of the possibilities of chemistry, which are literally infinite. Therefore laugh at no man who speaks to you of things which appear improbable in the extreme. For I could tell you that which would move you to ridicule, because you are unacquainted with the preliminary experiments which have led up to them.

In all ages of the world men have been forced into learning, instead of seeking knowledge for its own sake. Stern necessity has driven them to acquire it. Hence it is that the dreamer who receives a direct impression and who cannot prove that such and such a thing is so, by scientific methods, is treated with derision. A few years ago, telepathy was regarded as a delusion, and now you have wireless telegraphy. Men denied the possibility of transmitting thought from one brain to another, without the vehicle of language, and to-day you have wireless telephony. Yet all these things were foreshadowed as spiritual principles long ago.

Thought has even been photographed, but how slight is the attention excited by the wonder in the scientific world. Thought photography will be followed by thought telegraphy on sensitised plates. You will project a thought upon a cylinder and it will be reproduced upon another—the current will be transmitted and photographed. This is not only possible, but I tell you that it will be done, and people will have material demonstrations of spiritual phenomena, for this will be materialised thought.

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Great changes will likewise take place in locomotion and navigation. Within the next fifty years aerial navigation will have become an accomplished fact, and such movements will be effected at an almost incredible rate of speed. I speak of passenger ships. At first, few people will care to trust themselves, just as paddle-wheel steamers and railway trains were once regarded with timid distrust, but the air-ship will eventually supersede other methods of locomotion, and your landscapes will no longer be disfigured and defiled by these screaming, snorting, smoking, sooty engines which so annoyed poor John Ruskin. Such vessels will

cleave their way through the air with great velocity.

I see lofty platforms upon towers, from which these air-ships will take their departure, for they must have a certain volume of the atmosphere underneath them to serve as a fulcrum* You understand this don't you? Those around me tell me that the air-ship just constructed by Count Zeppelin was described to you some years ago, before it was built, as also its cigar-shape. War will be brought to an unexpected close because the discovery of more deadly chemicals will be accompanied by the invention of chemical powers of protection and defence which will neutralise the former.

People will cease to fight because they will no longer be able to do so, for as each nation will possess the protective power, the aggressive action of either will be paralysed, and thus war will become impracticable. Lyddite is leading up to this, and war will, so to speak, commit suicide. Not only so, but people are becoming more humane, and war will presently be regarded as dishonourable. For if duelling is beginning to be proscribed as such, and if mutual wounding or destruction is reprehensible in the individual, it will be seen to be equally so in the mass. The mere fact that, in most countries, duelling is punished as criminal, involves the condemnation of wholesale duelling as a crime.

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A discovery will be made, I repeat, which will protect people from injury by the most deadly missiles and electricity will be the great motive power. It will be that of railway trains, before air-ships come into general use, as it will then propel these. It will also be the great hydraulic power employed by your engineers. Teeth will be drawn by electricity, without pain; and without the use of anaesthetics, for it will force them out instantaneously and with no more loss of blood than will be necessary for the relief of the gums. No medical man in those days will make use of anything so pernicious to the nervous system as anaesthetics, for some systems are so delicate and sensitive that these are most injurious to them.

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A great revelation will also be effected in music, for there will be new instruments producing sounds different from any you have yet listened to. These will appear crude at first, just as Wagner's music did until people became accustomed to it. There will be a new kind of organ, with stops and pipes

*This prediction, it should be remembered, was received 20 years ago. To-day news comes from New York that the first housetop landing for aeroplanes will be constructed in that city on the roof of the Hotel Astor. The landing place will be 62ft. wide and 286ft. long. Passengers will register on the roof, and receive their room keys from a "sky clerk."

capable of imitating the notes of various birds—as the canary stop, the lark stop, the thrush stop, the nightingale stop, etc. I was a musician as well as a man of science, and had considerable skill as a performer on the organ and the flute, and therefore I am interested in science as applied to music. You will have likewise orchestral instruments which will imitate the notes of the different song birds, all blending in harmony.

You can scarcely realise these things on the earth plane, but here you can see how they will be done. A child looking at the scenery of a theatre, regards it as a kind of fairyland, but not so the scene-painter and the stage carpenter, who know how the illusion is produced. And we who are behind the scenes in the spiritual world know the secret of the wonders which astonish you, and our reward is to see the pleasure which these things afford you. And if you are children in regard to these, we are equally so in relation to those who are above us. You know how disenchanted the child would be if taken behind the scenes and shown by what simple methods the effects had been produced which were so full of charm to his mind while a distant spectator; therefore do not imagine that what I have told you with respect to the organ and the musical instruments is irrational and far-fetched, inasmuch as there is no sound in Nature which is incapable of being imitated.

The timbre of the thrush differs from that of the canary only in degree. Strike the note C on the violin and elicit it from the flute, and wherein lies the difference? In the structure and material of the two instruments. If the *Vox Humana* can be imitated on the organ, why should not the voices of the birds? By a microscopic examination of the vocal organs of the thrush, let us say, and a careful observation of their vibrations, its methods of producing its notes will be easily learned, and organ pipes constructed of fine reeds and spun silk will give forth similar tones. The difference in the timbre of C on the violin and C on the flute, simply results from the difference between gut and reed.

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Before I go, I will mention that Thackeray is here and is taking notes of what I have been saying. He says he will use them in a book. "Not being a man of science" he observes, "I like to hang on to the tail of you fellows, and to learn all I can."

"THE HIGHLANDS OF HEAVEN."

Every reader of this second volume of the Rev. G. Vale Owen's remarkable Script appears to be charmed by its literary style and lifted into a purer and loftier air by its inspiring spiritual quality. Its contents amply warrant the reference by Sir Arthur Conan Doyle to the "ever-ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur."

We are informed the volume is selling in thousands in Great Britain, and that the stocks available in Australia are likely to be exhausted before long. At present the books can be procured from the office of this journal, as will be seen from our advertising columns.

The first volume, "The Lowlands of Heaven," is also available, although we have very few copies on hand, and difficulties are anticipated in obtaining fresh supplies. Each volume is complete in itself.

As heaven and earth are not afraid nor ever suffer loss or harm, even so, my spirit, fear not thou. As day and night are not afraid, nor ever suffer loss or harm, even so, my spirit, fear not thou. As sun and moon are not afraid, nor suffer loss or harm, even so, my spirit, fear not thou. "The Vedas."

SPIRITUAL MANIFESTATIONS.

A Brisbane correspondent, a lady, writes:—

I have read Mr David Simpson's address in reply to Sir Arthur Conan Doyle's lectures published in the "Sydney Morning Herald." I wish to say I have not followed Spiritualism in public and should strongly object to have anything to do with it from any money-making point of view. It simply came to me through someone having died, who I was much interested in on this earth. I was sitting in my room privately about four months ago, thinking of the past when suddenly I was attracted by a beautiful blue light passing through the room; it was such a beautiful blue light! I simply gazed in wonderment for about two seconds until it disappeared through a ventilator in the roof. I had never in my life seen anything of the kind before, and at the time could not account for it, and whilst I was thinking about the strange light, I gazed up and there appeared a lady's arm as natural as in life. I saw it as distinctly as ever I have seen any human arm, and the forefinger was pointing downwards towards the floor, and it stayed stationary in the room for quite three minutes.

I might add I am of a nervous disposition, always having rather a nervous feeling of the dead, and yet when I saw the arm I had not the slightest fear; suddenly it disappeared and I watched, (I had a brilliant light burning in the room at the time) and I saw quite plainly 15 men pass by me slowly, just like living beings, as clear to me as anything else in the room; in fact had I a camera at the time they could have been easily photographed. One of the men I quickly recognised as my father who has been dead about eight years. They all had lovely, calm, peaceful, happy expressions—since then I have seen many beautiful spirit folk.

I simply write this to point out that anyone gifted with the power can see their dead ones who have passed over. They are, I am quite sure, only too anxious to make themselves known to us all on this earth. About six months ago I was one of the most disbelieving of persons on the subject. I have had nothing whatever to do with Spiritualists. I am by religion a Protestant, but that counts as nothing. We all have to die, whatever we are, but I can honestly say the dead are living around us in spirit form, and they have the power to see and know what we do, and are only too anxious to be near those they loved on earth.

I am a person of no consequence in the world. I have nothing to gain by writing this letter. It is simply this: I should like others to gain the happy experiences that I have had by seeing their loved ones near them as I have done, and any one that is interested could try for themselves as I did, and I hope get the same results. The power may not come to all as quickly as it did to me, but I feel sure it would come to any one in time.

PERSONAL.

Mr. A. Bushby, of Los Angeles, California, writes: "For the sake of many friends in New Zealand and Australia, I would like to note the passing to the Higher Life of Mr. George Hyams, of 1248 West 24th, Los Angeles, California on the 28th October, aged 69. Services were held at the First Spiritual Church, the Rev. Mrs. Valance officiating. Dr. Peebles gave a short address. Mrs. Hyams, who nursed her husband through his long illness, is taking a rest, but will resume her missionary work in the near future."

A PSYCHIC DOG.

"DARKEY'S" REMARKABLE FEATS.

The Christchurch correspondent of the Dunedin "Evening Star" says that on a recent date Mr. Poynton, S.M. referred to the wonderful powers possessed by an old blind dog in Christchurch, which had performed some apparently inexplicable feats—such as telling the time on a watch by a series of barks, and tapping the ground with its paw to give the square root of a stated figure.

This old dog is "Darkey," an English terrier, owned by Mr. W. S. M'Gibbon, of 107 Chester Street, Christchurch. He is getting old and feeble, but he still retains his extraordinary telepathic or psychic powers. A visit to "Darkey" was paid by Sir Arthur Conan Doyle while he was in Christchurch, and the famous Spiritualist and author was much impressed by the wonderful results obtained during the "interview."

"Darkey" has been blind from his early youth. A mischievous boy threw a stone at him, and the missile inflicted a cut on one of the eyes, destroying the sight. The inflammation attacked the other optic, and "Darkey" was doomed to spend the rest of his days without the light. Affection has been lavished on him, and possibly his physical infirmity has led to the marvellous development of his mind.

During the war he was a notable patriotic worker, his "seances" being largely attended. Answers to questions are usually supplied by him by a series of barks. Assuming that the number of a cheque was 635,497, "Darkey" would give six barks, then three, and so on, until each figure had been accounted for.

A remarkable instance of his power was given before an audience during the war. Someone asked how much money had been taken during the after-

noon. The takings had not been counted, but Mr. M'Gibbon said that they would allow "Darkey" £20 to start from. He was to bark any amount in pounds over that sum. The old blind dog barked eleven, and subsequently it was found that the takings were £31 0s. 9d.

There are many other instances too numerous to detail in which "Darkey" has demonstrated his possession of extraordinary faculties. His fame has spread far and wide beyond the confines of New Zealand, and he has been the subject of inquiries from many societies and persons interested in psychic affairs.

A CASE OF TELEPATHY.

Dr. J. Stenson Hooker writes to the "Daily Mail," London, in reference to a communication in that journal from a man who stated that in his sleep he heard the voice of his sister in South Africa at a time when she was undergoing an operation of which he had no knowledge. Dr. Hooker points out that this case is easily explained by telepathy.

"He and his sister," the Doctor suggests, "would naturally (from what he writes) be psychically attuned to each other, and thus a psychical 'wireless' sent by her would be 'caught' by him or rather, by his receptive subconscious mind. . . Distance is nothing in such cases." Interviewed by an "Evening News" representative, Dr. Stenson Hooker gave instances of similar cases. "A woman friend of mine," he said, "heard her daughter call for her in great trouble from a place 200 to 300 miles away. Afterwards it was found that at the moment the mother heard the cry the daughter actually wanted her mother. She was ill, alone, and in distress."

THE TEACHINGS OF SPIRITUALISM.

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

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

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Notwithstanding there are no trains or trams running on Sundays, the attendances at our meeting are very good, some of our members walking seven miles to the evening service. The Rev. S. Harris occupied our platform on one Sunday evening again and her address was well received. The conditions given her by members of the V.A.S. are much appreciated by her. Mr. Bloomfield has lectured for the past three Sunday evenings and has been requested to give an address at Ballarat on the last Sunday in February. Arrangements have been made for a large Hall, and the friends at Ballarat look forward to a big meeting.

The Sunday afternoon Mediums' Meetings are well attended, and as many of the Psychics who can possibly get into town, come along to help. The Committee wish to record their sincere thanks to the Honorary Organists and Psychics for their attendance during the time traffic has been stopped on Sundays. The Sunday afternoon Developing Class, under Mr E. O. Jones' Leadership, is doing good work and many sitters are making progress. Mrs Askew and Mrs Bryning have not reopened their Developing Classes yet, but directly traffic becomes normal again the V.A.S. Classes will re-open.

Mr Bloomfield received a letter from Sir Arthur Conan and Lady Doyle from Perth. It is full of good words and thanks for his work in Spiritualism and wishes to convey to the members of the V.A.S. and Spiritualists generally all good wishes. Mrs Harper, Honorary Librarian, would be pleased to receive gifts of books for the Library from any well-wisher in the cause. The Rev. S. Harris holds Trumpet Seances at the V.A.S. rooms every Friday night at 8 o'clock. Tickets for same may be had from Mrs Harper any day except Saturday between 2 and 5 p.m. Free Health Readings have been resumed on Tuesday and Friday afternoons and Mr Bloomfield sees from 50 to 60 patients at each sitting.

The demand for "The Harbinger of Light" still keeps up and we hope to increase our monthly order after conditions are settled. Mr Britton Harvey and Mr Bloomfield were selected by Sir A. Conan Doyle to hold the profit of £500 in trust for Australian and New Zealand Spiritualists.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The morning services have been fairly well attended in spite of the hardships imposed by the strike conditions. Some of the scholars have quite long walks to be present with us. One family has a walk of about 8 miles, and has been represented fully every Sunday that services have been held. This is most praise-worthy. The afternoon services have been affected by the same cause. We sincerely thank

those helpers who come forward to help us, never counting anything a trouble if they can give comfort to sorrowing ones or proof to a doubting one of the continuity of life after death.

The evening services have been conducted by the Rev. Susanna Harris. Mrs. Harris has quite endeared herself to a large following, who appreciate her homely lectures, and her psychic gifts.

The Lyceum Annual Picnic was held on Monday, 31st Jan. at Sandringham. A record number travelled by van and train and I think this year's picnic ranks as one of the most successful ones ever held.

We extend to the editor our cordial greetings and wish "The Harbinger of Light" continued success.

C. H. LUMLEY, Recorder.

CHURCH OF SPIRITUAL RESEARCH.

The various subjects handled by our speaker Mr. J. M. Moore, during the past month have been listened to very attentively and from the number of questions asked have evidently aroused considerable interest. Since our last report two of our members have passed on, Mr. Stephenson at the end of the year, and Mrs. Higgins, on January 22nd. Mrs. Higgins was a member of the Church Committee and much valued by her fellow members. A Spiritualist funeral took place in the Boroondara Cemetery, Kew, the service being conducted by the writer in the unavoidable absence of our Speaker.

On the 6th of February our much respected and honored Secretary, Miss E. Vroland, said farewell to us having taken a position in Ballarat. We regret losing her services in the Church and her place will be hard to fill. We who have worked with her, studied with her and watched her untiring devotion to the Church and the cause in general often wondered how she could crowd so much into a day's work. Miss Vroland goes to Ballarat with the Church's good wishes, and we are expecting to hear of some movement among the dry bones of Ballarat in the near future. Mrs. Inkster has been elected to the vacant office.

The writer conducted week end services at Geelong on the 5th and 6th of February and had good results judging by the numbers present at both meetings.

ERNEST LOVE, Recorder.

THE SPIRITUALIST CHURCH OF VICTORIA.

The Third Annual Conference of the Spiritualist Church of Victoria was held at the I.O.O.F. Hall, on February 7th. The Rev. Susanna Harris was welcomed as a visiting representative from U.S.A. The President and Secretary's reports showed substantial progress for the year showing eleven churches affiliated. Rules of the Spiritual Workers' Association were adopted, and examination forms for qualification of Lecturers and Demonstrators for Certificate of Competence. Provision was made for granting of charters to churches affiliated with the Church.

Recognition of Sir Arthur and Lady Conan Doyle's visit and lectures in Australia was unanimously given and recorded in the minutes of the Conference and appreciation expressed at the gift for propaganda purposes of £500 to secure suitable Speakers, and £100 to "The Harbinger of Light."

The election of officers resulted in the re-election of Mr. Edgar Tozer as President, of Mr. J. A. McDonough and Mr. John Jenkinson, Vice-Presidents; Mr. E. Love, Treasurer; Messrs Harding and Knight, Auditors; E. O. Jones Hon. Sec. These are also the officers of the Vice Council of Spiritualist Churches, the Executive body.

Despite traffic restrictions a good number of Spiritualists attended showing their interest.

E. O. JONES, Hon. Sec.

NEW SOUTH WALES.

STANMORE SPIRITUALIST CHURCH.

The report of the presentation of an address to Sir Arthur Conan Doyle will be found elsewhere. On Sunday, February 6th Mr. Bailey gave a very interesting address on the Catacombs of Rome, the Church being again crowded.

On March 6th, Mrs. Morrell will hold Special Services in the Tenth Anniversary of her work in Sydney, and on Monday evening, March 7th, will hold an "At Home" in the Dispensary Hall. Members will please take this as an invitation to attend both functions, so let us have a grand rally. A welcome awaits you all.

The report of our Annual Meeting is held over till the next issue of "The Harbinger of Light".

JNO. K. BENNETTS, Hon. Sec.

[It is with very great pleasure that we congratulate Mrs. Morrell on the forthcoming celebration of the Tenth Anniversary of her loyal and zealous services in Sydney, and express our appreciation of the lofty spiritual tone which invariably characterises her addresses. She is one of the most valued workers associated with the cause, and we trust she may be spared for many years to come to continue her earnest and self-denying efforts on behalf of the movement to which she renders such willing and efficient service.—Ed.]

LEINSTER SPIRITUAL LYCEUM, COOK'S RIVER.

I am pleased to report the bringing to a successful issue during the past month of our Annual Harvest Festival and Pazaar. At the Thanksgiving service of Sunday, February 6th the Church was tastefully decorated with flowers and fruits of the season and the large audience greatly appreciated the impressive trance address given through our Leader, Mrs. Cross Turner. A feature of the Lyceum Thanksgiving service was the special presentation to Miss Violet Goodenough—one of the junior scholars, who during a recent Lyceum examination showed marked ability—of a handsome present donated by Lady Doyle during her recent visit to Sydney.

The Thursday night medical service continues to attract large audiences, who come from all parts of the State seeking spirit diagnosis, and treatment and who, seeking a material, receive also a spiritual blessing.

B. P. SKILLICORN, Recorder.

SPIRITUAL SCIENTISTS' SOCIETY, SYDNEY.

The newly elected Committee have set to work with a will, and we look forward to another term of successful propaganda. Mr. G. W. Nettleton again occupies the office of President, a position he has held with dignity and distinction for many years. Owing to the resignation of Mr. W. C. Winter-ton, the retiring Secretary, a new appointment had to be made, the Society were fortunate to secure for this important office the services of Mr. B. Jones, who had previously efficiently acted as Librarian, Mrs. Jones kindly consenting to undertake the duties of the latter office. Mr. W. Briggs and Mr. Rose were re-elected Vice-Presidents and a strong working Committee now exists.

To accommodate the ever increasing audiences we have been compelled to add to the seating capacity of the Hall and the erection of a new platform is in hand.

H. V. MASKELL, Recorder.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

We are again very pleased to report big audiences at our Sunday afternoon and evening services each service brings along fresh faces, and enquiring people, and it is evident that a great wave of spiritual light is forcing great numbers of people to look into this beautiful religion for themselves.

We are anxiously looking forward to be able to commence building a portion of our new Church immediately, and would appeal to all Spiritualists to send along a little and assist us in this great effort. Our platform is ably filled by willing helpers, and bright and helpful addresses are given.

We all join in wishing "The Harbinger of Light" every success in its great work.

W. J. KERLIN, Secretary.

NEW ZEALAND.

SPIRITUAL SCIENTIST CHURCH, WELLINGTON.

Our meetings in the Town Hall have attracted large attendances to hear the trance addresses and clairvoyance of Mr. John Page who has just finished his fifth year of engagement in Wellington; and has accepted a re-engagement for another term; his psychometry meetings during the week are also largely attended by eager seekers, anxious for proof of the continued existence of their loved ones. We are looking forward to a very prosperous year of usefulness to the many enquiring. Mr. W. H. Nash has given us valuable help in our musical requirements and Mrs. C. McKenzie helped us considerably by vocal items.

A. J. BROWN, Hon. Sec.

HAMILTON SPIRITUALIST CHURCH.

I am enjoying a visit to Hamilton, where I am the guest of Mr. Champness the President of the Hamilton Spiritualist Church. It is a live Church—the dear souls here are earnest, kindly, and energetic—we have good meetings, and Mr. Champness's lectures have been much appreciated; also the work of Mr. Howard, who is the Speaker for a term, and has kindly given me the platform during my visit. He is a good psychic, and very sincere in his efforts to spread the truth. The Church misses the musical services of Mr. Wilkinson, who has returned to Napier.

All here appreciate "The Harbinger of Light."

Mrs HARRIS-ROBERTS.

SPIRITUAL SCIENTISTS' CHURCH, CHRISTCHURCH.

The most striking feature in our meetings during the past two months, has been the number of strangers present, and the enquiries for all kinds of literature regarding Spiritualism. It is the special interest aroused by Sir Arthur Conan Doyle's lectures in this city and the result of splendid work done.

Our platform has been ably filled by Mrs. Coventry and Mrs. Stone whose addresses and spirit messages have been greatly appreciated by all, the standard set being of a high order and evidently appreciated among the new adherents to the cause.

We join heartily in wishing "The Harbinger of Light" every success.

E. YAGER, Hon. Sec.

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

WITCHCRAFT ACT AMENDMENT.

The above fund is now closed, and a further subscription of £6 has been sent to Mr. E. W. Oaten, England; making a total of £30 sent.

REPLIES TO CORRESPONDENTS.

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

J.H.C. (Oakleigh)—Thanks for letter. No doubt the Professor realises by this time that he made a great mistake in ridiculing levitation. A personal experience, such as you relate might open his eyes!

F.M.P. (North Perth)—Will examine MS as soon as opportunity offers. Thank you for sending it.

F.C.B. (Auchenflower)—Interesting passage from Tolstol received with thanks.

Name Unknown (Boyup Brook, W.A.)—We have received Postal Notes from a sender residing at above address. There was no letter enclosed. Please communicate with us, and inform us what you wish done with the money.

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THE HIGHLANDS OF HEAVEN.

REV. G. VALE OWEN'S SPIRIT MESSAGES.

SECOND VOLUME JUST TO HAND.

The Rev. G. Vale Owen who received these messages has, since their publication in the "Weekly Dispatch," been the recipient of thousands of letters from every part of the world. These letters alone indicate the enormous interest of a vast public. Never before has it been recorded that hundreds of thousands of British people have week by week sustained an ever-growing desire to read and discuss writings of the lofty and uplifting power of these messages, which the Vicar of Orford, Lancashire, states he received from Beings who are now living the life to which we are all some day destined.

The communications in Book II "The Highlands of Heaven," are complete in themselves and are all given by one who calls himself Zabdriel. They were received by Mr. Vale Owen during some 37 sittings in the vestry of the Parish Church at Orford, and altogether amount to about 60,000 words, the sustained grandeur and beauty of expression of which cannot fail to make a strong appeal to all who read them.

Intending purchasers should secure their copy at once. Price, 8/6; postage, 4d.

THE LOWLANDS OF HEAVEN.

Spirit messages received and written down by the Rev. G. Vale Owen, with an appreciation by Lord Northcliffe and Introduction by Sir Arthur Conan Doyle.

The Beauty and Uplifting Power of these Messages cannot be overrated.

The Rev. G. Vale Owen, who received these revelations, is a typical hard-working vicar, devoted to his parishioners and single-mindedly seeking to promote their interests and those of his church. Before receiving the messages he had a distaste for psychical research. Now, though his standpoint has been altered, he does not allow his new task to interfere in any way with his ordinary duties. The manner in which the vicar came to receive the messages is described in his own words.

The book is the "talk" of Great Britain and is having an enormous sale.

"The narrative is before you, and ready to speak for itself. Do not judge it merely by the opening, lofty as that may be, but mark the ever-ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur."—Sir Arthur Conan Doyle. Price, 3/6; postage, 4d.

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

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