

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

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By Dr. R. J. Tillyard, F.R.S.

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The Easter Festival.

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The Harbinger of Light

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Psychical Research, Spiritualism, and Spiritual Philosophy.

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

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The Easter Festival.

By SCRIPTOR INCOGNITUS.

WE are so apt to think of Easter as a festival peculiarly Christian that I venture to offer a few historical notes, making no attempt to deal with its symbolism or inner meaning.

There can be little doubt but that our own great Easter festival had its prototype, if not its direct origin, in those which were held in honour of Beltis, or Astarte, the Queen of Heaven, known in Assyria as Ishtar. During the first three or four centuries of the Christian era, many professing Christians observed what was at that time called "Pasch," or the Passover, in commemoration of the death and resurrection of Jesus Christ. At first the time of observance corresponded annually with that of the Jewish Passover, but it was not long before the Church at Rome contended that the commemoration ought to be on a Sunday, on the ground that the resurrection itself had occurred on the first day of the week. That Sunday was definitely fixed in the sixth century to be the one between the fifteenth and twenty-first days of the moon in the first month of the Jewish lunar year; and when the change took place in Britain—where owing to Britain having ceased to be a part of the Roman Empire, it was not finally adopted for about a century—the difference in point of time was a whole month.

Origin of "Lent."

It is noteworthy that the early commemoration of the Christian Church (which was not then known by any such name as Easter) was not preceded by a Lent. Cassianus, a monk of Marseilles, contrasting the primitive Church with the Church in

this day, in the fifth century, wrote: "It ought to be known that the observance of the forty days had no existence, so long as the perfection of that primitive Church remained inviolate." And when fasting before the Christian Pasch did first begin to be observed it was comparatively short; even at the time of the Council of Nicaea, and for some time afterwards, it did not exceed three weeks. "But at last," says one writer, "when the worship of Astarte was rising into the ascendant, steps were taken to get the whole Chaldean Lent of six weeks, or forty days, made imperative on all within the Roman Empire of the West."

"Hot Cross Buns."

The Babylonian origin of Easter may also be seen in such of its accompaniments as the regulation hot cross buns on Good Friday, the Easter Sunday eggs and the Easter fire. The word bun would seem to be a corruption of "Boun," the name given to certain sacred bread offered to the pagan gods and made of fine flour and honey. We get reference to this in Jeremiah VII., 18, where it is said: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of Heaven." The hot cross buns are now eaten instead of being offered, but their origin seems clear. In the Fables of Hyginus, we are told: "An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled on it and hatched it, out came Venus, who was afterwards called the Syrian Goddess." i.e., Astarte.

And to the present day, bonfires which have been lit from a flame started by the priest on Easter Eve are still burned in many parts of Europe, particularly in Ger-

many, and these correspond to the sacred fire which was lit afresh in the temple of Vesta, at Rome, at the commencement of each Roman year on the first of March.

"A Plane of Illusion?"

By R. H. SAUNDERS.

SIR OLIVER LODGE tells us that he thinks the Third Sphere (the "Summer Land" of the Spheres) is one of Illusion, that Thought governs there, and that houses and scenery are merely imagined, and do not in reality exist.

Whether Sir Oliver obtained this view through trance mediumship or by intuition it is quite wrong, according to those best able to tell us.

Thought is the most potent factor in this life and in the life hereafter. Our Great Creator THOUGHT the Universe, and it was. Thought is as concrete in the Spheres as marble is to us here, and it creates Reality. On earth it builds houses, inspires art, dominates literature and language, and can no more be dissociated from its results than those latter can be produced full blown by their own volition.

It is probable that Sir Oliver threw out the suggestion of illusion to guard against a repetition of the ridicule showered upon him when he made public Raymond's statement that whisky and cigars were to be found in the Spheres—a statement which has given rise to much cheap witticism by those ignorant of the after-world conditions.

But Raymond Lodge, with whom I have spoken on occasions, was right in this much criticised announcement! A dipsomaniac, when he first awakens from his sleep after his passage to the Spheres has no idea he has entered a new world, and demands his favourite tippie.

There are those in the Spheres whose duty it is to receive the newcomers and who can deal with those cases where obsessions of one kind or another sway their lives, and they have their own effective y of curing the craving for drink. uor not being on tap in the new environ-

ment our spirit friends act as many doctors now do in hospitals—they impress the patient by suggestion with the belief that he is actually consuming whisky, or smoking, as the case may be, and just as patients in our hospitals derive benefit from this hypnotism, so is the toper weaned from his craving, until the desire ceases altogether.

I recently submitted the question of "illusion" to one who had entered the Spheres long years ago, and who had passed through the Summer Land to The Heights. "Illusion!" exclaimed the spirit, "do you imagine we are illusions to each other here? Is what I see of objects and scenery confined only to my imaginary vision? Nonsense! We all see the same things, maybe from different angles, just as a number of spectators with you may view an object from various points, and so differ in their description, but the object itself is no illusion.

"Nor is there any illusion when we see those on earth, although the clarity of vision is in proportion to the harmony of vibration between us and the mortals. No, illusions do not belong here, though they may still cling in the mind of the newcomer, who may have carried with him wrong opinions and views entertained for many years into his new conditions, and until these are clarified and brought into harmony with the new situation there will be illusion. That has, however, no effect in the reality of scenery, objects, clothing or houses of those here, for assuredly these exist."

Was The Christ Himself under an illusion when He said that He would not partake of wine until He entered the Spheres?

The Mediumship of "Margery."

DR. R. TILYARD'S THRILLING EXPERIENCES.

In the annals of Psychic Research no more noteworthy Report has been published than one which reached us from America relating to the "Margery" mediumship. We say this not only on account of the results obtained, but also because of the distinguished personalities taking part in the experiments and the care with which they were conducted. The Report gives us full and detailed accounts of two seances held, with successful results, in Boston for the supernormal production of thumbprints in wax. No one can read this Report without being deeply impressed by the facts presented and their possible implications

ONE of Australia's finest scholars, the late Dr. R. J. Tilyard was a man who faced life courageously in spite of serious physical handicaps. Injuries sustained in a railway accident left their mark throughout his life, but at the outbreak of the war he vainly offered his services when he tried to enlist.

Soon after war broke out, he was badly hurt in a railway accident on the North Shore line, and for two years it was thought he would not be able to work again. He had a broken arm and injuries to the back which caused his height to be reduced by 5in., and his back was bent as a result of the injury. Some years later in New Zealand he was involved in a motor accident, and his arm was broken again. Later, he had a rib broken in a motor accident in America. In 1933, he had a nervous breakdown while attending a scientific conference at Chicago.

He had only one recreation — motoring — which finally led to his death when he was driving from Canberra to Sydney. An Englishman by birth, he had a distinguished academic career at Dover College and Queen's College, Cambridge, where he graduated as Master of Arts and Doctor of Science. Later, he was awarded another doctorate in science at Sydney University.



R. TILLYARD, M.A., D.Sc., F.R.S.

(By courtesy of "The Herald," Melb.)

Teacher and Lecturer.

From 1904 until 1913 he was master in mathematics and science at Sydney Grammar School. He was awarded a research scholarship at Sydney University in 1913, and from 1915 to 1920 was Linnean Macleay Fellow in Zoology, lecturing in that subject at Sydney University in 1917. In 1920 he was appointed chief of the biological department of the Cawthron Institute, Nelson, N.Z., and he held this position until 1928, being assistant director of the institute during his final year.

It was during this time that his remarkable talents came under the notice of the Commonwealth Government, and in 1928 he was appointed Chief Commonwealth Entomologist — a position in which he carried out much valuable research work. In 1934, ill-health caused his retirement, and for the past two years he had been living quietly with his family at Canberra.

Magazine Editor.

Dr. Tilyard always took an active interest in Australia's cultural development, and only two months ago he associated himself with the production of a new magazine of an academic type—the Australian National Review—the first issue of which appeared

just before Christmas. Dr. Tillyard was one of the joint editors and the issue contained an article from his pen on the age of the earth.

He was the author of several scientific works, including "The Biology of Dragon Flies," published in 1917, and "Insects of Australia and New Zealand," published in 1926. His original scientific papers on all orders of insects, published in scientific journals throughout the world, number 180.

Fellowships of Royal Societies, an honorary fellowship of Queen's College, Cambridge, and an honorary vice-presidency of the National Laboratory of Physical Research, London, were among the honors conferred on him for his outstanding scientific work.

Prime Minister's Tribute.

The Prime Minister (Mr. Lyons) sent a telegram to Mrs. Tillyard expressing his sincere regret at the passing of a man who had rendered such valuable scientific assistance to the Commonwealth. The chairman of the Council of Scientific and Industrial Research (Sir George Julius) said in Sydney that Dr. Tillyard was most brilliant in his particular branch of science which had now lost an eminent observer, scholar and investigator.—"The Herald."

Sittings With "Margery."

"Margery" is the wife of Dr. L. R. G. Crandon, of Boston, U.S.A. and is a world-famous medium, through whom the Spirit World has given many evidences of their existence, producing baffling phenomena which has withstood the most critical investigations. It is impossible in a short review to describe fully or to do justice to the meticulous care with which these experiments are conducted, but in the record reproduced we have an example, which we recommend to be read in its entirety.

Owing to the happy suggestion of Sir Oliver Lodge an opportunity was requested by Dr. Robin J. Tillyard for a sitting with "Margery," at which he alone should be present in the seance room. Dr. Crandon readily agreed, and we are re-printing Dr. Tillyard's own notes of the phenomena which were observed under almost ideal conditions of control and precaution.

It must be emphasised that Dr. Tillyard

was a distinguished entomologist of world-wide reputation—a man trained from his youth up in scientific methods and of necessarily acute perception and powers of observation. No one could wish for a better witness.

Dr. Tillyard's report relates with all relevant detail the controls he imposed upon the medium, who briefly was stripped, searched, re-clothed and finally lashed hand and foot with surgical tape to a chair in the consulting room of a doctor to which she had had no previous access.

Dr. Tillyard himself wrote: "It seems to me quite impossible to find a single flaw in this wonderful result. Whether Science, under its present limitations, can ever hope to offer any explanation, philosophic or otherwise, of these extraordinary phenomena, I very much doubt. But my object is to record scientifically that they do occur and . . . that Science can only ignore them at the deadly peril of its own future existence. This seance is for me the culminating point of my psychical research."

Pregnant words, in very truth, especially as coming from so great a man of Science!

The Preparation.

Two dishes were placed on the table in front of the medium, one containing hot and the other cold water. Dr. Tillyard sat at her hand. As soon as the medium was asleep, "Walter" (the now well-known "Margery" control) spoke, whistled eight lines of a hymn, and later the Wedding March (Lohengrin). After about five minutes, Dr. Tillyard was told to put into the hot water a slab of dental wax which had been carefully marked before-hand for identification purposes. Very soon splashing were heard and instructions were given to remove the wax from the cold water and to put a second slab in the hot dish. Subsequent examination showed on each piece a well-defined, deeply impressed thumb-print. A third impression was obtained in the same way.

Evidence of Finger Print Experts.

Finger print experts are prepared to vouch for the fact that the markings on the wax impressions differ in every detail from that of either of Dr. Tillyard or the medium or of anyone connected even re-

motely with the experiment. "Walter" claims the impression as his own. Dr. Tillyard also on the same evening used the "Voice-Cut-Out" apparatus—a contrivance which, when applied, makes it quite impossible for the medium to articulate—nevertheless the voice of "Walter" was clearly heard, and several remarks by him were recorded. This is indisputable evidence of supernormal function which the dictaphone, however artfully employed, can never give us.

SITTING WITH MARGERY.

DR. R. J. TILLYARD'S NOTES.

Held by him Solus in the Consulting Room of
Dr. J. J. Skirball of Boston, Mass.

(This being his seventh sitting with this Medium.)

Previous seances held in May and June had proved conclusively the genuineness of the phenomena under conditions in which both Dr. Crandon and the Seance Room at 10 Line Street had been eliminated. In the seance of June 1st, 1928, seven Walter thumbprints had been obtained under strict test conditions in a small room in Dr. Richardson's house, with only Dr. Tillyard and Captain Fife, the finger-print expert, present.

It was decided to approach Dr. J. J. Skirball, an eye-specialist, not associated with the Crandon group, who has a fine suite of suitable rooms in a leading street in Boston. Dr. Skirball gave his consent. The room was shut up for some hours before the seance began, with double blinds drawn, and nobody allowed to enter it. Dr. Crandon imposed no conditions whatever, and undertook not to enter the room nor to let anyone else enter it except Mr. E. E. Dudley, who was selected to help Dr. Tillyard affix the surgeon's tape to the medium and to carry in some of the apparatus.

Preparation

At 8.45 p.m., Mr. Dudley arrived at 10 Lime Street, and took charge of the large Richardson Voice Cut-out machine which was to be taken to Dr. Skirball's. Dr. Tillyard took charge of Margery's seance garments, which he had previously searched, also two small, soft, white pillows, a medium-sized, rather flattish dish for the hot water, a small round dish for cold water, a white cloth folded longitudinally for the dental wax to rest upon, a small towel to protect the medium from scalding when the hot water was poured out, and a large kettle for hot water. Dr. Tillyard had also prepared, an hour previously, a

set of plates of the dental wax, called "Kerr," marking six pieces with the numbers 5, 6, 7, 8, 9, 10 respectively, and making an equivalent number of notches along the edge of each piece. The bottom left-hand corner of each piece, turned upside down, was also broken off and similarly marked for identification. The pieces of wax were put into a box and carried in Dr. Tillyard's pocket.

"Margery," Dr. Crandon, Mr. Dudley and Dr. Tillyard drove thus in Dr. Crandon's car through Boston to Dr. Skirball's rooms, where they were received by Dr. Skirball and his lady assistant, Miss Y. Miss Y took Margery into a back room and disrobed her, searched her very thoroughly, including her mouth, teeth and hair, robed her



"MARGERY."

in her seance garments, and led her back into the consulting room. Dr. Skirball then proceeded to search Dr. Tillyard, taking his coat off and putting it away, examining everything in his waistcoat and trousers pockets, including the inside of his two spectacle cases and a small box of pills, and feeling him carefully over right down to and including his shoes.

Dr. Tillyard and Mr. Dudley arranged the seance in a suitable part of the very large consulting room. A dark, three-sided screen was set up with its back to the large windows, through

which a certain amount of light percolated even when both sets of blinds were drawn. A plain wooden chair was placed in position for the medium, inside the screen, and a small plain deal wooden table was put to the left of the medium's for Dr. T., and a standing electric light, with red globe and bendable arm was arranged to left of and a little back from the side of the screen, in such a position that Dr. T. could manipulate it with his right hand, and throw the light on the table without lighting up the medium's face too strongly. Dr. T. carefully examined the table and chairs, and noted that they were of the plainest make, without any secret hollows or drawers in them.

Mr. Dudley placed the Richardson Voice Machine on a side table, and alongside of it he put an electric torch, for Dr. T.'s use to activate the luminous paint on the floats and top of the U-tube. Dr. T. arranged the two dishes on the table, folded the cloth longitudinally and put it into the larger dish, arranged the small towel so as to protect the medium from scalding, and put the unopened box of Kerr on the table. Miss Y. brought in the kettle of hot water which had been heated to boiling, and Dr. T. placed it on a large pail to the left of his chair. Dr. Dudley then withdrew to the door, outside of which Dr. Crandon, Dr. Skirball and Mr. Dudley stayed during the seance. Miss Y. led Margery in, reported a negative result of her search, handed Margery to Dr. T. and withdrew also. Door was shut and locked. Strong red light on Dr. T. led Margery to her chair, sat her down in it, and arranged a soft pillow for her back. He then placed a second pillow for his own back, as Walter had said he would try to do something for the arthritis in his back, and that he would have to try to recline in his chair.

Dr. T. next called Mr. Dudley back into the room to help him to fix Margery in the chair with adhesive tape bandages. The four of these were cut off about two feet long each, and were placed tightly around bare wrists, binding these to the two arms of the chair, and around her stockinged ankles, binding these closely to the legs of the chair. Dr. T. then took a thick blue marking pencil and cross-marked each bandage in two places so that the lines ran well out on both sides on to the skin of M's wrists and also across on her white stockings. It was quite impossible for M. to move either her hands or her feet from the strapping without betraying the fact by the changed position of these blue pencil lines.

When binding Margery's left arm to chair, she complained that it hurt her. T. examined it and found a large bluish red bruise on it, a little above the wrist. M. said it had come during the previous seance while De Wyckoff was alone with her, and that W. had stated that he had drawn ectoplasm out from the skin there and that it would be sore for a day or two. T. was careful not to put the tape too close to the bruise.

Mr. Dudley now withdrew, and the large heavy door was shut and locked. Inside the room were only Margery, bound in her chair, and Dr. T. Outside the door were Dr. Crandon, Dr. Skirball, Mr. Dudley and Miss Y.

Red light out. M. lay back in her chair and sighed. T. sat in his chair holding her left hand. She was very restless. Shafts of light were coming in from the windows, and as M. did not seem comfortable, T. addressed her and asked whether there was too much light. She was half awake and complained of a particular bright shaft on the wall to her right. T. located this as due to one blind being not fully drawn down; he went to the window and drew the blinds well down and fixed the edges so that only a slight line of light came through. Nevertheless the room was never really dark and T. could dimly see the door and various objects throughout the seance. Red light out again, M. appeared more comfortable, and went to sleep holding T's right hand in her left.

"Walter" Manifests.

With M. asleep "Walter" soon came through with a "Hello! Tillyard," and a loud and piercing whistle. He called out loud greetings to the people outside the door, and made a pun on Dr. Skirball's name, which caused laughter. He also called out, "Who's the charming blonde?" referring to Miss Y. T. explained that she was Dr. Skirball's assistant, and he said, "Whew, he seems to specialize in blondes." He then began whistling most vigorously and beautifully an old Canadian hymn tune (not known to Dr. T.), and went right through an eight line verse of it with beautiful modulations from piano to forte. T. asked him what it was, and he said, "God Save the King, of course," whistled the Wedding March from Lohengrin equally beautifully. T. said, "That's no good now, Walter, as J.D.'s girl has chucked him." W. said, "Too bad, too bad; tell him from me that he'll get over it." Right through this seance W. whistled almost continuously and with tremendous power and effect, and his voice was clearer and stronger than T. had ever heard it before.

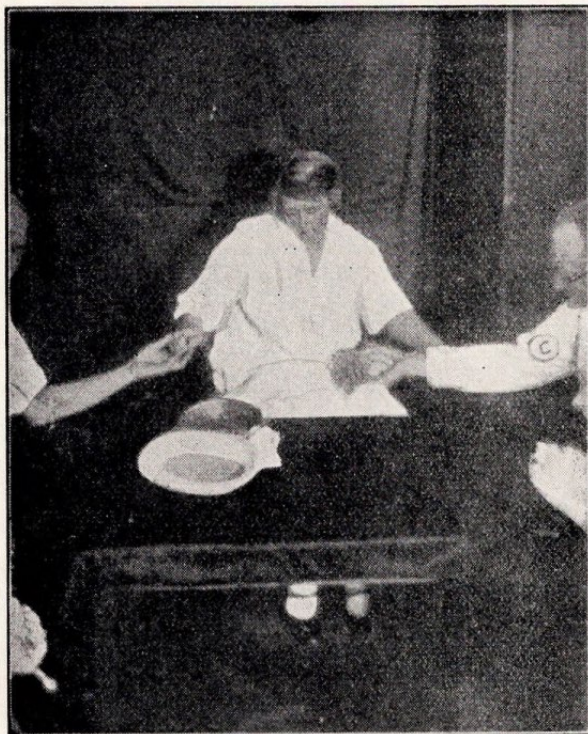
After about five minutes, W. told T. to put on the light and put in the first piece of Kerr. T. did so, and W. said, "Whew, that water's hot; I've scorched myself." T. reported this to Dudley, who asked whether it was his hand that was scorched. "No," said W., "It's the tip of my tail. That water is as hot as . . . !" After a minute or so, T. heard slight splashing in the water, and then movements indicating the handling of the cloth followed by movement of the wax in the further basin containing the cold water. Soon W. said, "Put on the light and take the print out, and put another piece of wax in. T. did so, and W. said, "You'd better make sure that there is something on it," so T. examined the wax in good red light and saw a thumb-print on it. He asked W. whether he should put the

light out, and W. said, "No, go ahead, put it in right away." T. looked at M., who was asleep, with her head slightly inclined to the right. He could not see any luminous teleplasm owing to the red light being so strong, but noticed that the outline of her face was quite blurred. W. talked not once, but many times during this seance. In bright red light, his voice mostly coming from inside the cabinet to the right of M. and a little above her head, but sometimes lower down and near the table.

T. put in a second piece of wax and put out the light. W. said the water was getting a bit too cold, so T. put on the light and poured in a little more hot water, protecting the medium from possible scalding by holding the towel between her and the table. W. worked away in the dark on this piece and soon had a fine print done, which T. took out of the cool water and examined. Light out again. W. said he guessed the cloth wanted arranging and a lot more hot water put in. So T. put on the light, straightened the cloth, poured in a lot more hot water, protecting the medium with the towel, and then put in a third piece of wax. W. said this was all right, and got to work on it right away. When he took the cloth out, he said, "I guess this cloth wants squeezing out," and T. could hear him doing it and the water tinkling about on the table. W. said, "I guess you've got enough thumb-prints, Tillyard; take this one out and put on the voice machine." T. put on red light, retrieved the third print, and almost at once M. was awake and complained that some water had poured into her lap. T. mopped some of it up. The cloth was lying quite squeezed up on the edge of the table. T. put away the three thumb-prints, and went across to the side table to get the voice machine. He turned on the electric torch, and with his back to M. and strongly activated the two luminous floats and the luminous band around the top of the tube. He then brought the voice machine to the table and placed it in position. M. said that if anything went wrong with it she would "M-m-m" three times, and that T. must then put on the light again and re-arrange the mouth-piece. T. then placed the mouth-piece in M's mouth and put the light out. M. blew up the floats and they sagged back; she did this five or six times, but could not hold the floats up. She then said, "M-m-m" and T. put on the light and found that the junction of the glass mouth-piece and the armoured tube was leaking slightly. Pushing the glass portion a little further in, T. replaced the mouth-piece in M's mouth and put the light out. This time M. blew the float up and kept them poised for over half a minute. W. at once spoke and said to T., "Well, here I am, what do you want me to say?" T., taken aback, said, "Say anything you like, Walter," and W. at once said, mockingly, "Say anything you like, Walter." W. then spoke a sentence addressed to Dr. Skirball choosing words full of

sibilants, which sibilants need lip work. T. then asked W. to whistle, which he did very clearly and loudly for some seconds. W. then made a few more remarks and T. said he was satisfied. M. let the float fall back and T. put on the light and took the mouth-piece out of her mouth. T. noted her hands still tightly affixed to the chair.

Light out again, W. said he now wanted to try to do something for T's back, but it was essential that he should try to lie back in his chair relaxed, just as if he were going to sleep. T. said he would do so, and that W. could put him into a trance if he wished. W. said, "No fear, you won't



"WALTER" MAKING A THUMB-PRINT.
Note the materialised hand.

go into a trance, just lie back and relax." T. arranged his pillow comfortably, saw that it was all right and asleep again, and put out the light. W. said several times, "Relax, you must relax," and T. did so, so successfully that he began to feel drowsy and told W. he thought he could go to sleep and W. said, "No, just keep as you are; I'm doing something to your back. Now I want you to remember this; when the medium wakes up, you are to examine her back, and you will see that I have done something." T. all this time remained drowsy but could feel some indefinable change in his back, giving a slight suggestion of straightening up and the removal of dull sort of pain which he had felt in his vertebrae for two

or three weeks. After about five minutes, W. said, "Well, that's done, don't forget to look at her back. Goodbye Tillyard, good-night all." T. turned up the red light and called out that the sitting was finished. M. woke up slowly and asked T. not to put the bright light on for a little while. T. waited and then put on the full white light. M. said her back was hurting her a lot. T. tries to open the big door, which had got stuck, and finally he managed to open it with some difficulty. T. proceeded to examine M's strap controls, with the others standing around, and found them all intact. The blue pencil marks were all exactly in position and it was clear that she had not moved hand or foot during the seance. M. complained of the pain in her back and also in her left arm, and implored T. to remove the left arm bandage first. T. did this with difficulty, as the warm weather had made the strapping very sticky and it was wound twice round her and thoroughly glued together. T. had to pull it quickly across the skin to avoid causing M. too much pain. T. next removed the other wrist-strap, and then the two leg straps, noting the positions of the blue pencil markings on the white stockings. T. then reported to Dr. Crandon Walter's request about examining M's back, and suggested that Miss Y. could report if she found anything. All withdrew from the room except Margery and Miss Y., and the door was shut. Miss Y. called out shortly afterwards, and the door was slightly opened; she stated that there was a huge bluish red bruise on M's back covering two vertebrae. Dr. Crandon was willing that T. should examine it, but T. said he would be satisfied to see it from the doorway. Miss Y. then draped Margery and placed her half leaning over a chair, back to the door, with the strong white electric light from the ceiling shining down on her. The men all could see quite plainly a large dark blue-red bruise covering the two vertebrae, which Miss Y. reported were the twelfth dorsal and first lumbar. During the seance, these had been protected by the pillow. T. remarked that these were the two vertebrae in his back which had been most badly damaged by arthritis; his own back was feeling immensely better, but he naturally felt upset at "Margery's" vicarious suffering.

The door being again closed, Miss Y. robed Margery, and the seance closed with thanks and farewells by all to Dr. Skirball and Miss Y. T. gathered up the four adhesive straps and got Dr. Skirball to put each into a separate envelope with U.S. stamp on it as an exhibit. Total time of seance about forty minutes. Weather hot and sultry, very unsuitable for a good seance. Soon after our return to Lime Street, rain began to fall, and there was considerable lightning and thunder. "Margery" and Dudley both appeared completely worn out. Walter says that he gets a good deal of power out of him, and that he can only get it out of heavy well-fleshed men.

When T. said to W. during the seance, "Walter, you can take some teleplasm out of me if you wish," W. retorted, "No, I can't; you haven't got any." T. is very thin, without any spare flesh. On our return to Lime Street "Walter" started the Victrola playing before anybody got beyond the hall.

(Signed) R. J. TILLYARD.

Aug. 11th, 1928.

Boston, Mass., U.S.A.

CINEMA v. CHURCH.

Vicar's Blunt Words.

"If the Church is worth while we can afford to put in the collection plate the same amount we pay for a cinema seat. If it's not worth while, scrap it."

SPOKEN from the pulpit by Rev. R. Dauntton Fear, Rector of Denton, Newhaven, the above words will be read with sympathy by many a Spiritualist Church official.

The state of affairs indicated by the Rector is very real, and is holding up the work of Spiritualism quite as much as it is obstructing the activity of orthodox religion.

The average church officer does not like to be always asking for money any more than the average congregation likes being asked, but if the work is to go on, then funds must be provided. Talk as you will about the "power of Spirit" being sufficient to carry on without material aid, the hard fact remains that we of the material world are far too prone to sit down and "leave it to God."

Religious progress, especially in Spiritualism, depends absolutely on sensible co-operation between the various planes of being, and unless the inhabitants of each plane are prepared to do their fair share little progress will be made, despite the most herculean efforts of the over-worked guides.

We commend these few remarks to the notice of any Spiritualist who can give a little more cash support, to the local church, without having to rob the money box. If you can't give more, well and good—but if you can, well, you ought to!

—Rev. R. J. Potter, in "Spiritualist News."

The Veil Is Rending.

EVIDENCES FROM THE SPIRITUAL WORLD.

The ghost in man, the ghost that once was man,
But cannot wholly free itself from man,
Are calling to each other through a dawn

No Such Thing as Death.

SIR FRANK BENSON tells the following story of the appearance of his son, Colonel Eric Benson, after he had been shot:—

Sir Frank was sleeping in a canteen building in France when he was suddenly awakened and saw his son in uniform standing before him. "My God, Eric, are you dead?" "Dad, you know we always agreed that there was no such thing as death." "Of course, God bless you, my boy." "God bless you, dad." Sir Frank some days later learned that Eric had been shot on the day of the vision. "It was not a dream. I saw him. He spoke to me, and I answered, and I have seen him many times since, and received messages from him and talked with him."

A Ghost of the Living.

This is a story, said to be well authenticated, of a lady who had a constantly recurring dream in which she found herself in a house where she had never been in her conscious moments. Some time later, on coming to Hampshire to inspect a house with a view to its purchase, she found it to be identical with the house of her dream. The caretaker was equally surprised to recognise the lady as the "ghost" whom she had frequently seen wandering through the house.

Proof After Many Years.

A remarkable case was narrated in the "Month" in 1892. A lady visiting a friend was told by her that the spirit form of a monk was standing beside her. He gave his name, said he had been dead a long time, and had belonged to the lady's family. The lady indignantly replied that there had never been any priests in her family. The lady at the time was a Dissenter, as was also her friend. Subse-

Stronger than earth has ever seen; the veil
Is rendering, and the voices of the day
Are heard across the voices of the dark.

—Tennyson.

quently she joined the Catholic Church, and some ten years later chanced upon some old family documents giving the name mentioned by the spirit.

The Priest's Promise.

In the "Missionary Record of the Oblates of Mary," October, 1893, Father R. Cooke, of Everingham, describes the return of Father Perron fourteen days after death. He had promised to do so if possible, and one night he entered the rooms of two Brothers, clad exactly as in life and had a long conversation with each.

Saved by a Voice.

In "Strange Things," Captain Spicer relates how a man staying at Exmouth after returning at night heard a voice saying, "Go down to the ferry." The voice became so insistent that he went, and there found a waterman waiting to take him across. On reaching the other side, he again heard the voice say "Exeter," and thither he went, arriving on the morning in which the Assizes took place. He was impressed to visit the Court where a man was being charged with murder. The man declared his innocence, and said it could be proved if only he could find a gentleman at whose house he was working at the time the crime was committed. The visitor looked closely at the man and recognised him as one whom he had found working at a friend's house during the owner's absence. His testimony was so convincing that the prisoner was acquitted.

A Mother Claims Her Son.

A Portsmouth lady who has a strange psychic power, was once asked by a young man and his wife for a sitting. This was granted, and during it the medium said, "I see a small, fair woman sitting in bed with a child, and she says she is your mother." "That cannot be," replied the

young man, "for my mother is alive, and is neither fair nor small, but tall and dark." "I cannot explain it," added the Medium, "but as she repeats the story, I think you should make some inquiries." Thereupon the young man went straight to his home, and immediately put this question to the lady of the house: "Are you my mother?" The lady became much agitated, and in trembling tones replied, "No, my son!" "Then why," he asked, "have you deceived me all these years?" She replied that she had nursed his mother, who was small and fair, upon her death-bed, when he was an infant. Some time after she agreed to marry his father, and they resolved that the son should never be told that she was other than his mother. How, then, did the medium obtain the information unless it came from the spirit of his mother? The writer has a signed statement from the man (who was about twenty-six years of age at the time of the incident) and his wife, confirming this strange story.

A Ghost With a Purpose.

Major Colley (a son of Archdeacon Colley, at one time curate of St. Thomas's, Portsmouth) served during the war as Experimental Officer in the Munitions Department of the War Office. Among the many inventions offered was one of an explosive bullet by a New Zealand farmer, named John Pomeroy. The War Office turned it down, apparently without the knowledge of the Major. Some time later this officer was so greatly impressed by a ghostly visitation that he caused search to be made for a man "wearing a peculiar cut of tweed jacket and white trousers." Vague though this description was, it enabled the man to be found and the Major used his influence to have the invention put to a thorough test. At that time one of the Zeppelins was doing great damage, so Colley furnished Capt. Robinson, V.C., with some of the explosive bullets. On the Zeppelin's next appearance he gave chase in an aeroplane, fired one of the bullets to its mark, and the Zeppelin crashed to earth in flames. Pomeroy received £25,000 as a reward for his invention.

"Sure They Are Living."

The late Lord Balfour held firmly to the belief of the survival of personality after

death. Here is a singularly beautiful letter to Lady Desborough when two of her sons were killed in the war in 1915. The letter is included in "Lord Balfour's Life," written by his niece:—

"For myself, I entertain no doubt whatever about a future life. I deem it at least as certain as any of the hundred-and-one truths of the framework of the world, as I conceive the world. It is no mere theological accretion, which I am prepared to accept in some moods and reject in others. I am as sure that those I love and have lost are living to-day, as I am that yesterday they were fighting heroically in the trenches.

"The bitterness lies not in the thought that they are really dead, still less in the thought that I have parted with them for ever; for I think neither of these things. The bitterness lies in the thought that until I also die I shall never again see them smile or hear their voices. The pain is indeed hard to bear, too hard, it sometimes seems, for human strength. Yet measured on the true scale of things it is but brief; death cannot long cheat us of love. . . ."

Christianity Confirmed.

The late Mr. F. W. H. Myers, in his monumental work, "Human Personality and Its Survival of Bodily Death," thus sums up a life time of psychic and scientific research:—

"We have shown that amid much deception and self-deception, fraud and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the reverent faith that, though we be all "the children of the Most High," He came nearer than we, by some space by us immeasurable, to That which is infinitely far. There is nothing to hinder the devout conviction that He of His own act "took upon Him the form of a servant," and was made flesh for our salvation, forseeing the earthly travail and the eternal crown."

Spirit Doctor Operates?

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

A GREAT deal of interest has been aroused in Great Britain and America by the remarkable spirit healing performed by Miss Esta Barr and her spirit doctor, Alfred Benjamin Rush, and I have great pleasure in describing some of the cures and the method by which they have been accomplished. Some time ago, Miss Barr had been lecturing at Barre, Vermont, U.S.A., at the Women's Club, her subject being "Spiritual Healing." The following morning a clergyman, whose wife had been present at the lecture, called up Miss Barr on the telephone, and asked whether she would interest herself in the case of a young man, lying in a local hospital, who had severely injured himself during a football match. He explained that the case appeared to be hopeless, as the patient had had no fewer than thirty operations on his knee. He had passed into a coma, and the doctor had given him only two hours to live. Miss Barr consented to treat the case, and requested her spirit guide, Dr. Rush, to go to the hospital. He consented to go ahead of her to inspect the case.

Dr. Rush "Operates."

When Miss Barr arrived at the hospital, the nurse informed her that the patient was still unconscious; that his parents, who had been attending him, had just gone out for a meal, and were returning shortly. When Miss Barr entered the private ward in which the sick man lay, she saw standing at the head of the bed the spirit of Dr. Rush. He motioned to Miss Barr to stand beside him, and indicated where she was to place her hands on the patient. The spirit doctor then went to the foot of the bed, and began a sort of pulling motion from the patient's head to his feet. Within three seconds the colour of the young man's face began to change from an ashen grey to a rosy glow. A few seconds later, the dying man opened his eyes and smiled. Dr. Rush then signified to Miss Barr that she was to remove her hands from the patient and retire.

During all this, the clergyman stood

looking at the scene in amazement. He, of course, did not see Dr. Rush, but was a witness of the operations of Miss Barr and the change in the young man. "It is marvellous!" he exclaimed.

Dr. Rush then said to Miss Barr, who heard him clairaudiently, "The boy will live." He then departed. At that moment, the nurse came into the room, and looking at the patient exclaimed with astonishment: "What has happened? A change has taken place!" She then took the sick man's temperature, and found it normal.

So amazed was she that she said: "This is extraordinary! Something has happened! I will call the doctor." The clergyman and Miss Barr then left the hospital. Within two hours after their departure, a quart of pus was discharged from the knee, and two days later the patient sat up—the first time for weeks. On the fifth day he went home, and made complete recovery.

Double Pneumonia Cured.

In the spring of 1932, Miss Esta Barr was residing at her hotel in Washington, D.C. Staying at the same hotel was a large number of High School groups from various cities, on a special trip to the capital of U.S.A. Among them was a young girl from Buffalo, New York State, who was unfortunate enough to contract a severe cold, which rapidly developed into double pneumonia. Her condition became so serious that her mother was summoned to her. Two nurses and a doctor were in attendance, and the doctor announced that he feared the girl could not live through the night. The hotel "hostess," knowing Miss Barr's interest in spiritual healing, went to her and told her of the great distress of the patient's mother. Not knowing the attitude of the mother towards spiritual healing, Miss Barr merely asked if there was anything she could do, thinking that she might be invited to sit with the poor woman during her painful vigil. The hostess said she would inquire. In the meantime, Miss Barr retired to her room, and asked Dr. Rush if he would ex-

amine the patient and see if he could do anything for her. He reported that she was in a very serious condition; that the house-physician's opinion was correct; the patient would pass out during the night if something drastic was not done. Miss Barr asked if he would help her if she tried to cure the patient. Dr. Rush said he would, if Miss Barr would "lend him her vibrations." Miss Barr asked what he desired her to do. "Accompany me to the patient," replied the doctor. Miss Barr inquired whether this meant that he wanted her to go down to the patient's room. "No," answered the Doctor. "Just relax." "Do you desire that I shall leave my physical body?" asked Miss Barr. "Yes; for ten minutes."

The Doctor's Spiritual Helpers.

Miss Barr followed the Doctor's instructions, and instantly found herself standing at the head of the sick girl's bed. Beside Miss Barr stood Dr. Rush, and another spirit whom Miss Barr did not know. This second spirit held in his hand several surgical instruments, which shone brightly, as do our own medical instruments.

The sick girl lay on her right side facing the three apparitions. Miss Barr noticed that the bed seemed to be in a glow of light, the rest of the room being obscure. Dr. Rush slipped his hands under the patient's body, and gently turned her over on to her left side. At this, Miss Barr heard the patient groan, and a nurse stepped up to the bed, and looked anxiously at the girl.

During this, Dr. Rush was conversing with the second spirit, but Miss Barr could hear no words. He then took a long instrument from the second spirit, and reaching over inserted it under the right shoulder of the patient. As he did so, Miss Barr felt a sharp burning sensation, as if something of a similar nature had been inserted under her own shoulder. After a second or two, Dr. Rush turned to Miss Barr, and said, "I have been successful. I have released the fluid."

With this remark, he laid the instrument in the hands of his spirit assistant. The next moment, Miss Barr was conscious of being in her body once more, and four

that she had been out of her body exactly ten minutes. Dr. Rush was standing at her side, and said, "Are you all right, Miss Barr?" Miss Barr assured him that she was. Dr. Rush then said: "The girl's recovery now depends on the care that she receives. I will give her all possible help. You can verify this experience in the morning by the lowered temperature and greatly improved condition of the patient."

Miss Barr asked the Doctor whether he would mind her writing this experience up. He readily gave her permission to do so, but desired her first of all to bathe her right shoulder in cold water. With this remark, Miss Barr became conscious that her right shoulder ached badly. On removing her dress to examine her shoulder, she discovered on it a mark about as large as a five shilling piece, which was black and blue. It remained thus for forty-eight hours after she had bathed her shoulder with cold water. Miss Barr wrote out the experience, and took it to three people to sign, for the purpose of proving that she had received intimation that the patient was likely to recover. The next morning the patient's temperature had dropped to normal. The nurses were discharged two days later, and three days after that the girl returned to her home in Buffalo.

LEST WE FORGET.

"Their works do follow them."

Transitions.

- 8th.—William Hope, 1933; Rev. G. Vale Owen, 1931.
- 29th.—Emanuel Swedenborg, 1772; Andrew Jackson Davis, 1910.
- 6th.—Elizabeth Barrett Browning, born 1806.
- 20th.—D. D. Home, born 1833.
- 28th.—St. Theresa, R.C. Trance Medium, born 1515.
- 30th.—Birth of Modern Spiritualism, 1848.

An Easter Theme.

"THE BLOOD IS THE LIFE."

Symbolism of Holy Communion.

By ELSIE FLORENCE GRIMES, B.A.

AT Easter time, many people are casting their thoughts back nearly 2000 years to the time when Jesus of Nazareth spilled His precious life blood in order that He might give Life, and Life more abundant, to starveling souls hungering for the Bread of Knowledge and Understanding that would give them an influx of Divine Power—Life Eternal—bringing in its train harmonious participation in Divine Laws and willing co-operation in the working out of those Laws.

The Sacrament of Holy Communion.

Before He died, Jesus imparted to His followers a sacred rite. At the Last Supper, He asked them to partake—in symbolic form—of His blood and His flesh. For just on 2000 years this sacrament—of all the most holy—has been punctiliously carried out, but with little or no appreciation of the real meaning of the symbolic act.

The great majority of conventional church-goers take Holy Communion as a matter of mere ritual. They go to church because they have been accustomed to do so, because they think it looks well, or simply because they do not think at all. In similar fashion, they partake of the privilege of Holy Communion. While, no doubt, many experience feelings of reverence, nevertheless there is little real understanding in their hearts or minds.

For this reason, Holy Communion is, all too often, a dead thing. There is no Life in the sacrament because there is understanding. Knowledge has atrophied, and with this has come a blunting of the emotions and a drying up of the wells of Divine Power that should bring that Life more abundant so necessary for vitalisation of body, mind and soul.

Cannibalism.

The scoffers of religious formalism cannot altogether be blamed for ridiculing what seems to them a childish superstition.

Even Dr. Peebles—grand old man that he was—like so many others, did not grasp the inner meaning of the sacrament of partaking of the flesh and blood of Jesus. Taking it quite literally, he called it cannibalism. And as it is popularly understood, so it is. To eat of the flesh and drink of the blood—particularly in the sense in which Roman Catholics believe that the miracle of transformation actually takes place—is nothing else than plain, unvarnished cannibalism.

Sacraments in "The Ministry of Heaven" (Vale Owen).

Clergymen and church-goers who do not understand the meaning of this rite, as well as the scoffers, would find, in the chapter on Sacraments in "The Ministry of Heaven," by the late Rev. G. Vale Owen, not only enlightenment for the intellect, but actual inspiration of practical value in helping them to attain to higher spirituality through knowledge and understanding of Divine Laws, without which no one can effectively participate in the working out of God's plan for the redemption, or evolution (call it what we will) of mankind.

Vale Owen's Books.

Of all the books on Spiritualism, perhaps those of Vale Owen are most generally acclaimed as being the highest, the noblest and the best. Their beauty, their sublimity, lead the soul in ecstasies of flight to grander, fairer worlds than ours. With the revelator we also make the sad journey to the netherworld, the Hell which Jesus entered, on His mission of Love, after casting aside the habiliments of the flesh, and before entering upon his reward of "Welcome Home" to the sunny "Isles of the Blest." But whether in sadness or in happiness, through darkness or through light, be our flight with the angel guides, we are richer, wiser, than ever we were before, and after reading Vale Owen's books we can thankfully say that we are:

"Nearer my God to Thee" and "A Day's March Nearer Home."

Such being the impression which Vale Owen and his band of angel helpers have upon us, it is no wonder if we accept with gladness this new—or rather, this old, but newly understood—interpretation of the most beautiful of all the sacraments, that of Holy Communion.

The Interpretation.

But apart from our predisposition to regard favourably any revelation that may come from such an inspired source, the interpretation speaks for itself in its simplicity and commonsense. One wonders how the meaning ever came to be lost, or when lost, why it was not sooner recovered.

The symbolic sacrament is simply synonymous for magnetic vitalisation, and by substituting the word "Life" for "Blood" ("The Blood is the Life"), we have the golden key that unlocks the door of spiritual understanding.

In a Communion, or gathering together, of incarnate and discarnate souls for the purpose of worship in fellowship, the elements of bread and wine are put upon the board. Jesus of Nazareth, according to His promise, is actually present at the Communion Service in His spirit body (or by projection of His Personality), just as any other spirit can either be present or send projections of power in warrant of his (or her) thought-presence. Jesus then just magnetises the bread and wine with His Life Power (or the Power from God which is transmitted through Him in the capacity of vicegerent). So that when the participants of Holy Communion eat the bread and drink the wine, they actually partake of His Life—not literally, in the sense of physical flesh and blood, but magnetically, in the sense of magnetised matter, representing the Divine Source of All Power.

"The Blood is the Life."

So, if we take the word "Blood" to be symbolically representative of "Life," and if we have some idea of the principle of magnetic transfusion, we can understand, that in partaking of the elements of bread and wine, we actually become replenished with New Life, and, drinking from the Fountain of Living Waters, we do, indeed,

receive Life, and Life more abundant, from Him, the giver of all Life.

What theme could be more transcendently beautiful for meditation at Easter than this—that the physical life blood which He spilled so lavishly for us is but representative of the spiritual life blood which, NOW, TO-DAY, He is pouring out upon us as His magnetism, and with which all who desire to do so may refresh themselves

So it behoves our churches to see to it that Holy Communion is no longer a dead thing. Let it become alive and vital by the recognition of spiritual laws. When these are known participants will go to Communion with love and fellowship in their hearts (and not, as now, from mere conventionalism). And there, "where two or three are gathered together" in His name, Jesus will be in the midst of them, spilling out His life blood lavishly for their refreshing, bodily, mentally and spiritually.

Yes, "The Blood is the Life," and through knowledge and understanding slowly we are coming to comprehend the working of Divine Laws, and with our further comprehension comes co-operation with Him in working out His plan for the redemption of the world. When this co-operation is complete, then, indeed, the Kingdom of Heaven on Earth will begin its glorious reign.

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William Hope.

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MR. WILLIAM HOPE, the world-famous psychic photographer, passed to the higher life on the evening of Wednesday, 8th March, 1933, after undergoing an operation for cancer in Salford Royal Hospital. His final illness was mercifully brief, lasting for little more than a week.

The news of Mr. Hope's transition came as a shock and a surprise to the many hundreds of people who had benefited directly

ences, says that, while working in a factory near Manchester, he took a photograph one Saturday afternoon of a fellow-workman whom he posed in front of a brick wall. When the plate was developed there was to be seen, in addition to the photograph of his friend, the form of a woman standing by his side, with the brick wall showing through her. The man asked Hope how he had put the other figure there, saying that he recognised it as that of his sister who had been dead some years. Mr. Hope says:

"I knew nothing at all about Spiritualism then. We took the photograph to the works on Monday, and a Spiritualist there said it was what was called a spirit photograph. He suggested that we should try again on the following Saturday at the same place with the same camera, which we did, and not only the same lady came on the plate again, but a little child with her. I thought this very strange, and it made me more interested, and I went on with my experiments."

This was about 1905; in 1908, Archdeacon Colley became acquainted with him, and had sittings with the "Crewe Circle" (consisting of Mr. Hope and Mrs. Buxton), which convinced him that the "extras" obtained were genuinely supernormal. "Since that early day," wrote Sir Arthur Conan Doyle, "Mr. Hope and Mrs. Buxton have taken thousands of spirit photographs under every imaginable test, and they are proud to be able to say that they have never charged a penny as professional fees, only charging for the actual photographic materials used and for their time."



A HOPE "EXTRA"

Miss Stead, Miss Scatterd and Spirit,
William Stead.

by his mediumistic activities and to the many thousands who benefited indirectly by seeing his photographic "extras," hearing his racy lectures or reading of his work.

The story has often been told how Mr. Hope discovered his gift. As recorded in Conan Doyle's "History of Spiritualism," the story is as follows:—

Mr. Hope, describing his first experi-

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THE EIGHTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM.

THE Eighty-ninth Anniversary of Modern Spiritualism is at hand. In its short life, our Movement has been repeatedly threatened with disintegration. A fate which only has been prevented by the dogged resolution of the more faithful and courageous Church leaders. Many sects and cults have arisen within the Movement, and efforts have been made to draw the less stable Spiritualists into affiliation with milk and water organisations in which the demonstrable truths of Spiritualism are almost smothered by a mass of conventionalism and dogma borrowed from ancient cults of India, Greece and Palestine. Teachings which are quite at variance with the known facts, or else not sufficiently supported to justify their inclusion in a religion planned to meet the requirements of this modern scientific age.

It is essential that every Spiritualist should clearly understand what our Movement stands for, and an effort should be made to base our faith on the solid rock of present facts and experiences rather than on the shifting sands of eastern hyperbole or the traditions and theories of dreamers and philosophers of the dead past.

The Renaissance of Spiritualism.

Modern Spiritualism received its first great impetus at Hydesville, near Rochester, New York, on 31st March, 1848, when phenomena produced in the presence of the Fox sisters were closely investigated by sceptical enquirers and later proved, beyond all reasonable doubt, to be caused by the spirit of a murdered hawker—Chas. B. Rosma—who was able to prove his identity and also aid in the discovery of tangible evidence to support the truth of his statement regarding the manner of his demise.

From that date the main body of Spiritualists have pinned their faith on indisputable evidence of survival received through the medium of certain sensitives who are able to see, hear, feel and receive impressions from dwellers in the Beyond or, on the other hand, from those who surrender their bodies and psychic principles so that discarnate souls may make direct contact with the substance of this plane and demonstrate their presence by even more tangible phenomena than that of subjective psychism.

Spiritualists may be broadly defined as those who accept the fact that departed spirits can and do communicate with mortals; but there are many men and women who accept this truth and yet quite fail to grasp the meaning of Spiritualism in the truest sense of the term.

Spiritualism Must Be Scientific.

Spiritualism is not a "belief," it is a science which calls for investigation. It has no dogmas, creeds or traditions; but is based on facts and personal experiences. It does not lean on the past, but always looks to the future. It calls for effort, practice and self-sacrifice. It must be **lived** rather than talked about.

Spiritualists should strive to live true spiritual lives in accordance with the principles of right and justice. They should be active workers in every sphere of reform—initiators rather than mere disciples. Men and women who have the courage to defy the conventional point of view, and who insist on their own observations, experiences and reasoning faculties being their sole criteria in matters of belief, ethics and personal activity.

Men who fight for what they believe to

be right in the face of all public opinion. Men who have the courage to surrender all the baubles which this world has to offer in exchange for that satisfaction which comes from the knowledge that they are following the dictates of the spirit.

What Spiritualism Proves.

The phenomena of Spiritualism demonstrates that life is a rational, progressive unfoldment of Spiritual potentialities latent in all creation. A continual process of evolution in which all Nature is involved.

It indicates that all forms of life are but transient expressions of the Spirit which unfolds, through many forms, from a primal condition of non-activity and non-consciousness to the ultimate goal of complete and conscious expression of all its divine potentialities.

It awakens interest in our fellow-men, for it impresses us with the fact that "all are but parts of one stupendous whole"—our brother is a part of ourself.

"Do not fancy that you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or Master. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your karma is inextricably interwoven with the great Karma. And before you can obtain knowledge, you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow."—"Light on the Path."

We learn to identify ourselves with the sin and the shame of the world, the sufferings and sorrows of the world, the injustice and oppression of the world. The inequalities of life are our responsibilities, and we are obliged to make an effort to remedy matters.

A realisation of the truth of Man's eternal Brotherhood will do much to make humanity more humane, and this world a far better place to live in.

Spiritualism awakens self-confidence, for we discover that man is not merely the result of the accidental combination and groupings of certain chemical elements,

nor yet is he a "miserable worm," born in sin and unable to do a thing for his own salvation. We learn that **MAN IS DIVINE**, Man is the highest expression of God on this plane, Man is a responsible entity carrying out very important constructive work which aids in the general scheme of evolution. Not only is Man so important, but **every** man, as an **individual**, is consciously or unconsciously carrying out **his own** particular phase of essential evolutionary activity. We are all indispensable and irreplaceable.

It also gives us the encouragement of knowing that we do not face life's battles alone. We always have the guidance, assistance, support and protection of fellow-men who have progressed into Higher Spheres. Yet it does not encourage us to lean on these Spirit helpers, for we realise that we are personally responsible for our own life and are here to manifest our own innate creative powers rather than to rely on another's strength.

Spiritualism discounts the value of secular power, riches, caste, colour or racial superiority, etc., and it instills in us a desire to replace a social system built on such transient foundations with a more lasting and just system based on eternal verities.

Its goal is **Physical, Psychical and Spiritual perfection**, individually and collectively.

A Practical Philosophy.

In Spiritualism we have the most practical philosophy of all times. A philosophy which extends beyond the veil of death into the uttermost reaches of infinity and yet dwells within the heart of Man, awakening within him that Divine Spark which illumines his path and gives him the power to be master of his fate and ruler of his destiny. Let our faith be in **Spiritualism**, pure and undefiled. Let us study it. Practice it. Profit by it. Expound it, and advance its interest by every thought, word and deed. The greatest army in the universe is supporting us in this great battle with the forces of Materialism. If we remain loyal to the banner under which our courageous pioneers served so staunchly and courageously, we cannot fail to attain the goal toward which every true Spiritual aspires.—J. S. M.

The Resurrection Body.

VARIOUS CLERICAL THEORIES.

CONTRIBUTED BY "A CHURCHMAN."

A FEW years ago a charge of heresy was brought against the Principal of Ripon College, Oxford, the Rev. H. D. A. Major, because he did not believe in the resurrection of the body in the sense in which it had been believed by the Early Church, but said he believed in "the survival of death by a personality which has shed its physical integument for ever." Mr. Major was able to show conclusively that a great change of thought has taken place and that the interpretation of "the resurrection of the dead" given by early fathers such as Irenaeus, Justin Martyr, Tertullian, etc., is not that given by later day fathers, such as Westcott, Gore, Goodwin, etc.

The charge consequently fell to the ground, for if Mr. Major's position were heretical, so practically were all the best thinkers and greatest divines in the Church of England to-day. The Church owes Mr. Major a debt of gratitude, not only for, as it were, clearing the air on this important principle of creed interpretation, but also for his admirable summary of the change of thought as regards the belief in the resurrection of the dead body, which he has brought out in a little but useful book entitled "A Resurrection of Relics," at a cost of only two shillings (Blackwell, Oxford.)

Leaving aside the early church interpretation of the resurrection of the actual material particles, which is now so generally discredited, there seem four possibilities left and each seems to be able to claim Scripture to support it.

The Germ Theory.

The new body springs from and is continuous with the old body as a sheaf of corn springs from the buried seed (I Cor. xv. 36-37). This was the opinion of Origen (186-253), and has been called "The germ theory of the resurrection." It seems to

carry out St. Paul's idea, but it is always dangerous to press similes too far, and Canon Storr in his "Christianity and Immortality," points out that St. Paul "was not careful to write with scientific exactitude," and that in the case of the seed it does not die, for if it died, it could not grow; "the life principle remains in it throughout, all that you have is the decay of the outer husk." With our **bodies** it is different. They do die, and we do not believe there is a living principle buried with them. The soul is not, we believe, buried in the grave with the body.

Transformation.

The physical body is changed into a spiritual body. Canon Storr, while he thinks this was probably the case as regards the body of our Lord, which he would regard as an exceptional case, sees that such a belief as regards bodies long since dissolved in dust is to-day impossible for most people; though, of course, it was held in the Early Church. Those who hold it would appeal to Phil. iii. 21.

St. Paul's Theory.

The new body is prepared in another world and is ready for the spirit when it leaves the present body. This seems to be the thought of St. Paul as expressed in 2 Cor. v. 1. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the Heavens." This is, of course, a possibility, but St. Paul would probably admit that these three passages could not be reconciled and that they are more suggestions and ideas, none of which was to be pressed too literally.

There is, however, a fourth possibility, and this is the interpretation to which Canon Storr seems to lean, and which is receiving to-day much support from psychological research. I quote from Canon Storr:

Spiritualist Theory.

"May it not be that, as we are continuously building up our earthly bodies, so at the same time we are making our future bodies? It is not impossible that we are making for ourselves a 'spiritual' body of a fine material. The merits of such an hypothesis are twofold. On the one hand, it preserves continuity . . . on the other hand, it adds a moral seriousness to our earthly living, if we hold that here and now we are making for ourselves the body which shall hereafter be the instrument of our spirit. For while the good man will be making a body which shall be a worthy instrument of his high purposes, the bad man will be making a body appropriate to his evil character."

I confess that this idea, though it cannot claim any direct Scriptural support, appeals to me and has much to recommend it. To a great extent we make our present bodies. We make them strong, healthy and even beautiful by our choice of food, air and recreation; and we can equally make them weak, diseased and ugly. What more natural and what more likely that we are also in a similar way, but in a truly spiritual sense, forming our future bodies; and yet how little people think of it. What kind of a future body will that man have who indulges in vice or evil thoughts, or the atmosphere of bad companions, or who lives a thoroughly selfish life?

St. Paul says, "God giveth it a body as it hath pleased Him, and to every seed its own body." Yes, that is true in the deepest sense, and yet we form them under great eternal laws of God, and in that sense "God giveth it a body." What a warning and what an encouragement if we thus interpret our creed, "I believe in the resurrection of the body." A warning lest we awaken to live in a pigsty or worse, an encouragement to try to make our future home a fair and Christ-like palace.

ECTOPLASM FROM PLANTS.

By H. L. JOHNSON.

BY careful study, researchers have established the fact of the exhausting exudation of a substance named ectoplasm from the body of some mediums when sitting for materialisations or other physical phenomena. But is this the only source of ectoplasm or its equivalent for the purpose? May it not also be freely drawn from vegetable matter? Experimenters have not, probably, tried with sufficient persistence.

"We have been told by spirit guides that the aura of some trees would furnish ideal conditions for obtaining good materialisations. Some of our finest and most exalted results in trance mediumship have been obtained under trees in Kew Gardens, in the woodland around Queen's Mere on Wimbledon Common and other quiet wooded spots. Human beings have seen, and animals are believed to have seen, apparitions of more or less materialised forms on country roads, and this would seem to confirm the statement of the necessary material being furnished by the surrounding vegetation.

"The sacred groves of old were partly, no doubt, for seclusion, but also to furnish power from the aura of the trees. Old buildings, churches, and residences where sittings have long been held are no doubt saturated with the aura necessary to produce phenomena of various kinds. So I think it need not be supposed that a supply of ectoplasm by a human medium is always, or immediately necessary for an apparitional appearance or clairvoyant vision to take place."

"THE ART OF HEALING."

By E. S. Souster.

THIS is a practical and helpful health book covering each phase of healing. After giving a general survey of the art of healing it deals with physical healing, mental healing, spiritual healing and the philosophy of healing. Price, 2/-; Postage, 2d.

The Home Circle.

By J. STUART MORRISON, Chaplain, Prana Chapel, Melbourne.
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HOW TO FORM A HOME CIRCLE.

WHEN you have carefully studied and assimilated the preceding remarks, you may consider forming a Home Circle. Choose only those sitters who are earnestly seeking for the truth. Passive, temperate, sincere, harmonious, unselfish, modest and well-balanced sitters will guarantee the success of the Circle; but self-centred, boastful, jealous, inquisitive or emotional sitters will inhibit results.

The temperaments should be well distributed, half the Circle should be negative (feminine) and half positive (masculine), these temperaments should be arranged alternatively, keeping the most sensitive near the medium and the most positive (usually the least mediumistic) at the opposite end of the Circle. Temperament is more important than sex in arranging a Circle, an effeminate man is usually negative and potentially sensitive, whilst a masculine type of woman is inclined to be positive, this is only a guiding principle and there are many exceptions to it, but it will help you to arrange your Circle in the first place, finer adjustments may be made later on.

Only one developed medium should be permitted in each Home Circle. Contrary to popular opinion, the more mediums there are in a Circle the less powerful it will be. Mediums usually supply psychic substance to the Circle whilst the sitters supply the necessary psychic energy. A multiplicity of mediums will cause this psychic energy to be split up; each medium becoming a focal point of the power, instead of permitting it to be concentrated at the one centre—the official medium. This may cause the phenomena produced to be more prolific and varied, but it will be of a weaker and less advanced nature than that produced through a single medium.

The Rev. J. W. Potter, who had such success with his "Counsellor Circle" system of home training, strongly advocates

the practice of permitting the guides of the Home Circle to choose and develop their own medium from the raw material, and there is much to be said for this suggestion.

It is well to remember that a Home Circle is neither a message meeting nor a developing class, but a centre through which spirit entities may contact this plane, we should spare no effort therefore to give them all our support; and to supply them with an instrument who will be amenable to their desires.

Sittings should be held in the same room with the same sitters at the same hour and for about the same duration on the same day in each week. The sitters should occupy the same position unless the guides request otherwise, or the medium is impressed to make an alteration.

After the Circle has been formed, no strangers should be admitted under any pretext whatever. The sitters should all be regular and punctual in their attendance. Someone should be appointed to act as Recorder, to keep a verbatim record of all that happens during the seance. It is better that the recorder should sit at a small table quite apart from the Circle.

The Mental Attitude.

Sitters should not bring their own personal preoccupations into the seance room. All secular conditions should be laid aside and an atmosphere of quiet confidence and perfect faith encouraged.

The interests of the individual should come second to the interests of the Circle. Each sitter should think more of serving than of being served, and none should be anxious to claim any of the phenomena as being the result of individual psychic faculties. Even the best clairvoyance demonstrated by any one sitter may owe its power and intensity to the aggregate psychic forces of the entire Circle. No sitter should strive after results, or take any selfish pride in his ability to contact the higher plane. One should seek only to serve, being indifferent to results and

thankful for even the humblest manifestations of spiritual power. Express your gratitude to every spirit who manifests its presence or favours the Circle with any form of supernormal phenomena whatsoever.

Always enter a Circle with a feeling of joyful anticipation such as you would feel when about to welcome a friend home after a long absence in a far country. Send out a joyful invitation to your spirit friends to join you—but do not implore them to do so.

Do not concentrate for any particular result, or endeavour to direct spiritual forces by an act of will. Whilst offering all your sympathy, support and psychic powers to the service of the Circle, be quite indifferent to any tangible results, believing that you are actually serving God, the world of spirit and the spiritual interests of humanity simply by giving your support to the spiritual beings controlling the Circle to which you belong. Tense expectancy is a subtle form of self-centredness which is fatal to good results. Keep the mind in a state of passivity, having perfect faith that you will receive the spiritual blessings you really deserve. Avoid self-analysis. Do not concentrate on your feelings and sensations as "I am going to trance—No, I'm not—Oh, yes, I am," etc. By so doing, you not only disturb the psychic atmosphere, but inhibit the dissemination of psychic force and substance.

It is well to remember that the medium usually takes on the conditions—mental, spiritual and emotional—of the entire Circle. Self-consciousness or triviality on the part of any of the sitters will have a corresponding effect on the phenomena.

The essential conditions for success are:

- (a) A prayerful and confident mental attitude.
- (b) Reciprocal faith between the vari-out sitters, and **between the controls and the sitters**, i.e., the sitters should believe in the power of discarnate spirits to manifest, and the spirits should be convinced of the sympathy, sincerity, and goodwill of the sitters forming the Circle.
- (c) All sitters should be consistent in their devotion to the Circle.

JENNY LIND AND THE FOX SISTERS.

OVER seventy years ago, James Parton wrote a biography of Jenny Lind, the world-renowned Swedish vocalist, and incidentally he relates an incident of peculiar interest to Spiritualists. She first visited the United States of America under contract with P. T. Barnum, in 1850, and at that time the "Rochester Knockings" were a topic of popular interest.

Horace Greeley, the greatest editor of his time, had visited Hydesville, and received evidence of spirit return through the Fox girls which he regarded as indubitable. He called upon Jenny Lind in New York, and several other distinguished guests were present. He and N. P. Willis were discussing the spirit raps, when Miss Lind, overhearing their remarks, asked for particulars, and ended by wanting to know if she could witness the manifestations.

"I answered that she could do so," to quote Mr. Greeley's own words, "by coming to my house, as Katie Fox was then staying with us. She assented, and a time was fixed for her call; at which time she appeared, with a considerable retinue of total strangers. All were soon seated around a table, and the 'rappings' were soon audible and abundant. 'Take your hands from under the table!' Mademoiselle Jenny called across to me in the tone and manner of an indifferently bold archduchess. 'What?' I asked, not distinctly comprehending her. 'Take your hands from under the table,' she imperiously repeated; and I now understood that she suspected me of causing by some legerdemain, the puzzling concussions. I instantly clasped my hands over my head and there kept them until the sitting closed. I need not add, this made not the smallest difference to the 'rappings.'"

This occurred more than eighty years ago, and every attempt during the intervening time to explain the "rappings" through the Fox girls, duplicated by many other mediums, without acknowledging the basic truth of Spiritualism has utterly failed.

Arthur Ford's Wonderful Psychic Gift.

MR. FORD'S WORK AND METHODS IN ENGLAND.

By MRS. ST. CLAIR STOBART.

NOW that Arthur Ford, Medium and Speaker, is leaving us on his return to the United States after a three months' visit to London, it is interesting to ask ourselves the reason for his phenomenal success? Where lies the secret of his wizardry? Why is it when he is billed at the Grotrian Hall, we turn away from the doors greater crowds than on any other occasion? Let us leave aside consideration of his charm and ability as a "Speaker." He is an excellent speaker, at times obviously inspired, but as he himself says, his meetings would not be besieged to the same extent, if he were only to give the address.

It is his "Mediumship" that attracts. Let us then concentrate in this; and, for the sake of mediumship in general, examine the WHY and WHEREFORE of the attraction. In the first place, he has, of course, a marvellous gift, and—the world over—he is in the front rank, with but few compeers, as a public demonstrator of clairaudience. No medium could excel him. At the Queen's Hall and at the Grotrian Hall his work has been uncanny. It seemed too good to be true, and one could forgive skeptics for supposing that it could only be due to fake or collusion.

A Great Artist.

His messages from the spirit world come through as fluently and as easily as through a telephone; names (surnames, pet names, outlandish names) come rolling out in astonishing fashion and took your breath away. But the secret of his popularity lies not merely in the gift of mediumship itself; there are also subtler causes at work: **Arthur Ford is a great artist, platform artist. He never bores his audience.** He dispenses with the tedious descriptions of the spirit visitors: nose broad at the base, eyebrows slightly arched, hair growing thin on the top, etc., etc., applicable to most people. He merely, in a business-like manner, announces the spirit visitor in the same way that human visitors are announced in the drawing

rooms, by name, and not by detailed description of the nose, eyes and ears. He then, in corroboration, gives some evidential fact, often of a startling nature, leaving in the mind of the recipient of the message, and in the minds of the audience, no doubt that it is Antoinette Noel, or whoever may have been named, who is addressing them, with the result that it is not only the individual immediately concerned who is interested, but the whole audience becomes aware that spirit communication is a vital reality, and that at any moment some dramatic incident, giving indubitable proof of identity, may be produced. Each message, too, is crisp, short and to the point—no beating about the bush or vague generalities.

And we are led to ask, does Mr. Ford's method involve a more highly developed mediumship, or is it that because most of our platform mediums are clairvoyant, rather than clairaudient, and limited to personal descriptions, which are so unconvincing and so boring to all but the individual concerned? This is surely a point worth considering by those of our mediums who have not adopted the habit of announcing the visitors by name.

Then, again, Mr. Ford never heckles the unfortunate victim who cannot at once recognise the spirit visitor, who may be his great-grandfather's uncle on the mother's side. On the rare occasions when he draws a blank—owing probably to inexperience or ill will on the part of a newcomer—he tactfully passes on, and leaves the audience unaware that there has been no recognition.

Again, his whole attitude, whilst giving the message, is one of ease, composure, naturalness, and friendliness with his audience. He sits familiarly on the edge of the table, and passes on the message as though handing on a telephone call from a friend, and he brightens these by occasional humorous asides. And why not? Are we still suffering from the old notion that any connection with the next world

must savour of gloom and solemnity?

In estimating reasons for Mr. Ford's popularity, we realise, of course, that the American wizard has the advantage of those indefinable qualities, charm and personality, but it is a combination of the various causes we have named which would seem to constitute the secret of his success.

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Arthur Ford's Australasian Tour.

Arthur Ford commenced his tour in Sydney under the auspices of the Psychic Research Society (Australia), Sydney, during the last week of February. Mr. Ford will be located in Sydney for about four weeks, after which he hopes to visit the larger towns in other States and New Zealand.

During his stay in Sydney, Mr. Ford will not be speaking in any of the Spiritualist Churches, but will confine himself to large

public meetings, as he feels that much better results can be obtained for the Movement through this form of propaganda.

Mr. Ford will lecture on Psychic Phenomena, and every lecture will be followed by psychic demonstrations.

Mr. Ford will also give a course of lessons for mediums and those wishing to develop. This is the same course that he gave at the Grottrian Hall, London, and is known as "The Technique of Mediumship."

Mr. Ford is anxious to visit as many cities as possible during his visit, and will be pleased to visit any city if the churches will combine and have a mass meeting.

For any information regarding the lectures, or course of lessons, we advise local bodies to contact Mr. Ford's personal manager, Mr. F. W. Buick, c/o Psychic Research Society, Post Office Chambers, George Street, Sydney, N.S.W.

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Ghost as Child's Friend.

From the "Bath Chronicle."

ONE of the most singular ghost stories which I have ever read—and one also which has a definite Bath atmosphere—is among the contents of a recently published book, entitled "True Ghost Stories." Every story in this volume is first-hand, and, strange to say, the reviewer, Miss Pamela Hansford Johnson, describes the Bath anecdote as the most convincing in an extremely interesting collection.

This story is told by Doctor Francis Edwards, one of the most distinguished alienists in Europe. It seems that this was the first-hand experience of a patient of his. A Mr. R. brought his little granddaughter, an orphan, from Australia to England, where they came to live in the house of his family at Bath. They had the house to themselves, for the old man had been dead many years, and Mary was beside herself with delight at the charming and extensive gardens. She was at this time about seven years of age.

One night, when Mary was sitting with her grandfather, before the fire in the library, she suddenly asked him who was the funny old gentleman sitting in the chair with the "ears." Mr. R., seeing nothing,

was inclined to laugh at her, but the child persisted in her statement that there was an old man in their presence. She described the visitor minutely, and R. realised with a shock that she was speaking of his own father.

As the ghost appeared to the child many times, and as she appeared to derive great delight from its company, R. saw no reason to terrify her by letting her think that there was anything untoward in its manifestation. Several times he asked her to put questions to the ghost; and by the answers she returned to him, by the reference to a "still-born child," a phrase she had never heard before, he was convinced of the reality of the presence.

Mary Goes Home.

At last this friendship between the dwellers in two worlds had a tragic conclusion. One day in Mary's first English spring she confided that she was going to live with great-grandfather in his house. Mr. R. was desperate, for he knew that this "house" was a grave in the cemetery of Bath Abbey. The old man never came again. Within a month Mary had gone fearlessly into his arms.

How to Conduct a Scientific Research.

(Copyright.)

By Gertrude Ogden Tubby, Author of "Psychics and Mediums."

1. Use no name or an assumed name until you have secured good evidence. Go alone.

2. Be prepared with several sharp, soft lead pencils and a thick pad or note book whose leaves you can turn without noise. Take verbatim notes, if possible. Include your own remarks or questions in parentheses.

3. Note down all that is said in the language in which it is given, whether you understand its meaning or not. Later developments often throw light on obscure or misunderstood statements of the psychic. Do not prune to suit your own judgment at the moment.

4. Speak little. Mention no names or personal affairs in conversation with the medium, at any time. Only thus do you preserve the value of that evidence of identity you receive from communicators.

5. When asked a question by the psychic, respond non-committally. Give no unnecessary information. It confuses the medium and the communicators to have you do so. Parry with a counter question or a word of encouragement to draw out the reason for the medium's inquiry. Show yourself courteous and interested. If you do not understand the meaning of what is asked you, say so in a way to lead the communicators to explain further. In short, treat the matter with the open-minded courtesy you would show to a long-distance inquirer by telephone, trying to introduce himself or herself to you.

6. When a correct fact is given, tending to identify the communicator, recognise it frankly and express your gratification, but do not state its bearings. More may come spontaneously. Do not spoil evidence by gratuitous information.

7. When you do not understand a reference, do not deny its pertinence, but make a note of it and try to find out the meaning later. It is often thus that the best identifications are obtained.

For example:

Medium: "Do you know somebody by the name J.? I don't know whether it's

J-a-y or J. for Joseph or some name beginning with J."

Ans.: "I shall be glad to hear further about J." (Not: "Oh, of course everybody knows a J., that doesn't indicate anything definite enough to be sure of, etc., which would discourage anyone in this life from giving further communications, even though he had something important to say.")

Medium: "Well, I don't get the name, but I am seeing a lady, now, who has lots of light hair and wears it high on her head. I don't know whether the J. belongs with her or not. She smiles, and nods her head."

Ans.: "Yes, I see the meaning of that. Go on." (Not: "Oh, yes, that's my daughter Jennie," etc., etc.) Or, if the meaning is not clear, just let the evidence come freely, merely remarking: "I'll make a note of it, and find out about it later."

8. Do not be disturbed at physical symptoms of pain or distress when the medium is at work. These are but the dramatic play which represents as in a living picture, and for the moment only, the remembered physical experiences of one or another of your communicators. Recalling the past naturally brings up his memory of a last illness, failing health, or the like. State that you know why the psychic reacts in such a way, and that it need not continue, as the physical suffering is over now—and it will pass in a short time. Communicators are not always aware of the effect they are producing until we note it in this manner in the seance.

9. Do not touch the medium while he or she is at work. The shock may disturb the work. If you wish to hand him or her an article to hold in identification of some communicator, have it carefully wrapped to hide its character, and when you place it in his or her lap, state that you are about to do so, thus preparing the guide for the sensation.

10. Do not move about the room during the seance. Sit still and be quiet and wait

for the seance to end itself. Do not shake or try to rouse the medium. The guides will see to closing the seance at the proper time.

11. After the seance, do not repeat what the medium said, while in trance or while at work, saying that this or that was the case in your family, etc. State your satis-

faction at having heard a number of facts you could recognise, but do not discuss them. Be grateful, not garrulous.

12. Make mental appointments with those from whom you would be interested to hear, if it were possible, when you book for a mediumistic experiment.

Communications From the Spirit World.

THE attainment of the divine union—God and man—constitutes perfection. What is revelation but the disclosure to man of himself by his own divine spirit. There is not the need for revelation of a new religious system, but for a true interpretation of the religion now existing. Divine revelation is the natural prerogative of man. Those who have accepted and fully comprehend the spirit of the old Gospel are ready and willing to hear what the Spirit of Truth has to reveal. To know and understand the mysteries of the Kingdom of Heaven requires the hearing ears and the seeing eyes. The true plane of religious belief is subjective and spiritual, not objective and physical. The subconscious life extends infinitely beyond the conscious. Intuition is as integral as thought, and is, if honestly questioned, capable of guiding to the good which is the object of the whole self, intuitive as well as rational.

Remember that if you are saved by the love of Christ, it is by love that you manifest Christ to others. The greatest love makes no demands. It is conditionless and free. There is no other lesson to learn but that of love.

The thing that counts is that upon which the heart is set. The knowledge of God is for all who seek it, and to see God, is the reward of the pure in heart. Intense, concentrated desire is effectual prayer, carrying in itself the promise of fulfilment. God is present and cognisable in each individual. Faith and love must be based on knowledge and understanding—all understanding is of the mind.

The purpose of the Lord's Prayer was to elevate desire and raise it above the personnel to the Universal, and in its fulfilment lies the world's hope of unity. Every seeker after truth encounters doubt and fear, yet Bunyan's "Pilgrim" found good substantial steps through the very middle of the Slough of Despond, the steps of faith which study and meditation will make clear. The "Pilgrim" finally discovered a little wicket gate which opened upon a narrow but straight path leading to the goal of his Pilgrimage. Here he had a conversation with the Keeper of the Gate, who possessed a knowledge of The Way, and showed him how he might reach the goal

safety, and "As to thy burden," said he, "be content to bear it till thou comest to the place of deliverance, for then it will fall away of itself."

If you are abiding in Spirit, you will greet each day gladly and joyfully. It is your Father's good pleasure to give you the Kingdom, which includes dominion over every sense of want, mental, moral and spiritual. To abide in Spirit is to have no anxious foreboding thought—it is to lose all sense of fear, for the perfect love that casteth out fear enfolds you. In faith submit yourselves to God. Believe in the wisdom and goodness of God. Christ is the power of God because He is the Wisdom of God—think over this truth. Your Heavenly Father knoweth your need—pray that you may be able to adjust yourselves to His great plan. Let your work be done in the Spirit of Truth. Consider the quality of the daily life. "For to be carnally minded is death—to be spiritually minded is life and peace." Faith is not an abstract quality, it is a positive, infinite force. Believe and go forward.

"My Kingdom is not of this world" implies that it is not of the physical senses, but relates only to those realities which are spiritual, eternal and of the soul. All things proceeding from mind, mind is necessarily competent for the comprehension of all things. The time comes when you will know and understand as you have never yet known and understood.

Truth is accessible through the illumination by the Divine Spirit of man's own soul. Let the Spirit of Christ permeate all your being. Strive for the invisible things of God's heavenly Kingdom. Take His word as a guiding light; let His will be yours. Grow toward God. Let prayer and faith be united. To live the Divine Life is to be a partaker in the life of Christ; and to drink of His cup is to know the love of Christ which passeth understanding. Come into touch with spiritual forces by seeking first the Kingdom of Heaven. The life of the spirit is that which is immortal and permanent.

When the mind works and thinks in faith, consciousness expands naturally. The path to endless ascension in life is clear.

There must be love and there must be faith.

"If a Man Die?"

Spiritualist Play a Pronounced Success.

THE V.S.U. Players are to be congratulated on their excellent production of J. Stuart Morrison's play, "If A Man Die?" We feel it a pity that the Spiritualists of Melbourne did not take full advantage of this opportunity to introduce the facts of Spiritualism to their friends and members of the public who are not familiar with the truths of our philosophy. Both performances were well attended, but the majority of the audience was comprised of Spiritualists of years standing and known workers in the Movement. When the play is produced again in a few week's time, we hope that this position will be rectified so that the players will not be made to feel that they are "carrying coals to Newcastle."

The play was well received by the press. "L. W." of "Adam and Eve," appeared to be particularly impressed. She says:

Though this play, by J. Stuart Morrison, was obviously propaganda for the Spiritualistic fraternity, let us at once say it was tremendously worth while—it carried conviction—the dialogue was good (at times profound); the continuity well maintained; and the characters well conceived.

She concluded her report with a mild word of criticism with which I am sure we all concur:

We are still wondering if Mr. Morrison was wise to introduce the brief anti-climax at the final curtain! Personally, we feel the play should have ended on a note of reverence rather than comedy. We congratulate the producer, Stanley Hollins, on some excellent work, and if this play is staged later on in the year in surroundings which permit more ethereal atmosphere, we'd like to be there.

We agree with "L. W." and Mr. Morrison assures us that he "is taking steps to remedy the fault to which "L. W." has so kindly drawn his attention."

The report in "The Age" (20th January, 1937) is also worth re-printing:

In a three-act play, entitled "If A Man Die?" by J. Stuart Morrison, which was convincingly presented by the Victorian Spiritualist Union Players in the Terry Memorial Hall, the playwright has used the stage to expound the claims of Spiritualism. His characters are puppets, but they are never dull, except perhaps in the first act where an orthodox dean and a disillusioned priest reiterate ideas on religion.

Rev. Ian McKenzie (Lance Nichols) is suffering a nervous reaction following the death of

his wife and son, and in the loss he loses also his faith in God and man. His sister-in-law, Jessica McLean (Gwenda Suffern), who has a contempt for anything unpractical, arranges for him to take a spell from his parish work at her home in the country. Here is restored in mind, mainly due to a "voice" (Eunice Cooper) which speaks to him from the spirit sphere. Other members of the cast, which was uniformly excellent, were Elma Nicholson, J. Stuart Morrison, Stanley Hollins, Kitty Dwyer, Dorothy Coulson and Ellen Alderwick.

The play was produced by Stanley Hollins.

"The Players" desire us to express their thanks to everyone who has helped them—ticket sellers, supper attendants, floor attendants, the audience and the Press, and especially Mr. Edgar Tozer, through whose generosity it was possible to arrange the special lighting circuits upon which the crucial scene of the play so much depended.

SPIRIT WORLD CURE.

J. L. ANDERSON.

I WANT you to hypnotise me so that I can get a respite from these infernal pains."

She was an elderly woman of a very determined character, and gave it as her opinion that a good therapist should know something about hypnotism. She heard I practised it. I therefore placed her in a comfortable chair and by subtle insinuations and suggestions was able in a very short while to put her into "oblivion" without so much as a "pass" being made by me.

In this somnambulistic state, I suggested she was confronting my uncle, a nerve specialist (I did not mention he died 20 years ago). Imagine my astonishment when the lady assumed a man's voice was was positively my uncle's, informing me that four of my most intimate friends had died abroad, and requested I should write immediately to an address in Singapore for confirmation.

I did not write to the address given, but to the Asiatic Petroleum Company, where my friend who was mentioned as dead was working. Alas! for my scepticism. I received a reply from his wife confirming the death of her husband and my other friends.

As to the lady, on coming round she thanked me profusely for the complete cure? I have never seen her since.

The Ghostly Physician.

By J. STUART MORRISON.

THE Circle was in darkness, and the sitters were intent on the remarkable evidence of survival which was being presented to them as the gyrating trumpets flitted here and there and voices from Beyond spoke to loved ones on this plane. Husbands, wives, brothers, sisters and other dear ones were re-united once more and permitted to exchange greetings and messages of love. It was Margorie Devereaux's first experience in a seance of this nature, and she anxiously waited for a message of hope, or guidance which would help her to find comfort or peace. The trumpet floated across the Circle, and paused before her, and a melodious voice called her name. "Margorie! Margorie!"

She was speechless for a while as the full realization of it all burst upon her. She was listening to a voice which had long been silent, and the calm, loving manner in which her father addressed her only served to intensify her feelings of awe and gratitude toward the kind Providence who made such miracles possible.

At last she managed to control herself, and answer. "Father? Can it really be you?"

"It is I, my child. I have come to put your fears at rest. You have no need to worry over Nancy's health. She will recover."

"But, father, the specialists say there is no hope. Tuberculosis has undermined her entire system. There is scarcely an organ that remains unaffected. How can you say that she will recover when all the knowledge of medical science has failed us?"

"Have faith, my child. There are those whose mysterious workings transcend the wildest imaginings of earthly minds, and they are guarding Nancy and using her as a means of demonstrating to the world the infinite powers of the Spirit. They will not fail you, and you must trust them with all your heart and soul."

"The age of such miracles has passed . . . that is, if it ever existed."

"Can you who are now witnessing one of the most trivial manifestations of spirit power really believe that the angel helpers ever cease to use their powers on the behalf of humanity?"

"I do not wish to doubt you, father; but if these forces exist why are they not used on the behalf of the millions of sufferers who lie on beds of pain in every quarter of the globe? I love Nancy, you know that, but why should these alleged powers of the spirit be used exclusively on her behalf when there are hundreds of more important people who deserve to be healed?"

"We could heal almost every sufferer in the

world if only Man had faith. Spiritual healing best succeeds when the patient and the members of his household co-operate by their thoughts and actions. Even without their help, we can perform cures; but only in exceptional cases where the patient has a constitution which is amenable to our influence, or in touch with consecrated centres where the psychic atmosphere is pure and responsive to vibrations from the higher planes."

"If these powers do exist, how can we help you to use them?"

"By creating an atmosphere of hope and so inspiring Nancy to trust in us, and to give her co-operation. This will demand great courage and faith on your part, for the poor child will get much worse before she ultimately recovers. Each afternoon her temperature will rise to an abnormal degree, the night sweats will become more intense, she may even pass into a state of suspended animation closely resembling death; but still you must have faith. She will recover. It may seem cruel to you that your sister—my beloved child—should have to pass through all this suffering; but it is necessary that this should happen to demonstrate the power of the spirit. Do not fear for her, we will give her the strength to stand it all, and we'll also prevent her from feeling the pain which will afflict her physical vehicle. You must trust us, my dear—you must trust me—I have always kept my word."

"I will trust you father. I will."

"There are a band of spirits helping me, physicians who use spiritual forces such as were directed by the Healer of Galilee. They will not fail. They cannot fail. Have courage and all will be well."

"God bless you, father. I will help you all I can."

"I must go now. Good-bye, my dear, good-bye."

"Good-bye, father."

The trumpet faltered, then softly wafted to the floor. The medium gradually returned to normal and the seance was over.

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Margorie sat by the window, and made a vain attempt to concentrate on the book that she was reading. Seven days had passed since the eventful seance in which she had been assured of her sister's ultimate recovery. Seven heart-rending days in which her spirit alternated between extremes of faith and doubt. Nancy's vitality sank lower and lower, her form wasted away, her voice grew weaker and weaker. The physicians expended their best efforts to ease the patient's symptoms; but without avail. They were with her now. . . . What was happening behind that

door? she anxiously wondered. "Oh, father!" she cried. "We are trusting you. Save her! Save her!"

A shimmering golden light seemed to fill the room and a calm peace spread over her. Assurance came to her, and she knew that all was well.

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With'in the sick room everything was still. One of the physicians felt the failing pulse of the sufferer, then gravely shook his head. The respiration ceased. The pulse grew still. The doctor turned away. His assistant raised the patient's eyelids, and gazed at the fixed and staring eyes, then gently drew the sheet up over her head.

"Our work is finished," he said.

Quietly they left the room. Margorie still sat by the window, her book lay face downward on the floor, her head rested on the back of the chair and she slept the sleep of exhaustion. The younger man moved as if to wake her; but his senior raised his hand. "Let her sleep, poor girl, 'twill be time enough to tell her when she wakes."

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Nancy felt herself slowly wafted from her bed until she seemed to be floating in mid-air. The room was filled with luxuriant amber light which poured into her body and filled her with energy and strength. . . . She opened her eyes and gazed in wonder at the glorious being who stood at the foot of her bed. The presence smiled at her. Where had she seen that smile before? Slowly recognition dawned on her.

"Father!"

"Nancy, dear, do not be afraid. You are alright now."

"Father, you look so strange, so beautiful, I thought I was in the presence of God."

"We are always in His presence, dear. His beauty is displayed in the flowers, the birds the trees and all the glories of Nature. His love shines in the unselfish acts of Man and in the affections of the lower animals. His spirit gives us life. His substance gives us form, His omnipotence is displayed throughout all the universe of universes. You are surrounded by guardian spirits who are but channels through which His infinite powers are directed to the service of humanity."

Nancy gazed in wonder at the glorious presences who accompanied her father. Among them were many friends whom she knew on earth; but how different they looked, how much more glorious.

Her father took her hand, and the walls of her room seemed to fade away into nothingness, as she found herself in a world of beauty and peace. Rolling fields, rippling streams, glorious trees with tiny birds flitting from limb to limb like flashing jewels. He showed her the "Summerland" where spirit children played and danced and

sang, or sat at the foot of angel teachers learning the Truths of the Higher Life. She was taken through beautiful towns where joyous beings spent their lives in ceaseless activity. Each had a mission to perform, and by accomplishing their tasks they learned to unfold their latent spiritual powers and faculties. Everywhere was harmony and peace.

"Isn't it glorious, father? Is this where you live?"

"Yes. This is one of the many spheres of activity in the life beyond the planes of matter. There are many other spheres which we will visit as we progress more nearly to the ideal of perfection which we ever hold before us."

"How wonderful I could stay here for ever and ever."

"No, you must go back, my dear. Your mission on earth is not yet finished. We only brought you here for a little while whilst the spirit physicians cleansed your physical body and made it a fit vehicle for you to use in the glorious mission which you have before you."

"But won't I ever see you again?"

"Of course you will. I will come to you, and greater souls with me, to support you in your work."

"What do you mean by my work, father?"

"To bring to Man the message of his own Divinity, the Truth of Immortality and to lead your fellow-men into the paths of spirit. To convince them of survival by manifesting the spiritual powers which you yourself have unfolded, and by helping them to unfold such faculties themselves."

"I feel frightened by the magnitude of my task. How ever can I do such things."

"Not you, my child, but the spirit working through you. Now come, you must return again to your earthly vehicle. A regenerate body which you will dedicate, by a life of service, to the everlasting glory of God."

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Slowly the vision faded, and Nancy found herself back in her room again, her body was free from pain, and she felt vibrant with life and energy. She rose from bed and dressed, and going to the door called to her sister who was just awakening from her sleep.

"Margorie! I'm cured! Look, I'm up and dressed."

"Nancy! Nancy! It's come true. Father was right! Thank God!"

:: :: ::

How wonderful are the works of the spirit, and yet the world remains indifferent to the miracles which are daily taking place in our midst.

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.

SIX years ago, after the death of our baby girl, my wife asked me to go to a Spiritualist meeting. I did not believe in it, but out of curiosity I went.

Imagine my surprise when the medium came to me, and said, "I can see a young man in his early twenties who passed over as the result of an accident. He has a bullet wound in his temple, but he did not die a soldier, he was shot while foot running. A flat stone is in the field where he fell; his name is J—. He says your baby is quite all right and free from pain."

I was astonished, as this was all perfectly true and baby suffered terribly before she passed on. The medium was from the South of England and I had never been out of the North. This was proof enough for me that there is an after-life.

J. L. B.

TWO years ago my mate died from injuries he received while working in a mine. Having been workers together in our local church, I wondered why he should have been taken in this way, when so much work needed to be done. All the week after his burial this thought kept going through my mind and at the end of the week I decided to pack up everything connected with churches.

Now strange to say on the Saturday evening I had one of the plainest talks and walks with my mate than ever I had while he was here on earth. He described his accident to me, where he died and even the date. He also went on to say that he had no pain whatever now and was quite happy, and he also told me quite plainly never to sever my connections with some place of worship. This to me is proof of life after death because he always said in our talks if it were possible to reveal himself after death he would do so.

BELIEVER.

SOME years ago I had a sister-in-law who developed wonderful psychic powers in her own home. Becoming interested, we decided to start a circle for further developments, for which we were well repaid, as she became a wonderful tranced medium revealing most amazing happenings.

We had a brother-in-law who did not believe in Spiritualism, and called it Black Magic, but

after a lot of coaxing he decided to sit for a meeting. It had only been on a little while when the medium became tranced, and a man's voice spoke in broad Irish accent, giving his name, age, the place where he had lived, street, and number and how he had been killed, when and where. He asked us to go to his people and tell them all was well with his soul.

The next sitting he came again, saying he was disappointed in not fulfilling his request. In the week, however, I made it my duty to investigate, and found everything as he had said. The following meeting he came thanking me for delivering his message, saying he had been sent as a test case to convince the brother, not of Black Magic, but of life after death.

FERN.

SIX years ago I lost a boy three years old. To me in my ignorance he was indeed lost. Three years later I accompanied a friend to a Spiritualist meeting to which I was a stranger. The meeting had started and as I entered a lady was singing the hymn, "Oh, where is my boy to-night?"

All the power seemed to leave my body. I was unable to move and then I felt as though someone came and led me to a seat. I don't know what went on in that meeting. I was alone, the tears ran down my cheeks and my arms again yearned to clasp my boy. At the close of the meeting a medium asked me if I had any knowledge of a small boy who had stood with his hand in mine the whole evening. He did not give me a message, but I did not need one. My mother instinct had already told me my boy was there.

E. INSKIP.

I HAVE experienced proof of the After Life. My only child, a daughter, passed on three years ago in a hospital. I wasn't there, but she sent this message to me through a friend, "Tell mother we will meet again."

She has manifested herself to me many times since then, especially on days when she helped me with household duties. She was a shop assistant and had Thursday afternoon free, when she did work that she said was too hard for me. That was the day she mostly came. When I had to do those jobs myself I could hear her working with me. There was one particular plant she was very fond of and I could hear her rubbing the leaves and the inner plant pot knocking against the outer one.

Well, one of those Thursdays I left that room and sat down to rest awhile in the next room. I couldn't rest though, for I could still hear her moving and working. I got up and went back and I am sure I fully expected to see her, but I just felt she was there as usual. I was inspired to say then, "Betty, don't worry about your mother. I can manage nicely." Strange to relate, I have heard her no more but I feel convinced she helps me from within.

LOUISE DUNN.

WHILE on a holiday a few weeks ago I experienced one of the worst gales I have known. One night I was awakened from my sleep by the rattling of my bedroom window, which was directly facing the bed. I lay in the darkness, when all of a sudden I seemed to hear my dead friend falling my name and beseeching me to go downstairs. I jumped up and went down.

A loud crash, followed by a splintering of glass, recalled me to my bedroom and there I discovered that the whole window had been blown in. I looked at my bed and was amazed to see a large piece of glass embedded in the pillow where my head had rested a few minutes previously. My dead friend had saved my life.

A.W.

MY aunt, who is now 70 years of age, started going to Spiritualist meetings as an investigator; subsequently she went further by having private sittings in her home. She has a collection of the most marvellous paintings on silk, satin, canvas and china—all done under control.

She has written an Egyptian book of 1,000 years back through her guide, who passed over 1,000 years or more. The book tells you of a prince and his bride, and details the bride's dress, shoes, etc., she wore, and also the cushions used by her. The proof is this, that at 60 my aunt could not draw a straight line, nor write even a presentable letter. What more proof is there needed than an old lady between 60 and 70 working hard and with as steady a hand as any young person.

(MRS.) E. ORD.

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LETTERS TO THE EDITOR.

REMEMBER PENTECOST.

I cannot understand why so many Christians look upon this question of Spiritualism with such a degree of aversion and even abhorrence. Is not the Old Book from cover to cover a record of super-normal happenings, and, indeed, derives its supreme authority from the credibility that these things actually did take place?

It seems to me that the findings of modern psychic phenomena confirm and give meaning to many of the so-called miracles, failing which the Bible might in course of time be regarded merely as a book of discredited legends.

When one remembers the number of great men, outstanding in science and literature, who have investigated over a period of years and have exhausted every hypothesis and have been forced to the conclusion that only the survival hypothesis will fit the facts, I am amazed that the Church does not look upon the holding of seances as a necessary part of its ritual, as was undoubtedly the practice of the early Christian Church.

I see no reason why Pentecost should not be modernised and brought up to date. But even were it so, I suppose there are certain types of warped mind who would regard "the mighty rushing wind" and flickering flame as of Satanic origin.

The Spiritualist's position is simply this: if the phenomena happened a few thousand years ago, it can happen now. If it cannot happen now, the probability is that it did not happen then. The time factor is negligible. Psychic stories are written on ancient script and psychic pictures are engraved on monumental stone. R. W. H.

COMMENDATION FROM "THE MATER."

I do enjoy the "Harbinger," and must indeed congratulate you upon its merit as a first-class Journal, a messenger of Truth, bringing help to many. God bless you! and may the New Year bring increasing success, and more widespread results than ever. I just love to see the Magazine, and send it away to the hospital where some of our dear members are waiting for the signal "Come Home." It is full of comfort. I am eighty-four, and have always found hope, comfort, and strength in our beautiful Spiritualism.

Hastings, New Zealand.

I think the matter in the "Harbinger" is wonderfully good, and, to my mind, the whole literary tone is superior to other Spirituistic publications of like nature. Also, I think the department inviting questions is likely to be very helpful.

MRS. M. CAMPBELL.

Clayfield, North Queensland.

Books Worth Reading.

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

"SHALL WE KNOW OUR FRIENDS IN HEAVEN?"

By Rev. Charles Leach, D.D. (Stockwell).

THIS book sent for review is in its sixth edition. Thousands have already been sold. Although written for orthodox readers many of whom no doubt it has helped, it contains suggestions of helpfulness to Spiritualists. Price 1/6; Postage. 2d.

THEN CAME NICHOLAS.

By Pamela Hamilton (Hodder & Stoughton.)

AN exceedingly good spy story, full of originality, brightly written, gripping, imaginative and bold. Peculiar things are happening in the little country of Seravalle. The last two spies who have been sent out there have been so frightened that they have just quitted. Another young man is wanted. Nicholas is chosen because of his knowledge of languages, and it is not long before he discovers enough to know that he must learn more or quit, like the others. He stays and triumphs in the end. The secret of Seravalle is something quite new in fiction, a brilliant new idea which merits the outstanding story-telling ability and imagination of Pamela Hamilton. Price, 7/6; may be obtained at all booksellers.

PSYCHIC ADVENTURES IN NEW YORK.

By DR. NEVILLE WHYMANT.

With An Introduction by Sir Oliver Lodge.

DR. WHYMANT, the world-known authority on Oriental languages, was asked to be present at several seances in the role of interpreter. He now records his experiences quite impartially. A voice speaking archaic Chinese of the Confucian period is heard. Dr. Whymant asks questions that have puzzled scholars of Chinese for generations. To his astonishment the voice explains and corrects a number of passages from the Shih King of Confucius. Some of these poems have been unintelligible for ages, and the subject of endless controversy. Of several, the titles only were known by the questioner, so that thought transference is ruled out. Dr. Whymant is not a

Spiritualist and confines himself to setting down the extraordinary facts. This is an amazing document which is bound to excite great interest.

"Deserves the widest possible circulation. . . . It comprises in itself a challenge to the sceptic and scoffer, and the anti-Spiritualist will be put to some considerable discomfort to hazard any 'explanation,' however far-fetched, to account for these really remarkable communications."—"Two Worlds."

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THE SYMBOLIC PROPHECY OF THE GREAT PYRAMID.

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BOOKS OF REFERENCE.

(For the Use of Library Subscribers.)

- 840 Antiquities, Dictionary of (Dr. W. Smith)
- 841-48 Bible Commentary, 8 vols. (Dr. Adam Clarke)
- 849 Bible Concordance (J. B. Walker)
- 850 Bible Dictionary (Buckland and Williams)
- 835 Bible, Helps to Study of (Oxford)
- 837 Directory of Psychic Leaders (Hartmann)
- 851 Encyclopedia of Biblical Literature, Vol. 1 (Dr. Kitto)
- 852 Encyclopedia of Biblical Literature, Vol. 2 (Dr. Kitto)
- 853-61 Encyclopedia Modern World, Vol. 1 to 9.
- 936 Library Catalogue of National Laboratory (H. Price)
- 857 "Light," 1886-7
- 860 "Medium and Day Break" 1884
- 861 "Medium and Day Break" 1885
- 826 Notes and Queries 1886
- 827 Notes and Queries 1896
- 828 Notes and Queries 1897
- 829 Notes and Queries 1899
- 829a Notes and Queries 1900
- 830 Notes and Queries 1901
- 831 Notes and Queries 1905
- 832 Notes and Queries 1906
- 833 Notes and Queries 1907
- 834 Notes and Queries 1908-9
- 826 Notes and Queries, Odd Numbers
- 838 Who's Who in Spiritualism (Hartman)
- 435 Borderland Vol. 1 (W. T. Stead)
- 436 Borderland Vol. 2 (W. T. Stead)
- 437 Borderland Vol. 3 (W. T. Stead)
- 438 Borderland Vol. 4 (W. T. Stead)

UNFOLDING UNIVERSE. By J. Arthur Findlay. Author of "On the Edge of the Etheric" and "The Rock of Truth." In this work the author completes the task set himself to accomplish of making Spiritualism understood by all who are interested in their destiny after death. Much is now known about life and conditions after death, as this book will show. Price, 10/6; Postage, 6d.

PSYCHIC CERTAINTIES. Collected by Prevost Battersby. In this work the author has given only those facts which have been authenticated by investigation under strictly scientific conditions. They embrace almost every phase of psychical research and present an overwhelming case for the validity of the claim that their super-normal origin has been firmly established. Price, 6/6; Postage, 4d.

LIFE ELYSIAN, THE. Being more leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Scarcely any book purporting to be a communication from the Other Side has achieved such lasting popularity as "Through the Mists" and "The Life Elysian." Fifth impression, cloth 6/9; Postage, 6d.

THE GREAT PROBLEM. By Dr. Lindsay Johnson, M.A., B.Sc., M.D. An important contribution to the literature of Spiritualism, dealing with every phase of the subject, and handled in such a masterly way as to non-plus the sceptic. Universally acclaimed by the British and American Press. In An Appreciation prefixed to this book, Sir Arthur Conan Doyle remarks that he does not remember in all his reading to have "encountered so much learning of various sorts conveyed from different angles upon one subject." This is a judgment which will probably be endorsed by many appreciative readers who will mark, as Sir Arthur has done, the attractive literary form which the author has adopted so that there is nothing heavy or tedious in the treatment. Price, 15/; Postage, 7d.

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