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PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

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With "Margery" and Frank Decker
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Calamity To The World, Unless—
Is The Beyond Crowded Out ?
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A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

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

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WONDERFUL SITTINGS.

WITH "MARGERY" AND FRANK DECKER.

By HORACE LEAF, F.R.G.S.

SINCE my arrival in the United States less than three weeks ago, my time has been crowded with remarkable psychic experiences. I left Silver Belle Camp, Ephrata, Pennsylvania, where I had been lecturing and demonstrating, in company with the celebrated medium, Mr. Frank Decker. We motored to New York, and later went to Springfield, Massachusetts, where Mr. Decker held a private voice seance with a local notability, who had every reason to feel thankful to this medium and his spirit helpers. This gentleman showed me a certified cheque for eighteen thousand dollars, which, along with two other large sums of money, he had been able to obtain in settlement of an important business dispute in which the forces arrayed against him were so powerful that he feared justice would not be done him.

In an irresolute state of mind he had had a sitting with Mr. Decker some weeks ago, and had unexpectedly been advised by some of his spirit friends to adopt

certain course in the dispute, as they were anxious to assist him to overcome the unfair forces which were arrayed against him.

So afraid was he at the time of the unscrupulous people he had to deal with, that he was quite prepared to accept three thousand dollars in settlement. This would have been a direct violation of his dues, but would, he considered, be better than to become involved in a lawsuit the issue of which might be decided on other than the merits of the case.

The spirit advice was drastic, but effective. The matter was settled out of court quite unexpectedly and with complete satisfaction to Mr. Decker's sitter. The spirit people had made it quite clear that they were not concerned with the matter from

a financial point of view, but that they were on the side of justice and desirous of seeing a good man fairly dealt with. One occasionally hears of cases of this kind being settled by spirit aid, but one



seldom meets the parties involved to hear the story at first hand.

From Springfield we motored to Worcester, a flourishing city of nearly two hundred thousand inhabitants. Here Mr. Decker held another seance, attended by twenty-two sitters, every one of whom received satisfactory communications from the spirits of their departed loved ones. I was particularly impressed by the vigour with which most of the unseen communicators spoke, the impressive proof many of them gave of their identity, and, above all, the determination on the part of "Patsy" and "Farmer O'Reilly"—the two most prominent spirit guides of Mr. Frank Decker—to help those present. It was delightful to witness the joy of the various sitters at the communications they received. At times, it seemed as if all barriers between the two worlds had been broken down.

I have sat in several of Frank Decker's seances, and none of them have been without proof that Mr. Decker's voices are independent of himself. It is the rule of his spirit helpers to ask someone in the company to sit on the medium's lap and hold his two hands tightly whilst the voices continue to speak and various physical phenomena take place.

"Margery"

From Worcester we went to Boston, where for four days we were the guests of "Margery" and her husband, a well-known surgeon. "Margery's" house is justly regarded as the most important centre of supernormal phenomena in the world. It seems to be a place upon which the strongest spirit forces are concentrated, for not only has "Margery" here demonstrated under the strictest test conditions her wonderful mediumship, but other mediums, equally as remarkable in their particular field, have also demonstrated how strikingly communications with the Beyond can be set up.

I have talked with several of the scientific investigators who have experimented hundreds of times with "Margery" and her close friend, "Sary," the remarkable automatic writer, and found that all of them have been converted to the Spiritualistic hypothesis. Indeed, it is amazing that anyone who had had a fair opportunity to witness what takes place in "Margery's"

seance room can doubt the reality of supernormal phenomena and man's survival of bodily death.

"Sary's" automatic writing has the additional impressiveness of being written in reverse, or so-called "mirror-writing." The script is produced under most extraordinary circumstances. "Sary" merely sits down with a pencil in her hand and a writing block on the table before her, and whilst she converses with the company on any subject they like to select, her hands writes with lightning rapidity the strange lines which, when held before a mirror, become perfectly legible.

Mr. Frank Decker sat with "Margery" five times, and I was fortunate in being present at each of the seances. The sittings were conducted in the presence of such experienced experimenters as Mr. W. H. Button, President of the American Society for Psychical Research; Mr. and Mrs. Carl Litzelman, Dr. L. R. C. Crandon, and Dr. Richardson, who has played so important a part in the famous series of test seances to which "Margery" has submitted during the last twelve years.

None of the sittings in which I took part were held in complete darkness—a fact equally true of the seances that I was permitted to act as tester in 1928.

Disregard of "Conditions."

I was, indeed, struck with the total disregard to "conditions" that most Spiritualists consider essential to the successful production of mediumistic phenomena. Lights would be flashed on by Mr. Button, whose pet instrument at such seances appears to be a strong flashlight. When the telephone bell in another room rang, two of the company immediately arose and went out of the seance room to answer it, thereby letting in light from the electric light in the hall outside the seance room door. This notwithstanding that Frank Decker and sometimes "Margery" were in an unconscious trance.

The principal object of the five seances that I attended, held between the 14th and the 16th of September, 1936, was to test Decker's mediumship. The results were astonishing in their productiveness of various kinds of supernormal phenomena, most of which appear to have been owing

to his mediumship.

Not only did "Patsy" speak with fluency, and every now and then the husky but clear voice of "Walter," "Margery's" deceased brother, could be heard, but objects that had been placed upon the table were lifted, two mouth organs played, and materialised hands or other objects touched the sitters.

"Walter" entered wholeheartedly into the proceedings, and he and "Patsy" working in complete harmony. During the last seance, my own spirit helper, "Baha" spoke through the trumpet in what we suppose was Hindustani. It was to "Baha's" credit that he diagnosed for the benefit of Dr. Richardson the health conditions of two individuals. Dr. Richardson admitted that one of the cases with which he was familiar was most accurately diagnosed, notwithstanding that the patient was some miles away at the time.

Remarkable Information Given.

As an example of the remarkable information given by "Patsy," I will mention the following instance:—Mrs. Litzelmann humorously pretended that two cats that she had at her home in Cambridge, a town adjoining Boston, were her twins, and asked "Patsy" if he could tell her their names.

"Sure, I can," replied "Patsy," in the direct voice (that is, speaking directly from the air without using a trumpet). After a brief pause, during which he appeared to leave the seance room, he announced that the twins were cats, and that one of them was named "Uriah Heep." This was correct. A few seconds later he announced that "Uriah Heep" had a long tail, and that his tongue stuck out. The information called forth loud laughter from the majority of the company, who were aware of the accuracy of this statement. The following day, Decker and I were motoring over to Mrs. Litzelmann's house to see and photograph the cat. "Uriah" we found up a tree, and after he had been coaxed down to be photographed, it was obvious that he had a long tail and his tongue was sticking a long way out of his mouth.

It is unnecessary to comment upon the striking character of this test. It was

quite impossible for either "Patsy" or Frank Decker to have normally known anything about this creature. At the second seance a Japanese gentleman, a graduate from Tokio University was present, and "Patsy" announced that a friend of this gentleman was present in spirit, and he forthwith gave his name correctly, and mentioned the name of the city in which he had passed away. In a later article, I will go more fully into the details of these sittings, which will be written up fully for the Records of the American Society for Psychical Research.

Climate and Mediumship.

Already I am feeling the peculiar benefit that one derives from the climatic conditions of the northern parts of the United States. It is well-known that American mediums are able to obtain with marvellous accuracy proper names connected with those who have passed away. During my previous visits my own mediumship improved in this respect enormously, and already the gift is returning. This shows the important part that atmospheric conditions play in mediumship. Perhaps one day we shall find a part of the world so favourable to supernormal phenomena, that even more barriers will be removed making intercourse between earth and the spirit world much easier.

REINCARNATION AND PROGRESS.

By W. H. Evans, (Author of several Spiritualistic Works).

There is one aspect of Reincarnation that I would like to see dealt with. Assuming that man has been on the planet for a million years, and that we reincarnate once in two thousand years, that means that the present members of the human race have had 500 incarnations. My question is: Why is it that people who have had 500 life-experiences on this earth have not made more progress? According to psychologists, the average mental age is that of a child of 13 years, the moral age seems even lower. This seems an awfully poor result for 500 incarnations. Can anyone give a really satisfactory reason for this slow advance.

ABOUT THOSE AFTER-MEETINGS.

By Walter Taylor, A.N.S.C.

IN the course of a recent conversation with the secretary of one of those few Spiritualist Churches which do not hold after-meetings, I asked "Why don't you have after-meetings in order to attract more people?" He had answered "Yes, and if we did that, we should get very few to attend the evening service."

I could wish that more Churches would look at the matter like that, and be prepared not to sacrifice the evening service for the sake of the after-meeting, but sacrifice the after-meeting for the benefit of the service! Too many of our Churches are pandering to the lowest tastes of inquirers. They say they have to do so or they would have to close their doors. That position has been brought about by the springing-up in our towns of many small churches which cater definitely for the "phenomena-obsessed" class.

What is Our Object?

Our bona fide Churches have made an error in supposing that in order to meet this competition they must adopt similar tactics. I believe that is wrong. It is time to call a halt and to determine what we are working for. Do we stand, in addition to proving human survival, for the propagation of Spiritualistic philosophy built upon our facts, or do we exist merely to satisfy the morbid desires of sensation mongers? That, in plain language, is the position as I see it. I know that Churches cannot be maintained without money, but on the other hand a Church does not exist to make money; it should be dedicated to the interests of Spiritualism.

Psychism Not Spiritualism.

Most of the people who compose the congregation of our "after-meetings" have not Spiritualism at heart. Their one desire is to receive a "test." It may be argued that a number of good workers have been recruited from the after-meeting, but as my secretarial friend said, "If there is not an after-meeting, inquirers will attend the evening service, and perhaps as a result would become workers all the sooner." Those who con-

duct or attend after-meetings, and who are at all sensitive can feel the psychic difference between these and the well-arranged evening service characterised by a healthy, spiritual influence. The pity of it is that the insidious test-grasping attitude can be discerned creeping into our evening services at some Churches, where an attempt is being made to cater for that class of people who are interested in phenomena only. If one's address exceeds the half-hour, some listeners become agitated and remain restless until the clairvoyance.

It is, however, gratifying to know that we have some Churches which are maintaining a high standard of platform efficiency, and which are decided not to let the Movement down. I am not endeavouring to minimise in the least the value of mediumship, but only protest against the cheapening effect of certain types of demonstrations. What we want to develop is a better conception of what Spiritualism truly implies. Therefore, I appeal to Churches to consider the problems raised by the holding of "after-meetings," and I believe that if they were disbanded in favour of justice to the evening service, the experiment would be worth the trying.

RAISING OUR STATUS IN AMERICA.

THE International General Assembly of Spiritualists, one of America's two large Spiritualist organisations—Arthur Ford is its President—is taking steps to raise the status of Spiritualism in that country.

Beginning with 1940, no person will be ordained as a minister unless he or she has had a high school education, or its equivalent, and not less than four years of study and training in an approved Spiritualist school.

The idea behind this new regulation is that, in future, all ordained ministers shall be properly trained in the philosophy, science and religion of Spiritualism, and that all mediums doing public platform work should be fully developed in order that Spiritualism may be properly presented to the intelligent investigators of to-day.

What Is Mediumship?

By Dr. Frederick H. Wood (the Well-Known Psychic Investigator).

NO word in our language is more misunderstood and misrepresented than this word "Mediumship." No faculty in human nature is more precious to mankind.

Let us take the misrepresentation first. To the man in the street, mediumship is often another name for fraud. Well, let it be granted that there are a few fraudulent mediums, as there are fraudulent stockbrokers, for example. But there are honest stockbrokers, and there are honest mediums.

There is also misrepresentation from certain ecclesiastical sources, and that section of the laity who support them. Finally, there is the misrepresentation of those whose interest is confined to "exposing" it by various traps—pseudo-scientific and otherwise—and subsequent "disclosures" in the sensational press.

"Witchcraft."

With all these handicaps, the wonder is, not that we have a widespread misunderstanding of mediumship, but rather that we have any mediums at all. If we look back into history, the wonder is deepened.

The most discreditable chapter in medieval history is not the butchery of brave men and women who died rather than forswear their faith in times of religious persecution. The greatest blot on that period is the wholesale destruction of psychically-endowed men and women—often helpless, innocent children too—who were burnt, drowned, or put to death with incredible brutality, on the flimsiest pretext of so-called "witchcraft."

If instead of destroying these people—and endeavouring to stamp out mediumship in the process—our ancestors had studied their powers intelligently; if instead of prosecuting such mediums to-day, and making capital out of alleged "exposures" based, for the most part, on even greater deceit and fraud, we were to study mediumship on its merits; we should to-day know more

about the mysteries of life, death, and the unseen world than is generally known.

As a matter of fact, some of us who have made a lifetime's study of these things do know a great deal, and our knowledge, tested, sifted and compared, has come to us almost entirely through the work of genuine mediums.

Mediumship a Fact.

As a problem, mediumship is not a question of belief or assumption, but of fact. And among the facts now established through mediumship we can assert the following with confidence that further research will probably corroborate and amplify them:

1. We **do** survive death.
2. There **is** a future life, for which we should make preparation **now**.
3. We can (and do, frequently) communicate with "our dead." Actually, of course, there are no "dead."
4. There **is** an unseen world, into which we sometimes pass during the hours of sleep, though the conscious mind seldom remembers it.
5. We have a spiritual body **which does not die**; as distinct from a physical one which must die when it has served its purpose.

These five claims are sufficient to make men and women think. Once the fact is grasped that the whole of this material world is governed by vibration—and the latest science has established this—it requires very little imagination to perceive the possibility of other worlds, interpenetrating it and functioning upon other vibrations.

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"Calamity To The World, Unless_____"

By Arthur Barker.

THOSE who are interested in prophecy are aware that 1936 is the end of Eastern and Western predictions. The organised religions for the most part ignore prophecy. This being the case, the leaders of religion have failed to give warnings, so often repeated in spirit messages, of calamity to the world unless its rulers mend their ways and establish justice, which must be the prelude to a permanent peace.

Material evolution must go hand in hand with spiritual evolution, so that the benefits of applied science and machinery bring a blessing to the nations of the earth, instead of poverty and actual starvation to tens of millions, as at present. The religious bodies as a whole know little of the spiritual gifts that enable men to gain knowledge and direction from the spiritual realms that encompass the earth. The more reactionary of them denounce these communications, though they fail themselves to take part in reforms which bring true religion nearer to the lives of the people. Workmen, too, are apathetic, for are they not at the present moment working overtime in most countries of the earth making weapons of destruction which will bring misery to innocent people?

Armageddon?

Led by evil forces encouraging race hatred, mankind is preparing for a great effort of mutual destruction. Some would ask how knowledge of spiritual truth would avoid this. "As ye sow, so shall ye reap," says the Bible. This applies not only to the individuals, but to nations and their rulers. It holds good, too, in the life beyond, for it has been said that if the war-makers knew what awaited them in the life to come they would never embark on their evil enterprises. Neither would the banker, nor financier, who has withheld money to feed people, and who now

comes with open hands to the armament manufacturer to provide the latest weapons destined to bring ruin and misery to many.

If readers of your paper will go outside the orthodox they will find a new light on religion and one not altogether contrary to their beliefs. As there are economic laws that govern commerce, so are there spiritual laws which govern man's conduct. Man has free will; yet he is subject to law. Material evolution should be accompanied by spiritual evolution. In this the churches have failed in their duty and are thereby losing their membership.

SEEING THE AURA.

Mr. H. Boddington recently gave a very successful demonstration of his Kilnascrene apparatus to an English audience, and gave an interesting explanatory address. About eighty members listened to the address, and watched the showing of photographic plates of the aura of human hands, of vegetables, and plants. Thirty-eight members of the audience were then marshalled six at a time into an adjoining room, and out of the 38 tests, 36 not only saw the aura through the Kilna-specs, but afterwards, in a subdued light, and without using the Kilnascrenes, the same people declared that they now saw the emanations from their hands with normal sight. Much interest and appreciation was expressed by those present.

(Psychic powers are inherent in the user of Kilnascreens and not in the instruments themselves. The sight of the aura, however, is no more "psychic" than the revelation through any other instruments—microscopes, telescopes; they simply extend the powers of natural vision. The use of all optical apparatus demands training and practice.—Ed. H.L.)

Is The Beyond Crowded Out?

Robert Blatchford's Computation.

ROBERT BLATCHFORD, in his book, published some years ago, "As I Lay A-Thinking," writes: Here is the latest argument against human Survival. Someone has calculated that since man appeared on the earth, some 280 billions of human beings have died and there will be no room in the universe for all those spirits.

In the universe! Our solar system is a mere mote in the vast beam of the milky way, but let us see what accommodation it affords for "the poor old dead." The orbit of Neptune, our most distant planet, is nearly 17,000 million miles. Our 280 billions, placed head to foot in single line would reach 315 millions miles or about one fifty-third of Neptune's orbit, and within that orbit is an area of 5,580 mil-

lions of miles in diameter. The 280 billions of persons spread out along the orbit of Neptune, would each have a space 106 yards wide, and 2,794 millions miles long. Allowing for the tapering of this strip towards the centre, each person would have an estate of at least 50,000 million acres to live on. That is to say an estate six times as large as the whole continent of North and South America. No room! Some of the stars clusters in Casseopeia, or Andromeda, I forget which, are estimated to be 100,000 light years from our Sun. That would mean an area of 200,000 light years in diameter. I wonder how many billions of billions of spirits could march a million abreast along the milky way? Courage, brothers and sisters, there will be room to spread our wings!"

Worth-While Messages.

By Rev. Wm. R. Woods, Canada.

HAVE the communicators from the Other Side brought anything worth while? That is to be judged by those who read. They have at least made it abundantly plain that the moral order of which we have come to know something here prevails there inevitably and universally. Their messages reinforce with tremendous realism and impressiveness the truth that when this life is past there shall be given to every man according as his work shall be.

Back in the 18th century, Swedenborg emphasised the fundamental principle that, after death, the individual taking with him all that he is, excepting the physical body, gravitates unfailingly to that condition which corresponds with his "ruling affection or ruling love." Coming to our own time, one of the communications of E. C. Randall (author of "The Dead Have Never Died") puts it in this form:

If you live a good life, the day of your death will be a great day; for it will be a day of liberty; but if you do not live as you should,

the day of death will find you in bondage, bound by fetters of your own making. The manacles of earth are not nearly so binding as these will be. Follow where the light of spiritual guidance beckons, and do the things you find to do upon the way. Many tasks will be disagreeable and not to your liking, but they will be the very tasks you will need to perform.

Randall's own summing up is the following:

When anyone goes out of this life and enters the etheric, where everything, the good and bad, is intensified beyond mind-measure, the storehouse of the brain is opened and he or she is confronted with the record which has been made. Nothing is forgotten; the good get reward, otherwise courage would be lost; punishment for wrong-doing is terrible beyond words. Everyone must bear his own burden, must meet again every wrongful act and make in ways that are provided complete restitution. This is very difficult and the way is very long.

Interests in The Beyond.

Beside such great basic principles, there are are given through many channels in-

dications of the nature of the environment and the interests and activities that occupy the dwellers there, which many will regard as of deep and practical moment. And it is significant that allowing for such slight differences of detail as might be expected among various writers, there is almost complete unanimity as to the general features of the picture presented.

For those whose lives have been unselfish and helpful and who have striven to do their best according to their light, the environment is of wonderful beauty and attractiveness. In etheric bodies, freed from the infirmities and limitations of the physical, with senses keener and more perfect, they enjoy the society of congenial spirits and are busily occupied with employments that make for progress and advancement. The life is intensely real, and varied and complex in its interests beyond our conception.

Vast and varied fields of reality are opened to the research of the student and the scientist. Chemistry, astronomy and mathematics of incomparably extended range attract their devotees. There are colleges and lecture halls where those who are learned discourse upon all the varied problems of being. Teachers and philanthropists busy themselves with the development of spirituality and the higher excellencies of personality. The missionary spirit is universally operative and many are devoted to helping to free those of lower status from their ignorance and superstition.

The uncounted millions of little children who enter that region furnish congenial occupation for multitudes of loving hearts and gentle hands. Thus do we learn concerning Him in Whom we live and move and have our being, that in this new and better land, even as here, "His tender mercies are over His works."—"Light"

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BLOOD TESTS AND TELEVISION TO REVOLUTIONISE SEANCES.

TELEVISION, ultra-violet photography, blood tests, sound recorders and graphology will revolutionise psychical research, said Dr. Nandor Fodor, Research

Officer to the International Institute of Psychical Research, in an address to the Sheffield Society for Psychical Research recently.

Dr. Fodor described the seance of the future. The seance room would be in total darkness, he said, and observers in another room would be able to see on a screen everything that happened in it.

The cost of the apparatus was alone holding back the experiments. Cinema pictures of seances were already being taken. Ultra-violet photography was more complicated than infra-red and not so developed, but he was sure the full solution of the problem was at hand.

Films in the Dark.

Before very long it would be possible to take ultra-violet photographs with no visible light at all, and go as far as to take cinema pictures in total darkness.

Through sound recording they could record not only the actual voices but the direction in which they travelled and the place in which they originated.

Dr. Fodor said the results of a blood test had shown that the blood of a medium changed while under control.

A graphologist had also proved that some characteristics in the handwriting of a medium under control were contrary to the writer's normal character.

Dr. Fodor appealed to Spiritualists not to concern themselves solely with mourners. Spiritualism, he said, concerned people before they were mourners. It taught them not to fear death.

"DIRECT MESSAGE" AT MEETING.

I WAS requested to go to a Spiritualist meeting one night, and can say I was a stranger among strangers.

During part of the service the medium went in a trance and started to speak to me. She gave me the description of a choir boy, his age correct, and I almost fell off the chair when she gave me his proper name and told me he was drowned whilst bathing.

As he had lived many miles from where the meeting was held it was indeed good proof, as I had almost forgotten his passing in 1912.

Everything she told me was correct, and I am certain it was a direct message from him.

A BELIEVER.

A Rare Psychological Phenomena.

PROOF OF A FOURTH DIMENSION.

Matter Passes Through Matter by an Invisible Power—The Three Dimensions Overcome by the Fourth Dimension

By J. C. F. Grumbine, B.D.

Life Fellow of the Society of Science, Letters and Art, London, England.

CERTAIN psychical phenomena have been and are called "apports" for the reason that these objects are brought through what is called the fourth dimension. Few persons indeed, have had the pleasure of witnessing them, but often in ordinary seances for physical phenomena, apports in the form of flowers have been translated from distant places to the seance room. These flowers, we are assured by the Spirit World, have been plucked from bushes in gardens or the green house, then de-materialized and again re-materialized without the loss of so much as a petal, a bit of fragrance, or a drop of dew, and laid on your lap or given in your hand at the circle.

There is more or less suspicion and doubts as to the genuineness of such psychical phenomena, but it has been one of the commonplaces of physical mediumship which I have witnessed personally very often and never had any occasion to consider fraudulent. Of course, unscrupulous persons could smuggle in their clothes flowers of all sorts and pretend that these were brought by Spirit people, but sooner or later such persons would be discovered.

Apports in Daylight.

The apports which I am referring to and considering, occurred unexpectedly; some in broad daylight and some in darkness, but these blossoms were brought by incarnate spirit intelligences as a token of affection, to whomsoever they were brought. At the late Campbell brothers seances, bouquets of carnations were brought and given to the sitters.

On one occasion, through a very prominent medium, in broad daylight, a beautiful white rose, wet with dew was materialized directly in front of the table where

we sat and fell upon the table, without being bruised; and, as we were sitting for slate writing, called psychography in spiritistic terms, a message on the slate which was pressed against the under side of the table by the medium and myself, was written explaining why the rose was sent and to whom.

The Bailey Apports.

Mr. Charles Bailey was called and known in Australia as "the apport medium," as perhaps more than any other living medium he had more of this particular phenomena. One evening my wife and I attended one of his well known seances, held in the office of "The Harbinger of Light." After a few wonderful manifestations as the ringing of an electric bell in a glass sealed or locked box. My wife was called to a corner where Mr. Bailey was seated and was given two heavy iron rings to hold. These were solid and no human power could bend or bulge them. Presently, as she held them a soft light seemed to descend upon her hands and an invisible power brought them close together and linked them. Matter had passed through matter; the three dimensions having been overcome by the fourth dimension. We realized then, that "there are more things in heaven and earth than are dreamt of in our philosophy."

As the Spirit World welded together these two links, so these apports are brought from one place in our world to another; whether a flower, a tablet of stone, a coin, a vase, bird's eggs and birds or other things as we witnessed at these Bailey seances, brought thousands of miles across the seas and without alteration made to remain in their original form, as an achievement to the new science which Spiritualism is revealing.

Spirit Healing.

NOT MENTAL, MAGNETIC AND SUGGESTIVE POWER.

By Dr. CHAS. A. BURGESS (in Progressive Thinker).

SPIRIT Healing, as I understand it, after fifty-odd years of practical experience in the service of spirit forces, has nothing whatever to do with the operator's magnetic force or suggestive power.

Success in Spirit Healing depends upon an instrument who is able to give himself or herself up to the unseen powers with such abandonment of self, while maintaining perfect consciousness and self-control, that absolute confidence and faith are established on the part of the person under treatment.

Through this confidence, through genuine sincerity and through faith the patient comes in touch with the spirit healing power. This confidence, this sincerity and faith in conjunction with the operator's impressions received from the same great source, establishes an attunement which enables the patient to come in rapport with the healing forces and frequently there is an immediate response to the earnest desire sent out in the sea of space for relief. The stronger the aural force through a large class the better the result.

There is nothing mysterious about it. It is all the following out of a natural law about which comparatively little is known. Some of the most successful and instantaneous reliefs have come when there was no contact with the patient.

Mental Treatment.

There is a process of mental treatment I sometimes employ. I understand the power of suggestion. I am conscious of the fact that at times I have magnetic power through which I have brought direct relief. There are times when medical drugs may be employed through consultation with practical physicians, but my claim is that a man may have twenty diplomas from the greatest medical schools in the world; he may be a magnetic healer of world-wide reputation; he may be thor-

oughly versed in the philosophy and practice of suggestive therapeutics; he may be a powerful hypnotist, a divine healer, a mesmerist, or what not, but if he does not possess the power through Spirit influences to bring his patient in rapport with the healing forces on the other side of life, he is a failure as a Spirit Healer.

If the desire of the patient is not as sincere as it ought to be; if there be skepticism, or lack of faith, or timidity, or a marked state of nervousness on the part of the person under treatment, a genuine spirit healer, backed by the influences of the spirit forces will be impressed with the right thing to do or say to bring that patient into perfect attunement with the forces; then the results which follow may be called genuine Spirit Healing.

Every sufferer needs aid to thus attune his or her own mind and spirit, that the forces may operate successfully.

Sincerity Essential.

There must be sincerity of purpose. There must be an absorbing desire free from anxiety, to be made well. There must be honesty in acknowledging mentally the least evidence of relief. There must be absolute faith that relief will come if attuned to receive; yet the lack of faith does not hinder as much as ingratitude, insincerity, a disposition to mentally dictate to the spirit forces just how and what they are to do, and a promise to the operator that if he effects a cure he will be made famous, when in fact he has nothing at all to do with the relief desired except to make himself a willing instrument. When results do not follow it is generally because the patient is not in full sympathy with the treatment, or is carrying some selfish and ungrateful thought so deeply that he does not realize that selfishness, ingratitude, jealousy, a dictatorial spirit are stumbling blocks to progress and an absolute impediment to spirit relief.

Spirit Healing forces will not receive dictation. Spirit forces will do all they can for the relief of suffering persons when such persons place themselves willingly and prayerfully into their hands and through the operator become attuned to conditions. Most marvelous results have been attained when conditions are right—results so marvelous and numerous the recital of which would fill many volumes even within my own history.

Necessary Conditions.

Relaxation in mind and body must be complete. Trust in the Spirit must be full. A willingness to accept the relief in whatever manner the forces are able to bring. All stiffness, positiveness, selfishness and dictation must be abandoned for the time being as disastrous hindrances.

It does not matter what we call this wonderful force; we may call it God, Christ or the Devil, it is an acknowledged power. It works with the poor as well as with the rich. Money does not influence this power, but those carrying enmity, hatred, revenge, jealousy and envy may close the door to its benefits. These evils

always come back upon the one carrying them with ten-fold force, and they come in the dark, in the secret and rebellious corners of the heart and are forever harmful to the person who harbors them.

Magnetic Healing is achieved through personal contact with the patient, and has been construed as Spirit Healing. People have become confused in their thinking on these two lines of healing. The magnetic Healer may receive aid from the spirit world and perform wonderful cures. Suggestion is one of the strongest forces in the world of power, and one who is able to unite suggestion with the magnetic touch and the forces from the spirit may do so to advantage, if he understands the philosophy of them all and uses them with judgment and care.

Spirit Healing, however, is in a class by itself and must not be confounded with any other force in nature. It is the highest, most potential, most rare, and like electricity in the world of physics, it is the least understood in the world of psychics.

Spirit Manifestations.

MAJOR MOWBRAY'S EXPERIENCES.

Figures Appear at Seance.

MAJOR C. H. Mowbray, late of the Suffolk Regiment, England, of 43 Leepark, Blackheath, is one of the leaders of the Spiritualist movement in Great Britain. He tours the country lecturing on the subject and is a regular contributor to "Light," one of the official organs of our movement. He admits freely that a great deal of fraud is practised on the credulous by unscrupulous persons, who do the movement much harm. "But," he says "although you hear of forged £1 or 10s. notes, you never hear of forged £2 notes because the genuine original does not exist. "The very fact that some Spiritualistic seances are faked proves that there is a genuine original."

One thing Major Mowbray insists on is that Spiritualism, contrary to the belief

of a certain section of the general public, is not working counter to the Church. In fact one of the chief objects of the Movement is a logical explanation of the Bible. Major Mowbray knows his Bible through and through. Such incidents as the Feast of Pentecost, the visit of Saul to the Witch of Endor, and the writing on the wall at the feast of Nebuchadnezzar have considerable significance for him and those who think as he does.

"It is obvious," he says, "that our present existence runs according to fixed laws. One law, for instance, is that two and two make four. In the beginning it might have been established that two and two make five, but it was not so, and we accept it as a law that the sum is four. If there are these fixed laws we believe that, given the same conditions, things that

happened once, no matter how long ago, can happen to-day, and vice-versa. On this assumption we base our investigations."

Tongues of Flame.

He told a reporter of a seance at which two tongues of flame appeared and flitted up and down like butterflies. There was a great wind, sufficient to blow a newspaper across the room. These manifestations, he said, coincided with those described as taking place at the Feast of Pentecost. "Thus my experiences both substantiate the truth of what is described in the Bible, and the Bible account substantiates the truth of what I saw."

In the course of his twenty years interest in Spiritualism Major Mowbray has had many extraordinary experiences. He describes as the most extraordinary the case of a medium who was a bank clerk at Norwich. After examining the room in which the seance was to take place and those adjoining to see that there were no appliances or trapdoors likely to be used for trickery, he stripped the young man naked and clothed him in shirt and trousers which he had brought with him. The medium was then bound hand and foot to a chair with surgeon's tape, and a blue pencil cross put on each bandage. A halter was thrown over his shoulders and sealed at the back. Then the doors and windows were locked and sealed with surgeon's tape.

When the seance began a series of figures were present in the room. At last he asked permission to touch one of them. This permission was necessary as pain is caused to a medium in the ordinary way if the figures which appear are touched. Permission was granted, and he touched one of them. The figure in every way resembled to the touch a clothed human body.

Spirit Photograph.

The reporter was shown what Major Mowbray said he believed to be a genuine spirit photograph. It was a negative of two people seated and in the space above their heads was the clear outline of a child's face, with one side of the head shaved. The story of the child was that she caught a rare disease. An operation was performed which necessitated the

shaving of the side of the head. A day or so later, however, the child died. No photograph was ever taken of the child with her head shaved. Yet when she appeared in the spirit photograph the head was shaven. Major Mowbray examined the camera thoroughly, and developed the photograph himself to avoid all chance of fraud.

The mother of the child, he said, was distracted at her death. She had never been to a seance, but Major Mowbray persuaded her to go with him. No one present knew her or of her. In her hand he placed a pencil and a card. In the course of the seance she whispered that these had been taken from her. Towards the end the card was replaced in her hand, and the pencil put behind her ear. On the card was written the name of her dead daughter. Since then she had several times been in communication with the child. The mother was now perfectly happy, and on one occasion had said that she would not mind very much if her other child died, so happy did she know the first one to be.

"Spiritualism," said one of its ablest exponents, "does not attempt to disturb those whom the religion of the Church satisfies. The Church demands faith, and if a person possesses that faith we do not meddle with him or her. But there are some who are unable to achieve this faith, many because its requirements are indefinite and nebulous to their minds. To these people we say we have something better than faith. We have proof."

Proof of Survival.

"We have proof of survival. If you inquire what is the conception of an after-life, as taught by the Church, it is difficult to discover anything definite. It is somewhat vague. For instance, it would not be particularly happy state of affairs if after we died we would sit on a cloud playing a harp. We do not say definitely that there is immortality, but we do say that there is survival after death. Consider what a short time we spend on earth compared with the time before and after we are here. Spirit life is the normal mode of existence. Bodily life is abnormal. "While we live a bodily life, in addition to a human body we have also an astral

or spirit body. This is attached to the human body by means of a cord or rod. The astral body can and does leave the human body as for instance, while we are asleep. When we die the cord is severed, but the astral body lives and 'passes over,' although the human body rots. Existence 'on the other side' is not greatly different from that in our present life. Space and time, however, are annihilated and our sensitive faculties become more acute. Human values are reversed, and so true values obtain. The first shall be last and the last first."

THE LANGUAGE JESUS SPOKE.

Not Hebrew, Nor Greek, But Aramaic.

DR. George W. Lamsa, widely known authority on scriptural language, advances a theory that Jesus spoke the Aramaic instead of the Hebrew tongue. The theory that Aramaic was the language generally spoken in Galilee in the time of Christ was based by Dr. Lamsa on:

1. His translation—the first known—of an inscription, found last year on a pillar in the ruins of a synagogue in Capernaum.

2. General acceptance by experts that Jesus preached his first sermon in the Capernaum synagogue.

"I believe that, if Jesus were alive today he would speak in Aramaic, and that I could talk to him," Dr. Lamsa said. "The Aramaic language," he said, after seeing the inscription at the Smithsonian institution, "has come down practically unchanged from its original as spoken by 22,000 Assyrians who were isolated for centuries in Kurdistan." The inscription was found on a buried block of stone in the synagogue ruins, in 1935, and was not translated until shown to Dr. Lamsa. "Dr. Lamsa recognized it immediately as Aramaic," Dr. Harrington, the curator, said, "and translated it as easily as though he had been reading the morning paper." The inscription in its original form was in Aramaic symbols, bearing no resemblance

to present-day letters and including no vowels. Dr. Lamsa deciphered the inscription into English letters, inserted the proper vowels, and translated as follows:

Dkhir (a memorial), Ltav (as a good), Zebedi (Zeebedee), bar (son) Yhhann (of John) daghavad (who made it) hadin (it or them) ghamoda (pillar) li (this) zibad (he made) li (for himself) dekhrani (as a memorial amen (amen)). A fluent translation, Dr. Lamsa said, would be: "As a good memorial for Zebedee son of John, who made this pillar as a memorial for himself. Amen."

As evidence that the inscription was made at the time of Christ, Dr. Lamsa said: "Zebedee, son of John, who inscribed the synagogue pillar as a memorial to himself, in turn had a son, who was named 'John son of Zebedee.' This latter John, I firmly believe, was one of the apostles."

Dr. Lamsa and Dr. Harrington agreed that it was generally accepted that the Capernaum synagogue, from which the inscribed stone was taken, was the synagogue in which Jesus preached his first sermon. It was built several hundred years before Christ, and was destroyed by the Romans about 200 A.D. The stone carried the only inscription known to have been in existence during Jesus time in Galilee. Dr. Lamsa pointed out that the evidence that Aramaic was used at the time of Christ showed continuity of the tongue.

BLIND MEDIUM ON COLOUR.

"The colours on earth are dead and flat in comparison with those brighter colours which are discernible only by the spiritual sight," declared Mr. A. Clayton, of Nottingham, a blind medium.

In an address on "Colours: Their Meaning and Influence," he said that it might seem strange that a blind person should be speaking on colours, hence his explanation that before losing his sight he had seen the colours on earth, and was peculiarly affected by them.

Dealing with the three primary colours, Mr. Clayton said red represented the physical world, the physical side of man. Yellow represented the mental world, or the mental side of man's nature. Blue represented the spiritual.

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Editor:—REV. J. T. HUSTON, N.D.

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A HAPPY NEW YEAR!

(From the "New Outlook.")

WHY shouldn't it be a happy year? At least it is worth a wish, and all the more likely to come to your friend because you have heartily wished it for him. It is to be a New Year and that at least suggests certain possibilities. Not that the first day of the New Year can be in any really essential way different from the last day of the old year, but our way of thinking about things does make a difference, and to see possibilities is often about the same as to make them. The fact that in 1937 we will probably have to live in the same old house, and do the same old things that we did in 1936, does not at all mean that the former may not be a real New Year and therefore fresher and happier than the old one has been.

How can we make the New Year, which must be, in all probability, very much the same in outward seeming as the old one, a really New Year, with a freshness and a satisfaction and a happiness that the old one has never known? That may seem a difficult question to answer and yet an answer that will cover part of the ground is not so difficult to find. Wouldn't new thoughts and hopes and plans and ambi-

tions mean added freshness and charm to the days and weeks and months that are to come? And, whether our life in these days and weeks and months has change in its outward seeming or does not have it there isn't really anything that need prevent it from having that kind of variety. If we could get out of the old ruts in our thinking; if we could set our ideals up on a little higher plane; if we could broaden our plans and undertake a few bigger and better projects, something would inevitably happen to the spirit and temper of our lives making for a better and a truer satisfaction.

There is something after all in resolutely facing up to difficulty that brings a thrill and a satisfaction not to be got in any other way. The way not to be happy in 1937 would be to try to run around or to escape from the difficulties, either our own or other people's, but if we have the courage and the common sense not to do that, but take this time of perplexity as a great opportunity to enter into the problems of the world and give of our best thought and feeling and conviction to the mighty task of helping to solve them, we will surely find life to have grown interestingly and thrillingly worth while as we have never known it to be before. We know, notwithstanding all that seems to lie before us, this New Year may be a very happy one indeed, and that is our most earnest wish for every reader of this paper.

FESTIVAL OF THE ASS.

ONE of the most remarkable feast days in history used to be celebrated on 14th January. It was in commemoration of the Flight into Egypt and was called "The Festival of the Ass."

The escape of the Holy Family was represented by a girl holding a child, seated on an ass which was decorated with elaborate trappings.

After being led in solemn procession through the streets the ass with its burden was taken into the principal church and placed near the high altar while a religious service was held.

In place of the usual response the people imitated the braying of an ass, and instead of the usual Benediction at the end of the service the priest brayed three times, being answered by a general "hee-hawing" from the congregation.

On one occasion King Henry IV was passing through a small town at the time of the Feast, and was bored by a long-winded speech from the Mayor. Suddenly the ass brayed loudly and with extreme gravity and politeness of tone the King remarked: "Pray, gentlemen, speak one at a time, if you please."

LEST WE FORGET.

January.

- 6th.—Joan of Arc; born 1412.
- 9th.—W. Britton Harvey; passed 1935.
- 11th.—E. W. Wallis; passed 1914.
- 13th.—Andrew Jackson Davis; passed 1910.
- 24th.—Founder's Day. Lyceum founded 1863.

"Their works do follow them."

MEDIUM ACQUITTED OF PATRICIDE.

One of the strangest cases in the history of the law has ended with the acquittal of Mrs. Ingeborg Koeber, a Spiritualist Medium, on a charge of murdering her father, Judge Ludvig Dahl, of Frederikstad.

MR. DAHL was well known in Norway and abroad as the author of several books on Spiritualism in which he described how, through his daughter's acting as medium, he had established communication with his two dead sons. He died while bathing in August, 1934—on the date and about the time predicted by his daughter, Mrs. Koeber. The only eye-witness was his daughter. At the post-mortem it was discovered he had not only drowned, but that there was a crack in a vertebra in his neck.

Later it was established that the exact day of the judge's death had been pre-

dicted by Mrs. Koeber a year earlier.

Sealed Letters.

While in the trance, she dictated several letters to different people—all in cipher—giving the date of her father's death, communicated to her by those on the Other Side. These letters were sealed immediately, and were not to be opened until permission was given from the Other Side. On the very afternoon the judge was drowned, the people who had received the sealed letters were commanded at a seance to open their letters. And after decoding them they read the one-year-old prediction of death.

Some time later there were some difficulties regarding payment of the judge's life insurance, amounting to about £3,000. This policy expired on his seventieth birthday. If he lived to a greater age, his family would receive nothing. The insurance company paid, but an article alleging that the judge had been murdered for his insurance money was published in a newspaper. This led to ventilation of the facts in court, where Mrs. Dahl, widow of the judge, and Mrs. Koeber, were witnesses. They secured a unanimous verdict that there was no truth in the insinuation that the judge had been murdered.

Widow's Suicide.

But a week later, Mrs. Dahl, the widow, committed suicide. It was then discovered that she had embezzled £3,000 while cashier in her husband's office. Then her daughter, Mrs. Koeber, was openly accused of having murdered her father. She demanded a chance to vindicate her name in the Law Courts. She was arrested and formally charged with having committed acts which contributed to the judge's death. Now—all charges laid bare and every shred of suspicion dispelled—Mrs. Koeber has been released.

NEWSPAPER CUTTINGS.

If readers who find articles in the daily papers or current magazines either for or against Spiritualism will send those articles with name of magazine or paper and date of issue direct of the Editor, it will greatly be appreciated.—Ed. H. L.

Trails of Truth---An Outstanding Book.

ONE OF THE MOST EVIDENTIAL BOOKS ON SURVIVAL ON RECORD.

FIVE SPIRIT VOICES SPEAK AT ONCE.

It has been said about this remarkable book, "**Trails of Truth**," that it ranks in its effect throughout the world with Sir William Crooke's classic, "**Researches into the Phenomena of Spiritualism**," and with Zollner's "**Transcendental Physics**." Be this as it may, there is no doubt but that this book marks a new era in the progress of Psychic Science, and ranks easily with the best and strongest of all evidential works on the subject of Survival.

Professional and Collegiate Persons Convinced of Reality of Survival.

The reader is carried directly into the presence of a body of learned men and women, largely professional and collegiate, numbering seventy in all, who sought by actual experience and demonstration to find convincing and logical proof that man's conscious memory and affection survive the ordeal called death. What they found, their amazing experiences, questions and answers, are given in this highly evidential and entertaining work. In human interest, as well as in spiritual instruction, the records appeal with tremendous force to all readers. Through the extraordinary psychical power of the direct-voice human instrument, Mr. William Cartheuser, departed friends manifest in great clarity of voice and song, and in such a manner as to convince every serious seeker of the reality of Survival.

Difficulties of Ectoplasm.

The difficulties of communication are dealt with in many illuminating passages which explain the susceptibility of ectoplasm to the thought of the sitters, and the consequent inability of would-be communicators to operate through to sound-waves in the face of positive thought currents of scepticism and deceit. Throughout the book there pervades a devotional element. The records ring true, as the kind of thing that happens when, with full hearts and a desire for communion, a

group sits with one accord with a good sensitive.

Indeed, the pages of "**Trails of Truth**" are not devoid of exceedingly humorous situations and dialogue. Serious as is the theme of this work, there are numerous side-splitting moments recorded. The wit and humour of "Jane" of the Spirit-life, and her wise interrogations, are most impressive, as is also "Uncle Bob," who, in his efforts to understand and master the use of ectoplasm in the process of his materialisation, sends the reader into spasms of laughter.

Five Spirit Voices Speak at Once.

The medium, William Cartheuser, is usually conscious during these manifestations. On some occasions as many as five spirit voices converse at once. Frequently the medium's voice is heard whilst the direct voice is being used. Throughout the records physical phenomena are referred to, but are casually described, the author's attention being concentrated on evidence of Survival and the proof of our discarnate friends' intimate knowledge of our earthly doings.

Highly Endorsed by European Psychologist.

Mr. Ernesto Bozzano, famed as one of Europe's most profound psychologists, writes of "**Trails of Truth**" (taken from a fourteen-page review of this book in "**Luce e Umbra**," Rome, Italy):

"**Trails of Truth**" is a scientifically very important book. It contains accounts of experiences interesting to such a degree that they are worthy to stand beside the best of the Bradley publications. The experimental records deserve recognition in the fact that the everlasting question (which such a publication brings up as to genuineness of the facts) has no reason for existing, due to an avalanche of personal evidence and information coming through to the experimentors. . . . To suspect fraudulent practices by the medium

would appear not only ridiculous, but downright nonsensical."

Mr. Bozzano continues with one of the most informative and scientific analysis (from a psychologist's viewpoint) ever given any work of this kind.

A Word About the Author.

It may be interesting to know that the authoress of "Trails of Truth"—Mrs. Jenny O'Hara Pincock—is a Canadian from St. Catharines, Ontario, and has been librarian for the Lily Dale Assembly N.Y.,

U.S.A., for the past two years. She is also an accomplished concert pianist, holding the Licentiate diploma from the Toronto Conservatory of Music. She may be well justified in writing:

"Those who are steeped in a sea of prejudice and scorn may scoff; those who refuse to read and learn may ridicule; and those who are smugly satisfied with the sight of the grief-stricken, swathed in the blackness that typifies their faith, may laugh; I know, I know there is no death."—(From "Trails of Truth").

The Real Jesus.

By Dr. H. CLARK-NIKOLA.

"I have glorified Thee on earth, having done perfectly the work which by Thine appointment has been mine to do."

S AID by one about to be nailed to a criminal's cross. Looked at from close range He was the Supreme Failure of History.

He was condemned by those who were accounted the "Best People," The Judicious, The Conservative, The Religious, The Respectable.

He gathered around Him the worst elements of Society; The Worthless, The Discontented, The Fanatical, The Revolutionary, The Harlot, The Sinner.

His manner was that of the Rebel. He cared not for: Conservative Reasoning, Official Position, Organised Interest, Organised Threat.

He divided households, He built no temples, He framed no creeds, He taught no system of theology.

He was betrayed by one disciple, denied by another and forsaken by ALL.

His life was spent among The Poor, The Wretched, The Diseased, The Vicious, The Outcast, The Despised.

He was born in a stable, died on a cross. He was without one single example of complete success. And yet this Rebel Agitator, despised and rejected as He was

HAS CHANGED THE HISTORY OF
THE WORLD.

And yet it was true, "No man spake like this Man."

He Preached New Views of GOD.

The Jewish Church made merchandise

of the Truth, dealing out past inspirations as religious wares, i.e., Religiosity instead of Righteousness. Jehovah the tribal God.

Jesus taught: that GOD is Spirit, GOD is Father, GOD is within.

He Voiced New Views of Man.

The Jews considered themselves the chosen, all others as strangers and aliens. Jesus taught Solidarity. "One is your Father, and ye are brethren."

He Presented New Views of Life.

To Him Service was Life's Mission; Sacrifice was Life's Strength.

Life was the Linking of GOD and Man.

In the Personality of Jesus we have:

The Perfect Man. The Perfect Medium. The Perfect Healer. The Perfect Manifestation of the Divine.

His words were Truth in Expression. His Acts were Truth in Manifestation. His Works Truth in Demonstration. His Character Truth in Incarnation.

He is a Priest greater than Moses. A King greater than David. A Leader greater than Joshua. A Philosopher greater than Solomon. A Prophet greater than Isaiah.

In Him we have the Prophecy of
Man's Possibility.

"Can any good come out of Nazareth."

THE REAL JESUS.

In form like a man; in soul like A GOD. His words are oracles. The Crown of Divinity rests on His brow. Two eternities flash from His eyes.

Eternal rectitude is written on His face. The symphonies of Divine Love are heard in the soul cadences of His voice. The smile of GOD transfigures His countenance.

The children cluster at His knees. Womanhood casts the crown of her purity at His feet. The enthusiasm of youth forsakes all and follows Him. Culture whippers. "We know that Thou art a teacher come from GOD."

The dead forget themselves and live. The lame leap for joy. Deaf ears unstop at His word. Pain and palsy vanish at His touch. The bands of death are snapped at the might onslaught of His Endless life. Out of failure springs Victory. Out of shame springs Joy.

"THOU HAS CONQUERED, PALE GALILEAN."

"THOU REAL JESUS."

The Passing of "Cheiro"

Perfumed Air and An Invisible Army.

FRAGRANCE of flowers that were not there, the sound of an invisible army, these are some of the mysterious happenings that attended the death of Cheiro, man of mystery, a death that was as uncanny as the man himself.

During his life time, Cheiro, known throughout the world, foretold such events as the deaths of King Edward VII. and Kitchener, and nearly a year ago he predicted the date and manner of death of Irving Thalberg.

Here, in the words of Miss Edith Phelan, a registered nurse, are the eerie happenings as this modern mystic died:

The Clock Struck One.

"The clock struck one. My wristlet watch showed it was 12.15, and I thought nothing of it except that perhaps the big clock on the stairs was wrong.

"Twice again at ten-minute intervals it struck one, and it wasn't till 1.5 by my watch that he died.

Fragrance of Flowers.

"At the last moment the whole house was filled with the overpowering fragrance of flowers.

"There was none in the room, and none outside, yet we all smelled the perfume, which still lingered in the morning.

"I was sitting at the head of the stairs. They were empty; yet they creaked as though an army of people were coming and going.

"I have seen hundreds of people die," added Nurse Phelan, "and I don't believe

in ghosts—yet I cannot deny the evidence of my own senses."

Cheiro was born in Dublin, Ireland, studied occultism in India and Egypt, and for twenty-one years travelled through Europe, America and other countries practising and lecturing on the study of the hand. Retiring from his professional work in 1909, he devoted his time to writing and publishing his books. He was nearly 70 years of age at his passing.

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"CHEIRO," AN APPRECIATION.

By "KHARMA," in "Light."

IN the recent death of "Cheiro" (Count Louis Hamon), the world has lost an occult genius. Readers who believe in spirit-manifestations may be interested in the following account of my last experience with this great soul:—

On the night of his passing, about 12.45 a.m., "Cheiro" appeared in my room. Feeling his powerful presence and vibrations, and rising with a start, I saw him surrounded by a translucent luminosity. He informed me, with a wonderful sense of peace, that his work here was finished, and concluded sadly with his deep sorrow at leaving in the flesh those by whom he was loved. When I grasped the real meaning and significance of his appearance I lost consciousness.

The following day I endeavoured to persuade myself that it had been a dream, and yet the vivid memory and reality of

this nocturnal visit would not be lightly dismissed and shaken off as such. Some time later I was told of his passing, and I knew my experience had been a reality. He had died that night as sensationally as he had lived.

It was "Cheiro" who raised palmistry from the disrepute into which it had fallen during the closing years of the last century, and transformed it into a more recognised "science" by means of which, coupled with his marvellous intuition and psychic powers, he unlocked the hearts and revealed the future of those who consulted him. On his right hand, "Cheiro" himself had a "double line of head." Those who study palmistry will know that this is indeed indicative of remarkable and powerful mentality that he so undoubtedly possessed.

Readers who believe in reincarnation may be interested to know that the "Akashic Records" of the past prove to the enlightened that his previous incarnations were as remarkable as that from which he has just passed. From my own researches in that direction and with consciousness that one has "brought over" it was with great interest that I discovered that in the eighteenth Dynasty, "Cheiro" had lived in the temples of Ancient Egypt as a High Priest, and more recently as the illustrious, but now falsely maligned, Count Cagliostro of France.

Probably it was in the temples of Ancient Egypt that this soul, in its path of evolution, was initiated into much of the remarkable occult knowledge and powers, that thousands of years later he was to practice with such success and proficiency.

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Prediction Respecting King Edward VIII.

By COUNT LOUIS HAMON ("CHEIRO") PUBLISHED OCTOBER, 1925.

Compiled from "World Predictions," by J.S.M.

THE Prince of Wales, Heir Apparent, was born at Sheen, Richmond, London, 23rd June, 1894, on the cusp of the sign of Gemini, the sun being only 2.21 of the next zodiacal sign of Cancer.

All through the years 1927, 1928, to 1932, the portents are not favourable for the prosperity of England or for the Royal Family, WITH THE EXCEPTION OF THE DUKE OF YORK. In his case, it is remarkable THAT THE REGAL SIGN OF JUPITER INCREASES AS THE YEARS ADVANCE, which, as I have explained, was also the case of his Royal father, before there was any likelihood of his coming to the Throne.

Not only King George, but Queen Mary also, come under a combination of adverse influences. Nor does the Prince of Wales escape these falling shadows. His astrological chart shows perplexing and baffling influences that most unquestionably point to changes likely to take place greatly affecting the Throne of England.

The birth date of the Prince places him in a category of individuals who are strangely baffling in temperament. In the case of those who live ordinary lives, these peculiarities escape much comment or have little effect, but where it is a Prince of the Blood, called by birth to fill a high position, it is a very different matter.

The Prince was born under peculiar astrological combinations which make his character a difficult one to understand, his planetary signs give intense restlessness, a lack of continuity of thought, a difficulty of concentration, and an absorbing love for change of scene and travel, and A LACK OF WHAT MAY BE CALLED "A SENSE OF DANGER." Physically there will be found a nervousness expressed by restless movements and a lack of repose, as in a person "for ever on the move." Such individuals are apparently wildly changeable and are often accused of being insincere. But, as a matter of fact, they simply are nominated by different moods—hence their apparent chameleon character.

... The Prince may be fond of a light flirtation with the fair sex, but is determined not to settle down until he feels a grande passion, but it is well within the range of possibility, owing to the peculiar planetary influences to which he is subjected, that he will in the end fall a victim of a devastating love affair. If he does, I predict that the Prince will give up everything, even the chance of being crowned, rather than lose the subject of his affections.

As, of course, the Royal Marriage Act severely limits his choice, consideration having to be given to the question of the religion, birth and even physical condition of the selected bride.

Born as he was in that part of the month of June that makes a peculiar period for astrological calculation (23rd June, 1894) the Prince may be trusted to have decided views on love, and also will present characteristics of apparent change that are baffling to those who cannot understand the significance of seeming alternation of "hot" and "cold."

For persons born under such peculiar astrological conditions exhibit remarkable fluctuations of feeling—they pass from ardour to indifference almost in a few seconds, and they are very liable to be charged with inconstancy. It is instructive that the astrological aspects of the Prince of Wales agree in the main with those of four of the sons of George III., and each of them baffled and bewildered the country by their inability to marry "sensibly"—that is, from a court and dynastic point of view.

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BLINDFOLD TRANCE READER.

THE following story of a boy of twelve who talks Persian in a trance and reads when he is blindfolded is related by the Hollywood (California) correspondent of the "New York Herald-Tribune."

"An apparently normal twelve-year-old boy who goes into a trance and talks Persian, who lets eye specialists blindfold him carefully and then reads what is placed before him, baffles medical men to-day.

"The boy, Pat Marquis, outside of his trances, is a normal boy attending a Los

Angeles junior high school. He discovered his apparent occult powers by accident ten months ago while he, his sister and his brother were playing with an ouija board.

"Dr. Cecil Reynolds, brain surgeon friend of the family, experimented with Pat. Blindfolded, the boy went into an apparent trance and spelled on the ouija: 'My name is Nareji. I lived in the Hima-layas in Tibet in the year 1048. I am a Parsee and emigrated from Persia.'

"The surgeon brought out some Tibetan art pieces and said the boy, still in a trance, seemed familiar with them. Pat wrote the word 'referga,' which Dr. Reynolds translated as meaning 'friendship.' Pat's mother said he has never known a Persian.

"Dr. Reynolds demonstrated the boy's power before 150 medical men at the Hollywood Hospital. Three eye specialists adjusted the bandage to their own satisfaction. Pat circled the word 'Ohio' in a pamphlet in print, imitated the motions of various doctors in the audience, and outlined in pencil the shoes in a group picture in a magazine."

DIRECT-VOICE OF BROTHER.

AT a direct-voice seance held in Edinburgh I obtained proof of After Life. The medium came from Glasgow specially; I belong to North Shields. There were 14 sitters in complete darkness and each was addressed. After I was tapped gently on the knee with the trumpet, I said, "Thank you, friend, who is it?" A voice replied, "John—your brother John."

In the conversation which followed I asked, "Do you remember where you lived?"

"Yes, North Shields," came the reply.

"What was your trade?"

"Engineering."

"Where did you sail to?"

"America."

He also mentioned that it was a long time since he had spoken to me, and recalled the air raids which took place just before he passed over. All the facts were correct; it was my brother speaking. He has materialised here in Southsea (18 months later) and when I mentioned that he had been to see me before, he said, "Yes, I have spoken to you, through a thing on the floor." He thus showed that it was a different form of manifestation (different medium) and that he remembered. I am satisfied.

ROBERT SADLER.

Mystery Melody.

Organist Broadcasts March Composed from Ancient Egyptian Tune
Hummed by Medium.

AN ordinary little room in Blackpool (Eng.) has for four years been the scene of a series of unusual seances. At these, according to Spiritualists, "Rosemary," an English girl medium, has been giving Music Doctor Frederic H. Wood information concerning ancient Egypt's language and music, lost for 3,000 years. At one of the sessions she hummed a melody so hauntingly beautiful that Dr. Wood arranged it as a Funeral March which he included in an organ recital given at Manchester Town Hall and broadcast by the B.B.C.

Always known as "Rosemary," the medium is no mere channel for psychic communications, affirmed Dr. Wood in "After Thirty Centuries," a book he wrote after becoming convinced of the genuineness of the Egyptian revelations. Her personality "is strongly individual, with a delicacy and refinement seldom found except in the highest type of medium."

When she falls into a trance, she comes under the influence of a "control" who is declared to be the spirit of "Lady Nona" (sometimes known as "Princess Nona"), a "dead" Egyptian Princess. Through the medium the Princess caused to be sung two melodies, one for harp which "Rosemary" remembered from her past reincarnation in Egypt. The other is a great trumpet call to Amon played at the end of the burial rites in Egypt. This was a kind of request to Amon to open the doors of the spirit world to the departed soul. Both themes were developed by Composer Wood in his broadcast composition.

Too Holy.

A trumpet call which the medium heard was considered "too holy to be sung to words." Said she: "The whole point lay in the insistence of the last two notes, and the tune was played on a bright-coloured instrument of metal with a long tube. It was repeated at each stage of the journey to the tomb."

At another seance, the control recalled seeing instruments which people blew;

some were long and straight, others had curved ends. Harps of various shapes and sizes were used, some "very tiny with tinkling sounds," others "big with deep sounds."

In fact, many ancient Egyptian musical instruments have been found by archaeologists in the tombs; others are represented on the monuments. Most typically Egyptian was the sistrum which had small discs attached to wires and has survived as an instrument used in Abyssinian churches. Played by women, the sistrum was shaken by priestesses in religious processions.

The "true" harp with sounding board to which Princess Nona also made reference, was greatly developed by ancient Egyptians, while the "instruments which people blew" are most likely flutes or pipes of various kinds which, besides trumpets, cymbals and drums were extensively used in the lost empire.

As neither Dr. Wood nor "Rosemary" can speak a word of ancient Egyptian, the services of Egyptologist Howard Hulme were secured. Among other facts, Mr. Hulme elicited from Nona was the statement that she was one of the four wives of Amen Hotep III, "The Magnificent," about whom a curious music legend survives.

Among the colossal statues (two of which remain) erected to the memory of this free-minded monarch on the bank of the Nile, was one which was destroyed by an earthquake in 27 B.C., and the upper part of which was thrown down. Every morning, when the rays of the sun touch the fallen masonry it is alleged to give forth musical sounds like the twang of a harpstring. Modern travellers who have heard this sound generally attribute it to the passage of air through the pores of the stone.—"Music."

THE CHILDREN'S LYCEUM.

Founder's Day.

WE wonder how many Lyceum Conductors are preparing something special for our coming gala day. Are you aware that the fourth Sunday of this month, January 25, is Founder's Day?

Surely no Lyceum will let such an occasion go by without having something to say regarding the Lyceum; and who gave the idea and the plan; the origin; its educational value; and also the great good that can be realized in every respect.

Every Spiritualist should feel it their duty to assist in furthering this much needed work and do everything they can in giving a helping hand.

Spiritualists in general should give this occasion their special attention. It is as much their day as it is that of the Lyceumists, and a time when we can recall to mind the unfailing work of our staunch and true pioneers. We can feel justly proud that we had such workers to point the way, and to proclaim to the world the truth—"There is no death, there are no dead."

We have our Gratitude Day. A time set aside to give voice to our deep and heart felt appreciation for the many blessings that we have received.

We have our Memorial Day, when we recall to mind the loved ones that have passed into that great Beyond. We cherish their memory, and our hearts are gladdened by the messages of love and cheer which they bring.

Now! Let us, everyone, celebrate this day—Founder's Day—in such a way that it will never be forgotten.

SPIRITS GIVE CLUE TO COL. FAWCETT.

By HAROLD COLLINS.

MEDIUMS claim to have solved the mystery of Col. P. H. Fawcett, the explorer who vanished in the jungle of Central Brazil in 1925.

The last person to see Fawcett in Lon-

don before he left for Brazil was Mr. E. A. Reeves, formerly of the Royal Geographical Society, who says that Col. Fawcett was a keen student of psychic phenomena. "From messages I have received from mediums at seances during the past year, I have come to the conclusion that Colonel Fawcett is dead."

"Red Cloud's" Story.

"Last message I received was at a seance given by Mrs. Estelle Roberts, the medium, who is controlled by 'Red Cloud.'"

"'Red Cloud' said that Colonel Fawcett had passed on to the Other Side. His body had been worn out with disease."

"I asked many questions of 'Red Cloud' regarding Fawcett, and the replies indicated that he had for many years been a prisoner with native tribes in the jungle, and that he had then died from fever—little more than a year ago."

THE DESTINY OF THE TRUE PHILOSOPHER.

The Subjoined Passage is from Plato in the
Phaedo—

"The fact then, Simmias, is that the true philosophers practise dying, and death is less terrible to them than to any other men. Consider it in this way. They are in every way averse to the flesh and they desire to have the soul apart by itself. Would it not be very foolish if they should be frightened and troubled when this very thing happens, and if they should not be glad to go to the place where there is hope of attaining what they longed for all through life, and they longed for wisdom and for escaping the companionship of that which they disliked. When human loves, or wives or sons have died, many men have willingly gone to the other world led by the hope of seeing there those whom they longed for and of being with them; and shall he who is really in love with wisdom and has a firm belief that he can find it nowhere else than in the other world grieve when he dies and not be glad to go there? We cannot think that, my friend, if he is really a philosopher; for he will find pure wisdom nowhere else than in the other world. And, if this is so, would it not be very foolish for such a man to fear death?"

Contributed by—

Norfolk Island.

H. L. WILLIAMS.

The Home Circle.

By J. STUART MORRISON. Chaplain Prana Chapel Melbourne.

Ten Points to Remember.

1. Solemnly consecrate your physical, mental and psychical powers to the service of God, the world of spirit and your fellow men, allowing the Higher Powers to indicate what part you are to play in the mission of your Circle.

2. Have confidence in yourself, and your fellow sitters, and faith in God and your spirit friends.

3. Develop complete control of your body, emotions, desires, thoughts and aspirations, and make all these subservient to the Divine Spark within.

4. Be temperate in the use of flesh foods, alcohol and tobacco. Never attend a seance immediately after eating a heavy meal. Light diet before a seance is absolutely necessary—some mediums recommend fasting, this however will depend upon the individual concerned.

5. Be regular. Sit once a week in the same seance room, with the same sitters, and at the same time.

6. Mind your P's and Q's, be punctual, persistent, patient, peaceful, and placid. Never quarrelsome, quibbling or quivering with excitement or fear. Nothing can harm you. A seance is a perfectly normal method of using little known natural faculties which are latent in ourselves.

7. Be rational in all things. Never allow your personality to become the plaything of any discarnate entity or of the elemental astral forces. Only permit trance control when you are sure that good psychic conditions prevail.

8. Do your part to ensure perfect harmony and loving fellowship with every one of your co-sitters.

9. Be passive, but not negative; at the same time avoid an attitude of strained concentration.

10. Avoid promiscuous sittings.

the forthcoming seance. Always keep such appointments, be in the seance room at least ten minutes before the sitting is timed to start.

2. Leave results to the wisdom of the controls. Do not dictate to the Spirit World, or try to force conditions by an act of will.

3. Acknowledge all evidential manifestations of survival and spirit return and be grateful for even the humblest of signs.

4. Do not boast about your mediumship or feel vain-glorious with even the rarest manifestations of spiritual power. "The whistle does not pull the train."

5. Spirits are only people who have ceased to use their physical bodies. With them humility is the hall mark of progression. Boasting entities, who endeavour to bathe in the glory of big names, are usually earth-bound spirits.

6. Advanced spirits attract and bring a convincing, harmonious and soothing condition with them, whilst earth-bound spirits bring a cold, disagreeable, devitalising and uncanny condition.

7. Excessive hymn singing, praying and revivalistic emotionalism is fatal to any seance. Passive quietness, silent aspiration, meditation and mental relaxation assure the best results.

8. The four attributes of the perfect sitter are: Sincere humility, Infinite patience, Perfect faith, Mental balance.

9. Be critical. Do not give credence to everything that purports to come from the "other side." Let reason be your guide in all things.

10. The results of every seance should be written in a report book by a recorder appointed for the purpose. All sitters should sign this report at the conclusion of the sitting.

PRELIMINARY HINTS.

1. Send out occasional thoughts of love and progress to your guides and helpers. Make mental appointments with them for

1. 2. 3.

One of these figures on your wrapper indicates the number of months you are in arrears.

PSYCHIC VOICES.

Experiences in America.

"PSYCHIC Phenomena in America" was the subject of an address given recently by Mr. Frank Speaight, at the weekly meeting in the rooms of Edinburgh Psychic College. A number of experiences of various types of phenomena were described by the speaker.

At a materialisation meeting, he said, he received a communication from Conan Doyle, explaining the vibration basis of different planes of existence. If, he was told, the objects in the room and the room itself could be speeded up in vibration rate to a sufficient extent, they would all disappear so far as the physical senses could detect. Outside, where there seemed to be nothing but atmosphere to the sitters, were trees and valleys and houses and temples, visible to those on the other side.

The remarkable psychic phenomena experienced in America had, Mr. Speaight suggested, something to do with the clearness of the atmosphere and with electrical conditions. A direct-voice medium, Mr. Scott Punton, had remarkable apport experiences, some in the form of books translated from a local library. With the Rev. James Dickson, of San Francisco, as medium, he had seen 31 full materialisations in a sitting of two hours. One of these was an Indian about 6 feet 8 inches high, the most magnificent specimen of humanity he had ever seen. The speaker also described some of the things that had been done by a man who appeared to be able to work miracles. A battery made it possible to hear a voice in London. When we had a battery with as quick vibration as the human medium, it would be possible to have these voices through the radio also.

PLEASE NOTE.

If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected and missing numbers supplied without further charge.

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going, as well as the new address.

LIVES SAVED BY SPIRITS, SAYS EX-VICAR.

By Harold Collins.

"THE Church has got to face Spiritualism. When she does face it, there will be clear understanding of the New Testament and many misrepresentations will be swept away." So said the Rev. G. Maurice Elliott, who, because he cannot reconcile his Spiritualist convictions with certain part of the Prayer Book, resigned from his living as Vicar of St. Peter's, Cricklewood.

"I shall never again undertake a Prayer Book service until these parts which I regard as un-Christian are omitted. I shall continue my work for the Confraternity, a Spiritualist society, of which Mrs. St. Clair Stobart is the leader. I shall also write Spiritualist books and pamphlets. I know of many clergymen who regularly attend seances and Spiritualist meetings, but they dare not come out and express their true beliefs."

Mr. Elliott claims that his personal experiences have given him abundant proof for his Spiritualist convictions.

"I have psychic gifts and so has my wife," he said. "I have seen the materialised forms of spirits, many of them friends who have passed over. But for direct assistance from other side, I should have lost both my wife and my daughter. Before her birth a Harley street specialist said that an operation was essential. We consulted our spirit guide, and he warned against an operation. We followed that advice. I have since learned on the highest medical authority that if an operation had been done neither my wife nor my daughter would have lived. Sometimes a guide will direct me to a book in my study and give me the number of the appropriate page."

Testing Mediums.

INFRA-RED cameras, which can take pictures in darkness, are to be used by psychic investigators to probe the secrets of the seance-room. They will provide, too, a new and inescapable method of detecting fake mediums. Psychic phenomena have been demonstrated in ordinary daylight or

electric light. But semi-darkness has been found the most favourable condition for mediums. Usually the seance-room is illuminated by a faint red lamp.

Investigators seeking photographs of the phenomena which take place have previously relied on flash-light photography. Sudden and intense flashes, however, caused not only shock to the medium in trance, but also harmful effects. Infra-red photography will be a valuable asset to those who are seeking objective evidence of psychic happenings, without disturbing the medium in any way.

Psychic investigators have hitherto adopted elaborate precautions to prevent the possibility of fraud. Mediums submitting to examination have had to remove their clothes, have been tightly bound to a chair, have had their hands and feet tied with cord, have been gagged and blindfolded. These rigorous test conditions, while reducing possibility of fraud, have also restricted, and sometimes nullified, the production of genuine phenomena.—“Sunday Referee.”

OBSESSION AND THE INSANE.

Remarkable Work of Dr. Carl Wickland.
(Author of “Thirty Years Among the Dead,” “The Gateway of Understanding”)

A YOUNG Russian woman living in China had fallen into a state of coma which lasted two months, and when she gradually regained consciousness it was found that she refused to eat, her jaws having become set so that she had to be fed through the nose for eighteen months. Doctors were unable to diagnose the disease, and it was not until her husband read Dr. Wickland's book, “Thirty Years Among the Dead,” that any light was put on her obscure disease. Absent treatment was given to her, and a year later she was brought to Dr. Wickland's clinic, which she was able to leave, fully restored to health, after nine months treatment. Several obsessing entities had been driven out of her during the course of treatment.

Dr. Wickland has been instrumental in curing many with strong suicidal tendencies. In one case a lady had been possessed by a man who had murdered his sweetheart and later ended his own life, but who did not yet realise that he was dead. After one treatment this lady was restored to her normal health.

It would appear that many cases of obsession occur after strong mental crises, or after the physical powers have been reduced to a very low ebb, through serious illness, or after an accident, when the vitality has been lowered to such an extent that there is small power of resistance. Dr. Wickland found that treatment of his patients by static electricity was very helpful in causing obsessing entities to release their hold upon the afflicted, and thus more easily to take temporary control of his life when in a state of deep trance. During this period, the doctor and his assistants were able to reason with these entities, and usually make them realise that they were causing mental and often physical trouble to the patient under treatment, and eventually persuade them to give up their control.

The doctor is of the opinion that a considerable proportion of the unfortunates in lunatic asylums as incurably insane are in reality suffering from forms of obsession, and that if taken in hand and treated in the manner stated, could be cured. He considers it very probable that many persons who commit violent murders from no apparent cause are similarly victims of obsession by spirits who have been cut off violently from life, and so feel a violent desire to wreak vengeance upon humanity.

TWO VITAL RULES FOR DEMONSTRATIONS

A sense of oneness with God which enables us to know that He intends us to have the good things of life.

A course of conduct through which we “act as if” the good were already ours—concrete actions which prove that we actually believe in that which we profess and know that because this good thing is ours already in Spirit we are safe in accepting it as being materialised, and so we act accordingly.

Torch Bearing for Spiritualism in Australia.

REMINISCENCES OF THE "GREATER WORLD" CAMPAIGN, 1936.

By Harry Johnson (G.W.C.S. League Overseas Missioner).

GIVE a dog a bad name, and hang it!"—so runs an old adage, and probably the thought ran through my mind as I considered the many things about Australia and Australians which were told to me prior to landing in this country to conduct the five month tour work allotted to the Commonwealth by the Council of our League. There is another old saying, however, that is probably more true in my own case—"In at one ear, and out at the other!"—and so while such information remained upon the tablets of memory, it was with a very open mind that I set foot on Australian soil at Sydney in June, 1936. Perhaps I should admit that my open mind was happily affected by the cordial welcome which I received aboard the "Wanganella" by a deputation of Church Leaders who boarded the ship as soon as she tied up at the Quay. That group must have been "up early," for the boat made an early arrival and though some came from suburbs over twelve miles away, they were among the first to board the ship. The boisterous good humour and fellowship of these first Australian acquaintances was very encouraging, particularly when one said: "I'm glad he's human!" Perhaps that was the keystone of success in New South Wales, for I came into contact with all types and outlooks and I can truly say that the "one touch of nature" was one of the greatest faculties in the six weeks of campaigning.

New South Wales.

City and Suburban meetings alike were well supported and it was good to hear our organiser (Rev. W. T. Horsley) remark that enquirers and strangers to this Truth formed a great percentage of the large congregations, and the regularity of their attendance was almost amazing. Though it was a little obvious that my "methods of working" were a little strange to my congregations, I never felt more comfortable in the whole course of my career. Not only was this evident at the Churches, but also at the two meetings convened by the Sydney Psychical Research Society, and if there seemed to be any doubt as to the genuine spiritual contact made, this was quickly dispersed by the unsolicited testimonies given in public by both Spiritualists and non-spiritualists attending that final meeting.

Newcastle was the headquarters for my tour in the N.S.W. Coalfields, and though this meant an incessant round of travel, I was very happy to be able to bring some fresh understanding to some of the people in the more remote parts of

the State. Naturally, general conditions could not be expected to come up to the City standards, and perhaps one had a little more difficulty in overcoming apathy and not a little bigotry, but once one was able to reason soundly with these good folk who make their life and living in these colliery towns, there was a tractable attitude obvious, and I feel that a good deal of spade-work was done in that three-week visit among them.

Queensland and Victoria.

From New South Wales I went to Queensland and I suppose that the only grudge that the good folk at Brisbane bear me, is that I was only with them for about ten days—but what a ten days! Through the co-operation of all the Brisbane Churches we had crowded propaganda meetings at the Lyceum Theatre and the Albert Hall. Other meetings took place at the Church of Spiritual Research (Inc.), Shell House, under whose direction the campaign was conducted. I shall ever remember the beauty and order of the Church premises there, and the sound organisation that was put in by the Executive. I was happy to meet the friends at the Mein Street Church and to be of service to them within the limited time I stayed in the district, and the fact that I was invited to address an open air lunch-hour meeting of workmen at the Railway Workshops, Ipswich, with the interest and discussion that was aroused, provides another example of how the knowledge of Spiritualism is diligently being sought after.

Coming from Queensland to Victoria was something of a change, but the hosts of friends made in Melbourne will realise that I suffered no untoward effect by the change. Campaign activities in the Victorian Capital have already been reported in "The Harbinger of Light," and therefore there is no need for further comment, except perhaps to say that while successful in my effort to teach and demonstrate, I also had the opportunity afforded of learning many things that will be valuable in our future efforts in the City. I hope that the memorable three weeks will ever be fresh in the minds of all the friends as they steady their wills for further great efforts.

Tasmania and South Australia.

Tasmania was my next venue and references to the successful stay have already been made previously. I hold that both Launceston and Hobart are ripe for development and that the group of workers there only lack the backing of first-

class helpers from other parts who are bent upon the upliftment of this Truth before any other thing. Mr. and Mrs. Howard Drew, of Georgetown, Mrs. Crow—that splendid veteran of Hobart—and various enthusiasts at Launceston, are striving to cope with an immense task in the Island, and their efforts will be surely blessed.

South Australia will always be a happy memory to me! Mrs. and Miss Tingley, who lead the League's South Australian Depot, are indeed loyal and enthusiastic workers, and their outlook in this Truth is of the best. Still, as far as the campaign was concerned one cannot particularise for the interest taken by all the centres and also the general public, was intense and continual. The services sponsored by the Greater World C.S. Mission, North Unley, St. John's Church (Inc.), and its branches, and all other Suburban Centres were very constructive indeed. The final propaganda meeting in Australia Hall proved beyond the shadow of a doubt, the great desire on the part of all types of thinking people, for wider knowledge of the deeper philosophy of Spiritualism.

The Golden West.

The final State to be visited was Western Australia, and it will be greatly encouraging to all Spiritualists to know that all previously records were broken in the West. Mr. E. C. Bartlett (our W.A. Propaganda Representative) and a well-chosen Executive selected from all the Spiritualist Churches in the Metropolitan Area had been hard at work for some months, and the great congregation of over six hundred people at the Anzac House, Perth, at the initial gathering, must have gladdened the hearts of all who took part in the organisation of the campaign. Favourable newspaper comments—a very rare thing—appeared the following day, and one weekly paper devoted nearly three columns to a resume of the meeting. Comparatively speaking, the opening meeting in Fremantle at the King's Theatre was just as successful, and the course of public lectures in Perth, Fremantle, and the suburban areas, must have been heard by several thousands of people in all. The public clairvoyance has been a revelation to many, and of such a type as to bring grateful thanks and acknowledgment from many of the recipients. Its primary object as a demonstration of proof of continued life beyond the grave, and contact from that life with those in the earthly life, has been its own recommendation.

The final campaign in Australia is drawing all too quickly to a close at the time of writing (November 20th), but there remains still more work to be completed. As has been the case in previous visits to other States, several of the orthodox clergy have taken an interest which has resulted in several constructive conversations and discussions. Included in my final engagements are invitations to address the Members of the

Perth Toc H. Branch, a visit to a Mission Camp for Aborigines, and also a lecture to the Perth Society of Poetry and Literature. Such provide, I think, new ground to break, and in all cases mean new recruits to our ranks, together with stimulated interest, which is surely the all-embracing object of a "Round the World" Mission Tour such as I am undertaking in the Cause of Christian Spiritualism.

* * *

Speaking generally of the work of Spiritualism in all parts of the Commonwealth, I would not presume to pass destructive or questionable criticism, but would rather say that I have found many who have the right attitude and are contributing honest and sincere activity—sometimes under stupendous difficulties. I am of the unshakeable opinion that such work is bound to triumph. Activities which are of a lower order and vibration, found not only in this country, but in every part of the world where Spiritualism is known, can have no durable effect, and as further sincere effort is put forward by our Australian Brethren to meet the ever increasing demand for a wider knowledge and a deeper reverence of the tenets of Spiritualism, the activities which are so often criticised will be raised or else perish, to allow for a new building on the highest and best lines.

I must go onward to fresh fields, but the Australian Workers remain to "carry on," and to each of us, as we labour for concrete construction in this work, rings the clarion call from Spirit:

"The stone which the builders rejected, the same is become the headstone in the corner."

In bidding you all "Farewell!" may I again stress the joy and happiness that the many associations of this five months' stay in "Aussie" has brought to me, and if only with this in view and memory, I would say to all in the spontaneous idiom of your own great and hospitable land, "I'll see you some more! . . . Too right!!"

OH, BE JOYFUL.

Why Not Speed Up Our Hymns ?

By G. A. Wycherley (N.Z.).

A SUGGESTION made by Mr. G. E. Wright, who, with Mrs. Wright, was present at the annual meeting of the Dunedin (New Zealand) Spiritualist Church, formed an immediate response in my breast. This suggestion was that the prevailing mode of droning the hymns at slow tempo should be abandoned and that they be sung with a verve indicating the joy which should be in the heart of the singer if his or her religion was a true one.

Those Spiritualist churches that have adopted the greater proportion of the hymns contained

in the books used by the orthodox Christian churches have also, unfortunately, adopted the mournful cadence which has distinguished the singing of those hymns. How often do we hear the words of "I lift my heart to Thee," "Sun of My Soul," "All People who on Earth do Dwell," "Count Your Blessings," and numberless other songs of thanks and praise, almost sobbed forth in tones suggesting grief and mourning? Should not the words of these hymns, and others, such as "Lord of Our Life, our joy to own Thee Master," "Now Thank we all our God," should they not raise our vibrations so that we thrill with the ecstasy of it? Instead of which there is invariably a listlessness, to say the least of it, about this business of singing.

True, there are many, too many, hymns the words of which could not but cause a feeling of depression. The "miserable sinner" and "miserable offender" note is all too prominent. Is it any wonder, therefore, that the young people of to-day who are, generally speaking, full of the joy of living, decline to attend church and drone about cares and sorrows, grief and penitence, anguish and hopelessness, shame and fear, poverty and pain: to sing of falling tears, of sinful hearts, of "skies that are dark and dreary," of "shadow and decay"? Fancy an eager, bright young soul being expected to declare: "I do not ask, O Lord, that life may be a pleasant road. I do not ask that Thou shouldst take from me aught of its load"! Could you blame those young people if they allowed their thoughts to wander from such false sentiment to the style of the hat worn by the other girl in the new in front?

Is it any wonder, too, that the expression upon the faces of folk as they leave church after the service suggest deep gloom rather than that happiness which should be there after sweet communion with God? And why cannot the Christian churches depict the Master Jesus as a Brother, a Friend; one of whom we can make a comparison, instead of forever presenting Him as the Man of Sorrows? Was His life entirely one of sorrow? Was it painful for Him to perform those glorious deeds of love and mercy? Did He go about wearing an expression of gloom? No; otherwise little children would never have come to Him; enthusiasm for His cause would never have arisen in the hearts of men and women in those early days.

Oh, let us be joyful in our religion, especially us Spiritualists who know the certainty of everlasting life. Do not let us moan "Brightly Gleams Our Banner" as though we were standard-bearers in an unpopular procession in a pouring wet day. Let us sing joyful hymns joyfully, with all our hearts and souls. And let us show in our faces, in our songs, in our lives, that we are glad to be Spiritualists.

TALKS WITH A SPIRIT FRIEND.

Final Series.

Inspiration 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").

TRY and realise you are never alone, the spirit world is all around you, not far away, as many think. Colour plays on you, invisible to you, bathing you in rays of beauty.

Thought, potent as it is in earth life, enriches the world of spirit still more, since to us the rapidity of thought, the vehicle by which we travel, enables us to come into personal contact with the one we desire to visit, simultaneously with the wish itself. You speak of a flash of thought; we think, and are with you like a flash. Strong desire on our part fulfils the part of a lever with you. You turn the handle, you set a wheel in motion. We think a thought, and lo, we set ourselves in motion. At least, that is the only way we can express to you the identity of thought with motion in our world. That is to say, thought is the motive power, the driving force, the lever, starting all our operations, the visits we undertake to you, and to others not on the earth.—Laus Deo.

* * *

Inspiration is like the dew that falls on the grass. As the moisture in the atmosphere is condensed in the drop of sparkling dew, so the thought that plays in the spiritual atmosphere around you is focussed and directed; so that a little gem is constructed which we can leave with you as the dew is left on the grass. "Gems of thought." Do you not use that expression on earth? Whence come they, if gems they really are? Out of the beauteous expanse where bright beings have their abode, fashioning thoughts to send to you if you can receive them, which will be to you fresh and invigorating as the dew. "Flowers of speech," you say. "Flowers of thought," we say. For what is speech but uttered thought? What is utterance but vibration? So we get back to atmosphere again; the atmosphere that vibrates with thought, the atmosphere which holds the moisture, precipitated as the little drops of dew.—Laus Deo.

Life on earth is largely occupied with duties more or less distasteful and wearisome. Life in spirit life is occupied with duties, yes, but they are never distasteful, even though they partake of the nature of sacrifice. The messenger who bears loving help to those poor souls still in the shadow of death makes a sacrifice in leaving his home of light and love for an atmosphere of

darkness, but the love in him makes this service a joy. The Master made the sacrifice of leaving high spheres of light to dwell in a mortal body; yet, by reason of this love, there was joy in the sacrifice. Only in this way could he reach the bodies and souls of those still in mortal bodies at the time he came. Only those in the body can reach the vast majority of humanity to-day. Therefore, to those still in the body, a great work is given. Sacrifice must attend it, but joy will be there too, since joy and sacrifice—though men realise it not—are one. Endure, therefore, the cross, for the joy that is set before thee, for by so doing, thou art a follower of Him whom thy soul loveth.—*Laus Deo.*

* * *

Let me talk to you of the great love of the Eternal. A little idea of this great love you think you can gain by comparing it with the love of a father. Also, you speak of a mother's love as the highest type of love you know on earth. Love is the divine principle of attraction, which holds the worlds together. **God and love are One.** The universe is the expression of Himself, wonderful beyond all human power to imagine. The attractive, unifying power of love is what we here feel so strongly; it draws, it makes one. Thus the purpose of the Eternal is ever towards the unifying and drawing together of created things. God, Love, Unity, Attraction. You try with your poor words to express the inexpressible, the Source of all. Realise more this all pervading Essence of Love, which men call God.—*Laus Deo.*

WHAT OUR READERS SAY.

(We appreciate and thank the writers for their kind expressions.—Ed. H.L.)

From the Ex-President of the Victorian Council of Churches.

Dear Dr. Huston,—Permit me to congratulate you upon the production of "The Harbinger of Light" in its present form, and I desire to endorse the published opinion of it as a Spiritualist Journal that is the very best I know. I wish you continued success in the coming year and may you continue long as its worthy editor in good health and happiness.

EDGAR TOZER.

Elwood (Vic.).

Considering the amount of real enjoyment I get from reading "The Harbinger of Light," not to mention the wealth of information and interest, any praise I may be able to give very inadequately expresses my gratitude to all those who have helped to bring the magazine to its present high standard.

G. T. LAWRENCE.

Marlborough, N.Z.

I send you best wishes for the coming New Year. I think that you deserve praise for the great good sense you have shown in the pages of your journal, and may you so continue during the coming year.

W. D. CAMPBELL.

North Queensland.

I quite agree with one of your correspondents, that the "Harbinger of Light" is now quite the best Spiritualistic paper obtainable, and congratulate you on your work in connection with it.

W. F. CROFT.

Malvern Spiritualist Church.

I find your magazine gets better and better every time. It is already in advance of anything before you took it up. May it still progress.

GEO. L. JOHNSON, M.D., F.R.S.

May I add how much we appreciate the worth of the bright and stimulating form of the whole journal.

J. KING.

Warrnambool.

OF INTEREST TO NUMEROLOGISTS.

THE CABALISTIC SEVEN.

SEVEN is a cabalistic number; it is also a favourite of poets. The seventh child of a seventh child is reputed to have psychic powers.

But a Greek professor has found seven to be destructive. Writing for a Greek paper that appears in Paris, he produces a mathematical curiosity.

"The magic figures are 142,857. If they are multiplied by two, the result is 285,714. That is the same figures and the same sequence. Multiply by three, and the figures (428,571) and the sequence is still undisturbed. Multiplied by four, the result is 571,428. Here again the same figures and the same undisturbed sequence. Multiply by five, and the result is 714,285; by six, 857,142. In this last example the result is even more curious because the two sets of three figures are exactly transposed.

"When, however, the doubtless weary figures are multiplied by seven, the magic formula breaks down, and the following curious result is achieved: 999,999."

HYMN BOOKS.

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

New Light on The Bible from Egyptian Rubbish Heaps.

By Dr. JESSE SAYER.
"TREASURES IN THE SAND."

GOD has made use of the sand for several purposes. He has fixed the boundary of the sea by the belt of sand all round our coast, and also used it as a depository for treasures that exceed in value many other things that are considered priceless. For, anything that may tend to enlighten us more clearly upon the things of God and eternity, must be of greater value than anything that is merely associated with the time state.

Again, what man looks down upon, God often takes up and uses to humble the pride of man. When man in his boastfulness seeks to undermine the authority of God, God in some simple way just reveals man's folly. So out of the rubbish heaps of a past civilisation there have been brought to light innumerable facts that have revolutionised the attitude of scholars towards the New Testament.

This has been brought about by the discovery of Papyrus sheets, that give a vivid picture of the life and character of the people who lived in the times of our Lord and His apostles, yea, from before the Christian era, until about 600 A.D. We are able to see these people in their home life, business life, social life, civic and religious life. We see them and hear them speak, and we are able more clearly to judge of the character of the writings called the New Testament. Many things otherwise dark and obscure are made clear and plain. Many things which were conjectural are settled beyond dispute. Many things accepted as interpretations have now to be abandoned because the new light has made it impossible to retain them.

Ancient Writing Paper.

The sheet of papyrus was one of the most important writing materials of antiquity. Papyrus is the origin of our word "paper." It was made from the plant called *Cyperus Papyrus*, and it grows to-day in Egypt, Sicily, and especially in Syracuse, and also in Lake Trasimene, and is cultivated in most Botanical Gardens. It was abundant in Egypt, serving many purposes in antiquity. The papyrus tuft was the emblem of the Northern Kingdom of Egypt. Like the lotus, it suggested one of the favourite capitals of Egyptian architecture.

This material is referred to in Job 8. 11, "Can the rush grow without mire?" Isaiah 35. 7, "... shall be grass with reeds and rushes." Exodus 2. 3, "ark of bulrushes." Isaiah 18. 2, "vessels of bulrushes."

The inner side of the bark of the reed was

used for writing, and the manner of its manufacture was by taking the thin strips and laying them vertically side by side in the form of a sheet of writing paper. Above this was laid a horizontal cross layer of the same strips. The layers were glued together with a preparation in which the Nile water played a certain part, and when it was dried and pressed and smoothed it was used for writing material. It is mentioned in II. John 5 and 12, and III. John 13 and also in II. Timothy 4. 13, where Paul asks for "Ta Biblia," which refers to the papyrus books. The ink used must have been of a more enduring kind than the modern kind of ink.

Some Early Finds Among the Papyri.

The oldest inscribed papyrus, according to Sir Frederick Kenyon, that has been preserved, is a sheet of accounts from the reign of Assa, King of Egypt, whose date is approximately B.C. 3580-3536.

"From this remote time until late in the period of Arab occupation Egypt, papyrus was the classic writing material of the wonderland of the Nile."

It has a history of roughly 5,000 years. Though appearing to be brittle and perishable, it is, in fact, as indestructible as the pyramids and obelisks, and the resurrection of ancient Egypt in our own times is largely owing to this wonderful toughness of the papyri.

The first kind of Greek papyrus was made in 1778, when some European dealers in antiquities secured papyri dating from 191-192 A.D., but since then hundreds of sheets have been discovered.

A further discovery on a large scale, after papyri was seen to be worth preserving, was made in 1877; this occurred in Arsinoe of Fayum. In 1892, very near to Arsinoe an extensive series of documents were discovered in a much better condition than the former, dating from the first to the second century of our era. But no one had yet seen the truth that these were written in the common language of the first century which was also the language of the Bible.

"No one discovery for a thousand years has equalled in importance that of Grenfell and Hunt, when, in 1897, they excavated for the Egyptian Exploration Fund, the now famous site of Bennesa, the ancient Oxyrhynchus (situated in the Nile Valley some 120 miles south of Cairo), and discovered, literally, tons of Greek papyri, hundreds of which were written in the language of the New Testament. When it is remembered

that no one previous to this time had ever read even one autograph manuscript which had been written by a scribe of the first century in the language which the common people of Palestine and Egypt used in that era, the sensational nature of this discovery may be more easily realised."—Cobern.

A Novel Discovery.

In 1897 these two young men, Grenfell and Hunt, had a most amazing find. Dr. Flinders Petrie had a few years before found a cemetery sacred to crocodiles, near Hawara. There had been some curiosity and pleasure in such a novel discovery, but one such cemetery is quite enough, and the diggers at Tebtunis were thoroughly disgusted when, day after day, crocodiles, and nothing but crocodiles appeared. Finally, one workman was so overcome with anger at his disappointment in finding a baby crocodile in a tomb which he had hoped might have contained a princess robed in jewels, that he flung the mummy of the crocodile upon a rock, and it broke in pieces, and, lo and behold, it was stuffed with papyri.

These young excavators found literary classics perfectly preserved, royal ordinances, land sur-

veys, private letters, and also Biblical texts. One of the texts brought to light was a papyri roll called, "The Testament of Hezekiah." It is an early Christian work, originating near the close of the first century, giving us most valuable insight into the worldliness and selfishness of many of the ecclesiastics at the time, as well as the growing heresies in the Church, just as II. Peter and II. Timothy describe them.

They also found seven papyrus leaves of the Shepherd of Hermas which has been called the earliest Pilgrim's Progress, and had an enormous vogue in the second century, and which vividly portrays the life and thought of Christians in Rome under the similitude of a noble building in process of erection, and pictures the tribulation near at hand, as a devouring beast. It is a call to repentance and righteousness, and makes perfectly plain the duty of the Christian Shepherd to preach his message faithfully. It emphasises Christian experiences as strongly as any Methodist exhorter and declares in the name of the Lord that the highest and most spiritual idea of Christianity is practicable to one who keeps the Lord in his heart. Holiness is the command of the Holy God who could not command what man could not obey. "Believe, therefore in Him, and, fearing Him, have self-mastery."

I Know And Am Sure.

Here are a few views on Spiritualism sent by Readers to an English newspaper. If you can condense your experience into not more than 150 words, please send it to us and we shall gladly publish it. Add your name and address, not necessarily for publication, but as an indication of good faith.

WHY I BELIEVE IN SURVIVAL.

ABOUT three years ago I suffered a very great loss, which tested my faith in Christianity, and although I came through triumphantly, it left a great longing and yearning "to know."

I started to read certain periodicals, but I found that some treated very lightly the things I held to be most sacred and dear, and in most of them one of the great principles of their religion was missing.

I started to attend Spiritualistic services and meetings, and here again I was disappointed, the addresses for the most part left much to be desired, and the clairvoyance was not sufficiently evidential to be convincing and satisfying.

But out of these attendances I was brought into touch with friends who, in the sanctity and quietness of my own home, have brought to me the proofs I so desired.

Then followed an intensive reading of psychic literature, and through this I was brought into contact with those who, through their own

guides, were able to help me to get into vital touch with the loved ones I had lost.

Since then it has been my privilege to talk with them, to ask questions and receive answers in the direct voice, and now "I know and am sure."

It has brought a new certainty into my life, it has enriched and ennobled this present life, it has revealed the Bible in a clearer light, it has made Jesus a more real and loving Personality, it has taken away the fear of death, for I am assured that there is no dark valley and deep river, and it has brought Heaven and the loved ones considerably nearer to me. I have sought to obey the Biblical injunction "to add to your faith—knowledge."

I am convinced in my own mind that the day is not far distant when the Christian Church will be compelled to make this communion with our departed loved ones the crowning glory of our grand and glorious Gospel.

FATHER.

FOR THOSE WHO ARE "GROWING OLD."

Ten years ago old age overtook me. I felt old and looked old. My attention seemed to focus on the evidences of electricity and the satisfaction, pleasure and leisure it supplied—music, light, coolness.

"The Kingdom of Heaven is at hand," I remembered, and sensed a vaster, more comprehensive force than electricity in my life. My faith in God was the wire over which might flow infinite power. Desire was the voltage or pressure which could determine the force.

The Father blessed me. He smoothed away the wrinkles, retarded the approaching grey hairs, strengthened my lagging, aching feet. Whereas once I was old, now I am young. I realise that "the Kingdom of Heaven is at hand."

HER HUSBAND'S VOICE.

PROOF of the ministry of angels came to me some 30 years ago. I thought I would prove for myself the 13th chapter of Corinthians and set out to do so. I began to investigate Spiritualism and then to my delight I found the truth. I was not long before I began to see those I had loved but lost through so-called death.

My vision soon began to be clearer.

I have heard voices I knew so well, one of my husband, who spoke my name. I felt his breath on my cheek, which, of course, was the life. Since then it is a pleasure to me, as also a help to know I am looked after by my own people. Have I had warnings of death? Oh yes. One of my sons who was killed by an explosion of a mine in the Irish Sea. I also heard the tragic death of a friend who fell from a ship. Natural warnings of so-called death I have many.

MARY DAVISON.

THE Bible (14th Chapter of Corinthians) tells us to "Seek spiritual gifts." What are clairvoyance, clair-audience, etc., but spiritual gifts?

If a spirit form were to appear before some people, they would think it was just a figment of the imagination; hence the table-rapping and knocking to let them know that their friends still exist.

Spiritualism proves that we can and do return to our loved ones again, and how can this be the work of Satan?

LYCEUMIST.

THE HORNED CRESCENT.

We are advised that the price of this book in Australia is 7/6, not 10/—, as we stated in our December issue. It may be obtained through your bookseller.

THIS SURGE OF SPIRIT IS FOR YOU.

Greater than for centuries are the miracles of healing to-day, the demonstrations of Truth, the eagerness and faith with which souls join in mutual love and prayer . . . It is the new surge of spirit which will bring peace to your soul and to the world. It will give power to your spirit to do things which it has never done before. It is a surge of spirit,—radiating from God, like sunshine in springtime.

YOUR THOUGHT IS YOUR CREATOR.

Discovering I had a mind and the power to use it as I wished, I discovered that thought was my tool of creation . . . That the first act of creation is thought about my objective or ideal. I selected an ideal, and I chose the highest my mind could at that time formulate . . . When I desired my image which I loved, I found the automatic will to be that—and when this occurred I discovered that I WAS "that." This is the method I used, have used for years. The result—I am "that" to-day.

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