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SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

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(Continued on Inside Back Cover)

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

Founded 1870 by W. H. Terry.

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Effects Of A Mistake In Religion

WHERE SPIRITUALISM FAILS.

By Andrew Jackson Davis.

SPIRITUALISM, which is sometimes called "spiritism," has justly inspired hundreds of thousands of noble hearts with the fondest hopes for humanity. Highly endowed intellects have been by its immense promises filled with the most brilliant anticipations, many of these fond hopes have perished; many a bright promise has been toned down to the verge of despair. Hundreds of the professors of Spiritualism have retired into the frigid, barren, and inhospitable, yet popular territories of conservatism. The movement was, and is, full of aggressive and progressive minds; and it is correspondingly empty of constructive and charitable labors for human advancement. Nowhere on the good Father's footstool can be found a richer soil so utterly grainless and unproductive. No existing movement embraces so many enlarged ideas, quickens so many generous instincts, inspires so many impressible minds, opens so many grand scenes for mankind; and yet, to tell the plain truth, no other movement, of the same age and with the same wealth of opportunities, ever exhibited more miserly stinginess in its appropriations for worthy enterprises, or more senseless extravagance in rewarding individuals for the selfish use of their powers.

The beautiful tree bears but little practical fruit for the millions of the globe, because of the existence of an error; which like a devouring worm, lives in the very foundation, and which is day by day eating out the life of its finest roots.

The Fundamental Error.

This destructive error is the general misapprehension, entertained by the intelligent and the ignorant alike, that the fact of communication with the other world is worthy of exaltation to the dignity of a religion, and that the constant prayer for and enjoyment of such intercourse is the practice of religion.

"In all kindness," says one of our most prominent writers, "we ask, is not Spiritualism founded on the revelations of mediums? Could it have sprung into existence without them?" My reply is: "Certainly not; and simply because Spiritualism has no other foundation, it is radically incapable of becoming a practical religion." Some of our best workers and most philosophical thinkers have strenuously advocated this error (of a medium-originated religion), as if it were the most solemn and momentous truth—adequate, when believed in and acted upon, to overcome all private human ills, and adequate not less to work in society universal redemption from every form of evil and wretchedness. The reduction of this central radical error to a sort of independent individual practice has eventuated in the belittling and wretchedly barren crop of small gratifications, which have come to all such self-painstaking practitioners.

Facing the Facts.

What is such a religion reduced to practice? It is simply and only and forever nothing more than the private drawing-room development of mediums, and the

night-after-night communications with spirits of every name and nature—with friends and foes alike—and for no purpose other than the immediate gratification which may arise from having your mental powers applauded and flattered, your fond hopes illuminated with immense promises of wonderful works in store for you, and your feelings poetically excited and your industry lulled to sleep by assurances that “angels will take care of you,” and that the slowly rolling ages will bring everything straight and smoothe all the rough places.

With such delightful convictions, the illogical professor of Spiritualism goes out into the busy world dreamily, like an opium-eater, full of enchanting subjective sensations and thoughtful ambitions, but really and practically with but one ever-present and all-mastering motive: Personally to enjoy the present life! Do things go wrong about you? “Wonder why the spirits don’t step in and make everything smooth and right.” Do your children need to be saved from theological errors, and put upon the health-track, and taught to do their own thinking and work in the world? “Let them go to some church or send them to Sunday School, and let them adopt the **ways of society.**” A **working organisation**, founded upon a declaration of principles, is another sectarian movement; therefore it must die, because we will have no more association with sectarianism.

The Leaven of Spiritualism.

“Are there old dogmas and old practices to be overcome.” “Certainly! Spiritualism is the infallible cure-all—the leaven of old institutions! Let the churches absorb it (which they are doing very rapidly), and the result will be a radical modification of old theology.”

All these sayings come flowing free from the mouths of the professors of Spiritualism. Still they claim to be philosophers! They really think that they are logical reasoners! Many of them fancy that they have fathomed the deeps of human history! And a few believe that they know all of any importance that can be said or written on this side of the loftiest angels. And thus they are (only, however, in the imagination), above all authority, having

arrived at the estate of free religion and perfect self-control; and yet a medium, if believed to be “under a high control,” need but say “Go,” and they depart, or “Come,” and they approach, obediently like well-drilled soldiers under an unseen commander.

Freely and honestly I have written against the professors and teaching of old religions, and against popular speculations, called “orthodox theology.” Over and again I have denounced their most sacred faiths as weak and soul-cramping superstitions. I do so still, and retract nothing; neither asking nor giving quarter; never compromising with error, nor favouring any forms which oppose the freedom and progress of mankind. Here an old question, founded in a principle of charity and justice, may be repeated: “Why beholdest thou the mote that is in thy brother’s eye, but considereth not the beam that is in thine own eye?”

And now, in this spirit, without wishing to give a grain of comfort to the enemies of Spiritualism, I am constrained, in the interest of truth and humanity, to speak as freely and honestly against the radical errors in both faith and practice, which have cropped out among Spiritualists. As in my heart there is not one feeling of unkindness or bitterness toward any believer in any Church or Bible, so there is nothing but earnest fraternal love toward all men, inspired by a still more profound love of truth and enfranchised reason, which moves me to indite these protestations.

Spiritualism Not a Religion.

Spiritualism, when properly defined with its limitations, is not a religion; and the practice of communicating with spirits, however delightful to the better feelings, is not the practice of religion; and, therefore, spiritualists (i.e., spirit-communicants) are not necessarily a religious people. The seed of Spiritualism is spiritual intercourse. Can the fruit of a tree differ from its seed? If your religion differs in the practice of holding such communications, where will it end? It is a circle, and will end just where and just as it begun, in the practice of commerce with spirits. Primates and ultimates resemble one another, as grain bears a likeness to its

germs. If Christianity relied wholly upon miracles for its existence, it would have died when its seed-causes (the miracles), were suspended and practically abolished. Interior ideas, and not wonderful works, were the vitals of the movement; therefore, the cessation of the (so-called) miracles, which only illustrated the ideas, did not destroy Christianity. The ideas and doctrines of Christianity constitute its religion and theology, and the practice of its ideas and precepts constitute the practice of its religion; and thus it will live and flourish, and originate and control governments and educational institutions, until better ideas and better precepts eventually modify and supersede them. All this undeviatingly proceeds, like the universe itself, upon the principle that "effects and causes correspond."

It is folly of the most foolish quality to expect salvation through the performances and wonderful works of any self-asserting special son of God; and not less senseless is the presumptive faith that the state of mediumship, and the consequent sympathetic commerce with the citizens of the next world, will upbuild individual character and carry forward the grand ends of growth in humanity.

The Effects of Errors.

The effect of the first error, when fully accepted and acted upon, is visible in the starting imperfections which crop out in the character and conduct of Christians; and the effect of the second error, when reduced to faith and practice, is manifested in the characterless sentimentalities and non-productiveness of theoretical Spiritualists.

Spiritualism, as I have frequently used the term, by way of accommodation, from a purely harmonial outlook, may be truthfully called a religion; but when strictly interpreted, and measured and valued by its scientific claims alone, it is little more than another name for a belief in and knowledge of "Spiritual Intercourse." And this last definition, which is the only interpretation a careful thinker can conscientiously give to the term, also defines the uses and abuses of it which abound.

Those who have unphilosophically insisted upon a wider definition, who have been loudest in proclaiming "Spiritualism" as the all-in-all of a New Dispensation, who have, while encouraging the most extravagant egoistic manifestations of individualism, advocated a declaration of principles as the basis of an organisation of its powers and professors—such will find, sooner or later, that, by a radical error in their definition, they have established and encouraged a radical error in practice, to the advantage and vitalization of the all-appropriating churches, and to the corresponding disadvantages and debilitation of the freely-impairing tendencies of the central good there is in a demonstrated immortality.

Ideas and Principles.

Ideas and indestructible Principles, and not the wonders of communications with persons residing beyond the tomb, are the seed-causes of progress and reconstruction. The eternal Truth, as it is revealed through the beautiful mediums of Love and Justice, is the only everlasting standard. Science is a sure safeguard against superstition. Reason is the exponent of truth to the intellect; even as Intuition is truth's exponent to the affections.

Religion is true and undefiled when it is absolutely free—independent of dogmatic theology on the one hand, and free of fleeting marvels and superstition on the other—free as immortal love and truth are free, a power of eternal Good and Right in the indestructible constitution of the Spirit, removing error and distributing justice throughout the world.

Wisdom is the most sacred name, above every other name, unto which every knee should bow and every tongue confess. Our Redeemer is wisdom! whose ways are pleasant; whose paths are peace; whose heart is Mother Nature; whose head is Father God; who saves the whole world with an everlasting salvation. Truth, Love, Justice, Wisdom—each an angel of life, light, and happiness! Let us strive to communicate with them; let us listen reverently to no other voices; let us obey no other authorities.—Stellar Key.

First Australian Spirit Broadcast

Dr. Peebles Speaks Through 4BC Brisbane

(By Herbert Soanes, Psychical Researcher)

SPIRITUALISM in Queensland made history on Sunday afternoon, September 25th, when a Trance Address on "Peace" by Dr. J. M. Peebles, was broadcasted by Station 4BC. The Doctor delivered a very fine address, lasting about half an hour. The medium was Miss Marion Steele, the well-known worker for the poor. Her voice was recognised by listeners in various parts of the State.

The Station is to be congratulated on their enterprise and we sincerely trust that those of our readers who had the opportunity of listening in to Doctor Peebles will write to Station 4BC and express their appreciation. We trust that other Stations will see their way to emulate the example of 4BC. Spiritualists throughout the State will no doubt show their appreciation of this service to our Cause in ways that will commend itself to them.

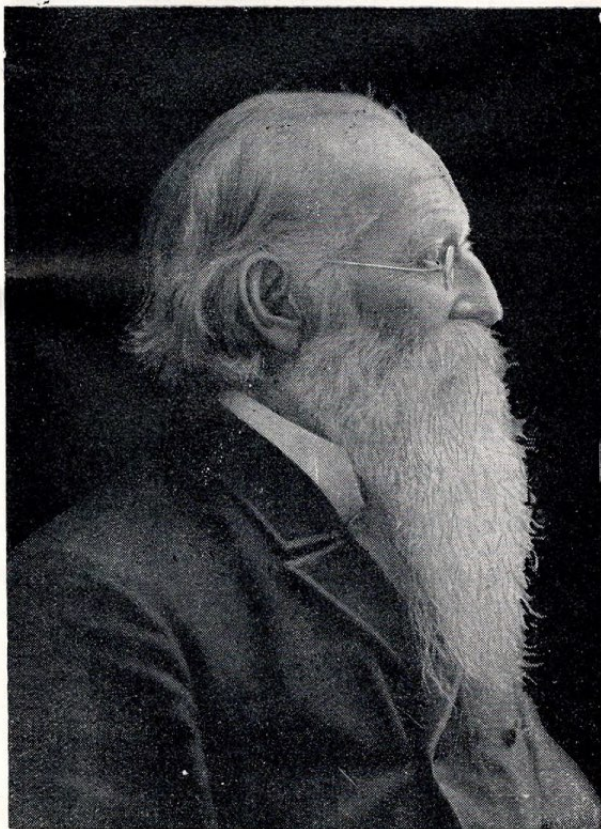
The Announcer invited comments from listeners and, judging from reports I have received, the reaction to this innovation would—if the truth could be known—prove amazing. A letter from a friend living in the country states, *inter alia*:—

"We were delighted to hear Dr. Peebles controlling for half an hour, although the medium did not wish her name to be disclosed I recognised her immediately. It was beautiful to hear Dr. Peebles say that thousands of spirit voices were eager to give messages on world-peace and that their purpose was only for good. Dr. Peebles gave a most eloquent address. One thing he greatly stressed was, nothing can stop Spiritualism from sweeping the whole world; that mediums will fill the churches; that when man recognises who he is and his relation to God, **then Peace will reign on earth**; that the Bible is a psychic book from cover to cover; that if the Rev. C. L. Tweedale is not allowed to preach Spiritualism in his church he will resign therefrom. As a surety that he was

Dr. Peebles, he spoke of his return to Brisbane in 1935, through Mrs. Effie Leisk. The reception was so clear that we could hear the deep breathing of the medium as Dr. Peebles took control. Had we been in the studio we could not have heard better.

Orthodoxy Listens-In.

I have just received a visitor who states that he reminded a certain manageress of



DR. PEEBLES, M.A., M.D., Ph.D.

the impending broadcast, rendering the Station and time. She replied that as an orthodox minister would be calling about that time, she would prefer that he should

not hear it! Subsequent to the broadcast, however, she came to him in quite an excited manner, and stated that she had listened in to "the Spirit-voice," and was both surprised and delighted with the address, and sought information as to where she could attend such demonstrations. Strangely enough she stated that the said minister had also listened to the latter part and, upon its completion, turned to the lady and said: "I believe there is quite a lot of truth in that address."

A friend asked whether I had taken part in the said broadcast, and to which, of course, I replied in the negative. He stated that he and his wife had heard the address, and both were surprised and pleased with their unique experience, and congratulated 4BC upon its innovation and the appropriate time chosen, notwithstanding the fact that they are Methodists. He was sure the voice was that of a man, whilst his wife was equally confident that the medium was a woman. They were, of course, both right, but confused, owing to their lack of knowledge of the subject. It may also be of interest to state that upon visiting my "tonsorial-artist" the next day, and casually inquiring whether he had heard the address, he replied: "No, I knew nothing about it, as I was away playing cricket, but several of my customers have already spoken to me about it, and should there be another such broadcast, I would like to hear and shall try and do so."

Similar Broadcasts Asked For.

I may add that I accepted the announcer's invitation and wrote to the manager congratulating the station upon its initiative, and suggested means by which its public's interests could be held on a weekly broadcast for at least a year. I stated that the re-action of this broadcast, on members of the orthodox church, would probably prove quite mixed, but doubtless very welcome to a great and ever increasing number of people, who are no longer satisfied with the dogmas and doctrines of orthodoxy. I suggested that it would prove interesting to many listeners if the company were able to vouchsafe to them some idea of the reaction of the broadcast.

It seems to me an outrageous injustice that "The powers that be" should try and prohibit the broadcasting of such a mass

of knowledge, and truth, as that contained in the said address by Dr. Peebles. There seems to be little doubt, however, that this is due to the machinations of jealous orthodoxy, which is evidently afraid of losing hold of some of its fast diminishing followers, and the stranglehold of the religious committee, as in the case of the B.B.C. in England.

DO TELEPATHIC POWERS VARY IN INDIVIDUALS?

Reprint from a radio interview given on the Zenith Foundation Programme, March 7, 1938.

With Harlan T. Stetson, Ph.D.

Astronomer, Research Associate in Geophysics, Massachusetts Institute of Technology; author of "Sunspots and Their Effects From the Human Point of View," "Man and the Stars," "Earth Radio and the Stars."

Interviewer: Dr. Stetson, as a scientist, will you give us your opinion on the question of extra-sensory perception?

Dr. Stetson: The Zenith Foundation has presented many authenticated instances of what appears to be extrasensory perception. A scientific investigation of a possible explanation seems not only logical, but worth while. To label such evidence as purely coincidences entails, of course, no real explanation, but rather dodges the question. The scientist himself is consistently using hunches in his experiments. Many of them have led to valuable discoveries.

Interviewer: Just in what way does the scientist use hunches, Dr. Stetson?

Dr. Stetson: Well, he uses, in a certain sense, a hunch or a premonition as to what to try for an experiment, and how it will turn out. I believe this is a use or a function of extra-sensory perception.

Interviewer: Do you believe all persons capable of extra-sensory perception?

Dr. Stetson: It is obviously much more acute with certain inventive types of minds than with others. I do not believe it is scientifically sound to group together, indiscriminately, results from all classes of people. Just as in connection with the engineering department of the Zenith

Radio Corporation, electric meters of varying sensitivity are used, so it appears that human minds may differ very greatly in their sensitivity.

Interviewer: Dr. Stetson, do you think it is possible that there are times when minds may be more susceptible to extra-sensory perception than others?

Dr. Stetson: That is a very interesting question. It is one which may well be taken seriously. Medical science has convinced us that certain electric fields accompany one's mental behaviour. We do know that the electric field and the upper atmosphere change with the coming of sunspots. Investigation may ultimately determine whether or not these changes affect us physically and hence psychologically.

Interviewer: Do you know of any experiments along these lines?

Dr. Stetson: Yes, and among them the investigations made by our own Zenith laboratories throw some interesting light upon the subject. I am referring to the experiments with homing pigeons which seem to indicate that they lose their sense of direction when in the immediate neighborhood of a short wave broadcasting station. Perhaps we may secure results from such experiments that will have some bearing on the mechanism of telepathy and other extra-sensory perception.

Interviewer: Do you believe, Dr. Stetson, that the changes you mention due to activity of the sunspots have anything to do with the fact that our minds work more clearly at some times than at others?

Dr. Stetson: We do know that the electrical conditions in the air and the magnetism of the earth change periodically in a cycle of something like ten or twelve years with the outbreak of sunspots. The magnetic field of the earth has wandered consistently with the sunspots for 100 years. Experiments are now being performed to see whether or not these changes in our electrical surroundings may produce physical and psychological reactions within us. The findings may constitute a clue or a key to the functioning of the little-known powers of the mind.

THE LAW OF LOVE.

Whatever dulls the sensitiveness of my spirit towards God, or takes the fine tender edge off my thoughts of Him, must be ruled out for He is my Lord.

Whatever injures or weakens my body, or affects my mastery of it must be ruled out, for it is the Temple of my Lord.

Whatever affects hurtfully the earnestness and clearness of my witness to Jesus Christ before others, must be ruled out, for it was His parting wish, that I be a witness for Him to all men.

Whatever lessen in any way, even through prejudice or misunderstanding the results of my service must be ruled out, for to influence men for Him is to be the passion of my life.

Whatever may cause my brother man to stumble must be ruled out, for that would grieve our Father God.

*

No secrets of infinity are now beyond the possible reach of human intelligence, is the bold statement of the advanced thinker of today. Is the time not ripe for philosophers in this age to plunge into the heart of Mystery?—Floyd B. Wilson.

MISS PETRONELLA NELL.

We regret to announce the transition to spirit life of Miss Petronella Nell, who passed away at Hammersmith (England) on September 9th.

Miss Nell had a wide experience of psychic phenomena, and spent many years in its investigation. She spent a number of years in Australia and New Zealand, during which she had sittings with Charles Bailey, Mrs. Lily Hope, Lancelot Bryce, and many other prominent psychics. She was an expert linguist, speaking several languages with fluency and ease, and has contributed a number of articles to *The Harbinger of Light*. While the passing will be regretted by a large number of friends, we rejoice to think that her influence will still be with us.

We purpose publishing an important article from her pen in an early issue.

"Perfect Love Casteth Out Fear"

(By Elsie Florence Grimes, B.A.)

The world is ridden with fear. These facts are utter certitude, namely, that not only can fear be overcome, but that it has been overcome and that it must be overcome.

THE antidote to fear is not, as so many people think—courage. All the courage in the world will not, of itself, overcome fear, though it may help us to do things despite the fear. The only antidote to fear is fearlessness. This may seem to be a fatuous statement, but it is not; it is the groundwork of truth. The antidote to disharmony is harmony, the antidote to sickness is health and the antidote to fear is fearlessness.

How To Overcome Fear.

Fear can be overcome. Nothing is truer than this. Every shape or form of fear, worry or anxiety can be overcome by its antidote of fearlessness—peace.

And how can this be brought about? There is one way only to overcome fear and that is by realising, fully and completely, within one's inner consciousness, that God is perfect Love, and that it is "perfect love" which "casteth out fear."

Do we fear when we trust? We do not. When a little child is held by the hand by his parent, does he feel any fear in crossing a street, no matter how dangerous the traffic may be? He does not. The child has such absolute trust in the parent that he knows no fear; in other words he is fearless.

And so should we all be. Holding God by the hand we should have the simple trust of a little child. Did not Jesus say of little, trusting children, "Of such is the kingdom of God"?

If a lion were to come stalking in at our gate should we feel fear? We should not. Did Daniel feel any fear in the lions' den? No! It was this complete absence of fear that made the lions powerless to harm him. We should not even need to muster our courage and brave ourselves to face the lion, for we should feel no fear at all. Where there is no fear courage is not required and this state of fearlessness should

be the normal state of every one of us.

And why should it be normal since life is beset with dangers, you say? We should be utterly fearless of all things because of our complete and implicit trust in the love of God, just as a little child knows no fear because of the trust which he places in his father.

God is love. Can we doubt it? Moreover, His love is **perfect love**, not the faulty thing it sometimes is with humans. And being **perfect** it never faileth. Also, being intelligent, it cannot make mistakes or let accidents happen to us. "For He shall give His angels charge over thee, to keep thee in all thy ways . . . They shall bear thee up in their hands, lest thou dash thy foot against a stone." When we realise this, that God's love is perfect, and being perfect, that it never fails or makes mistakes or forgets things, then all fear leaves us. "He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep." He is constantly watching over us.

His wisdom overshadows us every moment of the day. He never fails us, but always upholds us, and His love is steadfast, tender and true. "The very hairs of your head are all numbered," and if we believe this how can we doubt the tenderness and watchfulness of His care?

Did Shadrach, Meshach and Abed-nego fear the fiery furnace? Did the flames burn them? No, for the "men of God," in the olden times, had a sufficient faith to know that God would protect them from all danger. They trusted Him, and in proportion to their trust so He safeguarded them.

Obedience Brings Trust.

Why is it that so many of the human race express this lack of trust in their Father? Why are they afraid when He is holding them by the hand?

The answer is simple, because they have not fully obeyed Him. That is what He demands of us, obedience, just as a parent rightly demands unquestioning obedience from a child, because the parent knows that his knowledge is greater than that of the child, and by obeying him the child

is safeguarded. A wise and good parent does not demand obedience from a child just for the sake of exercising dominion. He asks the child to be obedient because he knows that by obeying him the child will be protected. Just so does God ask obedience from us, not from any desire to force us into subjection, but because He knows that, His wisdom being greater than ours, safety for us lies in obeying Him. For, "my ways are higher than your ways," sayeth the Scripture, and His ways are the ways of Supreme Intelligence and Love.

So, as we cease to obey God, we lose our trust in Him. The fault is not His, but ours. As we return to Him, learn to obey Him unquestioningly in every detail of our daily life, so will we again become aware of Him holding us by the hand, our trust in Him will strengthen and fearlessness will come to us. There is no fear where love and trust abide.

Worry Can Be Overcome

Do you worry? Then you are not expressing complete trust in God, for if you fully trusted Him you would not worry about anything at all. Just think for a moment—is it not the most wicked blasphemy to worry? No professing Christian spiritualist should ever worry about anything for that is simply equivalent to saying: "I do not trust God. I do not believe He can help me in my difficulties." For any professing Christian to entertain fear or worry about anything at all is nothing else than wicked blasphemy.

Pray About It.

Have you any fear? Have you any worry. Then rest assured that the fear can be overcome and the worry met. How are you to set to work about it? The remedy is simple—pray about it. "Oh, what peace we often forfeit; oh, what needless pain we bear, all because we do not carry everything to God in prayer!" You can depend on this, that no prayer, no really sincere, humble, honest and **trustful** prayer, coming from a contrite and earnest heart, will ever be unanswered. The answer may not come immediately—or it may. It may not come in quite the way we hope or expect, but however it does

come, **it will be for the best.** "It may not be my way, it may not be thy way; and yet, in His own way, the Lord will provide."

"With God All Things Are Possible."

You think some of your problems may be too big for God to tackle? Then remember that "with God all things are possible." "Can God furnish a table in the wilderness?" He can.

Here is a true story by way of example. A very devout and earnest girl, who has been driving a car for several years, entertains no doubts whatever as to her safety when driving because of her absolute trust in God to protect her. One day, while driving along the road to the Blue Mountains, another car, coming on the wrong side of the road, encountered her's at a dangerous corner. Humanly speaking, nothing could avert a disaster, for even if the brakes were applied the car was so close on to her that it was impossible to pull up in time. But she knew no fear whatever. God was with her and He would protect her. Her car stopped short within an inch or so of the other car. The brakes did not stop the car, for they would have been powerless to act within a few feet. It was the hand of God, directly, that stopped the car, and so averted an accident. This is a true story, the incident having happened quite recently, and the girl mentioned being a friend of the writer.

Perfect Love, therefore, **does** cast out fear, and when we have utter trust in God—even the trust of a little child—no evil can befall us. Fearlessness comes only by trust—trust in God Who is **Perfect Love**.

WELLINGTON SPIRITUAL CHURCH (Inc.)

Kent Terrace, Wellington, New Zealand.

Divine Service, Sunday, 7 p.m.
Other Services as announced and advertised.

**Dedications, Marriages and Burials
solemnised.**

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Terrace, Wellington.

Messages From The Beyond

WHAT HAPPENS AFTER DEATH—PLEA FOR SUPPRESSION OF GRIEF.

Recorded by MAY SUNDERLAND.

Winnie Describes Her Experiences.

You wish to know where I went to on leaving the earth. Well, there seemed to be a period of unconsciousness, then I awoke and found myself in an entirely different place to any I had known on earth. I was somewhat confused at first; most people are, and find it difficult to realise where they are and what has happened to them. I was not afraid, however, because I had believed I would be taken care of, and would go on living **somewhere**. My ideas, however, about the after life were very vague, as are those of the majority of people. Spiritualism is to change all that, however, and people will know better what to expect, with the result that instead of fearing and dreading the dissolution of the body as so many millions do now, it will appear to them, as it really is just a sleep and an awakening!

You are wondering and have often wondered, why I was taken when I seemed to be, and was, so much needed on earth. You have blamed God, and thought it cruel and hard and not by any means an act of love. This is the result of your limited vision because, though I seemed to be badly needed on earth, I was needed ever so much more here.

Grief for Departed, Harmful.

I will give you a description of the place I found myself in when I awoke after what you call "death." It took me some time to realise the beauty of my surroundings as my eyes were blinded by the sorrow my going had caused on earth. The grief of my people kept me so sad at first that I was not able to see or think of anything but this earthly sorrow. **That is why grief for departed friends and relatives is so wrong, and is so harmful, both to those on earth and to those who come over. The longer that grief continues and**

the more hopeless it is, the more those mourned for are kept to earth. Instead of being able to go straight on when they come over, seeing and realising the beauty and wonders of their surroundings, and helping others to see it also, they are kept in a state of helpless grief which renders them incapable of either helping themselves or others. Fortunately, the grief of my people on earth was not of this desperately hopeless variety and I was enabled in time to rise above it and get on with my work of helping others.

This is a life of service. Self must be eliminated. That is why folk who have lived unselfish lives on earth get on so well here. They do not need the preliminary training which more selfish spirits need. It is a very long time before some spirits who come over are of any use at all in helping others. This is caused partly by their own selfishness and partly by the selfish grief of their friends and relatives on earth. That is why so many of the messages sent through are a plea to those relatives for a more hopeful outlook.

The Palace of Light.

All the foregoing is necessary so that you may better understand what I am now about to tell you. When I had been enabled to throw off somewhat the effects of the grief felt for my passing, I began to see how beautiful the place I had been brought to really was. It is where most spirits go on leaving the earth. They are taken there by other spirits and every effort is made to help them to forget the earth and its cares and worries. This lovely place is called the **Palace of Light**, because that is what is most needed by the spirits of humans when they come over—more light, to enable them to see and understand many things which have not been clear to them while on earth. Human

vision—the earthly kind—is very narrow in most cases. People fail to grasp the wonder and beauty of the earth even, so it is no wonder they need more light and a considerable amount of training before they can see and realise all the beauty and grandeur to be found over here.

Everything is so surprisingly beautiful that once their eyes are opened, and the full majesty and splendour of it all begins to dawn on them, they are transformed and become beautiful likewise. Once this transformation is accomplished their training is at an end and they can go on their way rejoicing in all the wondrous beauty of their surroundings and helping others to see and realise it all too.

It is almost impossible for us to help some spirits as they have no desire to be any different or any better than they have always been. Prayer by those still on the earth is the only thing which can help them. It will give them a desire for better things. Until there is that desire in their hearts they will remain much as they were when they were in the flesh. Their spirits still inhabit the earth and they are the evil, or sometimes just the mischievous spirits I have told you about before. Prayer is not only a protection against them, but is also their only hope of salvation. Indifference is the greatest sin there is. As long as folk desire to be better there is some foundation to build on, but if that desire is lacking it is very difficult to do anything with them.

Beauties Beyond Description.

I really cannot give you an adequate description of the beautiful Palace of Light. It is so marvellous and so stupendous that it would not be possible for any one still on the earth to grasp its magnificence. It is not just a building, as the word "Palace" might suggest to your mind. It is a wondrous land of light, where the beauties of nature, as seen on the earth, are brought to perfection. There you have sea, sky, hills, mountains, valleys, and grassy plains in all their beauty of form and colouring, but without blemish. There are no barren or desolate places and there is

none of man's handiwork to mar all this loveliness.

There are forests of noble trees, great rivers, waterfalls, lakes, streams of all sizes, all crystal clear, and lovely meadows carpeted with the most beautiful flowers over which hover myriads of gorgeous butterflies. And, as I said before, there are countless numbers of the most beautiful birds to be found everywhere. Animals of all kinds abound too. Some of them are so dainty and graceful, and others are very stately and dignified in their bearing. I told you about the fish and their wonderful colourings. All the streams and lakes are full of them. It is one vast panorama of loveliness, for those who have eyes to see.

The great pity is that it is so long before some spirits even begin to see it as it really is. Some of these spirits, who have not progressed far enough to see and realise the beauty about them, when communicating with their friends on earth, give them quite wrong and dissimilar impressions of conditions over here. This naturally leads to controversy and is another means of bringing Spiritualism into disrepute.

Spiritual Progression.

You were wondering just what we mean by the term "progression." It is a spiritual condition entirely, and has nothing to do with the place the spirits happen to be in. It is the developing and unfolding of the spiritual nature which is necessary before the spirits concerned can fully appreciate and enjoy the wonderful home God has prepared for them. Spirits are not obliged to stay in some particular place until they have completed their development. They are all free to go about and see all these wonders I have been telling you of—except that they are not allowed to go and worry the children in this care-free land, for until they develop spiritually they cannot appreciate all the wonders about them, and until they do this they cannot help others.

I have not told you anything about the music we get here, except that which the birds make, have I? There is always plenty

of beautiful music to listen to. All kinds of instruments are played, and those who desire to do so can play in this great orchestra. Then there is the singing. It is wonderful. Everyone is free to join in this great paean of praise. Those who have not been able to sing as they would like to on earth, and have always desired to do better, are able to realise to the full their longing here. It is good to witness their joy over this when they have got on sufficiently to hear the singing, and when they are able to join in their happiness is complete.

TRANSCENDENTAL MAGIC.

By ELIPHAS LEVI, Translated by
A. E. WAITE (Rider & Co.)

Eliphas Levi was undoubtedly one of the most distinguished of the Continental exponents of occult science which the nineteenth century produced, and his writings attain an important position in the estimation of Modern Schools of Higher Magic.

The first part of the book explains the principles and teaching underlying magical operations with chapters describing: the Pillars of the Temple—the Triangle of Solomon—Magical Virtues of the Tetrad—Elementary Spirits of the Kabbalah—Power over Elements and Spirits—the Fiery Sword—the Seven Angels and Seven Genii of the Planets—the Magical Lamp, Mantle, and Staff—the Kabbalah—Magnetic Currents—Hermetic Magic—Evocations—Transmutations—Demonomania—Bewichments—Astrology—Charms and Philtres—Talismans—the Stone of the Philosophers—Divination and Alchemy.

The second part deals with the actual ritual and practice of Transcendental Magic and describes the Principles of Magical Operation—Magical Equilibrium—the Triangle of Pantacles—Manner of overcoming and Subjecting Elementary Spirits and Maleficent Genii—the Blazing Pentagram Ceremonies, Vestments and Perfumes proper to the seven days of the week—Composition of the Seven Talismans and

Consecrations of Magical Instruments—the Ceremonial of Initiates—Use of Pantacles—Necromancy—Transmutations—Witchcraft and Spells—Composition of Philtres—the Thaumaturge—Ceremonial for Divinatory Operations—the Book of Hermes—the Nuctemeron of Apollonius of Tyana.

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Spirit return has dissipated many errors which existed as the basis of superstition and ignorance.

✱

He dropped a penny in the plate
And meekly raised his eyes,
Glad the rent was duly paid
To Mansions in the Skies.

Spirit Cures

A TABLE OF CURES.

Mr. Harry Edwards, the well-known spiritual healer, principal of the Fellowship of Spiritual Service, Childebert road, Balham, whose work has raised a good deal of interest, has prepared a table of results relating to cures effected during the past year.

THE table reveals some interesting figures, some of which we reproduce :—

Of the tubercular cases, 25 per cent. claim to be completely cured, 30 per cent. report improvement, 15 per cent. no improvement, and 10 per cent. succumbed. No information is available regarding 20 per cent. of the cases.

Exactly half of the cases of growths are claimed to be completely cured, no information is given in 30 per cent., but not a single case failed to show improvement. Satisfactory cures were effected in 20 per cent. of the mental and nerve complaints, 40 per cent. of bone maladies, deafness 12 per cent., eye complaints 10 per cent., and general complaints 34 per cent. Although no case in the rheumatism and arthritis group was completely cured, improvement was reported in 51 per cent.

What the Figures Teach.

Commenting on the statistics, Mr. Edwards says: "It is noteworthy that with treatment for growths there is no partial cure. The growth is either removed or not. Regarding the rheumatism group, only severe cases come within review of these figures (slight attacks being inevitably removed) and here it is seen that in no case has a severe affliction been totally removed.

"A good proportion of cases come to us as a last resort, when all other human skill has failed. In some cases the body is so weak that recovery could not be normally expected. It is indeed an achievement to arrest the progress of a complaint and lessen pain. In these circumstances a very much lower percentage of improvements and cures would be satisfactory.

"People who write for or receive healing must not expect an immediate cure in

every case. They are more the exception than the rule. Amazing cures do take place, but they cannot be promised, nor should they be expected, as healings depend on many factors."

The latest case of interest from the Fellowship record book is that of a woman suffering from a malignant growth and not expected to live more than a few weeks. Drugs were administered and a healer from the Fellowship was asked to visit her and ease the intense pain. Within a week of the first visit the pain decreased so much that the drugs were dispensed with and the patient able to sit up.

Eight weeks have now passed and the patient, though not yet cured, is able to go out in a chair.

In this, says Mr. Edwards, as in similar cases, the recovery is beyond explanation by the doctor in charge.

To the question, "Is spirit healing the work of the devil?" Mr. Edwards answers:—

My mind takes me back 2,000 years ago, when the greatest Healer of all time was on the earth. I refer to Jesus. Would one dare say that our Lord's healing was the work of the devil? The mighty power of Christ is still on the earth, working through His instruments.

Another has asked the question, "Would any of our clergymen who belong to the holy church do this work?"

May I suggest that they could if they made themselves fitting instruments and were willing to work under the same conditions as Jesus did, as unpaid servants?

Questions Answered.

In order to ascertain further particulars a number of questions were put to Mr. Edwards.

We give a selection:—

Do You think You have Divine power?

Of course not. I would, however remind the questioner that the fount of the healing force is divine, and people both in the spirit world and this are but channels or mediums for the transmission of that power.

Do doctors help, from spirit life, in this work?

Yes, many are known, of all nationalities, and whose identities have been proved. Similarly, scientists, musicians and others continue to work through human sensitives in the work they were, and still are interested in. Remember the instance last year of the "lost" Schumann concerto.

Why do not clergymen do this work?

Why not, indeed! If the Church freed itself from stupid prejudice and carried on this truly spiritual and divine work there would be no question of declining congregations. An increasing number of the clergy are now conducting prayer healing circles, and that is the first step to their greater understanding of the work of the spirit healers.

Do you know you are dealing with the devil? Does any priest of the Holy Church do this work? My priest tells me it is the devil's work.

The only merit of this question is to illustrate to the bona-fide inquirer the prejudice healers have to encounter. If helping tortured bodies and minds is devil's work, he cannot be such a bad fellow after all. The questioner also says that only "the good people must await the resurrection morning." Presumably all those who are not good according to the mental outlook of the questioner and the priest become evil spirits. Which is more devilish, to preach this absurdity or to heal the sick?

Will not the extension of the knowledge of spirit existence and co-operation bring about a new ethical conception of life, leading mankind to end much of the lunacy of our present existence?

This question pleases me most. For this is the actual work of the Spiritualist, whether healer or other worker. We regard psychic phenomena as of the least importance compared with the ultimate

purpose of spirit endeavour. Here we have a series of truths (capable of demonstration) of continued life, possessing memory, character, ambition, individuality, after the physical existence.

The movement is spreading rapidly, and is now respected and accepted. Young men and women are developing their psychic gifts. Within a stone's throw of Balham station I know of at least a dozen spiritual healers, working voluntarily every week, of as many classes for the development of psychic gifts with probably an attendance of nearly a hundred people training to be mediums, the local churches are crowded. All this is built up on the demonstration of the truth of survival.

The important aspect is, that as man realises the tremendous importance of the manner he conducts his earth life so will his greater spirit life reflects his character, so must man cease to strive after that which causes the chaos of our mode of life and so build up a new morality greater than treaties and armaments.

Prayer is the spirit speaking truth to truth.

The Case For Astral Projection

By SYLVAN MULDOON.

Author of "The Projection of the Astral Body," etc.

■ ■ ■

It cannot be emphasised too strongly that you must not miss reading Mr. Muldoon's latest contribution to psychical research, "The Case For Astral Projection." He is, in the words of the late Sir Arthur Conan Doyle, "a researcher second to none . . .," and of whom Hereward Carrington writes, "knows more about this subject than anyone else."

PRICE, 9/6; Postage, 4d.

Talks With A Spirit Friend

RECEIVED INSPIRATIONALLY BY MISS CORDELIA GRYLLES.

“**M**USIC, the language of the spheres.”

How often you have heard that phrase without comprehending its intense reality. What we mean by language, and what you mean by language are two different things. You say on earth that language is given you to conceal your thoughts. With us is no concealment possible, for thought is visible to all; comprehended, perceived, shall I say, rather than visible. Well, then, how can music be our language? This is but an earthly phrase. Music, ravishing melodies, divine harmonies, fill all space. It is your earthly senses that exclude by their limitations the music of the spheres. Music! what that word means to many of you! It thrills you, soothes you, uplifts you, as its source of inspiration has been elevated. Where this is not so, it is possible even for divine music to reach you in a perverted form, so that, instead of elevating, it sways the emotions too strongly, and, in its reaction, damaging results ensue to the soul that is unbalanced. On earth a good thing can always be abused. With us that is a thing of the past. We can revel in divine harmonies that excel your music, as our colours excel your powers of conception. Music serves to lift our hearts in joyful thankfulness to the Almighty who has provided joys unspeakable, joys of colour and harmony, to refresh and gladden the thankful hearts of His children. To Him be praise.

—Laus Deo.

“Concerning spiritual gifts, we would not have you ignorant.” Think how much ignorance exists as to these spiritual gifts, buried under material objects and desires. Think what ignorance prevails as to the spiritual origin of the spark of life men call “I”. Unlike the body, the spirit makes no demands—insistent demands—on the man’s time; it leaves him in ignorance, if he so desire it, that the spirit is the life, the origin, the principle of existence, by which the man is animated. Where spirit-

ual perception exists, there can be only love, unity, and the fruits of the spirit. Is it not then a worthy object to set about spreading the knowledge of the spiritual nature, the spiritual gifts, the spiritual origin of man, uplifting him above the grovelling desire and material interests that form the ruling love of the earthly life of the average human being in this stage of his existence? Show him he is of GOD. Since GOD is Spirit, man is also spirit. His powers, his spiritual gifts, are illimitable, needing, like all gifts and qualities to be developed. This development begins unconsciously to take place as soon as man recognises and dwells on the thought of his high origin, for in spiritual things thought is all-powerful. Teach men, therefore, to aspire; to realise their possibilities, the spiritual gifts dormant within them. Then shall they cultivate the inner, not the outer side of their being, realising the spirit within, as expressed by the apostle: “Know ye not that ye are the temple of the Holy Spirit?”

—Laus Deo.

Vision, spiritual vision, depends upon the existence of a faculty inherent in man, but in most cases undeveloped. The development of this faculty or gift lies along the lines of interior contemplation, awakening the soul’s innate desire for oneness with the spiritual, the source whence it came. Clairaudience, the hearing of the still, small voice, is allied to vision, since it also depends on the cultivation of the soul’s power of communing with its own inmost being, of which it mostly is forgetful in the rush of material life. **Hush, not rush.** It is this that is needed; hush to the whirl of the busy round of daily life; hush to the restless, anxious thought, the feverish interest in the struggle of life on the physical plane. Hush there must be before the still, small voice can be recognised, the hush of the mind, of the interior life, as well as of the exterior life.

Seek, then, this inner illumination, this inner hearing; thus shalt thou dwell in conscious communion at all times with the great world of spirit to which thou dost belong; though, wrapped in mortal form, encompassed with cares and troubles of the material world, men think little of the spiritual world, and then only as a dim state belonging to the future. Here and now, we are one with thee, and thou with us, only a veil between, the veil of flesh. What is a veil? Merely that which hides something which, however, is present, is really there, only invisible by reason of that veil. Communing with the world of spirit is tearing apart that veil which hides us, really present, but invisible for the time.

Seek, then, to live as though there were no veil, in conscious one-ness with those men speak of us "beyond the veil." Then shalt thou find joy, the pearl of great price, for which the world—the world of illusion, is well lost. To GOD be praise.

—Laus Deo.

The light shineth in darkness, the darkness of sin, of ignorance. Light, which is love, striveth to penetrate that gross atmosphere which surrounds your planet, having its cause in the gross thought of men. That which rises into your atmosphere is thought; if thought is gross, sensual, warlike, unloving, the atmosphere where those thoughts ultimately find a home must also be thick, heavy, dark. Light is of GOD; in Him is the Light of men. GOD is Love, so Love and Light are one in their effect on men. Bathed in light we would wish to see this planet, then it would be bathed in love, and what a different earth it then would be! The deeds of men cannot stand the light if these be evil; therefore to let the light in is to disperse the gloom of sin. Ask, then, for light to shine on your earth, illuminating the dark places where unlovely things abide, disintegrating the forces of evil, building up the forces of good, establishing the reign of love on the earth, for love and light are one.

You ask, "How can we bring this about?" Let your light—**you** let **your** light—shine. As each recognises his or her responsibility

to show light, which is to show love, though each singly is like a drop compared with the ocean, yet many drops combined form a sea, so many lives of love, lives that show the light of live, the light of GOD within, shall cause a beam of heavenly light to shine and brighten the dark places of the earth, awakening thoughts of goodness, desires for improvement in those still under the bondage of sinful thoughts. The responsibility for the want of light lies with each soul; let each do his or her part, so light and love will reign where now is sin and darkness. If each does his part the whole will be light. Love is light, therefore love. Laus Deo.

Try and realise you are never alone, the spirit world is all around you, not far away as many think. Colour plays on you, invisible to you, bathing you in rays of beauty; vibrations of lovely harmony to which you are deaf fill the surrounding atmosphere. What joy would be yours could you even now sense the beauty of sound and colour around you. Yet you all dread death, the great revealer of beauty for those whose lives on earth have been pure and good. Laus Deo.

"THE VEIL IS LIFTING."

By D. W. BREMNER (Late of Spiritual Church, Hobart).

This collection of spirit messages, although published in London, is of Australian origin, and forms one of the most interesting books on the subject that has yet appeared. Those points which customarily raise difficulty in the minds of the uninitiated are here handled in a clear and helpful manner, and explanations are marked by straightforwardness and lack of ambiguity.

All who have any interest in the spirit life will find this book of genuine value, and those who are unfamiliar with such paths can scarcely do better than adopt it as a guide. Indeed, one feels that it was compiled principally for the purpose of guidance.

Price 5/6; postage 3d.

The Habit of Sleep

By Sylvan J. Muldoon.

Author of "The Case For Astral Projection."

TO form a habit is to lose attentive consciousness of many of the causes which brought about the habit and its effects. We are so accustomed to entering sleep, sleep has become such a habit with us, that the phenomenon is usually passed by without a conscious thought of its mysterious nature. Yet the history of occultism and of psychology could never have been written were the phenomenon of sleep to be left out; and though we may speak of sleep as being "natural," the process has nevertheless baffled the philosophers of all ages.

After all the sleeping which has been done, after all the wide-awake experiments which have been made, after all the theories which have been advanced, we are still in utter darkness concerning the true cause of the unconsciousness of sleep. Some of the most preposterous explanations of unconsciousness, both physiological and psychological, have in the past been set forth, only to be accepted for an ephemeral period, and then discarded as incorrect.

The Occult Explanation.

Neither the materialist nor the Spiritualist really knows anything about the cause of this enigmatic occurrence; although the latter believes his explanation to be the correct one. What is the occult explanation of sleep? Briefly, it is that the seat of consciousness is located in the spiritual or astral body, which coincides with the physical body and is an exact duplicate of the latter. The cause of unconsciousness, then, according to this theory, is merely the withdrawal of the spiritual body from the physical body.

Logical as this explanation may appear on the surface, and regardless of the fact that not a few prominent occultists have accepted it, it is, in reality, one of the most

illogical theories which it is possible to advance. If this theory were true, we would be forced to assume that consciousness could only function in the physical body and depend upon that body for its very existence.

If the withdrawal of the astral counterpart from its physical abode were the actual cause of unconsciousness, one could not exist consciously outside his physical form, and the very foundation of Spiritualism would crumble. Surely we cannot be so inconsistent as to say that unconsciousness is brought about by the withdrawal of the subtle body, and in the next breath insist that consciousness can exist in a normal state outside the physical body.

If we are to accept this erroneous theory we not only deny conscious life after death but conscious astral projection during life as well; and there are records without number of physically alike individuals, of whom the present writer is one, who have undergone experiences of conscious astral projection.

A Great Mystery.

Sleep is, after all, one of the greatest of mysteries; and it is as difficult to imagine our consciousness being anywhere present without our being aware of the fact at the place where it exists, as it is to imagine consciousness being entirely destroyed for the time, and re-created again after the interval of oblivion. Here we are faced by another paradoxical situation, in that, while projection of the astral body usually takes place during unconsciousness, unconsciousness does not always take place during projection of the astral body.

If you are interested in the phenomenon of projection of the astral body you can put your time to good account, and grasp one of the very fundamental steps in the understanding of the art, by turning your

attention at the very outset to the strange habit of sleep in which you have been so unthinkingly indulging all this time.

I cannot attempt, in this brief space, to give the exhaustive instructions which may be followed in order to bring about the projection of the astral body from its counterpart. Suffice it for the moment to say that the power to cause this seeming miracle is inherent in every one, and merely awaits proper manipulation of the psychological and physiological factors which bring about the desired effect.

Astral Projection.

Astral projection is not a gift to a chosen few. Many have experienced unintentional projections, and being unaware of the causes, have presumed themselves to be gifted, just as this writer did. Yet nothing occurs without the proper cause preceding it. After many years of experiment along this line of astral-body projection, I believe I have been successful in isolating most of the causes which bring it about.

When one projects his ego at will he merely brings into use intentionally the same factors which accidentally intervene to cause unintentional projection. The proper manipulation of these factors is the real "art" of astral projection. While it would take a volume to describe these factors, and explain how they may be put into operation, one can go far towards bringing about what is commonly called "dual consciousness" (which is identified with self-projection) by making a profound study of that common mystery called "sleep."

Our habit of sleeping, without questioning the phenomenon, is so strongly developed in most of us that our innate intelligence has never experienced even a suggestion that the process might be made conscious; and in order to develop a consciousness of self during sleep we must first convince the innate that this is possible.

How to Project the Astral Body.

In order to do this one must watch oneself in the process of falling to sleep, be-

come inquisitive about what is occurring, and try to observe whither consciousness disappears. The subtle body containing the consciousness, withdraws partially or completely during the night, and thus, if one is aware of the action of the latter he would discover that sleep is, in fact, the doorway of the world unseen, where live the phantoms of the dead.

The astral body is the condenser of omnipresent energy, the very energy which you are using at all times. The purpose of sleep is not the mere resting of the physical mechanism, but the recharging of the astral condenser with nervous energy. This subtle energy is cosmic, and is the very breath of life. It is condensed in the astral body. Death is the permanent withdrawal of the cosmic nervous energy from the physical mechanism.

There is at all times a constant internalization and externalization of nervous energy in and from the astral body. In some individuals the outflow is very pronounced and can even be ascertained physically by specially constructed instruments. These persons are spoken of as possessing a "nervous temperament," and are the best subjects for all psychic experiments.

The basic difference between sleep and death is that during the former state there is at all times present a line-of-force usually called the "astral cord," connecting the exteriorized astral entity with its physical counterpart. With an understanding of the real purpose of sleep, opportunity for countless occult experiments will be found to lie within its peculiar phenomena.

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A Short Explanation of the Electronic Reactions of Abrams

By E.P. in "The Herald of the Star."

FIRST of all, What is a Reaction? The dictionary defines the word as "A response to an external stimulus." When Light—which is a wave-like form of energy—falls on the eye, the pupil contracts.

That is a response to an external stimulus.

When Heat—which is also a wave-like form of energy—falls on some part of the body, certain nerve fibres are stimulated to send an impulse to the blood-vessels they control.

These blood-vessels then dilate, and the part becomes flushed with blood.

That, too, is a response to an external stimulus.

Now these two simple examples of "reactions" have been known to every human being since the world began. They are obvious.

The electronic reactions of Abrams are of a similar nature, only they are by no means so obvious; in fact, they eluded detection until they were discovered by the man whom Sir James Barr described as the greatest genius in the Medical Profession.

What is "Matter" ?

I will return to the subject of "reactions" presently. But meanwhile I want to say a word about a discovery of tremendous importance which has been made in recent years.

The discovery is this: that all Matter, every substance in the Universe, is found, in its last analysis, to be made of Electricity, and nothing but Electricity.

The Atom of Hydrogen is made of Electricity.

The Atom of Oxygen is made of Electricity.

Water is a compound of Hydrogen and Oxygen atoms united to form molecules. Therefore, water is made of Electricity.

Similarly with our bodies. We are made

of a mass of quite inexpensive atoms (total value, I believe, something less than half a crown!), and as all our constituent atoms are made of electricity, all our numerous actions and reactions should be regarded from an electrical standpoint.

I have been saying that Atoms are made of Electricity.

What is an Atom like?

Well, it is very like our Solar System.

There is a little speck of Positive Electricity (like the sun) in the centre called the Proton, and whirling round this centre are little specks of Negative Electricity—these latter are called electrons.

These little Atomic solar systems are not, however, identical. The Hydrogen atom, for instance, contains only one planetary electron—other atoms are more complex structures, and contain numerous electrons whirling round in differing orbits. The atom of each individual substance has its own individual structure, and one substance only differs from another substance by reason of the fact that the constituent electrons differ in number and arrangement and motion.

The rapid whirling of the planetary electrons round the central nucleus creates a field of electro-magnetic energy in the neighbourhood—in other words, the surrounding ether is shaken or vibrated into little ripples or waves of a definite character or wave length.

A New Conception of Disease.

Now Abrams, pondering on these things, got hold of quite a new conception of disease—a purely physical conception, and, surely, a correct conception in the light of modern physics. "If," he thought, "like all other matter, normal tissues, such as muscle, are made of electricity, abnormal tissues, such as Cancer, must also be made of electricity. And, if the electrons of the muscle atom or molecule are arranged in one way, obviously," he thought,

"the electrons of the Cancer or Tubercle Atom must be arranged in some other way.

"In this case," he thought, "there should be some difference in the character of the ether ripple or wave emanating from each."

That was his notion, his theory; but could he prove it either to his own or anyone else's satisfaction?

He became obsessed with the idea and spent a fortune in attempting to devise instruments of sufficient delicacy to register tiny little electrical differences between diseased structures and healthy ones.

He met with no success at all, until one day, with the audacity of genius, he conceived the almost fantastic idea of using the office boy as an instrument.

As an office boy, this youth may have been a dismal failure; but as a piece of marvellously delicate sensitive apparatus, he was worth more—a million times more—than the most delicately made piece of mechanism ever designed by man.

An Eventful Experiment.

Here let me say that Abrams was not only a profoundly learned Physician, he was also a great nerve specialist, so his special knowledge of the human nervous system gave him some idea what sort of phenomenon might happen, if indeed—as a result of his experiments—anything happened at all.

He began by taking a piece of some substance with known radio-active properties, and telling the boy to hold it over the centre of his forehead.

In this way energy of a wave-like character was admitted into the boy's nervous system. Would there be any apparent "response to this external stimulus"? Anywhere?

There was a response, and it took the form of a little flush which occurred over a few square inches of the boy's abdomen.

It was too faint a flush to be visible, but Abrams could detect it by tapping—percussing, as doctors say—over the spot.

So long as the boy held the radio-active material to his forehead, the percussion note on this particular inch or two of the abdominal wall was dull because the underlying tissues were flushed and engorged

with blood. When the radio-active material was removed, the percussion note became hollow and resonant again.

That was an electronic reaction, a "response to an external stimulus."

Other Experiments.

After a series of experiments of this nature, Abrams began to try out the effect of placing fragments of pathological material on the boy's forehead.

He found a reaction every time, and always in the same spot for material of the same nature.

Cancer causes a reaction in one spot, rather high up, on the centre of the abdomen.

Tubercle causes the reactionary flush to occur—also across the centre of the abdomen, but lower down.

The reaction for the toxin of malaria occurs over a small area in the left flank.

Quinine causes exactly the same reaction as malaria.

But—try and elicit a reaction with malaria and quinine together! You can't, there is no reaction; apparently the quinine energy and the malaria energy neutralise each other, and that is why quinine cures malaria.

All these experiments were interesting beyond words—but not altogether practical—for you can't very well tie living people's diseases on to a boy's forehead every time you have to settle some point in diagnosis.

Happily, it is not necessary, for Abrams quickly thought that if a man had a disease—for instance, Cancer or Malaria, or what not—anywhere in his system, there would be atoms from that Cancer, vibrating in their own characteristic way, in every drop of blood.

Abrams' Blood Test.

So Abrams' next step was to see if he could get his reactions from a single drop of blood, and he found—as hundreds of his students have found and are finding every day—that he could—just as easily as from a pathological specimen.

But although the office boy—in other words, the human subject or "reagent"—remains the essential part of Abrams' diagnostic apparatus, Abrams added other

electrical devices which one would indeed be sorry not to possess.

One is a little receptacle called the Dynamiser, in which the blood specimen is placed; it is a contrivance for magnifying the energy of the latter. A wire passes from the Dynamiser—through a tuning device—to an electrode which is attached to the subject's forehead.

The tuning device, or rheostat, is designed to allow the energy of only one form of disease to pass at a time.

The necessity for this arises from the fact that some diagnostic areas are common to several different diseases; in other words, the same group of nerve fibres will respond to different wave lengths.

For instance, a reaction will occur on what I just now called the Cancer diagnostic area from three separate diseases, but by setting the dial of the instrument at a certain spot, the door is closed to all other energies save the one one is endeavouring to detect.

Here, then, is a brief and most sketchy account of Abrams' revolutionary diagnostic discoveries.

No one knew better than Abrams himself that the last word had not been spoken and would not be spoken by him, in regard either to his discoveries in diagnosis and treatment or the theories he believed to underlie them.

Abrams was a Physician rather than a Physicist, and much of his work was admittedly empirical.

He was the greatest man I ever knew, and one sign of his greatness was his modesty. He claimed no more than to have established a principle, and he was content to leave other investigators to worry out the theoretical explanation of the so-called electronic reactions.

There appears to be every indication that investigators will not long be lacking.

A short time ago I gave a little demonstration of Abrams' diagnostic methods to a well-known Physicist who, by the way, was none too flattering in his references to Abrams' work when he first walked into my room.

A Physicist's Opinion.

However, what he saw apparently gave him furiously to think. Here is an extract from a letter he wrote afterwards to a scientific friend:—

"The phenomena are beyond question. I have done the experiments myself and have now no doubt at all, and the method is amazingly sensitive.

"The phenomena are not yet sufficiently investigated to satisfy a physicist; but I am inclined, as a first attractive hypothesis, to attribute them to the small oscillations of the positive nucleus or Proton—but they may well be Atomic, Electronic or Molecular.

"The exact periodicity should be determined in the Physical Laboratory.

"The fact that they are specifically altered by the presence of disease toxins seems to be beyond question.

"The reaction on the subject is clearly due to the fact that certain nerve endings determined empirically respond to certain frequencies causing both a vaso-dilator action and perhaps local muscular contractions of the abdominal muscles.

"In general I am inclined to think that a whole group of phenomena, some of which I have investigated myself, hang together, and that we are on the verge of an immense discovery.

"Speaking as a layman, I feel I must suspend all judgment and merely admit the phenomena and their apparent relation to disease while eagerly awaiting the results of physical—as opposed to medical—research.

Sensitiveness of the Nervous System.

In conclusion, I would only remind you of the marvellous sensitiveness of the nervous system. The tongue can detect a bitter flavour in a bucketful of water in which, I believe, less than a thousandth of a grain of stychnine has been dissolved.

Our sense of smell is so delicate that we can perceive the odour of musk in any part of a large room in which a grain of musk has been placed.

A dog will follow the track of a hare which scampered across a field on the previous day.

All these phenomena can only be due to

the fact that electrons from the strychnine, the musk, or the hare's foot are vibrating in their own characteristic way and causing characteristic waves corresponding to wireless waves in the surrounding ether. No known instrument can detect such waves; the nervous system can—which, after all, is only another way of saying that as a maker of scientific apparatus, Man, with his limitations, cannot compete with the Creator.

If this point is conceded there seems nothing impossible in Abrams' statement that the human nervous system can be ingeniously made use of as a detector of minute electrical impulses which cannot be detected by any laboratory instruments yet devised.

Abrams' detractors—and there are many (but few or none of them have much first-hand knowledge of his work)—will live to find that the man they derided was a blazing, flaming genius—the master of them all.

IS GOD RESPONSIBLE?

The Rev. John Maillard in his book "Miracles of Healing" states this:—

A doctor once wrote asking my explanation for such a fatality as that in which the Queen of the Belgians was killed. It was a grievous, appalling tragedy—but I refuse to believe that God willed that, or any other motoring accident. We say, "So-and-so was killed in a motor accident, and we say so-and-so was killed by consumption." But neither the accident nor the disease was sent by God.

What of the big disasters or catastrophes arising from the clash of the elements? My reply may find little support from science, but then physical science knows so little. It observes effects and results, and secondary causes, but it is blissfully ignorant of the world of reality. We see things happening around us in the physical world, which we understand so little that we think they are beyond our control. It never occurs to us that these elemental disturbances have

their counterpart of the mental and sometimes the spiritual plane of human life. Science knows nothing of mental and spiritual forces.

It sees and notes disturbances on the physical plane and imagines that they are only due to physical causes, whereas there are stored up in the atmosphere mental explosives which are constantly bursting upon us in all manner of physical disasters.

If we charge a battery with electricity it should not surprise us when we receive a shock from its live wires. Yet we charge the atmosphere with hatred and other explosive emotions and profess to be mystified when they burst over our heads. I am convinced that our disorderly lives contribute to the disorderliness of our world.

The things we suffer come from this unseen source more often than we realise. There is volcanic hatred in the world. Europe is not free at the present time.

"The untried way of Jesus is still the only path of life."

Of his healing work the Rev. John Maillard says:—

"I practise Christ's command to His disciples to heal the sick, and I follow His divine example by placing my hands upon the sick and suffering who come to me asking God's help to make them whole. The deaf, the blind and the lame have all knelt with me at the altar, and again and again I have seen faith and prayer work what you would call miracles. Long ago my work progressed beyond mere experiments. To-day thousands can testify to the power of faith-healing, yet I am convinced that I have done no more than cross the threshold of its possibilities."

THE IMMORTAL ROAD

W.E.M. ABBOT—4/6 Net.

Sir Oliver Lodge contributes a highly commendatory foreword, and this book is being highly praised in the Spiritualist press. The volume is well written and will prove of real value on account of the experiences of which it tells. The proof of Survival prevented much unnecessary grief. Eminently worth reading.

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Editor:—REV. J. T. HUSTON, N.D.

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ARMISTICE DAY.

TWENTY-FOUR years ago, at the eleventh hour of the eleventh day of the eleventh month the Armistice became operative, and the Great War came officially to an end; this, and a hundred other things, our Annual Day of Remembrance and Re-union serves to commemorate—lest we forget.

We were told, and we believed, that it was a war to end war, to make the world "safe for democracy," to usher in the brotherhood of nations, and to herald the dawn of an age of Peace. But to-day that roseate belief has been rudely dispelled by the dark clouds of men's unruly passions. No longer is the world safe even to civilisation. God's gifts of discovery and invention to science has been prostituted in the service of destruction, nations strive more for armaments than for unity, and amid wars and rumours of war, men's hearts fail them for fear of what may befall even on the morrow.

Our Armistice Day's Service is of re-union, when for a solemn three minutes the hosts invisible join with those for whom they lived and served and died, the conjoined family of the living and the dead, acknowledging the Fatherhood of

God and the Brotherhood of Man. In spirit the visible and the invisible are one, though now separated by the veil of flesh; yet matter itself cannot set asunder those whom spirit hath once joined together.

Our Service is of Remembrance, lest the names of those who laid down their lives for their friends should by us be forgotten. Those names stand inscribed upon a thousand monuments of stone and honoured by countless memorials of art and beauty, and flower-decked shrines. Yet, more lasting than marble and more beauteous than the art of man can limn, is their memory engraven in our hearts, and more enduring in the sight of God. Now, after twenty-four years full of stern and strident events, the healing power of Time forbids the sad upwelling of a personal grief, and our glad Service, sacred to the honoured dead, is also a promise to the future generations of the world.

There can be no lasting peace, nor safety and security till spirit reigns in the heart of man and love informs his actions. The reformation and change must come from within. And except men turn their thoughts to spiritual things, and polarise their aims to God, the discord must continue and our troubles grow. Then indeed would the great sacrifice of the vast army of the dead, the vanished generation, have been vain.

A change of heart, a repentance, a turning from Mammon to God, from matter to spirit, from force to Right, is the message of every true prophet since the world began; it is the trumpet call to-day sounded by the angels of the invisible. It is the good news which it is the privilege of Spiritualism to herald and to uphold, for only in so doing can we be faithful to the ideals for which our friends, deeming no sacrifice too great, gave all—even their lives. And if they died for that better way, then surely we are called upon to live and strive for it, that out of present evil may come the ultimate good.

Symbolical of the great re-union of spirit invisible with spirit yet enshrined in flesh, symbolical of the remembrance of our common spiritual heritage and of their final sacrifice, is that two minutes silence when all sound ceases and we are still.

Then is borne in upon us the realisation that only beyond these many and discordant voices of earth can be found that solemn peace of God which passeth our understanding.—“Beyond.”

MR. HODSON ON SPIRITUALISM.

To the Editor, “Theosophy in Australia.”

We are glad that Mr. Hodson recognises the good work of Spiritualism, but regret having to think he does not appear to have the proper perspective in regard to mediums, who are, to our knowledge, a self-sacrificing body of people, and in the main labour for others without remuneration.

Commercialism, vanity, and lack of purity of heart are, as we read the article, charged against them. Vanity seems inseparable from all those who are public workers, to which, of course, there are exceptions, and such a state of affairs does not seem very serious. The receipt of money is said to be the cause of the other failings. Churches have to support their clergymen, Theosophical Lodges have to maintain and house visiting lecturers, our General President requires certain funds, and mediums have to charge moderate fees. All these are practically in the same position, the need to live. Yet mediums alone are singled out in the article for reproach, and the similarity of circumstances in the case of the others is ignored.

Surely a broadminded and commonsense interpretation of the axiom quoted by Mr. Hodson, “money cannot be associated with occultism,” is that motive must be the keynote of it. If motive be good, and the conscience be clear, then the deciding factor seems to have been found. So, in that event, not only the mediums, but the others also can easily and properly be absolved.

We venture to think that it would assist everyone materially, if we refrained from antagonising Spiritualists by attacking their mediums, who are really a praiseworthy portion of their organisation, for

Spiritualists and Theosophists are close and necessary parts in the one scheme of work.

Yours fraternally,

Philip Cleak, Basil Hayler, John A. Farquharson, M. Hide.

(Reprinted from “Theosophy in Australia”).

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The Day is Dawning

By HENRY THOMAS HAMBLIN.

Editor of "The Science of Thought Review"

THE dark night of materialism is passing away. The Light of Truth is dawning. The time is coming when hospitals, asylums, penitentiaries and prisons will be no longer necessary, and when workhouses shall cease to be.

There used to be a magazine, published in a London suburb, by one who beheld with prophetic eye the time which he was not destined to see with physical sight, and its message or slogan was the words of Isaiah:—"Watchman, what of the night?" The Watchman said:—"The morning cometh."

The New Day.

This "day" which is now dawning is the day of spiritual enlightenment: ignorance is being swept away by the Light of Truth. Life on this planet is to be revolutionised, simply by a realisation of what Truth is, and by living, acting and speaking in its light and power.

For centuries ignorance and superstition have held the people in the bondage of fear, disease, sickness, misery, poverty, unhappiness, sadness and gloom. Wrong ideas of God, man and the universe have made man what he is—diseased, sick, unhappy, sad, and poverty-stricken, either in mind, body or estate.

The new day is dawning because our conception of God, man and the universe is altering fast. People are beginning to realise that God is not a monster who causes His people to be diseased, sick, miserable and poverty-stricken. They are also beginning to understand that the Supreme Being is not a jealous, spiteful creature who "gets even" with man because he does not go to church or because he does not perform certain rites and ceremonies, believe in certain dogmas, or live a sanctimonious and religiously sentimental life. People are also beginning to understand that God does not desire men to be poverty-stricken or crushed by the burden of providing a living for themselves and dependants, or worried and

harassed to death, almost, by financial care and anxiety.

New Light is Coming.

Thanks be, light is coming to the minds of men, and as their ideas of God, life, man and the universe alter, so will life on this planet become correspondingly changed. The reason for this is that the outward life is a reflection of the thought life within. To one who enters into a knowledge of the Truth, life becomes transformed. Sickness and disease give place to abounding health, weakness to power, sadness to joy, poverty to abundance, unrest to peace, love of possessions, or of sensual pleasures, to universal service and the purer joys of a higher life, hate and uncharitableness to love and goodwill. Further, life becomes a transcendent joy. The universe is found to consist of indescribable beauties, hitherto undreamed of. It is found to be filled with laughter and joy, which put to shame the sadness of man. Instead of life being cursed by a principle of evil, life is found to be good, always obeying an inherent principle of good. In other words, God is found to be, not a Person merely, neither is He a creature of glorified man (not half so just, or merciful, or kind as man, it was once thought, and is still thought by some), but also an undeviating Principle of Good or Wholeness, Who, or Which, is Love itself and Mercy to the uttermost.

All Things Are Ours.

All things are ours. Beloved, NOW are we the sons of God. The One in the many and the many in the One. We are all sharers in the universal Life of God. The Supreme Mind never invented disease, sickness, poverty and sadness; they form no part in the Divine Idea which is for ever perfect, whole, complete. The reality and the real substance are love, harmony, health, wholeness, perfection, abundance, beauty, happiness, peace and joy unspeak-

able; and all else is a falling short of the Divine Ideal.

Some tell us that all suffering and disharmony are due to sin. But what is sin? People sin in ignorance. They are not inherently bad or evil. They want to do right. They want to "play the game," but do not know the rules. They want light and understanding, therefore each reader of this magazine should endeavour to pass the torch on to others, as we endeavour, on our part, to pass the light of Truth on to you.

When people know better, they will live better lives, but not before. They are **no** longer satisfied to do "this," and to think "that," in obedience to authority. They want to know why, but more even than this, they want deliverance from their sufferings and troubles. They want to be delivered from the incubus of disease, suffering, ill-health, misery, want, fear and anxiety. Our mission is to explain to people the laws of their being and to show them how to harmonise with the laws of life, so that poverty, disease and misery shall disappear in the pure light of Truth and understanding.

The One Universal Spirit.

We are surrounded, then, by the Omnipresence of God and permeated by It. We live and move and have our being in God, the One Universal Spirit. We look within and find the same Divine Presence and say: "My Lord and my God." We can at all times make living contact, in consciousness, with the Supreme Mind, Wisdom, Intelligence, Love and Power. "All that the Father hath is mine," said Jesus, and this is true of each one of us. We are sick, diseased, miserable or in poverty, simply because we do not know that all life, health, abundance and joys are ours now; and because we are, inwardly, a house of discord, for there is within each one of us, who has not come into harmony with the Laws of Being, a perpetual warfare, which produces discord and disharmony, lack and disorder, both in the body and the outward life.

To come into harmony with the laws of Being, to rise from the slough of wrong thoughts in which man wallows, and to attain to that high conception of man's real estate, which is God's true idea con-

cerning man, is to be delivered from all sorrows, from all disease and sickness, from all poverty and lack. But, more glorious, far, than all this, it is become one with the Supreme Love, Wisdom, Life and Power.

The Secret Of Attainment.

The great secret of attainment is to turn away from the seeming disorder on the surface, and to become established in Divine Being. As we have already said, we can, at any moment, make instant contact with the Supreme Life, Wisdom, Love and Power, making use of these, instead of the feeble powers belonging to our finite personalities. By recognising and acknowledging God as our life, our health, our wisdom, our supply, and by declaring the Truth, and by living in its light and power, God's life, health, wholeness, perfection, order and abundance, become ours and are demonstrated in our lives.

Let every reader cease thinking in the way of disease, poverty and death, and let him say instead:

God is my Life, therefore I work without effort or fatigue.

God is my health, therefore I am perfectly whole.

God is my wisdom, therefore I am guided in all things.

God is my supply, therefore all my needs are abundantly met.



Let every reader not only think these thoughts, but let him declare them audibly also, for the spoken word has power. Let him also meditate upon these statements of Truth until they sink into his sub-conscious mind and become part of his very life. Let him cultivate a new thought-life, first conscious and then sub-conscious, for the former will produce the latter if the habit of right thinking is persevered with. Let every reader, also, repeat these sentences over and over, either silently or audibly, just as he is falling asleep, so as to influence for good that wonderful inner life, beneath or beyond our ordinary waking consciousness, which moulds or creates our outward life and conditions.

The outward life is a reflection of our thought life. We attract to ourselves an environment corresponding to what we are

within. Let every reader then start changing his thought habit, both conscious and sub-conscious, by making use of statements of Truth, which will establish him in God, instead of in error, personality and appearance.

"UNIVERSAL PEACE

Is a Possibility Only When Man Evolves a True Sense of Rights of All Races, Human and Sub-human."

(From the Credo of the Millennium Guild)

Pacifists made their plea long before Christ as they do to-day, Hesiod and his kind, basing their plea on the same sort of argument as that suggested by the phrase above quoted. In "Works and Days," Hesiod depicts those of the Brazen Age, as War like because of their "bloody feasts":

"Strong with the spear, and fierce and bold,

Their thoughts were bent on violence alone,

The deed of battle and the dying groan,—

Bloody their feasts, with wheaten food unblest."

"Pythagoras enjoined abstinence from the flesh of animals," says Iamblichus, "because this was conducive to Peace. For those are accustomed to abominate the slaughter of other animals, as iniquitous and unnatural, will think it still more unlawful and unjust to kill a man or to engage in war. Especially he exhorted the politicians and legislators to abstain, for if they were willing to act justly, in the highest degree, it was indubitably incumbent upon them to not injure any of the lower animals, since how could they persuade others to act justly, if they themselves proved to be indulging an insatiable avidity by devouring those animals allied to us, since through the communion of life and the same elements, and the sympathy existing, they as it were conjoined to us by a fraternal alliance."

In the "Republic" (Book 2), Plato, after a dialogue on Justice, has Socrates lead the argument until it is proven that flesh eating is the natural precursor of war, and ends thus: "At this stage of our inquiry, let us avoid asserting that war does harm or good, confining ourselves to this statement—that we have traced the

origin of war to those causes which are most fruitful sources of whatever evil befalls a State."

Seneca, writing to Lucilius, says: "If true, the Pathagorean principles as to abstaining from flesh, foster innocence; if ill-founded they at least teach us frugality, and what loss have you in losing your cruelty? I merely deprive you of the food of lions and vultures. If the human race would listen to reason it would recognise that fashionable cooks are as superfluous as soldiers. Wisdom engages in all useful things, is favourable to peace, and summons the whole race to concord. Why rush we to battle? Because we live not according to reason, but according to mere fashion and tradition, from whence that enormous heap of bodies which fall one over the other. We shall recover our sound reason only if we shall separate ourselves from the herd—the very fact of the approbation of the multitude is a proof of the unsoundness of the opinion or practice;—let us ask what is best—not what is customary. Let us love temperance—let us be just—let us refrain from bloodshed."

Plutarch writes: "The first man who set the example of this savagery (flesh-eating) is the person to arraign, and not assuredly that great mind (Pythagoras), who determined to have nothing to do with such horrors. Who that is kindly and gently disposed towards beings of another species, would ever be inclined to do injury to his own kind?"

Pope's well known lines are here worth quoting, when, after a long description of the horror of slaughter committed in the name of food, he says:—

"But death it's own avenger breeds:

The fury passions from that blood began,

And turned on man, a fiercer savage—man."

Shelley apostrophizes the "paradise of peace" which follows when "man no longer slays the lamb who looks him in the face," and another less known advocate of the peaceful diet, Lord Chesterfield, says: "If we may believe the naturalists, that a lion is a peaceful animal until its tongue has been dipped in blood, what precaution ought we to use to prevent man from being injured to it, who has such superiority of power to do mischief?"

— HEALTH *and* HEALING —

NATURAL HEALING

CATARRH—ITS CAUSE AND CURE.

By R. G. HUSTON.

Ninety out of every hundred functional diseases, from colds to cancer, have their beginning in Catarrh.

Catarrh is caused by the failure of the system to rid itself of food waste and the poisonous by-products of the various processes of life, commonly called "uric acid" or "body-poisons." These form what we may call "clinkers." Just as the unburnable part of coal form clinkers and clog the fire-box, preventing the best being obtained from the coal burned, and consequently reducing the amount of steam generated, resulting in less driving power in the engines, so this "catarrh-clinker," the waste matter of the body, interferes with the amount of vital energy generated which is so necessary to the well-being of the body. Hence the sufferer tires more easily than he should, or he has not the energy for work or for games that once he had, his will-power and his memory is not as good as they should be, he awakens in the morning unrefreshed, his bowels do not act properly, his skin is inactive, and although he persuades himself that there is nothing seriously the matter with him and tries to "shake it off," yet he knows that he is not as well as he ought to be. He is in the first stages of Catarrh, which, although slow in its progress, will end, as all other diseases end, in suffering and premature death.

The Cause of the Trouble.

In the digestive system is to be found the primary cause of this trouble. One of the first symptoms is constipation or irregularity, digestion is slow and flatulency is experienced, the result of food fermenting in the stomach, this is known as Catarrh of the Stomach. Catarrh of the Bowels is caused by the fermenting foods irritating the mucous membrane. Catarrh of

the Nose and of the Throat (adenoids, enlarged or inflamed tonsils, sore throats, etc.), is due to the excretion of the poisonous waste matter and the worn out tissue through the mucous membrane of these parts. Impure blood, and weak or incomplete circulation of blood, and lack of oxygen in the system are other results.

Wrong foods, wrong food habits, lack of vitamins and food-salts in the dietary are other causes. Many of the nervous symptoms experienced are due to the nerve's cry for the food-salts and vitamins that are so needful to their well being, and that they have been deprived of. This accounts for irritability, excitability, and a lack of nervous and vital energy.

An engine will not make steam unless it be supplied with the right sort of fuel, and in the right quantity, neither too much nor too little, and has its ashes removed regularly. The body may be regarded as a sort of engine, it must have its energy supplied by the right quantity of the right food and the waste removed as quickly as it is formed. If these matters be attended to, plenty of nervous energy, and vital force will be formed and the machinery of life work harmoniously. If neglected, Catarrh is the result.

Method of Cure.

The first step to be taken in the cure of this trouble is to cleanse the system of its poisonous waste, and to remedy any irregularity of the bowels. This is achieved by the use of the Catarrh Remedy and Injection Herbs.

The next is to use only those foods that the body requires for its healthy development and vigor. It is important, too, to develop the muscles of the abdomen. Special instructions for this may be obtained if desired.

To learn how to restore oneself to health and keep in that condition always is worth more than anyone can estimate. Yet very many have proved that this can be done without dangerous drugs, medical expenses, or health fads. They state that the knowledge they have gained is priceless. You can derive the same benefit yourself. Do not let doubts or anything else stand between you and health.

A Lady patient from South Australia wrote:—

"After carrying out your instructions for four months, I am receiving my reward. My body has been a "drug store" for many years, and it has taken some time to rid itself of such poisonous accumulations. I am surprised and delighted at the amount of physical and mental work I am now able to accomplish without those one-time feelings of depression and languor."

The Catarrh Remedy.

The Catarrh Herbal Remedy is a safe and certain preparation made from food-herbs. It acts primarily on the mucous membrane, cleansing it from mucus, soothing irritated surfaces, and stimulating it to perform its natural functions. It gives tone to the digestive system, regulates the bowels and excretory processes. It also supplies food-salts and vitamins.

In cases of hoarseness, sore throats, swollen tonsils and similar affections a single packet usually produces the desired result.

Colds and the early stages of influenza yield readily to its action, especially if the remedy be taken hot. Care should be taken with the diet, abstaining from starchy and sugary foods.

In chronic lung affections the action of the remedy is seen to its best advantage. The dry hard mucus is loosened, painless and profuse expectoration follows, the straining and soreness resulting from the effort of coughing is remedied, and the hacking cough itself is lessened.

In asthma, bronchitis, and even in consumption great relief is experienced. Whilst in these cases cure depends upon other treatment, the relief obtained is an important factor and is very gratifying to the sufferer.

In hemorrhage from the throat and lungs the remedy is of proved value.

Directions for Use.—In a teacup mix into a smooth paste a heaped teaspoonful of the powder (and a level teaspoonful of cocoa if desired) with a teaspoonful of honey and a little warm water fill the cup with hot water and stir well. This constitutes one dose, to be taken half an hour before meals and before retiring. For colds and influenza take a double dose IN BED and as hot as possible; water bags to the feet and back, and cover warmly so as to promote free perspiration.

For children, use more honey and less of the powder. The paste alone may be given and possibly be more acceptable specially if mixed with cocoa, in this case a cupful of water should be taken immediately after. The paste is a handy form to use if away from home or from the convenience of making a drink.

Note: The remedy may be prepared with cold water if hot be not available.

Further information will be gladly supplied free of charge on receipt of a stamped self-addressed envelope.

THE STORY OF "JACK THE RIPPER."

Vivisection Leads To Murder.

"Unknown to the general public, a court of about a dozen well-known medical men of the highest integrity held an inquiry concerning the insanity of "Jack the Ripper." It was definitely proved that he was a physician of high standing. When the murderer's actual identity was proved, and his homicidal mania definitely established, all parties were sworn to secrecy—that is to say, the doctors, police and detective who had unravelled the mystery. It transpired that the murderer was an ardent vivisectionist. The sight of pain, instead of softening him, had the opposite effect. This grew on him and he took the fiercest delight in inflicting tortures on all kinds of dumb and defenceless animals. . . . The doctor, after being certified insane, was placed in an asylum." "Prediction."

LIFE AND HEALTH.

Rules For Obtaining Good Health.

(By M. SAWTELL.)

The laws of health may be classed as Mind, Diet and Exercise. These three laws of health must be taken together, otherwise the harmony of nature will be disturbed, and what we call sickness, in some form, will manifest.

The thoughts and emotions have a great effect on the body. Emotions of fear, worry and hatred are destructive, causing disease, while those of love, joy and hope cause health and harmony.

Diet should, as far as possible, consist of raw fruits and salad vegetables. The dietary evils of modern civilisation are over-eating, wrong mixtures and eating denatured foods. Generally two meals a day are enough, a fruit breakfast and a salad for the evening meal, with a very small quantity of starchy food. Most civilised races eat too many starchy foods which cause constipation, the root of many diseases.

The conditions of modern city life are very exacting. People are often in cramped positions all day, as, for instance, a girl at a desk, or a labourer carrying a load on his back. These occupations, followed day after day, year in and year out, have a tendency to pull the body, especially the spine, out of shape, thus interfering with the normal flow of magnetism and disorganising the digestive functions. Therefore, most of us need exercises to correct the wrong postures. We need, say, about ten or fifteen minutes' corrective exercises morning and night.

This science of good health we call Nature Cure, as opposed to the orthodox ideas of the medical profession. The doctors look upon the body as being at the mercy of foreign diseases, whereas the students of health say that if we follow the laws of health, as outlined above, the body will be immune to disease. Disease is the result of violating nature's laws. Good health is the result of following nature's laws.

"DOCTORS, DISEASE, AND HEALTH."

By Cyril Scott (Methuen, 7/6).

This book is a terrific onslaught on Doctors, especially Specialists, Surgeons, and Inoculators; on Nursing Homes and Nurses; on Radiography, Radium treatment and the use of the Cystoscope; and on the whole Medical Fraternity and Profession generally.

Naturally a man like Mr. Cyril Scott, whose name is so well-known and who has written several instructive books on esoteric philosophy—naturally such a man is not going to the trouble of writing and publishing so scathing a condemnation of the medical profession, in all its branches, without offering some sort of evidence for the charges he makes. Most of the instances he gives are of those relatives and friends, or taken from other protestors against orthodox medical methods, as practised by those protected by the legalised profession. He cites Mr. Ellis Barker, Sir W. Arbuthnot Lane, Louis Kuhne, and many others, in support of his indictment.

In general he charges that Orthodoxy is responsible for excluding tired and proved methods because they have not come via the B.M.A. but from unlicensed practitioners—in short, from "Quacks." The term is used and defended by Mr. Scott:—"My own experiences and investigations have led me to the conclusion that the methods of many quacks are more inherently scientific than those of the orthodox medical profession." That proviso "of many quacks" is, of course, necessary; because Mr. Scott is not likely to defend every quack who comes along with a nostrum; any more than he ignores the many qualified medical men who are free from the charges of incompetence and of entirely mercenary motives.

Mr. Scott writes as a layman for laymen. We may leave it to the Medical Profession to deal with the charges made against it. The reason for the appearance of the book in these columns is that Mr. Scott believes that man is more than his physical body, and that until that truth is grasped, diseases will not be cured, or abolished. Moreover, the treatment of any malady must

take cognisance of Astrology; for in a man's horoscope will be found predicted the type of diseases he is most likely to suffer from. The doctrines of re-incarnation must be studied and understood if the evils of the present incarnation are to be successfully combated.

It is this psychic side of diseases and their cures which Mr. Scott stresses; and one can see the kind of reception his book will get from those who know nothing of spiritual healing or of psychic science. By Spiritualists it will be accorded a sympathetic understanding.

SPIRITUAL HEALING.

A Mission For The Church.

The chairman at a meeting of Edinburgh Psychic College, at which Mrs. M. Lyon, Glasgow, recently gave an address on "Experiences in Healing," remarked in moving a vote of thanks that this power of healing was needed in the Church. The door had been shut on this activity, and they wanted to open it again. The subject had been raised a year or two ago in the General Assembly of the Church of Scotland, but he had looked in vain for any reference to it in this year's reports. The Church should be a centre of healing.

Mrs. Lyon described a number of instances in which spiritual healing had effected remarkable cures. Describing a "carrier" case, she said she had been taken by a Glasgow medical man to look at a young woman who had had diphtheria a year previously, and seemed to be again affected. She went into trance, and her "control" stated that on the previous occasion the patient had had an overdose of serum. It was found, on the records being examined, that she had been inadvertently given a double quantity.

The "control" next stated that there was a "carrier" in the house, who had caused an epidemic some time previously, involving about 50 persons, chiefly children. The "control" said she would try to locate the "carrier." The speaker, no longer in the trance condition, was sitting drinking a

cup of tea when a girl looked in, and she heard the word "carrier" clairaudiently. She mentioned this to the doctor, not knowing what was inferred. The girl was examined, and was removed next morning.

An elderly lady in Fife the previous day had been relieved of a severe condition of sciatica that made her unable to walk without a stick. A young woman in Glasgow had come to her for treatment, owing to a condition of the bones that kept her arms close to her sides, her head and neck stiff and unable to turn, and caused constant pain so that she had not slept without a sedative for two years. She had had injections and everything that medical science could suggest, and it was hoped that treatment would relieve the pain. She was now able to move freely.

After describing other cases the speaker said what happened nearly two thousand years ago could happen to-day. It was we who had closed the door.

FOOD SALTS.

Food-salts are chemical elements contained in fruits, nuts and salad vegetables. They are essential to the welfare of the body, supplying various chemical elements required by the body in its many life processes; their absence, therefore is a serious matter, and results in various ailments and disease.

Life lives on life. Food-salts, as all other food elements, must be used in an organic or living form. The cells of the body cannot use inorganic or non-living matter. The life (vitality) contained in the living plant cells are absorbed by the body cells and provide them with the elements they require—material for body building, chemical elements, and physical energy. Life is destroyed by intense heat, as in cooking.

Food-salts are also necessary for the production of the digestive fluids, and for the eliminative and cleansing secretions used by the blood and the lymph.

Food-salts, Vital Force, and Vitamins are always associated. They are of the

greatest importance to the existence and well being of the body. These three elements purify the blood and assist in the elimination of body-poisons.

Food-salts are antiseptic, destroying harmful germ life. They stimulate the activity of all the glands, especially the liver, spleen, kidneys, and those of the digestive tract. They supply the blood with the chemical elements required by the system to manufacture the digestive fluids and other secretions. Without a proper supply of these elements the body cannot digest and assimilate the food material as it should, or excrete the poisonous material by the breaking down of worn out tissues and the by-products of the change that the food undergoes.

The absence of food-salt is largely responsible for scurvy, blood disorders, rheumatism, gout, indigestion, nervous dyspepsia, lassitude, and irritability, and plays a most important part in every form of disease.

The food-salts necessary for the health of the body are hydrogen, oxygen, carbon, nitrogen, potassium, calcium, magnesium, iron, phosphorus, and sulphur. In addition we find sodium, silicon, iodine and chlorine, but opinion is divided with respect to their necessity to life.

Though the salts are specified as free bases or acids, they are always present in chemical combination as "salts" or combined with other elements in the organic part of the food.

The amount of food-salts in the food element is fairly constant, but varies with the stage of the plant's growth, nature of the soil, and climatic conditions; nor are they evenly distributed through the plant, the leaves differ from the seed, both vary from the root.

It is important to remember that the salts or bases obtained from the plant by analysis, and spoken of as "ash" or "mineral" are not the same as those contained in the living material. It is as impossible to reproduce the food-salts synthetically as it is to make the plant itself artificially. The salts are combined with organic (living) compounds, so that when the plant is subjected to heat (boiling point), the organic compounds are des-

troyed, and the inorganic (non-living) ash remains. The adult human body requires 360 grains of food salts daily.

SCIENTIFIC RAIN-MAKING.

At the age of 87, Sir Oliver Lodge, scientist and Spiritualist, is trying to find a way to create rain at will.

The recent drought has led him to pursue his experiments with renewed energy. "Sir Oliver has for many years been studying the problem of causing clouds to discharge rain by artificial means. He believes that electrification of the atmosphere would yield rain at will. He has been in correspondence with Sir Ambrose Fleming, who is also working on this problem."

Seven Years' Work.

A plan put forward by Sir Ambrose is to send aeroplanes up 10,000 to 15,000ft., carrying steel bottles containing highly-compressed air. "If this were emitted through suitable jets and impregnated with fine flint dust this electrified dust could be discharged into clouds at a considerable height and cause the clouds to discharge rain," says Sir Ambrose.

Sir Oliver is likely to deal with his researches into man-made rain in "Physics for Everyman," a monumental book he has almost completed after seven years' work. It will be published shortly.

Spiritualism is a scientific, up-to-date, right to the last minute religion, founded on the latest discoveries of science and conforming exactly to the intuitive demands and needs of the soul.

✱

Spiritualism is natural, logical, conclusive, and neither shocks our sensibilities nor taxes our credulity.

✱

Spiritualism is like the lightning, a flash, illumination, and purification.

✱

Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.

The Little Wooden Horse

By J. STUART MORRISON.

GRAN'PA DAVIS leisurely strolled through the busy shopping centre, pausing at a window here and there to admire the rich display of goods and merchandise.

Window shopping was a habit of his. It enabled him to live in a delightful world of phantasy. He would see himself as a millionaire philanthropist broadcasting gifts upon all his friends. That expensive fur, for instance, how it would suit his eldest grand-daughter, Elsie. Why, it would make her look like a society beauty, or even a screen star. He could visualise her dancing with joy as he placed the rich furs around her shoulders. The very thought filled his simple heart with happiness. Slowly, he passed on to the next window, and to the next—each a treasure trove of gifts which he longed to lavish on one or the other of his many descendants.

Finally he came to the toy shop. This was his favorite window. His eyes sparkled as he thought of the joy he could bring into the lives of the poor kiddies in his district, if only these goods were at his disposal.

His thoughts drifted back to the years of his own childhood, and he re-lived, in memory, the glorious adventures which he and his playmates had enacted.

A little wooden horse captured his attention. It was on steeds such as this that he used to play cow-boys and Indians with the Johnstone lads.

Fancy seeing Fred Johnstone on such a steed to-day. He chuckled at the very thought. Fred was an old man now, gross and corpulent.

Gran'pa grunted. "Pooh! Why think of Age? Think of Youth!" That little wooden horse would be just the thing for Bobbie, his great-grandson. This little three-year-old was Gran'pa's favorite and he really spoilt the child.

The old man took a few coins from his pocket and counted them. Five shillings—it was all he had till pension day; but it was just the price of the horse.

He hesitated, but his eyes were glued to the brightly painted toy. It fascinated him, hypnotised him, and finally drew him into the shop.

A few moments later he came out with a parcel under his arm, and his face wreathed in smiles at the thought of the reception which he would receive when he arrived home.

The Town Hall clock chimed the hour. "Five o'clock," he said, "I must hurry, I didn't know I'd been so long." He set out to cross the road. A car flashed past making him jump with fright and drop the little wooden horse. As he stooped to retrieve it he heard the sudden squeal of brakes. Someone screamed. There came a flash of light! A sudden stabbing pain in his head, and then—darkness.

Little Bobbie Davis sprawled on the hearth-rug and played with a dilapidated set of blocks. His mother sat by the fire finishing some mending. She looked up at the clock.

"Gran'pa's late," she said, "he's usually home long before five." With a blow of his hand, little Bobbie scattered a carefully erected pyramid. "Where is Gwan'pa, Mommy?" he lisped. "Me want to play wif him."

"He won't be long now, darling. He's just gone out for a walk." The door opened noiselessly, but the child noticed the movement and watched the doorway expectantly.

Gran'pa had come home at last. His clothes were covered with dust, and a livid bruise disfigured his forehead; but a little boy couldn't be expected to notice such things, for Gran'pa was carrying a little wooden horse. He smiled invitingly as Bobbie sprang to his feet and hastened towards him with an exclamation of delight.

Suddenly the child stopped, and a scream of terror arose to his lips. He ran to his mother, and clambered on to her

knee, and buried his face in her bosom. "Mummy! Mummy!" he cried.

She placed her arms around him protectingly. "Don't be frightened my little man; there's nobody there," she said. "The door must have been blown open by the wind."

GUARDIAN ANGELS.

By R. C. KEAST.

He shall give His angels charge concerning thee. —New Testament.

It is the belief of Spiritualists that those spiritual laws which were in operation 2000 years ago, still continue, and that the agency of protective spirits—or guardian angels—is as potent to-day as ever it was in the past.

Yet another demonstration of this truth was furnished only a few weeks ago at the home of Mr. W. Hill, of Chatswood, Sydney—the author, by the way, of that remarkable provocation book, "A New Earth and New Heaven." The circumstances are these:

When Mrs. Hill was about to pass from her kitchen to the laundry, down the necessary flight of deep, concrete steps, she suddenly became oblivious of her surroundings, and fell headlong into space. A friend who saw her fall rushed to her aid, and found that she was lying on the concrete floor of the laundry, and nine feet away from the kitchen.

But to the friend's amazement, Mrs. Hill, instead of being bruised and bleeding—and probably broken—was not injured in the slightest, and calmly said to her, as she rushed anxiously to her side, "I'm all right, I'm not hurt." It was true!

Mrs. Hill was not affected in any way, while even her frock gave no evidence whatever of the great fall. Upon being questioned about the matter Mrs. Hill stated that she seemed to be gripped by some invisible force and laid gently on the concrete floor of the laundry. All those, including Mrs. Hill herself, who have seen the site of the fall, have expressed their bewilderment at her escape from serious,

or even fatal, injury, while a number have declared that only a supernatural explanation is adequate to meet all the facts.

They are evidently right, for at a sitting which a friend, Mrs. Ethel Arthur-Smith, of Artarmon, Sydney, had a few days later with Mr. Alf Rayner, "his guide," to use her own words, "volunteered the information that Mrs. Hill had recently been saved from a fatal accident" by spiritual agency—that, as she was falling, spirits "had caught her, and gently placed her" on the concrete floor. Mrs. Arthur-Smith, in a letter to which the writer has had access, has also intimated that the spirit communication regarding the foregoing has considerable evidential value, in that through no normal channel could the circumstance of Mrs. Hill's having had a fall have reached the medium.

"THE GOOD OLD DAYS"

"It's the life everyone leads nowadays," confided old Granny Marrley to me to-day, as she shook her head disapprovingly when I told her of the illness of her grandson.

"When I was a girl we lived quiet lives, and we were all the healthier for it, too. They were good old days, though even then I've heard tell they weren't as good as the days when my grandmother was a girl." I nodded my head sympathetically. Actually, dear old Granny Marrley is far from right. The present generation is healthier, happier, stronger, and probably more sane than any which has preceded it.

When Granny Marrley's grandmother was a girl (about 175 years ago) this is world she lived in:—

Smallpox, tuberculosis and leprosy raged over Europe and few escaped their ravages. People seldom had a bath and the general hygienic conditions of cities were beyond mention. Children and mothers died like flies and it is reckoned that only one baby in two ever reached the age of one year.

Hundreds of thousands starved to death and no man durst demand a living wage. Brutality and ignorance were the hall-

marks of legal justice and it was no uncommon thing for little children to be sentenced to be hanged for very minor offences.

Medicine was not a science but superstition and there was practically no cure for any disease whatsoever. — "The Doctor's Diary."

MEDICAL NONSENSE.

Now the writing doctors are doing what they can to stuff the public with theories that greatness and genius and crime are physical and not spiritual. Before us lies an article (in a Sunday supplement, of course) on "gland chemistry." In it we are told that Caesar and Napoleon were ruthless because their pituitaries were formed unevenly; that Oscar Wilde was eccentric and low because his thymus was over-developed; that Darwin was a genius because of unbalanced glandular functioning, and that criminals are victims of thyroid conditions beyond their control.

Thus the spirit of man is mocked by these pseudo scientists, obsessed by the physical structure of human beings, and careless and ignorant of his soul. Their teachings plant the idea in inferior intellects that character is a physical and not a spiritual quality, and that responsibility for crime, indulgence, dissipation and wickedness resides in the flesh. Rotten stuff it is, which bars out of consideration all that is finest and most inspiring in human lives—that denies free will, the choice between good and evil, and a real man's responsibility for his conduct.—(Chicago Journal of Commerce.)

PROOFS OF SURVIVAL.

By J. L'HOMME, Editor-in-Chief,
La Revue Spirite Belge.

"GIVE us proofs!" is the cry of sceptical critics of Spiritualism. No one desires more ardently than we, to be in a position to give a definite and positive basis to the mechanism of the communications which come from the other world, and to establish their origin. But it is

necessary first to come to a mutual understanding as to what kind of proof is needed.

Before making the stupid outcry that everything must be discarded because a particular kind of scientific proof is not forthcoming, the too easy critic should set himself to consider whether Spiritualism does not carry a moral mission, as valid for education as for scientific research. It would be invidious to insist continually upon evidential proof from those who bring enlightenment and instruction, impersonal in character, which is seen to fit into the frame of Spiritual doctrine.

The publication of such communications—even though they may contain nothing that is startlingly new or of transcendental importance, constitutes a source of comfort and a helpful confirmation of former teaching to those who have mourned or have been unhappy. Not infrequently, the teaching and the help are strengthened by what seems to be some new or original form of presentation. It is obvious that these statements refer only to other world messages coming through people known and tested, and of unquestioned sincerity.

Material Proofs.

Material proofs! Yes, they are necessary, and we require them, especially in personal instruction and particularly when some new angle of mediumship presents itself; but at the same time it is equally necessary to establish comparison with other spirit communications, and these show the weaknesses, the errors and the contradictions which come from such teachings or communications, better even than positive proofs may do.

Precise and sufficient proof, scientific in method, backed up and controlled by mechanical instruments set to a logical plan and followed by a close analysis of the facts obtained, is absolutely essential in the study of the material phenomena of Spiritualism, the scientific and philosophical importance of which is clear to everyone.

From our own point of view, it is when a phenomenon appears to the public to be of an extraordinary importance, or when some more than usually marvellous vision appears, that scientific prudence becomes doubly necessary not only in the study of the manifestations themselves, but also in

the reports of the observed facts.

Here, evidently, a brilliant novelist would make a bad scientific reporter. The former may win our interest, even exalt our understanding, but, in many cases, he will unconsciously deform the truth. The second, dry and arid, may repel the imaginative reader and drive away those seekers who have but a childish or superficial interest, but his work is constructive. Everything depends on the natural gifts and on the scientific training of the experimenter. Let each worker in the field strive to come as close as possible to exact truth, remembering that this is in no wise antagonistic to beauty.

WHY SPIRITUALISM MADE SLOW PROGRESS.

Rev. T. Rhondda Williams says that in one century a hundred thousand women were killed for witchcraft in Germany. Mr. Remsburg offers still more terrible evidence. One thousand were burned at Camo in one year; eight hundred were burned at Wurzburg in one year; five hundred perished at Geneva in three months; eighty were burned in a single village of Savoy; nine women were burned in a single fire at Leith; sixty were hanged in Suffolk; three thousand were legally executed during one session of Parliament, while thousands more were put to death by mobs; Remy, a Christian judge, executed eight hundred; six hundred were burned by one bishop at Bamberg; Bogult burned six hundred at St. Cloud; thousands were put to death by the Lutherans of Norway and Sweden; catholic Spain butchered thousands; Presbyterians were responsible for the death of four thousand in Scotland; fifty thousand were sentenced to death during the reign of Francis I.; seven thousand died at Treves; the number killed in Paris in a few months is declared to have been "almost infinite." Dr. Sprenger places the total number of executions for witchcraft in Europe at nine millions. For centuries, witch fires burned in nearly every town in Europe (and other countries) and this Bible text "Thou shalt not suffer a witch to live," was the torch that kindled them. Taken from "God and my Neighbour," by Robert

MINISTER MAKES FIERCE ATTACKS ON CHURCH CREEDS.

Getting Rid of Jesus by Making Him God!

By the Rev. H. E. FOSDICK, in the "Christian World."

CONSIDER how Christians have made of Jesus a kind of God. He never would have chosen to be. They have dressed Him in the scarlet robe of metaphysical concepts of Deity. They have pushed Him off, as in the Byzantine frescoes, into a distant heaven, until Christ, the real Christ Who grew up in Nazareth, Who taught beside the lake, Who challenged the bigotry of the priests, refused to bend before the power of Rome, prayed in an agony of need in the Garden, and died courageously on Calvary, has been covered up in theological silks and satins. It is not His enemies who have done to Him this dreadful thing; it is His friends. How dreadful some of it has been! If ever there was a friend of little children it was Jesus.

Festival for Children.

It is no accident that Christmas is a children's festival. He made it so, not simply

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Psychometry.

by His own babyhood but by His attitude toward children all His life. Yet one Christian theologian, believing in the damnation of non-elect infants, said that he doubted not there were infants not a span long crawling about the floor of hell.

Statisticians reckon that there are about 682,000,000 Christians on the planet. Commenting on a similar figure, a secular journalist remarked once that he wondered where they lived. I wonder, not only where they live, but how they manage to get rid of the real Jesus and to escape His ethical demands of life. Not by crucifying Him! They would not do that. Not by denying Him! They would not do that. Strange anomaly!

They get rid of Him by adoring Him, by making Him God, by pushing Him off to some distant heaven, by thinking of Him mainly over the high altar of the church, safely distant from their daily lives, by putting Him into magnificent creeds, the words of which Jesus Himself would not know the meaning of—anything, except to face Him and His demand, "Follow Me."

As Christians became politically powerful, especially after Constantine had made the Empire officially Christian . . . war became advantageous—they would have said necessary. So they did that incredible yet inevitable thing, they made Christ the sponsor of their wars, they dragged His name over to bless their slaughterous crusades, and ever since He has been forced to march in His scarlet robe with all the armies of Christendom.

Just a Rubber Stamp!

The sacredest memories in our personal lives are associated with His name. So, if we are capitalists we want Him to be a capitalist; if we are socialists we want Him to be a socialist; if we go to war we want Him to go to war with us; if we have a great stake in the status quo we want Him to sponsor the status quo. A strange paradox—we honour Him so much that we drag Him along with us to vouch for what we think and do; we adore Him so highly that we make Him a rubber stamp. That is the cruellest paradox in history.

SPIRITUALISM'S FREE PLATFORM.

(By the Editor.)

OUR platforms are free. That means that every speaker who stands upon them is expected to declare what he believes to be true; for he is a free man in a free society and no one has the right to interfere with him, however much the congregation addressed may differ from his views. The only reasons for which a speaker is debarred from our platforms are a denial of the principles of Spiritualism, and immoral conduct.

Spiritualism does not demand your believing this or that, because your belief is your concern and your concern alone. Nevertheless we accept general principles and on the platform they are put before the audience and explained for their consideration; but hearers are expected to use their own judgment in the matter. Whilst they may accept what they think reasonable and helpful, they are expected to be open-minded and tolerant with respect to what they cannot accept. This Freedom and Toleration extends also to matters of worship. None has the right to dictate the manner in which another may approach God or worship Him. In our Societies we use a variety of forms, but generally of the simplest nature.

Our First Principle.

The first general principle indicates our relationship to God and as its expression is almost entirely dependent upon temperament, every man will worship Him as his conscience directs. One may worship Him as expressed in Beauty—the open sea, the starlit sky, the rising and the setting sun, the woodland with its feathered hymnists, a garden of flowers, graceful waterfalls—and may inspire in him feelings of devotion and worship for he can see "books in the running brooks, sermons in stones, tongues in trees and good in everything."

To another the pillared aisle, the painted window, the rolling anthem, the sweet-noted organ, the dim religious light, the stately ceremonial will lift his soul above earthly things until he can almost see the Shekinah glowing in the heavenly spheres. In the Silence, the door closed on the

world's distracting sounds, and sights, another man reaches out to get into touch with his Divine Father and his God. Spiritualism, therefore, gives perfect mental spiritual freedom to its adherents, and considers it one's own business in these relationships.

The Corollary.

Accepting as its foundation truth the Fatherhood of God, the brotherhood of all men logically follows. The teaching of Jesus of Nazareth is universally followed in these respects: "The Lord thy God is one Lord, Thou shalt love the Lord with thy whole heart, thy whole soul, thy whole mind, thy whole strength . . . Thou shalt love thy fellow man as thou lovest thyself."

The next step is historical. The acceptance of the Leadership of Jesus and his teaching. As man will apprehend truth in proportion to his intellectual, moral and spiritual development, no one has the right to impose a creedal form upon anyone else. In Spiritualism we use words that have the widest connotation and with them express ideas and the results of our investigations for comparison. As we are incarnated to develop character by overcoming the animal tendencies within ourselves and by the conquest of anti-spiritual influences in our environment we hold that we are "saved" by our co-operation with the higher spiritual world, not from the consequences of sin, but our thinking, desiring, or committing sin.

The apex of our belief is the development of a personality that is permanent, and our progress outward and upward for ever.

Many of our readers will be glad to know that Mrs. Drew, who spent months in hospitals in Hobart and Launceston, is now in the convalescent stage, recovering, we are glad to say, satisfactorily. Mrs. Drew has been a great worker—a spiritual medium—through whom beautiful addresses from the Spirit World have been given, besides which she has never lost an opportunity of convincing doubting ones of the continuity of life. Whilst in hospitals, matrons and nurses and many patients

have freely expressed gratitude for the convincing manifestation shown them.

I have found that we cannot neglect to make use of all the evidence we find as a subscriber to the "Harbinger" for some 40 years. May I congratulate you on the fine standard of excellence maintained by you in the production of our invaluable journal.—J. SLEE, Tecoma, Vic.

I wish to say that the items in "The Harbinger" are very beautiful and comforting, and I am pleased of the success attained in Spiritual enlightenment.—Yours faithfully, Mr. F. E. WATSON, Sea Lake, Victoria.

When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one which has opened for us.—Helen Keller in "We Bereaved."

✱

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