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The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
Psychical Research, Spiritualism, and Spiritual Philosophy.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

Founded 1870 by W. H. Terry.

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"JACK THE RIPPER."

The Full "Inside" Story.

FROM "NEW EARTH AND NEW HEAVEN," BY W. B. HILL.

"A dozen London physicians, who sat as a court of medical inquiry, or a commission in lunacy, definitely proved that the dreaded "Jack the Ripper" was no less a person than a physician of high standing, living in the West End of London. When it was absolutely proved that the physician in question was the murderer, and his insanity was fully established by a commission, all parties having a knowledge of the facts were sworn to secrecy.

THE document, disclosing the details of the case, was placed in the hands of the "Daily Express" soon after Mr. Lee's death by a friend who had been in his confidence. Mr. Lees, who, together with the medical commission, was sworn to secrecy, dictated the document in question, and issued instructions that its contents should not be revealed until after his death. . . .

The circumstances which led to the detection of this inhuman monster . . . are extraordinary and altogether unparalleled in the history of crime. It is only right that proper credit be given to the man who put the London police in his track. He himself has sacredly observed his promise not to divulge the identity of the Ripper. Robert James Lees, author of "Through the Mists," etc., is the person entitled to the credit of tracking him.

In his early years, Mr. Lees developed an extraordinary clairvoyant power which enabled him to discern, as with the eyes of a seer, things hidden from the comprehension of ordinary men born without this singular gift. At the age of 19, he was summoned before the Queen (Victoria), where he gave evidence of his powers as a

clairvoyant, which excited her utmost astonishment. At the time of the first three murders . . . Mr. Lees was at the height of his clairvoyant powers. One day he was writing in his study, when he became convinced that the Ripper was about to commit another murder. He tried in vain to dispel this feeling. As he sat at his table, the whole scene rose before him. He seemed to see two persons, a man and a woman, walking down a mean street. He followed them in his mind's eye, and saw them enter a narrow court. He read the name of the court. There was a gin palace near this court, ablaze with light. Looking through the windows, he saw that the hands of the clock in the bar pointed to 12.40—the hour at which the public-houses were closed for the night.

As he looked, he saw the man and the woman enter a dark corner of the court. The woman was half-drunk; the man was perfectly sober. He was dressed in a dark suit of Scotch tweed and carried a light overcoat on his arm. The woman leaned against the wall, and the man put one hand over her mouth. She struggled in a feeble manner, as if too much overcome by liquor

to make any effectual resistance. The man then drew a knife and cut the woman's throat. The blood streamed over his shirt front. He held his hand over the woman's mouth until she fell to the ground.

He inflicted sundry gashes on her with his long knife. He then deliberately wiped his knife upon the clothes of the woman sheathed it, and, putting on his light overcoat, buttoned it up—so as to hide the shirt front—after which he walked calmly away. Such was the extraordinary clairvoyant vision presented to Mr. Lees. He at once went to Scotland Yard.

Scotland Yard Notified.

By way of humouring one whom they considered a harmless lunatic, the sergeant on duty took down the name of the place where Mr. Lees said the crime would be committed, and also noted that the hands of the clock in the mythical public-house had pointed to 12.40 at the moment when the Ripper and his victim had entered the Court.

At 12.30 on the following night a woman entered the public-house near the court in question. She was quite under the influence of drink, and the bar-keeper refused to serve her. She was seen by another witness to enter the court again at 12.40, in company with a man dressed in a dark suit and carrying a light overcoat. This was the evidence given before the deputy coroner who held an inquest on the body of a woman who had been found in the very place described by Mr. Lees—"with her throat cut and horribly mutilated"—to quote from the coroner's records. Mr. Lees himself was indescribably shocked when he learnt of the murder next day. To use his own language: "My whole nervous system was seriously shaken and under the advice of a physician I removed with my family to the Continent." While he was absent, the Ripper added to his list of crimes no fewer than four additional murders. It then became necessary for Mr. Lees to return to London.

One day while riding in an omnibus with his wife, a man entered the vehicle. Mr. Lees at once experienced a singular sensation. Looking up he perceived that the new passenger was dressed in a suit of dark Scotch tweed and a light overcoat.

Over a year had elapsed since Mr. Lees's clairvoyant vision, but the picture of the murderer had been indelibly impressed upon his mind. Leaning over to his wife, he remarked earnestly, "That is Jack the Ripper."

The omnibus, turning into Oxford Street, the man in the light overcoat got out. Mr. Lees determined to follow him. . . . About half-way down the thoroughfare he met a constable to whom he pointed out the man, informing him that he was the dreaded Ripper, and asking that he be arrested. The constable laughed at him. That night Mr. Lees again received premonitions that the Ripper was about to commit another murder. The scene of this outrage was not so distinct as on the former occasion, but the face of the murdered woman was clearly defined. A peculiarity of the mutilations was that one ear was completely severed from the face and the other remained hanging by a mere shred of flesh. As soon as he recovered from his trance, Mr. Lees hastened to Scotland Yard, where he insisted upon having immediate audience with the head inspector of police. That functionary listened with a smile of incredulity to the first portion of the visitor's story. The smile, however, died away at once upon Mr. Lees reaching that portion of his narrative of the victim's ears being severed from her head.

With a trembling hand, and a face which plainly betokened the effect of Mr. Lees's communication, the officer drew a postcard from his desk and laid it before his visitor. It was an ordinary postcard, written in red ink. In addition, it bore the marks of two bloody fingers . . . as a kind of bloody sign . . . the postcard read as follows:—

"To-morrow night I shall take my revenge, from a class of women who have made themselves most obnoxious to me, my ninth victim.—

Jack the Ripper.

P.S.—To prove that I am really Jack the Ripper, I will cut off the ears of this ninth victim."

Police Cordon Formed.

He (the inspector) had at his command a force of nearly 15,000 constables. By dusk of next day no fewer than 3000 of

these, in addition to 1500 detectives, were patrolling the courts and alleys of Whitechapel. Notwithstanding these precautions, Jack the Ripper penetrated the cordon, slew his victim, and made his escape.

The inspector, when told that this victim had been discovered with one ear completely severed, and the other hanging by a mere shred of flesh, turned deathly pale.

Mr. Lees was so affected by this last tragedy that he at once removed to the Continent. While he was thus abroad the Ripper completed his sixteenth murder, and coolly informed the Scotland Yard authorities that he intended to kill 20, and then cease. Shortly after this, Mr. Lees returned to England, where he made the acquaintance of Roland B. Shaw . . . and Fred C. Backwith (two Americans) in London. These three gentlemen were dining one evening in the Criterion, when Mr. Lees turned to his companions, and exclaimed: "Great God! Jack the Ripper has committed another murder."

Mr. Shaw looked at his watch, and found it was 11 minutes to 8. At 10 minutes past 8 a policeman discovered the body of a woman in Crown Court, in the Whitechapel district, with her throat cut from ear to ear, and her body bearing all the marks of the Ripper's handiwork. Mr. Lees and his companions at once went to Scotland Yard. The news of the murder had not yet reached the inspector, but while Mr. Lees was relating the story a telegram arrived giving full details of the outrage. The inspector, taking with him two men in plain clothes, at once drove to Crown Court, in company with Mr. Lees and the two Americans. As they entered the Court, Mr. Lees exclaimed: "Look in the angle of the wall. There is something written there." The inspector, by this time, was in a condition bordering on insanity.

The Police Baffled.

It must be borne in mind that this madman had for years baffled all the resources of the greatest police force in the world, that, rendered desperate at last, the authorities had summoned to their assistance the most experienced detectives in France, Germany, Holland, Italy, Spain, and America. They had lavished immense

sums in an endeavour to trace the fiend, and there was then pending an aggregate reward of £30,000, together with a life pension of £1500 per annum—all to go to the man who should first deliver to justice the terrible Ripper. The inspector seemed to recognise in Mr. Lees an instrument of Providence, and he determined then and there to avail himself of his marvellous though incomprehensible powers.

After an earnest appeal from the inspector Mr. Lees consented to try to track the Ripper. There seemed to be some magnetic wave connecting an impalpable sense he possessed with the fugitive. All that night, Mr. Lees submitted himself to this strange magnetic influence, and traversed swiftly the streets of London. The inspector and his aids followed a few feet behind him. At last, at 4 o'clock in the morning, with a pale face and bloodshot eyes, the human bloodhound halted at the gates of a West End mansion, gasping, with cracked and swollen lips, as he pointed to an upper chamber, where a faint light yet gleamed: "There is the murderer you are looking for."

The Murderer Traced.

"It is impossible," returned the inspector. "That is the residence of one of the most celebrated physicians in the West End." The inspector had been so strongly impressed with the clairvoyant powers of Mr. Lees that he determined to put them to the crowning proof. "If you will describe to me," he said, "the interior of the doctor's hall, I will arrest him; but I shall do so at risk of losing my position."

"The hall has a rough porter's chair of black oak, on the right hand, as you enter it; a stained-glass window at the extreme end; and a large mastiff is, at this moment, asleep at the foot of the stairs," replied Mr. Lees without hesitation.

They waited, then, until 7 o'clock, the hour at which the servants begin to stir in a fashionable residence. They then entered the house, and learned that the doctor was still in bed. They requested to be allowed to see his wife. The servant left them standing in the hall, and Mr. Lees called the inspector's attention to the fact that there was no mastiff visible, as he had

described, though his description of the hall, in all other respects, tallied exactly. Upon questioning the servant as to the whereabouts of the dog, she informed Mr. Lees that it generally slept at the foot of the stairs, and that she let it out into the back garden every morning. When the inspector heard this, he exclaimed: "Great Heavens, it is the hand of God!"

In the course of half an hour's searching examination, the doctor's wife confessed that she did not believe that her husband was of sound mind. There had been moments when he had threatened herself and her children. She had noted, with heart-breaking dread, that whenever a Whitechapel murder occurred, her husband was absent from home. An hour later, the inspector had summoned to his aid one of the greatest experts on insanity in the metropolis. When accused, the doctor admitted that his mind had been unbalanced for some years, and that of late there had been intervals of time during which he had no recollection of what he had been doing.

When told that they believed that he had been guilty of the Whitechapel murders, he expressed the greatest repugnance and horror. He told the physicians he had, on occasions, found himself sitting in his room as if suddenly aroused from a

long stupor—and in one instance he had found blood on his shirt front, which he had attributed to nose-bleeding. On hearing this, the inspector caused a thorough search of the house to be made, when ample proofs were found that the doctor was the murderer. The detectives brought to light the famous Scotch tweed suit, together with the light overcoat. An exhaustive inquiry before a commission in lunacy developed the fact that, while in one mind the doctor was a worthy man, in another he was a terrible monster. He was at once removed to a private asylum where he became the most intractable and dangerous madman confined in that establishment.

In order to account for the disappearance of the doctor a sham death and burial were gone through and an empty coffin, which now reposes in the family vault in a London cemetery, was supposed to contain the mortal remains of a great West End physician, whose untimely death all London mourned. None of the keepers knew that the desperate maniac who threw himself from side to side in his padded cell, and made the long night watches hideous with his piercing cries, was the famous Jack the Ripper. To them, and to the visiting inspectors, he was simply known as "No. 124."

EUTHANASIA.

By VIC. FILMER.

When can a soul's time for passing be said to arrive? Many injuries and wounds are cases for certain recovery if taken in time, definitely not fatal, and yet quite as definitely fatal if entirely neglected. So, if a hospital and adequate treatment are handy, the injured's time is not yet come. But if no treatment is available, has their time come? Or does this only apply to those cases of disease that are irrevocably hopeless? Yet, so many of these cases could have been certainly cured if taken in time.

But take the irrevocable cases for a moment. Euthanasia, we are told, is not permissible. Then is one to continue to make

the patient respond to stimulation of vitality, in other words, kept alive and fully conscious of pain to the uttermost limit? If this is done, is one not fighting against nature, which is set upon causing death in a much shorter period if the patient is left alone and relieved of torment? For, if the Creator has caused the brain of man to discover anaesthetics, why should they not be used to relieve suffering?

If Euthanasia be not allowed, is it permissible to prevent the patient feeling pain? Should one keep alive the faculties of the one passing out to enable them to feel the fullest amount of pain to the last moment, or, should one aid them in deadening the feeling and so respond to humane feelings? "Do unto others. . . ." Well, don't we all welcome relief from pain?

Spiritualism—The Church's Opportunity.

By R. C. Keast, Sydney.

"In my opinion, it is much to be desired that . . . persons of sober religious faith should cease to neglect this field of study."—Dr. W. R. Matthews, (Dean of St. Paul's, London).

TO people of discernment all over the world, it is obvious that the Church has now reached a crucial period in its history. The problems which confront it are only equalled by the opportunities which await it. Two diametrically opposite courses present themselves for immediate consideration—the one leading to reconstruction and the other to extinction. For countless decades, the Church has wavered between the two, and has now reached that position in which further procrastination is fraught with infinite peril. In brief, the time has arrived when a definite decision is imperative. Indeed, the Church's habitual attitude of vacillation in regard to these momentous issues has already exacted a heavy penalty; for its influence everywhere is a declining one.

The clergy of all denominations are now obliged to acknowledge this. Quite recently again in Sydney, the Rev. W. L. Patison, ministerial secretary of the N.S.W. Congregational Union, in his half-yearly report, stated that not only was there a decline in their own Church membership, but that the same disquieting state of affairs was common to every branch of the Christian Church. In a former article in "The Harbinger of Light" the writer referred to a statement by another representative (Anglican) cleric, Dr. P. A. Micklem, of Sydney, to the effect that religion was in retreat everywhere. It is true; so much so that many estimable people are now looking elsewhere for moral and spiritual guidance for successive generations. "If civilisation is to be preserved," writes Emeritus Professor Francis Anderson, of Sydney, "and our moral and spiritual heritage is not to be lost, it is to the schools . . . that we must look for social salvation." At one time it was to the Church people looked, but that time has passed. Irretrievably? That is a matter for the Church to decide!

Why This Estrangement?

But what, one may ask, has caused this

estrangement between the Church and the community? Is it not that the Church, by refusing to adapt its teachings to modern mental, moral and spiritual requirements, has virtually renounced its title to leadership? "The world has struck its tents and is on the march," remarks the Presbyterian theologian, Professor S. Angus, of Sydney, "but we professed leaders are showing ourselves more expert in transmitting correct traditions than in discerning the signs of the time. To which Dr. E. H. Burgmann, Anglican Bishop of Goulburn (N.S.W.), only last month added that "nearly all the stuff the Church is preaching is antiquated superstition." Such, frankly, is the Church's position today. Despite its pretentious claims and its unique organisation, it is now, when viewed in the light of the illuminating and emancipating knowledge of the twentieth century, a futile anachronism.

And it has lost touch with the vital issues of this world because it has lost touch with those of the spiritual world. This is a serious statement, but it is true. And the consequences are that the angelic hosts, the spiritual guardians of the race, have been obliged to open up other channels through which to reach and raise, instruct and inspire, humanity. Spiritualism, in other words, has in these regards supplanted the Church. Mediums, rather than ministers, seances rather than services, are providing the channels of religious instruction.

It is, of course, recognised by all thoughtful Spiritualists that this state of affairs applies much less to Australia than to such countries as England and America. London, indeed, may now be regarded as the Mecca of Spiritualism. And it is, moreover, encouraging to observe that in that mighty metropolis are to be found a steadily increasing number of clergymen—notably Anglicans—who are endeavouring to link up the Church with that great and glorious influx of knowledge, which is now reaching the world through Spiritualism.

A society has even been formed—a Confraternity, comprising clergymen and Spiritualists, whose chief aim is to infiltrate the Church with some of the impressive phenomena, the advanced and enlightened teachings of Spiritualism.

The Cleric and the Medium.

And just as the Rev. G. E. Pocknall, of the Bondi Presbyterian Church, Sydney, has, supported by a medium—Mrs. Effie Leisk—spoken from a public platform in defence of Spiritualist knowledge; so has the Rev. G. Maurice Elliott, vicar of St. Peter's, London, supported by another medium—Mrs. Estelle Roberts—done the same thing. In addressing early in the year a Spiritualist gathering of 8000 people in the Albert Hall, Mr. Elliott stated following a remarkable demonstration of mediumship by Mrs. Roberts: "When I remember that this great Christian, on whom God has bestowed so richly the power of the spirit, can find no place in the Church to exercise her gifts, I simply hang my head in shame." And he might well have added that, until the Church flings open its portals to the reception of such spiritual inspiration and illumination, it will continue to lose ground!

Spiritualism is, therefore, not the Church's bitter enemy, but rather its wise counsellor. For decades, in fact, and in the face of incredible difficulties, it has been doing the work of the Church; for while Spiritualism possesses the inspiration, it is the Church which has the organisation.

And it now for the Church to avail herself of that inspiration—of that which alone can effect her salvation, and render her, as of yore, a great guiding force in the community. "The great historic opportunity has been with us for the last half century," lamented the Rev. G. Vale Owen, in a paper on Spiritualism—read before a large gathering of clergymen in London, while he himself lay dying—"and the Church has turned a deaf ear and a blinded vision upon it."

The Imminent Reformation.

Yes; a greater reformation than even that which Martin Luther initiated is now long overdue, and the materials for that reformation are, thanks to Spiritualism, immediately available. As the Rev. C. L. Tweedale writes, in reference to this matter: "The Church is to-day face to face with a whole range of facts which can no longer be successfully ignored or denied, and which will exert a profound influence on the religion of the future. Let her face the facts bravely and honestly. She has little to lose and much to gain. . . . She has, and will retain, the essentials, but will be compelled to modify the details; and under the pressure of advancing knowledge, to let fall away as erroneous, things which she has cherished as true. This has happened before, and the gain has been great every time. Revelation is a continuous process, and is not confined to any one age of the world's history."

RELIGION'S DECLINING INFLUENCE.

	1910.	1934.	
Population (England and Wales) ..	36,070,000	40,467,000	4,397,000 more
Church of England—			
Communicants	2,342,153	2,637,646	295,493 more
Sunday School Scholars	2,560,667	1,880,880	679,787 fewer
Methodist—			
Members	886,400	829,037	57,363 fewer
Sunday School Scholars	1,779,085	1,249,669	529,416 fewer
Baptist—			
Members	394,262	375,383	18,879 fewer
Sunday School Scholars	553,419	430,199	123,220 fewer
Congregational—			
Members	454,810	305,210	149,600 fewer
Sunday School Scholars	668,095	370,156	297,939 fewer

These figures are taken from "Religion in the King's Reign," by David Williamson.

The Church and its Work.

No. 2.

LITURGICAL WORSHIP

By the Editor.

"Worship the Lord in the Beauty of Holiness."

A CHURCH is an assemblage of sincere people, the purpose of which is the development of their spiritual life by Divine worship. Worship is a means whereby the Divine Life reaches, quickens and exalts the whole being of the worshipper.

Being thus in harmonious relationship with spiritual forces, the worshippers receive the first gifts of the Spirit—that peace and joy which are so missing in our every-day life. This harmony exalts the consciousness, and they are now in a position to offer that supreme act of worship and adoration that links them with the Most High.

Although they may leave the assembly with thoughts occupied with other things, and although the emotional uplift may be felt no longer, the moral, social, and spiritual effects are permanent, for they are living concurrently in various states of existence, and in degree to the efficiency of their worship, so its results remain, and keeps them linked with the spiritual realm. Regular times for worship are advisable, but one should not neglect their daily duties, or merely live to enjoy this outpouring. It is neither possible nor advisable to be in a state of continual emotional exaltation. We are "of the earth, earthly," and, being placed here to gain experiences on the physical plane, we will find that—

The common round, the trivial task,
Will furnish all we need to ask—
Room to deny ourselves, a road
To lead us daily nearer God.

Service the Objective.

What one receives of this outpouring should be directed to the development of one's whole being for the service of hu-

manity. By the alchemy of the Divine Life-force our leaden desires of self-gratification may be transmuted into golden service for others, bringing us also into the sphere of the Divine activity, and, by so being instructed we, too, may receive its blessing.

All public worship must be offered by means of ritual of some sort. Every religious body, whether Pagan or Christian, Nonconformist or Episcopalian, must use forms, rites and ceremonies. One cannot imagine such services as baptism, dedication, marriage or burial being conducted without some liturgical form.

A little reflection will show that there is no other way. To sit still and to contemplate silently the goodness of God, or to dumbly appeal to Him in mental prayer, would be a kind of worship which not only would be difficult to maintain, but would be impracticable for an assembly consisting of various temperaments in different stages of development.

Priest and Prophet.

Side by side in every religion there have been two chief schools of mysticism, or methods by which men have sought to know, worship and serve God. These are called, respectively, the priestly school and the prophetic. Each equally zealous in serving God, but distrustful of and antagonistic to each other, and having a different mode of worship to one another.

The priest, solemnly set apart and carefully trained, strives to exalt the consciousness by means of age-long rites and ceremonies—forms of words (mantras), of prayer, of praise, of music, accompanied by certain attitudes and gestures—endeavoring to raise the worshipper above the material plane into the very presence of God.

The prophet, by every use of the intellectual faculties, by emphasis on morality, by service to his fellow-man, with simple worship in unadorned surroundings, strives to realise that, as in Eden, God would walk with man.

The antagonism between the two schools has kept them apart, but much of their respective teachings and practice overlap, and gradually a third school has evolved, which, understanding the aims of each has taken the best from the two systems, and combined them.

Worship is Symbolic.

Worship, liturgical or plain, is symbolic—the expression of an ideal. As the altar, with its cross, symbolic of sacrifice, expresses one type of religious expression, so the centrally-placed pulpit, symbolising the importance of the teaching ministry, fulfils the aspirations of another.

So writes the Rev. D. W. Robson, B.D., a noted Unitarian scholar, and he continues:—

Our Churches are free in every way; they may have whatever form of service and order of worship they choose. They are under no legal obligation to use any particular form; they are bound by no adherence to creedal formulæ; nor have they to fall in line with a rubric set forth in an official prayer-book. Each congregation can select its own form of worship, without any interference from ecclesiastical authorities. Just as we are free in our formulation of the faith that is in us, just as we are free to take our lessons from the larger Bible of the world's whole literature, so are we free to adopt that form of worship that seems to us most fitting, and to change it from time to time, as the needs of the times change. (This is also true of Congregationalism —Ed.

It is true that the use of a liturgy, through constant repetition, tends to make the service mechanical, but no expedient can wholly counteract the inattention of the thoughtless. Blessing is obtained from any mode of worship only in proportion to the earnestness and the devotion put into the service.

Worship should be a rich and beautiful

thing—it should be warm-hearted and sincere—and to offer it in a perfunctory manner is both dishonoring to God and hurtful to the worshipper.

The Church "Atmosphere."

The devotional spirit in a Church produces an "atmosphere" that is apparent to every visitor. The reader who has sympathetically visited Roman or Anglican Churches, and those of Nonconformists, will have noted this atmosphere. This is not entirely due to the internal arrangements of the sanctuaries, but to the though-forms that have become identified with the respective buildings.

The devotional spirit is stimulated by the suggestions made by lights, color and furnishings. When, in addition, use is made of those grand and simple prayers that have been uttered by generations of saints, we have as perfect a form of public worship as the human spirit could desire.

We can omit anything that is offensive to our modernism, and find that these prayers express in fine language and fitting dignity the needs of our nature, the desire for confession, thanksgiving and adoration.

These are the bases on which our mode of worship in Spiritualist Churches should be built. We should aim at being reverent without being formal, using symbols without being superstitious, and, by obedience to the laws of life and of worship, endeavoring to express our love and gratitude to our Heavenly Father in the most beautiful way possible.

WHEN you find in your secular paper, or magazine, any article referring to Spiritualism either in its favour or against it, we would appreciate it if you would send the clipping or article to "The Harbinger of Light." You can aid in this way, as it keeps us in touch with the topics of the day. Spiritualism is a mighty force, and your co-operation is much appreciated. Every item in a secular paper or magazine, for or against Spiritualism, will be of service to the cause. Address: The Editor, "The Harbinger of Light," 203 Collins st., Melbourne.

DEATH,

"I have a Rendezvous with Death."

Mr. and Mrs. G. E. Wright whose mission was outlined in our May issue begun their work in Victoria on May 6th. In publishing this article our readers will be able to enjoy something of their teaching.—Ed.

OF all the possibilities and probabilities that arise concerning a human being on its entry into the world, there is only one which can be confidently foretold. Whatever there may be of promise; health, prosperity, friends, usefulness; whatever we may desire for the infant which has newly come to earth; of none of these things can we positively assert that they will inevitably come to pass.

No, the only thing which can be confidently predicated is, that the child which we now fondle and love must, sooner or later, yield to that power which is known as death.

This, throughout all time and in all climes, is the one thing which may safely be foretold and assuredly expected.

In our early years the joy of life, its unfolding mysteries, its gladdening beauty, is glorious scope for adventure; so much possess our thoughts as to exclude such themes as parting and death, though here and there may be found some sensitive and thoughtful youth or maiden to whom the thought of the inevitableness of ultimate death becomes so oppressive as to raise within the heart a horror of life and a wish that birth had never come.

Faced, then, with this most definite fact it might be expected that we should try to understand as clearly as may be this thing that we call death, to discover how it will affect us and what is involved in the change which it brings about.

And yet how many people there are who, so far from facing these questions and making a bold and intelligent effort to answer them, deliberately avoid the subject, even the mention of it. Being apparently awed or scared by the mere name of death, they ingeniously adopt a phraseology which enables them to avoid the term altogether, and thus we find them saying, 'If anything happens to me;'

"If I am not spared;" and so forth; any form of speech whereby they may escape from the hateful sound of the word death."

Death being so natural an experience and also so inevitable, does it not seem unfortunate that it should be thus regarded, dreaded, and therefore, so far as it is possible, banished from the mind until it stands actually at our door?

Doubtless this attitude is due in large measure to the ignorance that prevails concerning the true nature of death and the conditions into which it ushers us; and it is just here that Spiritualism comes in as a means of dispersing this ignorance and of revealing death in its true aspect, not as "The King of Terrors," but rather as an event, natural as birth, whereby we advance from one stage of life to another and a larger stage, in which, released from the limitations of the earth life, our souls may progress from glory to glory, from strength to strength, on the upward path that leads to God.

"LEST WE FORGET."

June 21.—D. D. Home passed, 1886.

June 21.—Mrs. Bright, a former editor of "The Harbinger of Light," passed 1913.

June 21.—Camille Flammarion, passed 1925.

The Perth Progressive Spiritualists Church will meet in future at the Forrester's Hall, Francis Street.

HYMN BOOKS.

Cloth covered Hymn Books containing 171 hymns, 5d. each, postage 1d. 4/6 per dozen, postage 4d.

SPIRITUALISM.

Straight Questions and Direct Answers.

By Sir A. Conan Doyle.

What is a Spiritualist ?

One who believes that death makes no change in personality, and that communication under proper conditions is still possible.

Can one be a Spiritualist and also a Christian?

Spiritualism is not incompatible with any religion. It is only hostile to those creeds which would confine God's mercy to a particular section. He is the God of all.

Is not the organised Spiritualist Church unitarian?

Yes, the organised Spiritualist Church looks upon Christ as a very high spirit. But there are ardent Spiritualists in all the Churches who combine Spiritualism with their former faith. Many of the non-Christian nations, Chinese, Japanese, Indians, etc., have some knowledge of this truth.

What are phenomena?

They are signals and signs to attract our attention by appealing to our physical senses, and make us realise that there are intelligent forces outside ourselves.

Have these phenomena been examined by Science?

Yes.

Can you name any men of Science who have accepted them?

They are very numerous. Among the more prominent are Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Professors Charles Richet, Lombroso, Hyslop, Morselli, Alfred Russel Wallace, Zollner, Wagner, Schrenck-Notzing, Geley, Flammarion, Bottazzi, William James, Hare, Challis, Mayo and Foa. There are also many well-known lawyers, soldiers, divines, literary men, and men of business, who all speak from personal experience.

How many, on the other hand, have examined the phenomena and decided against them?

I am not aware of any man of high, scientific

reputation who has thoroughly examined the phenomena and decided against them.

Do all accept the religious implications?

No, to many the phenomena are simply interesting forces; to many others they are forces with an intelligent and lofty purpose.

Then they prove life after death?

Yes.

Why, then, do the Churches oppose this movement?

Want of knowledge and misrepresentation.

Do all Churchmen oppose it?

On the contrary, some of our leaders are clergymen. Archdeacons Colley and Wilberforce, Revs. Haweis, Fielding Ould, Arthur Chambers, Charles Tweedale, George Vale Owen, Dr. Henslow, Drayton Thomas, R. J. Campbell, Walter Wynn, have all written in support of our views.

What does the religious movement aim at?

It aims at destroying the present materialism by proving clearly that life carries on; that we are responsible for our actions; and that we may have every expectation of absolute compensation for every suffering here, if we take it in a good spirit.

How, then, does it differ from the present religious scheme?

We propose to substitute proof for faith, and certainty for a vague belief.

How do you get your certainty?

By the testimony of the "dead" themselves, who send us long coherent messages, giving their actual experience.

Are the messages always lofty?

Death makes no immediate change in man's character, and the foolish may still be foolish. But we keep such company as we deserve, and those who approach the subject for help and knowledge never fail to get it.

(Continued at Bottom of Page 203).

"VITAL FACTORS IN THE PSYCHIC."

Interesting Lecture by Dr. Cannon,"
Author of "The Invisible Influence," etc.

DEMONSTRATIONS of a startling character were given recently in Newcastle (Eng.), when, under the auspices of the Newcastle West End Medical Association, Dr. Alexander Cannon, K.C.A., M.D., F.R.C.P.S., lectured on "Vital Factors in the Psychic."

Dr. Cannon, who has gained a world-wide reputation following his researches in the field of hypnotism and psychic phenomena, gave actual demonstrations of hypnotism by Occidental and Oriental methods, stating that the experiments, were the result of definitely scientific principles which were not generally understood. He pointed out that under hypnotic influence a patient could be instantly relieved of pain, however excruciating, and could be rendered impervious to pain. As a demonstration he stuck a long pin through the flesh of the forearm of one of his assistants. When the pin was withdrawn there was no evidence of a wound and no bleeding.

An assistant was hypnotized into a state of catalepsy and placed with head and feet resting on two chairs. In that position he bore the weight of a full-sized Newcastle doctor who stood upon his chest. Some extraordinary experiments in extra-renal vision were performed by Kuda Bux, who recently was "in the news" as a result of his feats of fire-walking. With eyes covered with cotton wool plugs and his head swathed in bandages until he bore the appearance of a "bad casualty," he was able to read from a book, re-write sentences written on a blackboard, in English and Greek, and name objects presented to him by members of the audience.

Dr. Cannon explained that this was possible because human beings have two pair of eyes—the physical and the astral. It was possible, he said, for blind people to be taught to see with the astral eyes, although it might take years to do so. People might be sceptical and say that the whole thing was nonsense, but the fact remained that it worked. The wider study

of such matters by medical men would certainly result in enormous benefit to mankind. What was being done by some was open to all. There was no conjuring about it; it all resulted, as he had said, from scientific principles which were not widely known.

EMERGENCY FUND.

	£	s.	d.
A.C.H., Switzerland	11	9	4
K.W., Melbourne	3	7	0
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J.P.G., Tarago	0	10	0
M.J.R., Adelaide	0	5	6
G.P., Adelaide	0	5	0
H.J., Rockley	0	4	1
M.A.S., Melbourne	0	2	6
S.C.D., Lawson	0	1	2
L.A.K., Gympie	0	1	1
E.F., Eaglehawk Neck	0	1	0
M.C., Auburn	0	1	0
	£17	7	8

(Continued from Page 202).

What about fraud?

We have at various times suffered from the rascality of pretended mediums. On the other hand, the true medium, who is liable to persecution by our indiscriminate laws, is among the most useful of mankind.

What is a medium?

One who is so constituted that he or she can help psychic manifestations.

Are they rare?

It is probable that we all have an undeveloped power, but that some have much more than others. These latter are called mediums.

What are the prospects of the Movement?

It is truth, and truth in God's time must prevail. It is active in every country, and at the present rate of increase it must soon receive universal acceptance.

What advantages does it offer?

It does away with fear of death; it reassures us as to our separation from those we love; it removes the horrors which have been built up by mediaeval theology, and it holds out a definite prospect of perfect and intelligible happiness in the future.

Mary Pickford—and the Life After Death.

By the REV. C. IRVING BENSON

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Why think about death? To the man who asks, "Why bring that up?", Mary Pickford says that the average man who muddles through his days seldom wakes up to what he is, or where he is going, until someone he loves disappears over life's horizon. Then he is shocked into consciousness. In striving to understand death he frequently stumbles on the truth about life.

News, Not Views, Needed.

WELL-KNOWN people have no special claim to be heard on subjects outside their own domain. Novelists, scientists, soldiers and society beauties are sometimes invited by newspaper editors to give their views on religion. They are not asked to write because they have devout minds, but because they are well known. But what is needed in religion is not views so much as news—first-hand information as to what their own religion has done for them. For a man or a woman to express an opinion on religion without honestly fulfilling the conditions of spiritual discovery is as impertinent as for me to give a judgment on the spectra—a field in which I have not experimented. What entitles a man or woman to speak about religion is a working experience of it.

In matters of film production, Mary Pickford may be regarded as an authority, but what does she know of religion? Two years ago she gave us an account of her spiritual pilgrimage from fear to faith, and her vitalising experience of God. She has known poverty and prosperity, gain and loss, happiness and bereavement. In a little book, "Why Not Look Beyond?" (Methuen), Mary Pickford, who knows God by faith and practice, sets forth her belief in life after death. She says:

"Two of the people I loved best in this world, my mother and my brother Jack, have crossed this life's horizon. I have been hurled right down into the lowest pit of grief. And slowly, painfully, I have climbed back to a brighter outlook where understanding replaces sorrow."

Aching for Reassurance.

Until sorrow came to her she was content to leave the Hereafter as a mystery. Then she ached for reassurance. She was first of all impressed by the fact that the wise ones through the ages have assured us that the only part of us that really can be destroyed is our false and limited conception of life.

Then the conquest of time and space began to give her hints. Sitting in an apartment on the 36th floor of a New York hotel she could talk by wireless telephone to a friend on a ship 10 days across the Pacific. From her window in Beverly Hills she watched a grey plane, an air clipper, linking America with Hawaii and the Orient. It is not so very long ago since man was afraid that if he ventured too far at sea he would drop off the edge of the world. "If a man die, shall he live again?" Job asked that. And so have all the others who, like those doubting mariners in the time of Columbus, wonder if we tumble out of Life and into Oblivion at the horizon.

What Christ Proved.

Mary Pickford turned to the evidence of Jesus Christ,

Who proved that putting off the body wasn't the end. His enemies attempted to destroy Him; they crucified Him and pierced His side and sealed Him in a stone sepulchre; yet in three days He returned to show them life could not be destroyed. And I, for one, am willing to have faith in what He proved.

There came to this woman, lonely amid the blaze of publicity, a new experience of

release. It freed her from the fear of extinction. And if we are freed of the fear of death, we are free indeed. From a child, Mary Pickford had feared death. That dreadful little prayer, "Now I lay me down to sleep," terrified her with the horror of passing away in sleep. When her mother, who was her greatest friend, died, her first thought was, "It has happened. The thing that has tortured me all these years is here!" Then she came to realise that what the great thinkers of all times have assured us is true. Ruskin helped her.

Death is not a journeying into an unknown land. It is a voyage home. We are going not to a strange country, but to our Father's house, and among our kith and kin.

Demon of Self-Pity.

She had to face the demon of Self-Pity, "who comes to every bereaved person and slyly robs him of his last shred of courage."

Not long after her own sorrow a friend whom she calls Ann, lost her mother. Her grief was terrible. Mary was told on arrival at the house that she was too prostrated to see anyone. Just then the Doctor came out, and said, "Go in, Miss Pickford. You may know what to say to her." There was Ann huddled up moaning on the bed. The sight brought home to Mary the folly of grief. She saw how badly she had acted during her own trouble. So she steeled herself to say, "Ann, can you stand a good hard smack? Because that's what I'm going to give you." And stopped moaning and opened her eyes. Then Mary said,

This is one of the worst cases of self-pity I ever saw in my life! The idea of your taking on like this, because your mother has gone and left you! You're spoiling her happy home-going, that's what you're doing! You should be ashamed to hurt her like this!

That surprised her. After a moment she sat up. "Do you really believe that, Mary?" she demanded. "Do you actually believe that my mother could be happy and all right somewhere?" Mary sat down beside her and shared her own firm faith in the Resurrection life.

The Spiritual Body.

Mary Pickford's belief in the life beyond

rests finally upon her belief in God, and more definitely in the Fatherhood of God. "Why can't we think of God as a kind and wise Father Who has a wonderful and loving plan worked out for each of us?" she asks. "We must not blame God because our lack of love and consideration for each other has made the world sadly different from what He intended it and us to be."

The greatest of all theologians, St. Paul, held that: "If there is a natural body, there is also a spiritual body." This spiritual body, says Mary Pickford, has a higher vibration than the physical; so when it graduates into a higher plane it discards our school uniform and is no longer evident to our earthly sense. The unseen is not less real than the seen. One day this little lady was crossing the Continent by aeroplane. Looking out at the scenery ahead, she suddenly realised that she was gazing right through the giant propellers. She knew that they were there—she had seen them when the plane was at rest—but now those enormous metal blades were whirling at such terrific speed that she could not see them!

Not a vibration, not an atom in the universe is lost for an instant. And so why should we suppose a personality—the most precious vibration of all—can be lost?

The Folly of Suicide.

Life cannot be destroyed. A body is put off, but that is all that happens. That is why suicide is such a foolish business. A visible body can be discarded; but the invisible essence of it, the living personality, will only find itself faced with the same problems it has attempted to escape. It is as if a person tried to sneak into a higher grade in school without having finished the lower grade. If he hadn't learned his multiplication table, how could he expect to work an algebra problem? We can't dodge life. And so we had better face and master it.

I am sometimes asked if it matters whether we believe in immortality or not. We can surely be decent anyway. It matters tremendously—it profoundly affects our attitude to life. How many University students would continue their studies if they were told that there would be no career for them at the end? If we are

nerved by the knowledge that this life is an apprenticeship for the roomier universe, that every faculty developed here, will find ample scone there, that all we learn through pain and loss and suffering here will qualify us for life yonder, that every temptation overcome means increased fitness, why, we can endure all things so long as they have a purpose.

Our Attitude to Life.

I have been poor, and I've been cold, and I've been hungry and heart-broken. And so I'm not just talking idly when I say that it isn't what happens to us that matters a hoot. It's the way we react to each experience, what we think about it, that counts. Do we face life with hope or despair? With fear or with faith? For there was never a problem put to any of us that hadn't an answer. And the solving will depend entirely on our true attitude of mind.

Thus Mary Pickford confesses. Our task in "this vale of soul-making," as Keats called it, is to develop and perfect our powers. If we seek to know what we have in us to be we must look at Jesus Christ Who reveals us to ourselves. "Why Not Look Beyond?" is a strong affirmation of faith in life both here and Hereafter. It would be easy to point out the theological gaps and to stress the problems which are left untouched, but the fact remains that here is a woman whose life has been blest and buffeted, who has known the bitterest of loss and out of it all has found God in Jesus Christ, and come to realise "the power of an endless life." This testimony would have been valuable had it been given by a char-lady, it is not less notable coming from Mary Pickford.

When I Put Out to Sea.

She closes her little book with this exquisite parable—

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue lagoon.

She is an object of beauty and strength, and I stand and watch her

until, at length, she is only a ribbon of white cloud just where the sea and sky come to mingle with each other.

Then some one at my side says, "There! She is gone!" Gone where? Gone from my sight—that is all.

She is just as large in mast and hull as when she left my side, and just as able to bear her load of living freight to the place of destination.

Her diminished size is in me, not in her, and just at the moment when some one at my side says, "There! She is gone!" there are other voices glad to take up the shout, "There! She comes!"

—————::—————

BOOKS ADDED TO THE LIBRARY.

- 270 A Christian Searchlight on Spiritualism (Rev. D. H. D. Wilkinson).
 466 Applied Graphology (A. J. Smith).
 552 A Lamp Unto My Feet (Lanyon).
 652 After Life. (W. Wilson, M.D.)
 748 A New Earth and New Heaven (J. B. Hill).
 678 Astrology Kabalistic. (Sephariel).
 799 Communication With The Dead (J. G. Carew-Gibson).
 803 Confessions of a Ghost Hunter (H. Price).
 795 Elements of Heaven (M. Livingston).
 808 Enter China (G. G. Barnes).
 408 How We Got Our Bible (J. Paterson Smyth).
 452 How To Go To a Medium (E. J. Dingwall).
 796 Harmony of the Spheres (M. Livingston).
 802 How To Master Fear. (C. G. Sander).
 93 Is This Theosophy (Ernest Wood).
 805 Is Revelation Possible? (Hirschkoﬀ).
 607 Look At Your Hands (Palmistry).
 804 Living Torch, The (Annie Pitt).
 809 Links With Past Ages (E. F. Orton).
 742 Mind Your Mind (J. G. Swan).
 677 Margery Mediumship.
 801 Mystic India (H. M. Boulnois).
 800 Open Gate, The (Helen Wall).
 807 Oahspe. A Kosmon Bible.
 797 Primitive Christianity I. (Prof. Buchanan).
 798 Primitive Christianity II. (Prof. Buchanan).
 806 Pocket Ethics for The Young and Bright (G. Kerry).
 812 Psychography (Fred Evans).
 810 Recovering The Ancient Magic (M. F. Long).
 811 Ruins of a Survey (Volney).
 595 Science of Hypnotism (Dr. Cannon).
 180 Sir Vincent Caillard Speaks (Lady Caillard).
 594 The Temple Not Made With Hands (Lanyon).
 292 Visitation of God (Hercules Hantzakos).
 467 What is Astrology (Colin Bennett).

News of the Month.

88th Anniversary of Modern Spiritualism.

THE 88th Anniversary of Modern Spiritualism was celebrated at the Terry Temple on Anzac Night (25 April). Convincing evidence of Survival was given by the Rev. Maud McDonough (a visitor from Westralia) and by Mesdames Harden, Pulfer and Warner. Interesting addresses were delivered by the Chairman, Mr. Tozer, and by Messrs. Plum, Morrison and Smith. Delightful musical items were rendered by Madame Smythe and her pupils.

Public Test of Mediumship.

An interesting demonstration of mediumship was provided at a special service conducted at Prana Chapel on Sunday, 26th April. Mrs. Harden was first controlled by one of her spirit helpers, who gave a very inspiring lecture. On returning to her normal state, the medium gave convincing demonstrations of direct, indirect, fourth-dimensional, X-ray, medical and travelling clairvoyance, also of auric reading and absent medical diagnosis. Simple tests and experiments in all these phases of mediumship were successfully conducted by members of the congregation. Mr. J. Stuart Morrison explained the various types of mediumship as they were demonstrated. Every seat in the Chapel was filled and all received much instruction and help from the service.

Spiritual Temple Anniversary.

The Anniversary of the Spiritual Temple was also celebrated on Sunday, 26th April. In expectation of a huge audience a larger hall was engaged for the service, and even then every available seat was occupied. The room was tastefully decorated with thousands of flowers and tokens of goodwill were received from kindred societies. Many speakers and demonstrators, assisted by excellent artists, provided a service well worthy of such an auspicious occasion. The presence of the President, Mr. Pearson—who is convalescent after a long illness—added to the pleasure of his many friends and supporters. "The Harbinger of Light joins in the good wishes for his speedy recovery to perfect health."

Mr. and Mrs. Wright's Mission.

Mr. and Mrs. G. E. Wright, of London, arrived in Melbourne at 7.30 a.m. on Monday, 4th May. They were welcomed on the behalf of "The Spiritualist Church of Victoria," by Mr. Tozer,

Mrs. Harden and Mr. Morrison (who is organising their Melbourne itinerary).

A happy Social Evening was conducted at the Terry Temple on Tuesday evening. A small, but representative band of Spiritualists were present to honor the visitors, who were very pleased with the spontaneous welcome tendered to them. A Mission was conducted on Wednesday at Prahran Spiritualist Church, and on Friday evening Mrs. Wright conducted a Psychometry meeting at Prana Spiritual Chapel.

A Combined City Churches Mission was held at the Terry Temple on Sunday, 10th. The service was well attended and the congregation appreciated Mr. Wright's excellent address and also Mrs. Wright's evidential demonstrations of mediumship.

The majority of the City and Suburban centres have been visited by these delightful people, and they have won many converts to the cause by their honest and earnest work—as well as hundreds of lifelong friendships they have formed by their winning ways and unselfish service, not only to Spiritualists and to Spiritualism, but to all who were in need of help or comfort.

Despite the fact that other States are anxiously awaiting her arrival we hope to retain them with us for an extended Mission. They have done good work, but a vast field of activity still awaits them if they feel called to carry on.

If we had but half a dozen such winning missionaries as Mr. and Mrs. Wright our Movement would soon be established on absolutely storm-proof foundations.

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MELBOURNE, AUSTRALIA.

Published Monthly.

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Editor:—REV. J. T. HUSTON, N.D.

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No. 7.

EDITORIAL.

"THE Harbinger of Light" has been, for sixty years, the representative organ of Spiritualism in the Southern Hemisphere; and through its columns not only have we attempted to publish the activities of the Movement in Australasia, New Zealand and South Africa, and made known to Spiritualists throughout the world the work of our prominent mediums and workers, but have diligently searched for and published important happenings in the old world as well. To this has been added our apprehension of the spiritual philosophy and a clear presentation of the spiritual and religious principles that underlie Spiritualism as a whole.

The "Harbinger of Light" is not published for personal gain or profit but for the welfare of the Movement as a whole and is in no way dominated by personal ambitions or individual idiosyncrasies as to what should constitute the science, religion or philosophy of Spiritualism.

The religion and philosophy of Spiritualism has been builded slowly and carefully during the past eighty-seven years, since the raps were first heard at the cottage at Hydesville, by the deductive method of building fact upon fact, theory upon theory, conclusion upon conclusion and religion upon philosophy until we have evolved a scientific religion that is ab-

solutely in accord with all of the known laws of nature and which at the same time denies no absolute truth that has ever been uttered in any age of the world.

Thus it is necessary in our growth and advancement that we do not add to our philosophy any of the worn-out theories of orthodoxy which are the heritage of the idolatries of past ages, and which are rapidly slipping away from, and being discarded by, thinking men who are seeking some solid foundation of truth and fact upon which to build a structure of Spiritual knowledge.

The "Harbinger of Light" is definitely an official organ of Spiritualism and is not dominated by any individual, be he editor, or contributor. Its columns are devoted to a presentation of the accepted philosophy and religion of the Cause which it represents, and we decline to publish articles which misrepresent it and would be misleading to the honest inquirer into the philosophy and religion of Spiritualism.

The cost of producing the magazine has been increased by its enlargement. We confidently expected this would be met by adding another 150 subscribers to our roll, up to the present, however, we have added but fifty. We have found it necessary, also, to maintain a central office, where enquirers could obtain information and guidance with respect to Spiritualism, and where the bereaved would be given not only the consolation that our philosophy brings, but put in touch with reliable mediums.

We also began a badly-needed work Propaganda. We have been supplying, free approximately 100 copies of our magazine monthly as well as other literature. This has absorbed about one-third of the money contributed to the Emergency Fund. We have in mind an extension of this work, maintaining a traveling agent throughout the country districts. We have the man, but lack the means to start his work.

Further contributions are greatly needed, not only to meet the serious deficit we are confronted with, but to carry on the task that has been entrusted to us, and of which all Spiritualists should be the

sharers. We do not hesitate to appeal for generous donations and to those who contribute to the fund we are ready to give an account of our stewardship and send them a copy of our balance sheet when published.

NATIONAL CHURCH OF NEW ZEALAND.

Annual Meeting of Council.

THE annual meeting of the Council of the National Spiritualist Church of New Zealand was held at Christchurch during Easter. Mr. S. E. Williams (president) presided, and others present were: Miss A. A. Hastings (Napier), A. Heather and W. J. Young (Christchurch), Mesdames Richards and Dreaver (Auckland), Messrs. R. N. Ridd and A. W. Stables (Dunedin), Mrs. Sherriffs and Mr. W. J. Baird (Invercargill), Mr. P. Anderson (Wellington) also attended unofficially. Mrs. Harris Roberts gave the invocation.

Matters relating to the church and to the movement generally were discussed at length, and the following remits were carried, as well as others of a more or less formal character:—

By the Auckland Branch: "That before any medium is engaged from overseas every possible effort be made by the National executive committee to ascertain the qualifications, and particularly the character, of such medium before any engagement be entered into or any fare advanced."

"That a further effort be made to have a Spiritualist service broadcast from one of the Y.A. (National) stations at least once a month.

By Dunedin Branch: "That the words '7 p.m.' be deleted from by-law nine and the following words substituted: 'an hour to be arranged from time to time by the members of each branch church.' (This refers to the time for commencing the Sunday evening service).

The following resolutions among others, were also carried:—

"That licensors be entitled to use the letters L.S.C.N.Z. after their names."

"That a standard set of rules for all branches be compiled by the incoming committee.

A committee consisting of Mesdames Richards and Dreaver, and Messrs. Hastings and Ridd was appointed to draft suitable forms of dedication, marriage and burial services for use in all branch churches. (This committee subsequently met and recommended the services set out in the officer's edition of the Lyceum Manual, with the option of the burial service composed by J. J. Morse and printed in the ninth edition of the S.N.U. Hymn Book.)

Paragraph D of by-law fifteen providing for three months' membership of a branch church before any licence was granted, was rescinded.

The incoming executive was authorised to obtain legal opinion concerning the issue of licences to workers in unaffiliated churches.

The decision of the executive to arrange the itinerary for the visit of Mr. and Mrs. G. E. Wright was confirmed.

The appointment of Mr. S. E. Williams as organiser for twelve months from November 1st, 1935, was confirmed.

Resolved to ask branch Churches to make a special contribution to the national funds in view of the depleted state of the treasury.

The following executive officers were elected:— President, Mr. R. N. Ridd (Dunedin); vice-president, Mr. A. L. A. Hastings (Napier); general secretary, Mr. A. W. Stables (Dunedin); treasurer and Lyceum conductor, Mr. W. G. Baird (Dunedin); committee, Mesdames Richards and Dreaver (Auckland), Messrs. C. J. Champness (Hamilton), S. E. Williams (organiser), W. J. Young (Christchurch), W. J. Hutton (Dunedin), and Mrs. Sherriffs (Invercargill).

Miss D. M. Sturgeon, of the Dunedin Branch, who has left on a tour of America and Great Britain, was appointed to represent the Spiritualist Church of New Zealand at all conferences and meetings open to overseas representatives.

A special vote of thanks was accorded Mr. and Mrs. Heather, who had given yeoman service to the Christchurch Branch for many years past and who were now taking up residence in Auckland.

Mrs. Richards, on behalf of the Auckland Branch, extended an invitation to the Council to meet in that city next year.

Votes of thanks were passed to Mr. P. Anderson for recording the minutes, to the retiring executive officers, and to the Christchurch members for their hospitality.

BEAMS MEMORIAL CHURCH.

Rotherwood Street, Richmond.

The Church formerly known as the Rotherwood Street Spiritual Church has now changed its title to the above. The Wednesday evening service will begin at 8.15 p.m. instead of 7.30, as formerly.

MRS. ROTHWELL, Teacher Astrology.
Progressed directions 5/-.

22 Nairu St., Wellington, New Zealand.
Money Order from Australia.

Full birth date, hour, place, appearance.

The Future Life.

By A. J. Harvey, Editor of the "Warragul Gazette."

The writer is the brother of the late W. Britton Harvey, who for many years was the Editor of "The Harbinger of Light"—Ed.

"THE thoughts of men are widened,
with the process of the suns."

These are the striking words of the poet Tennyson, and it is very interesting to note this tendency in public opinion as expressed by leading writers, preachers and journalists. Some of our writers and novelists such as Hall Caine, William Conway and H. G. Wells are showing the way and emphasising phases of the life to come, in much clearer terms than was once possible for their reading public, for all advancement of thought and spiritual perception, on this theme, like all evolution is a slow process.

In older countries on the other side of the world, much greater progress in this direction seems to be made; than is yet possible in Australia. Our great secular dailies, unlike those of London; seem to fight shy of any leading in this direction. One Melbourne daily has just announced that it is commencing a series of articles on philosophical subjects, including the question: "Is there a future life?" as if it were open to doubt. After all the scientific and psychic investigation of the past 80 years, and the hundreds of volumes of carefully selected scientific evidence published in them, one would have expected something more definite on a subject, which the great British Statesman, W. E. Gladstone, declared to be "by far the most important thing, than can occupy the human mind."

* * *

In the scientific world, such men as Sir William Crookes, O.M., F.R.S.; Sir Oliver Lodge, F.R.S., D.Sc.; Dr. Alfred Russell Wallace, O.M., L.L.D.; Professor Zollner, of Germany; Professor Lombroso, the distinguished Italian scientist, and Professor Charles Richet, the celebrated French savant, author of "Thirty Years of Psychic Research" have testified to the

genuineness of evidence adduced in their own scientific investigations, and these are faithfully recorded in their published works, which any student may purchase.

University professors who have studied the subject, offer their unequivocal testimony to the truth and reality of psychic phenomena, while eminent clerics of the various churches have recorded their unqualified conviction of the psychic facts elicited, in the course of their varied experiences. The Rev. T. E. Ruth, late of the Collins street, Baptist Church, once said: "It is a very poor, anaemic Bible that you have left, if you rid it of the reality behind, Spiritualistic philosophy."

It is indeed Spiritual philosophy, which is sometimes termed "Spiritualism," which; more than anything else in modern times, has demonstrated the reality of life after death. In London and the leading provincial papers of England and Scotland, letters and articles on psychical experiences are published practically every week, and some of these personal experiences are so striking as to convince any reader who has even a brief knowledge of the subject. But we have not yet advanced to this extent, in the journalistic world in Australia and very seldom is there any record of anything psychic.

* * *

Though familiar to people resident in the Old Country, it is not generally known, that the great annual gathering in Trafalgar Square, London, in celebration of "Armistice Day," special cameras are set by the London Spiritual Alliance and psychic photographs obtained of many of the soldiers who gave their lives for humanity in the Great War. These were among those referred to by the Bishop of London, in St. Paul's Cathedral, when he addressed his words "to this great congregation, both visible and invisible." Copies of these photographs have

been sent to Australia, for just as those stars in the sidereal universe which are invisible to the human eye—even through the largest telescopes—are revealed on the photographic plate of the instrument; so are the invisible faces of those living spirits, made plain and recognisable by the camera.

These facts, of course, are unbelievable at first, but to the earnest searcher after truth, who obeys the injunction of the Master; "Seek, and ye shall find," these and even greater wonders are revealed, to prove conclusively that there is a future life. When this truth is fully realised, it has a profound bearing upon the present daily life of the individual.

CHILDREN IN THE SUMMERLAND.

Clairaudient Scripts by
V. MAY COTTRELL.

Away back in 1921 a MMS. was received at the office of "The Harbinger of Light" from a lady in Napier, New Zealand. The accompanying letter told of her strange experiences and the writing she was doing.

She frankly admitted that she had no knowledge of, and little interest in, Spiritualism and Psychic Phenomena, and that she considered much of the writing that flowed so readily from her pen as "too wowsery."

The article, under the title, "Children in the Summerland," was published in "The Harbinger of Light" of April, 1921, and was the beginning of a long series (over 50) that appeared in this Journal. The first few articles were published under the nom-de-plume, "May Sunderland," but at a later date, when the writer had been assured that the contents of the various scripts coincided with the findings of mediums, past and present, they were published under her own name.

And that is how the writings of V. May Cottrell were introduced to the readers of "The Harbinger of Light," which became a regular feature of the Journal for many years. Over 300 of her articles and poems have also appeared in the occult magazines of U.S.A., England and America. Her

writings on secular subjects also have been widely read.

"Children in the Summerland," together with "Clothes in the Spirit World" and "The Spiritual Faculties of Jesus," are combined, and are now available in booklet form. The booklet is attractively got up, and will be greatly prized by all lovers of children here and in the Beyond, as well as those interested in psychic phenomena.

The title script is a vivid description of the beautiful and wonderful conditions in which the little ones dwell after they leave this mortal sphere. A comforting and reassuring message that will make separation easier for those who have lost children at a tender age.

"Clothes in the Spirit World" throws much light on an interesting topic. The problem of apparitions and earth-bound spirits is explained.

"The Spiritual Faculties of Jesus" is an impressive script that gives the key to the personality and power of the Great Teacher. The poems, "The Summerland" and "Glad Tidings," which make excellent lyrics of hymns, are also included. The price is 2/3, post free.

OBITUARY.

On Friday, April 3rd, the mortal casket of our arisen sister Spiritualist—Mrs. West, wife of Mr. T. D. West, one time treasurer of the Wellington Spiritualist Church, was consigned to the Crematorium at Karori.

The funeral services at the Mortuary Chapel, and at the cemetery, were conducted by Mr. R. A. Webb, Dip.S.N.U., England. A great and commendable virtue of Mrs. West's character was her love for, and kindness to animals. From much physical suffering, patiently borne, she has gone to her reward in the life of the Summerland.

--Recorder.

On Thursday, April 30th, 1936, there passed into the higher life Mr. A. O. Thomas, for many years Secretary and Treasurer of the Spiritual Scientists Church, Sydney.

The service at the crematorium on May 2nd was conducted by the Rev. W. T. Horsley, and the President of the Spiritual Scientists Church, Mrs. Twelvetees, paid a glowing tribute to the services and loyal devotion of our brother; he set us a noble example by his labours, and the Church will miss his physical presence.

Spiritual Psychology.

By REV. J. T. HUSTON, N.D.

The Power of Will.

You are dissatisfied. That is right. That is why you are interested in this course. You have an ideal, but cannot reach it. Do not blame yourself, it is not your fault. Possibly you DON'T KNOW. There are millions like you. They would do more, make a greater success of their life, make more money, if they only knew how. Deep down in their hearts they are willing enough, but HOW? HOW? That is what they want to know. It is so easy to talk, but they want to know, as you do, WHAT TO DO, and HOW TO DO IT.

IT CAN be done. YOU can do it, because others, worse circumstanced than yourself HAVE DONE IT. Think of the men who in spite of every handicap, have risen from poverty to affluence, and fame. Edison, and a host of others. The first step is NOT TO UNDERVALUE YOURSELF.

The Power behind all Success is WILL POWER. Knowledge, ability, hard work, are secondary to WILL POWER. Note the successful men, are they better educated? Do they work harder? Have they more intelligence than you have? No! But they use this all powerful force of WILL. I want you to think of a dynamo, it is comparatively a small instrument that is the source of our electric power, a little engine with the capacity of gathering and utilising almost omnipotent force. You are such a dynamo; you can gather even greater force to be utilised in achieving that you desire. Unless the dynamo is used it gets rusty and loses its full power to gather the electric force, the more it is used the better it works; so with yourself, the more you use your faculties and abilities the more power you gather and the greater success you will be.

We possess—as seen from a previous lesson—body, emotional nature and mind, which act and re-act upon each other. Fear contracts the blood vessels and causes the face to blanch. Anger relaxes the blood vessels and flushes the face. These are examples of the mind acting upon the emotions and affecting the body. Contrawise the body affects the mind: Personality and Will Power are generally associated with good breathing power and robust health. Hence it is necessary before attempting to achieve the highest purpose of life—the development of Will Power—to learn the laws that control us, put them into practice, and thus be ready for the development of the power that shall bring us the success we desire.

Steps To Achievement.

The three steps to achievement are Desire,

Ideation, and Willing. Desire, as we have learnt, is an ever-present, ever-increasing longing for that desired. It is the attracting, drawing force, as Will is the compelling, driving force. These two forces are similar to the negative and positive poles of electricity respectively, always together, and of equal power to each other, hence WILL ACTS IN DIRECT PROPORTION TO DESIRE.

Desire is proportionate to MOTIVE, for it is motive that determines choice, incites Desire, and “moves” the Will.

The more powerful your desire, the more constantly it occupies your Attention, the surer will be the result, the easier your ability to achieve. SUCCESS DEPENDS UPON THE SINCERITY OF YOUR MOTIVES, AND THE STRENGTH AND EARNESTNESS OF YOUR DESIRES.

Motives are the seeds from which are developed the fruits of character. Mean or base motives produce—ultimately—weakness, failure, misery. Pure and noble motives are essential to strength, success and happiness. The seed does not mature instantly into the fruiting tree, nor does the results of motives appear at once.

Ideation (i.e., that which is seen or visualised).

An inspection of our mind shows that voluntary (willing) motion is always preceded by an IDEA of that motion. Idea first, then will, then action. (Trace the word “idea” in Webster's Dictionary). Conscious ideation, or visualisation, may be induced and may be used to reproduce a particular form of willing. For example, by constantly picturing a certain action, the action is performed by an impulse which has now become automatic. The Will Power in its accelerating and restraining impulses is modified by the intensity of the idea.

Negative ideas weaken the ability to Will. These ideas persisted in at first produce indecision, later on, absolute inaction, because perfect co-relation of will and action is lost.

In order to get complete control of the Will, we must get complete control of the faculty of Ideation, and induce strong positive ideas which the Will cannot refuse to follow.

When one has come into certain conditions of negativeness in any part of his mind, and continues in it for any length of time, it takes more than his own power to modify these intensified conditions and bring about an inhibiting power of mind which will crowd them out, and allow the idea centres to receive a new thought-form, and intensify it so that the Will can pass into action.

The abnormal individual is always weak in putting into action his ideas or carrying out his impulse, because there is a dissociation of ideas, and his mind becomes mixed in its responses and he cannot make for a true, harmonious expression of all the planes of mind within himself—this is the condition of the neurasthenic and the psychasthenic, and he needs some mind stronger than his own to hold his ideas true to what he knows to be true.

Inhibit all negative ideation, refuse to be driven into wild bursts of psychical or mental energy along any one line. Be interested in other things. Inhibit **over-active** states of mind and thinking. A change of environment and even of friends is often advisable.

The Will.

Will is a force of the Ego plane. It is the power to do or not to do what is desired. It is the Ego exercising self-direction.

Man expresses himself on three planes, Being, Thinking, Willing manifesting as speaking and doing.

It is not the Will that wills, the ego does that. Will is static until the ego originates some activity, and uses the will to produce and direct it.

Volition, is this willing force in action (dynamic). No one "wills" the impossible for himself. What you visualise and desire you can do.

THE EDUCATION OF THE WILL BEGINS BY ASSURING YOURSELF THAT YOU CAN DO WHAT YOU DESIRE TO DO.

Will-power can be developed as muscular power can be: by exercise. The more **ATTENTION GIVEN TO THE EXERCISE**, the better will be the result. **ATTENTION IS CONCENTRATING THE MIND UPON WHAT YOU ARE DOING NOW.** It is **DOING ONE THING NOW.** Attention gives activities strength and purposefulness.

Focus of Attention, is that upon which the consciousness is fixed at one time.

Affirmations are clearly stated declarations intended to fix a definite idea in the mind. The more positiveness and attention put into the affirmation the more successful it will be.

THE SECRET OF ATTENTION IS INTEREST. Interest is the mind-seizing upon that which is of value to itself. The more one is interested in a subject or an act, the easier and more agreeable that subject or act will be. When acts or subjects are not of much interest to us, and yet must be performed, they are spoken of as drudgery.

Drudgery gives excellent opportunities to develop the will. If there be no interest in the act itself, find some interest in performing the act. For example: Cleaning boots. Think,—Cleaned boots increases my self-respect, it wins for me

the respect of others. Uncleaned boots indicate a careless, slovenly, untidy mind, lacking in self-respect.

CONCENTRATION is the attention fixed upon or engrossed with a thought or act.

CONFIDENCE is expectant attention, a complete reliance or trust in that expected. In its most powerful aspect it is a positive certainty that nothing can shake. It is the attitude of mind that gives fullest play to the force of will. In proportion to the degree of confidence possessed—or assumed—so will the results be, no matter what the objective, provided it be reasonable and possible.

"A VERSATILE VICAR."

Under this heading, the "Northampton Evening Telegraph" (Kettering) published the following references to the Rev. C. L. Tweedale, Vicar of Weston, Yorkshire, who is well known to readers of "The Harbinger of Light" as the author of "Man's Survival After Death."

"If you call on him," says the "Telegraph" representative, "he may play to you wistful music on a mellow-toned violin of his own making. Or should your visit be in the evening he will take you to his garden 'observatory,' and let you have a close-up view of the stars through his own 'home-made' telescope. Yet this telescope is thought to be the most powerful in Yorkshire."

"Finally, if you want a book to read he may lend you one of his own that he has written in between his strenuous parish duties, his investigations into astronomy and Spiritualism, and his constructive hobbies. 'I have made seven or eight telescopes,' Mr. Tweedale told the reporter, 'which range from six-inch to 10½-inch lens.' Mr. Tweedale added that his study of modern psychic phenomena had confirmed and rehabilitated the Bible to him. Hypotheses had been converted into demonstrations, and doubts into certainties."

HYMN SHEETS.

Hymn Sheets containing 11 hymns suitable for Home Circles and Spiritual Meetings, 2/6 per hundred. Post free.

"The Harbinger of Light" Office, 203 Collins Street, Melbourne.

Mr. and Mrs. G. E. Wright's Mission in South Africa.

SEEING that information concerning the conditions and progress of Spiritualism in South Africa is not met with to any great extent in English Spiritualist journals, a visit to that country in the interest of Spiritualism assumes something of the nature of a voyage of discovery, and on entering the harbour of Cape Town our attitude was somewhat akin to that of adventurers landing on an unknown shore. Now, however, after spending some five months in that beautiful and hospitable country, we are able to give some account of the actual conditions existing therein.

Speaking of the centres generally, there is throughout the Union a more or less uniform standard of high spiritual endeavour, if not of achievement; and nowhere did we meet with that insatiable hunger for mere messages that prevails in other countries which we have visited. Thus the Sunday services take a form similar to that obtaining in England; cheerful singing, prayer and address, followed by clairvoyance. Other forms of demonstration, such as psychometry, are reserved for week-days, and even then there is none of that wholesale delivery of messages such as is met with in Canada, the United States of America, and Australia.

Notwithstanding the level of aim and accomplishment reached, some of the Churches are not free from those petty dissensions which, as tares among wheat, find root in the fields of Spiritualist effort in every land; and it was one of the most gratifying features of our tour that our fixed plan of working with all centres without regard to titles or labels, and of arranging services in which various churches combined, resulted, in more than one instance, in the coming together of people who, from one cause or another, had been deplorably estranged. Another result of the avoidance of discrimination between one Church and another was that we were privileged to work both with the larger and the smaller groups, the stronger and the weaker, and thus to comply with the marching orders which we had received from our spirit helpers before we left England, namely:—

Your work lies not only in preaching and teaching among numbers of people, but also in seeking out here and there those who are hungry for the inner understanding of the meaning of life. You are not going forth with a blaze of trumpets. Despire not the two or three; despise not the Upper Room.

* * *

When entering some small and dingy room, known as a "Church," in which an effort is being made to build up a Spiritual Community, and experiencing for the moment a feeling of disappointment and dismay, the memory of these in-

structions has been to us a source of great strength and of inspiring encouragement. In one of these weaker Churches, which, when the services of good mediums had been available had enjoyed a long spell of prosperity, there are now occasions on which, in the absence of anyone who can give any sort of address, the only means of providing teaching of any kind is that of giving a reading from some book or journal. In such cases it was most pathetic to note the attitude of the people in respect of our visit; for, even while rejoicing in the temporary increase in the numbers attracted by the novelty of our presence, they looked forward to the probability of a speedy reversion to a meagre attendance after our departure. Thus it is that from centres such as these the cry rings out, "Come over and help us!"

Indeed throughout the whole of the Union the outstanding lack is that of outside help, including interchange of workers between one centre and another; the chief difficulty being that of the prohibitive distances that divide the various cities. In one of these we were told that we were the first visiting mediums who had visited the Church during the past eight years. No wonder that they begged of us to urge all mediums who visit South Africa to get into touch with the Churches with a view to affording them assistance in their work.

Financially, some of the Churches and Societies seem to have less difficulty than is often met with elsewhere, and in a few instances they have succeeded in buying or building Church premises of a very suitable type. It should be noted, however, that South Africa is no happy hunting ground for mediums whose chief purpose is the accumulation of wealth; such as some of whom we were told that before accepting an invitation to tour the Union they require a guarantee of sums ranging from £500 to £1000.

* * *

In South Africa, as in so many other places, the instruction of young folk in Spiritualistic principles is not provided for to any great extent; indeed the only Lyceum met with was that of Maritzburg, where an earnest effort is being made to train a band of adherents and workers for the next generation.

As to outlying districts, it was one of our chief regrets that time did not permit of extending our tour so as to comply with requests that reached us from Rhodesia and other places, where isolated seekers are hungering for light and understanding. In travelling through the vast spaces that stretch out between the cities, for the most part arid and bare, we sighted here and there a farm or holding on which, by means of irrigation, a patch of vegetation was preserved; and, in like manner in various places out

on the veldt, many unaided searchers are yearning for the opportunity and the means of establishing, as it were, a plot of spiritual verdure and fruitfulness.

Our desire to contact with the native races was unfortunately, not gratified to any great extent. In only one instance did we meet with a direct effort on the part of the Churches to include these people in their membership; and even here, so pronounced is the colour bar that the seating was arranged so as to place the natives on one side of the building and Europeans on the other. Working with this Church, we greatly enjoyed and appreciated the opportunity of associating with the coloured folk: African Natives, Chinese, Japanese and Indians; all of whom made a ready response to our ministrations; joined most heartily in the singing; and maintained an attitude of reverent and eager attention throughout the service.

No record of our experiences in South Africa would be complete without an acknowledgment of the great kindness with which we were received on every hand and the ready co-operation of the Churches in the work that we sought to do.

THE PIONEERS PASS ON.

IT is with regret we hear of the old pioneers of Spiritualism in Australia bidding farewell to those of us who are yet on the earthplane. It is but a few months ago that our old friend, Mr. H. Taylor, of the Melbourne Lyceum—now amalgamated with the V.S.U.—“left” us for the Summerland. Now on Saturday, April 11th, the mortal remains of Mr. L. Isaacs was laid to rest in the Kew Cemetery.

Mr. Isaacs was one of those fine Spiritualists who has done so much for our Cause. In combination with Mr. Taylor and Mr. Frey, the then Treasurer, he helped so splendidly in Spiritualism's wonderful work. His attitude on behalf of Truth and its followers made his name honoured not only in Victoria but by so many Mediums and Spiritualists in Australia and overseas.

A beautiful but simple service at Mr. Isaac's residence, and also at the graveside, was given by Mr. Martin—organist and choir-master—assisted by Masters Conyers, two grandsons of Mr. Isaacs. It was a service typical of Spiritualism, lifting our thoughts from the turmoil of material affairs to the peace of God's Eternal Life.

Mr. Frey spoke a few words recognising Mr. Isaacs' sterling qualities, his adherence to all that made for purity and goodness of this life.

Having so strongly worked for the Cause of Spiritualism in this world we know that his great interest therein will not cease with his transition, rather will it be increased.

THE QUESTION BOX.

That the same questions that perplex us to-day were also of interest to Spiritualists as far back as 1876 is apparent from the questions which appear in the March issue of the “American Spiritual Magazine,” published in Memphis, Tenn., in 1876 by S. Watson, editor and proprietor, in which were the following questions and answers:

“B. M. Elzey, of Arkansas, asks the following questions:—

“1. Does the spiritual body come out of the natural body at the death of the natural body?

“2. Has the spiritual body the form and likeness of the natural body before death?

“3. Does God give the spirit its body, or does the spirit make its own body at will by materialisation?

“We answer:

“1. The natural body is the temporary clothing of the spiritual body. What we call death is but the shedding of this clothing, which returns to the elements from whence it has been gathered, while the spiritual body is the real being, and inhabits as real, and, to spiritual existence, as tangible a sphere as the natural body.

“2. If we could see with our spirit eyes, as the clairvoyant does, we think we would find the same form and likeness of the natural body.

“3. The spiritual body grows up with the natural body, constituting our identity, personality and individuality, intellectually and morally, as we have become developed in the present life. The materialisations we see cannot be said to be ‘the spiritual body.’ They are only a temporary organisation of matter, obtained mostly from the Medium, the circle and the atmosphere. It is by a spiritual chemistry, the *modus operandi* of which we do not understand, that these bodies are formed. Though they look natural, and feel as our bodies do, they vanish out of sight as did the body of Jesus when He sat with His disciples at meat. We know the facts as well as we can know anything cognisable by our senses, but we confess we have not advanced so as to give the theory in full of this materialisation phase of the spiritual phenomena.”

Books Worth Reading.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However, we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published. It usually takes about three months to get books from overseas. Address your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

"POWERS THAT BE."

By Dr. Alexander Cannon (Mott).

A YEAR ago the name of Dr. Alexander Cannon became a household word. The publication of his astounding book, "The Invisible Influence," shook the framework of orthodox Western thought.

The front pages of the British and Continental Press flared up in bold headlines to proclaim his message; whilst, across the Atlantic, the vast continent of America rang with the name of the man and his book.

Unlike so many of those who return from the East and its Ancient Wisdom, Doctor Cannon has not merely acclaimed it and retired. Inspired by his Life-purpose, refreshed by his vision of Power, renewed by his contact with the Masters, he is developing, testing, and applying to our Western needs the Wisdom which we have overlooked and lost. This book is a result of the Author's pursuit of his increasing purpose, and it needs no other comment. It will mark one more step in the rapid rise of its Author to world-recognition as the man in whose mind the long overdue convergence of Eastern and Western Wisdom has found its focus.

Price, 6/6; postage 4d.

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A "GHOST-HUNTER" EXPLAINS.

Confessions of a Ghost Hunter. By Harry Price (Putnam).

(By F.I., in "Sunday Times.")

THOSE who look for evidence of survival after death in this new volume by the Honorary Secretary of the University of London Council for Psychical Investigation and founder of the National Laboratory of Psychical Research will be disappointed. "Where shall we go when we die? I am afraid there is nothing in this volume that will supply an answer," writes Mr. Price himself.

For most of the phenomena he recounts Mr. Price has a normal explanation, but there are one or two cases of poltergeist haunting which puzzle even him. Of one he writes cautiously that, while the matter must remain one for speculation, he considers that the evidence for abnormality is on the whole stronger than that for pranks carried out by a certain family; and

so sceptical does Mr. Price show himself in the rest of the volume, that when he does admit abnormality the reader will be still more ready to accept it. But one could wish that he had added some theory or speculations as to the exact nature of the abnormality which a poltergeist presents.

The Talking Mongoose.

A great deal of the book is given up to accounts of various fraudulent hauntings, amusing enough in their way but rather too trivial for the length allowed them. Of these, the Talking Mongoose is the most entertaining. Other chapters deal with the claims put forward by certain practitioners to abnormal physical powers, such as the ability to see when blindfolded.

As regards genuinely supernatural phenomena (that is, supernatural as we know the laws of nature to-day) the most interesting chapters are those devoted to the fire-walking exploits of Kuda Bux, for which there is no known explanation. Mr. Price organised these experiments himself, and is therefore particularly fitted to describe them. Here there seems no possibility of fraud; and while unwilling to believe that the walks were accomplished by "occult" means, Mr. Price admits that faith, allied to nerve-control, is probably the secret.

It was Mr. Price who brought to England the well-known medium Rudi Schneider. It is interesting to learn that Mr. Price is of the opinion that most if not all of Rudi's earlier phenomena were genuine. Again, if this is so, we should like to have an inkling of what the author believes that they prove; for if genuine, prove something they must, though not necessarily life after death.

Mr. Price writes entertainingly, and his book is full of good things. Those who are not necessarily interested in psychic phenomena should enjoy it just as much as those who are. In the Library.

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"A LAMP UNTO MY FEET."

By W. C. Lanyon (L. N. Fowler & Co.)

AS its name indicates, its chief mission is to cast an ever increasing light on the path of Life. An attempt is made to set down the difference between consciousness and thinking. Coming by way of God, man transcends the long, tedious

way of conscious thinking, dragging the mind and body over every inch of the tortuous way of life as a caterpillar who refuses to re-embody himself, and yet is perpetually harassed by the urge to fly. Coming by the way of God man begins to see the performance of the "Father within" of which Jesus spoke so often. Price, 7/6, postage 4d. In the Library.

"AFTER LIFE"

The Diagnosis of a Physician.

By William Wilson, M.D. (Rider & Co.)

DO we live after death? This is the great problem. Dr. Wilson has produced a new contribution to help to solve it. Based on the discoveries of biology, science, astronomy, psychology, mysticism, and psychic research, his proofs rest on a sufficiently broad foundation to satisfy the most sceptical mind.

The author does not claim to have solved the problem, but has correlated all the evidence that may be brought to bear on the subject in a short volume. Price, 7/6; Postage 3d. In the Library.

"THE SCIENCE OF HYPNOTISM."

By Alexander Cannon, M.D., M.A., Ph.D.,
CH.B. (Rider.)
Contents:

LLOYD Tuckey's method, Bernheim's method, Grossman's method, The Author's method, Liebault's method, Buist and Fere's method, Bernheim Coue method.

The use of hypnotism, its place in Science, "Christian Science," Spiritualism, Faith Healing, Occultism, Clairvoyance, Crystalgazing, Hypnotism and its uses in insanity, in psychology, etc.; Colour therapy: The theories regarding hypnotism—Heidenheims' theory, Lauder Brunton's theory, Liebault's rules.

This book, written by a successful hypnotist, is a complete survey of the various methods. Price, 5/-, postage 3d. In the Library. Supplies to arrive in July.

"LOOK AT YOUR HANDS"

By Indre Shira (Denis Archer.)

HERE is something different—something new! No dry-as-dust treatise, but a comprehensive series of short, entertaining and helpful talks on a fascinating subject that is so often simply not understood.

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ATOM TO ANGEL.

(By HARRY BODDINGTON, Director of the London Psychic Educational Centre).

FOR the first time in the history of the world, religion is being founded on a scientific analysis of facts. Previous foundations have been the unsupported statements of teachers, or psychic experiences incapable of proof and therefore discredited as superstitious imaginings.

Accounts of divination are now appearing in the press of the world, that 100 years ago would have been credited to diabolical agencies. The work of brave heretics has at last forced truth upon equally honest men within the churches. The resultant critical analysis has not merely robbed the devil of all participation in psychic experiences, but has also annihilated the doctrine of eternal torment—save among the few creedalists who worship a creed in preference to the God of Truth Himself.

Police Use Clairvoyant.

I have before me cuttings from recent newspapers. One reads in flaring headlines: "Dead Artist in River." "Spot Indicated by Diviner." The story is similar to many others. A man disappeared. The police having no clue whatever, consult a clairvoyant, who was merely given a vest of the missing man. While holding this, a living portrait appears before the seer's eyes. It is not merely a picture. The characteristics of the individual, his mode of life and finally the motives which caused him to commit suicide, are fully revealed. The listening police have no difficulty in recognising the portraiture presented. But they are not interested in personal details of that kind. The only thing they want to find is the body of the man. "Where is it?" Slowly, step by step the seer narrates the workings of the dead man's mind. He sees him write the farewell note, leave the house and walk along the river bank searching for the deepest spot. The river course is indicated and the action of the stream traced which finally enables the seer to say to the police: "You will find the body of the man embedded in the weeds if you search in this particular spot," which he indicates. The place is located and the body found.

A similar case with similarly successful result occurred only a few weeks before. The only clue the police had on this occasion was a cap of the missing man. They had searched the river without result. With the cap in one hand and a twig in the other, the diviner started from the missing man's home, and like a sleuth-hound on the scent, did not stop until the twig in his hand gave a sudden twitch and pointed to a spot in the river where he claimed the body would be found. Once again, over a spot previously examined without result, the police discover the body of the missing man partly embedded in the mud.

The "Witchcraft Act."

In England, the law regards all psychics as rogues and vagabonds. The police who use these methods must do so without letting their superiors know the source of their information. But reporters, avid for sensational details, themselves become witnesses of these inexplicable facts. The stories are printed without any comment whatever. The sensation dies away and the immense implications inherent in the facts themselves are unperceived.

The Budapest police have gone one step further. In November, 1936, the daily press recorded the work of a clairvoyant who has definite charge of what is called "The Suicide Bureau of the Budapest police." This is the natural corollary of experiences such as those I have already narrated. The chief of police submitted Janos Kelo to exhaustive tests. A definite department of psychical research was therefore added to ordinary police activities. Property is traced and criminals indicated by the same process. When children are lost he frequently finds them. The last example given was of a girl contemplating suicide. Kele told the police to take an ambulance to a certain hotel in a particular street, and gave the number of the room where the drama was being enacted. The police broke open the door in time to save the girl's life. She had already taken poison.

Obviously there is something impregnating the fabric of the material used by the wearer and handled by the psychometrist, which forms a link between the minds of the people sought for and the seer. It matters not whether the mind is still functioning through a physical body or not. The result is the same. In order to understand what this "something" is, let us turn to a simple hypnotic experiment fairly common in many clinics. A plain pack of cards is used. Upon one the hypnotist places a secret mark. Although the hypnotist himself cannot find the card without considerable search, the subject in a most uncanny way easily picks it out of the pack. Mr. Bligh Bond in the "American Psychic Research Journal" records his conversation with a hypnotised boy who successfully passed this test. He was asked how he was able to distinguish one card from another. He replied that upon the card selected by the hypnotist a faint bluish mist appeared. Concentration upon this enabled him to see into the hypnotist's mind and thus read the thought he desired them to express. In other experiments it has been found that if the hypnotist changes his mind or is uncertain, the experiment will fail or the alternative idea is expressed which the hypnotist had not intended to impress upon the subject.

Thanks to Dr. Kilner's painstaking researches, recorded in his "Human Atmosphere," we have scientific authority for believing that the "bluish mist or light" seen by the hypnotised boy is a common faculty inherent in all mankind. But what is not realised is, that we can throw off this aura which carries with it the secret thoughts of the soul and impregnates everything with which it comes into contact.

It is clear that the aura acts like a photographic emulsion or a phonographic record, or a combination of both, which not only presents a pictorial view of the thinker, but exposes his true thought at the same time

The Next World a Thought-World.

We are informed by spirits that their world is essentially a thought world. The materials of which their homes are built are impregnated with the thoughts of their occupants. Their hospitals are not combinations of bricks and mortar or any other kind of material of which the earthly mind has cognisance. They literally send out the particular kind of mental atmosphere the doctors desire their patients to intake. Perfume, scent, music, colour and specific mental interests all play a definite part in the cure. A patient is taught that his disease is more mental than physical. But very few are able to grasp the immense significance of the power of their own mind over their body; and still fewer that thought can externalise itself either as a dream phantasy or a true expression of the innermost soul that angels in passing can read like one would a book.

From the simple experiments in clairvoyance and psychometry we shall have no difficulty in visualising their application to a spiritual world where the only real difference consists of living in a world where the etherialised matter which constitutes its external appearance radiates thought-forces in exactly the same way as the suicide's garments reveal thoughts to the seer, but in a much more intense fashion.

Asked to be more explicit as to the difference between sphere and sphere, we are informed that as evolution proceeds and the soul becomes more godlike in its self-sacrificing labours, the mind gradually responds to different rates of vibration which automatically raises the spirit-self of responsiveness with more and yet more etherialised planes of expression. The spirit body radiates more and more of an indwelling light which has the dual effect of making the spirit invisible to those on lower planes, but more and more conscious of the fact that devotion to simple truth and works of love constitute at-one-ment with God.

The Story of Creation.

Turn we now to the story of creation. "The earth was without form and void." Material elements responded to Almighty Law. Law embodied in the atom reveals Divine Mind in manifestation. The protoplasmic germ possesses the

potentialities of the human mind. Combination succeeds combination. The law of attraction and repulsion gives rise to instinct in plant and animal. In the highest type of animal—man—instinct is succeeded by consciousness, which is but an individualised expression of the great cosmic consciousness which manifests throughout the universe.

Starting from the atom we thus see the god-consciousness revealing itself. The earth and its produce are but expressions of Divine Mind. If we paused midway and only visualised nature "red in tooth and claw" our concept of Deity would be that of a bloodthirsty savage. If we measure Him by our own idealism we merely expand the conception to the measure of a man, no matter how lofty or noble that concept may be. But if we analyse the laws behind psychic phenomena, we see ourselves as spiritual beings with an eternal line of evolution before us. We see the struggles of earthly life as the necessary preparation of the soul for the higher reaches of spirit life. More, we can appreciate the God whom Jesus worshipped and His essential nature in the phrase "God is Love" for until we learn how to unite the finite to the infinite expression of love we cannot say with the Nazarene, "I and the Father are one."

"TWENTIETH CENTURY RESURRECTION"— A FACT.

(By Edward Gee, Sydney.)

"LET me not taint the sincerity of this plea by any oversight of the claims of good men. I know and honour the purity and strict conscience of numbers of the clergy. What life the public worship retains, it owes to the scattered company of pious men, who minister here and there in the Churches, and who, sometimes accepting with too great tenderness the tenet of the elders, have not accepted from others, but from their own heart, the genuine impulses of virtue, and so still command our love and awe, to the sanctity of character." Emerson, in "An Address."

Last Easter Sunday I attended a service in a Sydney orthodox church. The sermon, in the main, consisted of an endeavour to prove that the reported resurrection and re-appearance of Christ was a fact. A fact so fully substantiated that it admits of no doubt or contradiction. The points urged in support of the contention centred chiefly upon:—

(a) The Testament writers, who were well informed, learned, observant men, were nothing in their narratives of the events, if not specific. "It was the third day"—"the place was the tomb . . . etc.

(b) The incontrovertible testimony of the Apostles, and those to whom Christ appeared and conversed, overcame the prejudices and hostility of the day and has been passed on as a glorious truth.

All of which was delivered in an academic and cultured manner much beyond my capacity. But what of 20th century facts in support? Are there any? Has the learned divine heard of "Direct Voice" and Materialisation?"

In the same columns of the same newspaper which advertised this Church meeting, under the heading of "Other Services" was stated a street address at which spiritual meetings are held on Tuesdays, Wednesdays and Saturdays. I was there on Easter Saturday. The sitters were a mother, father (in who's house we were) and boy aged about 12 years, a lady visitor, myself and the medium. The type of meeting was a trumpet seance.

We sat in a circle, a trumpet suspended in the centre. On the floor under the trumpet was a cushion upon which were placed some small flowers—deposited as a token of love to some departed—two tin plates, a writing pad and pencil and three sixpences.

Adjacent to the cushion was a vase filled with flowers, so placed that these flowers spread, more or less, right over the cushion and the articles upon it. The service—or should we call it "sweet communion"?—opened with the reading of an extract from the Bible. During this reading noises were heard in the trumpet, noises which later I discovered, invariably preceded voices from it. This in full electric light and audible to all present! Then a short prayer was offered by the medium, after this the light was switched off.

Almost immediately—a childish whisper came "Daddy! Daddy! a response, and then followed conversations on intimate family matters; first with father, then mother, then little brother. The voice became progressively stronger and then commenced a general discourse for all.

My Teacher tells me that Easter should be more like Christmas. You people on the Earth should strive to make it a period of Goodwill and Love because it was at Easter that the Master showed us that we all survive, and that was as important as his birth, wasn't it? I should like to see all the poor with a full table at Easter. Daddy! Daddy! I know a family who haven't got much to eat on Easter Day . . . "Do you darling"? "They've got some chunks of meat, but no vegetables. They are going to get a sixpence and have a stew."

The final sentence, by reason of its subject matter, its intonation and its manner of delivery, produced a spontaneously expressed, "God bless you! dear," from all assembled. Then followed an injunction to all to save our halfpennies dur-

ing the year and give them to the poor at Easter time. Father, mother and brother were then invited to ask questions. I thought that the answer to that asked by the boy productive of some thoughts.

"Jessie—what will happen to the money I've saved up and will be giving in to-morrow?" A pause for contemplation followed—or may-be consultation with a teacher?—then, "David—we don't like 'expenses'—some things have too much 'expenses'."

In the course of two hours, four children spoke, also several adults. The children's voices were lisping, child-like, and carried the impression of perfect reality. When the lights were switched on the plates, writing pad and pencil were in the same position as they had been placed. (I understand that sometimes messages are written, and that the plates are often carried up to the ceiling). The small loose flowers and the three sixpences had gone. The vase was in its same position, flowers spread over the cushion. Clerics endeavouring to expound proof of survival might ask themselves: Has the Great Creator arranged natural law so that twentieth century proof of life after "Death" is positively possible? Is there "a rival religion" to existing orthodox Christianity in its already numerous diverse forms? A rival brand that babes can expound, and which savors not of "Churchianity" nor of Creedalism?

"The truth is a jewel of many facets" and the truth will out. The future will inevitably find many of the clergy investigating, and to investigate along pure channels is to become convinced. They need not be hard put to it to prove the case at Easter, indeed, a glorious lilt of conviction can ring in their voice. In England, Mrs. Clair Stobart's Confraternity meetings are a move in the right direction. May they cause many to perceive the veracity in these quotations from Emerson:

Our age is retrospective . . . Why should we not have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs (our ancestors) . . . The prayers and even the dogmas of our Church are like the Zodiac of

Denderak and the astronomical monuments of the Hindoos, wholly insulated from anything now extant in the life and business of the people.

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IN BRIEF.

You get what you give. You cannot frown in the mirror and expect a smile.

Spiritualism Banned.—The authorities have forbidden the performance or demonstration, in public or in private, in Bucharest (Rumania) of magic or the occult sciences, in which are included suggestion, hypnotism, Spiritualism, metaphysics, telepathy, fakir practices, sorcery, and fortune telling, on the ground that they cause nervous diseases. The showing of films dealing with magic and the occult sciences and the sale and publication of books on such subjects by unqualified persons have likewise been forbidden.

Health Is Necessary To Success.—To have health, you must have a healthy mind. That is to say, the ideas you hold in your consciousness must be composed of thoughts that are constructive and beneficial. Then body health becomes manifest. Because it is only the visible demonstration of what is confined in the mind, your physical body acts as a mirror. It reflects the (mental) image held before it.

To Conquer Your Troubles.—Sit down, wherever you chance to be—in city, country, town, village or wilderness—and say to yourself in tones that shall make it true: "I have it in me to cure the depression in my own affairs. At the core of me is the Great Life Force that created all things. This Force not only created but is able to renew and repair its creation. Its power is my power. I trust it absolutely."

F. W. H. Myer's Prediction.—The following quotation is very well known, and occurs in Mr. F. W. H. Myers' book, "Human Personality." It runs: "I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it."

Methods of Spirit Communication.—While we know many facts connected with spirit intercourse, of the precise methods by which spirits communicate with us or affect material objects we are still in considerable ignorance. Requests for explanation usually result in the discovery that there is a good deal of ignorance amongst those on the other side as to how the results are accomplished. Some spirits seem to affect earthly conditions without being always aware that they are doing so. But with regard to methods of mental control, about which you specially ask, we understand that this is always effected by methods much the same as hypnotism in this world.

The mind of the medium is influenced by the guide, but just as with hypnotism here, the subject is not completely at the mercy of the operator. If the medium refuses for any reason to submit to control there can be no compulsion. Individual freedom is safe. It is a question of co-operation between the medium and the spirit. It is too large a subject to be covered in a few lines, however. (In answer to an enquirer).

This Way Brought Godly Peace.—My crosses and burdens have been death, disease, lack, injustice of seeming friends, but I have turned to the ever ready God power, dwelling long and often in silent meditation. His promise of peace, mysterious ways of working out his plans, and his ability and willingness to shoulder any burden just as soon as I am ready to trust him and leave it all in his hands. The result has always been perfect peace—just as this wonderful verse promises (S. John xiv. 27).—Ruby G. Wilkinson.

Spiritualism and the Bible.—Spiritualists can definitely show that the Bible does support spirit communication. True Spiritualists seek to follow the practice of the Apostles, and the injunctions laid down for our guidance to communicate only with good spirits. (I John 4, v. 1.) Many passages in the Bible, otherwise obscure, are full of meaning when read with the understanding that Spiritualism brings. We do not "call up" spirits. They come to us and give the comfort and upliftment which they can offer from their more exalted state.

Progress in Lancashire.—Spiritualists from all parts of Lancashire met in Manchester on Good Friday to celebrate the 88th anniversary of their movement. Lancashire has 109 churches, and is the largest area of the movement in Britain. Manchester has 28 churches or societies within the city boundary. There are about 8,000 members of their societies in the Lancashire district, and Manchester has some 1,300—a 5 per cent. increase during the last 12 months. They have over 200 healing classes in the country, treating nearly 3,000 people a year. Between 60 and 70 per cent. of the cases are successfully handled.

The Narrow Way and the Broad.—"Bobbie, isn't it strange how seldom we realise," Betty appealed with clear hazel eyes deeply serious, her dimple coming and going as she formed the words with her sweet, red lips, "that the narrow way is the high way? See down there in the valley the broad road spreads indolently, carelessly, over the plain. The view has a monotony one might as well rush by. The road may as well be wide for it costs little—comparatively—to build. But the narrow way commands the

rich and varied view—see how the panorama spreads before our eyes!—and is blasted from the rock. The narrow way has been bought with a price! It is slower going but who, having once struggled upwards into the air, the enfolding clouds, would yearn for the wide roads again?"

Vivisection Fallacies.—Prof. Nigro Lico of Italy, issued in 1932 a book entitled "The Fallacy of Experimentation on Animals." In the introduction, Dr. Lico writes: "Much literature of this nature comes from those countries where there are many people, both scientists and laymen, who are bringing to the notice of the public the dangerous aberrations of medical science. Their arguments are of the utmost importance and merit serious, disinterested attention, divested of previous conceptions, because this matter concerns not only the painful problem of vivisection itself and its intense torture of animals, but it has resulted in filling the science of medicine with theories and systems which are having tragic consequence upon the health of mankind."

Survival of Man.—Speaking at Edinburgh on "Why I Believe in Survival," Mr. Ronald McCorquodale said that the Spiritualist gave a

positive answer to the question, since he claimed to have had actual communication with those who were dead. Many eminent thinkers adopted a scornful and contemptuous attitude, but many others could not think of death as the end of existence. The speaker said that his personal conviction of a future life was based on religious and philosophical reasons, confirmed and strengthened by psychical evidence. He believed in man's spiritual nature; he had always had instinctive or intuitive belief that man was more than a bodily mechanism. Mind, he said, was an independent reality, which a whole range of facts demonstrated, and therefore he believed that memory, personality, and affection would survive the crisis of death.

Prophetic Dreams.—"Progress" writes to us of prophetic dreams, and asks "if they have any psychic significance." If they are really prophetic, being followed by well-defined verifications to an extent that negatives the idea of coincidence, the facts would certainly seem to point in that direction. Such experiences are not uncommon, and point to the activities of the spirit in the sleep state. There is sufficient evidence of this to make the investigation of the matter a profitable line of study.

Correspondence.

LETTERS TO THE EDITOR.

Our Centre has been going for nearly 12 months and our heads are well above water. Fine lecturers come along on Saturday evenings and the subjects include "Angels," "Fairies and Brownies," "Douglas' Credit," "Numerology," "The Power of Thought," "Birds and Fish," "World Conditions," etc., so you can see there is food to suit all kinds and conditions of people. Our library is slowly forging ahead and that is all we can expect.

To-day I received a letter from Mr. Mahomed Allum, of Adelaide, asking me if I would allow him to get some thousands of the Aluminium pamphlet (3d. post free) printed, as large numbers of people were enquiring for them. Of course, I gladly consented. The sale of aluminium is dead in Hobart, the shops report sales in this line as absolutely nil. So we have done some good.

MAY L. PARRETT,
Hobart.

I HAVE had many seances with Mrs. Hope, who is now very ill and needs our prayers. My only child and son Ivan Kight passed over in 1931. Crashed flying to help just after the earthquake. He never fails to come to me, no matter

who the medium is. Once at Mrs. Hope's I went with a bad cold. Ivan spoke loudly so that everyone could hear: "Mother, your cold is very heavy. I will ask Dr. Savage to treat you."—Dr. Savage passed over 1916. Dr. Savage came. "Good evening everyone," he said. "Mrs. Kight, your cold needs attention—get a bottle of Friar's balsam, put two teaspoonfuls in a jug of boiling water and steam your head." "Oh, Doctor, it is Saturday night and the chemists are shut—so I can't get any."

Doctor: "There is some in a bottle on the bathroom shelf here."

Mr. Hope: "Sorry, Doctor, I used it all last week."

Doctor: "There is some there now."

After the seance Mr. Hope went and found some, his son-in-law had put it there that afternoon.

Mrs. Hope is a marvellous medium. Last time I went, my sister (who passed over last year) and my son had a discussion over some narrow views she had held and he chaffed her about it—One heard the female voice and the male—and then they both appealed to me. The other sitters were astonished. My husband always sings my favourite song for me. Mr. Stead has spoken and I thanked him for his book, "My Father." He corrected me and said, "My daughter wrote

that." Vale Owen often comes to Mrs. Hope's seances, but I fear she will soon be over. Dr. Savage discussed her case with Mrs. Hope's earthly doctor, and said it couldn't be long now. Only a flash in the pan.

E. B. KIGHT,
Dannevirke, New Zealand.

HEALING THROUGH SPIRITUALISM.

I DO not think that those who deride Spiritualism can have had much experience of the subject, or they would not display their ignorance. Fortunately, there is an increasing number of medical men taking a keen interest in the subject, and this is going to lead to much good work in years to come.

Years ago a child was taken to a hospital and had her eyes examined. Her parents were told by the specialist that she would go blind, and that they could do nothing. Afterwards the child was taken to a specialist who gave the same diagnosis. On returning from the specialist the mother met a lady to whom she related the verdict given. This lady was a member of a Spiritualist society, and suggested to the parents that they should have a sitting with a medium, to see if that lady's spirit doctor could help them in the matter. A sitting was arranged, and the mother and child attended. The medium went under control, and the spirit doctor advised that the child should be taken to a gentleman who was a healer, and through him they would treat the child. This was done, and the child not only recovered her sight but improved a great deal in health. I verified these facts for myself four years later.

People have been taken from asylums and handed over to healers and their sanity restored; and there are groups of doctors engaged on this line of research at the present time.

ARTHUR BARKER.

TALKS WITH A SPIRIT FRIEND.

Inspirational Messages Taken Down by C. Grylls.

ONCE a week, a spirit came and gave Miss Grylls dictation during the early part of 1922. The signature only was "Laus Deo").

In coming into your surroundings a spirit friend finds a mass of grey matter upon which he has to impinge his thoughts. The first difficulty he encounters in trying to convey his thoughts to the embodied mind he wishes to reach is to empty that mind of every other thought, the vibration of which would interfere with the vibration of his own thought. One thing that affects and spoils the right conditions for inter-communication is when the medium desires to assist the completion of a sentence by using

his or her own brain, instead of keeping it in a state of complete passivity. It is better not to read the writing, or to try and take in the purport of the sentences given, but to be a listener and a channel only.

Like fir-cones that fall from the trees to the ground are the thoughts that fall from us to you. It is a homely illustration, and shows you we have been not unmindful of our medium, for we have seen you gathering these little gifts of nature for your hearth. Now try and garner our thoughts.

Man, divine as well as human, is the teaching we wish to insist upon. To you and those like you, to whom this idea is familiar, we need not point out the significance of this fundamental truth. But the world at large, how does it think of its existence? Men and women speak of themselves as human. Do they also speak of themselves as divine? If not, why not? Ask a thoughtful man, whence comes he? What will he reply? "From God," it is possible he will say. Well, then, ask him, "Are you not also divine?" "Are you also not spirit, as God is spirit?" What he calls his soul, is that not from God, therefore divine? In his body he? Ask him, make him think a minute, is his body he? He knows it is buried after death; his soul, does that die too? If it is from God, can it die? If it die not, it must be eternal, as the God from Whom it came.

LAUS DEO.

* * *

Nothing disturbs the condition necessary for thought transmission so much as too great anxiety to obtain results. Therefore, have no fears, no anxiety, only wait; be passive and listen. Be like a pool that reflects the beam of light from above. As light penetrates darkness, so does spirit illuminate matter; it is the letting in of the light that turns darkness into light; it is the letting in of the spiritual that turns materialism into spirituality, and cleanses the soul from ignorance, and, with ignorance, the darkness of ignorance will vanish sin and crime. Towards the light the flower turns; towards the light mankind will turn; the light that floods the depths of man's ignorance of spiritual truth, revealing to him his origin, the purpose of his sojourn in the prison of matter, the glorious end towards which it is travelling.

"Light, more light," is the cry. Light, more light, is the gift countless ones are now shedding on earth from spiritual realms. The light needs to find those on earth who will reflect it. To reflect light the mirror must be spotless, the pool must be still. Let your light, therefore, shine as it can only shine from an unsullied surface, an unruffled surface. We need the unsullied, we need the unruffled. Then will come the radiance of God's light, driving out darkness, ignorance and sin. To GOD be praise.

LAUS DEO.

I will give you a few conditions requisite for successful communication. In the first place, there must be a listening attitude; the whole being must be uplifted to catch the whisper that would penetrate the mind embodied from the mind disembodied. As the transmitter thinks, the thought must reach the receiver, or the thought will be reflected in its passage, and will be the thought, not of the disembodied, but of the embodied, distorting and not registering correctly. What is thought? Ah! you yourself cannot answer this. Thought is the activity of the spirit, its occupation, its joy. Do I say joy? Yea, for the pure, the loving, thought is a joyful activity. You have read of other spirit thoughts that are far removed from joy, for the thoughts of those spirits are the continuation of the earthly thoughts that occupied their minds before they paused into the world where thoughts are things, and recognised as such. We can blend our thoughts with the thought substance that surrounds you and thus penetrate your physical brain; but only when you lift your thoughts to this level where all is loving, all is peaceful. Should your thoughts lack these qualities, the conditions will be inharmonious, the result distorted. Peace, therefore, is the condition we speak of to-night. Be at peace with all, peace within yourself, then will those who dwell in peace overshadow you, and the harmonious vibrations will carry our thoughts to your inner ear. Oh, peace, peace, little you on earth know the meaning of the blessed word, but by lifting yourselves in spirit to those who dwell in perpetual peace may you obtain the reflection of this peace in your oft-disturbed, intranquil lives. Turn to us, then, as you desire this beautiful quality to flood your spirit, and we will answer and bring to you the Father's peace, the peace of God, which passeth understanding.

LAUS DEO.

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I now find that while using Kilnascrene this appearance is intensified, even though I am sitting under bright electric light.

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