

# The Harbinger of Light

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

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"LIGHT! MORE LIGHT!"—Goethe.

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# The Harbinger of Light.

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Author of "Science and the Soul."

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## THE EDITORIAL CHAIR

### A Study in Spiritual Values.

"The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." That text contains, both a great warning and a very welcome assurance—a warning to the hypocrite and deceivers generally, and a blessed assurance to the man whose motives are honest and pure, whatever his fellow men may think of the actions to which those motives give birth. In the Spiritual world, thank God, the standard of judgment is very different from that pertaining on the physical plane. Whilst dwelling in the flesh, men are judged by their fellows according to their outward acts, but in the world of realities the motives underlying such actions, rather than the actions themselves, are the paramount consideration.

\* \* \* \* \*

Many men, therefore, who have been condemned by their fellows on earth, because their motives have been misunderstood, receive the "Well done, good and faithful servant" when they reach the Other Side and become denizens of a country where "there is nothing covered that shall not be revealed; neither hid, that shall not be known." On the other hand, it necessarily follows that many men who were extolled for certain actions, when judged by the standards of earth, may find all such actions discounted in the world beyond because the motives prompting them were of an ulterior character. It is "the pure in heart" that Jesus tells us shall be "blessed." The man who, in his actions is governed by a love of laudation, and performs some, apparently, meritorious deed because the outburst of praise will minister to his vanity, does not comply with this divine condition, and consequently need

not look for a reward on reaching the realm of eternal day. It is true that the action, in itself, may confer much benefit on his fellow men, but if it has not been prompted by the right motive, it will contain no spiritual value, and consequently will not bring in the probably expected spiritual return.

Such a man, in fact has already received his reward—the reward he coveted, the praise of men! God does not "double-bank," either in the matter of punishments or rewards! We have a notable instance of this in the scathing comment of The Master on the ostentatious conduct of the Pharisees who paraded their praying proclivities at the street corners with the object of gaining the fulsome adulation of the crowd—"Verily they have their reward!" Of course they had—the praise of men! And that was the only reward they would get. Their motive was wrong, and consequently the act was, in a spiritual sense, valueless.

Motive, then, is everything. What a rude awakening, therefore, awaits the man who imagines he has been "laying up treasures in Heaven" by his gifts to charities or munificence towards his church, if the motives controlling his so-called generosity have no currency in the Spiritual World! If he has these acts, and these alone, to rely on, he will discover the words, "No Account," inscribed in the ledger of the Bank of Heaven, and will have to endure the painful chagrin of finding himself a spiritual pauper.

\* \* \* \* \*

Then, again, take the man who loves to pose prominently in the affairs of his Church. He may be the principal office-bearer, figuring conspicuously at every service, and always in the limelight at every function. He is, in short, a very important personage in his own estimation, and possibly imagines that the affairs of his church would come to a standstill without his invaluable aid. He, moreover, probably thinks that the people consider him a paragon of all the virtues—a very good man indeed!—and is flattered in no mean degree by the thought that he is such an immaculate functionary. The absorbing thought in his mind is, not the service of God, but the service of self—ministering to his overweening sense of importance and revelling in his apparent influence among the flock! What about that man when he "arrives"? He probably considered he had earned a front seat in the courts of Heaven, and finds himself not a little humiliated on being requested to take a lowly form—with not even a back to it! Yet he did a lot for his church, and, may be, neglected his business in consequence. But all this counts for very little where the motive is sullied by self-interest and vanity. He was not of those to whom The Master referred as "the pure in heart."

These instances, of course, might be multiplied almost indefinitely, but the cases cited are sufficient to illustrate what is meant.

\* \* \* \* \*

Now look at the matter in another light. A man, actuated by what he considers to be the highest of motives, commits an awful crime. He calls himself a patriot, and sees his fellow countrymen mercilessly oppressed by a tyrannical monarch. Their

condition lacerates his heart and preys upon his mind. And yet there is, apparently, no redress by constitutional means! Being imbued with the conviction that in such circumstances it is justifiable to sacrifice an individual life that the mass may be emancipated, he begins to plot, and eventually assassinates the despotic ruler. He is well aware of the risk he is running—that his own life may pay the forfeit—but decides to take his chance. "It is worth it," he soliloquises, "if it will redeem the people from their serfdom." He becomes a murderer, and is applauded by the few and execrated by the many. He pays the penalty and is swung into eternity.

What about that man? Well, he, too, will be judged—or, rather, will judge himself—by his motives. He will certainly remain convinced that these were of a highly commendable order, and this reflection will certainly modify the remorse he will experience for having taken a human life. His condition, in short, will be very different from that of the murderer who commits a similar crime in the commission of a robbery from which he alone could reap any possible benefit. In the former case there is an element of self-sacrifice—wrongly-directed, of course, but self-sacrifice all the same—but in the latter case the dominating motive is selfishness, and that is one of the greatest of all sins. Such a man will have no worthy motive to his credit, and his punishment will be great indeed.

\* \* \* \* \*

The practice in our Courts of Justice of making allowance for what are known as "extenuating circumstances" also obtains in the Courts of Heaven, and in a far greater degree than here, because all the influences that have silently and invisibly operated in the production of character, and all the feelings and motives by which we have been actuated in the shaping of our destiny, are carefully weighed in the balance of exquisitely-apportioned Justice, and duly allowed for to the minutest detail—"There is nothing covered that shall not be revealed, neither hid, that shall not be known." It is because we know so little of the motives and besetting temptations that animate our fellow-men that Jesus issues the command—"Judge not, that ye be not judged." These reflections should make us very cautious in forming our opinions of others, should foster a spirit of tolerance, and should lead us to realise that in very many cases we are not in a position, through lack of adequate knowledge of all the lights and shades of one's experiences, to pass judgment on others.

Oh, we judge each other harshly,  
Knowing not life's hidden force,  
Knowing not the fount of action  
Is less turbid at its source.

Seeing not amid the evils  
All the golden grains of good,  
We should love each other better  
If we only understood.

## WAYSIDE NOTES

### Raymond—Whisky and Cigars !

A greatly-puzzled correspondent comments on the reference made by Mr. Justice McCardie, in his summing-up of the Meurig Morris libel action against the "Daily Mail," on the "Whisky and Cigars" episode which has been so frequently misquoted by critics of Sir Oliver Lodge. The reference to the subject is, of course, contained in Sir Oliver's well-known work, "Raymond," and, prob-

ably more in ignorance than in malice, certain offending critics make it appear that Raymond told his father that he participated in these luxuries in his spirit home. As every reader of the book is well aware, he said nothing of the kind. The facts are these: On December 3rd, 1915, Sir Oliver Lodge had a sitting with the highly-developed trance medium, Mrs. Osborne Leonard, whose control, addressing Sir Oliver as interpreter of the message his son desired to convey, said:

He says he doesn't want to eat now. But he sees some who do; he says they have to be given something which has all the appearance of an earth food. People try to provide everything that is wanted. A chap came over the other day, who would have a cigar. "That finished them," he thought. He means he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences, and ethers, and gases.

It's not the same as on the earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he didn't care to; you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he doesn't look at one.

They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them. But when they first come they do want things. **Some want meat, and some strong drink; they call for whisky sodas.** Don't think I'm stretching it, when I tell you that they can manufacture even that. But when they have had one or two, they don't seem to want it so much—not those that are near here.

He has heard of drunkards who want it for months and years over here, but he hasn't seen any. Those I have seen, he says, don't want it any more—like himself with his suit, he could dispense with it under the new conditions. He wants people to realise that it's just as natural as on the earth plane.

It will thus be seen that it was others who wanted food and whisky-and-soda—not Raymond. It will doubtless seem strange to those who have not studied the conditions prevailing in the After-life that there should be any desire at all for these things in a spiritual realm. But the strangeness of it is not the point. Is it a fact? That is the only thing that matters. All that can be said in reply is that abundance of evidence is available supporting the comments of Raymond.

Our own experience as investigators certainly endorses them in a very marked degree. Quite a number of the messages refer to the sense of hunger experienced by those who were gourmands in the flesh, and to the craving for drink and "a smoke" by those who were inveterate drinkers and smokers when manifesting in physical form. The ingrained habit is not thrown off by the loss of the natural body. It is carried forward as a desire, and inability to gratify it is, in extreme cases, a veritable hell of unsatisfied craving. As Raymond says, it sometimes takes "months and years" to overcome the yearning.

As to whether substitutes can be provided, as suggested by Raymond, we are not in a position to offer an opinion, but we do know that delicious scents of all kinds can be "manufactured" by spirit agency, and therefore it is not unreasonable to assume that something resembling whisky and cigars may also be produced. Of course this only applies to the lower planes of spiritual existence. Beyond these such yearnings are unknown.

### The All-Ambient Ether.

Commenting on Dr. Norman Maclean's sermon, which we reproduced in our May issue, Professor Whittaker, of the University of Edinburgh, takes

exception to Dr. Maclean's statement that: "Science told us that there is no such thing in the universe as empty space. Everywhere there was what they called the ether." And adds:

Unfortunately, all this is wrong. The ether was a prominent feature of nineteenth-century physics, when it was believed to be the vehicle of light and of electric and magnetic waves: and so real did it seem to the physicists of that time that estimates were even made of its density, rigidity, and so forth. But more than twenty years ago, the theory of Relativity destroyed all ether-theories (for if there is an ether, there must be such a thing as velocity relative to the ether, which would have the properties of an absolute velocity, and this is negated by the theory of Relativity). A few old men still adhere to the views of their youth; but I doubt if any man of science under seventy years of age now believes in the existence of the ether.

Sir Oliver Lodge and others, as Professor A. S. Eddington, think otherwise, and we are constantly speaking of "etheric waves." Professor Eddington in a recent article on the "Ether" (1930) states:

As far as and beyond the remotest stars space is filled with ether. It permeates the interstices of solid matter. It is everywhere. Ether bears the radio waves from the transmitting station to the listener. . . . There is no space without ether and no ether which does not occupy space.

A few distinguished physicists maintain that modern theories no longer require an ether—that the ether is abolished. I think all that they mean is that, since we never have to do with space and ether separately, we can make one word serve for both together; the word they choose is "space."

### Sir Oliver Lodge and the Ether.

Like many other mysteries, the ether has a fascination for many people. Leading scientists are convinced that it exists, although they cannot offer evidence to conclusively prove the truth of the dictum. It is the only hypothesis, however, that accounts for some of the phenomena in Nature. How, for instance, are wireless telegraphy and wireless telephony to be scientifically explained unless we postulate a "something" that carries the waves through space with the rapidity of the lightning's flash? And how are we to account for the travel of light unless this "something" is utilised for transmitting the rays of the sun of the earth?

This inscrutable "something" is designated "the Ether of space" by Sir Oliver Lodge, and in his informative work, "Ether and Reality," he deals with the subject in a very lucid and illuminating manner. He describes the Ether as "a link between the worlds, a consummate substance of over-powering grandeur" and goes on to say: "By a kind of instinct one feels it to be the home of spiritual existence, the realm of the awe-inspiring and the supernal."

Speculatively and intuitively we feel to be more in direct touch with the Ether than with Matter. How we can act on Matter is a Mystery. How we have constructed and how we move our bodies we do not know. We are apt to identify ourselves with our bodies. But there is evidence which shows that we are really independent, that we continue in existence, and can leave our bodies behind. Matter is not part of our real being; not of our essential nature; it is but an instrument that we use for a time and then discard. Probably we do not act directly upon Matter at all. Our will, our mind, our psychic life, probably act directly upon the Ether, and only through it, indirectly, on Matter.

There is much food for thought in that quotation. According to this hypothesis the whole universe is immersed in Ether—it interpenetrates everything and fills the bewildering immensities of space. "It is the primary instrument of Mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the living garment of God." And yet it

possesses definite physical properties. "It is not Matter . . . but it is the vehicle of both Matter and Spirit." It is a consummate substance and in it we live and move and have our being.

In the light of this reasoning it may be conjectured that the environment in which we shall find ourselves on passing from this mundane sphere will be a world of Ether, and that the bodies we shall inhabit there will consist of this sublimated substance. To the eye of the Spirit it may be visible and tangible and appear relatively as solid and substantial as does Matter on the physical plane. This conception harmonises with the information so often received from the Beyond, that the spiritual world is a very real and natural world and that its denizens feel as substantially formed as when manifesting in mortal garb.

It all sounds very rational, and is certainly very fascinating. And one could scarcely desire anything more transcendently satisfying than to find one's body, and all the objective realities of the spiritual world, formed of a substance which the great British physicist so poetically describes as "the living garment of God."

### Dangers of Spiritualism.

Many are the warnings uttered by the opponents of the New Revelation with respect to what they declare to be "the dangers of Spiritualism," particularly with respect to our communication with those on the Other Side. True, these dangers are not particularised, and an examination of the statements made show that the "dangers" exist largely in the imagination and uninformed fear of those who issue the warnings.

In nearly every case psychic phenomena have never been witnessed by them, nor any reputable work of its vast literature studied, and were it not for the position that these self-constituted counselors occupy, we would be justified in ignoring them because of their illiteracy of the subject.

Even if there were dangers, when ever did man consider danger an obstacle? For those who thoughtlessly, or in a frivolous manner, experiment with psychic forces there is doubtless danger. No one can "fool about" with any force of Nature with impunity. The sciences of chemistry and electricity testify to the truth of this statement, and psychic forces are no exception. Nevertheless in the endeavour to communicate with our loved ones in the Beyond, and working in harmony with the great spiritual forces that govern the process, there is no more danger than in talking through a telephone.

To have the assurance that our dear departed ones still live, and that their love for us, as our love for them, is unchanged, is worth risking whatever danger there might be. Does love ever count the cost? On the contrary does not danger give spice to adventure and act as a spur? The investigation of Nature's secrets, as well as every step in man's progress, has involved some element of danger—sacrifice, suffering and at times even death.

The fact that the desire to establish communication between the two worlds is universal, is surely an indication that not only is the desire a natural one, but that it must have its expression and satisfaction in communication.

By persistent endeavour, violating priestly taboo, and scorning any danger there might be, man has discovered that the universe is a harmonious, inter-related whole:

One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.

Slowly, painfully, but nevertheless surely, the pioneer wrests from Nature some closely-guarded secret. When it is told to the world it is derided, his efforts are scoffed at, and even condemned as dangerous. The most determined opposition generally has come from religious leaders and conservative university professors. The cry of "danger" is raised, and the pioneer of the newly-discovered truth is fortunate if he escapes persecution. But "reform comes from without," and as the "common people" heard the Master "gladly," so they are the first to accept the new light.

The pioneers of Spiritualism passed through this experience, and our present day investigators, who are making use of the knowledge gained with respect to life beyond the grave—for ages considered to be the most impenetrable of Nature's secrets—and seeking to communicate with that life, are being warned by modern Pharisee and Sadducee alike of its dangers! Organised religion, too, cries out in fear, and although it should be the last to do so, warns us against seeking to prove by communication the reality of life in another sphere.

But our labours in this direction are already successful. When the victory is fully won, communication with our loved ones in the Beyond will be crowned as man's most glorious achievement, and accepted, even by the Church, as the foundation of all true religion.

## "PRAYERS FOR THE DEAD."

OLDER THAN "PURGATORY."

Prayers for the dead were a practice of the Church long before the idea of Purgatory had been developed at all.

The Very Rev. Dr. Warr is reported as saying:

So far from being a danger signal, does not the broad, sympathetic, and reasonable attitude adopted by leading ministers of the Church of Scotland towards this subject indicate the high spiritual standard which our Church will always keep before her in any doctrines she may formulate to-day regarding the blessed dead and the world beyond the veil?

The "Edinburgh Evening Dispatch" commenting on the controversy Dr. Warr's statements on Prayers for the Dead evoked, says:

"The Church in its corporate form will have to face the question squarely. It has attempted to push it aside as a matter not essential. But it will not be set aside. The controversy over praying for the dead is really only one aspect of this problem, and behind all looms the great question of revision of the creed. Forces are at work which will not be stayed; the Church must soon make a decision which will have a mighty effect, one way or other, upon its fundamental doctrines."

## PROPHECY BY MEURIG MORRIS.

Mrs. Meurig Morris, at a Spiritualist service in the Fortune Theatre, London, delivered her first trance address—"by her spirit-control, Power"—since the conclusion of the action for libel which she brought against the "Daily Mail."

At the conclusion of a lengthy address delivered by her guide "Power," the prophecy was uttered that "ere this year is past, powers and inventions will establish the existence of the soul-body. The realm of science will be responsible. An instrument will be made to bridge the gulf between the physical and spiritual world."

## CLAIRVOYANCE EXTRAORDINARY.

A SERIES OF PRACTICAL MESSAGES.

"Mediums are told they are hysterical, emotional and unpractical," said Mrs. Estelle Roberts, when she rose to give clairvoyant descriptions to an audience of over 2,000 in the Queen's Hall, London, on a recent Sunday night. "Will you please watch closely what I say," she added, "and see how practical the messages are."

Singling out a woman not far from the platform, Mrs. Roberts began to describe a young man—but paused and then added: "He says, 'Tell my mother it is Owen and that he has brought his wife, Maud, with him.'" The woman addressed said the description, names, and relationships were all correct. Then followed a message to grannie and sister and other relatives which was accepted as appropriate and helpful.

The next description was that of a little girl whose name was Daphne Williams. To a woman who responded, Mrs. Roberts said the little girl called her "Mother" and said she was pleased mother had brought grannie with her. "Is that correct?" Mrs. Roberts asked, and when the woman said it was, Mrs. Roberts turned to the audience and asked, "Is that illusion? I tell you it is a fact."

Another description of two boys, whose names were given to their mother, was followed by details so personal that Mrs. Roberts left the platform and approached close to the woman to whom she was speaking. From the platform, Mrs. Roberts said that amongst other reasons the boys wished to establish close contact with their mother so as to open the way for certain "people of a high order." "Is it correct," she asked, "that you have in your possession something presented to you by Queen Victoria?" The answer being in the affirmative, Mrs. Roberts said she thought the lady would understand what was meant by opening the way for "people of a high order."

## OVER 1000 COPIES PER WEEK.

It has just been announced by the publishers—the House of Rider—that the amazingly successful work, "On the Edge of the Etheric," by J. Arthur Findlay, O.B.E., a prominent resident of Glasgow and one of the founders of the Glasgow Psychological Research Society, is now selling at the rate of over 1000 copies per week. It has therefore attained the rank of a "best seller," and translations will soon be in circulation throughout the principal countries of the Continent.

## OUR SACRIFICING BOOK SALE.

The attention of readers is directed to our full-page Sacrificing Sale of standard and other attractive works to be found elsewhere in this issue.

It is seldom such an offer is available, and is the outcome of the phenomenal economic conditions through which the community is passing.

The Sale will extend throughout the present month, and will doubtless be taken advantage of by many of those who value such an opportunity of procuring an excellent Psychic Library at a particularly low cost.

**Still Interested in World Affairs.**  
**LORD NORTHCLIFFE AND THE NAPIER EARTHQUAKE.**  
**GOOD ADVICE IN FACE OF DISASTER.**  
 Clairaudiently dictated to V. MAY COTTRELL, Napier, New Zealand.

V. May and Horace S. Cottrell gave an address on the Northcliffe Scripts to a Napier audience. The spirit of the great journalist dictated this characteristic message to be read on that occasion.

Greetings, Friends,—

It's Harmsworth speaking, formerly of London, England. It is my good fortune to be able to address you to-night through the kind offices of my friend the scribe, V. May Cottrell and her husband.

I wish I could speak with you direct, so that I might inspire you with some of my own creative optimism and transfer to each of you some of my abounding strength and vitality; so that you might the more easily weather the period of stress and strain through which you are passing.



V. MAY COTTRELL.

It is just because we realise your difficulties and are fully aware of your individual and collective needs, problems and desires, that we who have passed on are able to help, comfort and sustain those who are still fighting life's battles on the earth plane.

We have our own problems and difficulties, certainly, but they differ greatly from yours and there is unflinching help available for those of us who know where to seek for it. This latter applies to your case also, but it is the few, rather than the many, earth dwellers, who know where to look for aid in the solution of the pressing problems and harassing difficulties and troubles of everyday life.

To those of you who are Napier citizens I extend my sympathy and ready appreciation of the shock and suffering involved in the swift destruction of your beautiful little city and in the loss of relatives, friends, goods and property which this great disaster meant to so many of you. But to-night it is my desire to banish your sorrow and heartache as much as possible.

My most earnest wish is to comfort and help each individual here present, so that you may look forward hopefully and happily to the bright new day that is even now dawning, despite the present widespread gloom occasioned by the world economic crisis.

The signs and portents of the advent of this happier and more prosperous period are gradually becoming apparent to the more forward-looking among you, but, because of our wider range of vision and deeper understanding of the underlying causes of the present chaotic world conditions, the imminence of more prosperous times is much more fully apparent to us—that is to those of us who take an active and intelligent interest in world affairs.

We are not actuated by mere idle curiosity in so doing, but by a desire to help struggling humanity towards the light of a new knowledge and understanding of life that will bring release from the immense burdens which now tend to crush the spirits and deplete the physical stamina of so many earth-dwellers.

\* \* \* \* \*

Our individual and united efforts in this direction are not nearly as vain and unavailing as many of the uninitiated might suppose. We who have shed our physical envelopes have greater power for good or ill in people's lives than the average earth-dweller has any idea of. But I went rather fully into that in some of my previous screeds. Suffice to say here that each individual should guard constantly his or her thoughts, keeping them as clean and hopeful and happy as possible under all conditions and eagerly expectant of good under all circumstances.

This is a sound psychological principle which, if faithfully adhered to, must of necessity create healthy, happy, prosperous conditions in people's lives and affairs. But it is more than this even, for it is a complete safeguard against the less evolved spirit entities which infest the earth plane in their millions. The harmful influence of these unenlightened folk tends to depress the spirits and enslave the minds of those whose own thoughts are darkened by doubts, fears and forebodings of every description.

Therefore my earnest advice to you is to keep cheerful, whatever happens, if you value your health and happiness and greater usefulness. As a community you have been brave and steadfast in the face of dire disaster and the immense difficulties consequent upon it. Now I would urge you, as individuals, for your own sake and for the future welfare of your beloved township, to cultivate a

prosperity consciousness. By this I mean that instead of brooding over the destruction, tragedy and loss occasioned by the recent upheaval you should visualize constantly your city as fully rebuilt, commercially active and financially sound.

In place of the dreary wreckage which remains, reminding people of lost hopes and ruined fortunes, picture to yourselves the graceful buildings so soon to appear and enjoy those which have already risen from the ashes of the old.

\* \* \* \* \*

Your little township will become eventually a thing of beauty and a constant delight to appreciative eyes because of the dignity, simplicity and uniformity of the architectural designs and dainty colourings employed. Through the power of the imagination enjoy in prospect the Napier that is-to-be, which will be infinitely superior to the old in every respect.

If you will do this systematically, you will not only benefit yourselves tremendously—which your added health and happiness will clearly demonstrate—but you will also help to bring into being the sooner this fair city which exists, as yet, only in the minds of those who are capable of visualizing it in its pleasing completeness and satisfying solidity of form and substance.

Cultivate the ability to do likewise, so that instead of dwelling in the midst of chaos without, and being continually beset with doubts and fears from within, you may rest secure amid the calm and ordered furnishings of your own minds. I am not asking you to live in any fool's paradise, which involves the stupid shutting of one's eyes to the pressing problems and very real difficulties which confront human beings so constantly as they journey through life.

No, all I ask of you is that for your own sakes, you will endeavour to ignore all that which is disturbing to your peace and detrimental to your happiness and well-being. You can only accomplish this by concentrating your attention upon its opposite and visualizing that which is good, even when, as at the present time, evil in the shape of sickness, poverty, disease and tragedy are so much in evidence and a lack of good of every description is rendering life so extremely hard for so very many people.

\* \* \* \* \*

I mention these very obvious conditions so that you may know that those of us who are seeking to help earth folk to bring peace and prosperity out of the present turmoil and poverty, fully realise what you have to contend with. But I can assure you that the only way out of the unsound financial conditions now prevailing everywhere, and the consequent widespread unrest and unemployment, is through renewed confidence in the future and constructive thinking on the part of individuals in all lands.

People are just beginning to react favourably to the cheering suggestion of the return of happier and more prosperous times. In this way confidence will be gradually restored throughout the world, with the satisfying result that trade stagnation will speedily disappear. Once again the wheels of commerce will revolve rhythmically and steadily, bringing order out of chaos, much needed employment to the millions now idle and destitute, and increased prosperity to all nations.

So it is up to each one of you to do your bit towards the reconstruction of your own city, and the re-organization of commerce and industry through-

out the world, by thinking constantly hopeful, constructive thoughts concerning them.

It is only those who have some knowledge of the wonderful new science of psychology who can grasp the real principle involved in this method of procedure or realise the immense forces of good that are liberated in the world when the great majority of its citizens are thinking constructively instead of destructively. I need not mention the ill-effects when the reverse is the case; you have had ample demonstration of that in recent times and in all parts of the world.

\* \* \* \* \*

A paralysing fear of the future—which slays faith, courage and initiative—has been the ruling factor in the lives of millions of people during recent years. This was due to the gradual but persistent slowing up of trade and commerce in all lands, owing to a combination of adverse circumstances, many of which were purely mental in their origin.

I can assure you, therefore, without the possibility of a mistake, that just as the panic-breeding suggestions of fear and despair brought about distressing conditions everywhere, their opposites, faith and confidence, combined with courage and determination, which give birth to wise and decisive actions, will presently remove these barriers to human happiness and well-being.

In conclusion friends I would suggest that each of you should set your minds definitely to work on the reconstruction of sound economic conditions everywhere. For each individual, no matter what his particular trade or profession, mental capacities, social position or religious beliefs, has, in this matter, a very real responsibility towards his own community and the world at large. For through the strength, persistence and hopeful, creative quality, or weakness and indefiniteness of your own thoughts ideas and beliefs, each of you is, at the present time, either helping or hindering in the production of happier and more prosperous conditions in your own immediate neighbourhood and further afield also.

\* \* \* \* \*

With this indisputable fact in mind I will leave you, friends, but please remember that it is not enough to merely accept my closing statement as truth. The thing to do is to act upon it immediately and consistently. For each of you must put your minds definitely to work in the right direction if you desire to produce worth-while results in your own affairs and in the bettering of economic and social conditions generally.

Courage, faith and determination can, and do, work miracles in human lives and affairs, as many of you know, either from actual personal experience or observation. Use these great attributes of character—and the immense spiritual force they release in the individual—to create the conditions you desire.

Cheerio all! May your happiness and usefulness increase as the years go by and your everyday lives be filled with the peace and satisfaction of work faithfully accomplished and pleasures adequately enjoyed.

.....

**"Highbrow" Ridicule.**—"Survival" says that, "Psychic phenomena and Spiritualism are subjects which give rise to highbrow laughter and highbrow ridicule. The whole thing reminds us of the story of the little girl who pleaded with her mother to allow her to go out into the garden one evening to see the comet. 'Very well, dearie,' said the mother at last, resignedly, 'but mind you don't go too near it.'"

# "Past Years."

AN AUTOBIOGRAPHY OF SIR OLIVER LODGE.

Unusual interest attaches to the life-story of Sir Oliver Lodge, one of the leading scientists of our time, and a champion of Spiritualism. He has always been intellectually adventuresome with an intense curiosity about things unseen both in physics and psychics. At the age of 80 he tells the story of his life.

In the Preface of "Past Years," Sir Oliver says:

I have several times been urged to write the somewhat uneventful story of my life, to show the stages through which I have passed and the strides in scientific progress which I have witnessed. At length, at the age of eighty, I have passed the years in review and have jotted down the events and incidents I readily remember. I may have made mistakes here and there, but I have striven to tell the truth so far as I know it.

In the nineties of last century my scientific work seemed to reach a sort of climax and the book inevitably treats this portion at some length. My earlier struggles may possibly be of interest to youth, though the conditions now are very different from what they were then. The narrative does not aim at exact chronological order, for the chapters deal with different themes; events in latter years do not stay so vividly in my memory as do those of earlier ones. Friends made in recent times must pardon many omissions; it must suffice that I carry their affection in my heart.

\* \* \* \* \*

Sir Oliver Lodge is recognised as one of the outstanding figures of his time. In simple English we are introduced to the story of his researches and achievements, although he is extremely modest respecting them. He has had conferred upon him a long list of honors and distinctions, among which is the coveted Albert Medal of the Royal Society of Arts in recognition of his work as the pioneer of wireless.

We are led step by step through his life. He describes his early struggles, and touches with a reticence that is characteristic of the man, his great contributions to science, both theoretical and practical. He reveals his patient and thorough-going methods when he writes of psychical research, how thoroughly he investigated the field of psychic science, until at last he is convinced of the facts, and although few of his scientific confreres support his belief in survival, he has exhibited great courage in declaring his faith. In this respect he says:

I cannot altogether be surprised that scientific men absorbed in fruitful researches still hold aloof and feel contemptuous towards such commonplace phenomena. They may even feel they are repellant. But the real question is: Are they true? Do they belong to the universe of fact? If they do, they must be important. They have the effect of opening our eyes to another phase of existence of which, at present, we cannot imagine the scope and possibilities.

Our first touch with that world is like the dead logs which Columbus found floating on the Atlantic Ocean, the sign or indication of a majestic continent beyond. Our business is to learn from the facts—not to call them trivial and pass them by.

I admit the temptation—I find that it needs some courage to testify to them. I find, indeed, that their investigation has been left mainly in the hands of comparatively untrained people and that thus their superficial and commonplace aspect has been unduly emphasized. But, whatever the hostility now, I feel convinced that in due time science will take them under its wing, will recognise their truth and will bring them into serious consideration. . . .

That being my sane and permanent belief, which has stood the test for some forty years, would it not be preposterous for me to shrink from testifying to the truth because of the ridicule poured upon it by the present generation?

The evolution of knowledge always takes time. It has to be carried at first by a few pioneers in face of opposition. We are not surprised at the opposition—it is only natural. In the past pioneers have had to suffer for their temerity, but they sometimes feel that their whole training has been directed to strengthen them for the work and enable them to hold on to such truths as they have perceived and to bear their testimony in spite of consequences.

\* \* \* \* \*

The book represents a massive volume, is of great interest from beginning to end and is appropriately illustrated. The price is 32/6 and the postage 1/2.

## REALITY OF PSYCHIC FACTS.

TIME TO SPEAK OUT PLAINLY.

Some idea of the advance of Psychic Research, since it was established on an organised basis some fifty years ago, may be gathered from a statement made by Mr. William H. Burton, President of the American Society for Psychical Research, at a recent meeting of that body. He said:

In view of the great amount of evidence that has been published as a result of the protracted research of these societies and of many individuals—which evidence this Society in many regards has been able to supplement and verify through the "Margery" mediumship and otherwise—it seems to me that the time has now come when this Society should take some positive stand on the question of the reality of the facts that it was organised to investigate. . . I therefore hope that during the coming year the Society may be moved to take formally the position that some at least of these phenomena have been established as facts, and then, on that assumption, proceed to investigate not so much the existence of these facts as their meaning and the conditions under which they occur.

# The Meurig Morris Libel Action.

NOTED MEDIUM'S HONESTY COMPLETELY VINDICATED.

JURY'S VERDICT CAUSES PERPLEXITY.

**A**FTER a hearing extending over eleven days, the libel action brought by Mrs Meurig Morris, the prominent British trance medium, before Mr. Justice McCardie—popularly known as the bachelor judge—and a special jury in the King's Bench division, against the proprietors of the "Daily Mail," London, for alleged libel published in an article in that paper and also for a statement contained in the Contents bill, concluded under circumstances of unusual public interest, and will be followed by an appeal.



Mrs. MEURIG MORRIS.

The alleged offending Contents' bill bore the words, "Trance Medium Found Out," and the article in the journal contained the following passages:

"POWER'S" SERMON JARGON.  
ONE TALK FOR ALL TEXTS.  
MRS. MORRIS LAST NIGHT.  
IS IT HYPNOTISM?  
BY CHARLES W. SUTTON.

I have discovered one thing definitely about Mrs. Meurig Morris, the young "trance medium" whose sermons at the Fortune Theatre, Covent Garden, have been attracting much attention.

Her subconscious mind is crammed with Spiritualistic jargon which she can trot out and hang on any peg which may be given to her as a text or a subject for a sermon. Last night she preached a sermon in a trance on a text

which a member of the staff of the "Daily Mail" had selected from the Book of Proverbs. The text was:

"Where no counsel is, the people fall: but in the multitude of counselors there is safety."

Mrs. Morris launched straight away into one of her pseudo scientific-philosophical-theological messages, and whenever she dragged in the words "counsel" or "counselors" they were not material to her sermon, for other words could have been used.

## THE OTHER WORLD

I have heard three of Mrs. Morris's sermons, and at a private seance I had with "Power," her spirit control, he talked to me a great deal about the other world, and on all four occasions the young medium used the same phrases—many of them almost meaningless—but strung them together in different contexts.

It is now very obvious to me that Mrs. Morris could preach a sermon on any subject, provided she had the text read out to her, and she would use the same phrases every time.

Mr. Laurence Cowen, the playwright, says that Mrs. Morris can deliver 60 or 70 different sermons, but I have found that the only difference is in the stringing together of the sentences and phrases.

So it was last night.

The defendants pleaded justification and fair comment on a matter of public interest.

Serjeant Sullivan, K.C., and Mr. Constantine Gallop appeared for the plaintiff; Mr. Norman Birkett, K.C., Mr. Lawson Campbell, and Mr. T. J. Kelly for the defendants.

The control of Mrs. Morris is familiar to readers of this journal by the name of "Power" whose addresses in the Fortune Theatre, London, have attracted much public attention for the past twelve months.

Evidence was given by a number of well-known eminent Spiritualists; and the leading points in the concluding addresses of Counsel (as recorded in "Light") may be summarised as follow:

## THE REAL POINT AT ISSUE.

Mr. Norman Birkett, K.C., for the defence said that the issue in the case was not whether it had been demonstrated that there was a survival of the spirit after bodily death. The issue was: What view had the jury formed of Mrs. Morris and her claims? Was she genuine or was she not? Did she in fact believe in those claims, or did she not. It had been stated that the present proceedings were going to be the greatest trial in the history of Spiritualism, but the jury should put out of their minds all that consideration. They were not trying Spiritualism, and their verdict would in no way affect the march of events in Spiritualism. It might, however, have a good effect if it checked the kind of thing which was broadcast and which deluded suffering people. The existence of disembodied entities did not depend on proof which could be dealt with. It depended only on assertion and allegation, or, as Sir Oliver Lodge said, hypothesis. Great names and personalities had been called to the witness-box, but their possessors had not advanced the matter one inch. Their evidence was of the most credulous nature, and that of per-

sons who, in connection with Spiritualism, would believe anything.

Serjeant Sullivan, K.C., in his final speech for Mrs. Morris, said Mr. Birkett had admitted on three occasions that he could not prove that Mrs. Morris did not honestly and sincerely believe the opinions which she had expressed. The burden lay on the defendants to prove that Mrs. Morris was a cheat and not on her to prove that she was not a cheat. There was no evidence at all of any fraudulent practice on her part. She had always borne a high character in the community among which she had lived and ministered, and it was useless to bring against her mere matter of suspicion and a mass of irrelevant consideration.

If Mrs. Morris were a fraud, it was impossible that, moving about for years among people who had studied the subject and were on the look out to keep their Church clean of fraud, she would not have been found out very early. The defendants suggested that Mrs. Morris was guilty of fraud because she said that she believed in the existence of discarnate entities. Sir Oliver Lodge, a man whose name had added lustre to his country, might honestly believe what had been called an "incredible doctrine," but the village girl was a fraud because she said that she believed it. Was not that ridiculous? How could Mr. Birkett attack the honesty of Mrs. Morris without involving himself in an attack on the honesty of Sir Oliver Lodge, Lady Conan Doyle and the other eminent persons who had been called?

The medical witnesses had agreed that it was impossible for Mrs. Morris to regulate what she said in a trance. They all agreed that she was completely honest. The theory had been advanced that Mrs. Morris's utterances while under trance were due to the working of her sub-conscious mind. That might be so, but it did not affect the issue whether or not Mrs. Morris was honest, for she believed in the existence of spirits and not in the theory of the subconscious mind any more than Sir Oliver Lodge did.

### THE SUMMING-UP

Mr. Justice McCardie, in summing up, said he welcomed the statement that the doctrine of immortality was not in question in the case—a doctrine which had been rejected by many, but was firmly held by many thousands—nor did they have to inquire whether or not there were many folk who believed in the existence of discarnate spirits who communicated with the living. They had heard a good deal about good spirits, but very little about the evil spirits which were said to exist. If evil spirits could communicate with the living as efficiently as good spirits could the jury would indeed see how grave a question was raised by the Spiritualist creed.

It was also important to remember that a number of witnesses had said that there were many fraudulent Mediums, many imposters. The jury would see that the case had a range of importance wider than that within which the parties were, because an imposter might do grave hurt to the feelings and instincts of many who were living. In the interests of truth it was important that a Medium should be tested fully, investigated rigorously, criticised if necessary, and exposed and condemned if the facts required it. It was one thing to scoff and jeer and mock and another thing to make a resolute and careful inquiry and to reach a conclusion.

Ruling that the matters in question were of public importance on which a defence of fair comment could be based, his Lordship said the questions raised included whether Mrs. Morris could in fact convey messages from the dead, whether she was in fact a genuine Medium, and, be she right or wrong on those matters, whether she honestly believed that she could do what she claimed. If she were honest she ought to be vindicated. If she were dishonest, she ought to be exposed.

There was no doubt that Mrs. Morris could go into a complete trance, but there was still the question of a simulated or semi-simulated trance and the question of mere acting. The theory of the defence must be that, even though Mrs. Morris was in a complete trance when she was examined by the doctors, that did not dispose of the question whether she was simulating trance on other occasions. On the other hand, Sir Oliver Lodge and other witnesses had said that they had watched Mrs. Morris closely and had come to the conclusion that she was honest.

### SCENE IN COURT.

There was an emotional scene during the concluding portion of the Judge's summing-up. Discussing the evidence bearing on the honesty of Mrs. Morris, the Judge pointed to her with outstretched hand.

Mrs. Morris, who was seated at the solicitors' bench, thereupon rose, apparently in a condition of trance, and clasping the lapels of her costume addressed the Judge in a deep voice. "Hearken to my voice, Brother Judge," she said.

The Judge, apparently surprised, said, "This really must be stopped," and ordered Mrs. Morris to be removed from the court. When she was approached, the deep voice said: "Do not touch her till I have left the body."

Mrs. Morris was then carried to an anteroom where she remained unconscious for over two hours, being attended by Dr. Hatfield, who had given evidence in support of her case.

The Court was adjourned for fifteen minutes and when the Judge resumed his summing up, he said: "I hope I have not upset the feelings of anyone unnecessarily, but as a judge I care not for all the incarnate or discarnate spirits in the world. As long as I remain on the bench, I shall resolutely seek to reach for truth and shall advise the jury to do the same, though there may be ten thousand million discarnate spirits around us."

\* \* \* \* \*

Speaking of the evidence given by Mrs. Violet Tweedale and Mrs. De Crespigny, the Judge said both these witnesses were women of experience, who had studied the subject of psychic science for many years. They gave their evidence with dignity and courtesy.

"Sceptical as one may be of witnesses," he said, "I am not unduly sceptical as to the existence of the psychic phenomena at the present time. It may be outside the range of direct testing in a court of law, or, indeed, outside the range of testing in a laboratory of psychic science. But whether those witnesses are right or wrong on the matters they have discussed, there still remains the question—particularly with regard to the 'Power' sermons—whether Mrs. Morris was in a state of genuine trance or not. This action touches the very gravities of life and death, and I say frankly that I dislike the action very much, especially that aspect of it."

Of Sir Oliver Lodge, Mr. Justice McCardie said: "We would be reluctant to say anything that would tend to impugn his magnificent position in the world of science. He is one of the great figures in English public life. He tells us that too much importance is attached to the subconscious. He said we live in a world of illusion here just as they live in a world of illusion beyond the veil. Was he a reliable witness on the matter?"

\* \* \* \* \*

After dealing with extracts from Sir Oliver Lodge's book "Raymond," Mr. Justice McCardie added: "It is such a strange world that one wonders whether or not some of these witnesses are not themselves in a world of illusion as to what is actually taking place, whether their minds are really gifted with a sense of reality, and whether they are not in reality living in a world of dreams. It surely is a strange thing that this tiny world of ours, which is one of the tiniest fragments and almost insignificant beyond measuring in the Universe, should be getting messages from discarnate entities wandering about in the great spaces of the Universe—messages which say one has got a new tooth in place of another, that another is enjoying cigars and calling for more, and that another was calling for whiskies and sodas, because in these great spaces there are manufacturers of whiskies and sodas."

The judge then commented on the fact that Mr. Cowen (who undertakes the managerial portion of Mrs. Morris's meetings) had not been called to give evidence. "I should have thought," he said, "that the man who knew more than any other person about Mrs. Morris would have been put into the witness box to be tested. I hope you will consider that when you are examining the issues that go directly to the honesty of this young woman."

### THE VERDICT.

The jury were absent for four hours and returned the following verdict:—

"We find for the defendants on the plea of fair comment on a matter of public interest, but we do not consider that any allegations of fraud or dishonesty have been proved."

Mr. Justice McCardie said: "...Then the result of that is that there must be judgment for the defendants."

Serjeant Sullivan, K.C. (for Mrs. Morris) said he did not admit that the decision of the jury constituted a verdict for the defendants.

Mr. L. A. Hart, partner in the firm of Solicitors who appeared for Mrs. Morris, said "the plaintiff was advised that the words complained of implied allegations of fraud and dishonesty and accordingly this action was instituted.

"The finding of the jury has demonstrated clearly that if such allegations of fraud and dishonesty were contained in the matters complained of, they had no justification whatever, and accordingly the plaintiff's character and integrity have been completely vindicated.

"The judge entered judgment for the defendants, but directed that the costs arising out of the plea of justification should be borne by the defendants."

The plaintiff appealed against the judgment entered for the defendants."

### DECISION CAUSES CONFUSION.

The verdict has been generally commented on by a large proportion of the British Press, and all the criticisms emphasise the confusion which it implies. A clear and impartial comment on the

issue was published by the leading provincial journal, the "Birmingham Post," as follows:—

The action for libel brought by Mrs. Morris, a Spiritualist medium, has been most unusual in its character, its course and its conclusion. One remembers no parallel case, in which the trustworthiness of a medium has been the main issue of evidence given on oath. It has been a painful case for many of those engaged in its trial and for many more outside the Court. And it has ended in a verdict which is not its least remarkable feature.

The jury found for the defendants on the plea of fair comment on a matter of public interest, but did not consider that any charges of fraud or dishonesty had been proved. It seems a curiously half-and-half verdict.

The Judge held that the result of it must be a verdict for the defendants, with costs, but excepting such costs as the plaintiff had incurred with regard to the plea of justification. Against this judgment it is the plaintiff's intention to appeal.

The verdict and judgment together certainly raise a very interesting and important point of law. In their allegations against plaintiff's honesty as a medium, defendants pleaded justification.

The jury found that there was no libel in the words of which complaint was made; on the contrary, they were "fair comment on a matter of public interest." The layman must find it hard to reconcile "fair comment" with "unproved" allegations of fraud or dishonesty. A wider issue than the reputation of a particular Spiritualist medium, or of the case for Spiritualism, is thus raised, and it is important that it should be decided.

Plaintiff is appealing on the point of law that, on the jury's verdict of unproved charges of dishonesty against her, she should have obtained judgment. It is perhaps the most satisfactory feature of the whole case that the appeal will settle the question of this point's validity.

### THE APPEAL DISMISSED.

Shortly before going to press a cablegram appeared in a section of the Australian Press giving the result of the appeal against the judgment entered for the "Daily Mail." It read:—

LONDON, June 17.

Lord Justice Scrutton to-day dismissed the appeal of Mrs. Meurig Morris for a new trial of her claim for damages for alleged libel against the "Daily Mail."

At the trial, the jury found that the "Daily Mail's" remarks were fair comment, but that there was no fraud. Mrs. Morris's claim for damages was dismissed by the jury.

Lord Justice Scrutton declared that the idea of trying before a jury whether there were a Deity and a hell in another world was a prospect from which a sensible person recoiled.

"I am glad to be able to do something to prevent it," he said. "The existence of a Deity or a hell is a matter for the faith of each individual."

Referring to Mrs. Morris's alleged spirit utterances, Lord Justice Scrutton said that he suggested no fraud on the part of any living person through whom they were made.

### DON'T FORGET!

Don't forget that you can help us a lot by looking through our revised Catalogue, and selecting whatever books you are in a position to buy.

Supply your physical needs, by all means, but don't forget that you require mental and spiritual food as well!

## MESSAGES BY MACHINE.

### HAS MECHANICAL INSTRUMENT BEEN INVENTED?

Has science established regular communication with the other world? To-day (May 1st) scores of people will visit a seance at Wimbledon Common, London, to test a new machine, by means of which, it is claimed, spirits can transmit messages to people on earth.

And at least two other instruments are now available for both of which similar claims are made.

These machines were described to "The People" by Mr. Harry Price, Director of the National Laboratory for Psychical Research at South Kensington. He said, in an exclusive interview in "The People," a reputable London journal:

Whether or not it is really possible to establish communication with the other world I am not prepared to say. But Sir Oliver Lodge believes that it is, and that science will produce a machine which will connect this world and the next very much as the telephone now connects this country with the other parts of the globe. If the claims that are now made are really true, then science has already done that. But we shall see. There is a "psychic telephone" which is the invention of a Mr. F. R. Melton, of Nottingham. It is contained in a box about a foot square. There are electric batteries and earphones which, it is said, enable one to listen-in to the other world. One of the other machines is very much like a typewriter, with keys so delicately balanced that they can be moved almost with a breath

## CONDITIONS IN THE BEYOND.

### JUSTICE McCARDIE'S MISTAKEN IDEAS.

A correspondent to the Edinburgh "Evening Despatch," commenting on Justice McCardie's reference to "Raymond's" statement respecting newcomers and their desire for whisky and cigars, writes:

It seems unfortunate that the Judge, in his summing up in the Morris mediumship case, should have made a reference about whisky and tobacco, which was not based on any of the evidence, but apparently on the common misunderstanding on this subject.

It is specially unfortunate that this irrelevance should have found its way into the Judge's charge to the jury in view of the fact that Sir Oliver Lodge was a witness and could easily, if the matter had been put to him, have stated the facts.

The Judge indicated, in his deduction that there must be manufacturers of tobacco and whisky in the next world, that he did not understand the real view of Sir Oliver Lodge—that it is surely within the power of those on a plane whose resources are admittedly much more extensive than ours to give the illusion of whisky or tobacco temporarily to an excited and bewildered newcomer who thinks these things are essential to his peace of mind.

**The "Goligher Circle."**—This famous circle has recommenced its sittings. It was through the mediumship of Miss Goligher that Dr Crawford obtained the data that enabled him to deduce the existence of "psychic rods," as described in his books. These books have become classics on the subject. It is reported that the phenomena now being obtained are developed to practically the same standard as was maintained throughout Dr. Crawford's historic experiments.

## SENSATION IN COURT.

### A VISION OF THE CHRIST.

Quite a sensation was caused in the case Meurig Morris v. the "Daily Mail" when Mrs. Morris in the witness box was overcome by psychic power, and stood for some moments transfixed, her eyes gazing fixedly into space. She subsequently recovered, apologised for interrupting the business of the Court, and said, "A vision of the Christ came."

Of course, with its usual ignorance of psychic phenomena, the press, public, and even learned counsel seemed to come to the opinion that Jesus Christ appeared in person. Such a contention shows how utterly credulous are the lawyers who impute credulity to others. Spiritualists are quite aware that it is possible for many spirits to project a vision on to the psychic consciousness of a medium, and that it does not necessarily follow that the individual represented in the vision is there at all.

It is no unusual thing in psychical phenomena for a clairvoyant to describe a photograph or a locket which is being shown them by some spirit who is manifesting. It does not follow that the locket is present at all. With the usual incredulous credulity of the uninformed, many of the non-Spiritualists present imagined that Meurig Morris was claiming the actual presence of the Christ. Such incidents show what a tremendous amount of work Spiritualists yet have to do.—"The Two Worlds."

## PERSONAL.

### ACTIVE WORKER GOES HOME.

Lyceumists will regret to learn of the passing of Mr. G. F. Knott, the General Secretary of the British Lyceum Union. He had been ill about three months and he entered into the Fuller Life early in April, his body being cremated at the Manchester crematorium. In Mr. Knott's transition the Lyceum Movement has lost the physical presence of a sincere worker and an able exponent of its principles. "Well done, thou good and faithful servant."

### A TRIP ABROAD.

Mrs. Newell Bell-Jarvis, the well-known masseuse of Melbourne, has sailed on an extensive and, it is to be hoped, pleasurable trip abroad, and expects to return by the end of November. During her journeyings she will visit Jerusalem, Egypt and various parts of England and purposes furthering her experiences in the domain of psychical research.

In this respect it is anticipated she will acquire much useful information, and gain a fuller knowledge of the position of affairs concerning the progress of the movement on the other side of the world.

We wish her success in her travels and the helpful co-operation of mutual friends, and trust she may return benefited both physically and mentally to continue the useful work in which she has been for many years engaged.

**The Christian Spiritualist Movement.**—Last year a Society known as "The Greater World Christian Spiritualist League" was formed in London, and by the end of March 260 Spiritualist Churches and Societies were affiliated. Over fifty thousand copies of a special hymn book were distributed, a tune book published, and special funds created for several purposes.

### WORLD FAMOUS SCIENTISTS.

#### TESTIMONY TO SPIRITUALISM.

##### PHENOMENA CANNOT BE IGNORED NOR DENIED.

In a letter to the "Scotsman" (Edinburgh) the Rev. C. L. Tweedale, replying to a statement made in its correspondence columns, that science takes no notice of psychic or Spiritualistic facts, quoted the utterances of the following eminent scientists:

SIR WILLIAM CROOKES, F.R.S., brought the subject before the British Association for the Advancement of Science in 1898, and after referring to his former investigations in psychical matters and his published accounts, said, "I have nothing to retract, and still hold to the truth of what I have recorded." Again, in 1916, he said—"The facts point to the existence of another order of human life continuous with this, and demonstrates the possibility of connection between this world and the next."

SIR WILLIAM BARRETT, F.R.S., said—"I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us. It is hardly possible to convey to the inexperienced an adequate idea of the strength and cumulative force of the evidence. Let us thank God that He has permitted a corner of the veil to be lifted."

PROFESSOR LOMBROSO (University of Turin) says—"I am ashamed and grieved at having opposed the psychic facts. Genuine psychic phenomena are produced by intelligences totally independent of the parties present."

DR. HODGSON (University of Cambridge) testifies—"I entered the investigation profoundly materialistic, not believing in life after death. To-day I say I believe. The truth has been given to me in such a way as to remove even the possibility of a doubt."

DR. GELEY (the well-known psychologist) states—"The facts revealed necessitate the complete overthrow of the materialistic conception and physiology of the universe."

PROFESSOR OCHOROWICKY (University of Warsaw), a man of great learning and repute, says—"When I remember that I branded as a fool that fearless investigator, Crookes, because he had the courage to assert the reality of psychic phenomena, I am ashamed of myself, and I cry, 'Father, forgive! I have sinned against the light.'"

RAOUL PICTET (Professor at the University of Genoa), the eminent physicist, testifies—"I am constrained to believe in these things by the invincible logic of facts."

CAMILLE FLAMMARION, the famous astronomer and scientist says—"Any man accustomed to scientific observation may acquire a radical and absolute certainty of the reality of the facts."

ALFRED RUSSEL WALLACE, F.R.S., the eminent naturalist and co-author with Darwin of the "Theory of Evolution," speaking of a materialisation at which he was present, says—"This is only the culminating point of a long series of phenomena, incredible to many who talk so confidently about the laws of Nature."

SIR OLIVER LODGE, F.R.S., the doyen of English scientists, speaking at Browning Hall, said—"I tell you that we do persist. Communi-

cation is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that survival is scientifically proved by scientific investigation."

The rev. gentleman concluded: "Here is a weight of testimony by world-famous scientists which cannot be ignored or denied by any well-informed and honest man. The facts and phenomena to which they testify are fundamental to Christianity and all revealed religion, and can neither be ignored nor denied."

### WHERE ARE THEY?

#### DENIZENS OF THE OTHER WORLD.

Sir Oliver Lodge made some interesting statements in answer to questions put to him by Mr. Justice McCardie and Mr. Norman Birkett, K.C., when he appeared in Court to give evidence on behalf of Mrs. Meurig Morris in her action against the "Daily Mail."

When Sir Oliver used the phrase "Denizens of the other world," (says the "Daily Telegraph" report) Mr. Justice McCardie asked if he knew where they were supposed to reside.

"They are in space," replied Sir Oliver.

Mr. Birkett: Do you believe that these denizens of the other world have material comforts similar to our own?

Sir Oliver: There are many grades of existence in the other worlds. I have been told recently of the denizens of these other worlds—if I may use the phrase—that the state in which they are first is a world of illusion, in which they can get whatever they want.

"I put it to my boy, Raymond," added Sir Oliver, "You live in a world of illusion?" and he replied, "So do you, father."

Mr. Birkett: Most of the things written about the planes on the other side are really all assumptions or speculations?

Sir Oliver: To me they are hypotheses, and I don't always accept them. They are the things that those on the other side explain as appearing to them to be the truth.

Sir Oliver said he could communicate with those in the other world only through a Medium. "I am sometimes conscious of their assistance when I am engaged on a problem or lecture," he added. "They tell me they help me, and I am sometimes aware they do."

Mr. Birkett: By the ordinary test of the senses it is a closed world to you?

Sir Oliver: But it is a very real world.

You don't deny the possibility that in the trance state the subconscious mind comes to the surface? —I don't, but I think too much is attributed to the subconscious mind.

### OUR "EMERGENCY" FUND.

We express our appreciation of the fact that a number of our readers still recognise the necessity of helping us to meet the cost of the monthly production of this journal and thankfully acknowledge the receipt of the following donations that have come to hand since the last issue.

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## CLOTHES IN THE SPIRIT WORLD.

CULLED FROM "THE MORROW OF DEATH."

Please understand that the explanation now given has to do with spirit folk who have had their origin in civilised communities. I am not for the moment concerned with the robing of the dead savage, or partially civilised person, though the underlying principle operating is identical in all cases.

All decent folk have latent at the back of their minds that clothing is indispensable. The consciousness of this need is woven into the very texture of their thinking; it is an integral part of themselves; they could not conceive of an existence for themselves where garments could be altogether dispensed with. This idea has such a governing and determining effect upon their life and action that without conscious effort it is sufficiently powerful to automatically garb them on their emergence through death. And here you have another vivid example of the mechanical operation of a strong and latent idea within the soul and of its self-volition. So that when man awakes from the sleep of death his latent sense of the proprieties of decent life have already provided him with suitable garments.

This, then, is the basic principle, the operation of which clothes a man in spirit life.

\* \* \* \* \*

The question may perhaps be asked: "Has a person no voice in deciding the kind of clothing he may wear?" At the outset of his spiritual career he has no power whatever to interfere with the kind of dress he wears because it is the reflection of his own soul. If he is beautiful in his nature and loves beautiful things and performs kindly actions, his garments will be becoming and beautiful. If his life has been ugly and selfish his robes cannot be anything but sombre and unlovely. A vain superficial woman whose life on earth was largely occupied with her personal adornment finds to her chargin that here her very vanity has clothed her with a robe that is anything but lovely. But the good folk, the **real** ingrained good folk who come through death in their thousands, have robes which scintillate with beauty, reflecting as they do beautiful minds.

Gracious and kindly natures are invariably beautifully garbed. And then there are the great and high and exalted ones, who are "clothed with righteousness as with a garment," and their vesture is almost too dazzling to look upon. Your garments change with the state of your mind, and as you grow from strength to strength, so do they become more lovely. So you perceive that upon awakening on the spirit side of life you find yourself arrayed in robes self-envolved by the mechanical processes of your own mind, and these garments, which are composed entirely of thought stuff, have been radiated from and exactly reflect your own nature. Thought texture is a wonderful fabric, and is amply sufficient to garb the spirit body.

\* \* \* \* \*

Now, it may be asked, is it possible for any being to himself add to his own adornment? Yes. One of the activities of this life is creative, and it is possible by concentrated mental effort to add much in the way of adornment if you so wish it. Great souls, however, are too occupied with the higher activities to be concerned about this; but partially-civilised peoples, little children and bonnie lassies, are taught how to create pretty things to wear. You see, dear friends, up in the Great Beyond there is a salutary

## PROTECTION OF THE UNSEEN.

An unusually interesting address was recently delivered in the Queen's Hall, London, by Mrs. Champion de Crespigny, Principal of the British College of Psychic Science, in reference to certain incidents which occurred during the hearing of the action brought by Mrs. Meurig Morris against the "Daily Mail" for libel. Inter alia, she remarked:

She had been asked to give her impressions of what was the most impressive and extraordinary trial ever heard in a Court of Justice. Everything had been carried out in a most serious manner, with no sign of frivolity, while the riddles of life and death were under discussion. At one time a shining figure stood beside Mrs. Morris, and said: "Those who are with you are greater than those who are against you."

Referring to the Control, "Power," the speaker said he had been insistent that his Medium should not be touched while he was present, and that Mrs. Morris had been two hours unconscious after she was taken from the Court. Deep gratitude was due to all on this side who had stood by Mrs. Morris, and also to the vast army of invisible helpers of the Medium who was going through such an unspeakable trial to prove the truths of the spirit teachings.

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## THE GROWTH OF SPIRITUALISM.

SCOTLAND TO THE FORE.

A recent case before the English High Court has shown how much Spiritualism counts in the current thought of our time and how sensitive it is to Press criticism (states the "Edinburgh Evening Despatch.") Most people will agree with the commonsense verdict of the jury—that mediums may be honest enough according to their light, and yet must be prepared for fair if adverse comment on their proceedings.

There can be no doubt that since the war this tendency to penetrate the secrets of the other world by abnormal psychical methods has been greatly on the increase. Statistics are difficult to get, but Glasgow, with its huge population and propensity to religious advertising, may be taken as an example. One finds in the Saturday evening paper which specialises most in church notices mention of no fewer than 26 associations meeting regularly for Spiritualistic worship or fellowship.

The propagandist as well as the social element is very prominent, and the book, "On the Edge of the Etheric," written by one of their leaders, which received such a good advertisement from Dr. Norman Maclean lately, is being extensively read.

ministry of "little things for little minds"—toys for the bairnies, pretty baubles for the lassies, and so on—beautiful, is it not?

Peoples of ancient races—Egyptian, Indian, Chinese, Persian—who on earth attained to a measure of civilisation and functioning now on spiritual planes—some of which I have been privileged to visit—not infrequently bejewel their already resplendent spirit garments in the way which has been indicated. Uncivilised and savage races, whose conception of the need of clothing is most elementary, find when they come through death that their limited need is self-provided, their spiritual robes being of a correspondingly scanty character.

["The Morrow of Death" is obtainable at the office of "The Harbinger of Light," price 3/6, postage 2d.]

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**“THE GATE OF HEAVEN.”**

This work is the third series of “Leaves from the Autobiography of a Soul in Paradise” recorded for its spirit-author by the late Robert James Lees. The earlier volumes, “Through the Mists” and “The Life Elysian” are famous and have gone through many editions.

This is one of the really highly inspired books that are occasionally dictated through the veil to sensitives on earth, and it can be confidently recommended to all students of Spiritualism.—“Inter Psychic Gazette.”

**SIR OLIVER LODGE.**

**IS HE “OFF HIS CHUMP?”**

Interviewed by Winifred Loraine for the “Daily Express” in regard to his evidence in the Meurig Morris libel trial, Sir Oliver Lodge said he still communicated with his son Raymond.

“Some people think I’m off my chump,” he added. “They thought Copernicus was when he said the earth went round the sun. Yet this is so simple. Ether is the common medium. Science is proving ether to be a cohesive medium. Ether is between the atoms of our bodies, which are held together by ether. So our bodies have an etheric counterpart which we take with us. The etheric makes no impression on the senses and we do not see the spirits.”

“Is Raymond still convinced that his clothes and bricks and trees are ‘real’?” the interviewer asked. “I think,” said Sir Oliver, wryly, “that must have been illusion.”

**On the Edge of the Etheric.**

Very few psychic works in recent years have approximated to the success that has fallen to the lot of the recently-published work of Mr. J. Arthur Findlay, O.B.E., “On the Edge of the Etheric,” which has reached its twenty-third edition of 1000 copies each, and which has been translated into the Swedish, Hungarian, French and German languages.

Moreover, seventy British newspapers of all shades of opinion have welcomed the book in highly commendatory reviews and in the main extol the publication as a singularly-gifted contribution to the subject. Sir Oliver Lodge has recommended the work liberally and many other leaders of psychical thought have been unstinted in their praise.

Less than six months ago the author was practically unknown to the Spiritualistic world and yet his name today is familiar in the leading countries of the Continent, and “The Edge of the Etheric” is admittedly one of the “best sellers” of the season. Our first consignment of the book has been disposed of, and a repeat order has been forwarded to the publishers.

**WATCH FOR THE RED DISC!**

Those of our Readers who receive this issue of “The Harbinger of Light” with a RED 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.

**“WE ARE HERE.”**

**PSYCHIC EXPERIENCES OF NORWEGIAN JUDGE.**

A book with an introduction by Sir Oliver Lodge must necessarily command attention, but in “We Are Here” we find a record of communications with the other world built upon a volume of evidence that should claim attention on its own merits. The compiler is Judge Ludvig Dahl of Norway; the chief communicators on the other side being his two sons Ludvig and Ragnar, and the medium his daughter Ingeborg.

The success of their experiences emphasises the value of the family circle, where the medium and principal sitters are keyed to the same dominant note. The home of the Dahls must have been almost ideal as a background; harmony, happiness and family affection, added to the love of music, should have created conditions as nearly perfect as they are ever likely to be in an imperfect world. The phenomena were observed and recorded by a man whose life-work had been the sifting of evidence and whose conclusions should therefore carry special weight. The result is a volume which must be considered an important addition from Norway to the literature of psychic research, and especially suitable to put in the hands of the beginner.

The apparently abnormal movement of flowers on a writing table was the first phenomenon to arrest the attention of the family. On its repetition the Judge’s daughter Ingeborg proposed that a table seance should be attempted, and from these early tentative experiments, communications of an unusually lucid and satisfying description were gradually established, “Ingeborg’s” mediumship proving to be of a very high order. The fact that the seances took place within the family circle does not seem to have had a narrowing effect on the type of communications received; they appear to have dealt with matters of universal importance and throw light upon some of the questions which vex psychical researchers in all countries.

The book should be read by all interested in the subject from whatever angle, and reinforced by the foreword from the pen of Sir Oliver Lodge should command a wide circulation—“Psychic Science.”

**“Children in the Summerland.”**

Of all the descriptions of various phases of life in the Summerland received by V. May Cottrell through the exercise of her phenomenal clairaudient gift, none is more attractively expressed than her vivid and consoling description of the beautiful conditions in which children dwell after their premature departure from this mortal sphere. It is naturally a subject in which all bereaved fathers and mothers, who have lost beloved human buds, are particularly interested and the message is full of inspiration and cheer for all distressed by this poignant form of loss.

“Children in the Summerland” is the opening contribution in the very attractively-prepared booklet recently issued by Mrs. Cottrell, and is appropriately given the title of the production. Supplementary messages include “Clothes in the Spirit World,” which throws a new and informative light on this very interesting topic, and “The Spiritual Faculties of Jesus,” an impressive Script that gives a key to the personality and power of the Great Teacher. To these are added the delightful poems “The Summerland” and “Glad Tidings.”

The foregoing constitute an exceptionally enjoyable spiritual repast which should be eagerly partaken of by the many readers of this journal, and it is with the greatest pleasure that we cordially commend the publication.

The booklet is attractively got up, the cover being pale blue with gold lettering, size 6in. by 8in., tied with silk, there are 36 pages, set in bold type and printed on antique paper. The whole is quite de luxe in appearance, and is very suitable as a gift to interested friends. The price is 2/6, postage 2d.

Robert Blatchford’s Faith.—Mr. Hannen Swaffer had recently an interview with Robert Blatchford, the great Socialist and Spiritualist, in which they discussed the latter’s faith in spirit return. Blatchford was thinking of his wife who has preceded him into the larger world, and from whom he has had many messages. . . . “I have had the evidence,” he said. “I know it is true. But it is too wonderful a thing to look forward to. . . .”

## Passing Thoughts for July.

To cure disease, mitigate suffering, assuage grief, or lift some one out of the mire of sin, will merit a "Well done, good and faithful servant."

If we could see the end from the beginning, we would thank God for the clouds as well as the sunshine in our lives.

The reason why so many people do foolish things is because they do not seek Divine guidance.

Those who, while praying for peace, provoke strife, make angels sigh and devils chuckle.

The promises of God are like rock, and may be built upon, while those of man are too often like shifting sand.

You cannot speak, write or act wisely if you think foolishly.

Cleanliness promotes physical health, and a clean heart is essential to holiness.

Materialism concerns itself with the body and time, Spiritualism with the soul and eternity.

R. C. N.

**A Trifle Mixed.**—At a Sunday School examination one of the tests set was, "Tell in your own words the Parable of the Good Samaritan," and one young hopeful replied: "Once upon a time there was a Jew going to Jericho and he fell among thorns, and the thorns sprang up and choked him. Then a priest came up to him and then crossed to the other side. Then a lawyer came along and he crossed to the other side, for he saw that he had been robbed already. Then a Good Samaritan came along; he put the man on his ass and took him to an inn and spent twopence and said to the landlord: "Whatever you spend on him I will pay you back when I come again." This he said because he knew that he would look on his face no more.

### TO RECORDERS—SPECIAL!

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

No other Reports had come to hand for this issue at the time of going to Press.

## REPORTS OF SOCIETIES.

### VICTORIA.

#### THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

During the past two months the activities of the Council have gone steadily forward.

This year, as last year, the Spiritualists of Melbourne and suburbs are launching a Blind Appeal, and the Churches affiliated with the V.C.S.C. are taking a very active part in it.

Early last month we welcomed Mrs. Cassidy, a foremost Spiritualist of New Zealand, who is going to Geneva to represent the Women's Peace Movement of New Zealand. The Malvern Church entertained her as she passed through Melbourne.

MADAME MOREH, Hon. Secretary.

#### VICTORIAN SPIRITUALISTS' UNION.

The Sunday evening lectures this month have been given by Mr. Lumley, Mr. Redfern and Mrs. Hellwig. Mrs. Alderwick was to have taken the last Sunday, but owing to ill-health was unable to give her promised address, Mr Lumley kindly consented, at very short notice, to take her place.

The subject for discussion at the afternoon Lyceum was: "Spiritualism, Where is its Heading?" A short paper on the subject was prepared and read by Mr. Regan. Owing to the success of this service the committee have been asked to have an afternoon every month set aside for a Testimonial Service. This will take somewhat the form of the Lyceum Service, and will be held the first Sunday of the month.

The Silver Chain Tea held on 28th May was, as usual, a great success and the social that followed in the evening was one of the best of the whole season.

The Entertainment Club is at present preparing three one-act plays for another concert which will take place on 30th July.

MURIEL BARDSLEY, Recorder.

### PRAHEAN SPIRITUALIST CHURCH.

A Young Ladies' Club has been formed for useful work and recreation. Already very encouraging results have been obtained, as the Club has forwarded to the Foundling Hospital and Infants' Home, East Melbourne, the following items, six large jars jam, twenty pillow slips, and six woollen singlets.

The Boy's Band Mr A. Prout, Bandmaster, played at a recent service by their music evidencing expert tuition and perseverance, we expect very good results with this branch of our work.

Sunday services have been very well attended, and successfully conducted, we are under a deep debt of gratitude to the great band of workers, who so constantly and willingly give "The Cause" such loyal support. This opportunity is taken to ask all concerned to accept our heart whole thanks.

The Developing Class is going along nicely with quite a few promising students, and we are pleased to note that amongst former students, who are doing such good work for the various churches are Mrs Fitten, Miss Hayward and Mr Mye.

Mrs A. Plum, President, is now devoting more time to the church work, to the satisfaction of all, when absent she is sadly missed.

JAMES QUINLAN, Recorder

### MALVERN SPIRITUAL CHURCH.

The committee of the above church desire to thank the following workers for loyal service in past efforts: Mesdames Hogg, Harden, Miss Gertrude Gardiner and Mr Simpson as lecturers, and Mesdames Harden, Peach and Giggle and Mr Gill as demonstrators.

We also thank the following message-bearers who have given faithful service at our afternoon services: Mesdames Woods, Seaton, Grant, Potter, Wardell, Harden, Giggle, Pitton and Messrs Mye, Fulton, Felton, Gill and all others who have assisted in the healing work.

Our eleventh anniversary is dated for July 17th, when we hope to have Melbourne leading speakers and psychics present. Musical items have been arranged and a successful anniversary is assured. A hearty welcome is extended to all.

WM. SHERBURN, Recorder.

### NEW SOUTH WALES.

#### UNITED SPIRITUALIST CHURCH OF N.S.W.

A large number of Spiritualists gathered on Sunday morning, May 15th, in the Spiritualist Societies' rooms, Rawson Chambers, in commemoration of our brother, Mr John Oates, who recently passed over to the higher life. Brother Oates had been a very active worker in the Spiritualist Church of New South Wales for many years. For a number of years he held the position of treasurer. He practically died in harness as a few hours before he passed over he was speaking from the platform of Hurstville Church. A sudden illness compelled him to leave the service early and a few hours later he set out on his spiritual journey.

Several speakers at the service dealt with his sterling qualities, his loving disposition and his earnestness and sincerity for the cause he loved dearly.

The movement has suffered a great loss, but our brother has entered into his reward and from the spiritual realms will come the power and inspiration that should encourage us to go forward in the cause of truth, following the noble example he has left for us.

J. J. DOLTON, Hon. Sec.

### QUEENSLAND.

#### BRISBANE SPIRITUAL ALLIANCE CHURCH Incorporated.

The Annual Meeting was held at 208 Logan Road, South Brisbane, on Wednesday, 11th May, when our President, Mr. George Coxon was in the chair. The Report with the Balance Sheet, was read by the Secretary, which disclosed that the year's work had been most successful and the balance sheet showed a credit balance.

The President congratulated the Committee on the improvements that had been effected in the Church and hoped that the time was not far distant when they would have to enlarge it. It was also gratifying to see how the congregation had increased during the year; it spoke remarkably well for the various speakers who had occupied the platform, and he was looking hopefully forward for a further increase during the coming year.

The following members were elected to carry on the management for the ensuing year:—President and Treasurer, Mr. G. Coxon. Vice-Presidents, Messrs Sinclair, Bostock and Johnstone. Committee, Mesdames Younker, Steel, Harper, Bone, Norton, and Mr Younker, combined with the officers; Secretary, Mr G. O. Berry; Organist, Mrs G. O. Berry; Librarians, Messrs Johnstone and Wagner.

Our earnest prayer and desire is that the coming year will be of greater service than the year just ended.

G. O. BERRY, Secretary.

### QUEENSLAND.

#### THE SPIRITUAL CHURCH, BRISBANE.

Our speakers for the month were: Mr Payne, Mr Humphreys and Mrs Pargetter, their subjects being, Christ and Spiritualism, Spiritualism, its Mission, The Life of the Spirit, etc.

On Mother's Day, Mr Payne, Mr Collins and Mr Humphreys occupied the platform and rendered able addresses appropriate to the occasion.

The attendances have wonderfully improved at both afternoon and evening meetings.

On Labor Day, 2nd May, we held our annual picnic, going by motor launch to the "Lone Pine" picnic grounds, and a very enjoyable day was spent.

We take this opportunity of thanking all those who so kindly helped to make this day a success; also all platform workers, soloists and readers who work so earnestly for our beloved cause.

LOUISE RAYER, Secretary.

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