THE HARBINGER OF LIGHT

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

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

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LEADING FEATURES OF THIS ISSUE.

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By Professor Larkin.

NOTED ACTOR'S VISION.

THE SECOND ADVENT:
When the World is Ready.

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The Harbinger of Light.

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

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The Editorial Chair.

The Aisles of Pain.

At intervals along the path of experience the dark shadows of pain are encountered, and while the oppressive pall hangs heavily o'er us the bright colours of past happiness are powerless to dissipate the grey monotone of encroaching gloom. Haply for the majority the duration may not be long, but for the unlucky ones few gleams of alleviation come to lighten the intolerable burden of days spent in the cheerless precincts of hospital wards or on hard beds in the squalid environment of poverty-stricken careers. Yet a sweetness of disposition and nobility of mind are, not seldom, there displayed, which is in strange contrast to the utter selfishness and narrow outlook of the indefatigable votary of pleasure. Can it be that the finer metal is subjected to tests that would be useless in the handling of an inferior ore? The wisdom of Omniscience is aware to just what degree—

> Many a blow and biting sculpture
> Polished well these stones elect,
> Now compacted in their places
> By the heavenly Architect.

But the average mind seeks in perplexity satisfactory explanation of the age-old problem. Seldom are the loose threads gathered to allow of successful elucidation, and repetition of pain has somewhat dulled discernment ere we obtain hints of the importance of its mission, or faintly grasp the lessor. of its aftermath of scars. Cessation brings such relief that hurried return to habitual thought occurs, and fitfully the alternations continue, till the years impose a quiet atmosphere and restricted horizon which views the stormy by-gone period with some measure of equanimity. Yet the challenge of the why and wherefore can never be wholly obliterated, and inquiry has sought in a thousand ways for solution of its pressing demands.

The voluminous tomes of science and philosophy are filled with the intricate attempts which the authors have made to arrive at satisfactory premises, but, apart from the interest felt for all intellectual effort, they are vague and unsatisfying and the keener and more bracing air of the knowledge of another and supersensuous world, whose scope extends beyond, yet interpenetrates, the physical world we know, has a charm and stimulus that will suffice to, at least, clear away preliminary difficulties. Mediumship with its many phases is the royal road to that country of our dreams, and to its clear vision the plan of our lives is envisaged in its entirety. Far from being the haphazard affair we sometimes imagine, it is shown to proceed on very definite lines—built up of necessary experiences and necessary consequences; but it is built up by Love and Wisdom—the two elements in the Divine nature—the smallest actions having a far-reaching effect and taking their places as motive-pieces in the vast mosaic of life.

Could we but respond to the powerful suggestions of good and truth, which have their birth in those more exalted spheres, what toleration we should have for the shortcomings and errors of others; with what sympathy we should seek to correct the troubles of our more unfortunate fellows, for our own advancement is inseparably bound with theirs, and not a sob, nor a smile, but sends its faint ripples far across the responsive surface of the stream of existence. Here in this "vale of tears" we see but the struggles of the rudimentary stage—the first in an ascending scale whose spirals show at each new turn fresh and more perfect views of the wide and beautiful landscapes of God; and always His ministering hosts are near with strong, though unseen, support to aid our faltering strength to keep sure foothold on the toilsome slopes of the upward climb.

If such powers are exercised on our behalf it is obvious that the range and influence of our comrades of the after-life must greatly exceed our own. So mobile and delicate is their field of action that their strongly-directed thought can act to inconceivable distances and is only impeded by the thick cloud of materialism and the attitude which refuses to recognise the beneficence of their purpose. Now and again a corner of the veil has been lifted and the mometary glimpse has occasioned much bewilderment to investigators unprepared to concede the truth of an immensity so infinitely surpassing their circumscribed perceptions. Afterwards it is labelled "metaphysical fantasy," "subliminal uprush," or any polysyllabic term, to avoid at all costs the recognition of the spiritual implication. Driven to the wall, some have expressed the opinion that the communications are derived from a reservoir of consciousness—a cosmic content, in which latent memories are revivified by contact. But the best answer to this is given by the communicators themselves. They say:

> Is it not clear and patent to you now that there is a great cloud of witnesses who dwell beyond your ken and yet in your midst, as raindrops in an all-pervading ocean of Spirit; not absorbed in Nirvana, as the Esoterics assert, nor lost to a sense of personality and individuality, but actual individual drops, each surrounded, if we may so express it, by his envelope of added experience—the experience gained in this earth life—a many-coloured rainbow-covering of all that we, as individuals, have known and undergone.

To truly appreciate bliss we must have known pain, to correctly estimate good, something of its reverse must have touched with its alloy the gold of better purpose, and in the revelation of new conditions of being, where physical pain is no more, where wrongs are righted, where wounded hearts are healed and the way of aspiration is lighted by love's inextinguishable lamp, we see the protection of the guiding Hand which controls the great galaxies of space, yet without whose cognisance

not even the sparrow shall end its brief span. So we may confidently meet whatever the future may hold of good or ill, encountering its happenings with a fortitude and understanding which will be a guarantee of fair weather sailing on the wide and opalescent waters of the Celestial Sea—

Therefore dread I not to go
O'er the silent River.
Death thy hastening oar I know;
Bear me, thou Life-giver,
Through the waters, to the shore
Where mine own have gone before.

Wayside Notes.

Broadcasting of Spirit Voices.

Much interest has been aroused in the minds of many of our readers by the publication in Wayside Notes last month of the belief, on our part, that the time was coming when spirit voices would be broadcasted through the land. This, in fact, has already been done on a very limited scale in London. The experiment was recently carried out under the direction of Mr R. H. Saunders, a competent and well-known investigator, particularly in the impressive form of mediumship known as the Direct Voice.

The Hall of the Art Workers' Guild, Queen Square, was engaged for the purpose and, naturally, there was a large attendance. In a room in the building **next door** a seance was held, the sitters representing the Law, the Church, Journalism and Commerce. As the spirit voices issued from the trumpet they were transmitted through a microphone by wire to the Hall and there audibly reproduced by means of a "loud speaker," an instrument used in wireless broadcasting for amplyfying the human voice.

The first sound heard by the audience was from a musical box in the seance room, and then followed voice after voice articulating what claimed to be communications from people on the Other Side. Sixteen out of twenty-two messages were recognised and acknowedged by members of the audience —yet none of the company in the seance room could possibly see who was in the Hall. For an initial effort the experiment was certainly a gratifying success, and it is easy to realise that great possibilities are involved in this unique development. Mr Saunders was fully satisfied with this preliminary attempt. He writes:

> I set out to demonstrate the practicability of proving that spirit voices displace the air precisely as human voices, and successfully did so. But that was only the minor object—the major one was to bring evidence, and this was equally successful. When it is remembered that the sitters were in another building, with walls intervening between the seance room and the Hall where the loud speaker was fixed, it will be realised that no human being in the seance room could possibly know what transpired in the Hall where the audience was, nor could the sitters see—**yet people were picked out and messages given.** I have received many letters of congratulation, but those I treasure most are from Materialists, who have been agnostics all their lives, or for many years, and who admit the demonstration brought them to an anchorage they never thought possible. This is encouraging, and justifies Dr. Ellis Powell's contention all along. On a dozen occasions, through three different mediums, he has urged me to give his theory a trial, and guaranteed satisfaction.

That our readers may understand the reference to the late Dr. Ellis Powell, LL.B., D.Sc., we may explain that when presiding over a meeting held in the Queen's Hall, London, on May 22nd, 1922, under the auspices of the Society of Communion, he said:

> At the next meeting of this Society which will be held probably here early in the autumn, we hope to offer you an address from the platform by spirit voices from the other world. That is to say, we hope to have in this hall a machine which will amplify spiritual records obtained by means of the Direct Voice under circumstances absolutely beyond all challenge, in such a way that our friends on the other side will address you from this platform. That will be the first time in history that an audience of this sort will have been addressed directly from the spirit world. Early in the autumn we hope to give you that pleasure.

On the recent occasion under notice Dr. Powell was one of those who purported to address the audience. He opened with the joyous words: "I want to say how delighted I am at the great response—something attempted and, by jingo, something done!" He congratulated Mr. Saunders on the success of his efforts and added that roughly, within six months, they on the Other Side hoped to be able to demonstrate not only to gatherings held in the daylight, but also to the whole world. He would welcome co-operation with the Churches in this matter, and hoped to bring them to a clearer understanding.

"So the dream of Dr. Ellis Powell has come true at last," comments Mr. Saunders, "and the many spirit-friends who so whole-heartedly co-operated with him, are delighted at the success."

In Denunciation of War.

The annual celebration of Armistice Day during the current month will find the world still in chaos and the very air vibrating with ugly portents pointing to the possibility of another world-wide war in the not very distant future. It is a sad commentary on the countless number of human lives cut short to save the world from tyranny and carry to a successful issue "a war to end war"! We wonder what some of them think of the position to-day? Still living amongst us as conscious beings cognisant of the turbulent international spirit of the times, do they imagine that their heroic self-sacrifice has been in vain, or can they see that the existing turmoil is but a transient phase—a sort of aftermath of the struggle in which they took a valiant part—and that a few years hence they will reap the full fruits of that which they so willingly died to achieve?

Whatever may be the answer to that question, it certainly behoves those of us who remain in these terrestrial surroundings to use whatever influence we may possess to allay the spirit of strife and work to the utmost in promoting "peace on earth, goodwill to men." We certainly owe this much, at least, to those invisible hosts who died that others might live. They, moreover, expect this from us, and are working with us in the ultimate accomplishment of this laudable purpose. They are arrayed, not in the panoply of war, but as ambassadors of peace, and in their countless messages urge us to strive for the dawn of the Golden Age when swords shall be turned into ploughshares and wars shall be no more. That epoch seems a long way off, but it must, and will, come, and we must loyally play our part in advancing its consummation.

It is the duty of every Spiritualist to combat the warring elements of the present day, and to support every legitimate endeavour to eradicate the curse. To this end they should each, in their respective spheres—be their influence great or small—support the League of Nations and pray that it may become permanently established as a barrier against the recurrence of international conflicts. We should all try to so influence events that the perturbing prophecies of a forthcoming renewal of warfare may be frustrated and the world spared from being again immersed in a veritable bath of human blood. This

damnable, concrete manifestation of the spirit evil, called War must be scotched, and flayed, and killed. It represents an impious flouting of the Divine Will and is an outrage on all our professions concerning the Brotherhood of Man.

What Does this Mean?

Considerable wonderment has been caused in the United Kingdom of late by reports received from various sources of visions of angels in the skies. Prominence has been given to the subject in the Press, and we note that one of the writers goes so far as to say that the records have "excited wide-spread wonder and interest throughout the world." This may possibly be true of every other country, but it certainly is not applicable to Australia! Evidently the representatives in London of Australian journalism have not considered it worth while to cable news of sensational happenings of a merely angelic character. Gruesome tragedies, boxing contests and the latest sporting items are much more acceptable "copy"! Perhaps these celestial visitors will presently make themselves visible to dwellers in the Southern Hemisphere. Then we may hear more about them. Meanwhile let us quote what one of the correspondents in the "Daily Express," London, has to say in the matter:

> My son and I went into the garden a little after midnight to enjoy the perfume of sweet-scented stock, when I was awestricken at the appearance of the sky. It seemed to hang no higher than an ordinary ceiling, and was of indescribable beauty. Banks of fleecy clouds lay across a line of red like the sunset, and facing us was a vision of Our Saviour on the Cross surrounded by angels.
>
> I could not believe the evidence of my eyes, and, when I could speak, asked my son, who is very practical and a hard-headed young fellow, what he saw. In a dazed kind of way he said: "The vision of Christ surrounded by angels!" He also drew my attention to one bright star above—the only one to be seen.

This testimony is corroborated by a number of other writers, and leaves one wondering what it all means. History, of course, records the occurrence of wonderful spiritual manifestations at special epochs in the annals of mankind, and although they are regarded by the multitude as more or less mythical we, in these modern times, may in due course be witnesses of phenomena in the skies which may induce the sceptical to modify their views.

The world to-day assuredly needs something of the kind to arrest its attention—to compel it to turn its thoughts from the gross materialism in which it has become engulphed and centre them for a while on eternal realities. Apparently, nothing short of the miraculous can do it, and if such intervention is considered desirable by those exalted beings entrusted with the destiny of the human race we may rest assured that it will be forthcoming.

Pandemonium in a Home.

From time to time public attention is arrested by one of those mysterious poltergeist outbreaks which produce a great disturbance in a house and baffle all investigation as to the cause. The word, "poltergeist," of course, simply means "a noisy spirit"—not necessarily malicious, but a spirit capable of using some inscrutable psychic force or power whereby it can sometimes create a veritable uproar in otherwise peaceful conditions. A case in point has just come into prominence in Bradford, England. The local papers, eager, no doubt, for "sensational" happenings, have published arresting reports of what are considered to be inexplicable "doings," from which it appears that the house in question is occupied by a Mr and Mrs Kendrick and their little daughter. A representative of the "Bradford Daily Telegraph" interviewed Mrs. Kendrick who is reported to have said:

> "The first evidence we had of these things was when we first entered the house some four years ago. When we went to bed a perfect pandemonium prevailed. The noise was almost deafening, and pots and pans crashed from wall to wall in a manner which frightened me. There was no one in the house but my husband and myself. Of course, my husband would get up, go downstairs and light the gas, and would find the kitchen all upset. The doors and windows were locked and fastened, so that it was impossible for anyone to have entered and played a joke upon us. Pieces of furniture exchanged places, and we could see the chairs moving about as though an invisible person was at the back of them pushing them along. Never in all my life have I seen anything like this before. Talk about getting sleep—there have been nights when sleep has been impossible. The funny thing is that as soon as we put out the light the household things begin their wild career of dancing about.

It is by no means a "funny thing" that the disturbances should begin as soon as the lights were extinguished. This is just what we should expect in a genuine case of poltergeist phenomena. These phenomena, of course, belong to what is known as the "physical" kind, and it is well known that darkness is generally essential to the occurrence of such manifestations.

It will, moreover, be noted that there is a child in the home. There often is in outbreaks of this character. Some children seem to possess an extraordinary reservoir of psychical power and, quite unconsciously, may be the channel through whom the phenomena are produced. The power does not appear to be under any control and can be used by any invisible practical joker who is craving for a little diversion.

On the other hand, the unseen operator may be in a very serious mood, desirous of communicating with someone on this terrestrial plane and adopting this boisterous method of opening up an avenue of contact in the hope of eventually realising his, or her, object. If, therefore a suitable medium were to visit the home the mystery might be explained and the noises cease.

OUR CATALOGUE OF BOOKS.

We are frequently being asked to publish a full list of Books we have in stock. Exigencies of space have made it difficult to comply with these requests.

In this issue, however, we have endeavoured to meet this demand, but have not been able to find room for our list of New Thought Books. This will appear in the next issue.

New works coming to hand from time to time will be advertised. Several are on order at present and are expected from London by the next mail or two.

In making selections of books purchasers are advised to make a second or third choice, in case the one they particularly prefer is temporarily out of stock. This inevitably happens at times with all booksellers.

I tell you with all the strength of the conviction which I can muster that we do persist, that those in the beyond still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us.

SIR OLIVER LODGE.

INTERESTING ITEMS FROM ABROAD

WHEN THE SPIRIT WORLD IS READY.

Our friend Albin Valabregne speaks of the struggles between the sceptics and the proofs of Spiritualism and adds:—

"The spiritualistic battle will cease when the spirits, and not the Professors, decide that the hour of definite victory has sounded. It does not belong to man to regulate the clock which will sound the hour. There is nothing arbitrary in the world. There are laws and still more laws. God is Spirit, God is Love. When the Gospel commands to pardon seventy times seven it effaces the God who chastises. It is time to realise that if God did not pardon He would be less great than man who pardons."—"L'Ere Nouville," Paris.

GO AWAY—WAR IS NEAR!

M. Honorio Riverto, engineer of telegraphs at Rio de Janerio (Brazil) has been good enough to communicate this case which is quite personal:

"In the early part of May, 1914, I found myself and family at Brussels, Rue Henri Berger, 76. One day I was walking along the Auspach Boulevarde, when suddenly a voice pronounced in my ear, 'Go away, Go away! War is near.' Surprised, I thought to myself a war is not possible. But the voice insisted, 'Go away: war is near!' Obeying the troubling injunction I left for home immediately, with my family—for Brazil where I reside. For months afterwards war became imminent—then was declared. The voice had not deceived me. Three years went by, and in 1917 I was assisting at a spiritual seance in Rio de Janiero, the medium being a woman. The spirit of an old servant of the family, a woman who had been dead for 30 years, took possession of the medium, and addressing me said: "My dear Honorio, it was I who at Brussels in 1914, spoke in your ear repeating the phrase 'Go away, war is at hand!' Saying this, the medium's cheeks were covered with tears."

We are very much indebted to you for this beautiful anecdote, Monsieur Honorio Riverto.—"Revue Spirite," Paris.

A SERIOUS MISTAKE AVOIDED.

A doctor was called to the country to a very serious case. An examination of the patient convinced him that he was in a very desperate state. The family begged the doctor to spend the night at the bedside of the unfortunate man. The man of science consented, and the moment came when he was overtaken by sleep whilst a nun kept watch.

In the middle of the night the patient suffered a great deal and the nurse called the doctor who decided to give an injection. He prepared the syringe, filled it with the necessary liquid when a noise occurred near the window like a shock against the panes. He opened the window—there was no one outside, but the fresh air had the effect of thoroughly awakening him. He examined the syringe and noticed that it was filled with a poison (atropine) of which the thousandth part would have been sufficient to kill the patient. He changed the injection and substituted the proper drug.

Being very much struck by the warning he wrote down the circumstances which he sent to the Academy of Medicine. Truly the noise originating from the window was a warning, a call to attention, and not originating from any human source.—"La Vie D'Outre Tombe," Liege.

IS THIS PSYCHOMETRY?

"O Futuro," (Lisbon) speaks of a medium Giovanna Bardelia, of whom a great number of experiences have been tested with extreme care and who proceeds thus:—

"To the persons who desire a consultation a sheet of white paper is sent. One has only to apply the palms of the hands upon the paper, concentrating his thought and returning the paper to the seer, she feels it and explains the thought corresponding to the theme of meditation of the consultant."

Two examples are cited—in the first one Bardelia saw a man walking absorbed in reflection upon the shore of the sea; in the second one an image formed before her eyes of a pale woman with agonised expression dying in the arms of her lover.

In the first case the person had thought intently of the lives of the saints and St. Augustine, who was Bishop of Hippone, upon the shores of the Mediterranean.

In the second case the correspondent of the medium had placed her hands upon the paper while concentrating her memory upon the details recently read by her of the death of the "Dame aux Camelias."

This form of seership says "O Futuro" is particularly interesting to investigators of psychicsm.

DREAM OF JAPANESE EARTHQUAKE.

"Psychische Studien" relates the following facts from the "China Press," of Shanghai, where the account is signed by the Editor:

"We had left Yokohama on Wednesday and our steamer, on the open sea, made towards Kobe. On Thursday evening some of the passengers stayed late at table conversing when one of them, Dr. George C. Ballard, doctor of the Rockefeller Foundation, who told us that he had had a terrifying dream during the night, 'What was it' he was asked? He replied: 'Most assuredly the most frightful nightmare I have ever had. I dreamt that the whole city of Tokio was ravaged by earthquake and fire. I saw the whole city entirely overwhelmed, great edifices in ruins and the people perishing by hundreds of thousands.' They laughed round about the table on hearing such a tale and someone suggested that the Doctor must have eaten more than usual the night before.

"On the evening of Saturday, about 5.30, our boat the "Lincoln," arrived at Kobe, and we learned that a seismic disturbance had been felt in the town. We heard a few details but did not hear of the catastrophe which had taken place a few hours previously at Tokio and Yokohama. At midnight the "Lincoln" received a message from a boat at sea stating that it had on board 300 Japanese passengers collected at Yokohama. We did not learn the whole importance of the catastrophe till the next morning when we were leaving the port of Kobe to continue our voyage to Shanghai."

Dr. Ballard offers no explanation of his prophetic dream.—"Revue Metapsychique," Paris.

So far as we can see into the future one of the great missions of Spiritualism will be to unite all religions by disclosing their common origin; but if this mission is ever to be fulfilled, there must be the union of the religious impulse with the wider knowledge that Spiritualism has already given to the world. It is the religious impulse that is the driving force, and which makes the facts that have been established a living power in the hearts of men.—Rev. John Lamond, D.D.

TWO WONDERFUL MATERIALISING MEDIUMS.

Investigations of Los Angeles Society for Advanced Psychic Research.

By EDGAR LUCIEN LARKIN, Director of the Lowe Astronomical Observatory, California.

II.

This now world-wide known Psychic Research Society was self-evidently established by makers and builders whose sure foundation rests solidly in the earth's vast spirit realm. All discarnate human spirits desiring to return to the incarnate realm and make their presence known, especially so that they can be seen by normal eyes or be photographed, must positively obey the laws of Nature governing this problem. Should Jesus of Nazareth wish to return to earth and be seen, he would go to a high-grade born materialising mediator—a mediator between the two worlds discarnate and incarnate. The spirit of the Master would go near the entranced medium and from his body draw whatever is required by Nature and assemble atoms around his spirit form until a body was builded dense enough to reflect light to be photographed by highly sensitive modern rapid plates; or, still more dense, to be seen as a fully-formed human body by unaided normal eyes.

If Jesus desired to so return he would not enter a Research Circle or seance liable at any moment to be raided by utterly ignorant police, directed by equally ignorant City Councils. And other exalted spirits of long departed men and women would not appear, entrance a medium and build their exact forms, to be suddenly disturbed by arrest at the risk of ruining the nervous system of the unconscious mediator.

THE FOUNDATION OF THE SOCIETY.

A number of long-time genuine psychic explorers here in Los Angeles and Pasadena, seeing the longing of millions for truth about the future state of the soul of man, decided to found a Society under the protection of the laws of theState of California. The society was organized, drew up a charter, and sent it to Sacramento to make application for its legalisation by the Secretary of State. This was done and here it is:

> "The Los Angeles Society for Advanced Psychic Research is hereby duly incorporated under the Corporation Laws of the State of California. It is organised for exclusively scientific research, all commercialism being prohibited."

The reader may not realise the priceless value of this Charter. Greater than Magna Charter in England, the Bill of Rights in France and of the Declaration of Independence in the United States, for when Sir Arthur Conan Doyle's mother was standing two feet in front of him talking, and my own mother appeared, no raider could smash the doors and take the venerable mediums, Mr. J. B. Jonson, and his wife to gaol! The three great documents of England, France and the United States related to man's bodily liberty; but no mention was made of his greviously enslaved spirit—a slave to creeds.

The first ever-to-be-remembered, historic and legal meeting was held on December 23rd, 1921, at 8 p.m. The Charter had been framed and was hung on the wall. All seemed to be animated with a sense or spirit of happiness because of security under the Law. One by-law adopted was that the membership be limited to 20. It was thought by all that the nervous and mental, as well as physical strength of the aged and venerable life-long exponents of man's highest truth, would be taxed unduly by excess of the spiritual with more researchers present. I cannot think of any possession of man higher than a life-membership in this band of absolutely sincere explorers in spirit.

THE MEDIUMS AND THEIR CAREER.

All readers of this series should know all they can of the mediums. Mr. and Mrs. Jonson, during their early married life, lived in Ohio, in various towns, finally settling in Toledo. Their psychic powers soon attracted attention which spread even to the great Eastern cities whence came researchers of high order. Their humble Toledo home was visited for years by students of Psychic Science from private circles, and then by official delegates from learned societies, even from Europe. These early facts ought to be known now in view of the fact that the Jonsons are coming to be so famous in many parts of the world. A great scholar, Dr. John S. King, for long made a series of elaborate researches with them and under every possible condition, even when Mr Jonson was ill, and also in joy or in sorrow. This is one point in Dr. King's studies in every kind of mental, physical and nervous state.

The entire series of researches are elaborated in a very valuable book: "The Dawn of The Awakened Mind," by John S. King, M.D. If one wants to get into the real deeps of rigid and exact Psychic Science, he should study this book until understood, all the more urgently now that Jonson is before the entire modern world of scientific Spiritualism. The book is as a mirror, or microscope, for it tells details of beginnings of Jonson's marvellous powers, for Dr. King studied them many years ago. He saw materialised forms then—the same ones that are often seen at Jonson's now. I have seen at least twelve full forms recently that are accurately described by Dr. King.

Thus he gives every fact of the 16 year old girl, Viola, who came to Jonson's first circle, 39 years ago. But she now opens every seance exactly as she did then. Of course, Mr Jonson has never seen her, always being in a trance. But Mrs Jonson says she has not changed in the least. Her sweet face, hair, clothing and entire appearance is now as then. No older, she is the same lovable, vivacious schoolgirl now after nearly 40 years. The Jonson's have lived in a number of different houses with and without cabinets in various towns and cities, but dear Viola finds them all. She adjusts the electric light, sings, walks around, greets the researchers and has often spoken to me, once handing me a rose.

TESTIMONY OF NOTED INVESTIGATORS.

So great became the fame of the young mediums—

Mrs. Jonson is a high grade trumpet medium—that the little cottage in Toledo became a noted psychic centre. A number came from Europe. Among these was the British Admiral William Usborne Moore, long a high officer in the Navy of England. None could have come better qualified than Admiral Moore for accurate scientific research, for he had studied spirit return in every known phase in many parts of the world, from London to Bombay and Australia. Among his early reports are those recorded in "The Harbinger of Light," January 1st, 1914, with portrait. The psychic wonders recounted in this article in seance with Mrs. Wreidt are a mere foretaste of what Moore saw and heard in the Jonson cottage in Toledo.

The revelations received from the spirit world in the home of Dr. and Mrs. Coates, in Rothesay, Scotland, are given in accurate detail and are wonderful. But Moore's account given of the Jonson revelations, beginning at p. 193 of his matchless book: "Glimpses of the Next State," lead and lure us on and on to limitless wonders of spirit. It seems to me that these two books are as valuable as any in psychic literature because they show beginnings of operations of spirits with Mr. Jonson when young. The revelations now made to the new Society when he is old make it clear that he had been early adopted for life as a mediator, from youth to old age.

INFORMATION FROM SCIENTIFIC SPIRITS.

Note: A number of exalted spirits who came in his youth no longer appear; they have gone to higher planes. But new ones come. Since the vast expansion of physical science, especially electricity, radioactivity. wireless and the discovery of radium, spirits come who are well versed in these new sciences. Thus for six times I have talked with a distinguished scientific spirit about radium He mentioned a higher type of radiant energy-emitting substances. This fully-assembled spirit always descends through the floor while all present see him go. Scientific spirits have appeared and told me of kinds of matter unknown to scientists in their earthly bodies. An important revelation is that of "genestat," said to be at the very base of the Universe. These spirits have spoken in loud whispers the words electrons, atoms, waves, indo-radio and others. So much have I received on radium that I have written an entire 225 page book entitled: "Spirit Radium" a book of limitless wonders. Of course not published for lack of funds. See my articles on this immense subject in the "Harbinger," January, 1920 and August and September, 1921.

The great mediums grew old in the rigorous winters of Toledo, and chilled in the north wind's breath from across Lake Erie. Like all normal humans in the frigid east, they began to cast longing eyes toward glorious California, and focussed their vision on the world's most wonderful city beautiful, El Pebulo Nuestra Senara la Reina de Los Angeles! They came weary and tired, and to rest. Circles were not held for several months. But basking in the life-giving sunshine, they became rejuvenated, overtaxed nerves were recuperated, their former mediumistic powers returned and they felt able to endure the ordeal of nerve-force depletion of holding circles, and resumed, but not so often at first, as back in Ohio. Finally some of my friends came up the great inclined cable mountain railway and told me of the astonishing things they had seen.

200 FULL-FORM MATERIALISATIONS.

During the seven months from the first circles held by the Jonsons in Los Angeles, to the organisation of the Society and arrival of the precious Charter, about 200 full-form materialisations had been seen by all. Fortunate, indeed, every word spoken by the returned spirit folk was recorded by an expert. Reader, stop a minute to think of the immense value of these records, direct from the earth's vast spirit realm. These are, in some instances, entirely new in that they differ from any ever revealed, precisely as if a new division, or realm, in spirit regions had been opened. All these things conspire to make the L.A.S.F.A.P.R. equal, if not actually superior, to any on earth, in early or late times. I assert the revelations in recent science are superior—surely in the realm of radiation.

A world-wide humanity horror is the curse of making a living. The body, while it houses the living spirit, has to be fed, clothed and sheltered. Of course the venerable mediums, having toiled during 40 years to open the door between the two worlds, were poor. They had for long suffered the searing, blistering terrific struggle of gaining a mere living. This is to me one of the inscrutable mysteries of human existence. All persons having precious knowledge for the benefit of all humanity are ground down, many to real poverty. Many born mediums, able to receive high revelations from exalted ones in spirit, have been known to be visited by those desiring to reveal truths, but they could not control because the medium's very soul was in fearful chaos and turmoil on account of being turned out for non-payment of rent, or because they had no food nor medicines for sick children.

Scientific Spiritualism would now be more majestic than it is, by far, if only genuine mediums could enjoy mental peace, knowing where the next house rent is coming from. I have studied this form of torture by talking with the suffering mediators. It is a reality indeed. Consequently, at the first meeting of the Los Angeles Society, our dear old mediums were voted a fixed salary which I hope will be for life. Some denominations have raised a hundred million dollars. A similar fund would make Spiritualism by far the greatest institution on earth. An extensive search everywhere could be maintained to discover natural mediums. Then, pay off mortgages and buy them clothing and food, thus liberating their fettered souls from corroding care for necessities. Watchers in the spirit world would see this and rejoice and pour out floods of new revelations.

I wish the reader could be up here in the Observatory—a target for letters, and read them from so many parts of the world. Then one could realise how intensely humanity is longing for truth about the soul's future state. Some day great nations will care for mediums with extreme solicitude—not let them starve! They dig diamonds in mines, but cannot see the greater gems of purest ray serene glowing in dark unfathomed cases of poverty.

Now let us all look forward to the wondrous things that occurred in the first regular legal meeting of our Society, and remember, reader: The spirit world was glad when the precious Charter came!

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.

TEST SEANCE DIFFICULTIES.

POLICE DETECTIVES NOT AVAILABLE.

BY THE EDITOR.

The spontaneous offer of Mr Vyvyan Deacon, the Direct Voice medium of Melbourne, to submit himself to a test under the most stringent scientific conditions, in refutation of the recent journalistic attack in a Sydney weekly newspaper, accusing him of being a fraud, has not yet been followed by any tangible result. The medium is not responsible for that—nor are we. Mr. Deacon has been as eager to undergo the test as we have been in our endeavours to arrange the seance.

As pointed out in the October issue of this journal, it is necessary that the investigators should be entirely independent of the Spiritualist movement, and that amongst them should be "open-minded men of the necessary intellectual development, mental alertness, and keenness in the detection of fraud." We accordingly prepared our plans with this imperative consideration in view.

At the outset our hopes were raised by reason of the fact that Mr McEwan, the master magician who is known far and wide as "The Great McEwan," happens to be in Melbourne at the present time. He readily consented to co-operate, and undertook to fasten the legs and arms of the medium in such a way that it would be impossible for him to free them. His assistance would, therefore, have been acceptable in a very peculiar degree, and no one was more pleased that Mr. Deacon himself at such a "catch."

* * * *

Our next step was to personally interview the head of the Criminal Investigation Department, Melbourne, in the expectation of securing the services of two of its most acute and experienced detectives. If we had succeeded in that endeavour we should have felt that, whatever might have been the outcome of the test, the public would have been satisfied that the qualifications of the principal participants in the seance were beyond question and would have accepted their verdict. Unfortunately, however, we failed. We were received with extreme courtesy, but it was pointed out that as the officers of the Department would be required to draw up a report of the proceedings and attach their names thereto for publication in the Press, it would be entirely contrary to the Regulations and altogether foreign to the functions of the force.

We thereupon asked if the officers would be allowed to attend the seance as private citizens and sign their names to the Report on that understanding. This question was met with the explanation that the officers might do as they liked in their own time, but that they would still be debarred from issuing a signed Report as such action might be misinterpreted in the minds of the general public. This objection, of course, was fatal. It altogether cut the ground from beneath our feet. It was useless having detectives present if they were not to be allowed to sign a document for publication setting forth what they both saw and heard. Mr Deacon was as disappointed as ourselves at this development.

* * * *

We anticipated holding the seance on the evening of Thursday, October 23rd, but it will be seen that our intentions have been completely capsized for the time being. The calibre of the principal sitters is an all-important consideration if adequate weight is to be attached by the public to their findings. Half-and-half measures would be of no avail, and we decline to be a party to an investigation that is not thorough and, in the main, of an "expert" character.

However, we have not yet entirely despaired of achieving our purpose, but we frankly confess that at the time of writing there appears to be little prospect of obtaining the co-operation of investigators as competent for the task as the men whose daily business it is to discover fraud of every conceivable kind. And there we must leave the matter for the present.

"MAN'S SURVIVAL AFTER DEATH."

This well-known and exceptionally-impressive work of the Rev. Chas. L. Tweedale has been out of print a considerable time. We are gratified, however, to learn from the rev. gentleman that the third edition is now in the press and will shortly be issued by the publisher, Grant Richards. The book has been enlarged and twelve plates have been added. We expect our parcel to arrive shortly and shall then be able to supply copies to those who have been enquiring for this very comprehensive and convincing volume.

PERSONAL.

We are pleased to learn that Mr J. McLeod-Craig, President of the Spiritual Church of New South Wales, who for the past few months has been engaged in healing and other work in Adelaide, has been very successful in that city and met with a very gratifying measure of appreciation. Among his many grateful patients is Mr. Reginald Piercy, who writes: "I had lost my sight for over two months before Mr. McLeod-Craig arrived. He diagnosed my case as a thorough nervous breakdown. I received herbal and magnetic treatment for 14 weeks, and am now able to read and am writing this letter. I have also put on over 14lbs in weight, and am expecting shortly to be able to resume my work as storeman. Several friends who knew the good I had received attended Mr Craig for treatment for heart attacks, deafness, rheumatism and other obstinate ailments, and have been completely cured. I trust that our loss will be Melbourne's gain." Mr McLeod-Craig will forthwith commence operations in Melbourne and we wish him continued success.

KINDLY CONCENTRATE.

A zealous worker in the cause has asked us to announce that all Spiritualists are invited to concentrate on the following questions at 9.30 each evening:

Monday—That the Liquor traffic may be abolished.

Tuesday—That the Spiritualist Church in Victoria be registered.

Wednesday—That the world may have universal peace and unity.

Thursday—That the forces for good may predominate and that the forces for evil may be cast down.

Friday—That God may bless and heal the sick and suffering.

'The greatest possible argument which our opponents can use against Spiritualism, and one which none of us can deny, is that it has not prompted its adherents to make those sacrifices of work, time, and money which all other great rising movements have demanded. But the time may come. At present, our richer adherents have certainly cause for shame."—Sir A. Conan Doyle.

PREPARE YE THE WAY.

Recorded by V. MAY COTTRELL.

[Mrs. Cottrell, of Napier, New Zealand, has previously contributed arresting and well-expressed messages to "The Harbinger of Light" under the pseudonym of "May Sunderland," notably one relating to the training and entertainment of children in the Summerland. The accompanying communication is of a very different character. It was recorded, like the others, by automatic writing, and will be found additionally interesting if read in conjunction with the article published in our last issue under the heading: "Preparing for the Great World-Teacher."—Ed.]

Much has been written and spoken at various times about Christ's second coming. Many people nowadays do not believe that He ever will come, but they are mistaken. He will come to earth again, as He promised, when the time is ripe. but that time is not just yet. The world must be prepared to receive Him, or His coming will be in vain. Peoples' eyes must be opened and their hearts softened before His advent, otherwise His former earth life and death on the Cross of Calvary would not serve the purpose for which they were intended.

Our work is to help to bring the possibility of His coming nearer by so instructing the people that they may be ready to receive Him and accord to Him His rightful place in their hearts and lives. The importance of this work cannot be over-estimated, but it is difficult to get the majority of people to take us seriously and to make them realise what we are really trying to do. Our hardest task is to arouse people from their indifferent attitude toward these things. Once we have accomplished this the rest will be comparatively easy and our work of instruction will progress satisfactorily, unhindered, as it so often is at the present time, by the disbelief or fear with which our communications are received.

INFLUENCE OF THE GREAT WAR.

It is so hard to make people believe that we who communicate in this and other ways are really the spirits of people who have lived on the earth and that we more earnest-minded ones have a definite message which we are trying to give to the world. The great war, however, which caused such a vast amount of sorrow and suffering all over the world, and which was responsible for the removal of so many of the youth of that world, helped to pave the way to a better understanding of spiritual things. There is, however, still a great deal of ignorance and prejudice to be overcome before Spiritualism with its definite message, can become the force for good in the world that it is intended to be.

No amount of material prosperity can compensate for the spiritual poverty of the world. This poverty is more apparent than real, however. The Spiritual Bank is, in reality, bursting with wealth. But the pity of it is that through the peoples' lack of understanding, these great riches are lying idle instead of being drawn upon and used, as they are intended to be, for the best development of men's souls. Part of our work is to reveal to mankind this great source of spiritual energy, so that new life may be given to the Christian faith, thereby causing a great spiritual awakening all over the world. This work is steadily going forward, and presently the result of our efforts will begin to be noticed, even by those least interested in these things.

WHAT THE CHRIST IS WAITING FOR.

Christians everywhere are to receive inspirational instruction which will enable them so to live and teach that presently the truth and reality of Christ's wonderful love for all mankind—irrespective of colour, creed or station—will dawn on the world. When the marvellous nature of this love is realized by the people as a whole, and when, because of their faith in the Author of it, they are ready to forsake all and follow Him, then, and then only, will His second earth life become possible or serve any good and useful purpose in the furthering of God's plan for humanity.

Were He to come to the earth again **now**, when the people are quite unprepared to receive Him, His coming would prove of no avail. It would merely excite curiosity and wonder in peoples' minds and would not touch their hearts at all. However, the spiritual condition of the earth necessary to His advent is not so impossible of accomplishment as one would suppose. The world is certainly filled with the sounds of strife and discord, and hate, instead of love, appears to be the ruling factor in many peoples' lives. Things are not always what they seem, however, and in this case they are not nearly as bad or as hopeless as they sometimes appear to be.

There is a vast amount of good in the world, really, but it is not nearly so obvious as the evil, therefore much of it is overlooked, even by those thoughtful people who, believing it to be there, are really trying to find it. This good is being fostered and enecouraged and fresh seeds of it sown whereever possible. It is steadily on the increase, in spite of appearances to the contrary, and in due time it will become a mighty power capable of crushing the evil in the world out of existence. Every little thoughtful act and helpful word helps to bring that great day nearer. Faith in one's fellow-creatures, and love for them, is necessary if one desires to help on this great cause. Right **must** prevail in the end, and it is the duty of every Christian man and woman, by their earnest, self sacrificing lives, to hasten the coming of Christ's Kingdom of Love on the earth.

VALUELESS MECHANICAL PRAYERS.

Great numbers of people the world over pray mechanically, using the words, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," without in the least realizing what they are asking for and, therefore, not really desiring that their petition be granted. It is perfectly obvious that such set phrases—which in no way resembles real prayer—can accomplish nothing. Yet quite intelligent people keep on doing it year after year without realizing, apparently, the uselessness and utter absurdity of their action—or inaction, rather, as that is what it amounts to. Christ does not desire lip service only from those who profess to be His followers, now any more than He did centuries ago. What He wants from them is real earnest work of the kind best calculated to help on His cause of Right, and so make possible the coming of His Kingdom of Love and Peace. Then wars shall be no more and He shall reign as King over the whole earth with all mankind to pay Him homage.

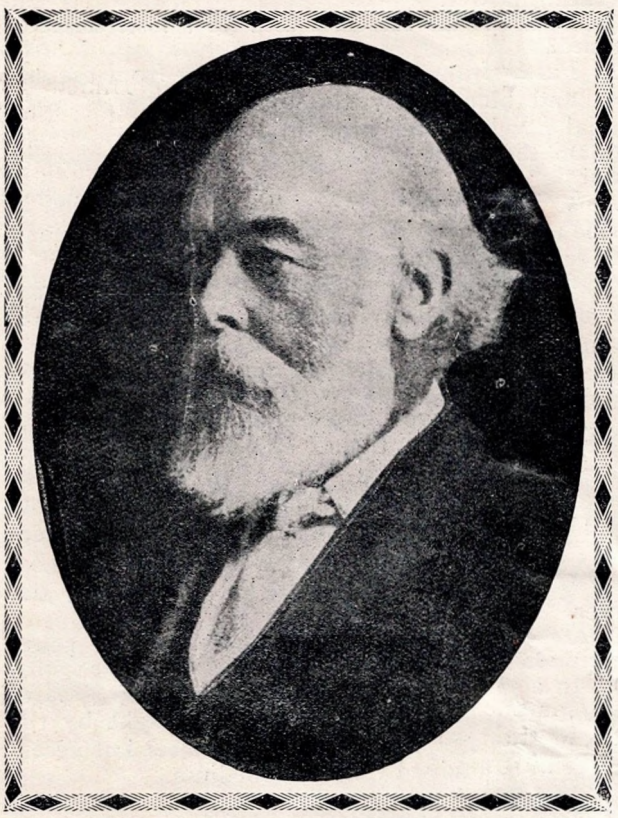
It is not necessary, or advisable, for Him to come to the earth at this late date in the same manner as previously. Then He came to teach the people who had not the slightest conception of a personal Saviour, but when He comes again it must be to rule. Every knee must bow in reverence, real and unassumed, when the Great Day of the Lord comes. He will come in glory and majesty this time, and not as the poor despised son of a village carpenter, as previously. The careless and indifferent, as well as the really wicked folk, must be made to realize how they, by their unprofitable lives, are hindering the work of preparation.

BROADCASTING THE NIGHTINGALE.

BRINGING THE COUNTRY TO THE CITY.

By SIR OLIVER LODGE.

[By the last English mail we had the pleasure of receiving the accompanying article from the pen of Sir Oliver Lodge. It should be understood that it was written for the British Isles, where the song of the nightingale was recently broadcasted. In a covering letter Sir Oliver says: "Someone is kind enough to send me 'The Harbinger of Light,' in which I find interesting things reproduced and some good Editorial articles. If it is you who kindly do this, I wish to thank you."—Ed.]



SIR OLIVER LODGE.

The experiment has been made of arranging an instrument in the haunts of the nightingale, stimulating them to song by the notes of a 'cello, and broadcasting the result by wireless. Some invalids and town dwellers have thus rejoiced at the opportunity of at last gaining some impression of a song which otherwise they could never hear. Others have objected that it was unnatural and futile to take the sound away from the glamour of its proper surroundings and distribute it amid alien conditions. We may sympathise with both points of view: but the objection would have more force if the process interfered with or coerced the bird in any way, whereas it merely utilises some of the sound waves spontaneously produced, which would otherwise be wasted on the trees and ground.

All that is done is to hold a seance in the woods, to play some music, and await results. No compulsion is exercised, no surety can be given; and the result may be a failure on one occasion and a success on another. A sympathetic and quiet attitude will conduce to success, while noisy disturbances would be adverse. All we can do is to furnish the opportunity, by providing a suitable medium for transmission and a receptive instrument. Then, if the conditions are favourable, the spirit of the wood can be apprehended even by those whose day-work lies in Wigan or Wolverhampton or Whitechapel.

Nor are our domestic woods only thus accessible. The sounds of an African jungle could—and probably will—be transmitted in the same way. Not only the song of the bird, but the croak of the frog, the roar of the lion, the shriek of a macaw, the hiss of the snake, might all be made accessible; and the wealth of concurrent existence, with its multifarious grades, might thereby be demonstrated.

A sceptic on another planet who, after much effort and ingenuity, began to receive sounds from the earth, might be greeted by some which he would stigmatise as diabolic, or by some which he would call ugly or alarming. The still small voice might be long in attracting his attention. Yet all these things co-exist; and it is among them that our lot is cast.

The analogy of all this with the experience of some few of your readers is obvious. But to avoid misapprehension, I would add a caution. To broadcast utterances from one human soul to another, and thereby distribute refinements to scoffers, would be unwise. Broadcasting is suited to impersonal utterances and public intelligence: it is not suited to private and personal affairs. The spirit of the beloved should not, without good and sufficient reason, be degraded and cast to the dogs. Trance utterances in public may be made more public; but the personal seance is not for broadcast distribution.

SPIRITUALISM IN NEW ZEALAND.

The Editor, "Harbinger of Light."

Dear Sir,—

Spiritualism in New Zealand has received a great lift forward and upward by the passage through Parliament of "The Spiritualist Church of New Zealand Bill"; a copy of which I have already mailed to you.

When one remembers the hard and valiant fight put up by the late Mr. Wm. McLean, M.P. some eighteen or twenty years ago to achieve the same objective, one cannot help feeling deeply grateful for the splendid work of this grand old pioneer who was the founder of the N.A.S.C. of N.Z. Though he was not successful in his day he helped us to be successful in ours.

I wish to place on record the ever grateful thanks of the National Council to all those who have helped us financially and in other ways. To the Members of Parliament in both Houses who piloted the Bill through its various stages, the Spiritualists of New Zealand and, indeed, the whole world, must ever owe an inextinguishable debt of gratitude. The Spiritualists of this country have at last obtained Legislative recognition as a Church and will, from now on, function under a special Church Act, having a status equal to that of any other Church in the Dominion.

A great responsibility now rests upon the Churches this country; they have sought and obtained the help of some of our ablest politicians and men of authority, who were anxious to see our movement lifted to a level of respectability and good repute. The Churches must now rise to the occasion and eliminate everything from our Movement that has hitherto brought discredit upon it. We have a Religion, Faith and Philosophy second to none on earth; it is worth the best effort that can be put forward, so that a Church may grow in this land that will ever reflect the glory of God and our beloved Cause.

A great deal of work will have to be done at our next General Conference, to be held next Easter, and we urge every Church in the Dominion to make sure of being fully represented there.

Yours faithfully,
S. E. WILLIAMS,
Gen. Secretary N.A.S.C. of N.Z.

Men are in error in attributing to spirit influence that only which is objective. The truer inspirations flow into the soul when it is least conscious of objective matters. The voice of the higher spirits communing with the soul is silent, noiseless, and frequently unobserved, felt only in its results, but unknown in its processes. For all inspiration flows direct from Him whom you call God; that is to say, from the Great All-pervading Spirit who is in, and through, and amongst all. You live indeed, as we live, in a vast ocean of spirit, from which all knowledge and wisdom flows into the soul of man.—"Imperator," to Stainton Moses.

QUESTIONS AND ANSWERS.

INFORMATION FOR INQUIRERS.

[Received through the Mediumship of Mrs. M. H. Wallis, widow of a former editor of "Light."]

Q. Does our wrong doing on earth hinder the progress of our dear ones on the other side?

A. Not to any decided extent except that through sympathy with, and love for the earth-dweller, the dear ones in spirit life may through intention or attraction become for a time so strongly in unison with the wrong-doer on earth, as to refrain from any attempt at personal advancement; but such a condition could not for long be maintained unless there were real desires for evil expression.

Q. Do people commit sin, and do good actions, when asleep?

A. The liberation of the individual during the sleep state depends largely upon spiritual activity, so those who are evil livers would have a very small degree of freedom and could do little ill, but those who are spiritually free can, and do, accomplish much of good.

Q. Is a man to be held accountable for his actions during sleep?

A. To act during the sleep of the body man must be spiritually awake; hence, while in that state he is partly or wholly responsible for his actions in accordance with his knowledge or power.

Q. Do you, Morambo, (the control) admit the idea that in some isolated cases re-incarnation may take or has taken place?

A. I have known rare instances of obsession or usurpation where there has been a direct interference with the ordinary life of the individual affected, but, despite repeated efforts to do so, I have never succeeded in tracing the case of any spirit who has come back to earth and been born again. I have closely watched the processes of physical birth and death and of spiritual birth, but at the crucial moment, the evidence in favour of the claim for reincarnation has always been inconclusive, so my verdict is "not proven."

Q. Is there any fear that during communication a discarnate spirit may impart to the incarnate one the disease which caused his passing over?

A. The actual disease, no; but the symptoms and conditions of the disease or injury possibly, and temporarily, during early efforts of communication; but with repeated experiments and successful control such indications are usually readily overcome.

Q. At what period, if at all, before death does the spirit body begin to recede from the physical?

A. There is no strict rule. Broadly speaking, the greater the spirituality during life, the quicker and easier the transition.

Q. Are there any amusements on the other side?

A. Undoubtedly, and a greater capacity to enjoy; but much that amuses on earth, such as acting emotion which is not felt, making appearance of hilarity, when it does not exist, and all the unrealities of convention, fail to amuse in spirit life owing to the difficulty of concealing the want of truth.

Q. Do all spirits after quitting the physical body, return at some time or other, if given the opportunity, to their relatives or friends?

A. Certainly not. Some have no strong ties to bring them back. Some find the absorbing interests, the many friends in their new life, fill their thoughts to the exclusion of such earth ties, until re-awakened perhaps by the arrival of such friends themselves on the spirit side. Some again, as the result of their earth life, are so bound to it that only the awaking of true aspiration can allow them to enter freer conditions of greater activity.

But many, on the contrary, do come back to their loved ones, foregoing even some spiritual progress. Others again come back in the effort to bring home to men the knowledge of survival and all spiritual realities.

Q. When a sensitive is under control, what happens to his or her spirit?

A. It remains usually in a passive state; not necessarily evicted, cut off, or forced to take a journey, but merely becoming subservient for the time to the operating power.

Q. Whence is the substance used for a materialisation obtained?

A. Partly from the sensitive, partly from the sitters, and blended by the operating spirits with special psychic force brought by them.

Q. Do the spirits of the lower animals also survive death?

A. I do not know of the continued expression in varied animal form save where there exists a strong friendship between man and such animals.

God lives in all men always, therefore all men are immortal. Some men love some animals, therefore such animals live while that love lasts.

Q. Do any of these spirits, who can communicate directly with earth, possess the power of prophecy?

A. If such power implies universal fore-knowledge of the future, then I say unhesitatingly No. But spirit people, from their wider range of view, are able to judge more accurately the probable trend of events, while some of them seem to possess a sort of clairvoyant power, enabling them to penetrate further than is indicated to the ordinary observer.

Q. Are psychic phenomena produced from the power of the medium stimulated into activity by discarnate spirits.

A. In a measure, but I claim that the greater amount of power is supplied and brought by the spirit people, and blended with the lesser but necessary power obtained from the medium.

Q. Does sound more readily enter the Spirit World than other earthly manifestations, and if an elevating and uplifting book is being read aloud on earth, do spirits ever come and listen to it?

A. The ready entry into the Spirit World of any earth manifestation depends on the thought force propelling it.

Doubtless, although a mental request to your spirit friends would gain a response, yet the same, if voiced, would be more readily apprehended and responded to.

Q. How does communication with earth assist an earth-bound spirit's progress?

A. There are some who have lived so grossly while on earth that leaving the physical body does not, for them, mean leaving earth conditions, therefore such as these can best be reached through someone still on earth. Spirit friends, realising this, approach them in their prison-like conditions by some such round-about methods, until they are able to respond in more direct fashion.

Q. Is frequent attendance at seances injurious?

A. It depends much on the temperament and health of the sitter, and he or she alone can best tell if ill effects are ensuing. Once or twice a week may be taken as a usual frequency.

Broadly speaking, it is unwise, while man is on earth, for him to devote so much time to conscious association with the other side as to render him neglectful of his earth life and its duties.

Q. Are our misdoings registered in our auras, and can these be obliterated by good conduct?

A. In the aura, nay, even on the walls of a room, can a misdoing be registered, and such misdoing will hinder progress; but every step one gains renders one less liable to do wrong.

The great secret is to realise the wrong doing, and to strive to reach a condition where such is no longer possible.

Q. What is the difference between the astral and spiritual body?

A. The spiritual body is evolved by each spirit, and on leaving the physical body becomes the external. The astral body is the projection or double, it may be, of either the spiritual or physical body.

Q. At a sitting does failing power make it easier for wanderers to come through?

A. Yes. But usually the circle's spirit friends seek to safeguard it from undesirable interruption. It may be they sometimes allow the wanderer to communicate, seeing that it will benefit him and do no harm to the circle; the latter should accordingly refer to them, and unless their permission is obtained stop communication.

Q. How is a spirit's progress assisted by that of his friends and communicants on earth?

A. Through their love and interest—through any idea they can convey to him by example or thought, that is in advance of what he is, or the state which he has reached, and by prayer.

So the best help you can give to one who has journeyed on and who needs assistance is to concentrate your thought and desire upon the arousing of his spiritual activity, of his aspirations for entrance to a higher state.

Q. Is it possible that the parents of a child that had entered the spirit world long before them might, on their arrival there, find it more advanced than they?

A. Quite possible. Some children who have passed over in infancy have become so advanced by the time their parents arrive that they are well qualified to become their guides, helpers and teachers.

Q. What is conscience?

A. I should call it a divine impulse to act and live in accordance with what one knows or believes to be true, a "still small voice," God's method of arousing His children to be content with nothing less than the highest and the best.

Q. How can we on earth, through mediums or circles, assist earth-bound spirits to progress?

A. I would first ask the questioners, before they consider assistance to earth-bound spirits, to remember that there is a vast field of labour open to them to help those still on earth; also that there are many spirit people well qualified to minister to the needs of those who have passed on.

However, there are cases where those who are too gross to be directly approached from the spirit side are brought to circles for arousing; or into close association with someone whose power is used to assist them.

Generally speaking, the earth-bound, whenever their presence is realised, can be helped by sympathy and prayer.

Q. Do discarnate spirits from other parts of the universe ever mingle with those from this planet?

A. So I am told, but only in the higher conditions, when they have passed out of the spiritual zones which immediately surround their planet.

Q. Is suicide ever justifiable?

A. No. It is man's duty to preserve to the uttermost his physical life.

Even when he takes death to himself from a high motive, he will have on the spirit side to pass through unpleasant experience; and that experience will be bitter indeed for those who have become suicides from selfish fear, a very frequent motive.

Q. Is it true that fairies really exist?

A. I do not know of them.

Q. Do our individual affections continue in the future life when we are re-united with our loved ones?

A. Yes, and there is generally a deepening intensity, a quicker response, a clearer manifestation, ensuring a continuance of all that is sweet and beautiful in association and love.

Q. Have you any remarks to make on the question of Christ's divinity?

A. All are children of God, with a difference of degree. Some may be looked upon as elder brothers, anointed and selected to guide the younger, Jesus pre-eminently so; and marvellously penetrative is the power He exercises by the fulness of His life, rather than by the tragic conditions of His death.

Q. Have discarnate spirits the power to converse in languages other than their own?

A. There is no actual power to speak such language except through development, which of course can be attained, but there is a natural ability to perceive the meaning of the thought, though expressed in a strange tongue.

Q. Can you briefly enumerate the spheres, zones, or states of the spirit life?

A. As far as I can judge they are innumerable, because there are spheres within spheres, zones within zones, and states within states; and a spirit dwelling in one state may, according to his aspirations, find himself suddenly in one higher; or he may, at will, descend to lower conditions, to be near those linked to him by love.

Q. In somnambulism does the astral body accompany the physical body?

A. Yes, I should imagine so in almost every instance, as it would practically be necessary for the spiritual side to take a more definite control than usual, but I have known instances of partial withdrawal, without the guiding influence being lost.

Q. What are elementals?

A. Some claim that these are spirits existing independently, who have never incarnated; but as far as I can judge there is no independent active life of man prior to the manifestation on the human plane.

When gross livers appear after death under the clear white light of spiritual truth, almost the subhuman is manifest; thus their state may seem lower than earth though it is not really so.

Q. Are there spirit spheres or states lower than the earth states?

A. We must remember that in earth life, as on the spirit side, there are many spheres or states.

Some conditions of the former are so gross that none could be lower in spirit life, though a vile character, hidden on earth, is revealed on passing over, and has its debasement made evident.

Q. In the spirit world do they lead a life like ours, going to bed, getting up, eating and drinking, working and recreating?

A. The routine becomes adapted to the necessities of the spiritual body.

Sleep not being required, retiring to bed is unneeded; food not being required, eating and drinking are superfluous, though thought concentration with desire, being able to produce objective expressions, it is possible to have one's bed to lie on, and food and drink for consumption, if one so wishes and so wills. But except in the earlier stages, spirit people are not usually inclined to perpetuate conditions no longer necessary; they rather cultivate the requirements of their new existence.

Q. May a cross, or other article, become holy and protective, if associated and worn with good intention?

A. Yes, it is possible; psychometric registration is continually carried on. Even your clothes, your rooms, your furniture may become sanctified, because of the sweet savour of love in them, and the little article worn in memory of a dear one may be a potent link to keep you in touch with each other.—"Light."

THE MESSENGER OF DEATH.

A VIVID DREAM.

By ELIZABETH J. ATKINSON, Auckland, New Zealand.

In my dream I had flown—without wings, as I often do in dreams—to some distant land, and was on the point of taking my return flight.

The little daughter of the only house I visited in that strange dream-land, came out on to the verandah with me, expressing her regret that her mother was not home, and that I should have to leave without seeing her.

The verandah was raised some five or six feet from the ground; the street was wrapped in sombre darkness and tense silence, not a soul visible anywhere, save the child and myself, chatting on the verandah.

Lifting my eyes to the sky I perceived, just above us yet far up in the heavens a peculiar glimmering movement. The child remarked thereon and I inwardly queried: "What new wonder in the sky was I now about to behold." In my dreams I have seen many beautiful and wonderful things—Signs and Symbols.

As we watched, the glimmering movement seemed to be travelling across the night sky and downward and nearer to where we stood. Presently it reached that point and seemed to pause just above us, yet a little in front of us, and still high up in the sky. Gazing intently I distinguished a mass of cloudy vapour, with a central nucleus of greater density, which in a little began to assume shape and proportion, as the dense mass slowly descended almost upon us. The girl, a child about fourteen years of age, was very much afraid, but, noting my fearless attitude, she gathered courage until the cloudy vapour came to another pause just ten feet above our heads. The terrified child feared it would descend, envelope and smother us with its weight and density.

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I, though deeply awed, bethought me of "The cloudy pillar by day, etc." of the Scriptures. But as we gazed up into that cloudy vapour, there came no Divine revelation of glorious splendour, as I had expected and hoped. The cloudy vapour, as it came to a pause became even more dense, the nucleus centre taking on proportions of deeper black and growing more and more distinct. And, to our wondering amaze, taking on the shape and form of a human being.

Presently, to our greater amaze, as the densely black mass floated down lower and nearer to us, two very human-like feet emerged from the central dark mass and dangled down, almost touching our heads—we were now on the steps watching the wonder. The feet were shod in shining black and were quickly followed by a body clothed in loose, flowing robes of sombre black, with broad bands of clear white. The symbol on the head I cannot recall, and my notes taken on awakening from dream, do not specialise.

This strange figure, descending from the cloudy vapour, alighted on the verandah, at the head of the steps, from which we backed as the figure descended. The face of the figure was hidden in the thick folds of a filmy black veil. The figure inquired of the girl for some one; the girl replied in fearful tones: "She is out."

* * * *

Whom the "she" was I know not. It may have been the absent mother, it may have been someone else. Noting the poor child cowering in abject terror and shivering dread, the sombre figure softly said:—

"Though I am the Messenger of Death, I am more friend than enemy. Men fear me, but I come to release them from the trammels of the flesh; to emancipate them from the prison-house of the earth-life; to remove them from the allurements and temptations of this earth-plane and to set their cramped spirits free."

Up to this point the figure's face was shrouded in the misty veil, but now, as she spoke the features became distinguishable, and the misty veil dissolved.

"Look at me, child, look at me, and see friend, not foe. I, the representative of Death—I am but the gateway to Life eternal." The answering though in my mind was: "O death where is thy sting! O grave where is thy victory?" Thanks be unto God who giveth us the victory."

Looking on the face of Death's representative, all fear left the child, and she wonderingly cried: "I didn't think death was like **that!**"

"No," replied the sombre figure. "Few recognise me in my true aspect of Deliverer, Releaser from the thraldom of Sin, Pain and Woe; and of this earth's dire influence."

The tones were soft and kindly, though strangely toneless. The statuesque face not fearsome to look upon, yet awesome.

Preparing to go, the figure said to the girl: "Be sure to deliver my message to Mrs." (I did not catch the name). Then the figure began to float upward into the cloudy vapour, which had hung stationary where she had left it.

Seeing Death's Messenger thus departing, I sprang forward with a cry of disappointment. The figure had almost disappeared into the hanging cloudy vapour—only the shining black feet hung dangling almost within my reach. Eagerly, yearningly, I stretched upward, striving to grasp those disappearing feet. "I thought you came for **me**." I regretfully cried, and as I spoke, the figure once more descended and looking direct at me said:

"Your time is not yet. The call will come for you later, tarry here; you have work to do. I, the Messenger of Death came not for you. Wait—Work—Wait, your call will come later on."

And once again, the figure floated upward and was soon enveloped in the cloudy vapour, which began to float upward, and I awoke.

ROBERT BLATCHFORD ON SPIRITUALISM.

Writing in a recent issue of the "Sunday News," Mr. Robert Blatchford says:—

"Spiritualism, only quite recently condemned as charlatanism and superstition, has adopted the scientific method. Spiritualism is more than a philosophy, it is a science. The much criticised Spiritualist does not base his belief in survival upon argument, he bases it on facts. He produces voluminous records of communion with human beings supposed to be dead. He produces witnesses who have seen spirits, witnesses who have conversed with spirits. He takes up the materialistic theory that the brain is man, and shows by facts that the brain is not the man. He proves by operations of the mind in which the brain has no part that the brain is not the mind, but is the tool or servant of the mind. That is the scientific method. If his facts can be controverted his faith is defeated, but his faith stands on solid foundation until his facts are controverted. There is no religion and no philosophy which has formed such a foundation of fact, for the facts are facts. The soul's survival of death is proved, and it has never been proved before."

NOTES FROM AMERICA.

THE "SCIENTIFIC AMERICAN" AGAIN.

A BISHOP ON SPIRITUALISM.

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

"A trifle wearisome" is likely to be the verdict brought in by those who read Mr. Bird's account in "The Scientific American" of his search for a medium able to meet all of his (Mr. Bird's) requirements. An eight-column article in the August number informs us that 31 successful sittings have been held; but lest we entertain false hopes that a decision is close at hand we are told that "the introduction of new apparatus, new procedures, new viewpoints, and new sitters is sufficient demand for the present; we need raise the question of a new theatre only when the phenomena have become inescapably convincing in the old one." Altogether one gains the impression that "Margery"—a lady of social standing who refuses to accept the financial prize offered by the journal in question—is a powerful medium, and that the sole remaining interest which attaches to the inquiry is in seeing how many of Mr. Bird's demands the control "Chester" is able and willing to satisfy.

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Less important, because less well-informed, is Mr Brander Matthews' review of Houdini's book, "A Magician Among the Spirits," in the International Book Review. It appears that Mr. Houdini undertakes to make a clean sweep of Spiritualism by attributing the whole of its phenomena to trickery. Apparently, he even goes so far as to dispense with the ever-present help of telepathy and the sub-conscious mind!

As for the reviewer, Mr Brander Matthews, he utters a diatribe against Spiritualism in which he succeeds in exposing his complete ignorance of the subject. Spiritualists have long been familiar with this type of foolish critic who applies the word "spooks" to all those who have passed through the portals of death; and moreover they have endured the insolent variety of critic long enough not to wince when this one dubs all mediums "the noxious tribe"; and they will be ready to smile at the insight displayed by this most sapient critic when he exalts modern magicians at the expense of mediums in that the former are able to do their tricks on the stage, "in the full glare of the footlights"!

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It is sad to reflect that the two above-cited articles are typical expositions, in their different ways, of the estimation in which Spiritualism is held, after all these years, in the land of its birth. But, alas, America's thinkers—all of them—seem to have passed into the silence. And it is to thinkers that Spiritualism makes its strong appeal, as deep calleth unto deep; whereas to the whole tribe of superficial prattlers it brings nothing but confusion.

And so it happened that after wading through Mr. Bird's lengthy and inconclusive report, in which he seems never to get any firm grasp of the matter he is investigating, and after reading Mr Brander Matthews' ill-informed and ill-conditioned comments upon a silly straw-constructed Spiritualism of his own devising, I turned for mental refreshment to what happened to be an article by Mr. Stanley de Brath, and on reading it my soul rejoiced, even as a fish that has been flapping about upon the shoals might rejoice, when it wins its way back to the profound.

Nevertheless, Spiritualism in the United States is certainly growing. Not among the "high-brows" however, but among the plain people who are not so over-burdened with cleverness as to make them see things otherwise than as they are. The frequent discovery amongst one's acquaintances of another person "interested" is a constantly recurring surprise—and a receptive mind is soon supplied with knowledge of the truth. That this dawning light strikes the high places even in the American churches was shown in April last, when the Bishop of Spokane, the Rt. Rev. Herman Page, in addressing a Ministerial Association, said: "The world today is drifting toward a Spiritualistic movement, which, though still in its infancy may develop to great heights," adding that he had "no antipathy towards Spiritualism."

Thus we see that the home of fundamentalism and ku-kluxism and jazz and super-criminality is not left without witness of the truth. In fact, I have just been reading a book of spirit messages received through the hand of a lady psychic, in her home at Santa Ana, a little town situated between here and Los Angeles. The book, "Spirit World and Spirit Life." discourses pleasantly upon the deep things of spirit and shows that, after all they are not too deep for any one of us. Like the best of such books, there is nothing in the argument that would lead a man to change the form of his religion; but there is much that would move him to better the quality of his religion, and to enlarge his outlook upon life.

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How much longer will the world be blinded by sophistries, to the fact that humanity is in sensible touch—and at a thousand points—with those who have passed out of the bodily form? How long will it be before the public will listen to a word sent back from the brighter realms to which we all are moving? While orthodox religionists affirm their belief in another world they are the last people willing to discuss it—they find the subject too depressing! In polite society it is hardly considered "correct" to make any reference to the hereafter—except in a flippant strain!

One reason no doubt for this lack of enthusiasm about a life after death is that our ideas of a future existence have heretofore been derived from dogmatic theology, which has blighted our heavenly prospects with the reek of brimstone. Another reason is that a materlialistic science has heaped scorn upon all stories of spiritual life and action, condemning them for "old wives' tales" and "childish superstition." These two reasons, so contradictory in their character, have combined to make public opinion shy of anything reputed as coming from the spirit world.

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It happens in this instance that the "old wives" and the "babes" were in the right and the Huxleys and Haeckels in the wrong; nevertheless it will be some time before "the wise and prudent" are willing to range themselves alongside of the old ladies and the babes in learning. When researching into matters appertaining to spirit activities a man will often have to make his choice between deserving and enjoying a reputation for intelligence and honesty; and it is surprising how many people choose the credit, and let the cash go.

Great men do not play stage tricks with the doctrines of life and death;only little men do that.—Ruskin.

BURIED ALIVE FOR FIVE DAYS.

BY OTTO ROTHFELD, IN THE "DAILY EXPRESS," LONDON.

The pitiless hot-weather sun, the brown baked Indian fields, and a cloudless sky, hard blue enamel upon brass. In front was the slow, broad reach of the sacred river. On the sands that stretch between the alluvial fields and the water's edge in the full white glare, is a crowd that has gathered, this summer noon, to watch an annual rite and ceremonial maintained by the ruler of the native State to which the territory belongs. Once a year at this place, on a day chosen by astrologers as auspicious, a holy ascetic performs a perilous and, to us, inexplicable act of austerity and self-discipline. He allows himself to be buried alive for five days in the burning river sand. And he survives.

The ascetic himself is a lean man, grave, unsmiling. He sits upon the sands, cross-legged, supported on the crook of a stick beneath his armpits. His hands are pinned, palms together, against his chest as if in adoration, and his eyes look out unseeing and unmoving at the crowd. At his side is a bowl of milk, and in front of him the hole, some 5ft. deep, in which he is presently to lie. His hair is greased and matted. His only garment is the merest loincloth, and his body is smeared with ashes. He takes a few sips of the milk, till he falls at last into a deeper, motionless contemplation.

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He begins now the deep breathing that is the most approved of all methods of the art of self-mastery. Even quite ordinary Indians, with no pretensions to holiness or true asceticism, are able to achieve a respiratory control, and through it a control over heart and circulation, that, to the European, is almost astounding. They practice this control morning after morning for years on end, combining it with religious meditation on some chosen sacred subject. They claim as a result to achieve physically a higher health and a greater mental concentration.

The professed ascetic only carries the practice further by more consistent effort, and without distraction. His control over respiration and circulation becomes surer; the pauses in his heart-beats longer and more certainly controlled. By the late afternoon our ascetic's breathing has become almost imperceptible. He lets himself slide slowly down upon the sand, out-stretched like a corpse; his body stiffens, and his muscles become rigid. He is allowed to lie like this for another hour or two until the approach of sunset.

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At length two priests approach him, feel his pulse and heart, and watch his lips. His heart no longer beats, and his breathing has ceased. He is lifted gently up, and placed in the open grave. The sand is then trampled down upon his body, the head and mouth being left to the end. A small cloth is placed upon the lips, and finally the head is also buried. A guard of four men, who must never leave it, is placed upon the grave, and many of the crowd, too, are always present.

There is not the faintest possibility of trickery, nor would it be tried where all are earnest and all believers. The ascetic lies here buried for four full days, and on the afternoon of the fifth, as he had instructed, at the fixed hour, the grave is opened. The body lies exactly as it was placed within, untouched by corruption. But the dangerous process of awakening now begins. The body is gently lifted, and slow rubbing and massage are resorted to, the chest, throat, and diaphragm being handled with special care. The return of circulation is painful, and must not be too much hastened. At last the lips begin to move, the eyes open, and the man is once more alive. He is weak, weak in the extreme; he needs nourishment and care; but he lives!

MUSIC AND HEALTH.

THE PSYCHIC ELEMENT ESSENTIAL.

Dr. Agnes Saville has published a work, Music, Health and Character. It treats of music and its effects upon the human organism. David played before Saul and the evil spirits left him. The ancients treated many psychological maladies by a musical remedy. They distinguished between the curative properties of different instruments and different modes. We have lost ground in this sense if we have gained in diagnosis and pathology. For the little that one had ever known methodically there remains for us all to learn concerning the influence of the emotions by experiment upon the health of the body. Some psycho-analyists have tried to reconstruct the map of this unknown region. Musical therapeutics, on the other hand, has attacked the problem. One knows that the Spiritualists derive practical help from the art of sound in seances by song and the playing of the harmonium and other means. Upon these bases, notably in the U.S.A. they have founded veritable musical clinics, where applied Spiritualism comes very opportunely to the aid of the hesitating research of the alienists and specialists in mental maladies. In this domain some indisputable cures have been obtained, and it is not one of the least merits of Spiritualism to have known that an appropriate musical atmosphere is able to free certain lunatics from evil spirits which tormented them.

Apropos of this translation from "Revue Spirite" just to hand, the present translator, Miss Esther Kahn, has but just recently founded in Sydney "The International Society of Musical Therapeutics" (Australia) (registered) at the request of the President, Madam Sheldon, of the parent institution, founded in 1903 in New York by her sister, the late Eva Augusta Vescelius. The Australian Branch, though recently formed, has already had most encouraging results which space does not permit the writer to mention. It is well, however, to sound a word of warning in this connection—Music can **make well** but it also can **make ill.** Let no enthusiastic musician, on reading this, immediately go to some sick person to sing or play to them, for something more than musicianship is demanded.

One must be a trained psychic musician to benefit the sick. Some elementary knowledge of accoustics, combined with a faculty of psychic diagnosis of the patient, is necessary, along with a wide knowledge of musical compositions, of proper key, rhythm, etc., in order to set in motion the vibrations necessary to perform a cure.

We have known sick persons who have been driven into a state of frenzy by mis-applied music. This method is physically and psychically different to the old haphazard method of playing indiscriminately to the sick in hospitals, etc., which, of course, one can easily see is productive of as much harm as good.

Doubtless many of the great composers in the beyond have turned physicians.

Men live in a narrow groove, hemmed in by orthodox conventionalism, with eyes that are blinded by prejudices, which can be opened to perceive the spirit world when they renew their minds.—Dr. Louis Pasteur.

MR. T. W. MOSS.

MISSIONS IN SYDNEY AND MELBOURNE.

Few men had a busier time during the month of October than Mr. T. W. Moss, of Brisbane, whose programme was outlined in our last issue and whose mission covered nearly a fortnight in Sydney and a similar length of time in Melbourne. The object of the tour was to endeavour to stimulate greater interest in Spiritualism, to emphasise the higher, the essentially spiritual, aspect of the teachings, and to foster the spirit of goodwill and more effective organisation among the adherents to the cause. He accordingly addressed many meetings of Spiritualists in the two capital cities named and had personal talks with the leaders of the movement in the hope of furthering the objects sought to be attained.

A day or two after his arrival in Sydney he was entertained at a social organised by Mr and Mrs. W. D. Morrell and members of the Stanmore Spiritualist Church. He was cordially welcomed by Mrs. Morrell, whose remarks were supported by Mr. Cooper, and delivered a brief address in acknowledgment of the greetings. On the following Sunday he addressed the congregation attending the church and struck a high spiritual note in working out his theme: "The Spiritual in Spiritualism." He also came into close touch with other Societies, and at a subsequent stage delivered an address before the members of the Council of the Spiritualist Church of New South Wales. A general discussion followed on the best methods of advancing the cause, and the suggestion was offered by Mr Morrell that a Training Institute should be established "for the higher education of our mediums and workers." The idea was favorably received ,and it now remains to be seen whether it is practicable to translate it into concrete form.

In Melbourne Mr Moss found a hearty reception awaiting him and his time very fully engaged. Under the auspices of the Victorian Council of Spiritualist Churches he was entertained at a social evening at Gladstone House, where he stayed during his visit as the guest of Mr and Mrs Edgar Tozer. Mr Tozer, as President of the Council presided and extended a very cordial welcome to the visitor, as did also representatives of the Churches affiliated with the Council, including Messrs. E. O. Jones, J. M. Bloomfield, Hosford-Herbert, Plum, Chapman, and the Editor of "The Harbinger of Light"; Mesdames Hanger, Hosford-Herbert, Allan and Alexander, and Miss Codlin. All recognised the earnestness and enthusiasm of the guest and trusted that his mission in Sydney and Melbourne would be followed by bountiful results. Mr Moss, in reply, was very appreciative of the sentiments expressed and exhorted those present to work together harmoniously in pursuance of a common object, and to do all they possibly could to "spiritualise Spiritualism."

During the ensuing week Mr Moss addressed meetings of the Victorian Spiritualists Association, the Occult Church, Rotherwood-street Church (Richmond), The Psychological Society, the Spiritualist Occult Lodge and the Church of Spiritual Research. He also attended a morning session of the Lyceum, and in a few appropriate words acknowledged the welcome extended to him. In addition to this he had numerous private engagements, so that his activities covered a pretty wide range and it is hoped they will lead to enduring results. On Monday, October 27th, Mr Moss left Melbourne by the Sydney express and was due to arrive back in Brisbane by the end of the month. He, at least, took home with him a sense of friendship with many he had never previously met, and it is hoped he will thereby feel encouraged to continue his laudable efforts on behalf of the cause.

PSYCHIC PHOTOGRAPHY.

A correspondent of the "Sheffield Daily Telegraph" replies to many critics of Psychic Photography, pointing out that only a few persons are gifted with this power, and that these few are not expert conjurers, but just ordinary people. In reply to the claim of "fraud," he says very concisely:—

"When an entire stranger to the photographer, landing in this country from abroad, making a sudden decision, has to find out first the name and address of such a photographer, then goes without appointment or notice, and under an assumed name, takes his own unopened packet of newly-purchased plates, which he opens and loads into the dark slides himself, after examining the camera, signs the plates before exposure, and finally removes and develops them himself, and then finds clearly recognisable psychic extras in addition to the sitters, of friends passed over, often with additional evidential details of a striking nature, sometimes also of people who have never in life had a photo taken, or at the age or in the form shown, often of one not thought of or expected, that person takes a lot of convincing that he is the subject of fraud."

ARMISTICE DAY PHOTOGRAPHS.

We have just received a further supply of the wonderful photograph taken at the Cenotaph, London, on Armistice Day of last year. It depicts a great array of spirit faces of "boys" who are said to have paid the supreme penalty in the Great War, and is certainly the most amazing photograph of the kind yet taken out-of-doors. Miss Stead informs us that several of the faces have been identified. Many of them are certainly quite clear enough to enable this to be done without much hesitation. The picture will be forwarded, post free, for 1/6 on application to the office of "The Harbinger of Light."

ARCHBISHOP ON FAITH HEALING.

Under the heading of "Faith Healing" the "Daily Mail" reports an appeal from the Archbishop of York to the Council of the British Medical Association, to "hold a full and impartial enquiry" into this subject, which was not "a thing which merited their derision or contempt." Referring to the importance of using this means in conjunction with physical skill, the Archbishop says:—

"At every stage in history there has always been this strangely potent power, and within the last few months Canada and the United States have seen on a truly remarkable scale revelations of this potency. Explanations may be given of the phenomenon, but the facts cannot be denied. I venture to say that they have occurred, are occurring, and in the near future that they must be accepted as proving the reliability of at least one great and enduring power among men to relieve or remove disease."

It was not common-sense to suppose that man was the highest organism in creation. Was it likely that in the universe there was nothing higher than man? If they once crossed the boundary above man there was no stopping until they got to God.—Sir Oliver Lodge.

THE KAFFIRS AND PSYCHIC PHENOMENA.

Writing in a recent issue of "Light," Mr. A. V. Peters states:—

"There are three noticeable things relating to Spiritualism in the South African section of the British Empire Exhibition. One is a rather deep, round wooden vessel like a shallow soup plate. It is carved on the edge with certain symbols and in the centre is a cowrie-shell which is filled with water on which certain beans are floated. The spirits are consulted by the movements of the beans. This form of divination is absolutely prohibited by the South African Government, and this vessel is unique as the best specimen extant. (There are two others known to exist but both are imperfect). It is very old and the use of it is slowly dying out. In earlier days war was declared and executions took place on the movement of the beans. The owner of the platter is at present in Geneva.

"The other objects of interest to psychic scientists are two tambourines which were used in the seance for the "direct voice." This phenomenon is well-known amongst the Kaffirs.

"When I was in Durban a Kaffir was put into prison for giving seances for the "direct voice." People consulted him as to the whereabouts of lost cattle, etc. As all forms of mediumship which are associated with witchcraft are forbidden by the South African Government, it was necessary to prosecute this Kaffir as breaking the law, but I heard after a time they had to release him before his sentence had expired because the voices continued in prison and frightened the other prisoners!"

THE WORLD CRISIS.

We, from our side, feel we are looking on at a most critical time in the world's history, and we believe that on the next few years will depend the weal or woe of the coming centuries. One of the most needed reforms, but for which only a certain number of people would be competent to work, is the turning of science from methods of cruelty and false aims into the true science of the legitimate study of nature's laws. Scientific attainments may be possessed by few, but all can have a knowledge of right and wrong, and the science of the present with its cruelties of poison-gases, its vivisection, and its deadly submarines and aerial methods of the destruction of life is of the lowest hells and not of God. Let us endeavour, both from the spirit side of life and that of earth, to bring about the antithesis of all this, and to ensure that knowledge shall go hand in hand with mercy, pity, and compassion. A strong consensus of public opinion can alone effect this change, and all are bound to give it their spoken or written aid. Let there be light, but the light must be of Heaven and not of Hell; then we can look forward to a new era on earth. Pray that the reforms we have indicated may soon become realities.

From "The Progression of Marmaduke," obtainable at the office of "The Harbinger of Light."

Mankind are affected physically, socially, intellectually and spiritually, by solar and stellar storms which occur at particular seasons of the year and in different ages of the world. . . . Our entire solar system—our sun, its planets, all the asteroidal bodies, and the related bodies more remote—all, as one body, has swung nearer than ever before to that desirable quarter of the heaven of space that causes the currents of the Summerland easily and momentarily to touch and blend with the general life of the earth.—From "The Temple."

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Our president (Mrs. Bell-Jarvis) is conducting a Mutual Improvement Class, free, for members of the M.P.S.L. The object of this class is to attune our thoughts to the Infinite Intelligence, so that the God-given gifts, when developed, will be of a spiritual nature and be used to help spread the glorious teaching of the continuity of life.

On September 21st Mr C. Lumley addressed the morning session of the Lyceum, the title of his discourse being "Criminal Reform." In the discussion that followed many different views were expressed, but the genuine desire of each was to extend the helping hand of brotherhood to the unfortunates, who, for the time being have fallen by the wayside. In the afternoon the usual mediums' symposium was held, when the following mediums demonstrated the truths of spiritual phenomena:—Mrs Bell-Jarvis (Leader), Mrs Martin, Mrs Peach, Mrs Alderwick, Miss Develin, Mrs Duncan-Grey, Mrs Gourlay, Mrs Browning, Mrs Shaw, Mrs Beggs, Mrs Woods, Miss Vroland, Madam Orion, Messrs Ridgway, Beggs, Stephenson, Walsh, Lehman and Woods. The evening address delivered by Mr V. Deacon, entitled "Proofs of Spiritualism," was well attended and much appreciated.

The 28th September was recitation Sunday, recitations and songs being rendered by Lyceumists. In the evening The Swaimi Sathyananda delivered an inspiring and spiritual address on "The Life Divine." On the morning of 5th October Mr Deacon instructed us on "Child Life in the Spirit World," which was followed by an educative discussion. "The pre-existence of the Soul" was the title of the intellectual address delivered by Mr Deacon at the evening meeting. Our vice-president, Mr Waschatz delivered a fine address on Sunday morning 12th October. In the afternoon The Swaimi Sathyananda favored us with a lecturette on "Discipleship." The attendance at the evening service was larger than usual and Mr Deacon's address on "A Suicide's Resolution" was intensely interesting.

A very pleasant evening was spent at the Oddfellows Hall on the 29th September when our usual monthly social was held.

G. M. GARDINER, Recorder.

PRAHRAN SPIRITUALIST CHURCH.

Our services, morning, noon and night, have been well attended, and teachers, message bearers and others have done their utmost to bring rays of sunshine, hope and light to the materialist and the spiritually blind and deaf, and in divers ways help the unenlightened to come in "touch with the vanished hand," and indicate to them the highway which leads to better and greater things.

Mr and Mrs L. G. Plum, Mr Drohan, Mr E. O. Jones, Mrs Hosford-Herbert and Dr. Dunne all gave splendid addresses at the evening meetings, and Mrs McMirran, Miss French, Mrs Kelly, and Mrs Williams, as message bearers, gave light and understanding to many new comers.

H. BANNISTER, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH, STANMORE.

The improvement in the attendance at our Sunday services in "Leigh House" justifies our removal to the city, and under the leadership of our lecturer, Mrs Morrell, we hope for still increasing congregations.

On Sunday, 5th October, our co-worker and friend, Mr T. W. Moss, of Brisbane addressed a large and appreciative congregation. The address, "The spiritual in Spiritualism," was most delightful and instructive and exhibited the mind of one who could handle his subject in no mean way.

On the Saturday preceding the Sunday of the lecture by Mr Moss a social and dance was held in aid of the Building fund, Mr Moss being the guest of the evening. He was introduced by Mrs Morrell and supported by Mr Cooper. Mr Moss in responding to the hearty welcome extended to him by so many present expressed his deepest joy in being with us and thanks for the welcome extended to him. Between the dances musical items by Mesdames Shepherd and Wallace; recitations by Mrs Dolphin and Miss Jean Stanton; and the Japanese Fan dance and American Buck dance by Miss Madge Brown, were much appreciated.

The Healing Circle on Sunday afternoons under the leadership of Mr and Mrs Morrell, are bright, interesting and helpful meetings. The training of the children at the Lyceum by our leader as instructor is both delightful and beneficial to the little ones and is fitting them for higher duties in the future.

JNO. K. BENNETTS, Hon. Sec.

LECTURES ON OCCULTISM.

We are pleased to report steady increase at the lectures given at Mr Foster's rooms, Sydney. On Sunday, September 14th. Mr Trainer gave the address, his subject being "The Greatest Thing in the World." We also had a recital by our old friend Mr David Edelsten. On September 28th the Rev. Spurgeon Medhurst again addressed us, his subject being "The Taproot of Happiness, or Why Life is not More Joyful," songs being rendered by Mrs Counter and Mrs Wilson.

Mrs Wilson left for New Zealand on September 27th with Miss Cole. All friends here wish them success in their work which they give in both song and spiritual messages. On the 28th September Miss Needham gave the lecture, "The Fates; or three powers of human consciousness." On October 10th Miss Needham commenced a course of lantern addresses on Atlantis, Egypt, Mythology, Architecture, Sculpture, Etc., the admission is free and all interested are welcome every Friday till end of November. On Sunday, October 5th Dr. Clark Nikola gave the address, his subject was "The Greatest of these is Love," and Miss Oakes gave a recital: "All roads that lead to God are good." Mr Foster gave the spiritual messages.

Our monthly social was held on September 27th, many friends, old and young, helping to make a joyous time.

W. STANLEY, Hon. Sec.

DRUMMOYNE SPIRITUAL MISSION.

The interest shown, and the large attendances at our Sunday evening services, all testify to the progress of our movement in Drummoyne, which is largely due to the great work and unfailing energy of our Life President and Founder, Mrs. Wallace. The interest and enthusiasm of the movement is such, that we have decided to build our own Church. The land we already have, and all we require is the necessary capital to erect the building, for which purpose we have commenced a Building Fund and hold a meeting one evening every week for the augmentation of this fund. Any contributions will be gratefully accepted and may be forwarded to the Secretary, 9 Gardner's Avenue, Ryde, or Mrs Wallace, "Merriwa," Marlborough Street, Drummoyne.

During the previous month, we had the pleasure of hearing Miss Cole prior to departure on her Mission to New Zealand, she was presented with a bouquet and wished God's protection and guidance on her journey and her work in the cause of Spiritualism.

We wish "The Harbinger of Light" every success.

ROBT. HADDON, Hon. Sec.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

The activities of this branch during the past month, have met with singular success, and we take pleasure in reporting the widespread and personal interest that, not only the officials but the congregations take, in the well-being and advancement of the Society.

The Social, which was held on September 13th in aid of the organ fund, was an unprecedented success both socially and financially, the outstanding feature being the "Mock Auction" conducted very ably by Mr Pearson.

We held a most enjoyable At Home on September 20th, at which the Rev. and Mrs Spurgeon-Medhurst were the guests, the former giving us a very illuminating and instructive address upon the great Spiritual awakening in China. Vocal items were rendered by Mrs Wilson and Mr Edmonds.

On September 24th a send-off to Miss Cole and Mrs Wilson was held preparatory to their departure for New Zealand, presentations being made by the Society, the speaker's class, and Roselle Branch Mr Garscadden, of Glasgow, again gave us an interesting evening on October 4th lecturing on Spirit Photography, and clearly explaining his subject by means of a lantern.

We have to thank the following speakers who have so ably given their services during the past month: Mrs Redfern, Mrs Hopkins, Mrs Twelvetree, Mrs Rees, Mdme Levorna, Miss Cole; Mr Applegarth and Dr. Clark-Nikola.

G. TUBB, Hon. Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT CHRISTIAN SPIRITUAL CHURCH.

We are pleased to report that much active work is still being done, and much of our success is due to the splendid work done by Mr McLeod-Craig who has been with us for six months, and we regret having to lose him. Mr Craig leaves for Melbourne at the end of October to continue his mission.

Our social work is again in progress and our regular monthly social is to be held at our Hall in Wayville. Our President (the Rev. Lily Lingwood-Smith) was expected to return to Australia by the end of the year, but she has extended her African tour lecturing at Johannesburg, Cape Town, Kimberley, Pretoria and Durban and is expected home about next March.

Our Sunday meetings have been well attended, and Mr. Craig's weekly lectures have been much appreciated. The subjects have been interesting and instructive and much knowledge has been gained. Many are enquiring into the teachings of Spiritualism. New members are being enrolled showing that the spiritual truth is advancing.

Our best wishes are for the success of "The Harbinger" and the progress of Spiritualism.

O. MILLS, Recorder.

QUEENSLAND.

SPIRITUAL CHURCH, Corner Brunswick & Leichhardt Sts., Valley, Brisbane.

We are again very pleased to report good progress during the last month. We were all deeply interested in the Sale of Work which was held during September. Mr Moss kindly consented to open it and we were very pleased to have him with us. His advice was for all to pull together and so build up a representative people, as Spiritualism was now a world-wide Religion, being established in almost every country. The Sale of Work was a very great success and we hope to get a start with the first portion of our new Church before the end of the year.

Our Lyceum is going along steadily and we feel sure when we get into our new building greater success will be achieved.

Our meetings are well attended and good work is being done, we would invite our friends in other States to send along their donations and so strengthen our hands to carry out this great effort.

We all join in wishing success to "The Harbinger of Light."

W. J. KERLIN, Secretary.

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

Large and appreciative audiences have assembled each Sunday during the past month, Mr and Mrs Bailey Brownie occupied our platform between them. After the usual trance addresses they gave Flower Readings to those who had placed flowers on the table; many messages, oftimes warnings of a remarkable character, were unfolded for the guidance of those who were fortunate enough to receive same.

Since our last report we have had a members' meeting and all the officers were re-elected to their various duties. Kindly accept the greetings of our members and all good wishes for "The Harbinger of Light."

J. R. ROSS, Hon. Secretary.

WEST AUSTRALIA.

SPIRITUALISTIC CHURCH OF W.A. (Incorporated 1905). 197 Murray Street, Perth.

The services continue to be well attended; interest in the evening week meetings is increasing and the public propaganda lectures for inquirers have proved such a success that it has been decided to give every Monday a lecture instead of alternative weeks.

Our platform has been occupied by Messrs Simmons, Tennant, Knifton and Bowers, and Mesdames Lathwell, McDonough, Over and others. The addresses and clairvoyant messages have been well received and our thanks are extended to all workers.

A class has been formed for the study and demonstration of psychic phenomena, (table, planchette, spirit photography, trumpet, etc.) under the leading of Messrs Simmons and Bowers.

From the 1st October the workers and mediums are giving their services free, and judging by the response that has been made to the efforts of the Committee in the endeavour to uplift Spiritualism, the move promises to be one in the right direction.

F. G. BOWERS, Hon. Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The special feature and success of this month was a Lyceum service, on Sunday evening the 7th inst. It was a distinct departure from the usual Sunday evening routine. The Silver Chain, Musical Readings and Hymns chosen from the Lyceum Manual, were all duplicated in the church hymnbook, so that the congregation were able to take full part in the service. In addition to this the Lyceum conductor, Mr R. A. Webb, Mr Kirk, and Mrs Webb spoke on Lyceum aims and methods. The Lyceumists, arrayed in group sashes of beautiful colours, recited verses of welcome and teaching.

The services during the month have been very well attended. The subjects of the Sunday evening discourses were:—"The Vision of A. J. Davis," "The Religion that Binds," "Consider the Lillies," "Is Spiritualism Christian?" We have also at each service the highly successful clairvoyance of Mrs Webb.

GEO. BODELL, Secretary.

Our Lyceum is still growing in numbers, and the attendance is steady. On Sunday, 7th September, a Childrens' Night was held. The children responded well with their parts, and the recitations and readings were conducted by the Lyceumists. On Sunday, 21st September, on open session was held.

We have received letters of goodwill from the Cheetham Hill Lyceum, Manchester, and we send our best wishes to all Lyceums.

(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.

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

B. F. (Belbarin): What you imagine to be shorthand is simply meaningless scrawl.

T. H. D. (Brisbane): We are not concerned about the opinions of Mr. Edison, or anybody else who has never investigated the phenomena of Spiritualism, and would not waste time in combatting his fantastic theories. His attitude towards the question of survival was made evident some time ago, when he notified the world that he intended to invent a machine of such extreme sensitiveness that if there were such beings as "spirits" they would have no difficulty in using it, the natural inference being that if the experiment was not a success the whole idea of a spiritual world was a palpable delusion. Well, it has not succeeded yet, and we doubt if it ever wil until this wonderful inventive genius makes allowance for the psychic element. But "spirits" are real beings all the same, and are daily communicating with mortals without the assistance of Mr. Edison.

L. McG. (Perth): Mrs. Susanna Harris, now Harris-Kay, is in London with her husband. We do not know her address and have no idea as to whether she contemplates visiting Australia again.

A.C. (Tambellup): All the phenomena described by Florence Marryat and Professor Larkin are very wonderful, and we are not surprised you should find difficulty in determining which are the more amazing.

W. J.: Thank you for forwarding MS. At present our space is very crowded.

NOTICE TO CORRESPONDENTS.

Personal replies cannot be sent to correspondents unless a stamped addressed envelope is enclosed for the purpose.

THE EDITOR.

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ANCIENT LIGHTS—THE BIBLE, THE CHURCH AND PSYCHIC SCIENCE. By Mrs. St. Clair Stobart, with Introduction and Preface by Sir Oliver Lodge. A masterly analysis of the psychic phenomena recorded in the Bible and shewing that similar happenings are occuring to-day. It is a notable book by a writer of vigorous intellectuality and is admittedly the finest work on the subject yet published. Price, 10/6, postage, 5d.

THIRTY YEARS OF PSYCHICAL RESEARCH. By Professor Richet, the greatest Physiologist in Europe. A monumental work recently published, in which this distinguished scientist of international reputation declares that the phenomena he has witnessed are absolutely true. It is a distinct challenge to the scientific world and has created a great impression. A few surplus copies at half-price. Price, 16/6, postage, 1/-

MY LETTERS FROM HEAVEN. By the well-known writer, Winifred Graham. Written under Spirit control, this book contains 175 uplifting and most comforting messages from the Author's father who passed to the Beyond in 1922. The teachings are an inspiration, and there could be no better cure for the heartache of parting than to read these cheering words. Price, 6/6, postage, 4d.

RAYMOND, OR LIFE AND DEATH. By Sir Oliver Lodge. Original edition, with 18 Illustrations. Twelfth impression. The book that caused a greater sensation than any other. Only two copies left. Price, 17/6, postage, 8d.

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THE PROGRESSION OF MARMADUKE. Containing sketches of his life, and writings received from him after passing to the Spirit world, through the hand of Miss Florence Dismore. A vivid and convincing story embracing some of the most valuable expressions of spirit guidance and philosophy in the annals of Spiritualism. Price, 5/6, postage, 4d.

GUIDANCE FROM BEYOND. Given through Miss K. Wingfield, with a comprehensive and impressive Introduction by Sir Edward Marshall-Hall, K.C., the famous English counsel, which is, in itself, a remarkable feature and has been given great prominence in the Press. Price, 7/-, postage, 4d.

THE CLASSIC OF SPIRITISM. By Lucy McDowell Milburn, shewing that the Bible is the Master-work of Psychic literature. "The Classic of Spiritism is emphatically the one volume not to be missed." ("The Examiner," London). Price, 10/-, postage, 5d.

HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE. A record of communications of great interest and beauty from the Woodley-Bradbrook messages, with Foreword by the Rev. G. Vale Owen. Price, 3/9, postage, 2d.

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FRONTIERS OF THE AFTER LIFE. By Edward C. Randall, author of "The Dead Have Never Died." Wonderful Direct-Voice communications. The author, a noted New York barrister, says: "On over 700 nights, covering a period of 22 years, in my own home, under scientific conditions, I talked voice to voice with the living dead." Price, 9/6, postage, 4d.

THE CONTROLS OF STAINTON MOSES. By A. W. Trethewy, B.A. This book is of special interest to all Spiritualists, inasmuch as it gives for the first time, the names of the Hebrew prophets and ancient sages who directed the Rev. W. Stainton Moses ("MA. Oxon") in the preparation of that classic in Spiritualistic literature, "Spirit Teachings." It should therefore be in every Spiritualist library. Price, 15/-, postage 6d.

THE BLUE ISLAND. A remarkable narrative given by Mr W. T. Stead in which are related the happenings to himself and others after the sinking of the "Titanic," and his life beyond the Veil. Price, 5/6, postage, 3d.

SILHOUETTES OF SPIRIT LIFE. Unusual messages from the Beyond, containing much matter of a character not generally received through mediumistic channels, with Foreword by the Rev. G. Vale Owen. Price, 2/6, postage 2d.

UNDER THE SOUTHERN CROSS. Being a very entertaining and informative record of his travels through Australia, New Zealand and Tasmania by Mr. Horace Leaf, who is prominently identified with the Spiritualist movement in Great Britain. Freely illustrated and has an Introduction by Sir Arthur Conan Doyle. The few remaining copies are offered at 8/6 (originally 16/6) postage, 8d.

DEATH DEFEATED. Overwhelming Testimony of Scientists, Philosophers, Statesmen and Clergymen. Just the thing for opening the eyes of the uninformed concerning the scientific proof of survival. By W. Britton Harvey, Editor of "The Harbinger of Light." Price, 1/-, postage, 1d.

THE OUTLANDS OF HEAVEN. Being further communications recorded by the Rev. G. Vale Owen, and including an interesting section entitled "The Children of Heaven." A stimulating narrative of intense interest. Price, 6/6, postage, 4d.

FACTS AND THE FUTURE LIFE. By the Rev. G. Vale Owen, who presents a number of his own personal experiences in connection with communication with those within the Veil. He also explains his position in regard to many of the questions being discussed by Theologians, and the relation of Christianity to Spiritualism. Price, 6/6, postage, 3d.

LIFE AND ADVENTURES IN NEW ZEALAND. By T. E. Crowhurst, J.P., relating psychic phenomena and healing forces that border on the miraculous. Price, 2/6, postage, 3d.

MAN'S SURVIVAL AFTER DEATH. A voluminous and exceptionally convincing work by the Rev. Charles L. Tweedale, F.R.A.S. It is a book that conquers the sceptic. Mr. Robert Blatchford, the famous journalist and formerly the highly-intellectual leader of the Rationalists in Great Britain, says: "It is the most amazing psychic history I have read, with the exception of Florence Marryatt's "There is no Death." Third edition, enlarged, to which has been added a dozen striking illustrations, now in the Press. The price will be announced later.

A MODERN MIRACLE. By the Rev. G. Maurice Elliott and his wife. Their daughter's extraordinary escape from destruction by the direct intervention of an angel forms the basis of the book—a report of which occasioned a widespread sensation in the Press. Introduction by Princess Karadja and Foreword by Thomas Pearson, M.R.C.S. (the English surgeon to whom the Angel led the Authors). Price, 3/6, postage, 2d.

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