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The Harbinger of Light.

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

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The Editorial Chair.

The Progress of Enlightenment.

In the springtime of life, the bright day of aspiration and dreams, when hope deemed "each maid a heroine and each man a friend," the thoughtful oft cherished an ideal which, to youthful optimism, waited but early opportunity to materialise and help a waiting world accomplish the successful advance for which it seemed so ripe. But with the passing of the years the circle narrowed, and it was found that the performance of the everyday task required all the energy and courage thought sufficient for a greater mission. And as it diminished, the mists of forgetfulness closed too often on much that graced and softened the awkward angles of immaturity. Resistance and antagonism developed qualities necessary to cope with the stern demands ambition makes, but showed in equal relief the latent defects emerging at the promptings of provocative impulses.

The formation of character proceeded until Fate in many diverse ways, called halt—for some with the slothful ease of competence, or the glamour of assured place on the well-lit stage of public activities; and for others with repressive and automatic re-pacing of well-trodden tracks, or the abrupt and painful deprivation with which tragedy scourges its unhappy victims. Generally, success is accepted with complaisance and self-congratulation, and defeat deplored as the visitation of a malign and undeserved destiny. The lure and glitter of the pageantry of life precludes close examination of that spiritual territory from which so much might be traced of the obscure origin of the springs of action.

Moulded in a thousand different patterns, subjected to an infinitude of attractions and repulsions, answering continually though sub-consciously to the voices of the unseen world, the myriad members of the human family pursue the unceasing round, apparently unaware of the suspended sword which at any moment may fall and terminate its fret and fume. Still, as always—

> Death takes us by surprise
> And stays our hurrying feet;
> The great design unfinished lies,
> Our lives are incomplete.

If this were all, pessimism would be justified of its dismal forebodings; but never yet was healthy instinct content with the morbid conclusion which pictured the cerement of the grave as the last drab shroud of its extinguished spirit, but immemorially delighted, with song and story, in voicing a dream of immortality.

The literature of the race is full of allusions to another existence beyond "this bourne of time and place" which would solve and fulfil the inexplicable yearnings of the heart. In days of old, when the priest was lord of the land, he alone issued the passports for the last lone journey of the soul; and all, from starveling to potentate, made obeisance to his sovereignity. The history of these spiritual advisers of the past is a curious jumble of dross and gold—the genuine inspiration from a pure fountain and the admixture of unworthy fancy which pandered to the crude ideas and inflated egotism of the rulers of the time. For with the loot and captives of plundered empires to fill their banqueting halls, what, save approval, had Heaven to offer such an overflowing cup of bounty! But with satiety came melancholy to cloud the consummation of earthly desires. And how should eyes heavy with excess perceive the first faint glimmerings of a glory which upheld in after days the strength of a martyred Joan of Arc?

To-day no such conditions hamper the dissemination of knowledge, and slowly percolating through the social fabric is, not only a genuine wish, but also a real capacity to understand the truths which have greatly gained in volume and power since the uncouth persecution of early inquirers. To these the facts were revelation, and with all the ability they could muster, and yet felt inadequate, they strove to tell what they had learnt, for they saw the beauty behind outward forms and common things, and knew at last that the dies for these were cut by none other than the Master Craftsman "Who stamps on all His works His own eternity." Inevitably the narrowed circle was restored to its old-time proportions, and with its growth came an improved and extended view of human interests. A cosmopolitan outlook was acquired that rendered impossible a return to the parochial ideas that sway limited understanding.

The nature of the far-flung units of the human race, of whatever creed or colour, was seen to be basically the same, affected by the same hopes and fears, troubled by the same sorrows, elated by the same joys, and although sometimes held in bondage by primitive superstitions, ever evincing in different degrees a profound homage to the Maker which one and all felt to be the real author of the great and varied manifestations of being. To put these ideals into what was possible of practice was henceforth their aim, and if their tale was told it would be read as a humble copy of His, who lived and taught by the waves of far-off Galilee, appreciably stimulating in others the never-altogether-forgotten and deep-seated desire for a permanent return of peace and goodwill among men.

With the dawn of such a day the gifts of the spirit, once possessed and exercised by those honoured now as saints, will be reborn according to the ancient promise, with all the efficacy of yore, and like a great sheet let down from Heaven will the blessings of Divine grace abundantly endow the reinvigorated minds of men. Gone, too, from the polished surface of modern thought will be the dark shadow formed by death's haunting fear, and to its redirected view will appear the roseate beginnings of an era of progress eclipsing in magnitude all of those of which we are so justly proud.

Who amongst us but mourns the loss of some dear

one, regretting perchance that gifts well and happily employed should no longer benefit by their swe. savour the comrades of their youth and the associa tes of later date, or that matters of public moment should be deprived of the co-operation of a valued and esteemed friend, whose untimely passing rob bed a successful completion of its wholehearted congratulations? Can information which carries the conviction of their survival, and the renewed interest still entwined with the fair memories of the past, which will for long remain a pleasing and binding tie, be regarded with luke-warm fervour? Not so; for that way of adventure is one that we ourselves must take, and it is cheering to know that, under more gracious skies and better auspices, they are bringing to fruition all for which the toil and travail of earth's strenuous day had prepared them.

But in the great unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Wayside Notes.

What Does it all Mean?

Mankind is passing through a very peculiar phase of its evolutionary development. And not merely "peculiar." There seems to be something far more serious than that behind it. We hardly know what it means, but one cannot help feeling at times that the world has strayed away from God as never before—that it has put God in the background, as it were, and is determined to run its own course, untrammeled by any regard for ethics and dominated by the wholly materialistic doctrine: "Eat, drink and be merry, for to-morrow we die."

If this is an approximately correct diagnosis of the condition of the body politic, Nemesis will assuredly overtake it and bring it back to sanity. It is not for us to dogmatise on the means that may be used for the accomplishment of this purpose. But we should not be at all surprised if they are of a very drastic character. There is certainly a very widespread conviction that "something is coming." It may be in the nature of some dreadful physical catastrophe. Or it may take the form of a concentrated inrush of evil forces from the Unseen. Or it may be a combination of the two.

But whatever happens we are quite convinced it will be man, and man alone, who will be to blame. The pursuit of evil must inevitably bring punishment in its train. It is just a matter of cause and effect. The condition of the world to-day appears to us to provide a comparatively easy avenue of approach on the part of dark, designing Powers, bent on the accomplishment of their nefarious purposes. Like attracts like! The Powers of good may endeavour to frustrate the assault. But what if they are not wholly successful? There has been "war in heaven" before to-day. Or, rather, as Spiritualists would express it, there have been tremendous conflicts on the lower planes of the spirit world—the spheres nearest the earth.

Perhaps another of these wars is in course of preparation. If so, its influence will doubtless react on mortals. Possibly this is the secret underlying the many prophesies of another world-wide war a few years hence. In his tour of the United States of America, and more recently during his seven months' mission throughout Great Britain, the Rev. G. Vale Owen states that disconcerting predictions met him everywhere. He is unable to gauge the precise nature of the visitation, but "the thing is so widespread and so consistent" that he cannot help feeling there is "something rather big behind it."

Sir Arthur Conan Doyle has had similar experiences, and we know that in many private circles the warning has been given to prepare for disturbing developments. No definite time is given, but whatever may be the nature of the contemplated ordeal, we are inclined to think it will be accompanied by startling spiritual manifestations and that the most sceptical materialist will be compelled to confess that there is life beyond the grave after all!

Define Your Terms!

There is a certain looseness of expression which refers to the terms "soul" and "spirit" as though they were synonyms, in spite of the fact that the great Apostle alludes to "body, soul **and** spirit." No doubt this confusion arises from the teaching of the past, that in the next existence we shall be transformed into something entirely different from what we are in this—a sort of will-o'-the-wisp,, with no clearly-defined form, but rather partaking of the character of vapourous beings wafted about hither and thither and having nothing whatever resembling what we understand as a body. Modern thought, however, has completely revolutionised this fantastic misconception.

Spiritualists, at all events, know that we shall not be bodiless entities when functioning on a higher plane of life, and that the body we shall then use will be largely a replica of the physical vehicle. We are each developing that body within us here and now, and when we are at last overtaken by what is known as death, but which is really spiritual birth, this etheric, or sublimated, body disentangles itself from the material frame and we straightway function in it as we had previously functioned in the denser earthly tabernacle.

This ethereal vehicle of expression is what has been named the "soul." But it is quite incorrect to call it the "spirit." The terms are not interchangeable. We cannot define spirit any more than we can define God. It is the divine, immortal, indestructible, energising principle which animates the soul and controls its every action. Beyond that, we know nothing about it. Writing on this subject, Professor Elliott Coues, M.A., M.D., Ph.D., formerly Professor of Zoology and Comparative Anatomy at Norwich University, writes:—

> From what has preceded it is evident that what I mean by "soul" is not exactly according to the general usage of the word; which usage commonly makes "soul" and "spirit" one and the same. Thus, when we speak familiarly of "a man's soul," we also say it is "his immortal spirit," meaning thereby, anything and all there is to a man which is capable of surviving death. But, as already stated, I draw a wide distinction between "soul" and "spirit." Spirit is nothing if not immaterial, and to "spirit" proper we can attach no significance if we do not consider it as divested of every trace of materiality. Soul, on the contrary, is substantial, and semi-material; it is the "body of the spirit," necessary, so far as we know, to all and every manifestation of the spirit. Spirit cannot act directly upon matter, but only through the intermediation of this soul-substance. A human being, after "death," consists of this substance, acted upon by his spirit, the two together constituting what is ordinarily called his "soul."

It is just as well to remember this distinction and in every other way to be as exact as possible in the use of the terms we employ.

The "Plague" of Spiritualism.

It is many years since Oliver Wendell Holmes wrote:—

> You don't know what plague has fallen on the practitioners of theology. It is Spiritualism. While some

are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of.

That Spiritualism is a "plague" to a certain type of theologian cannot be denied. It is, in fact, a perfect nightmare to these affrighted souls, generating a veritable legion of imaginary imps and sometimes giving rise to extravagant and most un-Christian denunciation. When we remember, however, that it is "quietly undermining the traditional ideas of the future state," and in a variety of other directions is shedding light on the pathway of mankind, we can well afford to be complacent when our opponents rave and say "all manner of evil against us falsely." The strong man, in short, can always afford to be lenient. And there is no denying the strength of Spiritualism and cogency of the case it presents. Archdeacon Wilberforce recognised that fact when he said:—

The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of Scripture concerning it.

This dictum of the much-beloved Archdeacon has often been quoted and it was never truer than it is to-day. In Great Britain, in particular, the cause has made such wonderful progress in recent years that it is no longer stimulus that it requires, but wise and cautious guidance. In Australia, of course, such active interest on the part of the community generally is not discernible. But as a set-off to this stagnant apathy we are mightily engrossed in horse-racing, gambling, and getting rich quickly! This may be grasping at a shadow and losing the substance. But what do people care about that! Their trouble!

Invisible Operators at the Telephone!

One of the most extraordinary stories ever related in the matter of spirit-communication is recorded by Mr R. H. Saunders, the well-known psychic researcher in England and organiser of the recent experiment in London when spirit voices were successfully broad-casted. It refers to a man who was trying to communicate with a friend by telephone, when some unseen operator took command of the instrument and did the talking himself! But let Mr Saunders tell his own tale:—

A. was in a telephone-box telephoning to a friend many miles away. He heard another voice speaking, and as it interfered with his conversation he asked the young lady at the Exchange to clear the line. She replied it was clear, and his the only voice she heard. At the other end of the line B. was receiving a message from **spirit sources,** and at the same time he could hear A. expostulating with the telephone operator. The message was perfectly clear, but he called his wife to hear it. The message was repeated, with this addition. "You see what we can do when conditions are right. You look very nice in that brown dress." A. had never seen this dress, or heard of it. Meanwhile A. was fuming in the telephone-box, and not getting, as he thought, the attention he wanted, hung up the receiver, in a huff. **The message was an important one, and was acted upon with satisfactory results.** The "conditions" we were told afterwards, meant that A. had some psychic power, that the telephone-box was in darkness, and that the psychological moment had been seized by our spirit friends.

Knowing what we do of distinctly audible speech by the Direct Voice, and having regard to the success of the broadcasting experiment referred to, we see nothing incredible in this report. The unique experience could probably be deliberately repeated, provided the necessary conditions prevailed. "It was demonstrated at the broadcasting experiment," writes Mr Saunders, "that spirit voices displace the air precisely as human voices do, and this is another proof of it." He adds:—

Here is an experiment arranged by our spirit friends. It had never been tried before in any country, and proved quite successful, but at the time the sitter had not the faintest idea that an experiment was being tried, and it forms the most remarkable instance of what can be done by spirit agency that I have yet experienced.

The reader may well exclaim—"What next!" Yes. But we have not heard the last of these modern miracles. There are plenty of surprises in store, and even the people of Australia will presently become interested in these inscrutable wonders!

The Northcliffe Message.

We reproduce in this issue a special article from the widely-circulating and well-conducted London journal, "The People," dealing with a lengthy message, purporting to have emanated from Lord Northcliffe and received by his former private Secretary through the mediumship of Mrs St. Leonard, with whom Sir Oliver Lodge had many successful sittings, as recorded in "Raymond."

The communication certainly embraces a few features pointing to the possibility of it having emanated from the source alleged, but, apparently, the more cogent evidence of identity has been withheld because of its peculiarly personal character. This is to be regretted, more particularly as Lord Northcliffe was very much in "the public eye" and his views on national and international questions were pretty generally known.

In these cases it is the little personal details that tell for purposes of identification. But we can quite understand that in the case under notice there may be special considerations which make it well nigh impossible to publish the facts. In his "Raymond Revised," Sir Oliver Lodge stresses the value of what many critics regard as "trivial" messages. He writes:

It is sometimes contended that **all** psychic communications are of a trivial nature and deal with insignificant topics. That such a contention is false is well-known to people of experience; but so long as the demand for verification of survival and proof of identity persists—and it will be long indeed before such proof can be dispensed with—so long are trifling reminiscences the best way to achieve the desired end. The end in this case amply explains and justifies the means.

Hence it is that relatives are naturally and properly supplied with references to remembered and verifiable facts; and since these facts, to be useful, must not be of the nature of public news, nor anything which can be gleaned from biographical or historical records, they usually relate to trifling family affairs or other humorous details such as seem likely to stay in the memory.

It can freely be admitted that such facts are only redeemed from triviality by the affectionate recollections interlinked with them, and by the motive which has caused them to be reproduced. For their special purpose they may be admirable, and there is no sort of triviality about the thing to be proven by them.

The idea that a departed friend ought to be occupied wholly and entirely with grave matters, and ought not to remember jokes and fun, is a gratuitous claim which has to be abandoned. Humor does not cease with earth-life. Why should it?

It seems to us that conclusive tests of identity must consist, more or less, of what are regarded as "trivialities," and if it had been considered desirable to embody more of the personal and "trivial" in the Northcliffe communication we should have had a more satisfactory accumulation of data upon which to base our judgment as to the authenticity, or otherwise, of the message in question.

IS THIS LORD NORTHCLIFFE?

A MESSAGE THAT EVOKED GREAT PUBLIC INTEREST.

WAR CONDEMNED—"HELP THE LEAGUE OF NATIONS."

By the Editor of "THE PEOPLE," London.

With a full knowledge of the different effects it will create on various types of minds, I print below a message which is declared to be a communication from the spirit world, one dictated last Monday morning by the late Lord Northcliffe to Miss Louise Owen, who, for over 20 years, was his close friend and personal secretary.

It is not a chance thing, brought in for sale to a newspaper office by an unknown person; it is not an idle, silly story to be lightly dismissed as the imaginings of a neurotic person. It is a document placed reverently in my hands by a woman who saw more of Lord Northcliffe in his business life than any other being, a woman who, because of her association with him, is known personally to many of the highest people in the land, and a woman who treasures with a high-minded devotion many memories of a man in whose work for the British people she took the closest share.

In order to explain how this document reached me, I must state that, ever since Lord Northcliffe died, two years ago, Miss Owen has been conscious, at times, that his presence was very near her.

"After all, he dictated his instructions to his editors to me, for many years," she says. "I was the means through which he kept in touch with many public matters. It seemed only natural that if he had something to say, he would say it through me."

* * * *

Then, not many weeks ago, when her wireless went wrong, she consulted a friend in Carmelite House as to who could put it right.

"Oh there's a man in Fleetway House who works on a wireless paper," he said. "I will send him down to do it."

That night, the man on the wireless paper went to Miss Owen's flat near Buckingham Palace.

"I can't stay long," he said, "because Sir Arthur Conan Doyle is broadcasting a message on Spiritualism to-night, and I want to go down to the B.B.C. to interview him."

"Oh, do ask him if it is true he has had a message from Lord Northcliffe," said Miss Owen. "I saw it in one of the papers."

At half-past ten that night, Miss Owen got a reply from the wireless expert saying: "I've got great news for you. Conan Doyle says he has spoken to Northcliffe, and Northcliffe wants to get in touch with you."

She wrote Sir Arthur, and he went to her flat and, at her request, got her put into touch with a well-known medium called Mrs. Annie Brittain. Miss Owen, hoping she would receive a message from her former Chief, went to Mrs. Brittain's.

"Immediately, my mother came through," she said. "My mother died when I was very young, and I knew very little about her. But she spoke to me of her illness and how she had died, and of my young brother, who died in childhood, and told me a lot of things I have since verified about my early years."

* * * *

But Miss Owen was not satisfied with that. She wanted to speak to Lord Northcliffe.

"So I wrote to the Rev. Vale Owen," she told me, "as I remembered Lord Northcliffe had printed his accounts of the next world. Vale Owen said he would try to get me an interview with Mrs. Osborne Leonard, the famous medium.

"'But she is full up with appointments for a year,' he explained, 'and only great persuasion and influence will make it possible. If you see her, do not say who you are or give any indication as to your identity. Otherwise you will not believe what you hear.'"

Last Monday morning at twenty minutes to eleven Miss Owen, having obtained an appointment with Mrs. Leonard through the College of Psychic Science in Holland Park, went to her house.

> Immediately the medium went into a trance, Miss Owen explained. She spoke at first in the voice of a spirit guide called Feda, who, I am told, usually appears at Mrs. Leonard's seances. At first in Feda's childish voice, Mrs Leonard gave me a lot of messages from a man whom she described and whom I at once recognised as being Lord Northcliffe.
>
> Many of the phrases repeated betrayed his identity. There was no mistaking him. Then it seemed to me that, impatiently, just as he behaved on earth, Lord Northcliffe insisted on coming through himself. He seemed to push Feda on one side, and spoke himself; for it was in a voice something like his that Mrs Leonard spoke.
>
> I have written down faithfully what he said—all that he said during a two hours' conversation, except a lot of personal things, the printing of which might hurt other people. He referred to his relatives, to members of his staff, to subjects now under dispute, to matters of litigation, to disappointments concerning things which had happened since he died.
>
> I have written it down very faithfully, without altering a word.

* * * *

You must believe what I say when I write that Miss Owen's sincerity is not to be questioned. She entered Lord Northcliffe's employ at the same time that I did in 1902—it was, I believe, on the very same day—and, ever since then, I have known her as a woman beyond question, a practical, business-like, intelligent, shrewd woman whose word is not to be doubted and whose sincerity of purpose has been her guiding principle in life. Her devotion to her late chief's memory is such that she would not do anything which she thought would harm the high repute in which the world held him.

Miss Owen's political sagacity, used notably during the Irish boundary crisis of 1921, brought her a personal letter of thanks from Sir James Craig. She had sat with Northcliffe during his long discussions with the Ulster Premier at the "Times" office, and was instrumental in healing the break between Northcliffe and Lord Carson.

As for Mrs Leonard, Sir Arthur Conan Doyle and other famous Spiritualists have vouched for her integrity. Miss Owen believes that she is the instrument through which Lord Northcliffe has sent a message to the world, just as, when he was alive, he dictated to her many which subsequently appeared in his newspapers and had a great effect upon national policy. The world generally no longer laughs when Camille Flammarion, Arthur Conan Doyle, Oliver Lodge, Edward Marshall Hall, Viscountess Grey and scores of people whose sincerity and high intelligence are beyond question, print for the world

to read messages which they believe have reached them from beyond the grave; so I add this to the vast literature which deals with the subject.

It was not only because of my long friendship with Miss Owen that the message was brought to me.

"I brought it to you because of your sincere affection for my Chief," she said, "and because I knew you would handle the matter with the reverence that I believe it deserves."

LORD NORTHCLIFFE'S MESSAGE.

(AS WRITTEN DOWN BY MISS LOUISE OWEN).

[The explanations in small type have been inserted by the Editor of "The People."]

"I determined to be here first to-day. I allowed nothing to block the way. I knew you were coming and would bring with you something referring to me.

Miss Owen had by chance taken with her some cuttings of recent newspaper articles on Northcliffe.

"I have willed you to be here and directed your visit to the Psychic College. I was interested in Spiritualism when on earth and had something to do with the printing of a series of articles.* I had read books, too.

* Lord Northcliffe insisted on the publication in the "Weekly Dispatch" of the Rev. Vale Owen's remarkable psychic experiences.

"You helped me considerably when I passed over by acknowledging to others that you felt my presence near you. That faith gave me power to visit the earth.

"I have been with you many times and have brought you over here during your sleep, but you were not conscious of it. That will come later with more power. Many spirits here are helping you—relations and others.

* * * *

"The League of Nations is of the greatest importance, and you must help. You must not feel your work is finished—not just meander on. There is definite work ahead.

"Wars bring poverty, hatred, crime, destruction and suffering. The League of Nations is the only way to bring peace and happiness. Do impress those you know of the urgent and great need for united effort. It should, and must, spread to every corner, not only where English is spoken, but to every land. There should be more co-operation; I was always a strong believer in, and supporter of, co-operative work.*

* Lord Northcliffe was the only newspaper proprietor in England who conducted his vast business by means of regular editorial and business conferences, where absolute frankness, even from the humblest person present, was encouraged.

"Those who are working for the success of the League of Nations must be helped and encouraged. Disputes can be openly aired and the way made clear for justice. I say again, war only brings destruction and misery. To my great joy, I meet the wonderful people of the earth who are here—those who created, not destroyed."

Here, says Miss Owen, he mentioned Tolstoi and Joseph Conrad and others of distinction.

"I was with Conrad when he passed over, and he will help me in my work. You know I am as active here as on earth, for I must be up and doing. I shall work very hard, as there is much to do.

* * * *

"I am drawn to those who create and reform, not the destructors, for they don't matter over here. I have always been interested in the reformers and pioneers of thought. On earth, I was very tolerant of people with little stupid minds, by which, I mean narrow outlook. Perhaps I was wrong. I used to become sick and tired of small-minded people.* I felt full of power I couldn't give out, too suppressed, which made me restless and cricital.

* Here he mentioned names of people associated with him in his vast undertakings.

"I was a queer mixture of impulsiveness and caution—so very foolish, in some ways. I would be too generous in some directions and yet would, at times, criticise a small amount. I inherited my Scottish caution." *

"Here, says Miss Owen, "I distinctly heard him give a chuckle."

* Lord Northcliffe's mother, from whom he inherited his great strength of character, was an Ulster woman of Irish-Scottish descent. He worshipped her.

"One inherits a physical mind, but one develops one's own soul, and the bigger the soul the more spiritual one becomes. I was not an ordinary man in the everyday sense. I cared not one jot for public opinion and had my own ways of doing things by using my own will-power. You always understood my motive in doing things the way I did.*

* Very few members of his staff understood how, behind Lord Northcliffe's frequent displays of impish humour and constant outbursts of impatience, was a well-thought-out scheme.

* * * *

"There will be very troublesome times ahead; but keep calm and do what you feel is right. Always be guided by your own instinct and use your own will-power. Do not rely upon others. I notice you follow this out and am glad of it.

"I am greatly interested in the power of healing and I am developing this. You, who know the power of mind, must help too.*

* Unknown to the medium, Miss Owen was recently instrumental, by the exercise of her will-power in restoring to health a near relative whom the doctors had given up.

"I am glad you are attached to your little dog. I loved animals,* and I do feel strongly the cruelty of vivisection. If only it could be stopped it would help us all over here and help you on earth. Do what you can.

* Northcliffe's favourite photograph of himself as a young man showed him with a pet fox-terrier.

"I am glad I passed over. I was disappointed, at first, as so many things I had started were not completed. But, oh, how tired—how very tired I was. If I started to talk, the words wouldn't come. When I wanted to think, there was jumble and disorder, and when I tried to write* I was too confused and everything became distorted.

* Lord Northcliffe's last articles, written about Germany, were the first symptom of the mental disorder which clouded the last days of his life. Two of the articles were stupidly printed in his newspapers. The last ones were left out in spite of his urgent orders, sent by telegram and telephone.

"Had I not passed over I should not have regained my health. I know it. Now all is wonderful. I am in perfect health, very active and very fit. When on earth I felt my muscles becoming very flabby and floppy. Now they are tight and firm.

* * * *

"I am not toothless, for my teeth are perfect. You will remember the trouble they gave me and how I was bothered and irritated by them. I used to swear, inwardly and outwardly, sometimes. That irritating cough has gone and all the throat trouble, too.

* * * *

"I had an idea that we over here floated about wearing flowing robes. How I should have hated that! Yes, I even have finger nails. I am wearing a grey suit (flannel) like those you often saw me wear, soft collar and soft shirt. My skin is very clear. It is a wonderful feeling to be so fit. One is never ill here, never hurt and never depressed. We have no money. We work things out in kind. I have worked for my suit. I was never really what one would call a happy man, as I couldn't do all I wanted to do, and so would get terribly depressed. You had a different temperament—more buoyant—

for after feeling depressed you would bubble up again.

"I turned very deeply towards religion during my last months on earth.

"I would not return to earth. I am quite happy here, as there is much for me to do. I have found many helpers, William* and Kingsley have taught me a great deal. I have learned much from him.

* Miss Owen thinks that by "William" he means William MacAlpine, for years Paris correspondent of the "Daily Mail" and a great favourite of Northcliffe; although he was "Mac" when he spoke of him to his staff, he and she called him "William" to each other. By "Kingsley" Miss Owen thinks Sir Arthur Conan Doyle's son is meant.

"I wish I had taken your advice about going on that long tour. If I hadn't gone I shouldn't have had to pass over so soon. Now, perhaps it's just as well

When Northcliffe was contemplating his tour round the world, in 1921, Miss Owen, fearing for his health, implored him unavailingly to give up the idea.

"I know my mother feels my presence. I have been rather anxious with regard to her health.

"Be sure and keep in touch with the Psychic College. You will learn more and I will help you.

* * * *

"I liked the pink flowers you brought to me, but don't bother to put any more on my grave. Graves, like the earthly body, do not matter. Instead, keep plenty of flowers in your rooms, as I am often there and I like them. The gravestone is, however, just what I liked. You will be glad to know I have chosen a country home—not in a town. How I disliked crowded cities and no sunshine! I have a beautiful home, flowers and birds. I am so happy in my surroundings, as I was always a lover of nature. I even have conservatories for my flowers.

"Don't chew the end of your pencils when you write. Juicy figs are much better. I was with you on Saturday when you were eating one, and when you mentioned my name, saying how I liked them* I made you think it was not quite ripe, but only for the moment. I love to tease."

* When she motored over to Canterbury from her cottage at Tankerton last week, Miss Owen, seeing some green figs in a shop window, bought some, remarked how Lord Northcliffe used to like them and said, "This one isn't quite ripe," seeing immediately afterwards that it was. This fact, like many other things referred to in the interview, was, of course, utterly unknown to the medium.

(Here followed a conversation too personal for publication.)

"I won't say good-bye," he resumed, "as I shall be with you again. Remember there is much work for you to do, so you must reserve your strength and vitality."

"Immediately afterwards," says Miss Owen, "came the words, 'The power is going, but I won't say good-bye, for I shall be with you again. Bless you and all blessings.'"

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.

S. F. W. (Coomera River): We quite agree with your argument and realise the great need of "Spiritualising Spiritualism.' Yes, more men of the type of Mr T. W. Moss, of Brisbane, would be of great advantage to the cause. Perhaps, as time goes on, more men of this calibre will embrace the teachings of Spiritualism and present them to the public in an acceptable form.

OUR NEW CATALOGUE.

Christmas is approaching! Are you sending gifts to friends? If so, why not select Books for the purpose?

Refer to our NEW CATALOGUE published in the November issue, and make a point of ordering early, as stocks are liable to become depleted.

LIEUT. COLTMAN IN THE BEYOND.

Supplies have just come to hand of the recently-published book—"The Case of Lester Coltman." The contents consist of an exceptionally interesting, well-phrased and altogether superior series of messages purporting to emanate from Lieut R. Lester Coltman, of the Coldstream Guards, who was killed in action at Cambrai on November 27th, 1917, and which were received by automatic writing through the hand of Miss Lilian Walbrook.

Young Coltman was a brilliant scholar and appeared destined to achieve a noted career in the world of Science. He was intellectually endowed in a degree far above the average, and this characteristic is made amply manifest in the gifted manner in which he expresses himself on "Conditions of Life in the Beyond," "Reflections from the After-world," and "The Philosophy of the Beyond."

Sir Arthur Conan Doyle contributes a very fine analytical Introduction, in concluding which he says: "Let each read and form his own opinion. If you think this is not the young man who writes, then you have much to explain. If you think it is the young man, then this and other similar Scripts become at once the most important documents in the world."

Whichever of these alternatives may be accepted, it may certainly be stated without question that the literary quality and philosophical reasoning of the communications place them on a much higher plane than many of the automatic writings hitherto published. The subjoined extract will give an idea of the phraseology and style employed:

The good things of life are not to be derided. Too often the Spiritualistic convert who glimpses truth is precipitated into wild denunciations of the joy of living. He expects to lead an etherealised vaporistic and aloof existence while encased in a solid, sensory and substantial body. This is impossible and altogether undesirable. Let him keep always, as a light burning, the thought of the inevitability of mind's supremacy over matter, let him saturate himself with the eternal truth of the principle of serving always and co-operating (even to his material loss if need be) with his fellow-beings—but do not let him seek to emulate life in the ultra-terrestrial spheres when all his functions, organs, and temperamental aptitudes are attuned by Omnipotence for a probationary life in the flesh.

I have good reason for the belief that, just as our own personal influence and expressed, or unseen, guidance is a factor in the life and conduct of our children, and even of some of our friends and acquaintances, so we are surrounded by a host of unseen friends and relatives who have gone before us, and who have certain limited powers of influencing, and even, in particular cases, almost of determining, the actions of living persons, and may thus in a great variety of indirect ways modify the circumstances and character of any one or more individuals in whom they are specially interested.

DR. A. R. WALLACE, O.M.

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.

INTERESTING ITEMS FROM ABROAD.

"SOMEONE HAS KILLED MY FRIEND."

The monthly review, "Luce e Ombre," relates with a query, a case of telepathy under the title of "Psychic Research." On the night of August 23rd, 1923, at Argenta, near Ferrara, towards eleven o'clock, Archdeacon Minzoni, leaving the picture theatre, was going towards his home when, in a lonely square, he was assaulted by some unknown ruffians and was so grievously wounded that he died after an hour of agony.

In the early hours of the morning of the next day, before the news of the crime began to get about, a priest in Ravenna, Don Angelo Zannoni, aged 85, who had been an invalid for several months, said to his housekeeper: "Someone has killed my friend, Don Giovanni." The housekeeper thus states the facts:

"Don Angelo Zannoni, an invalid for seven months and completely deaf, tells me, on Friday, August 24th, upon awakening, and when I entered his room: 'They have killed my friend Don Giovanni whose photograph I had taken.' He repeated this to the members of his family present, but no one believed it. Later in the course of the morning we learned of the assassination of poor Don Giovanni Minzoni. You can imagine our astonishment. The old man was not in communication with Minzoni and the photograph had been taken several years previously. The crime, committed between 10 and 11.30, had caused his death about midnight. Don Angelo, on being asked how he had been warned, could not reply. He had lost his memory and suffered from cerebral anemia and was often delirious. I thought he must have been raving when he announced the sad news, but it was reality.

Signed, at Ravenna, August 24th, 1923.

SOFIA NAURI."

JOAN OF ARC'S PRAYER.

The following beautiful communication reaches us from the Algerian circle "Lumiere et Charite": Prayer obtained by the medium T, 14th May, 1924. We are persuaded that it will interest our readers.

"O my Father, merciful and just I pray for all Thy children and more especially for the children of France of whom I am, by Thy will, the guide and stay. I pray for all these cherished beings, more or less enlightened, in order that they may be spared further proofs. Few have hnderstood the lessons of the Great War, and may France, who has suffered such terrible assaults from a barbarous people—so often destroyed, murdered—become the land of Thy choice, whence great holy ideas may spring forth, inspired by Jesus, our elder Brother. O my Father, may these dear children return unto themselves, and may the Earth be transformed. Children, sons of God, it is I Joan who speaks to you: Cease your struggles—love one another: After having saved France, and protected you, I am now the messenger of Peace. I bless you."

"La Revue Spirite," Paris.

WHAT IS THE EXPLANATION?

In "Le Faubourg" (Paris) of March 15th, Leo Poldes publishes this impartial testimony:

"I am not a Spiritualist. This simple fact I leave to the discussions of those interested and to the investigations of the scientists: Thursday afternoon, February 14th, I noticed, along with several other witnesses in the Salon des Independents, that the sketch model of the Italian sculptor Febrari, "Impressionist sketch of the Foubourg Club," was damaged. The statuette representing Georges Pioch had been mutilated. The left arm was gashed. The white plaster under the red paint looked like a dressing. Someone remarked, in passing,: 'Some enemy outrage against Georges Pioch:' I telegraphed to Pioch to tell him of the occurrence. I was told that he was absent from Paris. The next day I met him at a general rehearsal at the Odeon. He had his left arm in a dressing. That Thursday afternoon, on the 14th, at the time when the public noticed the mutilation of the statuette, Georges Pioch, who was returning from a conference at Perigueux, was the victim of a slight accident. His left arm, striking with force one of the windows of the compartment, was gashed by splinters of glass."

PSYCHIC RESEARCH IN ATHENS.

According to M. Pascal Fortuny, in the "Revue Spirite," mention is made of the formation of a Greek Society for Psychic Research at Athens. It has for its objects:

1st. The verification without prejudice, of all psychic phenomena taking place in Greece by investigations, the records of which will constitute the psychic archives of Greece.

2nd. Experimental research with sensitive subjects, the diffusion in public of the results obtained.

The Council of Administration is composed of the following: Professor Simos Menardos, man of letters of Athens University. M. Parlos Nivaruos, man of letters, Professor K. Meriningas, Surgeon of the University of Athens; M. Anghelos Panagra; Madame Callirhoe Parren, leader of the Feminist movement in Greece.

M. Anghelos Panagra, of the medical staff of the Royal Marine and Director of the Hellenic Society for Psychic Research, tells us: "We have won our first victory at the Medical Society of Athens, where I gave a lecture on metapyschics, and where, after a long debate the most eminent members of the Society have recognised the importance of our cause. The Medical Society of Athens, in consequence, has declared that 'psychic studies shall be part of its work'. Our first subject for investigation will be Premonition and premonitory dreams. We shall communicate to you our observations after rigorous verification."

A VAST CIRCULATING LIBRARY.

To the Editor of "The Harbinger of Light."

Dear Sir,—

Our highly esteemed friend, the late W. T. Stead, once made this very practical suggestion: That in the last week in December of every year we should carefully look through our bookshelves and put aside all borrowed volumes, and return these to their rightful owners.

This bounden duty is, of course, incumbent on us all, and if we will but **do it now**—there is no need to wait until the 24th when many of us will be out of town—we will cause such a flood of literature to pass through the post office that it will constitute a vast circulating library. As these books will apparently appear from nowhere, the postal authorities must not blame either the law of average or the innocent booksellers for this sudden invasion!

We feel sure many a grateful recipient will gladly recompense the postman for bringing to his door some long-lost treasures from "absent-minded beggars." "Verbum sat sapienti," which, being interpreted, means, "a word to the wise is sufficient."

Yours, etc.,

ALTRUISTIC.

Melbourne, 12th Nov., 1924.

NOTES FROM AMERICA.

THE CHURCH—CRIME—MEDIUMSHIP.

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

MONKEY IN THE PULPIT.

That the orthodox method of presenting Christian verities has grown to be very wearisome to American congregations is evidenced by the stunts to which modern clergymen have recourse in order to stimulate flagging interest. With a small monkey tied to a broomstick in the pulpit Rev. Colin O'Farrell, one of Butte's most prominent divines, preached in the First Baptist Church recently to a large crowd drawn there by previous advertisement.

According to the morning papers the church was in darkness, except for a spotlight playing on the monkey and the preacher, while the latter declaimed against "the teaching that we are monkey-made instead of God-made", which he declared "must revert the coming generation to brutality beyond description" adding that in his opinion it was this sort of teaching that caused the Franks murder in Chicago.

But Rev. O'Farrell had reckoned without the monkey, whose superior sense of the fitness of things caused it to chatter fierce protests, and to make dashes at the preacher with its teeth bared, thus bringing the exhibition to an unexpected but surely not an untimely end. We are further informed that Rev. O'Farrell closed his sermon with the statement that if evolution is correct, then the human came from the ass instead of the monkey, and it cannot be denied that the reverend gentleman went a long way towards proving his asinine relationship.

But why should Rev. O'Farrell hold that the teaching of evolution, which is nothing else than the Spiritualistic doctrine of progression from lowest form of life to angel, would incline a man to revert to the beast he has put beneath him? It would seem more reasonable to suppose that the knowledge that his progenitors had, out of brutishness, evolved an ever-increasing discrimination between right and wrong, would encourage a man to check the brutality still found in his lower nature. Whereas, if man is led to believe that from a perfect condition he has relapsed into his present imperfection, what certainty has he of rising to a higher state? And what confidence can he have in himself that he will be able to stick it out, should he by any chance regain his former high position?

THE WORLD-WIDE SENSATION.

As for the Franks murder to which Rev. O'Farrell refers, the details of which have no doubt been broadcasted in Australia and the world over, it might be termed the perfect crime. It is true, no doubt, that the boy murderers were simply the ripe product of the schooling they had received. Not because they had been taught that man is related to the lower animals, but because they had never been taught that man is also related to the angels and to the Divine Spirit—which is the true law of evolution.

And apart from their regular schooling these Chicago youths had learned that crime, before everything else, is featured on the front page of every newspaper, and is played up to in the theatres, and is treated as a joke by professional jesters. Therefore, it would seem quite natural to these poor, sophisticated, richlings, whose every desire had been satiated with a profusion of money, to turn to crime for the excitement that youth craves, and so they thought it would be nice to commit a murder, and show their astuteness by getting a big sum of money—of which they had no need!

It would be unjust to leave the blame for such crimes on the newspapers and theatres and jokemongers, for in a Democracy these are but the courtiers and panderers who play to the moods of King Demos. The guilt rests upon the people as a whole. For in so far as we take pleasure in sensational stories of crime our lackeys will see to it that we are served, and we may be sure that the pathways to crime will be made easy and attractive.

THE ANTIDOTE OF SPIRITUALISM.

The sole remedy in sight is that offered by Spiritualism. It has become sufficiently obvious that real democracy cannot free itself of crime save through recognition of the truth that man is an immortal spirit dwelling for a season in a material body, and that spiritual things, therefore, have as much practical value to-day as material things, which are useful and necessary only in so far as they subserve spiritual ends. And reinforced by the new and convincing facts of Spiritualism this ancient truth, in a modern dress, is gradually permeating the American populace, and is beginning to crop out in the daily press, and before long it will appear in the magazines, and will eventually reach the "leaders" of thought, and at long last this greatest of all truths will be recognized by the Universities!

IS THERE AN ULTERIOR MOTIVE?

The much-advertised investigation of mediums by a committee chosen by the "Scientific American" is taking on a different aspect. It is no longer possible to suppose that mediums are receiving the fair and intelligent and sympathetic treatment that they have a right to expect. It begins to look as if the whole inquisition were nothing but an attempt, by antagonistic forces, to round up the leading mediums of the world by offering them free transportation and maintenance, together with a cash prize and then to discredit the whole claim of mediumship at one stroke.

It is impossible to reconcile any theory of fair-mindedness of the committee with its treatment and condemnation of the medium Valientine, who has since found a stalwart defender and redeemer in Mr. Dennis Bradley. And now it is given out in the daily papers that "Margery, the highly successful Spiritualistic medium of Boston, could not do her stuff in a special locked box arranged by Houdini the magician." Thus we learn that a magician who has written a book in condemnation of Spiritualism, is one of those invited to judge whether or not a medium can produce phenomena impossible to a magician!

It may be that in the case of "Margery" the investigation has struck a snag. It is easy to impose unfavorable conditions and condemn a medium out of hand. But "Margery", unlike most mediums, seems to be a person of some standing and influence, and surely Boston—in spite of a certain narrowness—can find good men and true who will do for her what Mr Dennis Bradley has done so handsomely for the medium Valientine. Thus it may very well turn out that the "Scientific American" investigation will react upon the investigators, and serve to show to the world the methods adopted to discredit Spiritualism.

ECTOPLASM AND CLAIRVOYANCE.

DR. GELEY'S GREAT WORK.

THE PROBLEMS OF MEDIUMSHIP.

The object of this book "Ectoplasm and Clairvoyance," is to unite in one volume the various reports of the personal investigations which have appeared from time to time during the last four years in the "Revue Metapsychique." Analysis, theory, philosophical induction are not attempted. It is a simple statement of facts. Criticism and comment are reserved for a second volume which was planned to complete the work. Since Dr. Geley's tragic death, which is so great a calamity to research, no word has come telling whether the notes for this second volume are advanced sufficiently to warrant expectation of their publication. If not we shall indeed have suffered a great loss, since it was to embody his views and deductions concerning the facts presented in the first volume.

In "Ectoplasm and Clairvoyance" Dr. Geley presents only such phenomena as he has personally observed. These comprise about an equal number of objective and subjective phenomena, the most important of which are those of ectoplasm and clairvoyance.

The introduction deals with the practical study of mediumship; the many difficulties, causes of error and of negative results, are noted. An outline is given of the conditions and collaboration which are necessary for obtaining demonstration. Dr. Geley stresses the fact that collaboration is an absolute requirement, and that results are not dependent upon the medium alone. He tells us that on the contrary the power of the medium may be partially or wholly inhibited by lack of collaboration or by other unfavorable conditions. This is a most useful and instructive chapter and should be studied by all who contemplate experimental work.

DETRIMENTAL EFFECT OF LIGHT.

In speaking of the detrimental effect of light upon physical phenomena, Dr. Geley remarks upon the analogous effect which light has in the case of micro-organic and embryonic forms. He calls attention to the slow process of organic formation in biology and says that if this is retarded by light it is in no way surprising, when one considers the rapidity of the organization of ectoplasmic forms, that we should find it affected by even a dim light. He states, however, that the prevailing idea as to red light, which is that it retards phenomena less than white light, is erroneous; it arises from the fact that the light is merely diminished in the case of red light, the only advantage of which is that it facilitates the handling of photographic material in the seance room. He suggests that the ideal illumination for the seance room would be cold light, and expresses the hope that it may some time be perfected to the point of being available for practical purposes.

HOW MEDIUMS SHOULD BE TREATED.

On the control of the medium Dr. Geley gives especially pertinent and much needed advice, ending this chapter with the emphatic statement:

> But what is true, and must be thoroughly understood, is that the control should not be blindly used, nor identical in all cases and at all times. It should be intelligent; adapted to conditions; supple; rational. A rigid control which takes no account of the psychological modalities of the medium is often nullifying, not because it prevents fraud but because it inhibits the initial automatism.

He goes on to say that in initial stages of trance the medium frequently makes unconscious or automatic efforts to use his limbs, which are mistaken for a conscious effort to cheat. At this period he should not be too closely restrained as it retards the trance; later he may be more strictly controlled. Dr. Geley places responsibility for fraud, conscious or unconscious, wholly upon the experimenters, and reminds us that genuine and unconsciously fraudulent phenomena may be observed during the same seance with a perfectly honest medium. And again:

> The object of observers should not be the certainty that fraud is impossible (this is difficult to achieve): I repeat that the object should be to obtain powerful and complex phenomena which carry their own conviction under the conditions of control and with unimpeachable witnesses. If experimenters waste time in seeking for elementary and mediocre phenomena nothing will be more difficult than the achievement of a perfectly satisfactory control. If they are wise enough to ignore elementary phenomena and the little tricks which may produce them; if they allow the manifestations to develop, without paralyzing them by too many arbitrary exactions, then surely they will obtain such a variety of important facts, sometimes so beautiful, that they will be definitely and unshakably convinced.

ECTOPLASMIC PHENOMENA.

The first part of the book deals with clairvoyance. The second part, which deals with ectoplasm, devotes many pages to the work of Franek Kluski, who is considered by the author to be the greatest living medium, and of the highest character. Illustrations show full size photographs of the paraffin moulds, with detailed descriptions of methods and control used in obtaining them. Experiments with Guzik are next mentioned; also those with Eva Carriere.

Of the Sorbonne experiments Dr. Geley remarks that in these abortive seances no account was taken of the medium's ill health, and that he himself had seven successive negative seances with Guzik when the medium was in bad health. He says that the hasty conclusions made by the Sorbonne observers were arrived at after very few experiments and were prematurely fomulated, based upon suspicion, not proof, of fraud. He reminds us that Eusapia Palladino's tricks were discovered by the metapsychologists and did not deceive them; yet they observed many genuine phenomena.

The discussion of lights refers to the similarity found between those recently observed and the luminosities described by Sir William Crookes. Schrenck-Notzing's work is briefly mentioned, and a formidable list of well-known names attesting the authenticity of his observations is given.

In conclusion Dr. Geley says that it is not his intention to leave this volume, a bare statement of facts, unanalyzed and undiscussed, but that the scientific and philosophical considerations are too important to be attempted in the same volume and are reserved for a second volume which he hoped to publish within a few months. Let us hope that this valuable work is not lost to us, but that it will be found to be so near completion that it may yet be published in spite of the author's untimely death. Our debt to him is already great; and even though this hope be vain we have much precious material which has been given us through his persistent and devoted effort.—"Journal of the American Society for Psychical Research."

ONE HUNDRED PER CENT. GENUINE!

THE "SCIENTIFIC AMERICAN" DISCOVERS A PERFECT MEDIUM.

APPROACHING CONCLUSION OF DRASTIC AND EXHAUSTIVE INVESTIGATION.

From the "Sunday Herald," Boston, U. S. A.

[Our readers have been informed from time to time of the great measure of public interest that has been manifested for many months past in America and Great Britain in the ultimate outcome of the very stringent and exhaustive investigations by a specially-qualified Committee under the auspices of the well-known and influential journal of New York, "The Scientific American," which offered a prize of 2,500 dols. for the medium in whose presence could be produced undeniably genuine psychic phenomena. Several mediums have been tried and, for various reasons, set aside, but recently the Committee has been concentrating its attention on a lady—a "non-professional"—who has hitherto been known as "Margery," but whose identity has at last been disclosed. It is Mrs. Le Roi G. Crandon, the wife of a distinguished physician of Boston.

At the time of the despatch of the accompanying article she had proved 100 per cent. genuine, but had one more test to undergo which the majority of the Committee were confident she would successfully achieve. Mrs. Crandon, however, it has been publicly stated, has no intention of accepting the prize for her personal benefit. No experiments could possibly be more exacting than those to which she has readily submitted and she is to be heartily congratulated on having come through the ordeal with flying colors. This result should, at least, convince the world that mediumistic powers are a reality, however much they may sometimes be misused by unworthy psychics, and deserving of the serious consideration of scientific minds.—Ed.]



"MARGERY."

"Margery" has been located.

The exciting mystery built up by a leading scientific publication has been solved and the identity of the Boston woman, who has been baffling scientific men and scholars, as well as puzzling laymen, by her revelations of unusual psychic ability, is revealed. That she will probably be awarded the 2,500 dol. prize offered by the "Scientific American" for the most convincing proof of this ability is confidently predicted by the dozen or more "sitters" who have attended the seances thus far. Four out of the five men selected as a jury are thoroughly convinced that the Boston woman is 100 per cent. genuine, and it is believed that announcement of the award will come within a very few days.

The mysterious medium, described in the magazine that has been exploiting the work as "non-professional" and "the wife of a Boston physician," has been identified as Mrs. Le Roi G. Crandon, wife of the Boston surgeon of that name, who has an office on Commonwealth Avenue and a home on quaint old Lime Street. The very prominence of Dr. Crandon, who was a professor of surgery at Harvard Medical School for more than 15 years, who is an author of text-books on surgery and a recognised authority, places Mrs. Crandon in a position that is unique among mediums and does much to remove any suggestion of fraud from her neighborhood.

While not admitting the charge that she is "Margery," in just so many words, Mrs. Crandon makes no vigorous denial that such is the case. Her admissions are of the nature that tend to an affirmative rather than a negative conclusion.

The fact that Dr. Hereward Carrington received the writer of this story in the Lime Street home of Dr. and Mrs. Crandon, where he was, as he admitted, "for purposes of scientific investigation," adds further confirmation to the statement. Dr. Carrington and Dr. Comstock, both members of the jury appointed by the committee on psychic research, though reluctant to talk about the medium, did not hesitate to talk about the case and about psychic research in general.

Mrs. Crandon, when asked point-blank if she had been awarded the 2,500 dol. prize by the "Scientific American," answered promptly: "No, not yet." Later she referred her questioner to "Dr. Comstock," and when told that that authority had already been interviewed, replied naively: "Yes, he told me that you had been to see him, and that he had talked with you."

As a matter of fact, in the interview referred to, though the name of "Margery" recurred frequently, that of Mrs. Crandon had not once been mentioned! Further corroborative testimony is furnished in the fact that long before J. Malcolm Bird, in the interests of the "Scientific American," came into the picture, Boston friends were often at the Crandon home, where Mrs. Crandon made frequent display of her unusual powers. Those Boston friends were not bound to secrecy and freely discussed the phenomena which they so often witnessed.

Also, "Margery" is known to have a 12-year-old son, and so has Mrs. Crandon. The fact that the "control" that works directly through Mrs. Crandon is known to the circle as "Walter" rather than Chester, as he is called in the magazine, means nothing at all, since Mr. Bird admits that he "camouflaged" both the medium and the control under other names.

AN EXPERT JURY.

The search for the most convincing proof of mediumship by the "Scientific American" began early in the spring of this year and at that time a jury of five men was appointed to work on the case. They included Dr. Hereward Carrington, author of many works on psychical research; Dr. Walter Franklin Prince, secretary of the American Society for Psychical Research; Harry Houdini, all of New York; and Dr. William McDougall, psychology professor of Harvard, and Dr. Daniel F. Comstock, Boston, members of the committee.

Four New York mediums were investigated shortly after the announcement of the prize was made, and all "disposed of in short order and without difficulty," according to Dr. Carrington. Then came the Boston woman, with her offer to demonstrate her ability before the committee, and to give them every opportunity to study her work. Her stipulation was that she was to remain anonymous and her identity guarded as closely as possible. The committee agreed to do this thing, but the publicity that was given the tests, with the fact that she was rapidly becoming 100 per cent. fraud proof, made it daily more and more difficult to guard the secret.

The fact that so many Boston people knew of Mrs. Crandon's ability in this direction, coupled with the convincing though silent testimony of the the New Jersey car in which the New York members of the committee made the trip, standing hours at a time in quiet Lime Street outside the Crandon home, pointed conclusively in her direction.

Mrs Crandon, or "Margery," as she is known, has worked steadily with the committee since April, with the exception of a few weeks when she went to England. At that time a British photographer who makes psychic photographs made a number of her, and they showed the spirit photograph of Walter above her head. In England she astounded a group of scientists with her demonstrations in the five sittings that she gave there.

SOME OF THE PHENOMENA.

The Boston sittings, according to Dr. Carrington, take place in the medium's own home, although she is perfectly willing to go anywhere or sit anywhere that the committee desires. Sittings may be in Dr. Comstock's laboratory or in Dr. McDougall's office, and it will make no difference to her comfort or her convenience. These sittings have usually been prefaced by a dinner in the great cool dining room of the Crandon residence. Sometimes the phenomena took place around the table, sometimes in an upper room of the house, which has been fitted for the purpose.

Details of these sittings have been thoroughly gone into by the "Scientific American," which has told at great length of the mysterious introduction of a pigeon, through the walls of the house, and found upon the floor of the dining room; of the introducory bars of "Souvenir" by which Walter announces his approach; of the striking of a psychic clock, chiming ten, and the signal for the departure of the mysterious control, a faint bugle playing "taps."

Many more phenomena are detailed, but since the last issue of the magazine "Margery" has given proof of her mediumship through another test done by apparatus. This constitutes the ringing of a bell by psychic hands. The medium, according to Dr. Carrington, who describes this experiment, is thoroughly controlled, hands head and feet. The circle clasp hands and also control feet, and the apparatus is placed in the center of the table. It consists of two pieces of wood, arranged clapper fashion, and the pressing down of the top piece rings a bell. With the circle absolutely controlled, the bell will ring. If directed to ring five it rings five; if asked to ring three, it rings three.

Later on, a phosphorescent plaque was prepared and laid on top of the apparatus. Phosphorous glows in the dark and any foreign object touching it would naturally obscure this glow and show up dark. The plaque has been placed on the bell, and, with no hand touching it, nothing obscuring the light, has persisted in ringing and answering the demands made upon it by ringing various numbers asked for.

As a matter of fact, according to Dr. Carrington's statement, there is only one more test to be applied to "Margery" to establish her as 100 per cent. to four out of five members of the committee. "I believe we will get that" he said. "It is very easily controlled, and once we have demonstrated it effectively to each member of the committee, we will have finished our work."

HOUDINI WILL NOT BELIEVE!

Though four out of five members of the committee have been most conscientious in their attendance, **Houdini has made only two visits and sat in only two seances. Thoroughly sceptical, he has refused to be convinced of the genuineness of Mrs. Crandon's mediumship and has made no further visits to the house.** The committee, however, has guarded against any such contingency by determining that a four-fifths vote would decide the award.

Demonstrations of psychic phenomena run along much the same lines, according to Dr. Carrington. Mediums do much the same things, such as moving articles, rappings, answering questions by means of knocks, levitating articles, making lights of different colors appear where lights have never been, the playing of musical instruments by unseen hands, and so on. Yet, according to Dr. Carrington, "Margery" has given some demonstrations that the usual medium is not able to give. **Some of the things that she has done are not included in the history of psychic research in any country.** The phosphorescent plaque and the introduction of the healthy live pigeon through brick walls are phenomena that he included in this list.

To the same question, put to Dr. Comstock as to whether "Margery" had really done anything that other mediums had not been known to do, he made this answer: "I suppose that if you looked into the history of psychical research for the past 30 years, you would find that it ran along much the same way all of that time and did much the same things."

THE SAME OLD STORY!

Dr. Comstock regards psychic research as the "baby science of 1924." And the attitude of the public regarding it, he says, is identical with the attitude of the public toward electricity, toward radio, **toward every new science that has ever been perfected.** The fact that no one understands the thing that actuates psychic phenomena, the force that causes tables to rise in the air and bells to ring, phonographs to play and mysterious bars of music to come from untenanted corners of the house, does not alter the fact that these things do occur, so he says.

The scientist approaches such phenomena with an open mind. The public approaches it with a mind colored by preconceived views and theories. Dr. Comstock quoted a famous authority on the subject in defending his own position: "I didn't say it was possible. I only said it was true!"

The scientist studies the phenomena first, and goes into the theories and the reasons afterward. The layman approaches the subject much as a traveller going into Africa would if he laid a map of the

country on the table in his London town house and said, "In this part of the country I must find thus and so, and it must be there because I say so."

It is in this scientific attitude of mind that Dr. Comstock has viewed the "Margery mediumship" —an attitude entirely different from that of Houdini, who was convinced according to some members of the committee, of fraud in the very first place. Consequently Dr. Comstock and Houdini had some difficulty in reconciling their opinions at the sittings at which both were present.

Should Mrs. Crandon win the 2,500 dol. prize, as it is generally conceded that she may, she will be the only real 100 per cent. medium in this country. There have been convincing mediums before, such as Palladino, but the latter was a trickster, according to Dr. Carrington, who would cheat if she could possibly do so, but could actually produce phenomena if sufficiently controlled.

THE DISINTERESTEDNESS OF "MARGERY."

The "Margery" of this investigation has never commercialized her talent in any way, and even now, in these investigations, she is "paying the freight," to borrow J. Malcolm Bird's own phrase, for all sittings, travelling expenses and entertainment of the committee members. Mr. Bird himself has spent days in the house, as have also Dr. Carrington and other members of the committee.

Her mediumship began to develop some years ago, following the death of her brother Walter, who was believed to be psychic. Gradually he seemed to assume control of his sister and through her to perform the psychic phenomena that have been astounding the scientists.

At first Mrs Crandon reserved the demonstrations of her power for her circle of friends, and it was a common thing for a large group to meet for dinner in her spacious house and then retire to the upstairs room that had been set aside for sittings. As the meetings became more frequent her powers seemed to develop, and she gradually found that she could perform many of the stunts recorded in the history of other mediums.

One of the interesting feats that astounded the friendly circle early in the history of the affair was the flirting of roses against their cheeks as they sat in the circle in the dark. Mrs Crandon is very fond of flowers and usually has them upon her dinner table, laid at right angles to one another beside her plate. These would be flirted through the air, caressing the cheek of one guest and then another at different points of the circle. Psychic odors were wafted into the circle, following a discovery of Dr. Crandon that some medium had produced such odors, and that Walter had not really done this thing.

At the end of the seances Walter usually sets the time for the next one and outlines the things that he proposes to do when the time comes. He also mentions who may and who may not be present at such times. Several Boston friends have found, to their regret, that at the end of a sitting "Walter said they couldn't come any more," and have been obliged to renounce this close study of an interesting psychic development from that time on.

Sir William Barrett's book, "On the Threshold of the Unseen" has been translated into Spanish, and the editor M. Aguilar, writing to him from Madrid, says: "I am glad the Spanish edition of your book is satisfactory to you. . . It will be known throughout Latin America, for I have correspondents in the principal towns of all the South American Republics, and if it would interest you, I may say that I have already sent there over one thousand copies of 'En el Umbral de lo Invisible.'"

PERSONAL.

THE PASSING OF PROFESSOR LARKIN.

Some months ago Professor Edgar Lucien Larkin underwent a major operation, from the effects of which he never recovered—although he appeared to improve from time to time—and on the 11th of October last his ethereal body released itself from its physical counterpart and went forward to participate in the "more abundant life" beyond.

His name will long be remembered by readers of this journal. The many contributions from his pen were invariably read with both interest and profit. The last appeared in the November issue, and it was his intention to have continued the series. His work, however, has to be carried to completion from the Other Side, and we know from frequent correspondence that he was looking forward to the change of scene with joyous expectancy. To him the spiritual world seemed to be much more real than the material, and its denizens as natural and familiar as any of his friends encased in earthly form. It was not always so, however. Originally a Materialist, it was only by slow degrees that he evolved into the enthusiastic Spiritualist of later years. Twenty years ago he wrote:—

> You know how strenuously I have written for 40 years all over the world in 70 different papers and magazines on Natural Science and rigid Materialism—over 4000 articles which I now see clearly were on the wrong side. Now I am studying and writing all the time on Psychology and Mental Subjects.

Since then he has largely concentrated on spiritual themes, and his published works are a combination of the scientific and the spiritual significance of terrestrial existence. Twenty-four years ago he was appointed Astronomical Director of the Lowe Observatory, California, and at the time of his transition was 77 years of age.

The news reached us just as we were going to press, and in his demise we feel we have temporarily lost a close personal friend, and certainly one whose contributions to this journal were highly valued. Our kindliest thoughts are, therefore, wafted to him and we wish him constant joy as he continues to scale the spiritual heights.

* * * *

The "Order of Light," Adelaide, has secured the services of Swami Sathyananda for an extended term. His opening addresses on "Penetrating Sight" and "Life After Death" were delivered before large audiences and were well received. The Swami, being of Parsee descent, belongs to the intellectual caste of India, and conversation quickly reveals him as a man of considerable culture. He has a profound knowledge of subjects relating to the occult and his delivery is both lucid and fluent. He is, moreover, a teacher—the English for Swami in "teacher"—possessing, in a peculiar degree, the gift of imparting his knowledge to others, and is also a very effective magnetic healer. A quiet, charming manner adds to the attractiveness of his personality, and judging from our interviews with him we should say that the more one knew of him the more one would like him. We wish him a pleasant and successful sojourn in Adelaide.

I do not know of any other subject on the face of the earth that can for one moment compare with it (psychical investigation) in importance. On the turning of this investigation depends the opinion which the intelligent world is to hold in the future as to the nature and destiny of man.—Rev. Minot J. Savage.

My profession causes me to have a pleasing countenance, yet I am acutely dejected at times when I come in contact with people who are miserable. I pray for them, as I hand out my small material assistance.—Sarah Bernhardt.

CHAPTERS FROM MY ASTRAL LIFE.

VIVID DESCRIPTION OF "A CELESTIAL INITIATION."

By H. M. BOUCHER, Auckland, New Zealand.

[Many of our readers have written in terms of appreciation of the series of articles appearing in this Journal from the pen of Mr. Boucher. Some of these letters come from abroad. They have evidently attracted the attention of Mr. Edward C. Randall, of New York, author of ,'The Dead Have Never Died," "The Frontiers of the After Life," and other works, and who writes to Mr. Boucher in the following gratifying strain: "I have read your article in 'The Harbinger of Light' for August 1st, 1924, with great interest. Perhaps you are familiar with my psychic research and the many volumes that I have written of and concerning the same. My last work is now in preparation. It will be entitled, "TOLD IN THE AFTER LIFE," and will deal with Astral Projection, and the Dream condition, to some extent. I would like very much to incorporate in a chapter the description of your experience above mentioned, but I do not feel at liberty so to do without your permission. If you feel inclined to accord me this very great privilege, I shall be glad to hear from you."—Ed.]

V.

Before commencing to define, and explain, this most stupendous cosmic spectacle—its enormity, profundity, and immensity being beyond all power of adequate verbal or written expression, as it exhibited such tremendous depths terrific unscaleable heights, and horizonless circles of infinite extension that nothing but the immortal soul itself could understand—I am instructed to give a brief description of the mortal stage and settings whereon this cosmic picture of celestial splendour was produced. Full fourteen times had fair Luna waxed and waned since I first became a "Twice Born," and now in the third week of the month called June, year Anno Domini, 1898, our mother Earth (Zendah) was passing the cusp or boundaries of the astrologic Houses of Gemini and Cancer, and our glorious luminary, the Sun, having about reached his lowest declension, was preparing to start upon his upward heavenly journey once again.

With all stellar aspects favorable—from the position of mighty golden Jupiter; crimson and ruby tinted Mars; beautiful Venus, looking like a silver globe of incandescent light, and the three bright stars of "Orion's Belt" conspicuously clear; also the "Seven Sisters" scintillating as they neared the horizon, while the weirdly mystic Southern Cross shone brightly, a luminous, and glorious emblem to all mankind—the time was deemed propitious, by my ancient Egyptian Master, and chief inspiring Genii, for my initiation, or induction, into some of the sublime mysteries of being.

AUSTRALIA—THE LAND OF ROMANCE AND MYSTERY.

The locality chosen for the ceremony was Sydney, the capital of sunny New South Wales, which is a part of what is now called Australia, but was once a portion of the great Lemurian Continent that preceded Atlantis, and has the most extraordinary and mysterious pre-historic past that it is possible to conceive. I have spent many nights alone amid its haunted primeval forests, have travelled alone, and on foot, several thousand miles, both across its lonely treeless plains and also over its lofty mountain ranges, and psychically felt the weird and strange influences of its long-forgotten past. On my second day alone in the bush, nearly half-a-century ago, I first felt that mystical feeling, that I had been there before, and so I had, not only astrally, but I lived in the old Lemurian days, in other forms than man. At times I have turned back a few pages of its Astral Records, seen some of its gigantic and grotesque creatures, including, of course, antediluvian monsters, flocks of flying serpents, and also bisexual human beings that existed before the differentiation of the sexes was complete. Thus such a romantic and mysterious land was most suitable for my coming initiation.

I was stripped of all vestures of the soul, excepting only one ethereal envelope, so tenuous and transparent as to appear like unto the clearest of glass, yet it was strong beyond all comparison, and pliable as elastic. It was the very last garment, vehicle, or encasement of the luminous conscious spark of Life itself, and it alone differentiated, or separated, me from the all-pervading Cosmic Life. It still retained its mortal shape but instead of my mental consciousness being limited by my brain capacity, and cranial development, I had a consciousness pervading my whole being, even as though my ethereal envelope were non-existent. I felt, saw, sensed, and perceived simultaneously through all parts of my etheric form, from the crown of my head, to the soles of my feet—that is to say, I psychometrised, and visualised both before, behind, above, below, and all round me at one and the same time.

A DRAMA THAT STAGGERS IMAGINATION.

This sublime drama began with me, a single, solitary, naked soul standing upon the top of a mighty stone tower, which was part of an enormous building; the summit of the tower upon which I stood was many thousands of feet above the Earth; it appeared to be night time, and the whole world seemed wrapped in deepest slumber. All around the tower upon which I stood, and stretching out in all directions like an infintely vast circular panorama, were countless thousands of mighty stone buildings, gigantic and colossal in size; also most stupendous in their height; all were white in color, square in form, and each separate stone fitted square and true in its allotted place.

Each building had a tower somewhat similar to the one upon which I stood, only varying in size and height. The combined effect of these truly Titanic edifices, numberless as they were, was that of one city, but so vast and enormous in extent that its streets appeared to be endless and its boundaries without limitation. Looking downward into abysmal voids, these weird and strangely beautiful buildings looked as if their foundations were laid in the measureless depths of eternal time, even as they seemed to fill an infinite, limitless space.

I now perceived that all things visible, both the heavens above and the worlds beneath me, were existing within and also permeated by a strangely weird, beautiful, and mystical light. 'Twas the light nee'r seen on land or sea. Soft and clear, like unto an all-pervading wave of luminous liquid light, transparent as the coral seas when calm, it was most indescribably beautiful, its color incomparable to any earthly tint or hue. It seemed to resemble the light of a full moon, but composed of all the colors of the rainbow blended into one, with a soft emerald green predominating.

Now, looking farther away (apparently) but really an expansion of consciousness, I beheld a most awful, wonderful, and solemn sight—flowing through the city, and also sweeping through the buildings, was a vast and silent river, its current both swift and strong, its surface calm, level, and smooth, its depth unfathomable, and its width immeasurable as space itself. The combined effect of this most awful, strange, mysterious silent river, and the enchanting mystic multi-colored light, filled me with such joyous ecstacy and rapture of soul as no language can describe.

THE MATCHLESS FIRMAMENT OF GOD.

So, in the highest exhaltation of mind and being, every part of me thrilling in harmonious, sympathetic, response to the glorious celestial vibrations pouring through me, I stood upon that mighty tower and, with hands uplifted, prayed unto "The Most High God" to allow this divine manifestation to long continue. My request was granted and for several hours of mortal time I enjoyed the felicity and inconceivable happiness of this truly celestial state. Again my consciousness expanded; and I; apparently looking upward, saw that the sky appeared infinite in extent, and filled in every part with countless thousands of stars, all a brilliant shining gold in color; some were larger than others some appeared to shine alone, as it were; while thousands of other stars formed clusters, like unto a number of jewels set close together. But whether large or small, single or in groups, there was not one inch of space in the whole vast firmament of Heaven, but were visible those glorious golden stars.

Up to now there had been some approximation to what mortals call space, and distance, but, as if by magic, this aspect ended, for suddenly both night and sky did disappear. I was now standing in the centre of one grand stupendous all-encircling dome, its whole vast expanse being closely packed with stars that flashed and shone as diamonds might, and could only be compared to a myriad brilliant jewels set in burnished gold.

Filled with adoration, admiration, and wonder at this sublime spectacle, my soul poured forth its essence unto the Creator of all this Majestic Splendour in thanks and praise for the glory, beauty, and love that I now beheld. But again, and yet again, and each time wider still, did the Heavens open unto me, until, at last, it was as though, a gigantic, aye colossal scroll were unrolled before my eager gaze, and always were to be seen still more countless golden stars. Well did I know that there was no end to them, countless indeed were they, even as the grains of sand upon the sea shore, and each star was a world, and each world a star, not dead but living, for what I now beheld was not the material world. but the celestial soul of the Star, and their glorious golden brilliance radiated from their interiors and was not reflected from any external light whatever. They were the jewels adorning the royal purple velvet mantle, of "Infallible Majesty Itself."

THE GREATEST MYSTERY OF ALL!

After several hours (mortal time) of this wonderful celestial vision, I beheld the greatest mystery of all; namely: The Sacred Name of God, called by mystics "The Ineffable Name," or the unpronounceable Name of the "Most High." I felt that it was just directly above my head, but as I upward looked and, filled with amazement at this strange mysterious monogram, I saw, oh! mystery of mysteries, that although I psychically felt, as if it were close to me, yet was it vertically an immeasurable distance from me. Also high above, and over all, and everything visible unto me. I tried hard to read the letters forming this most sacred monogram, but could not, because they were in continual motion; each letter seemed composed of many-colored, dazzling jewels, diamonds, rubies, sapphires, emeralds, and other precious stones, and all were aflame, blazing with celestial fire amidst a furnace composed of dazzling, lambent golden flames.

Again my consciousness expanded, and I became aware of the fact that the whole of the time there had been audible the strains of such sweet music as no mortal ever did, or could, produce; it was celestial music, divinely inspired, sweetly soft and low, but yet distinctly clear, also supremely grand, and its vibrations thrilled and thrilled me through and through, again and again causing once more an uplifting and expansion of soul in ecstasy and adoration unto the Divine author of the music. It sounded like the sweetest song that angel ever sung, and in its musical aspect could be compared best to one very soft note, played by a master musician upon an exceptionally sweet-toned silver cornet.

THE MOST HIGH GOD'S LOVE SONG.

This indescribably beautiful, fascinating, also most enchanting and haunting melody, filled all that vast stupendous cosmic space, while all things responded rhythmically with it, because it was both the music of the spheres, the song of the stars, the humming of the machinery of the Universe, and, most important of all, it was The Most High God's own Love Song, sung by Himself alone! It was one note, it was one song, and played upon one instrument, which was the whole vast manifested Universe, and the player one Master Musician, who was both in Himself the Creator, Sustainer, and Ruler of all things, created or uncreate, and the music expressed the love that our Heavenly Father has for all His children.

Entranced, spellbound with delightful joy, for hours did this celestial state continue, while all the while did sound that sweetly soft melodious strain that "Love is God, and God is Love." Still the strangely-silent stream flowed on, and on, the myriad million golden stars shone brightly, and the Sacred Mystic Monogram did in golden brilliance blaze, high above and over all. Amen. Amen. Amen. All praise unto Thee, Thou Universal Light.

EXPLANATION OF THE MYSTERIES.

Having opened the tablets of my memory, and repeatedly visualised for days past every incident of this celestial initiation, so as to describe it in both an accurate and realistic manner, I will now, so far as I am allowed, explain the exoteric, or literal meaning, of the various things just described. There are three things in particular, which this initiation specially inculcated in my mind for ever:

First, the glory, majesty, and love of God. The glory was, of course, chiefly manifested in the starry splendour of the celestial Heavens, which were veritably the visible garment of the invisible, Aum. The Love of God was felt in the music of the stars, inspired by God Himself and, once heard, could never be forgotten, for it stamps indelibly upon the Soul the realisation that Love is the supreme attribute of God. The Majesty and mystery of the Supreme Lord of All is, of course, exemplified in the Sacred Monogram, which is at once a symbol of Infallible Majesty, and Absolute All-pervading Power; it is also a signet, or sign manual, of supreme authority over all things manifested, or unmanifested.

I am permitted to say a little in reference to the legends about the "Ineffable Name," and its mighty powers. Well, any Archangel, acting as a direct messenger and agent of God, would have reflected

within their being a luminous duplicate of the Sacred Name, and this would endow them with a power, (in proportion to their spiritual status) over the elements, and all beings inferior to themselves in spiritual evolution. This power and authority over the elements and all beings has also, to a limited extent, been attained by some of the "Great Initiates" of the past notably the Thrice-great Hermes of ancient Egypt; Moschkio, of the Exodus; and Sulieman Akbar, famous in all Arabian legends (not Solomon king of Israel, who is often confused with Sulieman Akbar). More upon this subject I may not write at present.

FURTHER EXPLANATIONS.

To continue my explanations:

The Heavens opening or unfolding, again and again, and this being continually repeated; also the countless stars shewn unto me, was to impress upon the soul for ever, positively, the fact of a timeless endless, infinite Universe, without beginning and, therefore, without end. For remember this obvious fact: That which once had a beginning must also have an end.

In reference to the slumbering world, it means that mankind is sound asleep, slumbering spiritually, in almost total ignorance of any knowledge except upon the material aspect of things.

The beautiful, strangely mixed, colored, wave-like atmosphere, is composed of the very finest essences, or essential elements in their etheric particles, sublimated or in a state of solution, like unto salt dissolved in water, and the primal essence of all material things, whether mineral or vegetable, is there latent in that strange atmosphere.

The silent river is the River of Life, or Cosmic breath, or Life-wave, which flows on and on for ever, for if it were to cease for only one moment, the whole manifested Universe would disappear, and all things become both void of shape and substance.

Another important lesson learned is the Oneness of all things, the one Universe, the one Song, the one Instrument, the one Note, the one Musician, and the one Ruler over all—in reality, all worlds spiritual or material, unitedly form one co-existent Cosmic world.

In regard to the expression, "the song of the Stars," actually they do sing musically, for, remember I am describing the celestial forms that represent the soul of the stars, and not their material globe-like bodies. For, as the immortal Plato taught, the worlds have souls.

The colossal buildings and mighty towers, existing eternally in the celestial Heavens, collectively in resemblance to a city, represent the spiritual work and labors of countless spiritual teachers, martyrs and saints throughout the ages, and the gigantic proportions of the city show that it includes many, many worlds besides ours. Separately each tower constitutes the result of the labor, after many centuries, of some great world-religion, and the height of each tower is in proportion to the nearness to Truth absolute, as taught by the religion it represents. There is nothing that can rise above Truth, consequently, the nearer to Truth, so will its builders be nearer to God in their conceptions, and their towers also, in height, will correspond with the wisdom of those who built them.

We must not for a moment forget that man is a spirit, differing only from the spirit after the death of the body, by the necessities and limitations of its physical connection. As such, it is capable within such limitations of manifesting the phenomena of spirit.—Hudson Tuttle.

ANOTHER CENOTAPH PHOTOGRAPH.

"A SEA OF SPIRIT FACES."

For the third year in succession arrangements were made for taking a spirit-photograph at the Amistice Day open-air service held at the Cenotaph, Whitehall, London, on November 11th last, the operator being Mrs. Deane, through whose psychic powers wonderful pictures were obtained at the scene in 1922 and 1923. The photograph taken three weeks ago appears to have been equally successful, judging by the following cable published in "The Sun Pictorial," Melbourne, on November 14th.:

> "Photographic plates, exposed by Mrs. Deane, a well-known Spiritualist, while the two-minutes silence was being observed on Armistice Day, show what appears to be a sea of spiriit faces, mostly young men, surrounding the Cenotaph. Mrs. Deane says that she took up a position at Whitehall at daybreak to secure the photographs. She declares that the plates have not been tampered with in any way."

On Armistice Sunday a great mass meeting of Spiritualists was held at the Queen's Hall, London, when short addresses were delivered by Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr E. Oaten (Editor of the "Two Worlds"), Mr Percy Street, Miss Estelle Stead, and other prominent people. The chair was taken by Mr George Craze, and Captain F. C. E. Dimmick officiated at the organ. The spacious building was filled to overflowing and intense interest was manifested in the proceedings.

LECTURES ON SENSATIONAL THEMES.

On the Sunday evenings during the month of November Mr. H. M. Boucher, of Auckland, a series of very remarkable articles from whose pen has been appearing of late in the columns of this journal, addressed large audiences at the Palace Theatre, Newton, Auckland, under the auspices of the New Zealand Association of Spiritualists, in conjunction with the Church of Spiritual Scientists. The subjects which formed the themes of his discourses were: "Armageddon—the Coming Cataclysm," "A World Revolution—Nature's Great Upheaval," "The Final War" and "The Return of Christ—The World Teacher." The character of the lectures naturally evoked the deepest interest and caused the audiences "furiously to think" as the prophetic details were presented in a lucid and impressive manner.

"TOWARDS THE STARS."

Have you read Dennis Bradley's great work, "Towards the Stars?" If not, get it and read it again and again.

It is the book that has caused such a remarkable flutter among all classes of readers in Great Britain, and the latest reports from London state it is one of the "best sellers" of the season.

The conversion of such a pronounced cynic and iconoclast is no small triumps for Spiritualism, and consequently we are not surprised at the perturbation it has caused in the minds of our opponents.

Now in stock at the office of "The Harbinger of Light."

A football player who transferred to two different clubs and changed his religion on each occasion has caused the Consett and District (County Durham) Churches Football League to adopt a rule stipulating that every registered player shall be a member of, and a regular attender at, a specific place of worship.

COMMUNICATION WITH MARS.

TWO PRE-ARRANGED WIRELESS MESSAGES FROM THE "RED PLANET."

By ABRAHAM WALLACE, M.D.

The problem of inter-planetary communication is not a new one, but to-day its study has become more acute and more widespread owing to the close proximity of Mars to our Earth, the distance between the two planets being some thirty-five millions of miles.

I was present on the evening of August 20th at a meeting of wireless experts and others at the house of the Editor of "Popular Wireless" at Dulwich, where he had hoped to use a 24 valve set, this being, I understand, the world's largest receiver, which had been specially constructed for the purpose of recording messages from Mars. Owing to an accident this set was damaged, and a six valve set was used instead. I was not astonished that the result was "nil," as one of the sensitives of our group had indicated to me that the conditions around the Earth as well as around Mars were very unsatisfactory.

I am quite a novice in wireless, but I was present as a representative of occult students who ha been for some time studying inter-planetary communication and allied problems, being chairman of a small group of men and women who constitute the remnant of the old Psychological Society, several being well-developed sensitives with whom telepathy, telekinesis, projection of the double or astral travelling, etc., are studied with scientific precision and as far as possible according to the standards required by the Society for Psychical Research, of whose Council I formerly was a member.

IS MARS INHABITED?

Statements have been made from time to time that the planet Mars is inhabited by very intelligent beings, and some astronomers, especially the late Professor Percival Lowell, of Flagstaff Observatory, Arizona, U.S.A., have supported this view by certain circumstantial evidences, and claims have been put forward by individuals that they have by occult methods been in direct communion with the Martians.

Never, however, has there been a shadow of scientific confirmation of these statements by a combination of wireless telegraphy and occult methods, till that which was obtained by our little Society.

In 1758 Swedenborg claimed to have come into contact with the Martians. In 1892 the French astronomer and psychical researcher, Camille Flammarion, published his book, "La Planete Mars et ses Conditions d'habitalite," which contains a summary of all that had been written about Mars up to that time. In it he says, "What marvels does not the Science of the future reserve for our successors, and who would dare to say that Martian humanity and terrestrial humanity will not some day enter into communication with each other?"

The late Professor Flournoy, of Geneva, in 1899 supports the views of Flammarion in his book, "Des Indes a la Planete Mars," and remarks: "The only wonder is found in the fact that no privileged medium has yet arisen to have the glory unique in the world, of being the first intermediary between ourselves and the human inhabitants of other planets . . and if such a one has not yet been found, it is apparently only because the time is not yet ripe." Twenty-five years have elapsed since these words were written. The time is now ripe, as we have in our little Society a sensitive through whom telepathic communication has been established leading to the receipt of two pre-arranged messages by wireless.

It is not necessary now to relate all the preliminary details for carrying out the experiment of receiving from Mars a message at a given time, as I hope later to publish a full report.

THE TEST MESSAGE—"GOD IS."

It was found that the many millions of miles between the two planets required a wave length of thirty thousand metres, so that our receiver had to be amplified to be capable of appreciating such a length of waves. Unfortunately we are unable to send a wireless message to Mars, as there does not exist on this earth a transmitting station capable of sending waves of that extent. Occult research indicates that the Martians have known and utilised electricity for thousands of years. One great difficulty naturally was the absence of a common language understandable by both sides, but by coming into repeated telepathic contact, a Martian sensitive was made to understand the Morse code for the two words, "God is," and thereafter it was arranged that these words should be transmitted to us from two transmitting stations in Mars on a certain night, at a definite hour, 11.30 p.m.

The message to be transmitted was written and enclosed in an envelope to be given to a wireless expert, who had kindly volunteered his services at one of the best receiving stations in London. The date arranged was when the meridian of London was in direct opposition to the meridian of the Mars transmitting stations whence the messages would originate. This was calculated by an able mathematician connected with our Society. I have hitherto refrained from publishing a report of our experiment as we had hoped to have complete confirmation when Mars was at its nearest, from various observers in different localities, including my friend Sir Arthur Conan Doyle and others to whom I confided our success some time ago.

I am personally taking the responsibility of now publishing this imperfect report as I wish my sensitive friend to have the credit of priority, but owing to the atmospheric and other conditions, especially the low altitude of Mars above the horizon, the results during the past weeks have been "nil," but we hope that in further experiments, under better conditions, and by several observers, our conclusions will be justified, that Mars is inhabited by advanced intelligent beings.

The expert does not wish his identity to be disclosed, and for the present I must also withold the name of the gentleman who is the principal sensitive in the experiments, who may be called Mr. H., as students of occultism know the value of the dictum, "To be silent," while experiments are proceeding.

REPORT OF WIRELESS EXPERT.

In his report, which I have before me, the wireless expert says: "I have a thorough technical and practical experience in the science of wireless telegraphy, and in addition to operating high power wireless stations, was a wireless Instructor in the Navy during the Great War," so that he is to be regarded as a competent observer.

He states: "At 11 p.m. on the (date arranged) I tuned the instrument. . . Everything being in order. 'Mr. H.' at 11.10 p.m. handed me a sealed envelope which he said contained a copy of a mess-

age of two words that the Martian operators had promised to send from one station with a prior call of two dashes (M) and from another station with a prior call of three dots (S)." He further states: "Upon examining the record of the signals received, and comparing them with the notes contained in the sealed envelope, I found that the signals M and S were frequently recorded and that the letters of both words of the message appeared, etc."

He says, in concluding his report: "I am therefore driven to the following conclusion, that the signals received were not caused by any station on this earth, no station using a wave length as long as thirty thousand metres," and "It is a notable fact that these signals commenced at the exact time predicted and were repeated at request, and that the letters of the message occurred in all the recorded signs, so I had not the least idea of what the message was supposed to consist of."

Subsequently a second experiment was made at another wireless station in the presence of another well-known wireless expert, who is willing to testify to the fact that half of the message came through, but owing to the giving way of one valve of a four valve set the message was unfinished.—"Light."

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee is pleased to report good progress in all its work. The Sunday evening services are well attended. During the past month Dr. Moore D.Sc., occupied our platform for one Sunday evening and gave a fine address on "Faith and Health," which was listened to with much attention. We are pleased to state Dr. Moore has promised to again give another address on the other Sunday evenings. We have pleasure in announcing Mr J. McLeod Craig, President of the New South Wales Spiritual Churches, will occupy our platform for four Sunday evenings, when many old and new friends will be pleased to meet him and Mrs Craig, who have been away from Victoria for so many years.

The Sunday afternoon Developing class under Mr Semmens has done good work, also the Mediums' meetings, when the following psychics rendered good service to the cause: Mesdames Bryning, Alderwick, Seaton, Doutch, Duncan, Divers, Cleal, Wale, Madam Orion, Misses Bracken and Pullin, Messrs E. O. Jones, Semmens, J. Morrison, Windlow, Howell, Hovey, and many other visiting psychics.

Mrs Bryning reports good progress of the students at the V.A.S. Developing Class, held at 20 George Parade, City. Mrs Alderwick also holds a private Psychic Class in aid of the Building Fund at same address, which is our Library and Offices.

The Social Committee is doing wonderful work and making our fortnightly socials a great success. The Honorary Secretary and Treasurer of the Social Committee (Mrs Birt) and Mrs Hoskins are always smiling when there is a good attendance as they, with the Social Committee, wish to have a good sum for the Building Fund at the end of the year. The Chairlady of the Socials (Mrs Bloomfield) cannot say too much for the ladies who do such great work in the kitchen on Sundays and social nights: Mesdames Otway, Vaughan, Birt, Nedwell, Hoskins, Jowett junr., Holman, Searl senr., Searl junr., Tratford, Leigh-Harvey, Maygar and Duncan; Misses Duncan, Brown, Jowett, Doutch and other good workers; Messrs Jowett senr., Diggins, Dowsey, Addis, Laws Webster, Nedwell, Price, Slee and Searl act as Stewards and do their work with a great will. Mr Maygar the M.C. and his wife do their utmost in providing games and conducting the socials in an able manner. Mr Phillips acts as honarary violinist at our socials and we wish to record our hearty appreciation for his valuable services. The honorary organists Mrs Hoskins, Mr Nedwell and Mr Hannah have acted well during the year. The last social of this season is to be held on 29th November.

The Trustees are more than pleased with the efforts put forward by all to help pay off our overdraft at the Bank, and hope soon to have it entirely liquidated.

The V.A.S. Committee extend to all Churches and Societies hearty greetings for Xmas and every progress for the New Year. To the Editor of "The Harbinger of Light" we record our grateful thanks for his untiring efforts to keep the Philosophy of our great cause before the public and trust the reward will be a great increase of sales for the coming year. Spiritualists! Buy a "Harbinger" and send it instead of a Xmas Card to your friends! To all readers and Spiritualists generally, accept my best wishes for every progress possible and that your coming year may be crowned with Success, Love, Health and Happiness.

M. J. BLOOMFIELD, Hon. Sec.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

On the 19th October the 52 Anniversary of the M.P.S.L. was held and also the annual Memorial Service to the late Mr W. H. Terry, the founder of the "Harbinger of Light," and principal founder of the Lyceum and the Spiritualistic movement in Australia. Mr W. H. Lumley (a member of the Lyceum for fifty years) delivered the morning address, taking us back to the early days of the Lyceum. At this service, the President, (Mrs Bell-Jarvis) extended a hearty welcome to Mr T. W. Moss, of Brisbane. At the afternoon meeting we had the pleasure of welcoming Dr. C. Bone, who delivered an inspiring address on "The Life Beyond." In the evening Mrs Waschatz spoke on the great work accompliished by Mr. Terry. The efforts of the Lyceum may soon find fruition in the erection of the Terry Temple Memorial, towards which we have raised £2000 in hard cash and we have the promise of £2000 more by bequest. Who will help us?

The 26th October was recitation Sunday and the morning session was most enjoyable. At the afternoon meeting we were privileged in having Miss Alfaretta Hallam, Psychologist, from America, to instruct us on the "Human Aura." After delivering a brilliant address, which was greatly applauded, Miss Hallam went down among the audience and collected £7/4/- for the Hospital Fund. "A Message of Hope' was the appropriate title of the lecture so ably delivered by the Swami Sathyananda at the evening meeting.

Mr A. Wells (from England) addressed the morning session on the 2nd Nov., "Progression" being the title of his discourse. Mrs Bell-Jarvis preceded the afternoon mediums' symposium by a short talk on the Medium's Relief Fund—a fund which the Lyceum intends to open for the purpose of assisting genuine mediums in financial distress. At the evening meeting we were once again favored by Miss Alfaretta Hallam who delivered an intensely interesting address entitled "The Sub-conscious Mind as the Law of Life."

On the 9th Nov. Mr C. Chatfield delivered the morning address which was very instructive. In the afternoon a great number of mediums attended the symposium and delivered messages of hope and love to bereaved ones. In the evening "Inspiration" was the title of the address delivered by Mrs Bell-Jarvis in her usual bright characteristic manner.

G. M. GARDINER, Recorder.

SPIRITUALIST OCCULT LODGE.

Sunday, October 19th saw us celebrating our Second Anniversary, and we had a pleasing and successful one. A large and attentive audience listened intently to the programme arranged for them, and to the following speakers: The President (Mrs Hanger), Mr Tozer, Mr Drake, and Mr Davies. Clairvoyance was ably demonstrated by our Vice-President (Mrs Arthur) and others. The platform was beautifully decorated with quantities of flowers (the S.O.L. colors, white and gold predominating) which at the close of the service were kindly taken away by friends to be distributed among the sick.

The following Sunday, Mr T. W. Moss, of Brisbane, occupied our platform giving us a most earnest address Mr Moss' whole heart is in the work, and he has a burning desire to see Spiritualism uplifted, and placed high and white amongst religions. May his efforts towards this end be crowned with success.

Mr Francis H. Drake talked to us on Nov. 2nd on Astrology, taking for his title "Sons of Love." He was at his best, and the address was most inspiring and helpful. Mr Frank Wallace was advertised for last Sunday, but through sickness was unable to be with us. At a moment's notice Mr Davies, who is always ready to render service, took his place; our thanks are due to him. Our kindest thoughts to our Editor in his arduous and splendid work, and success to the "Harbinger.'

E. MARSHALL, Hon. Sec.

ROTHERWOOD STREET SPIRITUAL CHURCH, RICHMOND

Our Committee extends a hearty invitation to all friends to attend our quarterly social to be held on December 2nd, proceeds of which will be devoted to the Childrens' Xmas Party to be held on December 20th.

We give sincere thanks to Sisters Codling, Alderwick, Gray, Harrison, Divers, Wale and Denham, and Bros. Revalli, Walsh, Semmens, Knight and Chapman for services given to our Society during the past three months.

During October we had the privilege of a visit from Mr. Moss, of Brisbane, and our people hope that he will visit us again before long.

Our President, Sister Beams, thanks all friends and coworkers for prayers and good wishes extended to her during her long illness.

I. SPENCE, Recorder.

MALVERN SPIRITUAL CHURCH.

The Committee of the Malvern Spiritual Temple are very pleased to report good progress in all branches of the church. During the month we have had the services of Mrs Allen, Mrs Williams, Mrs McCurran, Miss McFowlow, Mr Guy, and Mr Miller (Leader). On Sunday, 13th Nov., Mr Miller lectured on "Healing Methods, Ancient and Modern" to a packed audience and the lecture was greatly appreciated. He was congratulated by many of the visitors on the way he handled the subject.

We will be moving to our new church in the New Valetta Hall, Valetta Street, in the New Year, where we intende to build up one of the biggest Spiritual Churches in the State. Many new seekers after the Truth are attracted by our teachings, and we are indebted to the many workers who so willingly come forward to help us in our great work. We are proud of the great stride we have made.

The "Harbingers" are going well and we wish the journal all success for future sales.

F. D. P. MILLER, Leader.

PASSING OF AN EARNEST WORKER.

An old and zealous worker in the cause of Spiritualism, Mr John MacDonald, of Moonee Ponds, recently passed to the higher life. He was President of the Melbourne Progressive Lyceum from August 1915 to February 1917, and Vice-President at the time of his decease. His transition was of a very peaceful character and he left a kindly thought to all.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

The attendances during the past month have been most encouraging, in spite of the uncertainty and inclemency of the weather.

On Saturday, October 19th, a very bright and enjoyable At Home was held, at which Mesdames Hopkins and Tubb were the honored guests. The musical items were ably given by Mesdames Cochrane and Taylor, Miss Myra Foster and Mr Edmonds, and were highly appreciated, and the very instructive and most interesting lectures given by Messrs Skillicorn and Bert Johns, gave much food for thought.

Thiis month we made a new departure in the social side of our activities, by giving a dance, held on Saturday, Nov 1st, which was well attended, and enjoyed by all, the proceeds going to increase the Organ Fund.

A Memorial Service was held on Nov. 2nd for Mr Grant (husband of Sister Grant) who passed away in the preceding month, the speakers paying a warm tribute to his kindly nature.

Again we were provided with excellent speakers during the month, among whom were Mesdames Redfern, Hopkins, Twelvetree, Pybus, Benson and Levorna, and Messrs Winterton, Applegarth and Trainee.

G. TUBB, Hon. Secretary.

NORTHUMBERLAND AVENUE SOCIETY.

Our Society is making very gratifying progress, services being held every night of the week, with the exception of Fridays (reserved for the developing class) at 5 Northumberland Avenue, Stanmore, Sydney. The services are conducted strictly on the lines of Christian Spiiritualism. We have an average attendance of forty. Our leader is Mr H. Ashley, who brings comfort to many a weary soul with his inspiring spiritual messages which are given free after the service.

At present Mr Ashley is busily engaged in organising and raising funds for a Christmas treat for the poor children of Annandale. At our November social evening we wished bon voyage to Mrs Benson, a Sydney co-worker, who is leaving here to take up spiritual work under the auspices of the New Zealand National Association of Spiritualist Churches.

R. HAWKINS, Recorder.

LECTURES ON OCCULTISM.

We are pleased to report increased attendances at lectures held at Mr Foster's rooms, Syrdney.

On October 12th Mr T. W. Moss (President of the Brisbane Spiritual Alliance) gave the lecture, his subject being: "Religion and Science," and we hope his mission will bring about a greater friendship amongst Spiritualists in general. On October 19th our leader, Mr Stephen Foster, gave the address. His subject, "Divine Guidance," was a real help to all. Those who know Mr Foster find him a very patient individual, sympathetic, and generous, and ever ready to help in the cause of Truth. Miss Needham's lantern addresses on Egypt, Etc, are very interesting and informative, and will be held every Friday till the end of the year. We wish Mr Leonard Seddon every success; we are sorry to lose him and wish to thank him for his six years work in attending to the electric lantern for Miss Needham. On October 26th the Rev. Spurgeon Medhurst took for his subject: "The Ministry of Suffering." Mr S. Foster gave the spirit messages. On Nov. 2nd Mrs. Josephine Ransom, Gen. Sec. of the T.S., gave a very helpful address on "The School of Life,' while Mrs Gillard gave spiritual messages. Mr David Edelsten, the "Grand O.d Man" of 84, gave us a recital, and Mrs Caunter gave her message of song.

The month ended with a very bright friendly evening, bringing many old and new workers for the cause together.

Best wish for the success of "The Harbinger of Light."

W. STANLEY, Hon. Sec.

SOUTH AUSTRALIA.

ST. JOHN'S SPIRITUAL CHURCH, ADELAIDE.

A new church was opened at Carrington Street on August 2nd, this being the first Spiritual Church buiilt in South Australia. The proceedings were opened by a dedication service in the afternoon conducted by the Rev. Jeanne B. Duncan and Mrs J. Watson, followed by Tea and Social. Great interest was taken by members of kindred Societies and the public generally, the hall being taxed to its utmost capacity in the evening. The building is a credit to the Society, being capable of seating 500 people, and contains five dressing rooms and kitchen and every convenience for the social side of the work. The congregation, membership and Lyceum has increased considerably.

Great interest is being taken in the Lyceum club held every Wednesday night, in fact everything shows the wisdom in building the Church. The Society cordially invites visitors or speakers from other States to attend when visiting South Australia or communicate with the minister or Secretary.

QUEENSLAND.

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

Our annual meeting was held October 18th when a good roll of members and adherents was present, the meeting being preceded by a social cup of tea. The year has been one of the most successful yet realised and our membership has increased from 243 to 274, with hopes of a greater increase for the New Year. All our meetings are increasing in numbers and good work is being done.

The President (Mr T. Reinhold) Treasurer and Secretary were re-elected, also two of the past Vice-Presidents, with one of our strong stalwart supporters being added to the number. The General Committee is composed of some of the old members and a few new ones introduced.

Our financial side shows a great improvement. Cash held by our bankers is over £500 and property worth about £1050; also a 6-roomed cottage for disposal. We anticipate at an early date to wait upon our bankers and hope to be able to commence our new church. We also feel that many well-wishers who have held back during the past will come rapidily forward with their cheques and so assist us in our great work. A new year has begun, and with our faces firmly set and our thoughts optimistic, we hope to realise the greatest feat yet achieved.

We all join heartily in wishing to all other Churches and Societies and also our stalwart supporters "The Harbinger of Light," every success.

W. J. KERLIN, Secretary.

WEST AUSTRALIA.

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

Our church is advancing steadily. When the Committee decided a few months ago to ask all local mediums and speakers to give their services free to the church, two mediums refused to continue their help if no remuneration was paid, but we received from many other mediums and speakers wholehearted support, and we wish to thank especially Mrs. McDonough and Sister Jean for the many services they are giving to our church. Further, we are indebted to Mesdames Over, Lathwell, Morris (from Freemantle), Messrs Simmons, Lathwell, Knifton, Bowers, Over, Tennant, Kitching, and others, for the work they are doing by using their gifts and time for the cause of Spiritualism in our church without any remuneration.

The Public Propaganda lectures on every Monday evening, and the Saturday phenomena class for table lifting, etc., have proved a great success. The Developing Class conducted by Mrs McDonough on Thursday evenings is giving splendid results. The Wednesday Psychometry messages from Sister Jean, the Healing Circle and the Inner Circle are well attended and on most Sunday evenings our church is filled completely.

We are looking to the future of our church with confidence.

F. G. BOWERS, Hon. Sec.

NEW ZEALAND.

DUNEDIN SPIRITUALIST SOCIETY.

The annual meeting held in the church on the 14th October was a most successful one, the President Mr R. N. Ridd, presiding over a good attendance. The balance sheet, showing the church to be in a sound position, was adopted. After a long and useful period as treasurer, Miss Stentiford did not seek re-election and Mr Hargreaves was appointed to fill the vacancy. All the other officers were returned for a second year. Special thanks are due to our worthy President for the able manner in which the affairs of the church have been conducted. We are fortunate in having at the head of affairs one who commands much respect, both on and off our platform, and whiile we have such a President at the helm, with such a fine crew to work with, the cause of Spiritualism has nothing to fear.

Miss R. Burgess was honoured at the meeting by being made a full life member of the Sociiety iin recognition of her valuable work for the cause in Dunedin, and to further mark our appreciation of her worth the congregation presented to her a fine gold-mounted pen, suitably inscribed and a nice silver pencil. No one is more deserving of the slight recognition as our sister has been, and we know will be, a great help to the cause here, both on and off our platform.

Our many activities—Social Club, Lyceum, Week-night Meetings, etc.—continue to flourish, Mrs Brooks is again giving of her best and we are glad to report that her health is much improved. We desire to extend to all our Brothers and Sisters across the sea our best wishes for a Merry Xmas and a Bright and Prosperous New Year.

ROBERT McCONNELL, Hon. Sec.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

During the month of October, we have held two highly successful Saturday night socials. The first was the usual members monthly gathering and the second was a special effort, on behalf of the Church funds, made by the members of the Lyceum. In this effort, assistance in goods, money and service, was willingly given by adult members of the congregation, and the Lyceumists provided the programme. During the evening a presentation of a handsome tea service was made by the President (Mr Kiark) on behalf of the church, to Mr and Mrs W. Ingoldsby as a mark of respect and congratulation on their recent marriage. Mr Ingoldsby has been a member of the church committee and a Lyceumist for several years.

Animal Welfare Sunday was celebrated on October 26th, in both Church and Lyceum. Mr Webb took for his subject: "Our Part in the Humanitiies." Mrs Webb gave very successful readings from Voice Vibrations, and also Clairvoyance.

The members' quarterly meeting on the 29th was a very sociable and harmonious gathering. Mr D. Gillies was elected Vice-President in place of Mrs Morris, who, we regret to say, has left Wellington for a time. We wish her health and happiness in any new location, or sphere of work she may enter.

Fraternal greetings to sister churches, and to "The Harbinger of Light."

GEO. BODELL, Secretary.

Our Lyceum is still advancing, and the attendance of members is very satisfactory. During the month we have had visitors from various parts of New Zealand, and one visitor from Vancouver B.C. The Session held on Sunday 26th October was devoted to the subject of "Kindness to Animals," and Mr Webb asked the Lyceumists to do all in their power to prevent cruelty to animals.

A Lyceum Social was held on Saturday, 18th October, when a presentation of a tea service and a wallet was made to Mr and Mrs Ingoldsby on the occasion of their marriage. Mr. Ingoldsby is one of our Lyceumists. The presentation was made by Mr T. Kirk, President, on behalf of the Church and the Lyceum.

(Miss) S. KIRK, Lyceum Secretary.

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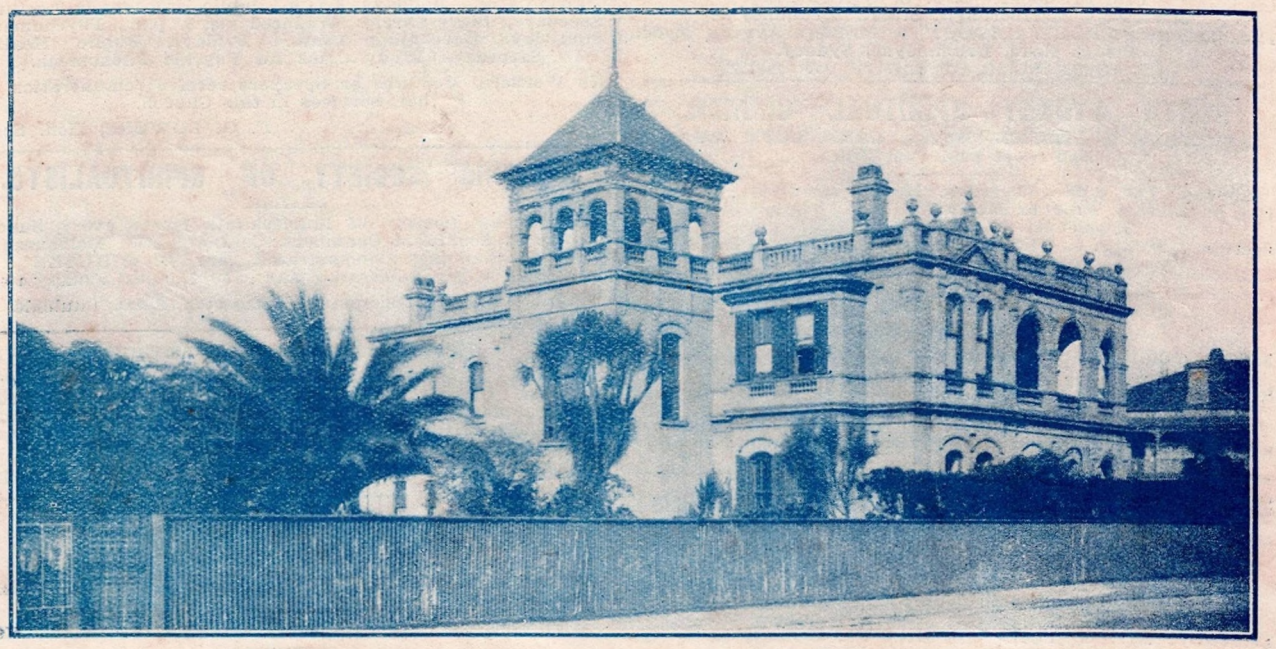
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