

The Harbinger of Light

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

Founded in 1870

"LIGHT! MORE LIGHT!"—Goethe.

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THERE?

Occupations in the Spirit World

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SPIRITUALISM:

In Constant Touch with Prince
Consort.

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The Harbinger of Light.

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NOVEMBER 1st, 1929.

Author of "Science and the Soul."

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THE EDITORIAL CHAIR

Spiritualists should be Sowers.

Every Spiritualist ought to be a sower of the seed of the truths that Spiritualism represents. To the extent that he fails in this direction he falls short of what is expected of him by the leaders of the movement, both in this world and in the next! It is his duty, in the first place, to plough—to endeavour to uproot the weeds of error that encumber the average human mind—and then play the part of the sower in the parable. Some of the seed may fall in stony places, and some among thorns, but a certain proportion will probably settle in fertile soil, and possibly bring forth fruit, "some an hundred-fold, some sixtyfold, some thirtyfold." No matter, however, where the seed may fall, it is incumbent upon him to scatter it. We are, on our part, doing this to-day—as exemplified by our Propaganda efforts. We are, therefore, not preaching that which we do not practice ourselves. "Freely ye have received, freely give." It is really no concern of the Spiritualist what the harvest may, or may not, be. He is not responsible for that. His duty begins with the ploughing and ends with the sowing. Apart from these essential operations there can be no harvest at all.

* * * * *

But the Spiritualistic sower cannot determine the nature of the soil. He must prepare it as well as he can and then simply sow the seed. In every issue of this journal we scatter seeds of truth. We know that much of it bears abundant fruit. Testimony to that effect comes from all quarters. But we also know that some of it fails of its purpose. The enemy—Prejudice—and the arch-enemy—Ignorance—are always on the watch to destroy the seed before it has time to sprout. We cannot help that, however much we regret it. And it does not dis-

courage us in the least. If we had no opposition to combat, no antagonists to assail us, we might possibly grow apathetic, and in the end prove anything but "good and faithful servants." The opposing forces may therefore, unconsciously, be doing an immense amount of good. The more intense their opposition, the greater the need for persisting in sowing. It simply shows what a lot there is to do; what quantities of theological weeds have to be removed, and what a vast amount of ploughing and harrowing has to be done before the seed can be deposited with any prospect of success.

* * * * *

The champion of Spiritualism, then, is primarily the ploughman. His function is to go forth and break up the human soil that is infested with a dense and stifling growth of superstition; of blind, unreasoning prejudice, and the many traditional misconceptions that have hitherto dwarfed the development of the human soul. It is a destructive process, of course, but it must inevitably be done if the ground is eventually to be prepared for the reception of the seed of Truth. Simultaneously with this process he can judiciously insert a seed here and a seed there, and if it fructifies and bears fruit, well and good—if not, well, it is not his fault, and he will, at least, have the satisfaction of having made the attempt. This was the procedure followed by Jesus. In fact, He metaphorically dug in His plough so deeply that He soon found Himself among obstructing boulders and awkward snags. Chief amongst these were the ruling priesthood of His day. As soon as He began to poach on their preserves they became indignant and alarmed, and set to work to stop His ploughing. By unscrupulous cunning and a callous disregard of the value of human life, they ultimately succeeded in having the Ploughman put to death. But they were impotent to prevent the further sowing of the seed. Sufficient ground had been broken up to cultivate a little patch, and the seed derived therefrom sprang up, in its turn, on other soil. Harvest followed harvest in gradually increasing proportions, and eventually Christianity was accepted by Constantine, and made the official religion of the State. It was, however, a very slow process—it took two or three centuries—but the cause won the day, and the Sower triumphed.

* * * * *

Since then, the tares of theological doctrines and dogmas have done much to destroy the seed of Truth as planted by the Master, and if Jesus were to come to earth to-day He would look in vain for the harvest which He anticipated His teachings, His life's work, and His heroic death would yield. It is the mission of Spiritualism to translate this disappointment of the Sower into joy, and that can only be done by repeating to-day the labour which He performed two thousand years ago. In other words, Spiritualists have to plough and sow—many of them are ploughing and sowing and have been ploughing and sowing decade after decade—and in the performance of that task they have found, precisely as did the Master, that the main obstructive factor that confronts them is the ortho-

dox Church. Strange repetition of history! If He were here in the flesh to-day, what would He say? Would He repeat some of the "Woes" of olden time! Of course He is here, in a sense, though unseen by normal vision, and He will remain in charge of the spiritual emancipation of the race until He has "seen of the travail of His soul and is satisfied." On the former occasion He was assisted by a little band of obscure helpers, but to-day He is using tens of thousands of human instruments for the accomplishment of His will. They are seed-bearers scattered over every portion of the surface of the earth—from Greenland's icy mountains to India's coral strand—and they are all proclaiming the self-same truths that He came to reveal when enrobed in mortal garb.

* * * * *

Every true spiritually-minded, earnest Spiritualist is, therefore, a ploughman and a sower of the seed, and his main duty in life is to be faithful to his Master's cause. He has to scatter the seed reaped from the harvest that has come into his own soul. It is not for him to hoard. He has to distribute, and if he shrinks from this task, rather than face the jeers and obloquy of his fellows, or because he may suffer material loss in the process, he will be classified with the man who hid his "talent" in the earth and will be denounced accordingly. The light is in him, and he must let it shine. Disloyalty to Truth is a heinous sin, and every man in the Church to-day who is assured of the truths of Spiritualism, and yet fears to proclaim them because of unpleasant consequences that may follow, is, to that extent, a traitor to his divine Exemplar and utterly unworthy to bear His name.

* * * * *

There is no sin greater than sin against the Spirit of Truth. Jesus had His choice in this respect. He could have become the idol of the Church had He chosen to recant, but He faced the temptation bravely, and thrust it from Him, and He expects His representatives similarly situated in the Church to-day to emulate His loyal courage and stand up boldly for the Truth. Many are doing this, and their number is increasing. As time goes on this number will increase, for the Spirit of Truth will not be denied, and in the years to come the new revelation that is dawning upon mankind in this twentieth century will shine forth in meridian splendour and bathe the whole world in a flood of radiant light. In the meantime Spiritualists must keep on ploughing and sowing, neither turning to the right hand nor to the left, and if their loyalty remains unsullied to the end theirs will be the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

WAYSIDE NOTES

"Spirit of Wisdom and Understanding."

A sign of progress comes from Bombay, India. There was a time when secular authorities treated with scorn the peculiar beliefs of non-Christian religions, more especially when those beliefs came into conflict with Western ideas of civilized life.

A change is gradually taking place, as may be seen in the action of the Bombay Municipal Commissioner in conducting a campaign recently against malaria in that country. The Commissioner (according to the "Daily Telegraph," London) found himself "up against" the deeply rooted con-

ditions of Hindus and Parsees. The anti-malaria campaign necessarily includes the extermination of mosquitos from their favorite breeding grounds.

But the Hindus hold strongly to the opinion that wells, deserted houses, cesspools, and all such places are the abode of various kinds of spirits, who would be greatly annoyed if their exits and entrances were seriously interfered with.

The average Englishman would smile in superior fashion at the gross superstition. But a belief in the existence of Nature-spirits is not confined to unintelligent Hindus. There is possibly more of actual truth in the belief than the "superior" Westerner has any idea of.

Be that as it may, the Bombay Civic Commissioner showed himself a sympathetic and tolerant man. Instead of disregarding the susceptibilities of the Indians, as he might very easily have done, with some show of justification, he consented to the insertion of brass plates, with very fine mosquito-proof holes, in the concrete well-covers. The haunting spirits, we must suppose, would be satisfied with these concessions! Then, to meet the wishes of the Parsees, who believe that the sun's rays must be allowed to strike water, plate glass was inserted over the wells which it was necessary to close.

The Commissioner, by his considerate action, will win not only the gratitude of the non-Christian Indians, but also the respect of his fellow countrymen who can appreciate this practical application of Christian charity.

The Angelic Order.

With the passing—slow though it be—of the age of hard materialism and rationalism, there is coming in a more wide-spread belief in the activities of the Angels.

The Roman Catholic Church for some generations almost stood alone in its testimony to the reality of angelic ministry. It stands to the credit of this Church that in spite of the prevailing scepticism, Catholics never wavered in their belief in the Angels, and in the power and willingness of these great Beings to help us mortals in time of need.

When hard-headed Protestants read, or heard, of Angels having appeared to this or that person, they attributed the occurrence to a vivid imagination, or hallucination. No matter what the Bible had to say about the work of Angels amongst human beings, the good Protestant had no faith whatever in the notion that such things happened nowadays.

But he is beginning to think differently now. Spiritualism has done much to re-establish belief in the presence of the Angels, and in the activities carried on by them in mundane affairs. It has also helped to clear away some of the old misconceptions associated with the nature and life of these Heavenly Beings.

The idea once prevailed—and may still be met with—that when a human being died he "turned into an Angel"—that is, provided he went "up," not "down." The fact that the Angels belonged to a distinct order of created beings was not generally accepted. We are learning, however, little by little. A human being remains a human being, even after the physical body has gone the way of all flesh—so it appears to us in the light of all that has come through from the other side.

At the same time we can only speak of these things in general terms. We cannot affirm, for instance, that there has never been, and never can be,

a single example of a passing from the human to the Angelic order. We do not know enough to make such assertions. And of, at least, one Great Being, it is believed by the Catholic Church that she—the Blessed Virgin—did so pass over to the order of Angelic evolution, becoming thereby the Queen of Angels.

Those of us who have not been brought up in this faith may find it difficult to accept that view of the matter. Nevertheless, as Spiritualists, our eyes have been opened already to such wonderful things in the higher worlds, that we may well hesitate to deny the possibility of this particular marvel.

A Mechanical Medium.

Efforts have been made for some years past to devise a means whereby it would be possible to communicate with the denizens of the unseen world without the direct aid of a human medium. A mechanical instrument ought to be possible of invention, it was held, of sufficient sensitiveness to enable it to be worked by invisible agency and record messages transmitted from the world beyond. This view, it will be remembered, was taken by Thomas A. Edison, the world-renowned inventor, about three years ago, when, in a striking interview published in "The People," London, he gave expression to the following views:

We have reached a stage in our understanding of the occult when it is impossible for thinking men to deny that there are many things in the occult sphere that we do not understand and cannot explain. I want to see them explained.

All the evidence seems now to suggest that an explanation must be sought in life after death, and the ability of those who have passed to the other world to communicate with us.

It may be that our means of receiving their messages are imperfect, but there is no reason why we should not perfect them, and the sooner they are perfected the sooner shall we make headway towards a solution of what is the biggest problem of the present day.

Edison accordingly signified his intention of producing an instrument of such extreme sensitiveness that if there was a spiritual world at all, those inhabiting it would be able to manipulate it. If there was no response, he said, it would indicate that there was no spiritual world! Of course it would not indicate anything of the kind—but we will let that pass, as he was taken to task sufficiently on that point when the assertion was made.

Whatever method the great inventor may have employed he has not yet succeeded in accomplishing his aim. He seems to have made the great mistake of striving to attain his end without the aid of the human element. In other words, he used no human medium to supply the necessary "power" whereby communication might have been possible.

This mistake has been avoided by Mr. B. K. Kirkby, of the Skegness Spiritualist Church, who has constructed an instrument known as the Reflectograph, by means of which the inventor claims to have communicated with the invisible realms. He demonstrated his claim on a recent date in London before Sir Arthur and Lady Conan Doyle, Mr. Horace Leaf, other prominent Spiritualists and members of the Psychic Research Society of America. According to the "Grimsby Daily Telegraph" Mr. Kirkby states:

The results were very gratifying, and in an address to the company following the tests, Sir Arthur is reported to have said: "I feel that to-day we may have witnessed the birth of one of the greatest inventions that has ever come to this world of ours." Another sitter, a woman, has since written to Mr. Kirkby, thanking him for the experience, and adding, "I can assure you that I feel awed when I think of it."

The instrument comprises two banks of delicately-adjusted keys, each of which bears a letter of the alphabet or other symbol. On a key being depressed the corresponding letter or symbol is electrically reproduced on a screen in front of the sitters. The demonstrations are carried out in darkness. On the occasion of the London test, Mr. Kirkby states that the medium was fastened inside a cabinet, and it was clearly proved that the instrument was operated by gravity only, with no physical contact. A similar result was secured with another medium.

Further developments in connection with this invention will be awaited with much interest.

The "Finishing Touch."

In the course of an interesting article on this subject the editor of "Light", in the last issue to hand of that journal, states that an old Pressman tells how he once sat with a clairvoyant friend while at tea. Suddenly the clairvoyant described the appearance on the scene of a venerable lady and gave a very detailed delineation, including even the name, or something very like it. The first man remembered an old lady answering to the description, but held out for some identifying particular that could apply to her only. There was a pause at this point, and the old lady seemed disappointed at not being recognised. So, at least the clairvoyant reported, and for some minutes things remained at a deadlock.

Then the clairvoyant spoke again. "Why is the old dame holding up one of her fingers to me?" he asked. That was the completing touch needed, and very unexpected it was. Not from the day of the old lady's death until that moment had the journalist thought of the fact that she had a **withered finger**. It was not the item of description for which he had looked—the complete name. It was something more evidential still.

This incident reminds us of an experience of our own. It relates to the "finishing touch" adopted by our mother in connection with our investigations some two years ago, and is recorded in the booklet, "They All Come Back," by the editor of this journal. Here it is:

My mother has spoken to me several times since through different mediums. On one of these occasions the control remarked—"Your mother has a surprise for you this time." He explained that it was a message that would be **evidential of her identity** as I was still sceptical on the point. The medium, who was fully entranced, asked for the loan of the pencil with which I was taking shorthand notes, or, rather, the controlling intelligence did! I complied, and the medium sat quietly, as though listening, with the pencil on a sheet of paper. After the lapse of a minute or two the control remarked—"We find we cannot give the message in writing and will try another way."

There was another pause, and I was naturally on the tip-toe of expectation as to what this remarkable "message" was to be. Then, to my intense surprise, the control said—"It is your mother's **Christian name—Jemima**. That should be good evidence of her identity, as it is not a common name, and nobody but yourself and, perhaps, another knows of it in this country."

Well! this was indeed a surprise in a double sense. I was looking for a "message." But this was no message at all! The Christian name given was quite correct, but it had not even entered my mind, and therefore could not have been a case of thought transference.

These instances serve to illustrate how our friends sometimes seek to establish their identity by quite unexpected means. They take us unawares—"spring a surprise" on us, as it were—and in this way endeavour to put the "finishing touch" on evidence previously given.

VERDICT UPSET.

NEW TRIAL ORDERED.

VIVIAN DEACON'S LIBEL ACTION.

By a majority judgment the Full Court of Victoria (Australia) has ordered a new trial in the libel action brought by Vivian Deacon, Spiritualist, of Melbourne against "Truth" and "Sportsman" Limited. Deacon claimed £5,000 damages, and the jury awarded him £3,500. The newspaper company appealed against the verdict of the jury and the judgment of Mr. Justice Cussen on the following grounds: That the damages were excessive, that the learned trial judge wrongly admitted evidence, and that he misdirected or failed adequately to direct the jury, and that he was wrong in directing the jury that if the defendant did not prove to be true every allegation contained in the alleged libel the defence of justification wholly failed. It was also pleaded that the trial judge misdirected, or failed to direct, the jury adequately regarding damages.

Deacon pleaded that an article published in "Truth" had asserted that he was a fraud and "a snide parson." It referred to him as "a humbug churchman who is subject to two spiritual influences," and alluded in scathing terms to his life and his work as a Spiritualist.

The defence was that the words complained of, in so far as they might be found to be allegations of fact, were true in substance and in fact.

Mr. Brennan, K.C., and Mr. Menzies, K.C. (instructed by Messrs. Maddock, Jamieson, and Lonie) appeared for the appellant defendant, and Mr. H. Minogue and Mr. Adams (instructed by Mr. Niall) appeared for the plaintiff respondent. Mr. Menzies argued the appeal before the Full Court.

* * * * *

Mr. Justice Macfarlan said that it was a mistake to say or think that a jury was at large on the question of damages in the sense that it might say to itself, "The defendant has libelled the plaintiff. What shall we give him? We may give him whatever we like." In the present appeal he did not find that there was any direction to the consideration of necessary matters, and he thought that the impression would be left on the minds of the jury from the summing-up that it could give plaintiff what it liked. The amount of damages awarded was, in Mr. Justice Macfarlan's opinion, so astonishingly high that no body of reasonable men, taking into consideration the evidence in the case, could properly award that amount to plaintiff. He thought that there had not been a satisfactory trial, and that the case should be sent back for rehearing unless plaintiff and defendant both agreed that the Full Court should settle the measure of damages. The rehearing should be of the whole case.

Mr. Justice Lowe agreed that the notice of motion for a new trial should succeed, but he limited his concurrence to one of the grounds—that of misdirection.

* * * * *

The Chief Justice said that he had the misfortune to differ from his brother judges. His conclusion was that a new trial ought not to be granted. The two principal arguments for the appellant were that the learned judge at the trial had failed to give any clear direction to the jury regarding what constituted the measure of damages in cases of the kind, and that the damages were so excessive that the verdict of the jury must be regarded as perverse.

The Chief Justice thought that no reasonable jury could be left in doubt from the summing-up of Mr. Justice Cussen that the injury to a man's reputation was the measure of damages. It seemed to him that the jurymen were entitled to apply their minds, in addition to awarding compensatory damages, to imposing such a penalty upon the offending defendant as would be a deterrent, and in the nature of an exemplary punishment adapted to the circumstances. The jury might reasonably have come to the conclusion that there was deliberate attempt to destroy for all time and for all purposes, so far as its influence went, the character of this man.

* * * * *

The appeal was allowed, with costs, and the verdict of the jury and the judgment of Mr. Justice Cussen were set aside. A new trial was ordered, the costs of the previous trial to abide the result of the new trial.

Mr. Menzies, K.C., said that plaintiff had been permitted to collect £750 of the first judgment. He asked that the amount be repaid.

The Chief Justice said that repayment of the sum of £750 would be a condition precedent to the new trial, which had been ordered by the Full Court.

A FURTHER DEVELOPMENT.

There was a further development in the case on October 14th when the High Court of Australia—consisting of Sir Adrian Knox, Mr. Justice Rich and Mr. Justice Dixon—was asked on behalf of Vivian Deacon, to grant special leave of appeal from the judgment of the State Full Court, as set out above.

After hearing counsel the Court granted the application.

PERSONAL.

PASSING OF MR. J. HEWAT MCKENZIE.

It is with much regret that we announce the passing of Mr. J. Hewat McKenzie, founder of the British College of Psychic Science, London, and until recently its President. He underwent an operation at a nursing home for intestinal trouble and a week later—August 31st—passed peacefully away.

He established the College in 1920 and bore the full cost of the enterprise for five years. He was of a kind and generous disposition, and fearless in expounding his views on all phases of Spiritualism.

His departure will, therefore, be greatly felt by the cause, and we extend our sincere sympathy to Mrs. McKenzie, the Hon. President of the institution, in the severe loss she has sustained. The present President is Mrs. P. Ch. de Crespigny.

The funeral took place at Golders Green Crematorium when addresses were given by Mr. Dimsdale Stocker, (who conducted the service) Mr. Hendry, and Mrs. P. Ch. de Crespigny. The floral offerings were numerous and very beautiful.

WHERE TWO WORLDS MEET.

Will the friend to whom, about twelve months ago, we allowed the loan of the book, "Where Two Worlds Meet," be good enough to return it and thus demonstrate he is not under the misapprehension that we gave it to him!

EDITOR.

What Do They Do There?

OCCUPATIONS IN THE SPIRIT WORLD.

By THE EDITOR.

THIS question has been addressed to us by a New Zealand supporter. It is a very natural one, but we are surprised that our correspondent should be unaware that the subject has been treated in many books and that he should not have come across any direct references to the theme. It is true that no book has been published dealing exclusively with this very interesting problem, but allusions have been made to the point in more works than we can number for the purposes of this article. We therefore, propose to give extracts from a few.

How far the descriptions correspond with the occupations, as we understand them, it is impossible to say from the very difficulties of the case. It should be remembered that in discussing the matter we are dealing with the spiritual world, and that it must be a difficult process to give us an exact idea of what is really meant. For instance, when we are told that the artist continues to paint pictures as he did upon earth does he mean that he uses paint and canvas as he did in his former existence? We are not in a position to dogmatise on the point, but we do not think so.

* * * * *

The spirit world is a world of **thought**, and therefore it has to be remembered that the methods employed for accomplishing a certain aim may be very different from those employed on the physical plane. But whatever be the mode adopted, sufficient evidence is forthcoming to indicate that in many respects the occupations correspond pretty closely to many of those with which we are familiar here.

To grasp this fact, it has to be borne in mind that the inner world is, more or less, a counterpart of the earth, that we carry forward with us all the likes and dislikes that characterised us in the physical state, and that "over there" we are free to follow any occupation for which we have a particular taste. As Sir Oliver Lodge explains it in "Raymond Revised":

The next world is always represented as surprisingly like this, and though that obviously lends itself to scepticism, I expect it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this; or else as if we were all really in one world all the time, only they see the ethereal aspect of it and we see the material.

* * * * *

This conception is emphasised by a message purporting to come from W. T. Stead, as reproduced in the recently-published book, "From Four who are Dead." He says:

Many of us continue as far as possible, to live a life approximating to that which they have left. They create a mental world of their own, and they are free to do so. There is no interference. They please themselves . . . Our life here, in comparison with life on earth, is infinitely more complex . . . The creative type of mind finds here a possibility of development withheld hitherto by cramping conditions.

How do the countless thousands who daily pass over to the spirit state occupy their time? What do they find to do there? If any information on this matter has ever come across, I believe it would be very interesting to most of your readers if the details were made known through your columns. Any books that I have read seem to be deficient in this information.

You can imagine, therefore, what a literature we have, what music, what pictorial art. A literature without books, or even words—purely thought, emotion and experience; music without instrument or players, pictures without canvas. Your art takes a practical form—with us the necessity for that has passed.

We are furthermore told in fuller detail in "Death and the Beyond" (Wallis) that:

The occupations of the individual depend upon himself, for he carries his own characteristics with him, and the dominant note of his nature, the prevailing love, or desire of his past earth life, still rules him and determines his attitude, at least during his initial experiences.

The scientific man can continue his investigations and carry them onward a stage, for he can make researches into causes and ascertain the principles of Nature's phenomena . . .

So, too, with the architect, the musician, the artist, the inventor, the statesman, the reformer, and the spiritual teacher; for all these there are opportunities for the exercise of their powers and scope for their labours such as earth does not afford.

* * * * *

Many communications from the Beyond express similar views—we have received sheaves of them—and the inspirer of the book, "Not Silent—though Dead," supposed to emanate from the late Rev. H. R. Haweis, a highly cultured ornament of the Church of England, says:

We start over here exactly where we left off, neither better nor worse, and as we were good, bad and indifferent on earth, so we start good, bad and indifferent over here.

He is, therefore, probably a preacher in the spirit world—perhaps to "the spirits in prison."

* * * * *

Then, again, we are told in "A Wanderer in Spirit Lands" that—

In all respects man in the spirit world is free, to work or to be idle, to do good or to do evil, to win a blessing or a curse. Such as he is, such will be his surroundings, and the sphere for which he is fitted must ever be the highest to which he can attain till his own efforts fit him to become a dweller in one higher.

This aspect of freedom to do as we please is also dwelt upon by Wallis in "Life Beyond the Grave" in which it is stated—

Take, for instance, the wonders of creation; for, as we have already stated, we see an exact counterpart solid and material to our senses, of all that exists on your globe. This being so, you can understand that a man, fond of travel and adventure, can spend many years very enjoyably on the earth, in his favorite pursuits, without feeling the time hang heavily on his hands.

This should be good news for those of our readers who have not had an opportunity of travelling beyond the confines of their own native land. They will be able to "make up" for this deficiency when they view the scenes of earth from a higher vantage ground. If this be true we may yet have an opportunity of seeing Japan!

* * * * *

To quote again from one of the communicators in "From Four who are Dead" we read:

I work at what interests me, I relax with friends, I meditate and I experiment and sometimes I rest and dream. It is the same as with you, only this world has more powers and no unhappiness . . . We have been set free, our disabilities are gone, and each of us is a force, a centre of energy, a being who lives and thinks and loves.

"It is the same as with you, only this world has more powers and no unhappiness." This statement would appear to be only partially true. There is certainly plenty of remorse and misery in the next life. But the communicator was probably referring, in particular, to the joyous sphere to which he had gravitated. He would be happy enough there, but in the lower spheres there are very painful purgatorial experiences to be undergone. What investigator has not discovered that saddening fact? We have talked to many spirits in darkness and tried to aid them in finding the light.

* * * * *

There are, moreover, those who appear to devote most of their time in ministering to those in need of their help upon earth. They comfort the bereaved, visit our hospitals, try to cheer those in our prisons, heal the sick, and so on, and in performing these services exercise greater sacrifice than we give them credit for. As expressed by the healing guide of the medium in "The Seekers," a parcel of which has just been received at the office of "The Harbinger of Light":

We don't come down from these higher planes just for the sake of communicating; it is not easy to penetrate the earth-fog. We don't do it because we like it, but because we have work to do. Ask those spirits what their work is; prove them. Then you will know that they are of God.

* * * * *

In addition to the foregoing references, the readers of the works of the Rev. G. Vale Owen will remember that some of his books abound in descriptions of the activities of the world beyond. Just to give one example: "Zabdiel," in "The Highlands of Heaven," a delightful book which all should read, tells us:

You must know that, when people first come out of the earth life into the first stage of their life eternal on this side, they are as they left the earth. This much you know. They who have any serious religion at all continue their worship and manner of life and conduct according to that religion as to its main and leading principles. But as they progress there is a winnowing, and the chaff is blown away, one fistful after another, as they go on from sphere to sphere. Yet, while some shoot ahead, the bulk linger and go more leisurely onward; and those who have left them behind come back to them, from time to time, to instruct them. So they go on from age to age, from realm to realm, from sphere to sphere; and all the while they approach nearer to the Universal idea of the All-Father.

We could go on quoting from all kinds of books, inspired by invisible authors, in reply to the question raised by our correspondent, but we feel we have produced sufficient evidence to meet the case and have shewn that the information thus received is by no means "deficient."

BOOKS AS CHRISTMAS GIFTS.

Many of our readers are doubtless contemplating making presents of books to friends at Christmas. They should, therefore, make their selection early to avoid disappointment. For there is such a thing as being temporarily SOLD OUT!

We have at present on hand a much larger stock than in any previous year, and shall be pleased to forward our full descriptive Catalogue, post free, to any inquirer. But don't forget to make your choice THIS MONTH!

EDITOR

DESTROYED BY FIRE.

CONAN DOYLE'S COUNTRY HOME.

Their many friends and admirers will sympathise with Sir Arthur and Lady Conan Doyle on the loss by fire, some two months ago, of their country home at Bignell Wood in the New Forest. The cottage was Sir Arthur's present to his wife some four years ago, and consisted of a thatched cottage some 200 years old, to which extensions were made. It is presumed that sparks from the kitchen fire ignited the thatch. Sir Arthur and his son were walking in the forest, and on their return found the roof well alight. The family were quickly engaged in fire fighting, and in efforts to save the valuable manuscripts.

The majority of the house was destroyed, and Mr Dennis Doyle lost a valuable collection of photographs, negatives, and curios collected during the tours which have been taken on Spiritualistic propaganda. A valuable collection of silver was also destroyed. The damage will amount to several thousand pounds, but many of the things destroyed had a sentimental value which makes them irreplaceable. Sir Arthur and Lady Doyle have faced the matter with their usual philosophic calm, and are to be at least congratulated on their escape from personal injury.

THE SURVIVAL LEAGUE.

A NEW SOCIETY FORMED.

Through the instrumentality of Mrs. C. A. Dawson Scott, a Society has just been formed in England under the name of The Survival League. The lady has issued the following statement concerning the project:

Union is strength, and those who accept the modern view of survival after death and the possibility of communion between the two worlds, who believe that knowledge of these truths will not only bring light and comfort, but give purpose to lives that must otherwise appear futile, should be willing to join forces to make them more widely known.

The Survival League has been organised to provide a platform for people of diverse views who have this basic belief. The Council of the Survival League shall consist of men and women who have been engaged in psychic work and study. It will be for them to decide what further steps shall be taken to inform the public of what has been and is being done. The organiser is Mrs. Dawson Scott, who in 1921 founded the P.E.N., an international association of writers, which now has forty-two centres in Europe, America and Africa. The supporters include: H. Dennis Bradley, Oliver Baldwin, Stanley De Brath, Marcu Beza, Quentin Craufurd, Mrs. Rose Champion de Crespigny, Shaw Desmond, Sir Arthur Conan Doyle, F. Fielding-Ould, R. Fielding-Ould, David Gow, Miss L. Lind-af-Hageby, H. Ernest Hunt, Mr. and Mrs. Ashton Jonson, Mr. and Mrs. J. Hewat McKenzie, G. R. S. Mead, the Viscountess Molesworth, Ernest W. Oaten, G. Vale Owen, Miss Estelle Stead, Mrs. St. Clair Stobart and Hannen Swaffer.

Belief, like a young puppy, is born blind, and must swallow whatever food is given to it; when it can see, it caters for itself.

Every man ought to aim at eminence, not by pulling others down, but by raising himself.

An Australian Spiritualist Abroad.

MR. EDGAR TOZER INTERVIEWED IN LONDON.

By the Editor of "The International Psychic Gazette."

MR. EDGAR TOZER, President of the Victorian Council of Spiritualist Churches in Australia, has for four months been making a grand tour in Great Britain and the Continent. He is already very well known to Spiritualists in the home country by his frequent articles on Rescue Work and other topics in this "Gazette" and other journals, and before he returns he may be better known still, for he intends to give addresses to various Spiritualistic Churches and Societies.

When he paid us his first friendly visit we seized the opportunity to obtain from him the full story of his interesting career, as follows:—

THE STORY OF MY BUSINESS LIFE.

I was born, said Mr. Tozer, at Talbot, a gold mining centre in Victoria, on July 2, 1868. Owing to the gold giving out there my parents came to Melbourne when I was about fourteen years of age, and I have remained there ever since.

My father was born in Devonshire, where his father was a park ranger to the Duke of Somerset. He was a relative of Wills, of Burke and Wills, the chief explorers of Northern Australia, who perished on their pioneer journeys. A monument, with their statues and bas reliefs depicting the chief episodes of their career, perpetuates their memory in Melbourne, and a monument to Wills now stands at Totnes in Devonshire.

My mother was born in Australia of British parents. Her grandfather was Master of the British Navy School at Greenwich, and her father was secretary to Captain Sturt, the famous Australian explorer.

I was educated at the State schools at Talbot and Melbourne, and began my business life as a draper for twelve years, and then as news agent and stationer for two years. Thereafter I pioneered the sale of bicycles in the Colony, adding later motor cycles and motor-cars, and finally developed a general engineering business. I put the first motor engine on the Australian railways and afterwards contracted for the supply of motor engines and materials to the Victorian Government. I contracted also with the Albert Park Trust to eradicate the weeds in their lagoon, and accomplished this so successfully with the aid of a motor launch that they have never grown since. Later I was appointed chief engineer of the first taxi-cab company in Melbourne and organised their works.

When at last I retired from my own line of business I took over Gladstone House, a residential temperance hotel long carried on by my mother. It was given Gladstone's name, for it was his spirit who inspired her to start it. This I still carry on.

MY SPIRITUALISTIC LIFE.

When I came to Melbourne as a youth, I met a man named Thomas Walker, a prominent Free Thought lecturer and inspirational speaker, who first introduced Spiritualism to me. He carried out experiments in table-turning at my uncle's house, and I remember an Arab spirit named "Araba Talun" gave a message saying that General Gordon had been chasing Arabi Pashi and had captured him. This message was confirmed three days later by the newspapers.

There was a mysterious murder in Australia at that time. The police were aware of the murder but could not find the victim's remains. We received a message that the body had been burned but that the skull had been buried and would eventually be found, and lead to the arrest of the murderer. This message also proved correct. One of the sitters at these seances was highly mediumistic, and a small table in his room began rapping through the night and spelt out the message that his father had just died in South Africa. In three weeks time he received a letter from South Africa substantiating this message.

I had been brought up very strictly in the Church of England, and was a choir-boy in St. James's Cathedral, Melbourne, in the time of Dean H. B. Macartney, who afterwards became a spiritual guide of mine. Until I reached the age of forty-five, I was constantly engaged in Church work of every kind. Then I was invited to attend a church called "The Spiritual Church of Jesus," and my experience there has stood with me ever since.

A BAPTISM WITHOUT WATER!

The singing of "Lead, kindly light" was a kind of baptism for me into Spiritualism, and shortly afterwards I and my family left the orthodox Church. We formed a family "circle" under the guidance of the Church pastor, Mrs. W. J. MacLellan. My brother Ernest developed medium-

ship and became the medium of the circle. A spirit controlled him who claimed to have once been the Professor of Music at Edinburgh University. We never got his name and simply called him "The Professor." He promised to give us some musical phenomena, but owing to the scepticism of certain members of the circle he was unable to do more than lift the lid of the piano.

Dean Macartney gave me proof of his knowledge that I had been in his choir, and promised me spiritual assistance. I developed clairvoyance and have seen him many times. Various mediums have seen him with me on the platform and have correctly described him. I may mention that the spiritual guidance of Martin Luther has also been a leading factor in my religious experiences.

This Church met at Gladstone Hall, attached to my mother's hotel, for a couple of years, and it broke up solely owing to a decision to discontinue giving spirit-messages to the people at the Sunday night services. After that I attended several Spiritualist Churches in



MR. EDGAR TOZER.

Melbourne, without identifying myself with any one in particular, and was made a member of the Board of Management of the Melbourne Spiritualist Lyceum. Thereafter I became President of the Spiritualist Research Society, and after the war was elected President of the Victorian Council of Spiritualist Churches, an office I have held ever since.

SPIRITUALISM IN AUSTRALIA.

The progress of Spiritualism in Australia has been comparatively slow, although we have doubled the number of our churches in that period. It has been a slow evolutionary process and the minds of the people generally have been opening to our truths. There is still prejudice in the orthodox ranks, but people are voluntarily seeking our knowledge, and for this gratifying change of attitude the visit of Sir Arthur Conan Doyle certainly paved the way. We have not been persecuted much during the past two or three years. When the police formerly took action against our mediums we considered that was due to the Witchcraft and Vagrancy Acts being allowed to remain on the British Statute Book. I have listened to a lawyer quoting the historic case of Stonehouse v. Masson in our courts.

The sensational reports of these cases tended much to discredit the work of our mediums. That is decreasing now, owing to the new Constitution of the Victorian Council of Spiritualist Churches, which has been brought to the notice of the Chief Secretary's Department of the Government. We are endeavouring to so organise our mediumistic workers that frauds and charlatans will be practically eliminated. The Government is quite in accord with the idea that we are endeavouring to put our religion on a proper basis. There have been no prosecutions for two or three years. Some of the police have been to our meetings and are perfectly satisfied that our churches are carried on under proper religious conditions, and they say they have no desire to interfere with us.

We believe that the building of a substantial Spiritualist Temple in Melbourne will bring our religion into higher repute, and as a means to the end we have already in hand a sum of £3,500, which was bequeathed to us by Mr. William Layley, a pioneer Spiritualist in the Commonwealth. Then in the recent past I was directed by my spiritual teachers to visit a stranger, who is a wealthy man in Melbourne. I called on him and he received me in friendly fashion. I explained the needs of Spiritualism in our city, and shortly afterwards he purchased a block of land suitable for the proposed Temple, so we only await sufficient funds to proceed with this great enterprise. This benefactor to our cause prefers to remain anonymous.

A HEALTH TRIP.

Owing to my health conditions it became desirable for me to have an extended holiday, and my Council granted me leave of absence for six months, or more if necessary. On the Sunday prior to my leaving, the eighty-first anniversary of the founding of Modern Spiritualism was celebrated in the Bijou Theatre, when 2,000 people attended. The various speakers and the audience expressed their good wishes for my holiday and a speedy restoration to good health. The Council and affiliated Churches also honoured me with a farewell banquet and presented me with a travelling writing-case and a gold fountain pen. They also sent by me their fraternal greetings to the Brotherhood across the seas, and the hope was expressed that effective action would soon be taken in England to have the Witchcraft and Vagrancy Acts repealed so that Spiritualists throughout the British Empire might no longer be classed as "rogues and vagabonds."

As President of the Chamber of Catering Industries I was given a farewell dinner by the council and presented with a handsome travelling rug.

PSYCHIC INCIDENTS ABOARD SHIP.

I sailed on the Orient Company's mail steamer "Orford," with the Welsh Australian delegation. We have already toured in Devonshire, Cornwall, Wales, Belgium, France, Switzerland and Italy. On board the steamer I met many passengers who have realised spirit-return. One lady told me that her husband had communicated with her on the day after his passing. He asked her to visit his sister and re-open a friendship long broken by a family feud. She did so at once and was pleased to have thus restored harmony, for her sister-in-law also passed on in the following week.

Another lady passenger lost her lounge chair for four days, but "a voice in the night" told her where it was, and there she found it next morning.

A retired civil engineer, who had been long in an executive position in the Victorian Government, dozed off to

sleep while sitting at my side on the deck. He awoke suddenly and asked me why a child had pushed another down into one of the holds, after removing the iron bars. He also wanted to know if the child was much injured. I did not realise what he was talking about, and asked him to explain matters. He did so, and explained that he actually saw what happened when he was asleep. Those around who heard this laughed at his seemingly impossible story. I told them not to do so, and at once got the impression to go and investigate the matter, but as the dinner bell then rang we all went below and for the time being this episode was forgotten.

He was very concerned about the matter, and I told him I felt there must be a reason and that he would be sure to hear more about it. Soon after dinner it was reported that a child had been treated for an injured leg due to falling down the hold, and it was found that the details of the accident had been correctly conveyed to him while sleeping. This occurrence opened for the gentleman a new avenue of thought, and he has decided to keenly investigate psychic and spiritual matters very carefully in the future.

Amongst the passengers were some cultured Indian gentlemen, who listened with rapt attention to details I gave them of spirit-return and psychology. They too intend to be earnest investigators while in London. At a discussion class formed on the boat, I had a good opportunity to elucidate some of our knowledge of the Spirit World, the result of which was many inquiries from those who listened to the debates.

[We regret to learn that owing to ill-health Mr. Tozer has been compelled to curtail the duration of his stay in England. He sailed for home on Saturday, September 28th and is due to arrive in Melbourne on November 4th. —Editor H. of L.]

Passing Thoughts for November.

If every one who goes to church did so to worship God rather than to hear sermons, there would be a marked rise in the spiritual temperature of our places of worship.

Ministers of religion, school teachers, and editors of newspapers, should realise that their responsibilities for the future of the world far exceed those of "the man in the street."

If you want to die happy, you must live to make others happy.

If we sow pure thoughts, we shall reap a clean life and a glorious immortality.

It is an amazing thought that One who, when He lived on earth, was despised, insulted, mocked, tortured, and finally crucified, is now acknowledged as "King of Kings and Lord of Lords" by nearly half the human race.

Is it not astonishing that with all the accumulated evidence we have confirming the fact of man's survival, there are still educated men to be found who not only doubt, but deny, the possibility of a future life?

The man who seeks to discover the soul by means of a scalpel or microscope is as foolish as one who looks for the moons of Jupiter through the wrong end of a telescope.

Atheism is like a blind horse, and anarchy is like an unbroken one! They make a dangerous pair to ride or drive along life's highway.

Persons who attempt to stamp out an evil without removing its cause, remind one of a ship's crew pumping water from the hold, and leaving the leak unstopped.

As a clear sunrise transforms and glorifies a landscape, even so does a ray of Divine Light a human soul.

R. C. N.

POSTAGE!

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose.

Contributors must send postage if they desire their M.S. returned in case it is not used.

EDITOR.

NEWS IN A NUTSHELL.

A Sensational Story.—Mr. T. B. Franklin, Principal of Stancliffe High School, England, related the following personal experience at a recent Rotary Club Luncheon at Matlock. He was motoring one foggy night, when he suddenly saw the form of his mother in front of the car. At once he stopped, and began to investigate. He found that he was within one foot of a precipice. On returning home Mr. Franklin spoke of this strange adventure to his mother, who said that she had dreamed he was in some horrible danger, from which, in her dream, she was just in time to rescue him.

The Next Psychic Congress.—The next International Psychical Research Congress will take place in April, 1930, in Athens. The last Congress, it will be recalled, took place in Paris in 1927. Previous to that the Congress was held in Warsaw and Copenhagen. The international committee in control of the Congress comprises five people namely, Dr. Hans Driesch (Leipzig), Sir Oliver Lodge (London), Professor Charles Richet (Paris), Dr. A. Tanagra (Athens) and M. Carl Vett (Copenhagen), the last-named acting as general secretary.

Like Savages.—“I sometimes think that we are all like savages who have just got into touch with a civilised race, and who have hitherto thought that they were the only people in the universe,” remarked Sir Oliver Lodge during a lecture, reported in the “Morning Advertiser” of late. He was addressing the Charles Fox Association at Oxford at the time, having taken as his subject the Shakespearean quotation: “There are more things in Heaven and earth,” etc.

Seven Months in Eternity.—William Dudley Pelley, in the March issue of the “American Magazine,” recounts an amazing experience entitled “My seven months in Eternity.” Snatched from the body during sleep, he was taken to a plane where he not only met departed friends, but returned to find himself a spiritually transformed man. “Neither the editor (of the magazine) nor any members of the staff knew of the transforming experience the author had been through, but it was evident that he had greatly changed both in appearance and in manner. The accompanying article is the intimate account of his ‘re-birth.’” Such are the words with which the record is introduced, in the premier position of an important American periodical boasting a circulation of over two million. Surely this is a sign of the times.

The Flood.—The bearing upon the Atlantean legend of the archaeological discoveries of Mr. C. Leonard Woolley at Ur becomes vital in view of the fact that he claims, in a recent communication to “The Times” London, that evidence has come to light in support of the actuality of the Flood of Genesis, a disaster which “buried the old settlement (of Ur) and created a breach in the continuity of civilisation.” It must have been a disaster of unprecedented magnitude, he declares, to have overlaid the original town of Ur with a deposit of clay no less than 8ft. thick.

“Chiero” in America.—We learn that Count Louis Hamon (“Chiero”) is now visiting Los Angeles in connection with the production of films dealing with ghosts and other psychic themes.

A Jewish Spiritualist Society.—“I am delighted to hear that a people who once had such direct Spiritual relations, as the Jews, should again turn their attention from the past to the present and make religion a living thing.” This gracious message from Sir Arthur Conan Doyle was read by Miss Regina M. Bloch at the first general meeting of the newly-formed Jewish Society for Psychic Research, at Caxton Hall, Westminster, on a recent date. Miss Bloch, who occupied the chair, said, in the course of her address, that she hoped the meeting would be a historic occasion in Jewish history.

Painting Pictures under Impression.—The Derby “Daily Telegraph” gives an account of a Derby woman, Mrs. W. Gilbert, who is painting pictures under the inspiration of a spirit, who claims to have been a painter in Rome about 300 years ago. Mrs. Gilbert, it is stated, paints flowers and gives them their correct Italian names. She also shows powers of forecasting future events. She believes that it is a condition of her gifts that she should not use them for monetary gain.

The Death Ray.—The Death Ray once more looms menacingly on the scientific horizon, the Brothers Martin, of San Francisco, having taken out world-wide patents in connection with a system capable, it is claimed, of projecting a death-ray of some three million volts!

A Prize of 10,000 Francs.—M. Jean Meyer, founder of the Institut Métapsychique, Paris, is offering a prize of 10,000 francs to the inventor of an instrument whereby the subconscious can be eliminated in the transmission of spirit messages received through mediums. The competition, which closes on December 31st, 1929, is open to all nations. Communications should be sent to M. Jean Meyer, Villa Montmorency, 11, Avenue des Tilleuls, Paris (XVIe).

Human Survival Proved.—Summing up the results of his experience and research in “Man’s Survival After Death” the Rev. Chas. Tweedale says: “The value of the new evidence is that it confirms to this generation the revelation made to our forefathers, supplementing and fulfilling the same,” so that “human survival emerges from the dim and uncertain regions of myth and dogma into the clear light of ascertained fact.”

We may Live to 100.—Sir Oliver Lodge celebrated his 78th birthday on June 12th, 1929. In an interview he said that the conditions of life had so vastly improved that he saw no reason why soon everyone should not be living to be a hundred years old. He maintains that a person ought to “disappear” when his period of usefulness has come to an end. He concluded: “I’m perfectly ready to go.”

Testimony of Theodore Parker.—“Spiritualism has more evidence for its wonders than any historic form of religion heretofore. It admits all the truths of religion and morality in all the world’s sects. Shall we know our friends? For my own part I cannot doubt it, least of all when I drop a tear over their recent dust. Death does not separate them from us. Spiritualism has a better prospect of becoming the religion of the future than Christianity did two hundred years after its birth.”—Rev. Theodore Parker.

St. Augustine’s Humility.—Lord, when I look upon mine own life it seems Thou hast led me so carefully, so tenderly, Thou canst have attended to none else; but when I see how wonderfully Thou hast led the world and art leading it, I am amazed that Thou hast had time to attend to such as I.—St. Augustine.

The Only Explanation.—“I shall not remain by the Spiritualistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. There is no other explanation but Spiritualism.”—Prof. James H. Hyslop.

You Must Save Yourself.—Spiritualism cannot save you. It can only point a way. Mankind must save itself. Out of the mud of his own creation man must wipe his own head. And of the stain of his own liking man must wipe his own brow. Then, transformed, he must battle with his own destiny, until, godlike, because of his dauntless struggle, he can face eternity smiling and unafraid.—Hannen Swaffer.

Emperor Marcus Aurelius Antoninus.—It is written of this distinguished royal philosopher, who was born at Rome in 121 A.D., that he was generous to all and freely forgave even his enemies. When Avidius Cassius, who had betrayed him, was assassinated, “he lamented that Fates had not given him his fondest wish, to have freely pardoned the man who had basely conspired against his happiness.”

Jesus and Material Wealth.—There is one aspect of Christ’s teaching which seems strangely out of place in these modern days, but on which He laid repeated emphasis. It was His utter contempt for outward possessions. The idea of wealth, in the ordinary acceptance of that term, never seems to have crossed His mental horizon. This is a fact that wealthy evangelicals might well ponder. The materialistic greed of our Western world staggers the Eastern mind. It is really the teaching of the East that Jesus has given to our Western world, and which the Western world has never been able to assimilate.—From “The Man, Christ Jesus” by the Rev. Dr. Lamond.

Queen Victoria and Spiritualism.

IN CONSTANT TOUCH WITH THE PRINCE CONSORT.

IT is well known by many of our readers that the late Queen Victoria was greatly interested in Spiritualism and was in constant touch with the Prince Consort during the whole of her widowed life. The medium was John Brown, the Scottish gillie, who was almost part and parcel of the Royal household. Prior to enlisting the services of this medium, however, Her Majesty used to hold sittings with Mr. Robert James Lees, author of those delightful works dictated from within the Veil: "Through the Mists" and "The Life Elysian."

Mr. Lees, who is still doing useful work in the cause in England, has been a trance medium since 1863. His sole education was received when at a dame's school for three weeks. At the age of six he began to work, and knew the meaning of poverty. When thirteen his father, mother, a brother, and he sat down at a table to try table-tilting. After some movements and messages, "Jimmy," as he was called, became drowsy, fell asleep, and was controlled by a spirit named "Myhanene." The parents listened with amazement to the beautiful and lofty thoughts, set forth in exquisite language, proceeding from the child, who, when he came to himself, found his parents shedding tears of joy.

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Soon the young medium became so well-known, that he gave public seances at Birmingham, under the care and guidance of D. D. Home. At one of these, messages were received from the late Prince Consort, who wished them to be conveyed to Queen Victoria. These messages were of so convincing a character that Her Majesty sent two gentlemen of her Court, under assumed names, to the next seance. What transpired on that occasion was related in the "International Psychic Gazette" from notes supplied by Mrs. R. P. Hughman, organiser of the Bromley Circle of Psychic Study. This is the account supplied to this lady by Mr. Lees himself:

I passed under control and walked across the room to where the two strangers were sitting, and to their consternation addressed them by their correct names, Lord "X" and Earl "Z," and asked if they would take a written message to the Queen of an evidential and private nature. The noblemen agreed, and then was given, by automatic writing, a message in the exact handwriting of the Prince Consort, and signed with a facsimile of his signature.

When the Queen received such comforting assurance of the continued love and devotion of her husband, she decided to have me at Windsor Castle, and the following week the two gentlemen were despatched with the royal command to Birmingham.

At the seance I went under control of Myhanene, and advanced towards them saying, "I know the reason of your coming and the wishes of the Queen, but this boy cannot comply with the royal command, for if he came to live at Windsor the work which awaits him in this life would not be done. Should the Queen wish to find a medium similarly gifted, tell her to send for the boy who carried the Prince Consort's gun in Scotland, and if at any time he should fail to get in touch with your unseen loved ones, young Lees will come if sent for."

Queen Victoria sent for this Highland psychic, John Brown by name, and he was the recipient of royal favours for many years.

Mrs. Hughman thereupon asked Mr. Lees if he had many sittings with Her Majesty. He replied: "Eight altogether." The lady continues: "And he showed me the letters in the Queen's handwriting sent from the various royal residences, and he spoke of the extreme kindness he had received from the many members of the royal family with whom he became acquainted."

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These facts are not generally known among the community at large, but it will be remembered that a few years ago, in publishing a series of Messages in this journal under the heading: "Leaves from my Psychic Diary," one was included by the Editor purporting to have come from John Brown himself which read as follows:

I was the favourite gillie of the late Queen Victoria. There has been much comment, and not a little scandal, concerning the friendship of the Queen and myself, a friendship which lasted till death. It may be reasonably wondered why the Queen of a nation should so honour a humble commoner like myself, but the fact was that Queen Victoria had, nearly all her life, been an ardent Spiritualist, and when the Prince Consort was living it was a regular institution of the family, or rather, the custom of the Queen and Prince, and a few other honoured friends, to sit with me as medium.

When the Prince passed out, the Queen used to come in touch with her deceased husband through my mediumship, and naturally the closest intimacy sprang up between us, fostered as it was by the departed Prince. Of course, it could not be explained to an ignorant world that this was so, or it would have been thought that the Queen must have been mad. But let me tell you that in every great affair of State, Victoria never failed to consult the Prince through my instrumentality, and many marvellous manifestations were vouchsafed us in our seances. He did on several occasions materialise to us, and the Queen, being habitually clairvoyant, used to see the Prince controlling, or influencing—as I much prefer to call it—during our sittings.

It is well known that after the death of the Prince the late Queen used always to have his chair placed at the table for him in spirit to occupy.

As for myself, I always considered that I was but an instrument used by the Prince, and could not presume to consider myself in any other light than as a privileged instrument for the spirit of the great Prince, whom I revered for his great nobility of soul far more than his exalted position as a Prince and the Consort of my beloved Sovereign. Of no account is earthly rank in the spirit world, and in that world Albert the Good holds a very high position by reason of his great goodness, and that alone. How little do great souls seek after, or value, pomp and rank, which most of the earth worms bow down to and worship so abjectly—an attitude born of ignorance of the true dignity of man.

* * * * *

This message endorses the substance of the story related by Mr. Lees, and adds further particulars capable of verification, or otherwise. Other members of the Royal family were also interested in the subject, and it will be remembered that Mr. Horace Leaf delivered one of his illustrated lectures before members of the Royal household prior to entering on his Australasian tour in 1922.

Spiritual Consciousness.

“RANK MATERIALISM HAS RECEIVED ITS DEATH BLOW.”

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

GREAT thoughts, noble acts and mighty undertakings have their origin in spirit and only become manifest in the world of sense perceptions as they are reflected therein by means of human personality. For spirit is the substance—the real integral part of anything—and matter is its shadow, that coarser covering which makes things visible and tangible to the physical senses of human beings.

Spirit is mind, but not intellect, for intellect is an artificial product of the brain, while Mind is the ageless, sexless creative force of the Universe.

No human being ever originated a great thought or a transcendent idea. These well up into the conscious minds of those individuals whose own high aspirations, noble desires and cheerful, wholesome outlook upon life bring them into tune with the marvellous Mind which rules over All.

Those brief flashes of genius which are sometimes observed where strength and stability of character and earnestness of purpose are sadly lacking, are due, in the main, to the temporary influence of highly evolved spirit entities.

Conscious union with Divine Mind means co-operation therewith and co-operation brings about conformity with the unalterable laws which govern the Universe. Out of nonconformity thereto comes suffering and chaos in human life and affairs continually. An almost entire lack of understanding of those laws is responsible for all the suffering and sorrow that racks the bodies and minds of human beings.

THE WATERS OF TRUTH.

Spiritual consciousness is like a spring of cold water continually welling up in a parched and arid land. In very many personalities the waters of truth are clouded and polluted by mental refuse. Hence the spiritual thirst of these individuals remains unsatisfied and their restlessness and dissatisfaction with life increases as time goes on, unless their minds become cleansed and purified by a complete change in their outlook upon life.

In other natures the waters are clear and sparkling and infinitely refreshing to the soul. As spiritual consciousness increases in the individual, so does his personality expand, revealing new and finer qualities of the mind and spirit and further developing such worth-while traits of character and disposition as he already possesses.

The greatest law of life is Love, for all others are subservient to it, and the smallest divergence therefrom brings disaster in some shape or form. This law is so continually violated by human beings that lives innumerable are robbed of joy and gladness, while terrible disasters of every possible description are brought into being throughout the length and breadth of the world.

CAUSE AND EFFECT.

That which takes firm root and flourishes continually in the mind must show forth in the life and

affairs of the individual eventually. The law of cause and effect works with the utmost precision and with unfailing exactitude always. When love is the cause the effect is invariably good, but when less worthy emotions rule the life the results must differ accordingly.

Every kind and variety of trouble has its origin and abiding place in a materialistic conception of life which fails to differentiate between the substance and the shadow. Nobility of character is the spiritual heritage of every human being, but until the desire for self-unfoldment is born in the conscious mind of the individual there can be no manifestation of spiritual qualities of a high order in his life.

Through desire comes realisation and from realisation blossoms experiences whose fruit is knowledge. When the desire is uniformly good the fruit must of necessity be spiritual sight and the development of spiritual qualities of a high order.

Spiritual vision is more to be desired than any other attribute of character because it enables human beings to live in accordance with Divine Law.

The golden fruits of joy and gladness hang on life's tree in easy reach of all, but, because of the appalling blindness of human beings, few indeed are able to partake of these continually.

The main aim and object of the bands upon bands of spirit workers who seek to benefit humanity so ceaselessly, is the spiritualisation of the human consciousness. For through this means only can real peace and a true and abiding happiness come to human beings in any age or in any phase of existence.

Life is not a game, or an experiment, which the great Mind that rules the Universe entered upon in a careless, haphazard fashion and then failed to finish. There is at the back of it a mighty Plan, marvellously conceived, wonderfully and amazingly executed and flawlessly perfect in all its workings.

Hence the great and ever-expanding minds of those on this side who have long delved deep into life's mysteries—being in continuous, active and loving co-operation with Divine Mind—are able to interpret life in terms of spirit.

THE SPIRITUAL LEAVEN.

It is this spiritual interpretation of life which—being gradually instilled into the minds of more fully evolved earth-dwellers—acts like leaven, slowly but surely raising the level of thought and aspiration on the earth plane. This gradual leavening of the whole lump of human consciousness is a continuous process which goes on from day to day without real pause or hindrance, despite the many difficulties and set-backs that must of necessity be encountered.

Human beings must learn life's lessons for themselves and, however careful the training, no pupil can be promoted to a higher class until he has fully mastered the problems of his present position.

This rule holds good throughout the whole range of thought and experience. Self qualification is the only means of advancement on any plane or in any sphere. But our object is to teach people how their desires may be realised and their object, spiritual unfoldment, be the more readily achieved.

Evidences of the rapid growth of a more spiritualised human consciousness are not lacking in the world. All the great international organizations which are bringing both young and old of all nations together in friendship with a common, worth-while object in view, are very definite proof of this. Never before in the history of the world has there been such a seeking after good on the part of such vast numbers of people. That evil still flourishes is scarcely to be wondered at, but good is greatly in the ascendency in the world today, notwithstanding certain appearances to the contrary.

The minds of millions of those who have not yet allied themselves with good, are in a state of flux. This means that having discarded many of their old beliefs as untenable, their minds are ripe for the acceptance of new truths. The later revelations concerning spiritual things will enable all those who are willing to accept them as truth, to form an entirely new conception of life as a whole and of their own particular share in it.

SHOWERS OF KNOWLEDGE.

The new knowledge that is being showered upon the world in such lavish measure at this time is uplifting and ennobling in the extreme. It tends ever to reveal man's true position in the marvellous scheme of life and, in so doing, brings to human beings a greater realisation of their own inherent importance and a true appreciation of their real relationship with, and responsibility towards, their fellows everywhere.

For life is one continuous process and all its various phases and manifestations are part of, and inseparable from, the great Whole. The great Mind that rules over all is continually at work throughout all life everywhere, moulding, shaping, perfecting and renewing in accordance with the mighty Plan which we, His willing workers, are helping Him to execute.

All those individuals who co-operate with us, or ally themselves with good in any way whatsoever, are His lieutenants also and worthy of praise. Thus does the work uplift and enlightenment go forward in the world and, now that the company of torch bearers of truth has increased so tremendously, the work will move on apace.

This great outpouring of good from this side of life, and the more general acceptance of it among earth dwellers, must of necessity revolutionize human life and thought in the near future. Good is always creative in its action, and must produce effects continually according to its own particular kind and variety, in the life and affairs of the holders and instigators of it. Hence wonderful happenings must be the eventual outcome of this mighty access of good to the world.

Rank materialism has received its death blow and must presently disappear from the mental conceptions of every type and grade of individual. Its position is no longer tenable because recent scientific discoveries are compelling scientists to delve deeper and deeper into the realm of the unseen for the solution of some of their most practical problems.

There is only one way of seeing things rightly, and that is, seeing the whole of them.—Ruskin.

STORY OF A TORTOISE.

The March issue of "Service," the organ of the Marylebone Spiritualist Association, contains a page devoted to "Evidence," from the pen of Mr. F. W. Hawken, the Hon. Secretary, in which are set out homely incidents of an evidential kind recorded during various demonstrations of clairvoyance by Mrs. Roberts.

On one occasion four sisters were in touch with a communicator claiming to be their mother, who controlled the medium, and gave messages of a family nature. Asked what she thought of her daughters' new pets, the mother replied that she saw their dog and cat. "What of the other pet?" they asked. But the communicator knew of no other pet, and said she would ask the medium's "Guide," known as Red Cloud, to visit their home and find out.

Before the seance concluded, Red Cloud controlled the medium and said: "I went to your home and found both the cat and the dog. But nowhere could I see another animal. At last as I was just giving up the quest, I saw a large shell come from under a bush. I don't know your name for it, but that is your other pet."

This was correct, as the remaining pet was a tortoise.

AUTOMATIC WRITING INCIDENT.

The son of the late Archdeacon Colley—Major C. C. Colley, R.A., of Kingston-on-Thames—like his revered father is deeply interested in Spiritualism, and in a recent issue of "Light" related the following remarkable experience:

I was drafting out a letter in pencil preparatory to typing it when my hand was controlled and I found that the pencil was writing backwards. This has often occurred and is part of an arranged procedure made between my father and myself (prior to his passing out), in order to eliminate, as far as possible, the working of the subconscious (or super-conscious) mind. The message, when read by holding it before a looking-glass, was to the effect that I must call upon a certain person; but the astonishing fact is that I did not know the man, neither had I heard his name, and yet here before me was a title, a double-barrelled name, and the number and name of a street. I looked the name up in the telephone directory and found it, together with the address. I called upon him next day, and met him as a perfect stranger, he also having never heard of me.

AS OTHERS SEE US.

The Harbinger of Light is now in its 60th volume and has adopted a new and striking cover of the allegorical kind. The Magazine has been edited for a number of years by Mr. W. Britton Harvey, whom we take this opportunity of congratulating on his recovery from a recent severe illness. The "Harbinger" is a welcome visitor always, and we could wish that the space at our command might enable us to speak of its contents more often than is now possible.—"The Occult Review," London.

All persons given to anger are apt to dwell on the provocation they have received, and utterly forget the provocation which they gave.

Fear and lack of faith go hand in hand. The one is born of the other. Tell me how much one is given to fear, and I will tell you how much he lacks in faith.—Trine.

"If a Man Die, shall he Live Again?"

THE THEORY OF RE-INCARNATION.

By G. P.

I HAVE been asked to write my impressions concerning the theory of Re-incarnation. At the outset I would like to say that I wish to refrain from all dogmatising; or laying down the law on the subject. I am only a student of life and its mysteries, and if I express an opinion I want it to be understood as no more than opinion. To my inner self the opinion may seem to be knowledge. But if so, it is only knowledge to me. To another person it remains no more than opinion.

To the question of Re-incarnation I have given a good many years of thought and study, at one time rejecting it, at another admitting there might be some arguments in its favor. But if I saw reason to modify the conclusions I have now reached, or even abandon altogether the theory of Re-incarnation, I hope I should be big-minded enough to do so. Truth is more to be desired than any pet theories.

SOLVES MANY PROBLEMS OF LIFE.

It seems to me, so far as I have gone into these deep questions, that Re-incarnation solves more of the problems of life than any other theory. The generally-accepted idea is that we live only once upon the earth, our souls being specially created to enter and inhabit the bodies that are born of earthly parents for that purpose. We never lived here before, and we never shall again on this earth. For convenience sake we may call this the theory of special creation, borrowing the term from evolutionist literature—where it is used in a somewhat different sense. The insuperable difficulty of this idea is its obvious injustice. There is no satisfactory answer to the question, Why are men born so unequal?

On the face of it, it looks as if God, instead of being supremely just, is a most capricious Being, dealing out favors or penalties without any regard to justice. Many thinkers being confronted with this dilemma take refuge in Atheism or Agnosticism. They feel that it is impossible to reconcile the belief in a just and all-powerful God with the stark facts of human life.

TWO PARALLEL EVOLUTIONS.

Another difficulty connected with the special creation theory is this: Why should there be any earth-life for us at all, if the future life—call it the heaven life, if you will—is the great field of spirit evolution or progression? A child is born, and dies in infancy, or early childhood. What happens? Does it remain an infant throughout eternity? Certainly not.

The believer in the one-life theory will say, "the child goes on growing in the spirit, developing its latent powers and qualities, until at last—it may be

Correspondents continue to write to us asking for enlightenment on the question of Re-incarnation. Earlier in the year we opened our columns to a brief discussion of the subject by those interested in it, and then, for the time being, the correspondence was closed. We do not like to ignore the repeated requests of our readers on this matter, although, in our opinion, the question of Re-incarnation does not properly appertain to the Spiritualistic movement. In deference, then, to our correspondents' wishes we have asked the former acting-editor of this Journal to pen his impressions of the whole subject, in the hope that interested enquirers may derive some help in their search for light, from the views or opinions he may express.

after ages and ages—it reaches perfection. But if the life in Heaven offers as good—or better—opportunities for spirit-evolution, why do any of us come to earth at all? Why not go through the whole process under the very much happier conditions of the Heaven-life?

Re-incarnation has this much to its credit—that it straightens out these puzzling questions. It tells us of two parallel evolutions that have been going on simultaneously down the ages. First, the evolution of the

body—the outward form—of which scientists have so much to say, telling us that man is descended from primordial matter, and has passed through all the various stages and forms of earth-life until he has reached—after countless ages—the human stage. Properly speaking, that theory accounts only for man's physical vehicles or bodies—not for himself as a spiritual being.

Concurrently with his physical evolution (says the Re-incarnationist) there has been proceeding man's spiritual evolution. For the body is only the house in which the man dwells for the time. (The Scientist seems to overlook this distinction). All down the long ages man has been evolving—growing—developing, occupying body after body, each one suitable to the particular stage reached. There is no inequality, or unfairness, as between one man and another. Favors and penalties are not doled out by a capricious Deity. Law and order mark every step in the long journey. And all alike experience the same discipline—the same training—of man's upward march.

EARTH-LIFE IS A SCHOOL.

To change the metaphor, the earth-life is the school where the pupil slowly learns his lessons—each separate earth-life being a term in the educational career. Time after time he comes back to school, passes from one class to another, until at last, having reached the perfection of this particular scheme of evolution, he needs no more to return to earth but is ready for some yet greater condition—possibly another scheme of evolution—that is awaiting him.

What we call the inequalities of life are really the various stages in evolution at which souls have arrived. One is born in the midst of vice and crime, and seems destined to a vicious life. But there is nothing necessarily unjust in this fact. It may be he is a very young soul—comparatively speaking—who is still away down on the lower rungs of the ladder of evolution. We have all been there at one time or other. No more is expected of this young soul, than that he shall learn one or two, perhaps, of the rudimentary lessons of life. Hav-

ing learned these in the hard school of experience, in due course—"after the holidays"—he returns, this time it may be in improved surroundings, to continue his education.

But none of us has the advantage over another. We look on the outcast, the drunkard, the criminal, and we reflect, "Such an one was I myself before I knew better, and learned some of the great lessons of how to live." Of the Divine Master Himself, our Elder Brother, it was said that He was "made perfect through suffering." Shall it be any wise different with us! It is no use our saying, "Some other and better way of evolution should have been devised—not the way of pain and sorrow." It is not for us to quarrel with God's plan of governing the Universe. But, at any rate, we see that the charge of inequality, of unfair dealing with His children, does not lie against the Father of us all.

PURPOSE AND VALUE OF EARTH-LIFE.

In the light of Re-incarnation we see clearly the place the earth occupies in the scheme of things. It is the normal field of man's evolution. No visit to this earth—not even the shortest—but has its purpose and value. When he leaves the earth-life, through death's doorway, it is to gather up the experiences and lessons of his latest "school-term," so that he may become a permanent factor in that part of his being that never dies. Heaven, truly, is our home, but earth is our school.

No wonder there is pain, sorrow, and suffering here upon Earth. They are necessary accompaniments in the discipline of education. But only necessary to the extent that we ourselves make them necessary. Too many of us are fractious pupils. We rebel against the appointed order. Regardless of our real good, we want this, and struggle for that. And only by getting many a hard knock, many a corrective blow, do we acquire a few more grains of that wisdom that teaches us to "cease to do evil, and learn to do well."

The time comes at length when we begin to understand better the great Plan of Evolution. We see how much wiser it is to work **with** that Plan—not against it. We not only acquiesce in the Divine order, we pray most earnestly, "Thy will we done," because our will has become one with God's will. Then our spiritual progress goes on apace. One by one we throw off the impediments and hindrances to our growth. We welcome the rebuffs and hardships that still await us, knowing that they are helping us most effectually in our effort to attain to the highest.

Again and again we re-incarnate to learn and develop some hitherto unacquired grace of character, and each time brings us nearer to that great consummation of all endeavour—the Goal of Perfection—when we shall be as a Pillar in the Temple of our God, and go no more out.

DIFFICULTIES OF THE RE-INCARNATION THEORY.

The theory of Re-incarnation may have its own difficulties, and I am not going to say that it solves absolutely all the mysterious problems of life. But I know of no better philosophy of life. I know of none that unlocks so many otherwise tight-shut doors. Of course, it can be held up to ridicule, and made to appear a lot of silly nonsense. Indeed, this seems to be the only sort of opposition it meets with. One seldom comes across seriously reasoned-out arguments against it. Those who take the trouble to go carefully into the whole question, studying historically and philosophically cannot but be impressed with its value as a solution to life's great mysteries.

AS OLD AS THE HILLS.

Thus Dean Inge writes in his *Outspoken Essays*, "This belief, (re-incarnation) so widely held at all times by thinkers, and sanctioned by some of the higher religions, cannot be dismissed as obsolete or impossible." And Archdeacon Wilberforce, reviewing the doctrine, states, "It is historic. No conception seems more profoundly rooted in very early speculations. Chaldeans and ancient Egyptians held it. Greeks included it. Pythagoras declared that he recognised in the Temple of Hera the shield he had worn in a previous incarnation at the Siege of Troy. Plato has been claimed as an advocate of it . . . The Jews of the Kabbala held it indistinctly. The Yoruba tribe in Central Africa, who can possess no traditions of Eastern thought, address a new-born child: 'So thou hast come again; I wonder who thou art.'"

The persons, then, who can see in Re-incarnation nothing but a target for the shafts of their wit (?) must just be taken at their own valuation. For further explanation and expansion of the subject, including the answer to the reiterated question: "Why don't we remember our past lives?", students are referred to the literature on the subject, which may be found in the various Manuals of Theosophical teaching.

UNIQUE OCCUPATION.

A SEANCE ROOM WATCHER.

One of the outstanding figures in the research work which science is doing to attempt to solve the riddle of psychic phenomena is a woman.

There is probably no other woman with such a unique job as Miss Lucie Kaye, the secretary of the National Laboratory of Psychical Research, London.

She presides over the seances which are held in the laboratory; she is the only person who may move about the darkened room when psychic phenomena are occurring.

It is Miss Kaye who seals the door of the seance room when all the sitters have taken their places; it is she keeps a careful watch on the temperature and records on the dictaphone every piece of phenomena as it occurs.

Miss Kaye speaks German, French, and Italian, so she is able to interpret messages received from the psychic world in other languages than English.

She was invaluable at the recent scientific tests of Rudi Schneider, the puzzling young medium from Austria. She was able to interpret to the sitters all the messages that came from Olga, the trans-personality of Rudi Schneider. Olga uses nothing but German.

Miss Kaye has had many interesting and amusing experiences, and most women would have been frightened by some of the situations in which she has found herself, but not so Miss Kaye. The more weird the phenomenon the more she welcomes it.—"Sunday Dispatch."

THE "HARBINGER" IN LONDON.

"The Harbinger of Light" is obtainable monthly at The Psychic Bookshop, Library and Museum, conducted by Sir Arthur Conan Doyle, Abbey House, 2 Victoria-street (near Westminster Abbey) London, S.W. 1.

"THE SEEKERS"—A REVIEW.

By REV. G. VALE OWEN.

"The Seekers" is edited by Rosa M. Barrett, which is in itself ample warrant of its excellence. I must congratulate this talented lady on the manner in which she has arranged the chapters in this book. As for the text itself the whole is full of information and instruction. In my opinion one of its chief values is that it gives the view of one who watches us and our doings and difficulties from the brighter realms and brings to his task that broader outlook which enables him to see life as a whole.

There is food here for our souls as well as healing for our bodies; for that is the dual work in which "Dr. Lascelles," the spirit author of this book, is engaged through the Guild of Spiritual Healing. Not only does he give us common-sense advice in respect of our bodies but also instils into our minds a devout and reverent attitude towards the things which really matter from the viewpoint of the great World of Spirit, the medium being Mr. C. A. Simpson, who is doing a devoted work as a healer at 29 Queen's Gate, London S.W.7.

But the best way to get an estimate of the work is to sample it for one's self. To which end I append a few of the epigrams which are culled from the work almost haphazard. I think my readers will agree with me that "Dr. Lascelles" is indeed a past-master of epigram and also that, while he flavours his words with humour, he avoids that too common fault which tinctures so many witty sayings with bitterness. There is nothing like that in this book. The healing is rather of the genial sun-ray treatment than the operating-table variety:

Furniture alone cannot make your homes beautiful; furnish your house with love.

Hell is full of people who had faith, but never did anything but shout their faith. You don't want to talk about religion; you want to do it.

When I hear people say they are sick of life, I am glad they are not passing out quickly, because they would very soon be sick of death.

The people were on the side of Christ, and yet they crucified Him.

Only very few of the spirits who operate on earth are of very high standing on this side.

Look at life with a smile and God smiles with you.

Only one thing is strong enough to stop war, and that is a League of Love founded in the name of Him who loved so much—our Lord Jesus Christ.

Do not grieve for your loved ones who have passed on. Their progress is made harder, and it hurts them to see you sorrowing. There is a great deal of selfishness in sorrow.

Ask yourself why you do this or that. Try to see how much you can do with not a bit of self in it. You will be surprised how little is on the credit side.

You are not praying to an unseen, unknown God; you are praying to God through a Friend, the Friend of all friends—Jesus.

You can build for eternity a most beautiful home, though on earth you live in a back room; or you can build a most beautiful home on the earth and live in a slum on this side.

We look down and see how you live; we think what fools you are, because we have been fools ourselves once.

Take some corner in your bedroom. Put a few flowers there, because flowers help. They are God's pictures of paradise.

The book is on sale at the "Harbinger of Light" office.

"The Seekers." Talks by "Dr. Lascelles." Edited by Rosa M. Barrett. Daniel, London.

A brave man thinks no one his superior who does him an injury, he has it then in his power to make himself superior to the other by forgiving it.—Pope.

'Tis with our judgments as our watches: none are just alike, yet each believes his own.—Pope.

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.

J. L. E. (Newport, Fife, Scotland): We read your letter with interest and are in full agreement with its argument. The Editor much appreciates your personal reference to the state of his health and thanks you for the hope expressed that he will "soon be able to steer his valuable paper again at the helm all the time." You will be interested to learn that he is now well established in the Editorial Chair again and is making rapid headway in the attainment of a full measure of physical strength.

"A Mother of Nine.": Your letter was crowded out of this issue. It will appear in our next.

J. S. (Hawera, New Zealand): The Editor was amused at your allusion to him as "a d—d fine chap." He hopes he is. You do not think that Spiritualism has proved its case. Perhaps this is because you have not had facilities for testing its phenomena personally. It is the personal experience that tells. Should you ever have an opportunity of investigating through a first-class medium, just take advantage of it. Meanwhile, good luck to you and best wishes.

C. S. (Claremont, West Australia): Pleased to hear from you again after such a long interval. Yes, the Editor is now "back in harness" and doing well. May be able to use your little contribution in next issue.

H. A. (New Plymouth, New Zealand): Thank you for your experiences. Most of them, however, are not sufficiently striking for the space they would occupy. The sceptic requires to be pulled up with "a round turn"—to be given something that will make him raise his eyebrows and wonder how he can possibly "explain away" certain facts brought under his notice. Experiences such as you relate hardly come within this category.

K. M. T. (Willoughby, New South Wales): The Editor was greatly encouraged by your references to his work and to your expression of the view that "the Spiritualists of Australia have no greater champion in their cause than 'The Harbinger of Light.'" We certainly endeavour to merit this praise, and trust "the time may soon come when the journal will be looked to, as its name implies, by many thousands in this and other lands."

J. B. (Brisbane): We cannot agree with your view that "the soul and spirit are one and the same thing," Swedenborg notwithstanding. We still hold to the opinion expressed in the Wayside Notes in the August issue. However, there is plenty of room in the teachings of Spiritualism for disagreement on this and many other points.

Horace Leaf (London):: We note you will be in New York from Oct. 4th to Dec. 1st, and that your address there will be C/o Mr. Francis R. East, Room 809, 150 Broadway. We wish you the fullest success in your tour, and were particularly interested to learn you were going on to British West Indies.

M.M.M. (Elmsore): We do not think your letter has been acknowledged owing to the illness of the Editor. He now thanks you for writing and has noted what you say. People are in all stages of development and have to be catered for accordingly. There is much indiscretion exercised in the presentation of Spiritualism and its phenomena, but you cannot check these folk, and we agree that they often do more harm than good.

C. L. (Perth, West Australia): The Editor of "The Harbinger of Light" has held the position fourteen years, and has been informed from the Other Side that there is "plenty of work" for him still to do. He is, accordingly, settling down again after his recent severe illness and has no desire whatever to "rest on his laurels." His ambition is to "die in harness"—after that he will don other harness and begin afresh! Great outlook, isn't it?

R. T. (Sydney, New South Wales): Look here, old man, if we have not "cracked many jokes" lately, it is because we have not felt in the humour—neither would you if you had passed through our recent experiences. But we are still here and becoming merrier every day!

M.L. (Adelaide): You consider the new cover to be "a thousand times better" than the original one. So do hundreds of others, judging by the comments in our daily mail. It has met with gratifying approval all round, and its symbolical character has been much appreciated.

Mr. W. Burrowes (Formerly of Brisbane): Would you be good enough to forward your present address?

H. J. F. (Hamilton, New Zealand): Many thanks for your contribution just to hand. We had already in type an article written on the same subject and which appears elsewhere in this issue. We shall be pleased to use yours in the December number.

Mr. A. C. Broughton (Formerly of North Terrace, Adelaide): A letter addressed to you has been returned endorsed "Address unknown." Kindly forward your present address.

M. L. O. (St. Ives, New South Wales): We cannot offer any opinion on the theory advanced in your letter.

C. R. (Brisbane): We are not interested in the appearance of a horse named "Harbinger" which is to run in the Caulfield Cup, and which you classify as "a winner." All such questions belong to the realm of Spiritism—not Spiritualism, which is a very different thing!

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SPECIAL NOTICE TO RECORDERS!

We regret to state that recently several reports from Societies have arrived too late for insertion in the current issue, and must therefore earnestly ask all Recorders to make certain that reports reach us before the 15th of the month, otherwise our printers state they cannot guarantee insertions as it is necessary for them to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

All Reports received at time of going to press are included in this issue.

REPORTS OF SOCIETIES.**VICTORIA.****MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

During the past month at the morning sessions the lessons have been from Pope's "Essay on Man" and the discussions which have followed have been very instructive.

We still continue to attract large audiences at our afternoon mediums' symposiums, and tender our thanks to the following mediums for the many helpful messages they have delivered at these meetings: Mesdames Martin, Peach, Bromley, Shrader, Murphy, Thurston, Buckley, Ingram, Potter Madame Orion and Mr Murphy. We also thank Mr Oliver-Jones, Mr. Shaw and Mr. Aarons for their services as magnetic healers.

At the evening service on the 22nd September a spiritual trance address was delivered by Mrs. Hayhurst, after which Mr. Hayhurst delivered spirit messages. On 29th September an interesting address on "Automatic Writing" was delivered by Mr. W. Sherburn. "The Divinity Within" was the title of the educative address delivered by Mr. J. Simpson on the 6th October. Mrs. E. Peach acting as message bearer on both these occasions. On 13th October Mr. W. H. Lumley addressed us on "Reason and Intuition" and Mrs. E. Douch delivered the flower readings.

Best wishes to all kindred Societies and to our Editor.

GERTRUDE GARDINER, Recorder.

S. O. L. CHURCH, MELBOURNE.

We are pleased to report that our membership is gradually extending, each new member becoming a student of our philosophy. We have been greatly helped during the month by addresses from Miss Major, Mr. S. Ridgway, Mrs. Ryland and Dr. Payne Philpotts. The Doctor gave a very instructive address on "Health" which was very much appreciated.

We have also to thank our mediumistic workers for the wonderful messages they have given, also the healers who have allowed the higher powers to work through them and give relief to the suffering.

Best wishes to all kindred Societies and also to the Editor of "The Harbinger" wishing him a speedy recovery to health and strength again.

P. J. STOKES, Hon. Sec.

MALVERN SPIRITUAL CHURCH.

We had another health talk from Dr. Geo. P. Philpotts to only a moderate audience and Mrs. Marsden assisted at the same service with some splendid demonstrations. On the following Sunday Dr. M. B. McDonald gave a splendid address to a very attentive audience which was followed by Mr. Chapman giving spiritual messages right above the ordinary. Mrs. Murray gave a splendid Biblical story entitled "The Golden Chain" which was well rendered and Mrs. Douch gave her best to close a splendid service.

Mr F. Johnston, President of Northcote Church for All, gave a splendid address entitled "Life Everlasting" and we again had the services of our old friend and co-worker Mrs. Woods.

At our quarterly meeting our balance sheet and building fund showed a steady increase, and our membership list has grown considerably.

We are deeply indebted to the following helpers for their continued assistance: Mesdames Murray, Marsden, Satterley, Peach, Ingram, Woods, Douch, Verner; Miss Braken; Messrs Gill, Chapman, and Hayhurst; also the following healers who have given great relief to sufferers: Messrs Beggs, Gavin, Marshall, Midolo; Mrs Betts and Mrs Hay.

Wishing all other churches the best and brightest, and health and strength to the Editor of "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

On September 15th Mrs. MacDonald gave an excellent address, the subject being, "They that are sick need the Physician, but they that are not sick, what do they need?" And another on the 13th of October on "Passing Through" which was also very good. On September 22nd Mrs. Jackson gave an address on "Opportunity" it being highly instructive, while Mr. Jackson gave demonstrations. On September 29th our President gave a very good address considering that it was only the second one on this platform. On October 6th Mr Hayden was among us again after a month's leave. The subject he chose for the address was, "Coming through the Mist." A beautiful and sincere address, while Mrs MacDonald gave demonstrations.

We thank our many workers for their valuable spiritual assistance during the past month.

The Church is holding a bazaar on November 23rd and any

assistance from kindred Societies will be welcome. Any such gifts should be sent to Wm. Brierley, 8 Learmonth Street, Moonee Ponds.

With best wishes to all sister Churches and the editor of the "Harbinger."

WM. BRIERLY, Secretary.

VICTORIAN SPIRITUALIST SOCIAL CLUB.

Delegates representing the Melbourne Progressive Lyceum, Spiritual Research Society, Northcote Church for All, Richmond Occult Church, and Malvern Spiritual Church are continuing their social work on a new line by organising socials directly in the interest of each church in their turn. Other churches are extended a cordial invitation to link up with us, and share the social benefits. The first social on these lines was conducted at the Richmond Occult Church on Saturday, October 12th and was highly successful, socially and financially. The next social will be held in the interest of the Malvern Church at their Valetta Street, Hall on Monday, November 18th when a welcome home will be extended to Mr Tozer, after his world-wide tour. All churches are cordially invited to attend. Euchre, items, and dancing will be the order of the evening.

In the hands of our new secretary, Mrs Clinnick, we can assure our members of a greater social effort.

WM. SHERBURN, President.

CHURCH FOR ALL, NORTHCOTE.

The speakers for the past month were Mr F. Duke, Mrs. Austin, Dr. G. Philpotts, and Mr and Mrs Smith, each delivering messages of help and inspiration to all, and, with the assistance of our psychic workers to demonstrate the continuity of life, many people in our midst have been convinced of the reality of survival.

The half-yearly meeting was held on October 8th. Members expressed their appreciation of the progress shown, and the loyalty of their officers to the cause of truth.

The Bazaar committee are working together splendidly, and have already in hand a goodly assortment of goods, filling us with buoyant hopes for the success of the bazaar, which is to take place on the 22nd and 23rd of November.

With best wishes and kind regards to all Societies, and kind thoughts of health and success to our Editor.

E. E. WALLER, Hon. Secretary.

NEW SOUTH WALES.**HOLLYWOOD SPIRITUAL CHURCH, SYDNEY**

During the month the services have been conducted as usual under the leadership of Mrs. Eleanor Morrell, Mr. De Jersey taking the platform on Sunday evening 29th September, while Mrs. Morrell was at Hurstville. We all enjoyed his lecture. On the 6th October Mrs. Hangar very kindly took the service to relieve Mrs Morrell. Her lecture and messages were enjoyed by all, and her act was much appreciated.

With best wishes to the Editor of the "Harbinger of Light" and all sister churches.

(Miss) R. I. BROWN, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

Successful services have been held during the past month. The lectures and demonstrations delivered at our Sunday services have been interesting, enlightening, and uplifting. Our sincere thanks are accorded to the following capable and earnest workers, Mesdames Rose Weeks, Redfern, Ellis, Hopkins, Saaryarvi; Messrs. Calnan, McLeod-Craig, Cohen and Harris.

Our social evening, held on the 7th September, proved a great success, thanks to Mr. and Mrs. Pearson, who so ably organised and assisted, also to Miss Maher and her clever pupils.

A large gathering attended the monthly "At Home," held on Saturday, 21st September, Mr. and Mrs. Eassen were the guests of the occasion. During the afternoon several interesting addresses were delivered by Mrs. Hanger, Mrs Ellis, Mr. Calnan, Mr. Nettleton and Mr. Hartley, and a few musical items contributed to a very enjoyable time.

A hearty welcome and best wishes are extended to all.

D. NETTLETON, Recorder.

S. O. L. CHURCH, NORTH SYDNEY.**A Donation of £500.**

The absence of a report from last month's "Harbinger" from our North Sydney centre does not imply that we are defunct, or that we have been idle—far from it, for we have been seeking a new home. As a matter of fact we were a very happy family at Carlow Street, but unfortunately the owner of the property found it necessary to place it on the market for sale and as a consequence we have been without a home for some weeks.

Fortunately we have had our Sydney centre at Wembley House to fall back on, and many of our North Sydney members have availed themselves of the opportunity of attending the services there. A room having been made available by one of our members, class work has been carried on with the usual good attendances.

At our closing social at Carlow Street, Mrs. Hanger was presented by the members of the church with a wristlet watch as a token of the love, and high esteem in which she is held.

Mr. Becher, one of our members, has presented our leader, Mrs. Hanger, with a donation to the value of £500 towards the movement, and we have secured a building in a central position in North Sydney, which is most convenient to the intersections of all the surrounding suburbs, and we have pleasure in announcing our re-opening service at 149 West Street, North Sydney, on the 20th October. We take this opportunity of expressing our sincere and heartfelt thanks to Mr. Beecher for his kind and generous gift.

With best wishes for the health of the Editor and success of the "Harbinger."

F. MURIEL TEMPLE, Recorder.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

All the events of the past few months have been overshadowed by the "Back to the Order" celebration in connection with the 18th anniversary.

The first of these was a re-union of old and present members who assembled at the Magdalene Hall on Saturday Oct. 12th at 3 p.m. and they enjoyed a wonderful time. The hall was crowded. The programme opened with an invocation by the Pastor, Rev. Lily Lingwood-Smith. The Director, Bro. E. W. Lowe, extended, on behalf of the Order, a sincere and hearty welcome to spirit friends and representatives of kindred Societies, representatives from each of the Societies in S.A. being present. After a few minutes silence for departed friends, Bro. W. T. Lingwood-Smith Ps.D. outlined the history of the Order. Songs were rendered by Mrs. Stoddard and Miss Ivy Illingworth, violin solo by Mr. Horrocks, appropriate hymns, refreshments, etc.

Short addresses were given by Mr Leslie Plum (Praharn, Victoria), who came over especially to take part. Rev. Jean Brown Duncan (St. Johns), Rev. Maisie Born (St. John's Port Adelaide) Mrs. J. Freer Watson (V.C. of G.) Mr Norman Davis (N.A. Mission) Mrs V. McKenzie (S.R. Society) Past President Mr J. W. Atkinson, Miss R. Tingey, Mr C. Gould-Chandler, Mr S. Davis, Mr J. Morphet, Mr Poulson and others.

Sister Lingwood-Smith, in reply, expressed her exceeding joy at the result of the function bringing so many true friends together, in particular the Leaders of all the Adelaide Spiritual Churches, all of whom had in some manner been connected with the Order of Light and who were spreading the great mission of Spiritualism.

In the evening an Invocation and Lecture were given by Mr. Leslie Plum. The company then formed in circles and the mediums present gave demonstrations.

The 18th anniversary service was held at the "Grosvenor" on Sunday evening, October 13th. A large congregation filled the hall to the doors. The President, Bro. M. Dutton, ably conducted the service. Mr. Leslie J. Plum in speaking dwelt upon the virtue of Light and pointed to the letters contained in the word Liberty, Immortality, God and Goodness, Health and Truth.

The Pastor, Rev. Lily Lingwood-Smith spoke feelingly upon the accomplishments of the Order and the hopes for the future, urging the members to live up to their high ideal of Light.

The Rev. M. Born and Nurse Grace also spoke upon the blessings accruing from mutual knowledge. Solos were rendered by Mrs. Stoddard and Miss Olive Johnson; violin solo Mr. Horrocks. Great praise is due to the committee and happy band of willing workers throughout the celebration.

On Monday the 14th a grand concert, arranged by Mr and Mrs. Herbert Norge and Mrs A. Semmens, consisting of songs, elocution, dances (five gold medallists taking part) brought to a conclusion a most happy and successful anniversary celebration.

W. T. LINGWOOD-SMITH, Hon. Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

This month has seen the return of our minister, Mrs. Mitchell, from Scotland, where she has been spending an enjoyable and interesting six months' holiday. We are very pleased to have her with us again. She resumed her office of ministrations on Sunday, 29th September, when she conducted a Floral Service, prior to which she gave a brief but very interesting account of her holiday, speaking of the various kindred churches she visited in Scotland and London.

During the month a pretty infant dedication took place at an evening service, conducted by Rev. C. M. Hill, the baby receiving the spirit name of Love. Another very pleasing ceremony took place at our Healing Circle, when healers and regular attenders presented Mrs. C. M. Hill, Leader of the Circle, with two morocco-bound volumes of Ella Wheeler Wilcox's poems in appreciation of her work, and as a token of the esteem in which she is held among them.

Our usual monthly "At Home" was held the first week in October, Mrs. J. M. Watson being the guest. She gave a short address, followed by psychometry. Musical items were rendered by various artists, including Mrs. Browning-Turner.

Speakers and mediums for the month to whom our thanks are due were: Mesdames F. Harris, C. M. Hill, L. Mitchell, M. M. McDonough, E. M. Over; Messrs. J. M. Hunter, R. Wood.

Very gratefully do we appreciate books donated to our Library by an interested Spiritualist at Karragullen.

At the Branch Church at Victoria Park, the evening services have been well attended, and district residents have expressed their appreciation at having a Spiritualistic Church in their own locality. Speakers and mediums to whom our thanks are due are: Mesdames C. M. Hill, Kirby, M. M. McDonough, Vaughan, and J. M. Watson; Messrs. J. McDonough, J. Roberts.

A special Dedication Service was held in the afternoon on September 22nd, when six members—residents of the Park—were dedicated to "Truth." Mr. A. E. Challis then acting-minister of the Mother Church, Perth, conducted the service. Rev. Maud McDonough briefly spoke of the phases of development and mediumship, apropos of a church developing circle to be conducted weekly, which should be of great advantage to members wishing to unfold their psychic gifts. An open circle followed, taken by Mrs. McDonough, assisted by various mediums present.

The newly-dedicated members have availed themselves of their privileges of withdrawing books from the Library of the Incorporated Church, Perth, Mr. Jeffries having been elected assistant librarian for the Victoria Park branch at their last Executive meeting.

With fraternal greetings to all kindred churches,

IDA CHALLIS, Assistant Secretary.

QUEENSLAND.

SPIRITUAL CHURCH, BRISBANE.

Since our last report the new church Hall, in Main Street, which has been in course of erection for the last 10 weeks, was officially opened at 3 p.m. on Sunday, 29th September. This was the crowning point of years of united effort on the part of the loyal band of workers connected with our church.

After an address by the President (Mr. S. B. Elkin) the keys of the two doors were handed to Mrs. Elkin (life Vice-president) acting on behalf of Mrs. Reinhold (life Vice-President), wife of our late President, who was unavoidably detained, and Mr J. Chambers (life Vice-President). Each expressed happiness at the honour conferred upon them. Mr Chambers also said that "as the material doors of the Hall were being opened, may also God open wide the spiritual doors of our consciousness to His Great Glory and the Brotherhood of Man." A hymn was announced, Mr Humphreys presiding at the organ. On the commencement of the second verse the keys were turned simultaneously in the locks by Mrs Elkin and Mr Chambers, who took their place on each side of the doorways, and welcomed the singing throng into the building. At the completion of the hymn the congregation, numbering well over 100, were seated, and Mrs Overson gave the invocation.

The President, standing near the stone which was dedicated by Sir Arthur Conan Doyle in 1921, fittingly expressed the feelings of the gathering, on the attainment of the church hall. This building was not the completion of things, for ultimately it is the intention that the church proper shall be erected on the land adjoining, a building which would not be excelled in Brisbane, for architectural beauty and significance.

Addresses suited to the occasion were also given by the following platform workers: Mesdames Overson and Rayer and Messrs J. McBlain and C. S. Payne (Treasurer), Madam Loft (Spiritual Centre) Mr Berry (Centre of Spiritual Research and Mr Baillie-Brownie spoke on behalf of the visitors. Miss R. Adams sang beautifully the solo "My Prayer".

In the evening the ceremonies concluded with a further meeting, and on this occasion appropriate addresses were delivered by Mesdames Reinhold and Overson and Messrs Humphreys and Kerlin, the President, Mr Elkin, presiding. Miss R. Adams rendered the solo "My Task" very feelingly, and Mr Payne officiated at the organ. This brought to a close a very successful day, a day which was regarded by one and all as an epoch in the history of Spiritualism in Brisbane. The thanks of the Committee are extended to all who helped to make the function a success.

Fraternal greetings to all kindred churches and Societies and best wishes to the "Harbinger of Light."

CHAS. S. PAYNE, Acting Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

Mr. R. A. Webb's Sunday evening lectures, during the month of September, were well attended. The subjects were as follows: "A Litany of Spiritualism," "Is Spiritualism Necromancy?" "The Unbelieving Christian," "The Philosophy of The Resurrection" "Spiritualist Pioneers." The Wednesday evening public lectures were the following: "The Value of Trance Mediumship," "Some Experiences of The Supernatural," "Home Methods of Psychic Unfoldment."

The Ladies' Guild meets each week at the residence of the President, Mrs. E. Webb. Much good work is being done by the ladies in preparation for Work and Jumble Sales. The Guild is also a happy social function.

On Saturday, the 14th of September, our pastor officiated at the Cremation Service of Ernest Campbell, the son of an old Dunedin Spiritualist.

On Sunday evening, the 29th, Mrs. E. Webb performed the naming and dedication to Spiritualism, of the infant daughter of Mr and Mrs Strachan, the name given being "Rosalee," and the additional spirit name of "Faith."

A very enjoyable Church Social was held on Saturday the 21st.

The Lyceum continues to meet every Sunday at 2.30. Visitors and parents are always welcomed. The Lyceum subjects for September were: "Home," "The Spiritualist Sunday School," "How to Live," "Sympathy and Kindness," "The Beautiful."

GEO. BODELL, Hon. Sec.

NEW PLYMOUTH SPIRITUALISTS CHURCH.

Our church continues on the faith of spiritual research, and the interest taken in the search for the deeper truths of life is very pleasing.

Many of our members have been very assiduous in the developing class, and in Mrs Harris, of Oakura, we have a trance speaker of outstanding quality and possibilities. Another country member is Mr. D. R. Wright of Rahotu, an "old timer" in the service of Spiritualism, delivered trance addresses which are always well attended.

Early in November we have our annual general meeting when the "shake up" for the new year takes place. We hope to see all our members there ready to take a place in the many offices to be filled.

S. A. NORRIS, Hon. Sec.

Decorative border containing the text: NAMES AND ADDRESSES. Propaganda copies of "The Harbinger of Light" are now going forward regularly to all names and addresses sent in by subscribers. Have you sent in your list of names and addresses on the form recently forwarded to you? The success of our propaganda scheme depends on you, and we again stress the necessity of your co-operation.

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