THE HARBINGER OF LIGHT

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

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By the Editor.

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The Harbinger of Light.

Edited by W. Britton Harvey: JULY 1st, 1924. **Author of "Science and the Soul."**

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The Editorial Chair.

Scientists as Mental Defectives!

We are sometimes seriously told by people who know nothing whatever of psychic phenomena from personal investigation, and who are doggedly antagonistic to anything appertaining to the supernormal, that the eminent scientists and other intellectuals who have declared these phenomena to be absolutely real are influenced in their conclusions by a peculiar form of insanity or mental "kink!" They are perfectly sane in every other respect, and in the case, say, of a physicist like Sir Oliver Lodge, or a criminologist like Lombroso, or a naturalist like Wallace, or a physiologist like Richet, their dicta in their own especial domain may be accepted without demur. But let these distinguished savants venture further afield, let them investigate occurrences beyond the physical order of things, and they at once become mentally unhinged to such an extent that their declarations are not of the slightest value!

This line of argument is so palpably absurd that it can only appeal to the incredibly credulous. If it were true, there would certainly be grounds for considerable misgiving as to how far the judgment of these eminent minds could be trusted in other directions. Would they not be liable to develop this defect by reason of concentrating too intently along other mysterious channels? There is, for instance, no greater mystery than the ether. By its agency the human voice is carried over oceans of space and wireless messages are made to girdle the earth. Without it the sun would be unable to transmit its light to this terrestrial globe. It permeates all the inter-stellar spaces, and it intersects the tiny molecule. In short, we are told that matter itself is merely ether in a low state of vibration, and is thus made visible to the human eye, whereas the ether of space—the ether we pierce when we look at the sun—is vibrating at an infinitely higher rate, so high, in fact, that the retina cannot possibly register its vibrations. It is, therefore, invisible. Was there ever such a mystery? What psychic phenomenon is more mystifying? As a matter of fact many of the phenomena occurring to-day, and which are supposed to have transformed otherwise rational men into semi-lunatics, are, in our opinion, much more easily explainable than the incomprehensible ether!

Now, Sir Oliver Lodge has for many years been delving into this mysterious and apparently, insoluble problem, and in recent times has been almost exclusively investigating its universal ramifications. And with what result? He has certainly told us many wonderful things about it, and has actually declared that although the average man thinks of the ether as something intangible—as intangible as light—it is, in reality, even more solid than either lead or gold! Could any statement be more utterly incredible than that! It seems out of all reason. How are we to account for it? To follow to its logical conclusion the argument of the class of opponents to whom we have referred, Sir Oliver has been probing into this mystery so long that the bewildering process has affected his mind and, consequently, his utterances on the subject are practically valueless! That is really the impasse we reach if we are to accept the lunacy explanation as applied to psychic phenomena. It would be most illogical to declare this illustrious physicist to be unquestionably sane when dealing with such a baffling and inscrutable mystery as the ether, and hopelessly insane when using the self-same cells of the brain in investigating other mysteries of a less incomprehensible character. This is really the culde-sac into which some of our shallow-minded antagonists invite us to accompany them. And because we respectfully decline to accept the invitation they doubtless consider us equally unbalanced as everybody else who declares psychic phenomena to be incontestably real!

It never seems to occur to these people that their presumption in daring to suggest mental derangement on the part of the brilliant scientific investigators concerned almost surpasses comprehension! They are as ignorant of the subject as a South Sea islander is of the higher mathematics, and yet they do not hesitate to pronounce judgment as dogmatically as did the Calvinists of centuries past. They, moreover, appear to be quite unconscious of the amazing credulity they exhibit in accepting the explanation they offer. If we were a tithe as credulous in the conduct of our investigations of the phenomena of Spiritualism we should be justifiably considered to be quite unfitted for the position we occupy. We can appreciate a natural, strong-minded scepticism, and rather enjoy it, but credulity is repugnant and is, to us, taboo!

To be repeatedly told that many of the most distinguished men of Science are capable of becoming mentally unbalanced because they investigate psychic occurrences, and that this alleged fact accounts for their pronouncement that the phenomena in question are undeniably genuine, is such a serious suggestion that it would be positively perturbing were it not so inexpressibly silly. And the argument, of course, necessarily applies, not merely to the brilliant savants in the scientific world, but also to all other intellectual men and women who are equally emphatic in declaring these wonderful happenings to be beyond dispute. They are all in the one boat, and the unfortunate "man in the street," who arrives at a similar conclusion, must be in precisely the same position. They are all suffering from a phase of lunacy!

This offensive allegation is a by no means original conception. It was used two thousand years ago. "He is **beside himself**"—in modern parlance, "off his head"! That is what was said of Jesus, as recorded by Mark. And the same thing was said of

Paul: "And as he thus spake for himself, Festus said with a loud voice, 'Paul, thou are beside thyself; much learning doth make thee mad!" The scientists and other intellectuals who are to-day proclaiming unacceptable truths and declared to be mental defectives in consequence are, therefore, in very good company and, with Paul, can defiantly retort: "I am not mad, most noble Festus, but speak forth the words of truth and soberness." And they would be warranted in doing it in an equally "loud voice" as that employed by Festus!

Wayside Notes.

Phenomena That Stagger the Human Mind.

> I have been a student of the phenomena of Spiritualism for many years, and have occasionally delved into the Proceedings of the British Society for Psychical Research, but have never before come across any testimony so utterly amazing as that contained in the June issue of "The Harbinger of Light", in which Sir Arthur Conan Doyle relates his experiences with a materialising medium in California. It fairly staggered me, and I have thought of little else ever since.

These are the opening sentences of a letter received from a regular reader of this journal. It will be remembered that at the seance in question no fewer than fourteen forms appeared and that one of them remained and conversed with the sitters for eighteen minutes. We are not surprised at the amazement of our corespondent. Such experiences are enough to amaze the most seasoned investigator. We were not a little surprised ourselves, notwithstanding our familiarity with most of the materialising phenomena during the past fifty years. But no amount of amazement, or incredulity can overcome the facts. They stand out bold, conclusive and unassailable.

And, after all, there is nothing "new" about them—it is only a matter of degree. We do not remember having previously read of quite so many celestial visitors appearing at the one seance. But Alfred Russel Wallace and Vice-Admiral Usborne Moore came somewhere near this total, whilst the great Italian scientist, Lombroso, tells us that "three spirits appeared in the room together, each at a considerable distance from the other, and each producing distinct phenomena." The trio walked about the room independent of each other and each handled objects and performed other separate acts. It was all very stupifying to this brilliant savant, and it was little wonder that after his repeated experiences Lombroso should have been converted from dense materialism into a firm believer in the continued existence of the soul.

This form of physical phenomena has not been nearly so prominent in recent times as during the closing years of the nineteenth century, but we are inclined to think there will presently be a revival and that the day is approaching when selected denizens of the other world will appear on our public platforms and address massed audiences! This may sound fantastic and impossible, but it is just as well to put the impression on record. If it occurs it will be for the purpose of dealing a sledge-hammer blow at the materialism of this twentieth century and for ever abolishing the fear of death.

Sir Arthur Conan Doyle informs us that he has reason to believe something sensational is going to happen—something that will unmistakably arrest the attention of mankind. He does not indicate the lines it may take, but whatever be its form it will probably create a new era in the history of the human race and triumphantly proclaim the victory of the spiritual over the material. In other words: "The old things will pass away and all things will become new." The circumstances of the times certainly point to the conclusion that some development of the kind is needed!

Spiritual Guides.

"He shall give His angels charge concerning thee to keep thee in all thy ways." Are these words true? And do they apply to mankind generally? If so, then each of us has a "Guardian angel," or guide, influencing us from day to day and endeavoring to direct our steps along the path it is desirable we should travel. Many people are conscious of the presence of these invisible friends—the majority, however, are not. But non-recognition of their existence makes no difference to them. They are out to "serve" humanity, and in such service they facilitate their own spiritual advancement. Every benefit and advantage gained Over Yonder has to be earned. There are no "short cuts" to the spiritual heights. You have to climb by effort and "pay your way" all the time.

This theme was suggested by certain statements recently made by leaders of the Spiritualist movement in Great Britain. Sir Arthur Conan Doyle for instance knows that he is not acting alone. He has told us over and over again that he is conscious of spiritual guidance and that he is merely being used by unseen powers as a human instrument for the accomplishment of a specific purpose.

In a recent interview in Belfast the Rev. G. Vale Owen told a newspaper representative:

> Before leaving for America in January last my mother, who had died some years previously, came to me and told me that she would be with me during my American tour. On arriving in New York I gave a series of three lectures at the Broadhurst Theatre on consecutive Sunday afternoons. A lady told me that on the first Sunday she had seen a lady in spirit form with me on the stage. From the description given me I recognised the lady as my mother. After the third lecture a New York business man, Mr. John Ticknor, who is also a clairvoyant, without any knowledge of the lady who had told me of her experience, informed me that on the second Sunday he had noticed a spirit lady on the stage. Then on the third Sunday she again appeared to him, and floating over the audience she came to him and said: "Tell my boy I am with him to-day." Thus she fulfilled her promise to be with me. I may add that my mother gave to Mr. Ticknor her full Christian and maiden names which, of course, were unknown to him before that time.

Then there is Mr. Horace Leaf who, in his exceedingly interesting work, "Under the Southern Cross," states in reference to his Australasian tour:

> I should be failing in my duty if I did not attempt to give some notion of the sense of security my wife and I felt from our realisation of certain spiritual presences, whom we had come to regard as co-operators in and directors of our efforts. Not only did they forsee what was to come to pass long before we had any idea, but they made us certain promises which were faithfully carried out. I mention this briefly and in a general way because not everything that befalls an individual can be explained to the satisfaction of other people.

In the rank and file of Spiritualism there are thousands who are similarly aware of constant spiritual direction, Sir Oliver Lodge is also aware of the existence of these outside influences, and there are many among the clergy of all denominations who are no strangers to the fact. But only very few of them proclaim this truth! The "ministering spirits" referred to by Paul are no myth. The "great cloud of witnesses" swarms about us all the time. As Milton puts it:

> Millions of spiritual creatures walk the earth unseen,
> Both when we sleep and when we wake.

And John Wesley, the honored founder of Methodism, in a delightful sermon on "Good Angels," says that "if our eyes were opened we would see—

A convoy attends,
A ministering host of invisible friends."

"And who can hurt us," he joyfully continues, "while we have armies of angels on our side? These shut the mouths of the human lions, so that they have no power to hurt us. And frequently they join with their human friends, giving them wisdom, courage and strength, without which all their labor for us would be unsuccessful. Thus do they secretly minister, in numberless instances, to the heirs of salvation, while we hear only the voices of men and see none but men around us. . . Though we may not worship them (worship is due only to our common Creator), yet we may esteem them very highly for their works' sake."

Guardian angels, then, are a great reality, and it is literally true that they are incessantly stimulating us to lead pure and useful lives, inspiring us with lofty thoughts, guarding our faltering footsteps day by day and assauging the sorrow of those who feel well nigh overwhelmed by some painful bereavement. Columns, in short, might be written about their beneficent functions, and yet, so far as the mass of mankind is concerned, the very existence of these selfless souls is quite unknown!

High Court Judges and Spiritualism.

Interesting evidence comes to light from time to time indicating that the truths of Spiritualism are permeating all ranks of society. The latest testimony in this direction comes from the Rev. John Lamond, D.D., who recently resigned the pastorate of a leading Presbyterian Church in Edinburgh and is now touring Great Britain delivering addresses in support of our cause.

Speaking a month or so ago, as chairman of a meeting held under the auspices of the London Spiritualist Alliance, Dr. Lamond referred to the flutter caused in Edinburgh, where he was living at the time, by the publication of Sir Oliver Lodge's "Raymond." He related how Lord Dewar, one of the judges of the High Court in Edinburgh, having suffered a family bereavement, wrote to Sir Oliver and was referred to himself (the speaker), and how he was the means of introducing his Lordship to a sitting, with the result that the fact of after-death survival and communication came to Lord Dewar as a new revelation. Lord Dewar, in his turn, introduced the subject to another judge who, after reading "Raymond," regarded the evidence as sufficient. Dr. Lamond knew of other judges who were interested, and added that he did not think this would have been possible thirty years ago.

Sir Arthur Conan Doyle also tells us of a judge, with whom he had been in correspondence, and who expressed his belief in the reality of communication between this world and the next, but owing to the peculiar position in which he was placed he did not consider it wise to publicly proclaim the fact. Judges, of all men, should be able to "weigh evidence," and therefore it is encouraging to learn of the conclusion at which some of them have arrived.

We know of an Australian judge of the Supreme Court who passed away a few years since and who knew and, at least, privately acknowledged his conviction, that the two orders of existence commingled. He had some remarkable personal experiences, and his psychic development was such that we have reason to believe it aided him at times in the discharge of his difficult duties. A judge who can see the aura of the prisoner and witnesses has a big advantage over his colleagues. The aura is an infallible tell-tale. It reflects innocence or guilt, as the case may be, and consequently the character of a person stands self-revealed to the clairvoyant vision of the psychic who understands the indications.

Busy Editors.

There are few men whose time is more fully absorbed than that of the Editor of a Spiritualist journal. The preparation of the material for each successive issue is only an incident in his career. If his duties began and ended there he would have a very easy existence.

In addition to his literary work, however, he has often to spend several hours in the day in conversation with interviewers, who wish to come into personal contact with the "man at the helm" and who take a peculiar delight in relating their experiences. Many of these experiences—or something very similar to them—he has heard over and over again, but he listens with patience and courtesy to the catalogue of incidents and sometimes is asked to explain something that his interviewer considers "very remarkable" or "most extraordinary." Usually these occurrences are of a very common-place character and are being experienced by thousands every day!

Between these interviews he attends to his mail—sometimes a veritable budget from "all sorts and conditions of men." The letters deal, not merely with business affairs, but with a varied assortment of problems covering all phases of psychic phenomena upon which the writer requires information and, if possible, enlightenment. These communications have to be personally answered in detail and, as a rule, the questioner forgets to enclose a stamped addressed envelope for the reply!

Parcels of M.S.S. also come to hand for perusal and, if considered worthy, "for publication in the next issue." Advice is also asked concerning "the best books to read," which means more letters—and more stamps! Articles culled from some obscure local paper denouncing Spiritualism are also forwarded, and the Editor is naively asked to publish an "effective rejoinder"—as though it matters, at this advanced stage of the movement, what these unknown and uninformed opponents write!

In short, it is "good going" all the time and, generally speaking, there is a lot of pleasure in the work. But there is one phase which recurs at frequent intervals and which is very depressing—the receipt of letters from people who have suffered bereavement and who implore us to give them comfort and help. It may be "my only daughter," "my darling baby," "my beloved boy" or "my good and dutiful bread-winner." The one note of agonising grief is sounded in every letter, and not infrequently it is explained: "I cannot get any real consolation from my church, it seems to have nothing to offer me to remove the doubts which fill my mind, and it cannot tell me for certain what has happened to my loved one. Do help me!" And so on.

The Editor of this journal makes a special point of replying to all such letters, and of conveying any comfort and hope he can afford. It is really the function of a clergyman to attend to these cases. "This is our business," says the Rev. Dr. Dearmer—a distinguished English divine—when urging the clergy to investigate psychic phenomena and qualify themselves for meeting the needs of these despairing souls. Of course it is their business, and if they would only do it there would be no necessity for the grief-stricken and the "weary and heavy laden" to write to the Editors of Spiritualist journals for that "balm in Gilead" which the Church is supposed to supply.

However, we do not complain, and all the while the need exists we shall continue to do our best to minister to the requirements of those whom Death has plunged into abject gloom.

CHAPTERS FROM MY ASTRAL LIFE.

Living in Two Worlds at the One Time.

Occult Experiences of a New Zealand Seer.

By H. M. Boucher, Grey Lynn, Auckland.

[1]

[Readers of "The Harbinger of Light" as far back as 1906 may possibly remember that in the August issue of that year the first article appeared in its columns from the pen of Mr. H. M. Boucher, at that time a resident of Sydney, but now of Grey Lynn, Auckland, New Zealand. In an explanatory letter accompanying the contribution he stated:

"I have just finished a long solitary, **silent** and terrible period of nearly ten years of psychical development, of astral and spiritual experiences in and out of the physical form and upon various planes of existence and with different states of consciousness. This training—occult initiation, years of silent meditation and exhaustive study of both modern Spiritualism, ancient Theosophy, and initiation into the practical manipulation of occult forces—was for the sole purpose of my becoming a public teacher and demonstrator of the above subjects. . . . **The conditions under which I obtained my knowledge do not allow me to practise mediumship or to use my psychic powers for money.** I am only allowed to take payment for mental labour, such as lecturing and writing, and until three months ago was not allowed to speak in public. This caused me years of great privation and suffering, but as it was necessary, that is sufficient."

Mr. Boucher subsequently enjoyed an exceptionally successful record as lecturer and writer, and received gratifying commendation of his articles from Great Britain, the United States of America, India, South Africa and all parts of Australia and New Zealand. Some twelve years ago, however, he was stopped in his public work, for occult reasons, by the "Invisible Ones" who inspired him and "went back tocommercial work by day, but still kept his abnormal state by night." "Now I am once again," he adds in a letter recently received from him, "to take up my public work and am giving my first address for ten years on Sunday next."

The article herewith is the first of a series we propose to publish from his pen and feel sure they will prove both interesting and informative to the general body of our readers.—Ed.]

Many years ago, the necessary spiritual and mental development having been completed, and the various material circumstances and conditions of my mortal life being suitable, and the stellar aspects favorable, there took place my second birth, by which I mean being born into an intelligent consciousness, as a rational being, upon the other side of the Veil which usually separates mortals from discarnate souls. Then began a series of psychic experiences which have continued ever since, and during that time I have consciously functioned, lived, and learned as a spirit among spirits, attaining various degrees of initiation into the sublime mysteries, also dwelling, and travelling, upon many different planes of manifested being, and making numerous acquaintances, both friends and foes, just as a traveller does in strange lands upon this mundane sphere.

"Foes" may seem a strange word to use, but death does not rob you of your personal traits; the change, in fact, intensifies individuality; thus all strong-minded, intellectually-developed souls, continue to use their mental powers and engage in mental conflicts upon religious, political, philosophical, and other subjects, with tenfold the intensity they ever did in their mortal lives. Also remember that the "Hermetic" axiom, "as above, so below," and Swedenborg's Law of Correspondences, are actual facts; for, really, this material world is a dim reflection of the "Astral" world, as everything on this earth has its counterpart on the other side of the mystic Veil, only the conditions are different, and it is these differences which I purpose to describe.

My initiation as a "Twice Born" began as follows: Awakening, as if from a deep sleep, I found myself standing erect, while something like dirty garments seemed to fall from me, or, more strictly speaking, I seemed to uncoil myself from them. Then, gazing upon my form, which was entirely nude and of ivory whiteness, I looked at the discarded garments, which were really my earthly body, with disgust, so coarse, and ugly did this semblance to myself appear in comparison with my new form, or vehicle—it was my spiritual body, in fact, and an exact replica of my physical form, only of far finer material.

THE RAIMENT OF THE SOUL.

The beauty, density, and quality of this garment of the soul varies in proportion to the purity, power, and knowledge of its owner; unlike the dense, coarse physical body, it is semi- transparent, tenuous, and elastic, and can expand or contract, like the finest silk, or the material used in toy ballons; it can also increase or decrease in height, and the limbs can become elongated at the will of its owner. For instance, I have seen a spirit stretch out his arm for many yards, make it rigid as steel, then cause it to become flexible, and again appear its normal length, all by the power of will. Again, if he wishes, the owner of this etherealized form can, (temporarily) appear in any shape, human, non-human, or animal, also represent any personality known to him, even as an actor makes up to play a certain character. This body is absolutely under the control of the soul within it, providing it has learned the essentials necessary, as it is like a looking glass, only malleable, and reflects outwardly the thoughts, feelings, and desires of the ego within.

At the suggestion of an invisible guardian I now willed myself to become clothed, and instantly my form appeared garbed, exactly as in my daily mortal life, and remained so, just so long as I thought of myself clothed conventionally, because unto spirit people, their thoughts are their clothing, the patterns will be of their own design, and the colors emanating from their souls, termed auras, will be bright and beautiful as flowers, or dark, dense, and cloudy as a London fog, just according to their spiritual development.

A GUARDIAN ANGEL APPEARS.

I now became aware of a glorious presence standing beside me; it appeared to be a female form of wondrous beauty—calmness, patience, and self-control, were the most marked characteristics of her angelic features; she was robed in a garment of snow whiteness, and in texture like fine muslin; it reached from neck to feet, and she looked the impersonation of an ideal goddess, as sculptured by the ancient Greeks. Her special duties were assisting and ushering into spirit life those souls who, like myself, for purposes of destiny, are both able and permitted to live in two worlds at the one time.

This guardian angel now proceeded to uncoil a silver-like thread from my recumbant sleeping mortal body; this thread is of hair-like fineness and is capable of almost infinite extension; it is also invisible to most spirit people; I only see it occasionally; it corresponds to the umbilical cord, and serves as a link of communication between the sleeping body and the absent soul. I am told that when danger threatens the body, a warning vibrates along the cord to the soul, and then, far swifter than the lightning's flash, the ego is back in its tenement, or house of clay; it is also supposed that, if by any means the cord is severed, or broken, physical death must follow.

The atoms of which this cord is composed, are of such a nature that it can pass through all kinds of forms, or objects; whether they are composed of physical, mental, astral, or electric atoms matters not, and such is its elasticity that it is best conceived of as a continuous line of particles in vibration than as a solid thread, or cord. Oriental teachers advise all Astral travellers to always sleep in a room with no other person **above** them, as under certain conditions it is dangerous to the mortal otherwise.

THE ASTRAL LIFE DESCRIBED.

The silver cord loosened, I was now free to investigate this, to me, new world. But first of all I feel it necessary to explain what I mean by "Astral Life.' It is a continuation of personal existence upon this earth, after the change called death, and the word astral is derived from the Greek word **astrea,** meaning, "appertaining to the stars." Most ancient writers use the term "Astral plane," because the angels, or devas, when seen from a distance, look like stars, moons, and suns, according to their status in the celestial spheres, for all spiritual beings are self-luminous, and no external light is needed in the Heaven worlds; all must have the light within themselves, or exist in most awful darkness. On the spirit side of life, every soul generates its own illuminant, automatically, even as many of the denizens of the deepest ocean carry their little torches, tiny electric lights, or phosphorescent glows and flashes.

The characteristics of the discarnate spirit are manifested by the degree of brilliance, kind of color, and extent of the circle of light radiating from them, which will vary according to the quality of the ego itself. By soul, or ego, I mean the eternal monad, or ultimate psychic atom, which is a spark from the all-pervading fires of the cosmic creative forces; in short, an emanation from God. Occult science teaches that each monad, by vibrating at an incomputable rate of speed towards its centre, forms a vortex, and becomes encoiled, or enmeshed, in particles, or atoms, of various kinds, electric, etc., these atoms adhering together, bound by the akasha, or they would fly apart, ultimately form the various vehicles, or bodies, of the ego, and it is the light vibrating from within these vehicles that reflecting outwardly, is the foundation for the halos and auras in artists' pictures of religious subjects.

DAZZLING CELESTIAL BEINGS.

A sight I never tire of witnessing when in a state of astral consciousness, is to watch celestial beings wing their way through the azure blue, counterpart of our earthly sky. Afar off, a number of them resemble one of the constellations in motion, because, just as from a distance you can see an electric light, but not its post, or other support, just so would you see from a distance the luminous radiance from the angels, but not their forms. Another most beautiful spectacle is to watch the aura of a solitary angel, its aura appearing like burnished bright yellow gold in color, and as large as a full Moon—see it rise in the distance, slowly and gracefully from the rim of the earth, circle the arc of the astral world, and then disappear beyond the horizon.

Please note I am not describing the Heaven worlds at present, but our planet, as seen by spiritual sight. On rare occasions I have beheld the gigantic and majestic forms, most fearful in their grandeur, of these celestial beings termed by the Hindus "Maha Devas," and by Europeans "Archangels." They look, from a distance, like our Sun at midday in Summer time; their auras are many miles in circumference and brilliantly light up vast spaces as they travel along, very much like an exceptionally large meteor does when falling through this earth's atmosphere.

It may interest some to know that to look upon the flashing lightning-like vibrations which I am describing, is only possible to mortals after a long course of preparation, otherwise, blindness or paralysis will occur. I have several times suffered from color blindness for hours after some of my experiences of a spiritual seer. The explanation thereof is this—by the law of repercusison, or reflex action, whatever happens of a serious nature to the astral body, is also felt by the physical body. This principle of repercussion explains what is known as the "stigmata," and also the mysterious appearance of cuts, wounds, bruises, marks, etc., upon the physical body of the mystics when they awake from a deep trance-life sleep, but they usually disappear in a few hours.

(To be continued.)

A HINT TO SEANCE REPORTERS.

One is often surprised at the bizarre reports which come to hand concerning public meetings and seances—especially seances. A very large proportion of the general public seems quite unable to discriminate between actual happenings and their impressions and emotions arising from the observance of such happenings. It is almost amusing to discover the large number of people who seem to imagine that the use of a multiplicity of grandiose words and superlatives adds something to the facts, when often the use of such words merely convicts the writers of undue credulity and emotionalism. . . . The worst disservice we can do to our arisen comrades is to garnish and trim their message to meet our moods and fancies, or to cram their teaching into the mould of our petty idiosyncrasies and misconceptions.—The "Two Worlds."

BRISBANE SPIRITUAL ALLIANCE.

The recently-formed Brisbane Spiritual Alliance has now been registered under the Queensland Statute and Letters Patent granted. "We are now going full speed ahead," telegraphed Mr. T. W. Moss just as we were going to press.

WATCH FOR THE GREEN DISC !

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

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

PERSONAL PARS.

It may interest many of our readers to learn that our occasional contributor, Mr. T. W. Moss, of Brisbane, is contemplating enlarging his activities in the cause of Spiritualism by addressing meetings in Sydney and Melbourne. The work, however, will not be undertaken for three or four months. Our readers have heard so much of Mr. Moss from time to time that we are sure those of them who reside in the cities named will be delighted to hear him speak.

His great desire is to uplift the movement as a spiritualising agency and to present its teachings clearly before the people from a religious standpoint. In this connection it is interesting to recall that he was formerly Chairman of the Queensland Congregational Union, that he has had many impressive personal experiences of a psychic character and conducts a Circle in which the gift of healing plays a prominent part. He was mainly instrumental in recently establishing the Brisbane Spiritual Alliance, and is the first President of that organisation.

He has also made a feature of building up a large and representative Psychic library. Every new book of any note is added to the shelves, and he generously places the books on loan to any earnest inquirer. It will thus be seen that he is a very zealous and thorough-going Spiritualist, and, as already stated, will shortly find an additional outlet for his exuberant energy. We wish him abundant success in his forthcoming enterprise and shall be extremely gratified to meet him on reaching the capital of this southern State.

* * * *

By the last overseas mail the Editor of this journal had the pleasure of receiving a very interesting and lengthy letter from the Rev. G. Vale Owen, who expresses his warm appreciation of "The Harbinger of Light" and adds: "It is alway welcome, and I am glad to read how you are so bravely keeping the flag flying in Australia." He alludes to the great progress being made by the movement in Great Britain and says it is not so much stimulus as "guidance" that is required. He has just completed a tour which began on August 28th of last year and ended on April 13th—about eight months. During that period he delivered 147 advertised lectures and many more or less informal speeches.

This gave him an opportunity of feeling the pulse of the movement in England, Wales, Scotland and Belfast. He found "Societies springing up everywhere at a great rate, churches being erected or halls bought or rented, and a general forward movement." He was "particularly struck by the talent for organisation which many of the working-class shew," and adds that "their intense earnestness is without question."

Concerning the future he has "no doubt whatever that there is at hand a great further out-pouring of spirit power and guidance which will affect not England alone, but the Colonies also. And in this great work," he concludes, "you will take your part!"

There is certainly abundant scope for energising things spiritual in Australia, and a good tropical downpour of "spirit power" would certainly be very welcome! We are at present in a sort of trough. Perhaps another psychic wave is due, and may be nearer at hand than some of us have hitherto contemplated!

* * * *

Lady Conan Doyle has always been very appreciative of the booklet, "Death Defeated," prepared by the Editor of "The Harbinger of Light" for the purposes of Sir Arthur's mission when he visited these southern lands. At her request large parcels have been forwarded to England, and only a few weeks ago we had the pleasure of sending a further very substantial supply. The booklet also continues to be in steady demand in Australia, and we would like to see some of the Societies take a greater interest in it as propaganda literature.

* * * *

It was with much gratification that we received, a few months ago, an interesting letter from Sir W. F. Barrett, F.R.S., accompanied by an autographed photograph of this distinguished scientist and psychic investigator, who looks hale and hearty, although he is 80 years of age. He was prompted to write by reason of the fact that he had just received a copy of "The Harbinger of Light" from a friend in South Africa, and he also mentions friends in Ireland who are likewise interested in the journal. "Your paper is evidently widely read," he remarks, and expresses a desire to see it regularly.

By the succeeding mail a similar request came to hand from an investigator in Italy, with a desire to be supplied with a specified back number—July 1909—containing a prophecy by Ernest Renan concerning the Great War. There are, in fact, not many civilised countries into which this journal does not find its way.

* * * *

Mr. Robert Blatchford is continuing his crusade in defence of Spiritualism, his latest exploit being a trenchant rejoinder to a sermon preached by Canon Symes, at Barrow, England. The article was published in the "Sunday News" during May, and we should imagine the Canon would be wise enough not to extend the controversy!

* * * *

Referring to the materialisation seance attended by Sir Arthur and Lady Conan Doyle at Altadena, near Los Angeles, as reported in the June issue of this journal "A Reader of the Harbinger of Light" writes:—

> "I have been reading the account of Sir A. Conan Doyle's seance and am deeply moved by the information given to the world thereby. A flood of joy overwhelmed my soul, more particularly when I read "Billy's" reply to Lady Doyle. My own commercial and domestic worries were so great that it came to me as a tremendous relief to leave my affairs with God; so much so that, although I was alone amidst dismal surroundings, I gazed upon the portrait of Sir Arthur and said quite audibly to myself: "May God bless thee and thy work."

THE AMENDE HONORABLE!

We notice that Dr. E. E. Fournier D'Albe has made the "amende honorable" to the family of Sir William Crookes, for an erroneous statement made by him in his "Life of Sir William Crookes." In a letter to the "Daily Mail" he says:—

"In my 'Life of Sir William Crookes' (published by T. Fisher Unwin) there is an error which, in justice to the memory of both Sir William Crookes and the late Sir James Dewar, I should like to see corrected. I stated that the dispute between those two great men of science over the discovery of colloidal silver led to the bankruptcy of Crookes's eldest son Henry. I have since found that there was no such bankruptcy, and that Henry Crookes eventually succeeded in developing his 'collosols' to great advantage before he died."

THE ASTRAL PLAYING FIELDS AND THE ANGELIC HOST.

HAPPY CHILDREN AT THEIR GAMES.

By ELIZABETH J. ATKINSON, Auckland, New Zealand.

[Mrs. Atkinson, of 125 Williamson's Avenue, Grey Lynn, Auckland, has enjoyed a rich variety of psychic experiences, many of which she has embodied in book form with a view to their publication. The accompanying contribution consists of extracts from the chapter on "Dreams and Visions" in this book, and it will be noted that at the time the experiences occurred she had "little knowledge of, and less belief in things Occult and Psychic," and all she knew about Spiritualism was that it was "of the Devil." Even now she is "slow to be convinced on these matters."—Ed.]

In January 1920 I had a beautiful dream-vision. Looking up into the sky, to the right of me, I beheld a group of beautiful ethereal beings, in graceful, flowing robes, soft and filmy, and of the loveliest blending of harmonious shades, tints and colors. These celestial beings were gathering on a cloud bank, whilst high up in the sky, on my extreme left, was a peculiar grotto-like rocky formation poised in the clouds; gigantic in height and width, and forming a natural wall within a cave-like opening, which formed an entrance to a beautiful Play-ground beyond, in which hundreds of happy, earth-free children delightedly were playing.

The playing fields were very extensive and reached out toward the right of me until they merged into the cloudbanks on which the celestial group were gathering in great numbers. These celestial beings began to gently float downward toward the earth, three or four abreast, their numbers, in various stages of earthward progress, forming a glorious harmonious line of sublime tints and colours stretching from heaven to earth. Their beautiful faces were radiant with an ethereal light, a refinement of beauty not of this earth. . . .

There were children, youths and maidens gathered about the rocky grotto on my left. These were not nearly so ethereal in appearance as the celestial, or Angelic beings on my right, yet, these youths, maidens and children were not of this earth. Each and all bore the stamp and expression of perfect, care-free, sublime happiness. . . . Their robes though beautiful, and of mingled harmonious tints and colors, were not filmy and ethereal as the apparel of the angelic beings.

* * * *

I wish that I could imprint upon each mind this wonderfully beautiful vision—the grotto-like rocky formation, forming a natural wall to the extensive playing fields; the cave-like openings serving as means of entrance and exit—to see, as the writer did in her dream-vision, the happy children earth-free, laughing, shouting and playing, running in and out in a zig-zag course through the three openings, making a game of it! Oh, if we could only show that second cave-like opening above the central lower opening, the arched rugged roof, the rocky floor, the swing hung from the rocky roof, and happy children taking turn about in swinging and pushing the swing; laughing and shouting with pure delight—the hundreds of healthy children in the flower-decked grass-lawned, extensive playing fields; dancing, skipping, jumping, chasing about and shouting with perfect health and perfect happiness!

* * * *

Through the lower cave-like openings forming the entrance and exit to and from the playing fields, glimpses of children, youths and maidens could be seen going through earth-like gymnastics, physical-culture exercises and suchlike, whilst others strolled about in pairs, or in little groups, and others again, gracefully reclined or stood about watching the rest. Oh, that we could portray the beautiful fall of crystal water streaming from the left of the rocky grotto, flowing down to the foreground, marking its course in a limpid stream in front of and past the grotto; the grassy sloping banks of this stream flower-bespangled, about which happy children played, and youth and maidens stood or reclined!

* * * *

Meanwhile, the celestial group on my right, were forming, had formed, a long sublime line of color . . This line, in a continuous stream of harmonious colour, zig-zagged in wavy lines from sky to earth. On reaching the earth several of these beautiful, perfect beings came direct to where I sat in the open street, in front of an unfamiliar house, holding in my arms a little child; another stood at my knee (those children I have never known in earth-life) . . . There were several other persons gathered near me, who also had been watching, with awe-struck wonder, the strange manifestation in the skies. Some were almost bowed to the earth in their awesome fear; others in awe and adoration looking upon those celestial beings as very gods.

Never in all the many dreams of wonder, warnings and omens in the sky have I felt any fear, only deep reverence and holy awe, which, though, at times almost bowing the body with the weight of glory, does not fill the soul with abject fear.

On reaching where I sat one of the celestial beings paused in front of me; one other, close following, also paused, still smiling upon me; the rest, who had reached the earth, passed on; many others were still floating downward in that unbroken beauteous line of hamonious color, reaching from earth to sky. The two who paused before me smiled direct at me with friendly camaraderie. . . . Though smiling upon me they spoke no word to me, but, one bending over the small child on my knee gave a seraphic smile and said: "You will be called hence soon"; then, turning to the other child at my side, said: "And you will be next wanted—we will come for you in due time." Their tones were soft and flute-like. Though they spoke no word to me, they both again smiled at me as they passed by, giving me a glance of friendly encouragement. . . . My soul thrilled with a deeper reverence at the mere thought of being deemed worthy of near kinship with such as they. . . .

* * * *

I, in my dream, began to recite a sublime poem, of which I can only recall the first lines:

> The daughters of God came down to earth,
> To visit the sons of men . . .

The concluding remembered lines ran:—

> The daughters of God returned to Heaven,
> Their spirits sore, their pure hearts riven.

One other interesting phase of this remarkable dream. Amongst that angelic group one figure seemed to stand out distinct, or somewhat separate from the rest of that beautiful group. I noted that in floating from the clouds to earth this figure, though with them, was really separate, though floating, then walking in their wake. Also, she was unlike any of the others, was without companion . . and was amongst the first to reach the earth. Yet this isolated figure was not of earth, and as evidently

not belonging to these glorified beings. Her robes, though very beautiful, were not quite so harmoniously beautiful, nor so purely ethereal; neither were her features so sublimely beautiful and perfect. Though certainly not of this earth her face did not radiate the divine peace, purity and holy joy of those celestial beings.

The thought was suddenly born in upon me in my dream that this solitary figure was indeed of another sphere beyond this earth and worked in human lives against the sublime, pure influence of the glorious throng. Though closely following them as she floated, or walked, she paid no visible attention to them, nor they to her. Though each one of the glorious band smiled on me in passing, this separate figure did not even glance at me, though she smiled entrancingly at others on the roadway—a sweet smile, yet lacking the divine element of those other glorious beings.

* * * *

The writer does not profess to be able to interpret any of these remarkable dreams, but they do seem to her to be full of beautiful, helpful significance.

We would like to add, that when we had those dream-visions just cited, we had little knowledge of, and less belief in, things Occult and Psychic, and Spiritualism we had been taught to believe was of the Devil—though we ever found it hard to accept such as fact. When making the rough notes of those dreams, usually immediately on waking, we termed and thought them but dreams. Thus now, on compiling many of those dreams and psychic experiences into book form, we have not altered the wording or text of our earlier notes, but give them to the world as we then received and wrote them down.

These experiences should bear weight because the writer has been so very sceptical, and one of the hardest to convince regarding psychic manifestation and spirit return, and even now is slow to be convinced on these matters. But all our quibbling and doubt, and scepticism cannot alter Psychic Facts and Spiritual Truths.

CONAN DOYLE AND LORD BALFOUR.

Continuing his "Memories and Adventures" in the "Strand Magazine," Sir Arthur Conan Doyle describes a visit to Whittingeham, Lord Balfour's Scottish residence, and adds:

"I was not at that time so convinced of the primary importance of psychic things as I became later, and I regret it, as this would have been my one opportunity to explore a knowledge which at that time was certainly greater than my own. Years later when the fight was heavy upon me, and when I was almost alone in the polemical arena, I wrote to Mr. Balfour, and charged him with sharing all my convictions and yet leaving me to defend them single-handed. His answer was: 'Surely my opinions upon this subject are already sufficiently well known,' which may have been an admission that I was right in my description of them, and yet was not much of a prop to me in my time of need."

Speaking recently at Sunderland, England, the Mayor presiding, the Rev. G. Vale Owen reminded his hearers that in actual fact each led a double life, or to be more exact, a dual existence, and when the body died the spirit lived. There was no need to fear death. It had no pain, for the spiritual body had left the material body before the severance of the life cord. "I have spoken," he added, "with those who have passed through death and they all say the same thing—that however painful or painless the illness before death may be, there is no pain at death, but, on the contrary, a buoyancy of feeling which is never experienced in this life, and makes it most pleasurable."

GOOD EVIDENCE OF IDENTITY.

To the Editor of "The Harbinger of Light."

Sir,—

During the war we became acquainted with the late Charles Mott, the singer. At that time he had just created the principal role in a musical item presented at the Coliseum, composed by Sir Edward Elgar, called "Fringes of the Fleet."

I became his "war godmother," but his name for me was always "Fairy Godmother."

One evening, at my sister's house, we were all talking over the "life after death," when he said, "If I go to the Front [at that time he was on duty at Hare Hall Camp at Romford] and if I get 'pipped' I will certainly try to return and give you a message."

Some months after this we heard with much sorrow of the transition of our friend; he was shot in France. The war ended, and the years passed, and then, a few weeks ago, I received a letter from a friend who left England between two and three years ago and who—to my knowledge—never knew of our late friend's existence. She wrote as follows:—

> "We had a nice sitting the other evening, and someone came and sent their love to you and gave the name of Charlie Mott; just sent love to his 'Fairy Godmother.' Perhaps you know who it is? I can't place it."

The lady who wrote the letter is Mrs. Marian Wilson, and she lives at the Utility Stores, Whitehorse-road, Deepdene, Melbourne. Her letter bears the date January 16th, 1924.

Surely this is a remarkable piece of evidence.—Yours, etc.,

(Mrs.) PAULINE BLANCHE STAMM.

Hotel Great Central,
London, N.W.1.

FROM GLOOM TO GLORY.

Be warned, and wait for the future; do not run to it, but stand patiently in the present, till the future has come to you and you can walk with certainty, instead of wandering aimlessly. And if, as you often think, your present is cruel to you, remember that the seeming cruelty is necessary to shape you for the future; and the higher the mission, and the grander the enterprise, the blacker will the present appear, the gloomier will your path seem; until suddenly at last shall flash into your path a brilliant light, and you will see in the joyful future, then become present, that that which you judged present has melted into a past clothed in the softened robes of remembrance shorn of its sharpest thorns.

This means that if you will allow a Higher Power to judge for you, and submit to wait patiently for that judgment, you may rest in perfect security; for He doeth all things well, and the words "Thy will be done" will not ring out in agony of spirit, as self-sacrifice, but in accents of triumph as a free-gift, knowing in very truth that His will is the will of the universe; and that His will is that none should perish; and that His will is in very deed your will, only perfected—your will, His will—only separated from all that weighed it earthwards—till at last it soars far, far beyond the region of thought to the very centre of that great existence where life itself is wrapped up in that great mystery of knowledge which solves itself in "knowing, even as you are known."

From "Guidance from Beyond," given through K. Wingfield.

NOTES FROM AMERICA.

"LIVE" SUBJECTS DISCUSSED.

By B. M. GODSAL, San Diego, California.

It seems natural at this time to write about the weather—like an Englishman writing from home! For Southern California has just enjoyed its first drenching rain after the most prolonged drought in forty years. A district in mid-California had been reduced to engaging a professional rainmaker, thus putting us in touch with darkest Africa—and perhaps Australia too! And now that a generous downpour has eventuated we are divided in opinion as to whether it should be accredited to the rainmaker, or be regarded as providential.

According to travellers' tales there are many savage tribes whose official rainmakers have success in wooing the clouds. Can it be that a concerted effort, plus complete faith in the means employed, produce a popular state of mind that is equivalent to prayer, thus controlling the elements as in Bible times? However that may be, our California rainmaker has picked up 8000 dollars dropped from the clouds—a success that carries one back, in thought, to the Reverend rainmakers of our younger days in old England, who seldom prayed very long before getting a shower.

SPIRITUALISM AN ANTIDOTE TO CRIME.

America's "crime-wave" is not like other waves, for it never recedes—it seems to be a permanent wave. According to the statistics of an Information Bureau "the homicide rate in America is about twelve times as high as in England." Many remedies have been suggested, and the various Churches are called on to wake up and rattle anew the dry bones of their particular orthodoxies. But Spiritualists will recognize that the deep-seated cause of this state of moral depravity was laid bare recently when a prominent educator, Dr. John B. Morgan, director of the psychological clinic of the University of Iowa, publicly gave out that "there is no after-life in the orthodox sense of the word;—when a man dies it is the end, as far as the dead man's 'ego' is concerned." Clearly the present-day grabbing at material things is nothing else than this crass materialism carried to its logical conclusion; and it can be corrected by no other means than a general knowledge and acceptance of the facts upon which Spiritualism is founded.

MR. EDISON AND THE SOUL.

For any prominent American to have his opinion concerning an after-life existence proclaimed on the front page of every newspaper all that is necessary is that he should never have given any serious thought to the matter. The journalistic mode of reasoning seems to be that a prolonged inquiry into this particular subject unbalances the mind, therefore the more a man has studied the problem the less he really knows about it. Consequently, when seeking an answer to the world-old question: "Shall a man live again?" it is good journalism to regard the offhand pronouncement of a man whose interests are wholly material and financial, as of more value than the reasoned conclusion of a man whose painstaking efforts to arrive at the truth will necessarily have upset his mental stability!

No better example of this newspaper philosophy could be found than the extravagant "featuring" of Mr. Edison's occasional opinion on the subject of human survival. His latest ideas, as given in the March issue of "Hearst's International Magazine," were telegraphed to all the papers in the country. It appears that the "Wizard" believes "that human personality ends with the life of the body"; and yet he believes that the cells which compose the body are immortal. But why he should concede immortality to a cell and deny it to a man he does not attempt to explain. Not so long ago Mr. Edison spoke contemptuously of the phenomena of Spiritualism; and it is hard for a Spiritualist not to speak in the same strain of Mr. Edison's cell-theory, which is on a par with his mechanical spirit-detector, which four years ago he promised to an expectant world.

In matters material and financial Mr. Edison has undoubtedly helped humanity—and himself!—by harnessing the forces of Nature to the car of progress. Moreover, he has given us the phonograph. But it is only because he makes no pretension whatever to being a psychical researcher that the newspapers attach so much importance to his opinion on questions relating to the soul!

CASH VALUE OF PSYCHIC PHENOMENA.

The cash value of psychic phenomena is going up! Finding that a premium of 2500 dollars has failed to attract any first class medium, Mr. Malcolm Bird, in the April "Scientific American" offers, additionally, "to any medium of high caliber, a return ticket to New York and maintenance——", and names a dozen of the best known mediums in America and Europe to whom—as well as to "others worthy of consideration"—the offer applies.

Thinking over this offer, one cannot but contrast it with terms made long ago by the opposite party to this proposed bargain. It will be remembered that a prophet once made a standing offer of spiritual gifts "without money and without price" to anyone who earnestly desired them and who would come and receive them.

And now we have a man who questions the reality of spiritual gifts, and who holds out a big sum of money and says: "Come to me and bring your gifts to be tested, and if you win the prize well and good, and if you do not you still shall have free transportation and a meal ticket." The two sets of terms as they stand are far apart, and as to whether the principals will ever come together and do business we can but wait and see.

NO INTERFERENCE WITH FREE-WILL.

Personally, when first seeking for evidences of spirit existence I seemed to enter a region where chaos reigned, but a more intimate acquaintance with the subject impresses me that nowhere in the realm of Nature is design so clearly manifested. In the very early days of Spiritualism there came a message to the effect: "We offer this evidence to all, but will force it upon no man;" and as it was then, so it seems to be to-day. Evidence that man is a spirit and survives bodily death is freely offered, but not everybody is willing to accept the evidence because of the humble manner in which it is presented. Spirit seems to shrink from crucial tests such as would force the truth upon unwilling minds. A man's right to remain in ignorance is respected, as long as he thinks it the better way. For to thrust conviction upon obdurate minds would be to rob them of God's greatest gift—their free will.

THE OSCAR WILDE SCRIPT AND CONTROVERSY.

Remarkable Messages Create Sensation in Literary Circles.

Significant Facts Concerning Identity of Communicator.

By HESTER TRAVERS SMITH, Author of "Voices from the Void."

[Intense interest has been aroused in Great Britain in recent months by the publication in the London Press and elsewhere of a series of messages received by Mrs. Travers Smith and a "Mr. V." through the ouija board and by automatic writing, and purporting to emanate from Oscar Wilde, the brilliant epigrammatic writer whose literary career was cut short by following a line of personal conduct which eventually brought him to moral degradation—and gaol.

The name of Mrs. Travers Smith will be known to many of our readers as the author of "Voices from the Void," the Introduction to which work is written by Sir. W. F. Barrett, F.R.S., who states:—

"Mrs. Travers Smith has for many years been a friend of mine, and has given me the opportunity of being present at numerous sittings since the development of her psychic power. . . . As the reader will notice, Mrs. Travers Smith is not a credulous or hasty investigator; on the contrary, the trend of her mind is healthily sceptical, and hence the opinions at which she has arrived cannot be dismissed as the product of morbid curiosity or the mere will to believe."

The messages in question are still the subject of considerable controversy, and not a little bewilderment, and were recently published in book form.—Ed.]

THE story of the Oscar Wilde Scripts is a strange one. It came entirely unexpectedly to me, as all interesting events in my psychic work have come. It has confirmed me in feeling that co-operation between persons who are suited psychically lends a power, the quality of which is clearer and more forcible than when one person works alone.

During the winter of this year I had several sittings with M. V. at the British College of Psychic Science. These sittings were for ouija board results; Mr. V. had no power himself so far as he had tried. The sittings were successful; I got at a good many facts connected with him and his family which, of course, I knew nothing of. I had a very definite impression that he had psychic power of some kind, though he was silent and reticent and gave me no lead whatever.



MRS. HESTER TRAVERS SMITH.

In May Mr. V. joined a little class of mine at the British College for the cultivation of ouija board and automatic writing. He was less successful than the other members of my class, who were all novices. At the first two sittings he had no results at all. At the third sitting he began to write slowly with my hand resting on his. The message professed to be from a deceased friend. It was a small and insignificant result. Without my help he got no movement whatever.

At the fourth sitting no member of the class except Mr. V. was present. He wished to go on with the automatic writing, so we proceeded in the same way; I rested my hand on his. Before we began he expressed a wish to keep his eyes closed. I was pleased; it might be that he could do good work blindfolded. He closed his eyes, the pencil moved quickly and at once.. The only prelude to this movement was a continuous tapping on the paper with his pencil. The writing was clear; the words divided from each other as in normal handwriting, the **t's** carefully crossed, the **i's** dotted, even quotation marks and punctuation were inserted. The message that came was a continuation of the previous one. "I want my daughter, Lilly, my little Lilly," it began.

At the mention of the Lily, I was instinctively aware that the control had changed. "No, the lily is mine, not his," was written rapidly. I asked. "Who is speaking?" The name "Oscar Wilde" came in a different hand from the first few words. I looked at Mr. V. His eyes were closed and he seemed unconscious. The message went on:—

> Pity Oscar Wilde. One who in the world was a king of life. Bound to Ixion's wheel of thought I must complete for ever the circle of my experience. Long ago I wrote that there was twilight in my cell and twilight in my heart, but this is the last twilight of the soul. In eternal twilight I move, but I know that in the world there is day and night, seedtime and harvest and red sunset must follow apple green dawn. Every year Spring throws her green veil over the world and anon the red Autumn glory comes to mock the yellow moon. Already the may is creeping like a white mist over lane and hedgerow and year after year the hawthorn bears blood red fruit after the death of its may,

CROSS EXAMINATION IN IDENTITY.

I interrupted it at this point and asked a few questions. First. "Give me your father's address in Dublin?" I knew it well and could have written it without hesitation. The reply was "Near Dublin; my father was a surgeon; these names are difficult to recall." Here, thought I, is the usual dodging we get from the communicator. I said, "Not at all difficult if you are really Oscar Wilde." The pencil wrote, "I lived near here in Tite-street." I was sure this was wrong. I had an impression that Oscar Wilde lived in Oakley-street, which I find was his brother's address. Oscar's house was 16, Tite-street, Chelsea. I then asked his brother's name. William was written and Willie underneath. I asked his mother's "nom de plume," and "Speranza" came immediately. Mr. V. knew neither the Chelsea address nor Lady Wilde's name. The writing continued:—

> "Pity Oscar Wilde! [I said, Why have you come?] To let the world know that Oscar Wilde is not dead. His thoughts live on in the hearts of those who in a gross age can hear the flute voice of beauty calling on the hills or mark where her white feet brush the dew from the cowslips in the morning. Now the mere memory of the world is an exquisite pain. I was always one of those for whom the visible world existed. I worshipped at the shrine of things seen. There was not a blood stripe on a tulip or a curve on a shell, or a tone on the sea, but had for me its meaning and its mystery and its appeal to the imagination. Others might sip the pale lees of the cup of thought, but for me the red wine of life——

"Twilight in my cell and twilight in my heart" is, of course, quoted from "De Profundis." In "Intentions" we find "the white feet of the Muses brushed the dew from the anenomes in the morning." Very similar to "her white feet brush the dew from the cowslips in the morning" of our script. Again in "De Profundis" we find "There is not a single colour hidden away in the chalice of a flower or the curve of a shell to which, by some subtle sympathy with the very soul of things, my nature does not answer." In the script he says, "There was not a blood stripe on a tulip or a curve on a shell or a tone on the sea but had for me its mystery and its meaning and its appeal to the imagination."

In this first script there are a number of passages very similar to others in "De Profundis," "Intentions," and "Dorian Grey"; they may have been chosen deliberately to fix the identity of the writer.

"A SOCIETY OF SUPERANNUATED SHADES."

At the next sitting several people were present, one being Mr. Dingwall, research officer of the London Society for Psychical Research. He very probably gave Wilde his cue. Wilde was anxious to make it plain that he, at the other side, was in much the same position that we are in here. The Society for Psychical Research gave him an admirable opportunity, so he began:

> Being dead is the most boring experience in life. That is if one excepts being married or dining with a schoolmaster. Do you doubt my identity? I am not surprised, since sometimes I doubt it myself. I might retaliate by doubting yours. I have always admired the Society for Psychical Research. They are the most magnificent doubters in the world. They are never happy until they have explained away their spectres. And one suspects a genuine ghost would make them exquisitely uncomfortable. I have sometimes thought of founding an academy of celestial doubters . . which might be a sort of Society for Psychical Research among the living. No one under sixty would be admitted, and we should call ourselves the Society of Superannuated Shades. Our first object might well be to insist on investigating at once into the reality of the existence of, say, Mr. Dingwall. Mr. Dingwall, is he romance or reality? Is he fact or fiction? If it should be decided that he is fact, then of course, we should strenuously doubt it. Fortunately there are no facts over here. On earth we could scarcely escape them. Their dead carcases were strewn everywhere on the rose path of life. One could not pick up a newspaper without learning something useful. And in it were some sordid statistics of crime or disgusting detail relating to the consumption of pork that met the eyes, or we were told with precision that was perfectly appalling and totally unnecessary . . . what time the moon had decided to be jealous and eclipse the sun.

We paused for a rest. Mr. V.'s power seemed to ebb after a short time. I repeatedly took my hand off his with the invariable result that his pencil tapped impatiently on the paper, but the writing ceased at once. At this second sitting we tried all the others present with Mr. V. (two of them were excellent automatists), touching his hand as I did, but there was no result. It was obviously a case of double mediumship.

CRITICISM OF MODERN NOVELISTS.

The second half of this sitting was rather unexpected. Wilde's criticism on modern novelists was very surprising and most amusing. It was the first of a long series of similar criticisms:

> It may surprise you to learn that I have dipped into the works of some of your modern novelists. I have not drawn the whole brew, but tasted the vintage. Time will ruthlessly prune Mr. Wells' fig trees. As for Mr. Arnold Bennett, he is the assiduous apprentice to literature who has conjured so long with the wand of his master, Flaubert, that he has really succeeded in persuading himself and others that he has learnt the trick. But Flaubert's secret is far from him. Of his characters one may say that they never say a cultured thing and never do an extraordinary one. They are, of course, perfectly true to life; as true as a bad picture. They are perfectly commonplace, and for the Clayhangers, the Lessways and the Tellwrights, oblivion will have a plentiful meed of poppy. Mr. Bennett has undertaken a grave irresponsibility by adding to the number of the disagreeable types in the world. It is pleasanter to turn to Mr. Eden Phillpots who, unlike Mr. Bennett, on whose sterile pages no flowers bloom or birds sing, has a real and unaffected love of nature and, unfortunately, all nature's lack of variety. He is a writer who has been very faithful, far too faithful, to his first love. One wishes that Spring would sometimes forget to come to Dartmoor.

After the second sitting, I went to the Chelsea Book Club and saw several facsimiles of Wilde's writing, and also an autograph letter which happened fortunately to be there, and I was astonished to find the handwriting was similar to that of our Script. I have examined the writing most carefully.

I was curious to find whether Wilde had made many excursions into modern literature, so I boldly asked whether he would talk to me about various writers. He has spoken to me on the ouija board of Shaw, Galsworthy, Meredith, Hardy, George Moore and James Joyce. I repeatedly tried to get him to speak of Henry James's work, but some complex must have been there; nothing would come. Of Wells, Bennett and Eden Phillpotts, of whom he spoke in the automatic writings, I had read little. Both Mr. V. and I had read some of Wells and Bennett; neither of us knew anything of Phillpotts, not even that he wrote about Devonshire. I have to confess this lamentable ignorance in the interests of Psychic Science; the fact that I had neglected to become more conversant with modern novels add to the value of Wilde's literary conversations. I cannot profess ignorance of the works of Shaw, Galsworthy, Meredith, Hardy and George Moore, but I can say sincerely that I have not read more than a dozen pages of "Ulysses," by James Joyce. I can also say sincerely that Wilde's opinions are not mine, except perhaps in the case of Galsworthy. If he is my dual personality, it holds different opinions from my conscious mind. Of Shaw, Wilde writes:—

> I had a kindly feeling for poor Shaw. He had such a keen desire to be original that it moved my pity. Then he was without any sense of beauty, or even a

sense of the dramatic side of life, and totally without any idea of the outside of any human being, as he was utterly ignorant of his internal organs. And yet there was the passionate yearning to be a personage, to force his person on the London world, to press in, in spite of the better taste of those who went before him. I have a very great respect for his work. After all, he is my fellow countryman. We share the same misfortune in that matter. I think Shaw may be called the "true type of the pleb." He is so anxious to prove himself honest and outspoken that he utters a great deal more than he is able to think. He cannot analyse, he is merely trying to overturn the furniture, and laughs with delight when he sees the canvas bottoms of the chairs he has flung over. He is ever ready to call upon his audience to admire his work, and his audience admires it from sheer sympathy with his delight.

There is perhaps a touch of envy here. Does Wilde in the twilight know that Shaw's success exceeded his; that the plays of the Pleb will probably be remembered when "The Importance of Being Earnest" is forgotten?

I asked twice about Wilde's own plays. He dwells on the idea of pattern; his poems were, he says, patterns woven from words, his plays patterns woven from human beings. He speaks of his words as his spiritual children, symbols of woman. "Each word I used became a child to me. I loved my words and cherished them in secret. They became so precious they were hidden from the gaze of men until I nurtured them; and in their fullness brought them forth as symbols of the woman."

WHERE THE CRITICS BLUNDERED.

Our critics of these scripts, when selections from them first appeared in the "Daily News," seemed to expect that the Oscar Wilde of the 'nineties should return in festive garb to make London merry once more. They took no account of the fact that Wilde had passed two tragic years in prison, had passed out of prison to a more cruel tragedy, the discovery that his literary career ended with the "Ballad of Reading Gaol", for the simple reason that he was unable to write. His powers had withered under the world's scorn. He had nothing left and his only resource was the anæsthetic of drink. And from this miserable end he seems to have passed on to further punishment. In one of the ouija talks he says:—

> As you know, I have only dimness around me. It is that darkness which is reserved for those who are the prey of social conventions which has cast me into a state which is not beneficial for me from the point of development of mind. My mind is now a rusty lock into which the key grates with a rasp. It does not move easily and lightly as it used.

Again and again in these scripts he refers to the dimming of his mind and senses in the state of twilight where beauty is again shut out from him. There is real pathos in a short passage where he speaks of the curious chances he has had to see the beauty of the world once more.

> I have found sight in the most curious places. Through the eyes out of the dusky face of a Tamal girl I have looked on the tea fields of Ceylon, and through the eyes of a wandering Kurd I have seen Ararat and the Yezedes, who worship both God and Satan and who love only snakes and peacocks. Once in a pleasure steamer on its way to St. Cloud, I saw the green waters of the Seine and the lights of Paris through the vision of a little girl who clung weeping to her mother and wondered why.

This, then, is not the Oscar Wilde of the 'nineties, nor yet of "De Profundis," for his prison experience, as it neared its end, was the highest spiritual summit to which Wilde climbed during his lifetime. This is again a period of suffering, not suffering as that of Reading Gaol, but suffering which will be long, but which is mitigated by the knowledge that the wheel will turn and he will rise again to ecstasy;

> I, bound as to a wheel which ever in its revolutions adds to my pain, my pleasure and experience, can speak of justice. I will give to you what has come to me from joy, an ecstasy of joy, an ecstasy of pain, an ecstasy of knowing every day what can be known, both in the body and in this state of fluid mind. I wither here in twilight, but I know that I shall rise from it again to ecstasy! That thought is given us to help us to endure. . . . The human spirit must pierce to the innermost retreats of good and evil before its consummation is complete. I suffer here because my term is long and yet I have the power of knowledge; knowledge such as all the justice that has tortured the poor world since it was born cannot attain.

IS IT REALLY OSCAR WILDE.

It may be asked whether we have had any definite proofs outside our own knowledge that it is really Oscar Wilde who has spoken again. I can answer that question in the affirmative. He mentioned a summer spent in his childrood at a little farm in Ireland. He says, "One of my earliest recollections is of a little farm in Ireland at Mc-Cree, Cree, no no that's not the name, Glencree, where we stayed, Willie, Iso and I, and there was a good old man who used to look after our lessons. Father Prid, Prid Prideau." This message came through automatic writing. The automatist on whose hand mine rested had never been in Ireland, but I knew that about ten miles from Dublin, high up in the mountains there is a reformatory school for boys in Glencree Valley. We wondered who Iso was. Willie was, of course, Oscar's brother. I find they had a sister Isola, who died when she was eight years old. I wrote to Glencree reformatory and enquired whether, about sixty years ago, a priest, named Father Prideau, had been there. Yes—the present master of the school replied that sixty years ago Father Prideau Fox held the position he now fills.

In "Donahoe's Magazine" for May, 1905, an article by the late Father L. C. Prideau Fox can be found referring to the Wildes' stay at Glencree. He mentions that he baptised Oscar there.

In another passage of the same Script Wilde says: "I was M. Sebastian Melnotte in those days. Sebastian in memory of the dreadful arows, **Melmoth** after an ancestor of mine." Neither Mr. V., who was writing, nor I knew what name Wilde had taken after he left prison. I quickly confirmed the name Melmoth as being correct. I was puzzled by the incorrect spelling of the name in the first instance and rather suspected that either Mr. V. or I had seen the word Melnotte somewhere, and carried it incorrectly in our memory. A few days later I read a paragraph in the "Times" referring to a sale of some of Oscar Wilde's letters. The first batch, written after he left prison, were signed Melmoth, in a later letter he asked that he should be addressed as M. Sebastian Melnotte, "a fantastic name which I shall explain later," he adds.

These are a few of the verifications of our Script which go to prove that the mediums must have been cognisant of facts outside their own knowledge.

This case, taken as evidence of continued personality after death, seems to me to give us more definite proof than most of our psychic communications.

THE SCRIPTS AND THEIR LITERARY VALUE.

Turning to the literary value of these scripts, opinions must differ as to their character. On one or two points I should like to be emphatic. Before these messages came, neither Mr. V. nor I had been reading any of Oscar Wilde's work. I had not read anything of his for twenty years past, except Salome, which I re-read about six years ago. I had never been a special admirer of his, nor did his history or personality attract me. Mr. V., my co-worker, assures me that he had only read three of Wilde's works and these before the war. "The Picture of

Dorian Grey," "De Profundis," and the "Ballad of Reading Gaol."

Oscar Wilde was a fellow countryman of mine and graduated at Trinity College, Dublin. He may have been in my father's class there as a student. He left Ireland immediately after he left the University, and seldom visited his own country afterwards. Strangely enough I never remember hearing much about Oscar Wilde. I heard a great deal about the Wilde household and the famous Salons held there by Lady Wilde long before my time, but Oscar had disappeared from among us and was talked of merely as a writer—he was not personally known to many Dubliners.

The public must judge the literary value of these communications, which will be published shortly. In reading them, it must be borne in mind that Wilde (if it is he), is not the Wilde of the 'nineties. He has passed through the experience of downfall, imprisonment and death since then, and he is attempting to send his thoughts back to the world through that very imperfect instrument, the medium. They certainly are unusual in tone and more reminiscent of their author than most of the automatic messages coming from supposed celebrities. I offer the case as a proof of continued personality—in the style of the writing, the mind of the writer behind the style—similar handwriting, and the fact that certain points of real evidential value have been verified.

PSYCHOMETRY AND THE ETHER.

You have a new word among you which I have seen in the minds of you and others—psychometry. I understand it signifies that faculty by which from solid things some incident of the past is read by reason of a sort of vibrant record left in these solids by events in which they have had a part.

Now there is a truth here which will not be fully known to you until the substance which you call ether has yielded up to your scientists the secret of its composition and the forces inherent in its atoms. The time will come . . . when you will be able to deal, both analytically and synthetically, with this cosmic ballast you call ether. You will deal with it as you now do with liquids and with gases. But that is not yet, for your bodies are still much too gross that you should be permitted this great power with safety. Meanwhile your men of scientific mind will be preparing the way.—From "The Battalions of Heaven," by the Rev. G. Vale Owen.

WHAT IS ECTOPLASM?

The "Journal of the American Society for Psychical Research" for April, contains the translation of an article by Dr. Gustave Geley on "Ectoplasm," the opening sentences of which read as follow:

"What is the Ectoplasm? First of all, it is a physical unfoldment from the medium. During trance a portion of his organism exteriorises itself. Sometimes it is only a small portion, sometimes, as in some of Crawford's experiments, it is half of the weight of the body. The ectoplasm shows itself at first as an amorphous substance, sometimes solid, sometimes vaporous. Then, very rapidly as a rule, the amorphous ectoplasm takes shape, and out of the material we see appear new forms which have, if the phenomenon is completed, the physiological and anatomical capacities of organisms of biological life. The ectoplasm has become a being, or a fraction of a being, but always strictly dependent upon the body of the medium of which it is a sort of projection and in which it is re-absorbed at the end of the experiment."

PASSED TO THE HIGHER LIFE.

Mr. Edgar Tozer, President of the Victorian Council of Spiritualist Churches, Melbourne writes:

"On the 31st of May the body of Mr. George Prince was interred at the Melbourne Cemetery. The burial service was conducted by his old friend and co-worker, Mr. E. Knight. He will be remembered as the president of the Victorian Spiritualist Church, whose services were held at the old Trades Hall. For many years, assisted by his wife, who was a very earnest Spiritualist, he acted as Leader, but in his latter days health conditions prevented his continuance of his public work. He is now reborn into another and higher condition of life and our thoughts ascend for his progression. We ask prayerful "Concentrations" for our sick workers, Mrs Knight-McLellan, Mrs. Engman, Mrs. Hosford Herbert and Mrs M. Beams."

* * * *

A Hobart correspondent notifies us with deep regret that Mrs Helen Hohne, of Melbourne, passed to the higher life on the morning of June 13th. She had gone on a visit to Tasmania to assist the movement of Spiritualism and held successful meetings in Launceston. During the first week in June she went on to Hobart and on Suday, the 8th of that month, addressed a well-attended meeting in connection with the local church. On the following Wednesday she complained of feeling unwell and was hastily removed to a hospital. The following day an operation was performed, and although appearing fairly bright at midnight, she relapsed and passed away early the next morning, the cause of death being peritonitis. The remains were interred in the local cemetery, the service being conducted by the President of the Spiritualist Church. This was the first Spiritualist funeral in Hobart and about thirty people assembled at the graveside. An In Memoriam service was held in the church in the evening. The building was well filled, and the President and Mrs. Crow delivered appropriate addresses.

Mrs. Hohne was well known among the Spiritualists of Melbourne. For many years she assisted some of the Societies, but latterly held meetings of her own. On the conclusion of her Tasmanian visit she intended proceeding to New Zealand and Sydney, but the Angel of Death intervened and she is now numbered among those promoted to higher service.

"PREPARE YE THE WAY."

The article published in the June issue of "The Harbinger of Light" from the pen of Mr. T. W. Moss, of Brisbane, entitled "Prepare Ye the Way," has been reproduced in pamphlet form. It sets forth the Charter of Spiritualism in a lucid and well-reasoned statement, declares that superstition, dogmas and creeds must go, holds that true Spiritualism and real Christianity are in full accord, and insists that mankind requires no other Charter than the life and works of Jesus the Christ. "Let our aim be ever to generate thoughts which will bring to fruition a reign of universal brotherhood and a revivifying of Divine religion in the hearts of men."

Parcels will be supplied to Societies free of cost on application to the office of "The Harbinger of Light."

TELEPHONE NUMBER.
"THE HARBINGER OF LIGHT"
CENTRAL—981.

THE BOUGH OF INFANCY.

CHILDREN IN THE SPIRIT WORLD.

THEIR DUTIES AND OCCUPATIONS.

[WRITTEN UNDER IMPRESSION.]

Childhood is the bough where slumbered
Birds and blossoms many numbered.

The miracle which occurs in the matrix of maternity is such an everyday event that the reverence which should be its tribute is commonly witheld, except in the fond heart of the expectant mother, where it holds sway until other emotions bid for supremacy in the hush and wonder with which she regards the baby lineaments for whose sake she has borne so much. The dew of youth is an incense which stimulates the hope of a happy and prosperous future; alas! too often unfulfilled, for the mystic volume of fate is deeply marked with tragic happenings that all the deep devotion surrounding early years may not prevent. Yet who may say it was lavished unavailingly? Does it not contribute a lasting influence that may be saving grace in the time of need a halo as bright as that of which the poet sings?:

Like the new moon the life appears;
A little strip of silver light,
And widening outward into night
The shadowy disk of future years;
And yet upon its outer rim,
A luminous circle, faint and dim,
And scarcely visible to us here,
Rounds and completes the perfect sphere.

The silver thread of destiny is lost in the haze that intervenes when love seeks to read the scroll of coming events; of sombre shadows cast before, the one most feared is that of the wing of the dark Angel of Death. The pain and perplexity of bereavement find echo in all sympathetic hearts, but they are powerless to heal the scars unless knowledge has been added to faith. The yearning of the stricken is for definite tidings—to know that the sound of "the voice that is stilled" is vibrant again, though beyond our ken, and will one day welcome, in the familiar accents of yore, the lonely ones whose tears for so long have bedewed the empty cot and vacant chair.

What answers can be given to the thousand questions that have been asked, through countless ages, in the night of sorrow that overtakes us all? Do those little flowers of love, indeed, find more favoured home in "fields of light," and is their blossoming watched with that tender care we would fain have given if the scythe of the Reaper had passed them by? Is there in the world to-day information that will strengthen the belief that the divine adjuration of old: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven", is effective through all the ages past and to come, and implies far more of joy and comfort for them than parents can bestow? Never doubt that the divine wisdom, which planned humanity as the apex of creation, has a fairer voyage for the little barque, perhaps too ill-equipped to successfully weather the storms of life's rough sea.

HAPPY CHILDREN AND THEIR GAMES.

And not alone the commissioned and gaily bedecked, but all the luckless fleet which put forth from unrecognised harbours on uncertain missions, shall find safe anchorage in the sparkling and peaceful waters of the Port of Heaven. Too long have we mourned without hope, and again the voices speak for those who will hear. It is a wonderful message which they impart, ringing with the happy refrain of youthful pleasures and definite with the account of the duties and occupations of childhood.

The little ones are met by relatives and friends, who welcome them with a beautiful rose-coloured light of love sent by other little children in spiritual life. They are surrounded by an atmosphere of love, and as a result of conditions favourable to their progress, grow to perfection like so many rare and beautiful flowers. There is no pain and no sorrow, and so no cause for tears. They romp and play, and do all manner of things that delight the heart of a child, and the sound of their happy laughter makes the sweetest music in the ears of their guardians.

> They paddle in crystal streams and build castles on lovely beaches, where the sand is like pure gold and the water is like myriads of gems. There are beautiful grassy places for them to play on, where they can run races and play all the games which children love. There are also exquisite fern groves, where every kind of beautiful fern flourishes, and dainty little streams tinkle gaily along, joining, it seems, in the children's merriment.

BROUGHT BACK TO THEIR PARENTS.

Nor is the duty to earthly parents allowed to wane, and they are taken back and occasionally mingle in the games of the nursery and playground. Many a mother's forlorn heart has been warmed by the unseen presence of her lost darling, who nestles there to their mutual benefit, with the still existing needs of days gone by. They are also permitted to visit the hospitals, and clairvoyant children(and there are more of them than we suspect) have been soothed and comforted by a pleasant dream of little friends, whose ministrations often did more good than the medicine provided.

And so, happily and usefully employed, the days glide by and infancy merges into youth and youth into maturity, with an ever quickening sense of the wonders of creation and appreciation of the use and beauty of all in the great scheme of things that their teachers gradually unfold. Ah! some will sigh—surely this cannot be true. It is but a fairy tale, invented by fanciful mind and not endorsed by those with authority to speak of the facts of another life. But revelation has ever come in unorthodox guise and thousands can now vouch for the certitude its light has given, when compelled by grief to seek in unfamiliar channels for the evidence not obtained through known and tried sources; and with new found hope they seek to tell, though the telling be difficult, something of the Truth which has so fortified and which, in God's good time, will leaven the whole of modern thought.

THE GOLDEN AGE OF MAN.

How can it be otherwise? For to those who have investigated, it is stamped with the seal and imprimatur of the Most High, and no whisper of cloven hoof and hint of the trail of the serpent shall stay its lawful and fore-ordained course. Come from behind the hedgerows, then, all who **know,** and show the courage of your convictions, to add your testimony to the swelling tide of approval that needs must shake to their foundations the unprogressive institutions which for so long have hampered the march of the well-dowered freedom which proffers so much of true liberty!

Little blossoms on the bough of infancy, who, through the ages, have brought such power of regenerative affection, well may ye be better builders than ye know in bridging the chasm which separates the spheres whence ye come from the misty land of your temporary abiding, and in that day the great tree of knowledge, on which you have flowered to such purpose, will flourish with a vigor denoting the commencement of the Golden Age of Man!

NEW LIGHTS ON OLD TRUTHS.

By the Rev. F. Fielding-Ould, M.A.

The snarling anathemas of many of the clergy need not trouble those who rejoice in the higher Spiritualism. Even Christianity itself, in all its unsurpassed loveliness, never invaded the realm of ignorance and traditional error without an indignant outcry and the shaking of spears and axes. What great missionary ever ended his days by his peaceful fireside?

The leading doctrines of Spiritualism are spreading rapidly, and I heard only this morning of the Dean of—— preaching a sermon which might have come from the lips of an experienced investigator of the occult. The fact that we have a spiritual body even now while we are still in the flesh is a truth of the utmost significance, interest and importance—a truth which will presently be held universally. S. Paul definitely states that there is a spiritual body, but for centuries it was thought that it would be given and assumed at some future stage in our progress, and since we were to come back and reclaim our material form the use of it was not very apparent.

The possibility of externalising the spirit body, as is perhaps done every night in sleep, and is certainly done nnder the influence of a powerful anæsthetic (I am acquainted with details and names of a completely satisfactory example), was not suspected in Europe in the Middle Ages, and the phenomenon of "bilocation," though a well-attested fact, remained without explanation, except by the usual course of falling back upon the wily powers of the traditional Devil.

S. Antony of Padua, preaching at Limoges on Ascension Day, 1226, drew his hood over his head and knelt apparently in prayer, and at the same moment appeared in a distant monastery chapel where he had an appointment, which he had suddenly remembered. The fact was attested by the congregations in both buildings. It is said that S. Ambrose, the great Bishop of Milan (died A.D. 397) while saying Mass, allowed his head to sink upon the altar and remained motionless for three hours, and meanwhile in his spiritual body attended the funeral of S. Martin of Tours. Lecky mentions a story that S. Clement was seen at Pisa consecrating a church, while his material body still stood before an altar in Rome where he had been celebrating the mysteries. The contemporary explanation was that an angel had assumed the bishop's form during his absence.

Phantasms of the living are common enough, and **I have been seen myself to walk into a room when I was actually in another part of London.** If the Church would have some degree of that humble-minded willingness to learn which it is for ever teaching, it would find in psychic doctrines a completely satisfactory explanation of many of the marvels and mysteries which it has observed and recorded in its long history. One wishes one had access to those records of wonderful psychic happenings which probably every religious community, and especially those of the nuns, have afforded in such abundance.—"Light."

"Many Spiritualists have taken the view that since we know these comforting and wonderful things, and since the world chooses not to examine the evidence, we may be content with our own happy assurance. This seems to me an immoral view. If God has sent a great message of exceeding joy down to earth, then it is for us to whom it has been clearly revealed to pass it on at any cost of time, money and labour. It has not come to us for selfish enjoyment, but for general consolation."—Sir Arthur Conan Doyle.

RADIO AND OCCULTISM.

By Sir Oliver Lodge.

[The following has been sent by Sir Oliver Lodge to Vienna in response to a request from the Editor of "Radio Welt" for a short article on this subject.]

I have been asked to say a few words on any connection there may be between radio methods of communication and the now generally accepted fact that telepathic communication between certain individuals is possible. The only connection between them is that, in all probability, the Ether of Space is used as the medium of communication in both cases. But inasmuch as the Ether is used in all our methods of communication and all our daily activities—though the fact is not generally recognised or obvious—this connection seems rather a remote one. It is probable that every physical action is transmitted through the Ether, since atoms are not really in contact. And accordingly even in what we call contact, there is an intervening, maybe ultra-microscopic, space or interval across which the force has to act. In electric and magnetic attractions, the interval is measurable in centimetres. In gravitational attraction it is measured in millions of kilometres. But this is only a difference of degree.

What the telepathic process is and how it is conducted, we do not know. The scientific world is only gradually rising to a recognition of the fact. And until the fact is well established, it is unlikely that any theory will emerge.

So far as I see, however, the differences between telepathy and radio are very numerous. The similarities are rather superficial. In radio, both the sending and the receiving apparatus is of a physiological character, not humanly contrived at all but the result of long ages of evolution in the animal world. In telepathy we do not know what either the transmitting or the receiving apparatus is like, or even whether there is such apparatus of any psychical kind. There must be something of a mental or psychical kind; but the appearance is as if one mind acted on another in some direct fashion, without the intervention of physical mechanism.

It is quite unlikely that one brain acts on another. And yet a thought in one person can stimulate a similar thought in another. The evidence is good for the fact, but at present we have no theory about it, and therefore are working rather in the dark. By the accumulation of experience, this state of things will no doubt in time be remedied. But so far as we can see at present, there is no receiving or transmitting apparatus analogous to the emitter and receiver in wireless telegraphy.

THE GOOD SITTER!

Intuitive penetration and constructive grasp of all the incoherency, clear recognition that there is a method in the psychic's madness—how it reveals the difference between a sitter who has the wonderful combination of qualities to take hold of the situation, and the sitter who would see nothing, who would be too obtuse to receive impressions! The truth is that the adequate sitter is quite as rare as are persons who are endowed with the mediumistic gift—perhaps more rare. It implies a very fine and unusual combination of qualities and of development to be a good sitter. I think in a good proportion of the sittings that are given out as failures, the failure may be largely or even wholly due to the sitter."—Lilian Whiting (in "The Journal of the American Society for Psychic Research.")

STATUS OF SPIRITUALISM IN AUSTRALIA.

THE POSITION IN VICTORIA.

GOVERNMENT RECOGNITION REFUSED.

By FRANK WALLACE, B.A., LL.B.

The Victorian Council of Spiritualist Churches, for a number of years past, has been endeavouring to secure for Spiritualism the recognition of the State Government, to which its position in the religious world entitles it.

Former efforts have been mainly directed toward obtaining the registration, under the Marriage Act, of a minister licensed to perform the marriage ceremony, and nominated by the Spiritualist Church. These were all unsuccessful, one former Chief Secretary definitely stating that "Spiritualism is not a religion, and should certainly never have Government recognition whilst he remained in office." This dictum would appear, unfortunately, to have exercised considerable influence upon his successors, who seem to have regarded it as a precedent from which they could not depart. Consequently, Spiritualism in Victoria remains in this respect exactly where it was fifty years ago.

The Council, early in this year, decided to adopt a different procedure, and to apply, in accordance with the Trusts Act, 1915, part 3, to have its President registered as Head of the Spiritualist Church of Victoria, which also involved the registration of Spiritualism as a "Religious Denomination" under the Act.

Following a unanimous resolution of the Council of Churches, Mr. Edgar Tozer, its present President, lodged an application on these lines with the Registrar General. This application was almost a prapahrase of the form in which the successful applications of several other Denominations were couched, and was accompanied by sworn evidence of the correctness of the evidence submitted, and the requisite fee. This effort suffered the fate of the former ones.

* * * *

The writer, accompanied by Mr Tozer, then interviewed the Commissioner of Trusts, the responsible official, who agreed that the requirements of the Act had been fully complied with, but "didn't think that Spiritualism was a religion." The remainder of the conversation was equally unsatisfactory, and a demand by the Commissioner for further evidence was later met by the submission of a list of the Churches affiliated to the Council, a copy of its constitution, a pamphlet defining Spiritualism and outlining its teachings, and a copy of the Hymn-book issued by the Spiritualists' National Union.

A memo. from the Registrar followed, stating that "— — — the Commissioner is still of the opinion that it has not been established that Spiritualism is a religion." At a subsequent meeting of the Council, held in April, it was decided to send the following letter to the Registrar. No reply has been received.

"Sir,—

I am requested by Mr. Edgar Tozer, of the Victorian Council of Spiritualist Churches, to acknowledge receipt of your memo. of April 16th.

On behalf of my Council, I regret its unsatisfactory nature, which, with all deference, may be due to an incomplete apprehension of the circumstances surrounding an application of this nature. As my Council is determined that the matter shall be brought to a final issue, and to take recourse to all expedients to that end, I beg that the Commissioner will consider the appended arguments:

1.—I submit that the requirements of the Act have been fully complied with by the applicant, the terms of the application being practically identical with those of former applications made by representatives of other Denominations, and which were successful. Regarding the nature of the Commissioner's objection to Mr. Tozer's application, I cannot find, upon exhaustive enquiry, that any objection upon the same ground has ever been made by any former Commissioner to any similar application under the Act. That being so, it would appear, either that a number of existing registrations were irregularly granted upon applications which were incomplete, or conversely, that the Commissioner's objection to Mr. Tozer's application is ultra vires.

2.—The wording of the Act is imperative. It says, inter alia, " . . . the Commissioner shall instruct the Registrar, and the Registrar **shall** duly enter . . .". No part of the Act authorises the Commissioner, or any other person, arbitrarily to define the term "religion" or to whom it shall apply, or to withhold registration for any such reason as that advanced by the Commissioner in the present instance. On the contrary, the Act provides that " . . . the Registrar **shall** duly enter in a book to be called the Denominational Register the name and particulars of the Religious Denomination of which the applicant claims to be Head . . . ", and does not authorise refusal to register a **Denomination** upon any grounds whatever. It cannot be doubted that had the Legislature desired to limit or restrict in any way, the registration of Religious bodies for any reason, such restriction or limitation would have been defined in the Act, which is, however, noticeably devoid of any evidence of such desire.

3.—My Council, therefore, respectfully suggests that the Commissioner labours under a misprision of the scope of his authority in this regard, and after considering your memo., is reluctantly impelled to the conclusion that his opinion is induced (unconsciously, doubtless), by personal prejudice based upon an erroneous conception of the nature of Spiritualism. I was desired by the Commissioner to furnish "evidence" that Spiritualism is a Religion, but as he could offer no definition of the term, "Religion", nor would he define in any way the nature of the evidence required, I accordingly supplied proofs to the effect incontrovertibly that the Spiritualist Church of Victoria conformed to the definition of a Religious body as interpreted by the standard English dictionaries. It is obvious, therefore, that any further attempt on the part of the present applicant to comply with conditions so vague would be utterly futile and, as a corollary, that the religious conversion of the Commissioner then in office is a necessary antecedent to the registration of any denomination of which he is not already a member. Such a postulation is obviously preposterous and intolerable, and was certainly never intended or contemplated by the Legislature, since it would be an unthinkable violation of the principles of British religious liberty.

My Council will be glad if you will supply it with the official definition of a "Religious Denomination," and with which former applicants have had to comply, and inform it in what respect Mr. Tozer's application fails to comply with the requirements of the Act.

I am, Sir,

Yours obediently,

F. WALLACE.

* * * *

Here we stand, then. An autocratic official, whose "knowledge" of Spiritualism is probably gleaned from the pitiful efforts of the uninformed contributors to the local daily press, is so contemptuous of us and of our faith, that he does not hesitate to deny us our legal right, whose prejudice is so strong that he refuses to carry out his official function, and whose position is so weak that he can only offer for its adoption an excuse which is illegal and untenable, whilst Victorian Spiritualists are sentenced to a species of religious outlawry.

Matters cannot rest here. Spiritualists **must** wake up and display a stronger interest in their own affairs than they have done in the past, or progress is impossible and extinction inevitable.

In the past, and at the present time, devotees have offered their all, even life itself, for their faith. But what of Spiritualism? Where are our missionaries, those who will uphold the honour of our Philosophy, and teach its truth in the face of ridicule and contempt? Is our cause not worthy? Our organisation must be perfected, and every Spiritualist must be an organiser, pledged to learn more, teach more, and give more, for a weekly threepence in the offertory will not pay the fare to Heaven, nor place Spiritualism very prominently on the map of the religious world.

Attend your church regularly, take your friends with you. Take an interest in its management, and contribute as much, not as little, as you can to its funds. Be as zealous for the welfare of Spiritualism as you are for your own, and it will surely attain the pre-eminence in the Religious comunity to which its truth and beauty entitle it.

THE POORER CLASSES AND SPIRITUALISM.

In the course of a very outspoken article in "Pearson's Magazine" on "What Comes After Death?" Sir Arthur Conan Doyle points to Sir David Brewster and Robert Browning as men who shirked the facts of Spiritualism and adds:

"Do not let it be thought that I claim any special leadership in this movement. I do what I can, but many others have done what they could. Many humble workers who have endured loss and insult will come to be recognised as the modern apostles. I can only claim that I have been an instrument so fashioned that I have had some particular advantages in getting this teaching across to the people. The so-called upper classes and the intellectual classes are, I think, almost hopeless. With a few brilliant exceptions, they are heavy, selfish, inert and spiritually comatose. The middle classes are more alert, and yet they are slow and sunk in matter. The press is steeped in ignorance and prejudice, looking at the matter chiefly as a prolific source of sensational stunts. There remain the poorer classes. My desire, if my health holds, is to appeal to them, to use free halls in the crowded districts, and see whether I cannot light a fire that will burn always. The future will show."

"MY LETTERS FROM HEAVEN."

The amanuensis employed in recording the communications embodied in the book, "My Letters from Heaven," was Miss Winifred Graham, whose name is well-known as the author of many novels. In presenting these messages received from her father she appears to think she is at a disadvantage in being a writer of fiction, and therefore declares in the Foreword: "I can only say—on my honour—as I loved and adored the best of earthly fathers, what is written here was never consciously mine."

It is, in fact, with "deep humility" that she "allows these supernatural messages to be given to a cold and unbelieving world," as she is well aware that "the majority are strangely antagonistic to any idea of communication with those who have departed from the prison of flesh." She, however, overcame her very natural diffidence and adds: "It is a book which I, as a worldling, could not have conceived, and the reason it is published is to help all who have lost dear ones to realise their nearness."

Incidentally it may be explained that "all profit derived from the sale of this book will be given to charity."

There are no fewer than 175 communications in the volume. They deal with a great variety of experiences in the spirit world and were received by automatic writing. The spirit of comfort, inspiration and cheer dominates the contents, and there is a ring of truth in the "letters" that will appeal to a large proportion of their readers.

The author cannot be classified as a Spiritualist in the commonly-accepted sense of the term: she has never attended a seance in her life; has never sought any professional aid in her desire to lift the veil, "but it has been lifted, unsought, for me and mine as a direct gift from Heaven."

We are certainly impressed by the frankness and sincerity of the writer, and have pleasure in commending the book as a volume that can be taken up for daily reading. Begin each day by reading one of these concisely-written messages, and you will find they will afford both stimulus and fortitude in facing all the trouble, perplexity and difficulties of this earthly life.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The past month (although the weather has been wet and cold) has recorded good attendances at our Sunday evening services. Mr Bloomfield occupied the platform during the month and his subjects were appreciated by the several congregations.

The Sunday afternoon mediums' meetings have been well attended and on some occasions our hall has been taxed to its capacity at these meetings as they stand out for the highest spiritual meetings held. The following Psychics gave their services during the month: Mesdames Bryning, Alderwick, Semmens, Cleal, Doutch, Wall, Wale, Duncan, Divers, Seaton, Madam Orion, Miss Cole, Miss Bracken, Messrs E. O. Jones, Semmens, Windlow, Howell, Morrison, Howell, Hovey, and many visiting psychics. The Sunday afternoon Developing class, under Mr Semmens' leadership, is doing good work. We are pleased to welcome Mrs Semmens back after her long tour. Mrs Bryning reports good progress with the students at the V.A.S. Developing class held Thursday evenings at V.A.S. Library, 20 Latrobe Parade, City, and Mrs Alderwick has a private class every Thursday night to help our Building Fund.

The Socials have been a great success during the past month. Prizes for costumes were presented by Mrs. Grey-Duncan and Mrs Doutch. We anticipate a Dutch Auction at an early date for the Building Fund and trust to receive anything our well-wishers may send. All parcels may be left with Mrs Harper at the offices of the Association a few doors from our old address, 117 Collins Street.

We ask all members and Spiritualists generally to inquire from the Parliamentary candidates before election day: **"Are you in favor of registering Spiritualism as a Religion,"** and the V.A.S. has complied with the requirements of the Law. **Write to your member if you cannot see him.**

The ladies of our Social Committee are doing wonderful work and the Sunday teas are well attended. Mr and Mrs Maygar act as M.C. at the Socials and arrange parlor games which prove a great draw.

Mr Bloomfield dedicated the infant son of Mr and Mrs Lawrence to Truth on Sunday evening, 15th June. There was a fine show of flowers which adds to the beauty and impressiveness of the ceremony.

We still ask our Spiritualistic friends to help us by donations to our Church Building Fund.

Mr Bloomfield's readings are booked up to August at the rate of 114 per day. We ask friends not to send money from the country or States for readings as it makes extra work in sending it back by registered letters, as Mr Bloomfield has no charge, direct or indirect, for any work he does for Spiritualism.

The "Harbinger" sales are splendid thanks to the fine work of the Editor and his staff in keeping it up-to-date. May he have every success.

M. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Our speaker, Mr. Vyvyan Deacon, still draws large attendances and we wish him every success in his labours.

Our monthly social was held on June 12th. We wish to thank Miss Cherry and Miss Ruth Turner for their solos, and all those who helped to make it a successful evening. Mr. V. Deacon recited and was well received.

We wish to thank the following mediums, under the leadership of Mr. Vyvyan Deacon: Mrs Martin, Mrs Alderwick, Mrs Beggs, Mrs Bowden, Mrs Gourley, Mrs Doutch, Mrs Grey Duncan, Mrs Woods, Mrs Henderson, Mrs Macdonald, Mr. Walsh, Mr Beggs, Mr Leeming and other psychics. We are pleased to welcome Madam Orion back after her holiday from South Australia. May our combined thoughts reach our dear sister, Mrs Knight-McLellan, and we wish her well.

Mr Deacon's lectures during the month have been very interesting and many have paused to think. Mr Deacon is one who gives of his best for the people. His discourses on Wednesday evenings, held at the Victoria Coffee Palace, draw many inquiries and good work is being done for the cause of Spiritualism. On Thursday afternoons Mr Deacon holds a healing meeting at his private address, which is of great benefit to those who suffer. Mrs Deacon and others who sang during the Sunday evenings for the month we wish to thank.

We regret the passing to higher life of Mrs Hohne who gave her services as organist at the Lyceum.

We convey our thoughts to the Editor of "The Harbinger of Light" and wish his journal continued success.

E. MacDONALD, Recorder.

ROTHERWOOD STREET SPIRITUAL CHURCH, RICHMOND

Despite inclement weather the attendances at both Sunday and mid-week services continues to be good. The workers for the past two months were Sisters Bowden, Dodd, Murray and Spence, and Brother Chapman, to all of whom our committee gives thanks.

On June 1st we had with us Mr. Edgar Tozer, who gave us a very interesting adress, the collection, £1/6/-, being for the church clock.

The quarterly social was held on 10th June, and a very enjoyable evening was spent. We desire to thank all who helped with musical items and otherwise. The item given by Miss Ina Chapman and Miss Jean Voiart added a further sum of 12/6 to the clock fund. We are indebted to Bro. Voiart for the screens he has made for the church doors, and also for the letter box. Sister Beams and the committee are very grateful to Bro. Voiart for his kindness.

Our President's health is still causing us great anxiety, but with the warmer days to come we hope for a big improvement and that she may take up her work again.

Members and friends please take notice that the Treasurer has started a "Penny a Week Fund," and expects each one to contribute at least one penny per week. Of course she will not object to larger sums being given. We want a Church.

May the "Harbinger" have the best of luck.

I. SPENCE, Recorder.

THE PSYCHIC SOCIETY OF SPIRITUALISTS.

The above Society, although in its infancy, is already doing good work and the steadily increasing membership is a sure sign that it is filling a long-felt want among the Spiritualists who are desirous of gaining a knowledge of Spiritualism from a rational and scientific standpoint. This Society is non-sectarian and does not profess to be a religious body, and as a result is drawing many church people of different denominations as investigators.

The developing class, which is available to members of the Society only (free) promises well.

The meetings are held at Scourfield Chambers, Collins St., next Auditorium every Sunday at 7.15 in Room 7. The speaker, Mrs E. Schutze, is drawing appreciative and intellectual audiences, dealing with her subjects in a common sense rational manner and her demonstrations of psychometry and telepathy have proved themselves to be very reliable.

E. SCHUTZE, Secretary and Recorder.

CHURCH OF SPIRITUAL RESEARCH.

We are pleased to announce excellent progress, though it was with much regret we learned of the illness of Mr J. M. Prentice who is at time of writing, an inmate of the Homoeopathic Hospital, St. Kilda Road. We trust, however, that he will make a rapid recovery and be with us again ere this issue of our valuable journal gets into the hands of its readers.

Mr Prentice needs no advertisement and his lectures were appreciated by all who heard them.

Our Socials are most successful. The next will be arranged for Wednesday, July 9th—a Comical Face Night—either by mask or "make-up."

WM. GREENWOOD, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH, STANMORE.

Our social on 17th May last was largely attended, some 250 to 300 being present. On this occasion a departure from our usual procedure of socials was made, the delightful idea of our leader Mrs Morrell—of inviting Mrs Cross-Turner, one of Sydney's best medical mediums to be the guest of the evening, and in well chosen words appropriate to the event presented the lady with a beautiful bouquet of carnations. Mr Balwyn, Secretary of Mrs Cross-Turner's Church, suitably responded. Much credit is due to our leader for the success of the evening, and we extend our thanks to our friends contributing musical items, etc., etc.

Since our last report the beautiful service of dedicating to the Cause of Truth was performed by Mrs Morrell of the sons of our respected friends and workers, Mr and Mrs Wiseman and Mr and Mrs Marlow.

We are looking forward to a royal good time at our Social on the 17th of July in aid of the Building Fund.

Our Children's Lyceum and Healing Services are showing good results from the untiring efforts of our leader.

JNO. K. BENNETTS, Hon. Sec.

LECTURES ON OCCULTISM.

On Sunday, May 11th in Mr Stephen Foster's rooms, Sydney, Mr F. A. Trainer, Principal, Life Science Instruction Institute, lectured on: "Woman, why weepest thou"? He spoke of the healing powers of Christ, and showed how we also may obtain a measure of that same power. Mr Foster gave the messages.

Sunday, May 18th, Mr Matison Roberts, Psychologist and Metaphysician, lectured on "What is Thought?" with the aid of coloured illustrations. The speaker, in a most interesting way, showed the large audience the kind of thought forms which would be associated with the death of Jesus Christ, also those that caused the 'French Revo ution', and finally the thought forms of the 'Great War'. Messages were given by Mr Stephen Foster.

Sunday, May 25th Rev. C. Spurgeon, Methodist, of Pekin, China, lectured on "Excelsior" He suggested this motto for the Spiritual Church. Great as had been its usefulness in the past, he thought they were inclined to 'mark-time', and was afraid, if they persisted, they would be unable to satisfy the ever-growing demand for more intellectual spiritual enlightenment. Messages were given by Mesdames Gillard and Hopkins.

Sunday, June 1st, Mrs Marie McLennan, of London, lectured to a packed house on "One God—many Creeds," This gifted, fluent speaker, with experiences covering a period of many years, in association with the Psychical Research Society, London, gave instance after instance of materialisations, in test seances with Craddock, Williams and Husk, while the famous control "John King" was quite a personal friend. Our platform would be the richer for more of her type. Mr Foster gave the messages.

The month ended with the usual Free Social. Those who were present expressed kindly sentiments and unswerving loyalty to the cause.

M. ROBERTS, Hon. Sec.

SOUTH AUSTRALIA.

FIRST SPIRITUALIST CHURCH IN SOUTH AUSTRALIA.

On Saturday afternoon, 31st May, in Carrington Street, Adelaide, the foundation stone of St. John's Spiritual Church was laid in the presence of a large number of members and friends. A pleasing note was struck by the presence of some of the leaders of kindred societies of Adelaide and Sydney, including Mr Gifent, of the Adelaide Theosophical Society, Mr McLeod Craig, President of the Sydney Council of Spiritualists, Mr Nicholls, of the New Thought Centre, Mr Atkinson, of the Order of Light of South Australia, Mrs F. Born, President of the Port Adelaide Branch of St. John's and others.

The Rev. Jeanne Brown Duncan, Grand President, assisted by Mrs J. Watson, laid the foundation stone, each of these ladies having been presented with a beautiful trowel, suitably inscribed.

South Australia, Mrs Duncan said that thirteen years ago, In outlining the development and growth of Spiritualism in Lombroso, through Mrs Addison Miller, prophesied that in the years 1923-4 the foundation stone of the first Spiritualist Church in South Australia would be laid. She felt that it was now a fulfilment of that prophesy. This was a proud day for her, inasmuch as nine years ago she, with Mrs Watson, had begun, with a small number of followers, a psychometry class, and despite the hostility with which they were treated and the ridicule to which they were subjected, they steadily forged ahead, until to-day she was able to realise that their work had not been in vain. Mrs Duncan continued that the future of Spiritualism was going to be more wonderful than ever and she felt that the laying of the foundation stone was a recognition by the Great Spirit, the Great Father, that our work was worthy in His sight and that we are each His messengers, and that the work we are doing has been accepted by Him. She felt indeed grateful to God for having permitted her to be present on such an occasion and in such a capacity.

The Ceremony closed with the singing of the Doxology and the pronouncement of the Benediction by Mrs Duncan, after which an adjournment was made to Towers Court to tea, where the Hall had been beautifully decorated by some of the ladies, and everybody spent a most enjoyable evening.

L. C. PACKER.

QUEENSLAND.

TEMPLE OF THE HIGHER SPIRITUALISM, GRAFTON LODGE, WINDSOR, BRISBANE.

The services at the above Temple are still being well attended and we feel good work is being accomplished amongst the earnest seekers after truth. During the past month our worthy President, Mr Bailey Brownie, has occupied our platform. On May 18th the subject "Spirit Life for the Man in and of the World" was listened to by a large appreciative audience, and on May 25th, "The Spirit who is Man," shewing clearly man is spirit which nothing can destroy. On June 1st, by way of a change from the standard advertised subjects, it was decided that three spirit guides of Mr Bailey Brownie should give their experiences in the spirit world. They prepared the way for us on this material plane to understand the positions in this life and the one to follow, and cleared up in any obscure points that to the average mind had caused confusion to the one seeking to see things in a clearer light. On June 8th the subject was "The Higher Spiritualism" and why Spiritualists, above all others should exercise the spirit of tolerance towards those who were antagonistic towards them and Spiritualism generally. The address was given in a clear, forcible manner which deeply impressed the large audience present. After each service Mr. Bailey Brownie gave flower readings of a most convincing character.

We take this opportunity of extending our best thanks to all of those who by their voluntary services have helped to make our meetings such a success.

Again the various articles in the June issue of "The Harbinger of Light" are of the usual high standard and should have far-reaching effects.

J. R. ROSS, Hon. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The Lyceum has had good services during the month. On Sunday the 25th the subject for the afternoon was "Kindness." All the recitations and readings dealt with the subject, while a solo was sung by Mrs Webb. At this service Mr Wilmot entertained us on his violin, which was much appreciated by the Lyceumists.

(Miss) S. KIRK, Lyceum Secretary.

TO RECORDERS.

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

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

REPLIES TO CORRESPONDENTS.

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

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

E. A. H. (Dulwich Hill):—Thank you for M.S. to which we shall give attention as early as possible.

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