

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

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

"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

CONAN DOYLE :

Some Impressive Messages.
HE DICTATES A BOOK.
20,000 Words Recorded.
The Clairaudience of Mrs.
Cottrell.

THE LAST HOURS OF SIR ARTHUR :

Laughing as He Passed.

CLOTHES IN THE SPIRIT WORLD :

New Light on Interesting
Topic.
Received by Mrs. Cottrell.

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The Harbinger of Light.

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Author of "Science and the Soul."

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THE EDITORIAL CHAIR

"Coming Back" before Expected!

It is, of course, quite optional for anyone to either believe or disbelieve that Sir Arthur Conan Doyle has communicated from his newly-found environment. But we would point out to certain controversialists in New Zealand journals that they are in error in holding that two or three days after his passing was much too early for any genuine message to have been received. Many cases of such early returns are on record. But they are exceptional. The enfranchised one usually requires a little time in which to accommodate himself to his new surroundings and to be instructed in the methods of communicating. The length of time seems to be mainly determined by the length and nature of the physical illness and the degree of spiritual enlightenment attained by the one concerned. The illness, if of protracted duration, may exercise a weakening effect on the etheric body, and if, in addition to this, the departed friend had little, or no knowledge, of the experience that awaited him, he would be confused and bewildered and might not be able to communicate for a considerable interval. Neither of these conditions, however, would apply to Sir Arthur. Hence we should expect his return at an early date.

* * * * *

It will be remembered that on the Sunday following the Monday upon which he passed to brighter realms, a Memorial Service was held in the Albert Hall, London, and that the medium engaged on that occasion gave a message to Lady Conan Doyle which "she was perfectly convinced came from her husband." It was "a happy, cheering message," she said, and on being subsequently requested by the Press to reveal its nature she declared that it was much "too sacred and too personal" to be given publicly.

A somewhat analogous case to this occurred in our own experience a few months ago, when we held a very convincing conversation with a friend whose physical body had been placed in the grave exactly a week previously. In this instance, too, the illness was very brief—a matter of two or three days—and the friend, like Sir Arthur, was a spiritually-illuminated soul. It is these conditions that make all the difference.

* * * * *

It generally happens, however, that having established contact with certain friends left behind, and assured them of his safe arrival on the Other Side, the departed one retires to a haven of rest for a while, and there equips himself with the qualifications he needs to engage in work for the enlightenment of humanity. The point, therefore, is that no experienced investigator would display surprise on being informed that Sir Arthur had demonstrated his continued existence within a very short interval after his passing. We are even told by cable that about a fortnight after the burial of his physical remains he was sufficiently well-established in his new conditions to be able to precipitate a likeness of himself on to a sensitive plate and are led to infer that the photograph was clearly recognisable. We draw this inference from the fact that Lady Doyle stated "she is convinced that a psychic photograph taken by Mr. Hope, with the Rev. Charles Tweedale as sitter, is genuine. Neither Mr. Hope nor his assistants touched the plates."

* * * * *

If, then, Sir Arthur was at that time so much "at home" in his fresh surroundings that he could conduct an experiment of this character with success, surely we must credit him with the ability to communicate at an appreciably earlier date. We do not say that he actually did so. We merely assert that he is reputed to have done so and that we see no reason why the claim should not be well-based. It is true that only two days had elapsed between the date of his passing and the receipt of the message by Mrs. Cottrell, of Napier, New Zealand—the message under discussion. But, as a matter of fact, a shorter message was received on the previous day. The medium, however, acted cautiously, and did not announce the fact. It was only when the second communication came to hand that she resolved to disclose her experience to the public. To discountenance the genuineness of a message because it was received a day or two only after the decease of the alleged communicator is not a valid objection, for it implies that communication is impossible within so brief an interval. Our experience, however—and the experience of many other investigators—is at variance with this contention.

* * * * *

In one case, in particular, which occurred in the course of our investigations not very long ago, we were confronted by a personage, quite unknown to us personally, who had passed within the Veil not more than twelve hours previously. He gave his name correctly and was in a very perturbed condition. He was evidently quite unaware that he had "died" and was greatly concerned about the grief that, for some unaccountable reason, had overtaken his widow and family. He could not understand it at all. "What on earth is the matter with them?"

he inquired through the mediation of a controlling friend. "They are dreadfully agitated about me and when I go near them and speak to them, they do not reply. They are full of worry and sorrow. But I am alright, and am wondering what it all means."

This man had attended a social gathering on the previous evening and passed away with tragic suddenness before the festivities ended. The medium knew nothing of the occurrence and in her entranced condition was quite unaware of what had been said in our presence. The spirit friends who brought the man to the sitting explained that the poor fellow did not know that he was "dead" and that they had brought him to us to enable them to impress him with the fact that he had passed into the unseen world. They sought to do this through the agency of the coarser vibrations of the earth plane, as they had found they were unable to reach his spiritual consciousness by utilising the much finer vibrations of the spiritual realm. It was, in a sense, a very interesting, and yet impressive experience.

Of course we did not tell him bluntly that he was "dead." No thoughtful investigator would make that mistake. It might have produced shock and done much more harm than good. Besides, in reality, he never felt so much alive in his life, and would probably have concluded that we were bereft of our senses, to say nothing of "making confusion worse confounded" by giving expression to such a statement. We, therefore, simply assured him that there was nothing serious the matter, that in a very short time he would understand what had happened, and that his family would soon become normal again. He then left in the care of his guides.

* * * * *

New Zealand critics of Mrs. Cottrell will thus see that their objection is groundless. If it is possible for us—and many others for that matter—to be communicated with a few hours after a man's death, why should it be considered impossible for Sir Arthur to clairaudiently dictate a message a day or two after his transfer to a condition of existence concerning which he had become more or less familiarised, so to speak, years before his transition? As to whether he was really the invisible transmitter of the communication is another matter. No one, we presume, questions the integrity of the medium. Her work is her own vindication in that respect. The main consideration is: "Was the message such as might have emanated from this source?" The reader must be left to form his, or her, opinion on the point.

We can only advance the view that it does not contain any **direct** evidence of identity—nothing in the form of a straight-out "test." That was hardly to be expected in the circumstances, and it was obviously not intended as such. Any evidence it contains, therefore, must necessarily be of an **internal** character. Was it in any way characteristic of the alleged communicator? Was it such as one might expect Sir Arthur to deliver in view of his recent arrival on the Other Side and the overwhelming joy he must have felt on discovering from personal spiritual experience that the gospel he had so zealously proclaimed for years was true—unalterably and eternally true!

* * * * *

That, in our opinion, is the way in which the message in question should be judged. It should be borne in mind, however, that the passage, as published in the Press, was merely an extract from a comparatively lengthy communication. Else-

where in this issue we reproduce the message in its entirety—together with others—and would advise the reader to analyse it carefully before coming to any definite conclusion. Incidentally, however, we may add that a vastly longer communication—a communication covering thousands of words—has since been received by Mrs. Cottrell and in due time may be submitted to the consideration of the world at large. Meanwhile, therefore, it would be just as well to suspend judgment.

WAYSIDE NOTES

Don't be in a Hurry !

One of the New Zealand critics of the message said to have been received by Mrs. Cottrell two days after the passing of Sir Arthur Conan Doyle describes it as "most disappointing" because it leaves the reader "in complete ignorance of the Other Side." He adds: "Surely a man with the descriptive ability of Doyle, and his eagerness to spread a knowledge of what is hidden, would make it his first business to put into words the new state of being in which he finds himself. But he does not."

Among other questions which this impetuous critic considers our departed friend should have answered are: "Has the new state a material form?" "How do the people of this new state live and employ themselves?" "Is the new state comparable with what we know?" And so on. But why stop at this? Why did not Sir Arthur tell us if there are real homes in this "new state" in which people reside as they do upon earth? And if so, why did he not describe their various types of architecture? Having told us this, why did he not go on to say if it is true that there are what we call Universities, Theatres and Churches in the spiritual world, as we are taught to believe?

And why was he silent on the problem of the survival of prematurely-born children—a question in which countless bereaved parents are so keenly interested? And why, being such a lover of Nature did he not dilate in detail on the majestic scenery in the world beyond? Why, moreover, did he not tell us whether animals survive? And seeing that he was so keenly interested in all kinds of games and sports why did he not say if he had witnessed a football contest or a cricket match Over There? In short, why did he not say something about everything?

What was the use of coming back just to let us know that he had survived the ordeal of death, that a condition of exquisite delight awaited every straight-living man, and that "words are totally inadequate to convey the true happiness and great joy that one feels on beholding loved ones long lost sight of and friends long removed from physical ken?" Who wants to know anything about these things?

Well, perhaps a couple of days' sojourn in the spiritual world hardly affords sufficient time in which to find out full particulars about the interesting questions enumerated, especially as Sir Arthur says: "I am having to adjust myself to changed conditions, you know," and that: "I am very unsettled as yet." We will, therefore, excuse his apparent remissness and merely ask the writer of the letter under review to mentally digest the comment

of the invisible communicator that all such irrational criticism arises "because uninformed minds are incapable of sound judgment and clear reasoning on this, as on all other subjects!"

A Practically Unanimous Declaration.

There is one phase of the revelations of Spiritualism which, in our opinion, has never been sufficiently emphasised. And that is the fact that there are relatively few denizens of the spiritual world who would willingly come back to this mundane sphere if they were offered the opportunity. You may ask the question through any medium in any part of the world, no matter what their nationality, and the reply is almost invariably the same. The emancipated one would not come back on any account.

This is very significant. It indicates that there must be something very attractive, very satisfying, in the experiences of the average man on the Other Side. If it was not so, he would certainly desire to live his earth life over again. But when we hear King and peasant, rich and poor, and all the intermediate grades, telling us the one almost-unanimous story we are forced to the conclusion that Paul must have been right when he said: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

This world-wide testimony to the attitude of our unseen friends on the point raised should certainly afford us much consolation and cheer when contemplating all the troubles and difficulties with which we have to contend on this terrestrial plane—especially in these days of economic stress, of living from hand to mouth, of daily-increasing taxation and the hundred and one things which hamper us on every hand and make of life a miserable existence for so many of our fellow-men! We do not feel that we deserve these experiences, and declare them to be the fruits of a selfish and mis-governed world. But we have to suffer all the same. And there must be many in these circumstances who fervently declare that when once they cross the Great Divide they will never come back to stay!

It will be noted that we have qualified our comments by using the words "practically" and "almost" unanimous testimony. There are exceptions. We have dealt with the average, decent-living man, the man who has done his best in the conditions in which he was placed and has been true to himself and his fellows. But there are others. We have talked with misguided men, whom we call Spirits, who would certainly like to come back and participate in another lease of physical existence. Among these were drunkards, utterly cruel, selfish and lustful men, who wished to return to enable them to redress the follies of the past. And there were clergymen, too, who had deliberately suppressed that which they knew to be true and who yearned to have another opportunity of rectifying their mistakes.

But apart from such as these, who find themselves in an almost intolerable purgatory, the verdict is unanimous that they have no desire to live the earth-life over again. That, we repeat, is a very significant circumstance and offers a prospect which should afford much satisfaction to every right-living man and woman who is heavily-weighted with the cares, bereavements and material losses of this mundane span of a never-ending life.

The Ministry of Angels.

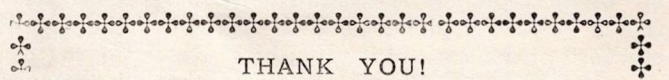
Since spiritual consciousness dawned, and man rose above the beasts of the field in consequence, this ministry of angels has always been a part of God's plan for the development of His children.

This is an extract from an exceedingly interesting and illuminative communication received clair-audiently by Mrs. Cottrell, of Napier, New Zealand, and published in our July issue under the heading: "The Ministry of Angels." It was of particular interest to ourselves personally, because it reminded us of our youthful days when, despite our immature years, we used to wonder how it was that God had placed His children on this earth-plane and left them to blunder along without any semblance of spiritual guidance or directing help of any kind. It seemed so unnatural—so unlike one would expect a loving Father to act.

It was, in short, to us the "missing link" in the Divine plan. We could not understand it at all, and in those days had no one to whom we could appeal for a solution of the problem. Of course we had heard nothing of Spiritualism. The subject was never mentioned in the home, and when we "went to church"—as we did with unerring regularity twice every Sunday—the clergyman never mentioned anything concerning angels being round about us to guide us or protect us through our earthly pilgrimage.

They were the days "when all was dark"—to quote the title of a well-known book. There was no connection between Earth and Heaven. Earth was here, and Heaven was "up among the stars!" Between the two there was a great gulf fixed—just vacant space. That was the great defect in the Divine plan. But as the years rolled on we discovered—quite accidentally, as it seemed—that there was a bridge that spanned that gulf and that God had made a complete job of His work after all. "We are not alone," as Sir Oliver Lodge expresses it. We are "encompassed about by a great cloud of witnesses." And among those witnesses are our own kith and kin who can, and do, come back and talk to us and assure us of their continual guidance and support.

How different from the days when we used to think that God had left us here unaided! How much more inspiring is the conception that "this ministry of angels has always been a part of God's plan for the development of His children." We can see it all now—and have done so for many years—and it is our privilege to-day to assist others in seeing it too and thus free them from the uncertainty and gloom in which we were ourselves at one time immersed.

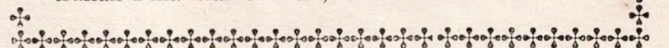


THANK YOU!

The Harbinger of Light for August may be fittingly described as a "Conan Doyle" number, for there are many pages of most interesting matter concerning this notable writer, scientist and Spiritualist.

It is especially interesting because Sir Arthur Conan Doyle was a personal friend, admirer, and psychologic helper of Mr. Britton Harvey, the editor of the "Harbinger," and readers may safely anticipate some deeply informative communications from the remarkable mind that is now functioning in other spatial realms.

There is a very absorbing story of how Spiritualism helped to win the Great War—so astonishing that it is difficult for the uninitiated to believe. Undiminished and gripping interest characterises each monthly issue of The Harbinger.—"The Australian Financial Gazette," Melbourne.



RELIGION AND SPIRITUALISM.

THE NEED FOR AN OPEN MIND.

BY BISHOP WELLDON, DURHAM, ENGLAND.

It is worth while to ask, What is the true attitude of intelligent religious souls towards Spiritualism?

Religion is so natural to mankind that, if it seems at times to fail and even to die, it is sure to revive. The enemy of religion, if he aspires to make an end of it in the world, must, I think, begin his campaign by creating life and by destroying death.

But the Spiritualism of which Sir Oliver Lodge and Sir Arthur Conan Doyle are the most popular exponents in Great Britain to-day deserves the careful study of all persons who are sincerely anxious to learn the full truth of human nature.

It happens that I was rather intimately concerned with the Society for Psychical Research in its early days, and with the distinguished Cambridge men, such as F. W. H. Myers and E. Gurney, who were the founders of the Society and the first interpreters of its principles.

* * * * *

I have never been able to understand the deeply-rooted prejudice of some Churches or religious bodies against Spiritualism. To me it seems that the enemy of religion is not Spiritualism, but Materialism; that Spiritualism is its friend; for Spiritualism rests upon a profound belief in the spirit as distinct from the body of man; and, if Spiritualism can supply cogent evidence for the survival of the spirit after death, it will render an abiding service to religion generally, and no less a service to Christianity.

From the Christian point of view, then, there can be no "a priori" objection to Spiritualism. For a Christian believes that he is both spirit and body; nay, that he is in a sense more truly spirit than body. He believes, as, indeed, many persons who are not Christians believe, that the spirit does not die with the body in the hour of physical death.

But if a person's spirit survives as a living entity, then its appearance after death to those who have known the person in life may be said to be probable rather than improbable. At all events, it is a possibility, which may, as a fact, be attested by evidence.

* * * * *

Speaking for myself alone, I do not feel satisfied that any appearances of the dead to the living can be taken as proved, except appearances of the dead at the time of their dying. It is in my eyes difficult to resist the testimony in favor of these appearances, but of these alone. A committee of experts, whose report is published in the 10th volume of the proceedings of the Society for Psychical Research, came some years ago to the conclusion that "between death and appearances of the dying person a connection exists which is not due to chance alone."

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy;

and men who keep the windows of their minds and their souls wide open, with a full sense of the mystery attaching to human life, may well learn in the process of time truths of which neither they nor their forefathers had ever dreamed.—"Evening World," Newcastle-on-Tyne.

•••••

Popular Poetess Convinced.—"I have, after many months of patient research, obtained absolute and overwhelming proof that our dead live, and retain memory and affection, and that they can communicate with us. It has robbed death of its terror and the grave of its sting."—Ella Wheeler Wilcox.

SEANCE STAGED IN COURT.

SEVERE TESTS FOR CLAIRVOYANT.

A COMPLETE SUCCESS.

The unusual course of staging a seance for the purpose of testing the capacity of a clairvoyant was adopted by the Leitmeritz (Litomomerice) (Czechoslovakia) Court in the course of a trial which has aroused great interest. The accused was Erik Jan Hanussen, whose real name is Hermann Steinschneider, the charge against him being fraud and obtaining money by false pretences. Hanussen had appeared in Germany and Czechoslovakia as a clairvoyant with unusual success. He was, however, arrested in Teplitz on a charge of fraud.

As an example of Hanussen's powers the following story was cited: A merchant from Cassel gave the clairvoyant a sealed box. Hanussen told him that the carton purported to contain flowers taken from the coffin of Queen Luise of Prussia, but the flowers were not genuine. Only a fragment was genuine, the other flowers had been added. The sealed box was opened and it was found to contain a note on which was written by a Chamberlain of the Queen, "These flowers were taken by me from the coffin of Queen Luise."

The flowers were submitted to an examination and the clairvoyant's assertion was found to be correct, as it was impossible that flowers wrapped merely in paper could have been preserved for 120 years.

A number of witnesses gave other examples in court of Hanussen's remarkable powers, and following their stories the court decided to subject him to a rigorous test. He was set the following tasks: (1) To find a concealed object; (2) to give the characteristics of three persons from specimens of their writing; (3) to do the same with two specimens of writing in the possession of the court; (4) to describe the fate of a man on the strength of an object associated with him.

As soon as the object was hidden Hanussen ran out of the room and returned within one minute with a key which had been concealed. There was loud applause, which the presiding judge tried in vain to quell. He gave a brilliant description of three well-known Leitmeritz personalities when their writing was submitted to him, and he succeeded equally well with the pieces of writing provided by the court. The strict clairvoyant tests also were triumphantly accomplished.

The news of Hanussen's success spread like lightning through the town, and he was given a great ovation as he returned to his hotel. The next morning he was acquitted.—"Morning Post," London.

•••••

"And With the Morn."

"What shall I say?" "How express my feelings?" is the uppermost thought when we wish to convey our sympathy with the bereaved, and send a message of comfort that will be neither merely sentimental, nor cause a reopening of the wounds of grief.

"And With the Morn," by Robertson Ballard, with Foreword by the Rev. Dr. F. W. Norwood, will enable you to express yourself in very many different ways. It is suitable, too, to send to the bereaved, or to one who is facing the veil with doubt, or anxiety. Its message is sincere and confident. It is full of good things that will be treasured by the orthodox as by the Spiritualist.

The platform speaker will find material for scores of addresses, arranged most usefully and embellished with suitable quotations. The book is worth many times its price.—F. T. H.

The Last Hours of Sir Arthur.

JOKING TILL THE END.

HOW EVERY SPIRITUALIST SHOULD DIE.

Since the publication of our August issue, in which full particulars were given concerning the passing of Sir Arthur Conan Doyle, we have received through an English Press Agency an abundance of newspaper cuttings commenting on the demise of our beloved friend. They, however, contained very little fresh matter of interest to our readers. The notices were mainly concerned with "Sherlock Holmes" and the paying of very appreciative references to Sir Arthur's character and career. Personal incidents, such as most people like to read, concerning the last moments of such a celebrity and how he faced the inevitable end were "few and far between"—probably because the papers had no representative on the spot. The London "Daily Herald," however, was an exception to the rule. It has a Special Correspondent at Crowborough and he succeeded in gathering a few interesting facts. Writing from the home he said:

LAUGHING AS HE PASSED.

"THERE HAD NEVER BEEN GREATER LOVERS THAN THESE TWO."

Sir Arthur Conan Doyle died at 9.15 a.m. to-day, (Monday, July 7th) at his home here. Sir Arthur, who was aged 71, had been ill since November. There is no gloom in the house. Lady Doyle, who sat by his bedside continuously for two days and nights, is mercifully sleeping. His last words before he fell into final unconsciousness were to her—"You are wonderful."

Before that, every time he became conscious for a few moments, he had made a joke. And the two sons, the daughter and the wife who were with him laughed, too, although they guessed he was going to die.

* * * * *

Miss Mary Doyle, Sir Arthur's daughter by his first wife, went away for the week-end, before Sir Arthur was suddenly taken worse. She spent the last three days in complete ignorance of the seriousness of his illness. The remainder of the family could not get in touch with her, even with the help of the police.

This afternoon Miss Doyle went to London, and there saw a news bill announcing her father's death.

She caught the next train here, and collapsed as soon as she reached home. But nobody else is showing grief. No blinds are drawn. For every member of the family is convinced that the head of the house will remain with them, that they will be able to talk to him and feel his presence and love just as before he died.

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Mr. Denis Conan Doyle talked to me about his father, not in a hushed voice, but normally, glad and proud to talk about him.

"He was the most wonderful husband and father that ever lived," he said, "and one of the greatest men. He was greater than most people knew, because he was so modest. In sport alone, he played first-class cricket, was a good footballer, a good

golfer, and almost in the championship class at billiards.

"His brain and courage were tremendous, and he had the most lovable character it is possible for anyone to have. He and my mother were lovers to the end. When she heard him coming she would jump up like a girl and pat her hair and run to meet him. There had never been greater lovers than these two.

"If it had not been for our knowledge that we have not lost him, I am certain that my mother would have been dead within an hour."

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"It will be terrible for her, as it is. We shall all have to concentrate on trying to find something to occupy her mind. She was so brave. Every time he opened his eyes, even though she knew he was dying, she smiled and appeared bright. They worshipped each other.

"My father became ill after over-working himself on a Spiritualist lecture tour in Scandinavia. When he came back he was taken from the boat on a stretcher. The doctor told him it was angina pectoris [heart disease], and he was not to move from his bed in any circumstances. But he had promised to speak at an Armistice Day meeting the next day. We could not stop his going. As we drew up at the Albert Hall he had an attack, and nearly died in the taxi. But he went on the platform and spoke, and at night kept another promise to speak at the Queen's Hall. He had been ill ever since."

NO CODE ARRANGED.

"It is believed that the late Sir Arthur Conan Doyle had his finger-prints taken some time ago with the object of having them used for identification purposes in any psychic communication," states the "Daily News and Chronicle."

At Lady Conan Doyle's residence last night our reporter was informed that Sir Arthur had not left a "code" by which the family might know when he communicated. There were certain signs and mannerisms, it was added, by which they would be aware of his spiritual presence."

A FINE TRIBUTE.

Mr. Gustave Tuck, managing director of Raphael Tuck and Sons, Limited, writes to "The Times":

My old friend, colleague, and co-director, Sir Arthur Conan Doyle, was a man who filled many roles in his busy life. The world knows him as a novelist, a historian, a traveller, a man of action, and a psychist. There is one side of him which is known to me personally and to the company of which I have the honor to be chairman. For 30 years Sir Arthur Conan Doyle was a director of this company. During that period his sound common sense and business acumen were a source of inestimable value to our company. His presence at our monthly meetings revealed him as a man with a quickness of grasp and an easy familiarity with the many aspects of our company's work. It was not alone his knowledge of books, but his business sagacity which made him an invaluable ally. I look back on 30 years of unbroken friendship with him as one of the greatest sources of happiness in my life.

Clothes in the Spirit World.

WHAT WILL WE WEAR IN THE HEREAFTER?

NEW LIGHT ON AN INTERESTING TOPIC.

Clairaudiently Dictated to V. MAY COTTRELL, Napier, New Zealand.

THE problem of clothes in the next stage of existence has long exercised the minds and intrigued the imaginations of earth folk. With the realisation of the fact that spirit folk inhabit bodies that are fully tangible to themselves—and to others also in like condition—comes the question of their outer covering.

How are they clothed, if at all, and by what means do spirit garments become available for individual use?

These are pertinent questions and ones which require serious answers. But some explanation is necessary before the actual truth of the matter can be conveyed to the minds of those still in the flesh. We possess bodies that are fully adequate to our requirements, and which are as solid and substantial to our changed perceptions as yours are to you. But the clothes problem is not so acute in some ways as it is on your side of life, though it is no less an actuality in our lives for all that.

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What we require and are able to procure here differs considerably at times, however, from our earthly needs and desires in this direction. But we are not always able to provide ourselves immediately with beautiful garments to clothe our nakedness here, any more than poor people on earth are able to possess rich raiment for their own adornment.

The whole system for the acquisition of spiritual wealth is very different from that which prevails for the amassing of earthly riches. Here each separate individual is entirely dependent upon his, or her, own efforts. Hence there is no sweated labour, no lucky chances, no unmerited rewards and no get-rich-quick schemes to enable folk to possess, even temporarily, that which is not rightfully theirs.

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As individual effort is the only means of acquiring that which we desire, each spirit entity must learn first of all to use his, or her, inner powers and hidden capacities. For by this means only are we enabled to realise our most cherished ambitions and to cause our dreams of success, along spiritual

lines, to become real and actual to us. This is because we must first learn to clearly visualise such things as we desire to possess before they can take shape, form and substance before our eyes.

Newcomers here usually find themselves clothed in the garments most habitual to them while in the flesh. This is because their idea of themselves, in their normal, waking condition includes a certain type of clothes. So long as they hold to this definite picture of their own outward appearance, so long will they be clothed in garments closely resembling their ordinary earthly apparel.

The same rule applies, to a certain extent, to their personal appearance also. For as spiritual unfold-

ment advances in the individual he becomes ever more etherialised and more pleasing to look upon, whilst retaining his individual characteristic appearance sufficiently to make recognition possible.

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Hence it will be clearly seen that clothes are an entirely personal matter here, where thought is the only substance and reality in our lives. The homes, gardens, public buildings, parks and cities that seers become conscious of as their spirit-sight reveals the wonders and glories of the Summerland to their delighted gaze, have all been brought into being through individual and collective thought. So it is with clothes, which are to be found in every conceivable kind and variety here, changing in like ratio as spiritual unfoldment advances.

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Bright, beautiful, richly adorned robes are only possible here to those whose thoughts are invariably pure and whose inner powers are fully released. Such garments of light are not designed to cover up the beauty, grace and symmetry of the bodies of their possessors, but to add to their glory and majesty by lending to them a charm and radiance that they could not otherwise possess. Such wondrous robes are as rich in texture as they are beautiful in appearance and clearly denote the high grade of spiritual unfoldment already achieved.

As we lesser lights in the spiritual firmament gradually overcome the fear and ignorance in our



V. MAY COTTRELL
(MRS. HORACE S. COTTRELL, NAPIER, NEW ZEALAND).

own minds by substituting faith and knowledge, we gain in personality and power. Our increasing spiritual unfoldment, and growing usefulness, are as faithfully portrayed in our outer garments as they are in our minds and bodies.

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As the development of our inner selves—the real, integral part of us—advances, we become conscious of an ever-increasing keenness of perception, and a growing breadth of vision, which reveals new and amazing vistas of life and experience to our astonished gaze. Then it is that we become conscious of our true value in the mighty scheme of things, and of the wonderful possibilities of advancement along spiritual lines that are latent within each human being.

Armed with this new knowledge, which engenders in us an added respect for, and a greater appreciation of, human nature at its highest and best, we proceed to explore our own natures in search of treasures of the mind and spirit hitherto undreamed of by most of us.

Thus working and playing we go upon our way, clad in the constantly changing attire that is the outcome of, and the index to, our individual characters and achievements. We sigh at times because we still fall so far short of realising our highest hopes and loftiest aspirations, but our hearts sing with gladness as our most cherished dreams and heartfelt desires become manifest in our own affairs and in the lives of those whom we are seeking to help and benefit.

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Rational living consists in that proper admixture of work and play which, when combined with right thinking, is a sure guarantee of health of body, mind and spirit. The same unflinching rule applies equally well on the spirit side of life, for we have those three-fold needs to supply still, though our bodily requirements differ considerably from yours. Spiritual bodies are merely the outward semblance of our inner selves and, being ethereal in character and attributes, require neither light, heat nor food of a material nature for their guidance, comfort and sustenance.

Whilst living in a perfectly real, natural and tangible world we are subject to none of those hampering restrictions imposed upon human beings by the possession of a cumbersome physical body. Nor are either time or space of any appreciable consequence to us in our journeyings to and fro. The magic of wireless communication has opened people's eyes to the fact that it is possible to eliminate these two important factors in human affairs given adequate means to that end.

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Each individual is automatically provided with the means of instantaneous locomotion when physical dissolution takes place, for consciousness on the spirit side of life begins the moment the silver cord is broken and material existence is at an end. **That is how it is possible for people to appear in spirit to friends and relatives at great distances, at the very moment of passing from one state of being to another.**

Such apparitions are invariably clothed in their ordinary, everyday garb, but if their passing has been sudden, unexpected, or due to accident or physical violence of any kind, the nature of their injury, or mode of passing, is very often indicated also. This is due to the fact that such happenings make such a deep and clear-cut impression upon the consciousness of their victims that their effects upon the bodily structure of these people are faithfully portrayed in the spirit form, in much the

same way as an image is reflected on a screen. And, though the injuries are no longer real and actual, they often appear so to onlookers, and to the people concerned also at times.

When this happens it becomes necessary for helpers on this side to awaken them gradually to their changed condition and to enlighten them concerning the unreality of their injuries. This is accomplished as kindly as possible, so as to avoid shock. Sometimes this awakening to reality is delayed indefinitely, however, because of some fixed idea or set purpose that is dominating the mind of the spirit entity, to the exclusion of all else. Hate and a desire for vengeance are the most potent factors in the production of earth-bound conditions, making release difficult and well-nigh impossible at times.

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Herein lies the real explanation of much puzzling phenomena. Apparitions have been known to appear at the same place, garbed in exactly the same style and apparently suffering from the same injuries, or afflicted by the same sorrows and distresses, for centuries. These adverse conditions are no longer real or actual, but they still control the mentalities of these unfortunate people to such an extent that they are unable to visualize anything better or more worth while. It is the very power and intensity of the mental image, thus produced, that makes these apparitions visible, under certain conditions, to folk still in the flesh.

Spirit entities thus afflicted are totally unconscious of the flight of time, therefore their plight is not nearly so terrible as it might at first appear to earth folk, who are wont to measure the duration of their own personal experiences in minutes, hours, days and years. But under the stress of great emotion, or very alarming or unusual happenings, even earth dwellers lose all sense of time, and it is only on their return to more mundane affairs that time becomes a real factor in their lives once more.

Time has no actual reality, for the one eternal **NOW**, in which we all dwell continually, is incapable of division. The purely mechanical measurements of it, which men have devised for their own convenience, have no actual reality here. Strange and incomprehensible as this may seem, it is never-the-less true.

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Hence the spirit folk who are earth-bound suffer neither more nor less, whether their unfortunate condition is of brief duration or of long standing. It is the intensity of their thought, the power of their imagination, the extent of their visualization and their capacity for suffering which alone determine the extent of their woes. Time is of no consequence whatever in the matter, for it is a change of consciousness only that can bring release to hardened souls in any sphere.

The time factor has come to assume such paramount importance in everyday affairs on earth that it is difficult indeed to disassociate continuity of life here from the popular, erroneous idea of the lapse of time. To the average mind time appears to be a swiftly flowing stream, bearing all humanity relentlessly along towards some unknown, mysterious goal. Whereas time is non-existent to us and eternity ours to grow and develop in, unhampered by the self-imposed restrictions, and the false conceptions of life and mind, with which man hedges himself around so continually during his more material existence.

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If a man cuts himself off completely from his fellows, and from all contact with human affairs, so as to lose all cognizance of days and seasons,

time ceases to be for him, even during his earth life. And so it is with his brethren in spirit, who are totally unaffected by the purely physical phenomena that govern and control the lives of earth dwellers to such an appreciable extent. Being no longer subject to material laws they are no longer bound by them and so are free to live fuller and nobler lives.

Those who are earth-bound are actually free to take their own way also, but they are unable to realise this fact for themselves, because of the darkened nature of their minds. Hence it is only as new light comes to them, from more enlightened minds, that they are enabled to break those mental fetters of their own forging that tend ever to bind them to their old life. It is only as they do this persistently that the spirit life becomes real and actual to them.

Those apparitions that continue to manifest in costumes of a bye-gone day are spirit entities whose minds still retain too definite a picture of their earth selves, and a too clear-cut impression of their own tragic earth experiences, to enable them to visualize, at all clearly, healthier and happier circumstances and more cheerful environments.

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Hence it is as if these people continued to live for an indefinite period in a single fraction of time, wherein hundreds or even thousands of years are of no moment to them, and where both retrogression and progression are unknown quantities in their lives. The word static — meaning, in this instance, without conscious volition—is most nearly descriptive of their state of being. But not entirely so, because they become capable of independent thought and voluntary action immediately they are aroused from their self-obsessing dream-condition to real, conscious, active life once more.

When this happens they become free agents once again, capable of controlling their own lives, to the very best of their ability, which is the inalienable right of all human beings everywhere. Such apparently endless reiterations of bye-gone events in the lives of certain people—sometimes so clearly observable to folk in the flesh —are due to the outward visualization of the obsessing dream in which they live so continually. That is why every detail of clothing, sequences of events and particular circumstances, are so faithfully reproduced as to appear real and actual, at times, even to the least sensitive observer of these peculiar and baffling phenomena

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Those who desire to help these people must first of all break the evil spell which keeps them bound and helpless thus—the sad victims of their own fixed and futile ideas. Only earth folk who thoroughly understand the position are capable of helping such as they, for folk thus bound are totally unconscious of the spirit world and of its more spiritually evolved inhabitants. Such spirit entities as they have any cognizance of are in like case as themselves and, therefore, utterly useless as guides and instructors. Much patience, kindness, understanding and skill is required to bring release to these poor burdened souls. But it is work that is infinitely worth-while, because of the happiness that comes as the glad new light of truth dawns in their sad, fear-darkened minds.

Wherever spirit entities are observed enacting old tragedies, seeking to revenge real or fancied injuries, or sorrowfully and vainly striving to right wrongs, or to undo harm done while on earth, there is work

in plenty for earnest, sincere and lovingly sympathetic psychic helpers. Such needy people are helped wherever possible by spirit workers, but there are millions who require help and wise counsel from the more material side of life. This is because the material nature of their own thoughts and ideas blinds them to all but ordinary earth conditions. When this is the case it is utterly impossible for spirit helpers to gain access to their minds in order to guide, comfort and help them.

Hence the growing need for able, strong, self-sacrificing workers on the earth plane — that mental health may come to folk so afflicted. True sanity can only come to people and abide with them as fear and harmful impressions of all kinds are banished from their minds. This is the main aim and object of the vast army of spirit workers in the cause of truth — to bring health to stricken bodies, joy and peace to suffering hearts, knowledge to ignorant, fear-darkened minds, and inspiration and uplift to wounded spirits, so that happiness instead of sorrow may be the portion of human beings, no matter where they may dwell.

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Co-operation in this great work of regeneration is what we most earnestly desire and constantly seek from our fellows still in the flesh. That this is now being accorded to us in ever-increasing measure rejoices us greatly and will presently speed up the work tremendously.

Hail! then comrades all, Hail! Our heartfelt greetings to all earnest, faithful workers in the great cause of truth and righteousness, whether they are conscious of spirit guidance or not. Our hearts go out in gratitude and love to these kindly-disposed folk because of the great desire in their hearts for human betterment, and because of their unceasing labours towards that end also.

We are immensely heartened by the present trend of world affairs, because of the gradual spiritual awakening that is becoming so increasingly apparent to us, despite serious and obvious set-backs and numerous misleading retrogressive appearances. Joy is our portion as we apprehend the inner meaning and real purport of much that is occurring and visualise the probable healthy, happy outcome of it.

Now I will leave you secure and confident in the knowledge that much is being accomplished towards world betterment, despite all appearances to the contrary.

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THE WONDER BOOK—"OAHSPÉ."

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A remarkable book called "Oahspe" was produced by Dr. Newborough in the early 'eighties by means of a typewriter. I found this book in the wilds of North Queensland more than thirty years ago. It claims to be a special revelation from the unseen world and deals with the history of mankind during the last twenty-four thousand years. The six thousand years' theory of creation has at once to go by the board if any credence at all is given to the teaching of "Oahspe." The book gave rise to a cult that still exists in America and Australia. "Oahspe" is remarkable alike for its teaching and its method of production. Probably several centuries will have to pass before it can be adequately appreciated. Its scope is universal and on far wider lines than what usually pertains to Spiritualistic literature.—Rev. Dr. Lamond in "Light."

CLAIRAUDIENCE—A BIBLICAL EXAMPLE.

[The power of a medium to perceive sounds and voices inaudible to the physical ear. It is the faculty of hearing with the ear of the soul.]

The story of how the mother of Samuel dedicated this long-looked-for son to the service of the Temple, and every year brought him a little robe, is told to, and is loved and understood by, every child. But the beauty of the simple and realistic account of Samuel's first psychic experience is lost upon us, because our teachers have no knowledge of CLAIRAUDIENCE as an every day psychic possibility, and we therefore thrust the incident into the curiosity cupboard of Bible miracles, which can be looked at only through a glass case . . .

And it is interesting to note that the Lord revealed himself to Samuel in Shiloh by the word of the Lord—that is to say by Clairaudience. We have no evidence that Samuel ever said the Lord materialised, as did Moses and others before him; he had the gift of hearing the direct voice; he was that is to say, chiefly clairaudient. But this faculty was highly developed, and it was presumably on this account that he, too, like other prophets before him, became not a priest but a ruler and a judge in Israel.

["Ancient Lights, or The Bible, The Church, and Psychic Science," by Mrs. St. Clair Stobart, to which illumining work Sir Oliver Lodge contributes both an Introduction and a Preface—a unique compliment to pay to any author.]

PSYCHIC PICTURES.

PRODUCED THROUGH A LADY IN ENGLAND.

A South Australian supporter has forwarded to us a letter he has received from a lady in England concerning certain psychic pictures produced through her hand and other interesting phenomena. She is a member of the Society for Psychical Research, and in the course of her letter states:

I have sat at two seances with Mrs Roberts-Johnson, the Direct-Voice medium, and really the phenomena were great! My brother and I have sat with Baptist ministers and also clergy of the Church of England, who were there to gain knowledge. What I have learned may be summed up in the following lines:

And ever near us, though unseen,
The dear, immortal spirits tread,
For all God's boundless Universe
Is life—there are no dead.

I was reading "The Christian Spiritualist" one night, when it commenced to dance up and down, and then jump out of my hand. I failed to understand it, but laughed at the actions, as it all seemed so strange. This continued night after night. Then, when I sat at the piano, wonderful things happened, and finally I took up a drawing pencil. And now, at any time, I can get drawings through my hand, but not done by me—all marvellous.

I could convince any one of spirit power, for they are drawn at lightning speed, and there are birds, etc., I have never seen—not even in pictures. I simply gaze in wonder at the results. I just take up the pencil and off it goes, and not until the picture is finished have I the remotest idea of what is going to be produced. It is most wonderful to me and very fascinating. Sometimes I get about twenty faces on a pendant, and on Good Friday a lovely picture of the Cross.

AS OTHERS SEE US!

SIR OLIVER LODGE, F.R.S.—The Harbinger of Light is very interesting and contains some very vigorous writing. I am sure you are doing good work, and I hail you as a fellow-worker!

SIR WILLIAM BARRETT, F.R.S.—I recently discovered the Harbinger of Light in Ireland, and feel so interested in its contents that I would like you to forward a copy monthly.

SIR ARTHUR CONAN DOYLE, M.D., LL.D.—I enjoy the Harbinger of Light immensely. It is one of the best Spiritualistic journals published in the world to-day.

DR. ELLIS T. POWELL, LL.B., D.Sc. (London)—I thank you for copies of your exceedingly interesting magazine, which I am always glad to receive and to which it affords me much pleasure to contribute.

REV. JOHN LAMOND, D.D. (Formerly a noted Presbyterian minister in Edinburgh—now equally noted as a lecturer and author in the cause of Spiritualism)—I continue to appreciate the Harbinger of Light, and regard it as one of the very best of our Spiritualistic journals.

Mr. EDWARD C. RANDELL, (consulting Barrister, New York, and author of "The Dead Have Never Died" and "Frontiers of the After-life")—There is no magazine from which I get so much real worth as I do from yours.

"THEOSOPHY IN NEW ZEALAND."—The Spiritualists of Australasia possess an organ equal to, or better than, that of any other country.

"THE AUSTRALIAN FINANCIAL GAZETTE" (Melbourne)—The editor is a great force for good in the community; his word is a gospel of glad tidings. . . . No other journal published this side of the world, secular or religious, has brought so much comfort to the stricken as the Harbinger of Light.

But why add to the list? Turn to the back page of this issue for Subscription rates, and then—
WELL, FORWARD YOUR REMITTANCE!

TESTING OF MEDIUMS.

'WE ARE TIRED OF IT NOW.'

"Why aren't mediums tested by conjurors and scientists?" you often hear. The truth is they have been so tested, hundreds of times. We are tired of it now, writes Mr. Hannen Swaffer in "Everybody's Weekly," London.

Ever since modern Spiritualism started in 1848, scientists all over the world have been examining psychical evidence and, with the exception of Professor Charles Richet of Paris, every single scientist who has gone on with his inquiry has come out convinced of the claims of Spiritualism. Flammarion, the French astronomer, was one; Lombroso, the Italian criminologist, was another. Even Richet went so far, nearly two years ago, to say, that "After thirty years of examining psychical phenomena, I am reluctantly compelled to admit that the spirit hypothesis is the most likely one." He admitted the phenomena, he still wavered over the explanation.

As for the conjurors, more of them are convinced Spiritualists than you would imagine. It is certainly true that for purposes of publicity, some of them often make attacks on mediums, and stupid newspapers give them free advertisement; but the truth is that, when you face them and argue it out, you win every time.

HAS SIR ARTHUR RETURNED?

MESSAGES RECEIVED BY MRS. COTTRELL.

INTERESTING BOOK ALSO DICTATED.

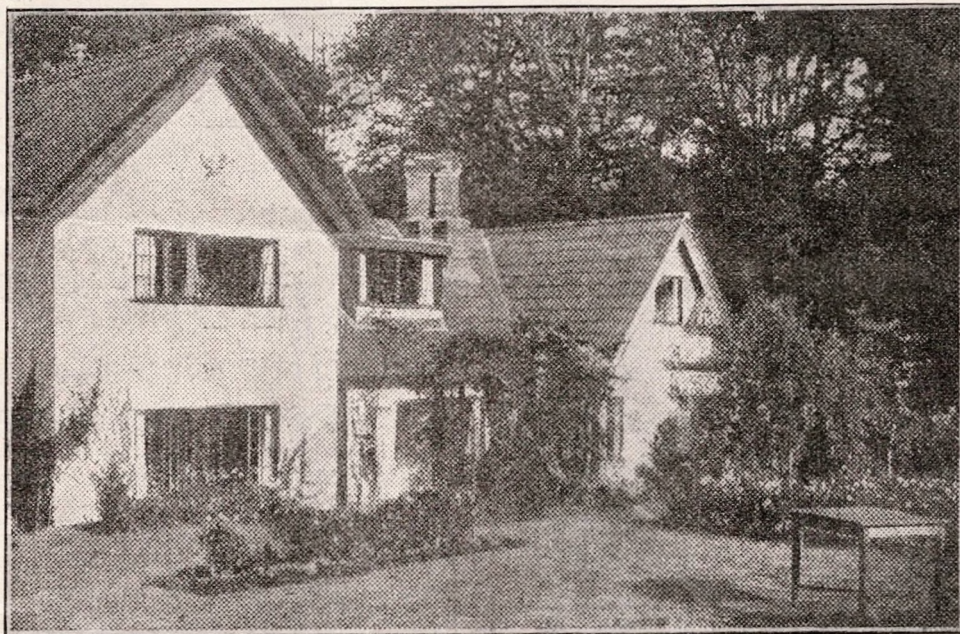
BY THE EDITOR.

THE reproduction in Australian and New Zealand journals of an extract from a message purporting to have come from Sir Arthur Conan Doyle through the clairaudient mediumship of Mrs. Horace S. Cottrell, of Napier, New Zealand—a frequent and much-appreciated contributor to “The Harbinger of Light”—aroused considerable public interest in both countries, particularly in New Zealand where the question was raised as to the likelihood of our beloved friend and leader communicating at such an early date. It will be remembered that Sir Arthur quietly passed into the Beyond on July 7th and that the message under comment came to hand on the 9th of that month—only two days after his passing. The extract reads as follows:

ing been recorded on the previous day—July 8th. The medium, however—in a personal letter addressed to us—explains that on that day, she was not at all in the humor for writing and would have preferred postponing the operation till a “more convenient season.” Her exact words are:

I had heard of Sir Arthur's passing yesterday morning (July 8th) and it seemed to me that he came and talked to me in the afternoon and urged me to let him write, sometime. I was very busy all the afternoon with domestic affairs and also tired and sort of weary of well-doing. But in the evening I did the best I could and went on again next day. I am just sending the message on to you, as I thought you might be interested.

In these circumstances the message—the first message remember, received on the day following



The picturesque home of Sir Arthur and Lady Conan Doyle at Crowborough, Sussex, England, in the grounds of which the physical remains of Sir Arthur were buried.

Words are totally inadequate to convey the true happiness and great joy one feels at beholding loved ones long lost sight of and friends long removed from physical ken. As handclasp follows handclasp I am overwhelmed by gladness and my heart overflows with thankfulness, because now I know, from wonderful personal experience, that that which I so firmly believed myself and expounded to others for so long is an actual marvellous fact. It is true, gloriously true, that there is not death—only transition from one state of being to another.

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If the reader has not already done so, he, or she, might be advised to read the Editorial in this issue before proceeding further. It is of an explanatory character and may serve a useful purpose in throwing light on the communications reproduced below.

Although it originally appeared that the message under consideration was the first one received by Mrs. Cottrell, as from Sir Arthur, we have since learned that it was really the second, the first hav-

his passing—was comparatively short, and was continued the next day. It was in this continued portion that the extract which arrested public attention appeared in the Press. Mrs. Cottrell subsequently received two other messages, and after that a very lengthy communication was commenced and developed into sufficient matter to fill a book! “And it is most interesting material,” says her husband.

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In view of this development, and the interest which our readers will doubtless feel in the various messages, we are reproducing them for their perusal, so that they may be in a position to draw their own conclusions as to their possible, or probable, origin. Certain strictly personal portions, however, have, at the suggestion of the amanuensis, been eliminated. But these omissions represent a very few sentences and in no way affect the general tenor of the remainder.

It may be explained that Mrs. Cottrell does not use any instrument—no planchette or ouija board or any other contrivance. She is gifted with the faculty of clairaudience—which simply means clear-hearing—to a remarkable degree. It may be called a psychic, or spiritual, sense. Quite a number of people possess it, in a more or less developed degree, and they all tell us that they can hear the words dictated as distinctly as when talking to friends in physical form. If the dictating intelligence is going too fast, Mrs. Cottrell asks him to “slow down,” or if she is not quite sure of having caught a certain word correctly she asks for it to be repeated. Such requests are readily complied with. It is the one gift which we should find very convenient if developed in ourselves. It would be a very easy way of producing Editorials!

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Mr. and Mrs. Cottrell are engaged in business in Napier and are both highly esteemed. Nearly ten years have elapsed since the lady first discovered that she possessed psychic power. She took no interest whatever in Spiritualism at the time, and for a considerable period later wrote to us in tones which clearly indicated that she was a doubting Thomas of a very pronounced type. We well remember that when, some eight years ago, she forwarded to us a manuscript on “Children in the Spiritual World.” She said it was so much at variance with her preconceptions that she could not credit that it represented truth. She had never heard or read of any such “fantastic notions” and had never taken the slightest interest in Spiritualistic literature.

In short she was quite ignorant of the teachings of Spiritualism, and in submitting the afore-mentioned manuscript to our perusal asked for our candid opinion as to whether there was anything in “this stuff!” It did not take us long to arrive at a verdict—it was all in conformity with the teachings from the Beyond on the theme, and was subsequently reproduced in this journal.

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From that time onwards her development proceeded apace, and to-day the voluminous matter that flows from her pen is readily accepted by the leading psychic journals of the world. She has never associated herself publicly with Spiritualism, and practically all her published writings have been supplied gratuitously to the Press. She may, however, find presently that “the tide will turn” and that she will be adequately rewarded for all that she has endured in equipping herself, under adverse circumstances, for a work which, in our opinion, will necessitate her removal from New Zealand into a much wider field of influence.

Personally, she is “a child of Nature”—full of energy and vim, of fun and laughter, a lover of the sunshine and the sea, delights in bathing and capers about on the sands of Napier with all the frolicsome spirit of a “two-year-old.” To one of her vivacious temperament, the recording of messages is sometimes a drudgery. She would much rather be out-of-doors. She had a “bad time” at the beginning of the present year when writing the dictated contribution published in our columns in the February issue under the title: “Greater than Electricity.” It filled two pages-and-a-half and was an erudite thesis on the influence of the mind. The recording of that message bored her dreadfully, and when it was finished, she tells us, she “kicked up her heels and went off to enjoy herself.” That was characteristic. She is a comparatively young woman—as will be seen from her photograph reproduced in connection with another article from

her pen in this issue—enjoys life to the full and is abundantly blessed with the “bump of humor.”

These particulars are related for the reason that some of our readers may naturally wonder: “What sort of woman is this that is causing such a stir?” We now append the four messages said to have come from Sir Arthur under the dates upon which they were clairaudiently received:

FIRST MESSAGE.

July 8th, 1930.

I know you would rather rest quietly just now, but your guide says I had better keep to our earlier arrangement made over here, and get some of my thoughts on paper. He seems to think it is advisable for me to do so, though, truth to tell, my thoughts are still somewhat confused. My transition came suddenly in the end, for although it was not altogether unexpected by myself and family, I hardly expected to leave the earth plane so soon.

I am feeling rather sad at leaving all my dear ones, even though I know that I will be able to get into touch with them presently. Separation is hard on both sides of the veil, I am learning. But I must not repine or sadden you with my longing for a heart to heart chat with my own folk. I will achieve that later I have no doubt. In the meantime I am very glad and grateful to you for affording me this opportunity of getting some of my thoughts through.

I am thankful indeed that I knew as much as I did, before passing, of conditions here, for what knowledge I possess has already helped me considerably. You are doing a great work, they tell me, in spreading such helpful knowledge far and wide. I can only wish you the best possible success in this worthy undertaking. I can assure you also that the need for the broadcasting of information concerning conditions in the next stage of existence is very great indeed.

You are not working as easily and quickly as usual, they tell me, because you are weary and rather low-spirited, so I will stop now and dictate more at a later date, if you will be so kind as to allow me the privilege of writing through you. I am much obliged to you.

Yours sincerely,

ARTHUR CONAN DOYLE.

SECOND MESSAGE.

July 9th, 1930.

Well, now that you are rested, shall we continue? You are rather chary of me, I know, and not at all convinced of my genuineness. You need have no doubt on that score, however, for I am very much here, within you circle of consciousness, which is amazingly wide, they tell me. That is to say that your mind reaches out and contacts other minds on this side of life with an ease and certainty that is truly remarkable. Information concerning all manner of things is conveyed to your conscious mind in this way. That is how it is that you are enabled to write so easily, accurately and convincingly on all sorts of subjects.

Never doubt the information that comes to you through this means, because you are so carefully guarded and protected—on this side by your guides, and on your own side by the quality of your thoughts, desires and aspirations—that it is seldom indeed that false information comes to you, I am told.

I am having to adjust myself to changed conditions, you know. After having been such an active worker in the cause of Spiritualism I will have to stand by now and watch others carry on the good work. Oh! yes, I will be able to help too, I expect, but that is not quite the same as being the leader in any movement, is it?

I'm afraid I don't seem very cheerful to you, but I am very unsettled as yet. I will be very happy soon, I know, and as busy and useful as ever, but in the meantime it is nice to have a chat with an understanding person still in the flesh.

I have already received an astonishingly warm welcome from immense numbers of spirit folk who were complete strangers to me. They knew of me through my work for the cause of truth and had been helped, at various times, through my lectures, writings and so on, just as your work helps thousands of people whom you have never even heard of. You were wondering

lately, it seems, whether it really does help anyone. Well, you need have no doubts on that score, none whatever, for your work is immensely productive of good, I am told, and that fact is already clearly apparent to me also.

I am most happy to meet my beloved son face to face once more, and many other relatives and friends also. These reunions are far more wonderful and soul-satisfying than I can possibly describe. Words are totally inadequate to convey the true happiness and great joy that one feels on beholding loved ones long lost sight of, and friends long removed from physical ken. As hand-clasp follows hand-clasp I am overwhelmed with gladness, and my heart overflows with thankfulness because now I KNOW, from wonderful personal experience, that that which I so firmly believed myself and expounded to others for so long, is an actual, marvellous, indisputable fact. It is true, gloriously true, that there is no death—only transition from one state of being to another.

I am thankful that I was spared much of the physical suffering that might easily have fallen to my lot as a result of my heart trouble. My family are thankful for this also. For though they are grieved at my going, and will miss me sorely from the home circle—which is a very united and harmonious one—they are glad that the end came as easily and painlessly as it did. I slept, or so it seemed to me, and wakened to somewhat new conditions—that is all.

There is no need to fear death, for it is not at all the horror that it is so often represented as being. It is merely a sleep and an awakening. The separation it entails is the hardest part for all concerned. That is where honest, sincere mediums can be so helpful in bringing comfort and assurance to sorrowing folk. My own people will be able to get into touch with me very easily presently, as my wife is mediumistic and, besides, we have been much associated with mediums of repute, both in England and abroad.

But it is a help and comfort to me, at this stage, to be allowed to write through you. Your guides assure me that it will prove helpful to you also, and beneficial to the movement that is so very dear to me. But I know no more about the latter need for inscribing this seemingly unimportant message than you do. I thank you most sincerely for allowing me the privilege of using your mind and hand in this way. Yours is a marvellous gift.

Though I was much struck and deeply impressed by communications through your pen, published in psychic journals, I did not realise till now the really remarkable nature of your mediumship. Had I done so I would have made a more determined effort to convince others of the unique nature of your psychic development.

Both your husband and yourself are working under great handicaps. Well, I admire the spirit that keeps on and on in spite of difficulties, discouragements and disappointments, and I will be the first to congratulate you when your reward comes, as it must eventually. Your guides tell me that the wonderful new health and happiness that you have both achieved is part of that reward and that, out of the new powers that are being released in both of you, is coming the financial success that is so essential to the furtherance of the great work that you are engaged upon. I am indeed pleased for your sake that this is so and will do everything in my power to hasten the coming of that financial independence that will bring a new self respect and confidence to both of you.

It has been suggested to me by your guides, that I prepare a book—a popular tale embodying psychic teachings—for you to record. I will be most happy to do so, for by this means I will be able to help you and also the cause that is so dear to me still. Much of what you have written latterly will meet with almost immediate success, bringing monetary return for labour expended, I am told. This will be good news to both your husband and yourself, I am sure. Please accept my most sincere congratulations.

You have recorded all this easily and quickly enough. That is because you have conquered the doubts and fears that were worrying you last night. I am sure we will be able to work well together and produce, between us, something really worth-while—in story form—later on.

I will use the word, B—— [Note:—We have suppressed the word for special reasons—Ed.] as a signal, as that is the usual method of attracting your attention, I believe. The reiteration of a given word, directed towards your consciousness, awakes an answering chord in your mind, in much the same way

as particular wireless signals attract the attention of certain wireless operators.

Thanking you once more for your patience and courtesy in allowing me this opportunity of expressing myself thus—at some length be it noted—

I am yours gratefully,

ARTHUR CONAN DOYLE.

It was the extract taken from this letter that gave rise to the Press controversy in New Zealand. This circumstance is referred to in the opening lines of the next message.

THIRD MESSAGE.

July 16th, 1930.

You are upset and inclined to regret your action in sending out my message, now that you are the centre of an agitation that is stirring New Zealand from end to end. You are unused to such wide-spread publicity and alarmed by it—quite unduly as it happens. Yes, it is A.C.D. speaking to you. I come as a friend this time, to help you as you helped me this time last week, you will remember.

You are not hardened to satire and the facetious comments of ignorant, misinformed and dull-witted members of the community. I, as a public worker in the cause of truth, became completely immured to such senseless attacks in a very short time. You will accomplish this impartial attitude of mind towards your detractors presently. You have been subjected to personal annoyance also, I know, your private telephone bringing facetious questionings that are becoming monotonous through constant repetition.

Well, such passing annoyances are unavoidable where ignorance abounds and where good manners are conspicuous by their absence. You may rely on what your guide, Zonia, tells you. He would never mislead you or place you in a false position. He is planning and perfecting, with the help of Harmsworth and yourselves, a wonderful campaign which will arouse interest in psychic matters more quickly and effectively than anything else has ever done.

Do not worry so much about London and its doings. You are doing a wonderful thing for your own country in arousing a real, vital interest in psychic matters. New Zealand is a long way behind the older countries in even an elementary knowledge of the subject of spirit communication. What you are doing will do more to dispel ignorance concerning this vital matter than years of propaganda could hope to accomplish. Your husband realises this and rejoices that it is so. Place your hand in his and face the world without fear and without apology for your fine action.

You are tempted to think that the promises made in recent communications are impossible of fulfilment. But you will soon find that this is not so by any means. They are not the delirious ravings of unbalanced minds, but the accurate, reliable forecasts of cool, level-headed and adequately-informed spirit workers—folk whose most earnest desire it is to bring light and hope to fear-darkened minds and comfort to sorrowing hearts.

Do not let anyone persuade you that you were not in communication with me, or take any of the balderdash that may be written about the pair of us—you and me—at all seriously. Anyone who steps out of the usual rut, be it ever so little, is always a butt for the so-called humour of the masses. But that is no indication whatever that their doings go unapplauded or unsung by the more serious and thoughtful members of the community. Neither is it any proof whatever that the jokers themselves are entirely unappreciative or totally unaffected by the subject of their ironical jeers.

Your action in recording a message from me, and giving it out to your fellows as you have done, has placed you on an eminence. So much so indeed, that you have become a "personage." For whereas you were merely a private individual hitherto, living and working quietly and unostentatiously in a small town, now you are a public character. As such you must be prepared to face what all those who arouse public notice and wide-spread interest must ever face—ridicule and adverse criticism.

Does not the very ease and certainty with which you are recording this reassure you?

Such piffle as is appearing in your local papers concerning us both is of no moment whatever. It is the usual outcome of unusual happenings and extraordinary events. This is because uninformed minds are

incapable of sound judgment and clear reasoning on this, as on all other subjects. Work on cheerfully and happily, completely ignoring such adverse criticism as comes your way. Everyone who accomplishes anything really worth-while encounters it constantly and must learn to disregard it entirely in order to do good work.

The very quietness of your life, and lack of all social engagements, has made it possible for you to develop your psychic powers so wonderfully. You were warned long ago of the new paths you would be called upon to tread presently, and your spirit friends urged you repeatedly to "have courage to light the torch of truth" and place it in the hands of your fellows. Well, you have lit the torch of truth with a vengeance this time—so much so, indeed, that the blaze of it is visible far and wide.

You are wondering how it is that I know so much about you, personally. Well, naturally I have made it my business to find out. There are plenty here who were only too eager to inform me concerning you and your doings. I have been given accurate information concerning your unusual gifts and a complete survey of your life, showing how the development of your amazing psychic faculties has been accomplished to date. I found this of absorbing interest as a study in psychology, though it is not as a mere "specimen" that I regard you, but as a true friend.

Your struggles were long and arduous but your reward is near. . . Have no doubts on that score. If you were not so unversed in the ways of the world you would realise this readily enough. Your name has become a household word through having been linked with mine so soon after my passing. Does that convey nothing to you in the way of desirable publicity? You have been so worried by the undesirable features in connection with recent happenings that you are apt to miss their true significance and real import for yourselves and others.

Many will bless you and praise you presently for what you have done for the cause, not only just recently but during the ten years of your psychic development. For you gave out the light as it came to you. Your husband was mainly responsible for this, I know. He realised, very early, the possible value to humanity of your work and so he has done his utmost to send it forth to the world, at great cost to himself oftentimes. His reward is as sure and certain as yours is, and presently he will find himself in a position where his unusual gifts will be recognised and utilised to the full. He will yet achieve a place of honour and authority on matters of sex and psychic subjects, just as he has already achieved this in connection with his Nature studies.

This is no idle fancy but sober fact, as I can now clearly see for myself, and which coming events will clearly prove to both of you. . . Well, the waiting period is nearly ended for him also, for although he has nothing whatever in prospect at present, he will slip into his proper place soon as easily and naturally as he acquired the position of lecturer after studying the life and habits of the gannets. He has a keen intelligence, an optimistic outlook, initiative, a healthy disregard for the opinions of others, a brave spirit and an unflinching faith in the reality and integrity of your spirit helpers.

Given all these fine attributes of character and disposition, unusual developments are to be confidently expected. Your husband is as different from the ordinary rank and file of men as you are different from the usual run of women. I am not saying this in the spirit of flattery, but merely as a statement of fact. It is because of the unusual qualities in both of you that you have been chosen to undertake this great work, and because of the true love and real comradeship that exists between you. It is this growing bond of affection and understanding that makes it possible for you both to co-operate so wonderfully with your spirit helpers.

You are wondering how it is possible for me to write so confidently concerning your affairs on so short an acquaintance. Well, I have learnt a very great deal concerning you both, and of your amazing activities, in a very short time. I can assure you that I now know whereof I write because of the accurate information I have received concerning you. Your guides are fine fellows and extremely practical in their planning and logical in the deductions.

You are wondering what my object is in telling you all this. Well, it is to help you to understand the real position somewhat, in the first place. Later, this

message will prove extremely evidential to others besides yourselves, not only because the truth and accuracy of its subject-matter will then be proven, but because of the characteristic style in which it is expressed.

Believe me when I say that my personality breathes through every line of this script, in a truly amazing fashion. Never having made my acquaintance, you are compelled to take my word for this. But I can confidently assure you that many of my earthly friends and associates will agree that I am perfectly justified in making such a statement.

I thank you very much indeed for this opportunity of expressing myself thus, and of conveying to you my heartfelt thanks for what you have done for me and for the cause what means so much to me. You have helped me, more than you can possibly realise, to adjust myself to the changed conditions of my life. For this I am deeply indebted to you and will seek to repay this debt by every means in my power.

Gratefully yours,

ARTHUR CONAN DOYLE.

You are certain to receive showers of letters from people requiring help on personal problems, or longing for word from departed loved ones. The wisest plan will be to advertise your inability to undertake work of this nature.—A.C.D.

As a matter of fact Mrs. Cottrell writes, under date July 16th: "I have already received lots of letters from people wanting me to get all kinds of messages for them. But, of course, I cannot undertake that type of work. I am too busy with my scribbling, and there are other mediums who undertake message-bearing work."

FOURTH MESSAGE.

July 17th, 1930.

Do you know I had no idea that my communication of yesterday would be of such value to the world. But now that my eyes have been opened to its real significance and its actual import, I cannot thank you enough. You do not realise this as yet, but you will do so very shortly.

I am told that the message you inscribed for me will do more to arouse widespread interest in the movement than an endless amount of propaganda. This is because of its deep human interest. I wrote out of my heart, and because of this it cannot fail to arouse an answering chord of sympathy and appreciation in the great majority of readers, they tell me.

I can see that now for myself as I note the effect of those few lines of print on various types and grades of people. And though there are scoffers, of course, the great majority take it quite seriously, I find. You are somewhat nervous at being involved and held responsible for a message of such import. But you need have no fear. My own family will not be behind hand with their grateful appreciation of your efforts on my behalf and of your desire to help the cause that is so dear to the hearts of all of us.

Pray excuse me for interrupting you in your preparation of the article on Modern Spiritualism. I wanted to thank you and bless you for what you have done for me, and for others also, and I knew that you could continue your article later. [The article was used as a Press interview on July 18th.]

You have accomplished far more than you can possibly realise as yet. When the full extent of your achievement dawns upon you both you will be both amazed and extremely gratified. You are wondering what I can possibly mean by all this mystery, but your guides inform me that it is advisable to allow things to take their natural course before acquainting you with the final outcome of all this. So, as I have already acquired a deep respect for the wisdom and soundness of judgment of your spirit helpers, I think it wisest to abide by their decision in this matter.

Therefore, if you are impatient at the delay in advising you as to the real significance of these unusual happenings, you must place the blame on the shoulders

of your guide, Zonia, and your spirit helper, Alfred Harmsworth. But you can rest secure, knowing that the end will be good in many ways and very beneficial to you and yours also.

Thanking you once more, I am your new-found and most grateful friend and well-wisher—

ARTHUR CONAN DOYLE.

A BOOK OF 20,000 WORDS.

It will have been noted that in our introductory remarks we stated that subsequent to the receipt of the foregoing Messages Mrs. Cottrell began to record a book professedly dictated by Sir Arthur Conan Doyle. She was then writing at the rate of about 1,500 words a day, and up to August 5th—according to a personal letter received under that date from Mr. Cottrell—she had written 14,000 words and expected the total to run into fully 20,000 words. She may have been notified to that effect by the invisible communicator, otherwise she could not have known to what length the matter would extend.

The volume deals with the inspirer's first impressions of the Spirit World and, as Mr. Cottrell explains, is expressed in "a plain, matter-of-fact style, quite different from the other Scripts we have received from time to time." It has been our privilege to read the typed copy of the first section, and incidentally we may offer the comment that its literary style and strength of expression are not inconsistent with its alleged authorship. We shall look forward to the publication of the book with intense eagerness.

SURPRISES IN STORE!

To-day, unknown to the people at large, and even to many of those who are interested in psychical matters, very important discoveries and developments are going on in scientific directions; links and clues in the problem of the discovery of the soul are being found by those who are too wise to make premature disclosures. Things go well with our subject under the surface, as well as above it; better, in fact, for Nature does her best work in silence and secrecy, and those who study her ways—the philosopher, the scientist, the thinker—take pattern from her in this respect.—"Light."

PROSECUTION OF MEDIUMS.

ACTION TAKEN IN ENGLAND.

Efforts have been made for many years by the Spiritualists of Great Britain to induce "the powers that be" to so modify the Witchcraft and Vagrancy Acts that genuine mediums shall no longer be prosecuted for practising their gifts.

A further step in this direction was taken on July 1st when a deputation waited on the Home Secretary (Mr. Clynes) and presented their case. The delegates were introduced by Sir Arthur Conan Doyle, and the principal speaker was Mr. Ernest Oaten, editor of "The Two Worlds" who was supported by Mrs. Champion de Crespigny, the Rev. C. Drayton Thomas, and Mr. Hannen Swaffer.

The Home Secretary promised to give the matter sympathetic consideration.

New Books at the "Harbinger" Office.—Several new books have come to hand of late. They will be found advertised in this issue. A new edition, at greatly reduced price, of Baron Von Schrenck-Notzing's noted work, "The Phenomena of Materialisation," is one of them. We have only a few copies left.

THE LOST AVIATORS.

SEANCE REPORT CRITICISED.

Commenting on the item reproduced in our August issue from the "Daily Guardian," Sydney, concerning the aviators, Flight Captain Hood and Lieut. Moncrieff, who were lost in an attempt to cross the Tasman Sea—between Australia and New Zealand—in 1928, and from whom a message was alleged to have been received at a seance in Marrickville, Sydney—portion of it in Morse code—the Wellington (New Zealand) correspondent of the "Evening News," Sydney, says:

Inquiries among settlers south of Ward indicate that nothing has ever been seen to substantiate the story of the Marrickville Spiritualist that Hood and Moncrieff, who were lost when they attempted to fly from Sydney to New Zealand, had landed in New Zealand. The locality four miles south of Ward corresponds with the properties of Mr. Andrews or Mr. Wooding.

Mr. Andrews says that his place is fairly open, with numerous gullies, some of which were very steep, but were not obscured by bush. He had mustered all over his property repeatedly, and if a 'plane had been wrecked there he would have found some traces of it.

Mr. Wooding, however, is not so certain. His country includes numerous scrub-obscured gullies, into some of which he has never penetrated. He says that there would be plenty of places where a dozen 'planes might have crashed without his knowledge. "I will go and have a look when I get time," he said.

"There is nothing in that story," said Flight Lieutenant Buckley, of Wigram Aerodrome, who conducted an aerial search along the coast and over the spot mentioned on the morning following the day of the flight. "The place is right on the air route between Christchurch and Blenheim, and is flown over every day or so. More than 200 'planes must have passed over there since the Tasman flight was attempted. It's practically impossible that a wrecked 'plane could have been missed."

"Our African Winter."

This is a book by Sir Arthur Conan Doyle that is difficult to lay aside until it is finished. Written in a chatty style, there is not an uninteresting page in the whole volume. Sir Arthur's charm in descriptive writing is well known, and without the expense or discomfort of travel, one is able to see through the author's eyes the amazing wild life of Africa.

The shrewd comments on the economic and social conditions were only possible to one possessed of wide experience, the gift of keen observation, combined with a logical mind. For those desiring to visit or to settle in Africa the information is especially valuable.

The mind that gave us Sherlock Holmes peeps out in the accounts given of two unsolved murders. They are "mystery" stories in a nutshell. But it is the record of his work as a Spiritualist lecturer that the book is of special value. Not only is there shown the method of carrying out such a campaign, but valuable contributions are made with respect to our apologetics. Several criticisms of Spiritualism are answered completely, and the unfair and dishonest methods of the traducers are unmasked and dealt with.—F.T.H.

Thousands of Mediums.—There are in the homes of England, unknown to most of you, thousands of mediums of all kinds, who receive neither payment nor reward, whose gifts, if you are able to take advantage of them, are a greater proof than anything you see advertised. The late Sir E. Marshall Hall, the famous K.C., was himself, his own automatic writer, convinced by his own powers. A famous theatre manager's wife is her own clairaudient medium.—Mr. Hannen Swaffer.

Temple of Spiritualism for Melbourne.

IN HONOR OF THE LATE MR. W. H. TERRY.

BY THE EDITOR.

SOME five months' ago readers of this journal were informed that the Victorian Association of Spiritualists and the Melbourne Progressive Spiritualistic Lyceum had decided to amalgamate. It was with pleasure that we commended this development at the time, and it is now gratifying to record that the work is proceeding for the erection of an attractive and commodious building to house the combined Societies on the site of the original Hall of the V.A.S. in Victoria Street, Melbourne. The "wrecker" has completed his work by demolishing the old structure and the contractor is now busily engaged in substituting the new building. It will be known as the W. H. Terry Memorial Hall or Temple, and will constitute a fitting concrete expression of the admiration and esteem in which this noble pioneer and promulgator of rational Modern Spiritualism was held by Australian Spiritualists generally.

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He may, in fact, be regarded as the "father" of Modern Spiritualism in this country, and in those early days was well to the front in championing with voice and pen the cause for which this journal stands. He not only founded both of the Societies which have taken steps to perpetuate his memory, but also founded "The Harbinger of Light" some sixty years ago, and at that time was able to command the support of intellectual contributors which largely aided the success of the venture. As its first Editor, Mr. Terry applied himself with enthusiasm and energy to the work he had taken in hand, and his zeal in promoting the enterprise was loyally maintained to the date when he finally laid down his pen and entered that higher life in which thought-force takes the place of the cumbersome process of writing.

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In the appeal they have issued to Spiritualists in general, the promoters of the undertaking now assuming tangible form pay a sincere and well-deserved tribute to our departed friend in stating:

W. H. Terry was the founder of both the Societies which have now been combined, and took the liveliest interest in their welfare right up to the time of his entering the higher life. As the founder and Editor of the "Harbinger of Light," our only Spiritualistic monthly publication in Australia, he stimulated the research in our Spiritualistic Phenomena, and was a rational advocate of Modern Spiritualism as a Science, Philosophy and a Religion. Modest, loving and true,

a noble mind and honest Spiritualist was he, and justly called "The Father of Modern Spiritualism in Australia."

The "Harbinger of Light" of the present day is still in the forefront of Spiritualistic Thought, and in Mr. Britton Harvey, the present owner and Editor, we have a real live-wire, who ably keeps the flag flying, and has proved himself a worthy successor to our much-beloved and highly-esteemed friend, W. H. Terry. To all Spiritualists and well-wishers of our Movement, whoever and wherever they are, we appeal for assistance to enable us to complete the work now begun. We are still short of funds, so we rely on your generosity and support, confidently trusting our appeal will not be in vain.

Any donations or gifts will be gratefully received and acknowledged by the Hon. Secretary and Trustees of the V.A.S. and M.P.S.L. (Incorp.), Melbourne, C 1.

This tribute to Mr Terry and his work will be cordially endorsed by all Spiritualists who are in any way acquainted with his incessant labors for the cause and honesty of purpose, and it is hoped the appeal for donations will be responded to on a sufficiently liberal scale to ensure the new building being opened towards the end of the year free from debt. If this much-to-be desired consummation is realised it will be a source of gratification



to all interested in the promotion of the teachings of Spiritualism—the cause which our friend so valiantly espoused and fought for with an enthusiastic determination worthy of a veritable reformer. This anticipation should not be difficult of realisation, seeing that the major portion of the cost has been provided by the united efforts of the V.A.S. and the M.P.S.L. (Incorporated) assisted by the Trustees of the W. Layley Trust and the bequest of the late Mr. F. W. Petterson, of Sydney. A substantial debit balance, however, still remains, and it is this balance which the promoters desire to liquidate before the opening ceremony is performed.

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The Hall, or Temple—as will be seen by the accompanying illustration—will be an imposing structure of three storeys, will certainly be a credit to Spiritualism in Melbourne, and will doubtless give a much-needed stimulus to the cause and greatly improve its local status. The architect is Mr. A. A. Fritsch, F.R.V.I.A., whose design, both

externally and internally, embodies ornate finish with solidity, and provides ample accommodation to meet all the requirements of the combined Societies for many years to come.

It will be of fireproof construction in brick and concrete. The design is an adaptation of the Classic. Bold Ionic pilasters, supporting an entablature and cornice, will lend dignity and impressiveness to the facade. The ground floor of the building will be let for showroom purposes, the frontage to Victoria Street being finished with plate-glass windows and showcases. An entrance on either side of the building gives access to the staircases leading to the auditorium above, which is spacious and lofty, and includes a raised platform. The proscenium opening is ornate and flanked with Ionic columns resting on pedestals. The ceiling behind the proscenium opening will be coved to project the speaker's voice into the main body of the hall.

On the floor above, overlooking Victoria Street, will be situated the committee room, library and kitchen. Cloak rooms will be provided on the ground and first floors. Steel frame windows will be used throughout, and the building will be mechanically ventilated.

TELEPATHY RULED OUT.

SPIRITISTIC HYPOTHESIS THE ONLY ALTERNATIVE.

WONDERFUL POSSIBILITIES INVOLVED.

[The attached communication is the last letter written by Sir Arthur Conan Doyle to "The Times," London. It appeared on June 3rd. A month later he departed for the Realm of Realities, where all such mysteries as those dealt with in this narrative will be explained.—Ed.]

TO THE EDITOR OF THE "TIMES".

Sir,—A psychic experiment was tried last year which has attracted very much less notice than it deserved. The full account of it, however, is to be found in the official report of the American Psychical Society, which has only just been issued, and a synopsis of it might interest your readers.

Two psychic groups, the one conducted by Count Bon in Venice, the other the well-known Crandon group in Boston, endeavored to transmit a message. The suggestion came from Venice and the arrangement was that the two groups should assemble, the Italian at 11 p.m. and the American group at 5 p.m., upon the same date, taking Italian time. That would synchronize the two assemblies. Both groups included scientific and responsible people, whose names are given. The transmission from America was entrusted to the psychic powers of Mrs. Crandon, the wife of Dr. Crandon, the well-known investigator, the reception in Venice to the psychic perceptions of Valiantine, an experienced sensitive.

* * * * *

The procedure was as follows: Mr. Bligh Bond, secretary of the American society, tore off from the calendar certain numbers, holding them face downwards, so that neither he nor any of the group was allowed to see what the numbers were. They were placed inside an envelope, which was sealed. Presently the room was darkened and Mr. Bligh Bond, acting upon instructions from the entranced medium, unsealed his envelope and took out three of the slips, one by one, leaving them for some minutes in the dark upturned upon the table. The three slips were then replaced in his pocket.

This concluded the proceedings so far as the American group was concerned. At the conclusion the lights were turned up and the three numbers were taken. They proved to be three, five, and ten. A letter was at once written to the Venice group stating the numbers. This letter crossed one from Venice written upon the same evening and giving the same numbers, which had been duly recorded by Valiantine.

* * * * *

Three days later a modification of the experiment was tried. Valiantine had, in the meantime, left Venice, but the Italian group contained two Venetian ladies both of whom had psychic powers. On this occasion there was a greater delay and some difficulty at the Italian end, but finally the three numbers, four, two, and nine, were duly recorded. These proved to be the next three numbers on the slips in the envelope.

I have left out a great deal of detail which would have caused my letter to have been unduly long. I have, however, given the essential points. The interest of the experiment lies in the fact that it rules out the idea of telepathy, since the numbers transmitted were unknown to any of the Boston group. The only alternative seems to lie in the spiritistic hypothesis which assumes an invisible intelligence, capable of manifesting at far distant points at approximately the same hour. It may be added that the experiment was carried out on the presumption that such a power existed, each step being taken at the direction of an unseen supervisor. Such an experiment opens up a vista of the wonderful possibilities which the future may bring.

Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

SPIRITUAL AID IN THE WAR.

Sir Frank Benson, the noted Shakespearean actor and producer, speaking at Kensington Town Hall, London, under the auspices of the Community of Helpers, described Shakespeare as a "great Spiritualist." It was clear, from an examination of his plays, that the Immortal Bard knew of spiritual realities, of the continuity of life and communication with those who had passed into a higher state of being.

The lecturer described some super-normal experiences—his own and those of personal friends. One of them concerned an attack by a small British force against an enemy strong-point on the Western front during the war. As they marched up to the line, the "Tommies" spoke of the reserves whom they saw accompanying them, expressing a natural gratification that they would be supported in their attack. But the officer commanding knew of no reserves. The strong-point was captured and the enemy commander, who surrendered, asked where was the reserve force which he and his garrison had seen supporting the attack. There were no such reserves, however.

Sir Frank added that after relating this story to members of a philosophical society a gentleman in the audience had approached him saying "I am glad you told that story, which is quite true; I was the British commander of the attacking force."

* * * * *

Advantages do not make men great; it is disadvantages. If Joan of Arc had been a maid in waiting at Court, she would never have been a saint.

A VETERAN SPIRITUALIST.

MR. W. B. HODGSON, of Sydney, New South Wales

By R. D. COX.

With the passing to the higher life of Mr. W. B. Hodgson, late of Dulwich Hill, Sydney, the cause of Spiritualism has lost one of its most earnest enquirers and ardent supporters. The deceased gentleman, for perhaps the last 50 years, had been greatly interested in all matters relating to psychic phenomena, and followed with great closeness the researches and enquiries of the many eminent men in the scientific and religious worlds who have investigated the claims and phenomena of Spiritualism during that period; and the ultimate conclusions at which they arrived after those investigations.

Possessing a happy combination of a keenly-analytical mind, capable of accurately weighing and appraising the true value of the phenomena observed, whilst at the same time being open to conviction by all reasonable evidence, the opinion of Mr. Hodgson upon psychic problems and phenomena generally was always reliable and well worth the having; and the loss sustained by his relatives and intimate friends by his passing on to the higher state will be very great.

For some years prior to his demise Mr. Hodgson was engaged in teaching; and had made many lasting friendships in various parts of New South Wales. The many messages of appreciation and sympathy received by his relatives from all parts of the State testified to that. Arriving in Sydney some 40 years ago from Cape Town, South Africa, where he was born, Mr. Hodgson was accompanied by his wife and their infant daughter. Mrs. Hodgson is the daughter of the late Mr. T. Mills Brown, who was a very well-known trance medium in England, and subsequently in Sydney, N.S.W. Mrs. Hodgson herself was one of the early pioneers of Spiritualism here in Australia and can probably truthfully lay claim to be, perhaps, the only surviving one of the original five pioneer mediums through whom Spiritual phenomena were obtained in England fifty or more years ago.

Mr. Hodgson is survived by Mrs. Hodgson, and a son and daughter; and, though their loss is great, in the passing away of their loved one, it yet can be truly said of him that: "To live in the hearts of those we leave behind us, is not to die."

THE REALITY.

Say not that I "went West".
Towards the East I sped.
I watched the golden sunlight
Its radiant beauty shed.
My soul drank in the glory
That flooded everywhere.
And I was free and happy;
For God, Himself, was there.
From pain and weariness I sped
Towards that Eastern Ray.
Not to the Western sun's decline,
But away to the new-born day.
I crossed the Eastern River of Life,
Where a veil was rent in twain.
And friendly faces welcomed me;
Our hands were clasped again.
I could not stay; I sped to Earth,
My promise to redeem.
My loved ones knew that I had come;
It was no idle dream.
Oh, Blessed ties of Heaven and Earth;
The Golden Links that weld;
Our souls have met to part no more,
In love that knows no end.
Then say not I have Western gone;
But up towards the East.
To hold the Golden Gates ajar
Till I my loved ones meet.

W. B. HODGSON.

Spiritual Healing.—The Church has in principle accepted spiritual healing. Will it, in practice, dare to investigate all expressions of divine power by way of healing irrespective of whether or not they take place under the auspices of its own organisation? For the time seems here when the spiritual forces are to break all the bounds of our denominational differences, and the call is to men of spiritual vision the world over to welcome their advent and whole-heartedly to study their nature—Victor E. Cromer.

Was this Sir Arthur Conan Doyle?

To the Editor of "The Harbinger of Light."

Sir,—It is reported in one of our local papers that Sir Arthur Conan Doyle has communicated through a medium in Napier, and that some of the Spiritualists in Dunedin have expressed their doubt about it being true, as they thought it was too soon for him to come back. At our seance in Wellington on Thursday, 10th July, we had the great pleasure of an address from him likewise.

There seems to be a great misunderstanding amongst so many Spiritualists about how long it takes, after transition, before one can come back and communicate. Through the many experiences gained through my father, W. R. Rough, who was one of the foremost trance mediums in New Zealand for many years, and who did a great service for the cause of Spiritualism by his platform work, I and many others have had first-hand experiences of departed friends making themselves known within a few hours, and others within a day or two of passing over.

Most of us are familiar with what is termed upliftment work, or Rescue Circles, when the guides of a medium often bring many poor souls who have passed over in a state of darkness and who do not realise that they have left their earthly bodies. These beings are assisted to control the medium, and so pass through the change consciously when they are able to make greater progress. During the war period, and at times of great catastrophes, we have had many experiences of beings who have not been many hours out of the mortal body brought to our circles.

There is also another aspect of this great subject: One who has overcome the lesser vibrations when in the earthly body and has reached a conscious state of development, does not need the rest that so many do when death takes place. They are more masterful and can come and go at will. Taking the life of our late departed brother it would be more in keeping with his purposeful nature, and the great exponent he was of spirit communication, that he would seek the earliest opportunity to communicate himself.—Yours, etc.,

ALBERT G. ROUGH.

Wellington, N.Z.

[We are in full agreement with the general tenor of our correspondent's letter. It substantiates our own experience as set forth in our Editorial columns. But when a writer states definitely, without any reservation, that Sir Arthur came and spoke at a seance in Wellington three days after his decease, we should like to know upon what evidence of identity he bases this contention. We are not questioning the accuracy of the statement. It may, or may not, have been the friend alleged. We merely wish to know the nature of the evidence that our correspondent considers warrants him in making the assertion. There will doubtless be many "Conan DoYLES" communicating from now on, and when it is definitely stated that it really was Sir Arthur speaking, the reader is entitled to be informed of the evidence which justifies this conclusion.—Ed.]

A Popular Hymn.—"I think when I read that sweet story of old." This is a popular hymn of the young people's section. The hymn was originally written in three verses of eight lines each. The author was Miss Thompson, of London, who says concerning her hymn, "It was a little inspiration from above, and not in me, for I have never written other verses worthy of preservation."—"The Methodist," W.S.W.

NO DOUBT ABOUT IT!

The Rev. A. G. Mackintosh Carter, Presbyterian minister, Melbourne, has been delivering a series of addresses on the general question of "This Life and the Beyond," states the "Presbyterian Messenger." He said:

"No one can read with unbiassed mind the best of Spiritist teaching without realising that psychic research has demonstrated beyond doubt that spirits can come to us."

Note the use of the term "Spiritist!" Is that where the "bias" comes in? At all events it does not sound so "religious" as "Spiritualist!" and would therefore be acceptable to an orthodox congregation which refuses to regard Spiritualism as a religion!

EDITOR.

Passing Thoughts for September.

How often defeat is the result of under-estimating the power or character of antagonists.

Those who think their soul's salvation depends on what they believe must be mentally deformed.

Is it not mockery on a Sunday morning to ask God to have mercy on us, and incline our hearts to keep the fourth commandment, and on the rest of the day pursue pleasure that involves work in all directions?

God does not treat all souls alike. To one His Spirit comes like dew to fertilise; to another, as fire to purge.

Is it any wonder that the moral health of the community is so bad when one considers the mental garbage on which many feed?

No one can truly love a God of Whom they are afraid, even though they be commanded to do so.

R.C.N.

Lord Dewar and Spiritualism.

In regard to Lord Dewar, who has just died, you may be interested to know that a year or so ago we had a sitting at his house at East Grimstead. It is an old twelfth century building with thick walls, and has a wonderful atmosphere. It has associations with John of Gaunt.

We sat in the afternoon when the light was coming in through the windows. The voices went on for an hour and a half, and were very powerful. When we came away His Lordship shook Valiantine by the hand and said, "You have sanctified my house." He said he had never enjoyed anything so much, and he said it with that fine Scottish accent and beautiful sincerity for which he was so well known.

Lord Dewar was a close personal friend of mine and I sat with him many times. He had extraordinary good evidence from many of his Scottish friends who had passed over, and he regarded these experiences as the greatest thing on earth.—M. Pascal Forthunay, in the "International Psychic Gazette."

Facts are the Convincing Things.—When Maurice Barbanell and I met two members of the Magic Circle in open debate at the Caxton Hall, London, a few years ago, we smashed their case after three hours and twenty minutes, so effectively that I do not think they will ever meet us again. You see, we talk about what we have seen ourselves. They can only talk about things they were not present at. Facts are the convincing things, not statements. Concrete evidence convinces—not theories. Spiritualism is a matter of fact—not showmanship.—Mr. Hannen Swaffer.

AN IMPORTANT ITEM.

CORRESPONDENTS requiring a personal reply to letters addressed to the Editor of "The Harbinger of Light" are reminded that the Postage has been increased from 1½d to 2d per ounce. A stamped addressed envelope must be enclosed for the purpose.

CONTRIBUTIONS forwarded for publication must be accompanied by a stamped addressed envelope if their return is desired if not acceptable. The postage is 2d per ounce, or fraction thereof.

EDITOR.

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

Now that the Spiritualist Exponents' Association is an accomplished fact, seeing that at its last meeting the Constitution, as recommended by the Committee, was submitted to the general meeting, and with some few alterations and additions was accepted, the Council has turned its efforts in another direction with a view to co-ordinating and helping forward the great movement of Spiritualism.

At the last Council Meeting held on the 29th July, a committee of three Representatives was appointed to go into the matter of the Roster of speakers and exponents, and to draw up a plan or recommendation to be submitted to the Council at its next meeting, which will be held on the last Tuesday of the month, 26th August.

The 24th August (Sunday) has been set aside as a day when each affiliated church will hold a Memorial Service to the memory of the late Sir Arthur Conan Doyle. Special mention of his life work and activities in the cause of Spiritualism, which lay so near to his heart, will be made.

As the last Council Social was such a great success in drawing all Spiritualists together, it has been decided to hold another in the I.N.F. Hall, on Saturday, 30th August, to which all friends are cordially invited.

MADAME MOREH, Hon. Secretary.

NORTHCOTE SPIRITUAL CHURCH FOR ALL.

For the past month our afternoon and evening services have been very well attended. We are pleased to note that Mr and Mrs Waller are back with us again, and the services have been very bright and hearty. The orchestra also has taken a forward move, and we trust that within a very short time it will be quite back into its old form again.

We have to thank several visiting mediums and workers, not forgetting our most consistent worker, Mrs Kupsch, who is a never-failing asset to the church services.

During the month we have had some very fine addresses from Miss Richardson, Miss Gardiner, Mr Davidson, and Mr Johnston. For the afternoon lectures we are indebted to Mr Johnston and Madame Moreh. Miss Jean Humphreys, by her recitations in assisting Miss Richardson in her address, made a very welcome innovation. Miss Beryl Swanwick also gave a recitation in keeping with Mr Johnston's address.

A Church Social is held each month in the Austral Hall, the admission is 1/-, including dancing and refreshments, and all church members and their friends are cordially invited.

MADAME MOREH, Asst. Secretary.

MALVERN SPIRITUAL CHURCH.

After a very successful anniversary, our services have been well attended, both afternoon and evening. On the Sunday evening following the anniversary, Mrs Allen, the founder of the church, was given a warm welcome back to the platform, a large audience fully appreciating a splendid address and flower demonstrations of a high standard. Mrs Alderwick, and also Mr Tozer has assisted our evening services and much appreciation was expressed at their efforts.

We are deeply indebted to the following mediums for splendid services at our afternoon circles. Mesdames Woods, Potter, O'Shea, Peach, Miss Starr, Messrs Hayhurst, Fulton, Thomas, Rivett, and Gill. The healing circle is working overtime, and great relief has been given through the hands of Mrs Murphy and Mrs Betts and Messrs Parker, Gairn, Mitchem Ford and Sherburn.

At the annual meeting and election of officers only one contest took place, that being for the position of President. The retiring President (Mr Midolo) did not seek re-election and this left the field open for Mr Ford and Mr Sherburn. The voting could not have been closer, each polling the same number, and the president gave his casting vote in favor of Mr Ford. Mr Sherburn retains his old position of Secretary and Mrs Sherburn as Treasurer, both unopposed. New members hold the positions of Vice-Presidents: Mrs Woods senr., and Mrs Ford. We have a larger and stronger working committee than ever, and everything points to a very happy and prosperous year. The balance sheet of the financial year was produced by the treasurer and showed a very creditable year's work, much ahead of other years, and our building fund is also growing.

WM. SHERBURN, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

The past month has been responsible for some excellent services at the above church, while the attendances have shown a marked improvement. The addresses were of an instructive and spiritual order, the lecturers for the month being: Mrs Coone, who gave a very sincere and descriptive lecture; Mr Atherton who delivered a very thoughtful address; Mr Hayden, who spoke on "Spiritualism, What is it?"; and Mr Aubrey who gave a fine address, the title being "The Parting of the Ways, or the Passing of the Soul."

We desire to thank all workers who have helped to further the cause at Moonee Ponds during the past month and also wish to thank Miss Fleming who on July 20th gave a very fine piano rendering of the hymn "In the Sweet Bye and Bye."

WM. BRIERLEY, Hon. Sec.

CHURCH FOR ALL, THORNBURY.

During the month the services have been very well attended and we have had some splendid addresses from our own and visiting speakers. We are indebted to Mrs Allen, Mrs Pemberton, Mr Douthwaite and Mr Walker for their splendid lectures.

We tender our very best thanks to Mrs Allen, Mrs Devlin, Mrs Ezard and Mrs Pemberton who rendered great service to the church by their psychic demonstrations, also to Mrs. Meakin for a splendid solo.

Our social and dance was an immense success and everyone enjoyed themselves thoroughly.

H. WALKER, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH.

Our recently formed Girls' Guild, meeting every Tuesday evening, is going along nicely, and the Lyceum is meeting with a fair measure of success. Mr Winnlow has charge of our mid-week healing service, and the number of patients and the noticeable improvement in their health, speak volumes for the work being done by this energetic and whole-hearted worker.

The Sunday afternoon and evening services have been very satisfactory. The Message and Healing Services have been very well attended, and we are very thankful to the mediums and healers who so constantly give of their best for our cause. At the evening services we have had good lectures by capable speakers, effective demonstrations by inspired psychics and suitable selections by our choir.

A recent innovation was a Pleasant Sunday Afternoon, when Mrs Plum senior, was able to attend and take part for the first time this year. Mrs Kirsop, Miss Pat Eadie, Miss Helena Plum, Mr Howard Edie, Mr Percy Mather, and Master Frank Plum rendered suitable items.

We are pleased to note our Hon. Secretary, Mr L. Plum, doing great work in assisting so many sister churches with lectures and demonstrations, and we are indeed fortunate in possessing such a capable and untiring exponent of our Truth.

J. QUINLAN, Recorder.

NEW SOUTH WALES.

HOLLYWOOD SPIRITUAL CHURCH, SYDNEY

The services have been conducted as usual and the evening service has been packed on each occasion, our leader, Mrs Eleanor Morrell, taking the platform three times, when she expounded the truths of Spiritualism in her usual able manner; her demonstrations were also very convincing and helpful to those who received them.

On the 3rd August the evening service was taken by Mr. Rayner (entranced) when one of the Guides spoke on the "Love of God," and some helpful messages were given.

The monthly social was enjoyable and successful, also the message meeting given by Mr Rayner in aid of the Church Fund.

R. I. BROWN, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

We held our monthly "At Home" on July 19th, the guests of honor being Mesdames Hunter and Hemstock. The singing of Miss B. M. Ward, a visitor from England, was much appreciated and helped to make the "At Home" a success.

The speakers during the month were Mesdames Rose-Weeks (President) Small, Wallace-Furness, Kirkwood; Messrs Calnan, Rev W. T. Horsley and Mr Houston, B.A. On July 20th Mr Calnan gave an interesting address on the late Sir Arthur Conan Doyle.

We thank all the speakers and demonstrators for their assistance during the month.

W. McSKIMMING, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

During the month one of the oldest and most enthusiastic workers of our church passed to the higher life, and all felt very much the loss of our esteemed brother, Mr W. J. Kerlin, who was brother-in-law of our late President (Mr T. Reinhold). Not only will he be missed by the church, but by all who knew him, as he was always welcome on his rounds in the country districts, where his daily work took him, and where he never missed an opportunity to further the cause he had so much at heart. The interment took place on 23rd July. The President (Mr Elkin) assisted by Mr McBlain and Mr Mee, conducting the Spiritualistic service.

Our services still continue to attract good congregations and the membership keeps increasing. At Sunday evening meetings the speakers for the month were Mr Humphreys, Madame Loft and Mr Mee, who chose for their respective subjects "Death and After," "The Divine Spark," and "Christ, his Relationship to Modern Thought."

At the ladies' open session the speakers viz., Mrs Mee, Mrs Cross-Turner (Sydney) and Mrs Rayer, gave short addresses in their usual good style. At Sunday afternoon meetings the discussion on "The Superstructure of Spiritualism" and "The Power of Thought" brought forth various views from a number of speakers.

Mrs Marshall gave us a very interesting address on Numerology.

On Wednesday, the 23rd, the Ladies' Auxiliary, under the leadership of Mrs Elkins, conducted a very successful Laverder Gift Stall in the afternoon, which was the means of assisting the church financially. The gift stall was under the charge of Mesdames Millard, Fairbairn and Swan.

On the last Saturday of the month a very enjoyable Members' Social was held. It is proposed to continue these socials every month and we extend an invitation to all friends.

A. S. FAIRBAIRN, Hon. Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

Last month we, with many others, felt the world-wide loss incurred by the transition to the life beyond of our brother, co-worker, and leader, Sir Arthur Conan Doyle. On Sunday, July 13th a Memorial Service was held in the evening, when a crowded church showed the sympathy and interest felt. At the beginning of the service the President, Mr A. E. Challis, asked for a two minutes' silence, in which to send out a concentrated thought to the spirit of Sir Arthur and of sympathy to Lady Doyle and family. Appropriate hymns were sung with brightness, Mr W. Hawkes presiding at the organ. special address was given by Mr Batger, paying a tribute to the enthusiasm, courage, doggedness and tireless energy Sir Arthur had shown against all opposition in the cause of Spiritualism, and the advancement he had accomplished for the movement while here in the physical. Psychic delineations, followed by Mrs G. Davies, who also spoke a few words re Sir Arthur's work, feeling assured that he would continue it in an even greater way from the Life Beyond.

Our 25th anniversary was held on Sunday, August 3rd, being well-attended at both afternoon and evening services. The special service held in the afternoon was mainly devoted to psychical delineations, mediums on the rostrum being Mesdames Hinshaw, C. M. Hill, M. M. McDonough, Davies, Hooper and J. M. Watson. Short reports on the year's progress were given by the President and Secretary, showing much improvement both spiritually and socially.

During the evening service, in which all our mediums took part, appropriate hymns were sung, the service being choral, interspersed with vocal and violin solos, beautifully rendered by Mesdames Browning-Turner Messrs A. Greaves and Shepherd. An appreciated address, in keeping with the occasion, was given by Mrs. E. Over on "Spiritualism, what it means to us." The President, Rev. A. E. Challis, briefly spoke of the year's progress that had been made spiritually, shown in increased attendances at services, many and still-increasing additions to the Members' Roll, a further number of readers joining the library, and the good work being done by the Healing Circle. Our Secretary, Mr C. J. Francis also spoke of the progress of all social activities done by the Ladies' Social and Church Guild, and thanked all helpers, members, and donors who had responded so splendidly in every way to make each function a success. He also spoke of the increasing number of books in the church library, 17 having been presented during the year, now making 126 works altogether to date. Aural and floral readings were then given by Mesdames Hinshaw, Hill, McDonough and Hooper.

Members appreciated very much the special number of the August "Harbinger of Light."

(Miss) I. CHALLIS, Asst. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Our pastor and psychic's lectures during the month of July have been well attended. The subjects were entitled "The Wonders of Materialisation," "The Seven Pointed Star," "Primitive Forms of Divination and Mediumship," "Lessons from Reminiscences," "The Mystic Circle," "The Way to Spiritualism," "Help for the Living, Hope for the Dead" "A Talk about Rescue Circles."

Social gatherings, on behalf of the painting fund, were held at the homes of Mr and Mrs Webb and Mr and Mrs Adams.

An exceedingly good concert, of varied nature, was given by Mr Claude Sanders and pupils, on the 7th, for which generous effort on the church's behalf we are thankful.

An enjoyable social on the 12th was capably supplied by Mr Ballard at the piano, and Mesdames Taylor and Duguid, vocalists.

The church was full at the In-Memoriam Service to Sir A. Conan Doyle. A fine address and eulogy was given by Mrs E. Webb, Mr Webb and Mr F. Turner also spoke. Miss G. Webb sang Gounod's "Ave Maria."

Though the half-yearly members' meeting was sparsely attended it was of earnest tone throughout.

The subjects in the Lyceum each Sunday afternoon have been interestingly taught by means of recitations, musical readings and responses.

GEO. BODELL, Hon. Sec.

Replies to Correspondents.

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

M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

SUBSCRIBER'S NAME WANTED.—We have received a remittance for subscription from a friend in Palmerston North, New Zealand, but, he, or she, omitted to enclose a letter with same. We are, therefore, unable to credit the amount at present. Please reply.

ADDRESS WANTED.—We require the address of Mr. Preston, formerly leader of the defunct Albert Park Church. If any reader can supply it, we should appreciate being put in possession of the information.

W. G. S. R. (Brisbane): Read your letter with interest and also enclosed cutting. We do not suppose that your reply to the latter ever saw the light! We are quite familiar with the work of Mr. John Watt, and have a very beautiful drawing of his at the office.

H. T. (Greensborough): Letter received. Have noted its contents.

G. E. T. (Cohuna): Read your article with interest and are sure you will read the Messages in this issue with appreciation.

R. C. K. (Sydney): We appreciated the article by F.H.R. Thanks for kindly sending it along.

E. W. (Bassendean): The article you enclose would make a page—or, as you term it, "a small space!" This explains why we cannot reproduce it.

P. K. (Auckland): Thank you for sending names of prospective subscribers. We have posted specimen copies to each.

G. B. (Wellington): Thank you for kindly returning the parcels sent in error.

M. L. W. (Pasadena, Cal.): There is nothing owing on the pamphlets. Are sure you will make good use of them.

L. R. C. (Gympie): Thank you for taking the trouble to forward Press cutting. You say comment by you is "unnecessary." So it is by us! You remember what Carlyle says about the proportion of fools in the world!

A. L. (Hobart): Letter received. Of course you quite understand it cannot be published.

H. R. (Adelaide): Your gratifying reference to the discretion we have to exercise in our selection of matter for publication in this journal is much appreciated. In other hands the "Harbinger" might easily do incalculable harm to the cause.

F. W. H. (Karlgerin): Can quite understand your explanation. We shall continue sending the paper, however, and it may not be long before you are in a position to warrant communicating with us again.

Mrs. E. (Thornbury): An interesting story, but you leave us in doubt as to whether it is founded on fact or is purely imaginary. In any case our columns are much too crowded at present to permit of its publication. Why not send it to some locally-published journal or magazine that accepts short stories? It might do more good there.

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