

THE HARBINGER OF LIGHT.

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

BODY

SOUL

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with Best Wishes for a Happy Christmas and a
New Year of Blessing and Happiness.

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The Harbinger of Light

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May the Love and the Power
and the Blessing of Jesus The
Christ Spirit be with us, each
and all, this Christmastide

The Philosophy of Christmas Stockings

By the REV. IRVING BENSON.

BEHIND the lovely legend of Father Christmas who goes round filling children's stockings on Christmas eve there is a great fact of life. The fact is that while many things come to us by hard work, many other things come to us unearned while we sleep. Some of the best things in life come when we are not seeking them. They come as things come into a child's stocking at Christmas.

Christmas stocking, originated, I believe, in Belgium. Claus is the Flemish and Dutch contraction for Nicholas, a saintly Bishop who flourished in the fourth century, notably for his charities. The story most frequently told about him concerns a certain nobleman and scholar of Patara, who was so poor that he had no money wherewith to provide a marriage dowry for his three motherless daughters so he decided to sell them into slavery rather than see them die of starvation.

The circumstances were revealed to Nicholas in a vision. Secretly and in the dark, one night he threw a bag of gold in through the nobleman's window. He repeated his action the next night. But on the third night, after he had thrown in his gift, the nobleman managed to catch hold of his benefactor, recognised him, and thanked him. Nicholas bound him not to tell. But his habit of giving gifts secretly became so well known that when anyone

found a gift they said "Saint Nicholas—Santa Claus—has sent it."

On Christmas Eve the child goes to bed and hangs up his empty stocking. All night long he sleeps. He sees no one enter the room and hears no one; but, in the morning, when he awakes, he finds that his stocking is full of interesting things, and he empties them gleefully upon his bed. If he is very young he thinks that Father Christmas has come down the chimney and filled the stocking while he slept. The child has done nothing to fill the stocking, yet the stocking is full. Gifts have come to him while he slept.

Gifts During Sleep.

Long ago the Psalmist said: "He giveth His beloved sleep," or as Dr. Moffatt renders it: "God's gifts come to His loved ones as they sleep." The Psalmist was not thinking of the gift of the sleep as the Authorised Version suggests. If the verse is read in its setting the real meaning becomes apparent.

The atmosphere of the Psalm is that of anxiety and feverish activity. But with all his energy and determination there is a point beyond which man cannot go. He cannot ever watch, nor ever build. He must tire and sleep. But while he sleeps God works for him. The unsleeping and unwearying God is set over against the limited and tired worker. It is a warning against fretful, fuming haste—it is a warning to all of us who overdrive ourselves and overwork until we become the victims of worry. It is vain for you to rise up early and to sit up late. Remember that you cannot do all the work in the world and while you sleep God is toiling for you.

"So He giveth to His beloved in sleep"—that is the real meaning. Do your utmost, work your hardest, but you are still dependent upon God's help. I pity the man who leaves God out of his calculations and tries to be his own providence. If you want anything in this world, we are told, you must work for it, and that is true. Those of us who were brought up on Samuel Smile's "Self-Help" and Carlyle's gospel of work, have never ceased to be grateful for it. **There is no substitute for work,** "by sweat of the brow shalt thou eat bread."

The Bible promises no loaves to the loafer. "If a man will not work, neither let him eat." There is no preaching of laziness masquerading as religious trust.

Unearned Blessings.

Yes, but there is another side to it and that is what the Psalmist reminds us—that many of life's greatest blessings come to us undeserved and unearned. Jesus pointed to the same truth in His parable of the man who goes out and sows the seed, and then goes to bed and sleeps, and rises the next morning and so goes on sleeping and waking. What happens? The seed swells and is nurtured by the earth and moistened from the skies and warmed by the sun, the grain springs up in the fields and the harvest grows golden in the mellow darkness of the summer night. The point is that the farmer is responsible for putting in the seed, but he is not responsible for the growth. He does his part, but God gives him the gift of the increase, and the corn is growing even while the farmer sleeps.

Sleep On It !

All the long hours, all the hard self-denial, never make us independent of God and they never come to anything without God's help and blessing. And our tasks and responsibilities will sit lighter upon body and mind if we learn to cast all our care upon God knowing that He careth for us, and do not try to bear it all ourselves. We do not trust Him as we should, and that is why mental anxiety and worry fray our nerves and break our rest. When I fear for the future of the world I tell God that it is His world and He must save it. There are great problems, we must be up and doing, but let us remember that we have a great God, equal to His word.

"He giveth to His beloved in sleep." The wise business man who has to make a critical decision or tackle a difficult problem says, "I will sleep on it," unconsciously testifying to belief in the reliability of help obtained during sleep. A problem which refuses all attempts at solution during the day is oftentimes correctly determined on awakening in the morning. Robert Louis Stevenson used to say that when he could not make up his mind as to the next turn a story ought to take, he

left it. "It will come to me in my sleep," he would say; and nine times out of ten it did.

The Unsleeping God.

We sometimes fall into the error of thinking that the fight for character is a lone effort. But, says Dr. W. Y. Fullerton, "I think that a great deal of Christian character is obtained in the hours of sleep. Then the subconscious mind works; and if you give it the proper direction before you close your eyes, the probability is that some of the strength of your Christian living will come to you while you lie unconscious with the Great Shepherd watching over you." God's spirit works upon us while we sleep. He is unsleeping. He loads our mystic nature with His power, and we awake to new endeavour.

"He giveth to His beloved in sleep." "Beloved" signifies a moral attitude toward God; a continual surrender to Him in hours of waking. God is able to respond completely to those who become completely responsive to Him.

When the 127th Psalm was written Father Christmas had never been heard of. Yet the Psalmist and Father Christmas are closely related, and the one explains the other. They both spring from the same fact—a fact recognised by both the Psalmist and the inventor of Father Christmas. The fact is that while many things come to us by means of labor, many other things come to us unearned while we sleep. Some things we have sought and found, but other things we have found without seeking. They have come to us unsought. We are not orphans dependent entirely upon our own brain, and our own right arm. We have a Father. He works for us even while we sleep. The blessings that come to us unsought and unearned, we may attribute to "good luck" or "good fortune." But they come from our own Father.

Waking Surprises.

I love old Dr. Samuel Johnson, and one of the things I love in him is his solicitude for the homeless children of London. Sometimes he would walk across London Bridge at night, and see little urchins sleeping under the walls, and his great heart was touched with pity. He would go quietly along, and open the hand of a little boy or

a little girl, put a penny in it, and go quietly away. When the children woke up in the morning they were very surprised to find a precious penny in their hands. It had come to them during their sleep.

It is the philosophy of the Christmas stocking. Any man who will examine his life will find that the best things in life have come to him when he was not seeking them. They come as things come into a child's stocking at Christmas. He will also find—as the child finds—that many of these things are things that he has long wished to have.

Wise Passiveness

There is a poem of Wordsworth's which provides a fine interpretation of the Psalmist's thought. The poet is found idling by his friend Matthew, who says to him:—

"Why, William, on that old grey stone,
Thus for the length of half a day,
Why, William, sit you thus alone
And dream your time away?
Where are your books?—that light be-
queathed
To beings else forlorn and blind!
Up! Up! and drink the spirit breathed
From dead men to their kind."

And this is what the poet replied:—

"The eye—it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel, wher'er they be,
Against, or with our will.
Nor less I deem that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.
Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?
Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old gray stone,
And dream my time away.

Gifts come to us in passivity as well as in activity. Sometimes I drop my tools that my hands may be empty to receive God's gifts. There are times when I cannot make headway in thinking through a subject. In the morning I awake with the ideas clearly arranged in my mind.

The point of all this is just here. One night in the years long ago, when our poor world was helpless with misery and sin, weary of seeking good and failing, when the world was worn out with its misery

and toil, God sent His Son, born of a woman.

God gave his greatest gift to the world while the world was fast asleep.

Let's Talk About Christmas

By MINNIE MESERVE SOULE.

ONCE upon a time, that is the way to begin a real fairy story, isn't it? a young girl from Canada came to Boston to earn her daily bread. She came from a little town where everybody knew everybody and nobody was very rich and nobody was very poor and if the need of money became a pressing matter the opportunity to step out into the world and earn something was considered not only proper but commendable.

This young girl had been left fatherless at a tender age and the accident that took the father away brought to the mother of six children the problem of holding the family together with no definite income and only one boy able to command a weekly wage that a youth of eighteen might possibly find. So this girl of fifteen came to Boston with a friend of the family and took her place among others who registered for service. She could become a maid for children or do light housework.

At the same hour a woman who felt the need of a helping hand in a home where growing social duties left too little freedom for the daily care of household demands sought the assistance of the go-between for those who would serve and those who would be served. To this woman the untrained girl seemed no answer to her call, but a certain pathos shining in the bright eyes when the decision was made against her swept the desire for competent help quite into the background and when the soft voice tender with immaturity brought the words, "I'd like to go with you," the decision was reversed and the two went forth together each paying for the benefaction of an Intelligence Office.

Companionship.

From that moment a wonderful companionship was established between the little country girl and the young matron.

Each leaned on the other for the knowledge which such widely different experiences had given. The little homely diversions which had given pleasure to the one far removed from the wealth which had been bestowed on the other gave vision and brought reality of the rich and opulent life that does not depend on bank notes and doting relatives.

*

"Sometimes on Sunday afternoons when we had read some from a book and sung some songs and eaten an apple or walked in the garden, we wondered what we might talk about or what stories we might make up," said the girl from a country far away. "So we planned what we would do if we were rich or had this or that or the other to make life something that would be SO different, but always one of us would exclaim, 'Oh, let's talk about Christmas!'"

*

Now, why did they talk about Christmas? It was a future event which might or might not bring some new and unexpected joy. An aunt far away had sent a book or a ribbon, a game or a dress occasionally and now and again came a card with a message. It was something to dream about. It was a possible future happiness. It clothed the limited life with a garment of hope that glorified the ordinary though well-loved joy of a day. Uneventful and without specific reason for exciting interest in the Christmas Spirit, so manifest where gifts are bestowed and accepted as a part of the holiday season, it was yet a Christmas to come, a prophesy of joy. The family life was broadened and deepened by the knowledge of expectant joy that might come at a certain time and period as definitely possible as apples in the autumn or violets in springtime, or, let us add, as heaven after death.

Let Us Talk About Heaven.

Talking about Heaven always has been

and will continue to be a theme that lends itself in one form or another for conversation to those who have looked in mute agony on the faces of the beloved dead. Many stand in the shadow of that sure experience of death and move with uncertain faith and disquieting wonder toward the silence and the unlighted doorway of a new life.

The definite knowledge of life, its experiences and expectations, fades into the distance as the ignorance and consequent result of indifference and superstition make one fear the drowsiness of approaching desolation or affect the defiance of the brave and take what comes without protest.

It has been demonstrated again and again that there is not only life after death but consciousness of the life before and after the change. It is not a dream, a speculation or a hope that makes it a part of our teaching.

We have become aware of the presence of those who have passed through the gates of death.

We have seen the faces that are luminous with love.

We have heard voices that died away into silence speak to us in a moment when loneliness seemed unbearable.

We have had evidence that would confute the judges in courts and lawyers in their conferences: that would confuse the minister in his pulpit, the parishioner in his pew.

We have seen the sick arise from beds of pain, the man whose spirit mutilated by misadventure arises to heights of power by the understanding and beauty of spirit ministrations.

We have seen the Christ spirit born into the hearts of the heartless and restore to the Kingdom of Truth the foolish, the handicapped, the wayward and the selfish of earth.

This is a gift we may take as a Christmas token and find that the heaven we dared not deny or accept is a reality now and to-day.

With love that has been so freely expressed to us we pass our cup of joy on Christmas Day, and our voices rise in full toned melody as we sing, Joy to the World.

THE SPIRIT OF CHRISTMAS.

By MINNIE MESERVE SOULE.

Lost! The spirit of Christmas,
Somewhere between heaven and earth,
The blessed spirit of giving,
As the Wise men gave at His birth.

Lost! The spirit of Christmas,
On a counter and mid tinsels and toys,
And a thousand foolish trinkets
That add to nobody's joys.

Lost! The spirit of Christmas,
In bargain and show and display,
And the vexing plan of giving
In the fashion that marks the day.

Found! The spirit of Christmas,
In the heart of a little boy,
Whose eyes grow wide with wonder
In the midst of the Christmas joy.

Found! The spirit of Christmas,
As men with whitening hair,
Stand still in the hush of midnight,
And list for the song in the air.

Found! The spirit of Christmas,
In the carols and bells a-swing,
That proclaim the wondrous message
That angels of light still bring.

Found! The spirit of Christmas,
In the nations, near and far,
As again, in old Judea,
We lift our eyes to the Star.

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Christmas In The Spheres

By ELSIE FLORENCE GRIMES, B.A.

OH THE joy of it! Loved ones gathered together, songs, happiness, gifts, good cheer, festivity, all that Christmas stands for.

When we use the word "Spheres" we naturally think of the various grades in the "Beyond," rising from the darker lands, through intermediate stages, to the glorious Summerland.

Yes, all these are included in the word "Spheres," but more than that. For this world of ours, also, is one of the spheres. All are just so many rooms in one big house, and that house is HOME.

So, in speaking of Christmas in the Spheres, we must not leave this world out of it. Let us think with gladness of Christmas in the Summerland and join our loved ones "within the veil" in their festivities, but let us not forget Christmas here also, thus making it a time of joy for every living soul, whether incarnate or discarnate.

The Family Circle.

In every Spiritualistic home the world over will be held a "family circle" on Christmas Day, that is, a sitting together of those still in the flesh to commune with, and give Christmas greetings to those who have "gone before."

And at these circles gladness will prevail. True, this may be hard to achieve, but we are going to succeed, none the less. Sadness may be in our hearts, for after all we are merely human and even Spiritualism cannot fail to feel at times, especially at such a time as Christmas, a regret for those who have left us for awhile. But determinedly we are going to set out to be happy, for we cannot be so selfish as to spoil the happiness of dear ones in the Summerland by repinings. A happy atmosphere creates the right vibrations for spirits to manifest—whether as materialisations or just as "felt" presences.

So let us be happy and have flowers and decorations, music and gaiety, so that our loved ones may "feel at home," thus bridging the gap of separation. Joy is literally a "bridge of vibrations," a veritable Ja-

cob's ladder, up and down which angels may ascend and descend from one plane to another. Let us see that this Jacob's ladder—or bridge between the two worlds—is created in every Spiritualistic home on Christmas Day by vibrations of joy.

The Healing Hour.

We will have the usual "circle" so well known in Spiritualism. We will sit with linked hands, offering prayer to God for His blessing in permitting this wondrous thing, communication with our loved ones "gone before." We will have music and sweet communings, almost too sacred to mention.

Then, when our hour of happiness is over, shall we close it thus? No. For as we have freely received so shall we freely give. Having thanked the Father for His bounteous goodness, we shall then, out of the gratitude in our hearts, give forth even as we have received. No Spiritualistic circle on Christmas Day will close without giving at least twenty minutes to sending out all over the world healing thoughts of Love and Peace and Joy to all whom we know to be sick, or sad, or needful in any way.

We will bless our relatives and personal friends with waves of healing thought sent over the ether. Whether these friends be on this earth or on another plane makes no difference, for they will receive our vibrations just the same and benefit thereby. We will send out thoughts of love to our acquaintances, above all we will bless our enemies—if we have any—and we shall close the meeting with a prayer of Peace and Goodwill for all God's children of the Nations. For they are all our brethren whether Jew or Gentile, English or German, Japanese or Czech, Heathen or Christian.

Then we will go our way to spread good cheer in a practical, personal, individual way to all whom we know to be sick, lonely, or sad this Christmas Day.

Spreading the Good Cheer.

For this world is one of the spheres and

we must not neglect it. Nay, rather is it our special prerogative to care for those still in the flesh. It is our privilege to live on earth, and though, as Spiritualists, we may contact the spheres above and have our heads "in the clouds," none the less our immediate duty while on earth is to make this world a better and happier place.

So having had our special hour of "communion with the saints," we then joyfully go about our business of cheering, helping, loving those still on earth.

Do you know someone who is sick? Then on Christmas Day you can spare one hour to visit that friend or acquaintance. Do you know someone who is lonely? Then sit down and write a letter. You can snatch half-an-hour on Christmas Day to write a bright and cheery letter to some outback friend, or go to see some lonely soul in the city. Do you know children who have had few toys? Then you can take the time before Christmas to make a few simple, home-made toys (if you cannot afford to pay them). Do you know someone who is in want? Then you can take a hamper of your own good things to the needy one—not with an air of patronage, but with downright friendliness.

Have you ever thought of visiting those in prison, as the Bible commands? There are some bands of splendid helpers who visit the prisons. Why not join them, or go alone, to those poor, scorned, bitter-hearted, sorrowful souls who would welcome the crumbs of kindness meted out to them by sympathetic, tender, loving folk on Christmas Day?

Do you know some unfortunate person in a mental home? How many people ever think to visit lunatic asylums on Christmas Day, bringing a ray of sunshine—which may even lead to an eventual cure—to those afflicted, suffering ones who are so often neglected and forgotten?

Do you know a drunkard, perhaps not so weak-minded as you may think, but who has been unable to struggle against his temptation because he has met only with harsh judgment and unsympathetic condemnation? Perhaps a word of real understanding would help to lift him up, if not now the seed would, at any rate, bear fruit at sometime in the future.

And what of the returned soldiers, blind,

maimed, ill, suffering, lying in military hospitals or in private homes?

The Story of the Christ.

And in so doing you will be accompanied, as you visit the sick, the poor, the prisoners, the insane, by a host of angel helpers, spreading all around their vibrations of light and glory.

A few months ago, if one remembers correctly, a story was told in "The Harbinger of Light" of a very good clergyman who spent much time visiting the sick and needy in the district where his work lay. One day, feeling extremely tired, he entered a tenement house to visit someone needing help, but felt that he really could not walk up the long flight of stairs and was on the point of going out again, when he became aware of an angel presence which said to him, "I will go up the stairs with you." So, accompanied by his spirit guide, he mounted the stairs to accomplish his mission of good. That spirit visitant was none other than the Christ Himself.

And so this Christmas Day, as we go about our business of bringing cheer to the sick, the sad, the lonely, not only will we be accompanied by hosts of spirit helpers, but the very presence of the Christ will go with us, and perhaps we, too, if we are sufficiently filled with humility and self-forgetfulness, may, like that good clergyman, be permitted a glimpse of the actual presence of the gentle Nazarene.

A Word to the Lonely.

There may be some Spiritualists who have not the happiness of joining in a family circle on Christmas Day. They may feel sad and lonely as they think of others more fortunate than themselves who can join together with loved ones in this "gathering in." But for all there is comfort, and you, too, can commune with the spirit friends. Just go into a room alone. Did I say alone? No! No! a thousand times, No!. For if for one moment you could just brush aside this obstructive veil of matter you would see yourself surrounded by a myriad faces—a great "cloud of witnesses." So take heart, lonely sufferer, and know that you are not alone but in the very best of company, and you can so attune your thoughts to theirs that may

be you shall hear their whispers in your ear or feel their gentle presence touching you with loving hands.

And you, too, can join in the vibratory healing movement by sending out thoughts of peace, harmony, joy, health, to all whom you know to be in trouble of any kind, not forgetting to speak a prayer for all the Children of the Nations, for we are all one in God's big family, especially united this happy Christmas Day in bonds of fellowship and love.

A Busy Day.

Dear me, what a busy day we Spiritualists are going to have this Christmas! We shall have to rise with the dawn to fit everything in. We shall commence at day-break with our usual period for the Silence, thanking God for His promises which are fulfilled and asking for a greater measure of tolerance, forgiveness, understanding and joyous service. Then we shall be busy with our family gathering, catering for the children, attending to the decorations, preparing the dinner, giving gifts, seeing friends, exchanging greetings with our neighbours.

Then follows the hour of our family circle, sacred, precious, yet marvellously happy, and closing in a twenty minutes' healing silence for all the afflicted, ending on a note of prayer for international peace.

Then we must be up and doing again. There is a sick friend in hospital to visit, a letter to be written to a lonely person who will be thrilled at receiving such bright, cheery news, there are visits to be made to mental homes and prisons, for at Christmas, of all times of the year, we must not forget those who are so usually neglected, forsaken and scorned. Maybe we know someone not so well off to whom we shall take some of our Christmas cake and a jar of honey. Or perhaps there are some kiddies whom Santa Claus has forgotten to visit.

All who are sad must be uplifted, all whom we know must be cheered. We need not preach. There is no need to preach to carry the gospel. Our very countenances will carry with them the message of hope, our kindly deeds will be better than a church service. This is our message this

Christmas Day: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, thy God reigneth!" (Isaiah 52, 8.), and no Spiritualist will fail to do his part in spreading this gospel—or good news—in so far as he is able.

And now to wish you all a very very joyous Christmas, with plenty of good cheer, ringing happiness and the sweet and holy joy of the near presence of your loved ones "gone before," but who have returned to be with you on Christ's Day.

**Blessing be to all, and Peace on earth,
Goodwill to men.**

THE SPIRIT OF CHRISTMAS.

What is the Spirit of Christmas,
Whence does it come, who can say?
What is its Gift to the future,
What is its Message to-day?

It is the Spirit of Beauty,
It is the pure, burning Breath
Of the great Lord of all being—
It is the Slayer of Death!

It is the Spirit of Wisdom,
Giving to doubt its surcease.
It is the Spirit of Silence,
It is the Spirit of Peace!

It giveth strength to the humble,
Nothing its power can destroy.
It is the Spirit of Healing,
It is the Spirit of Joy!

From the Creator Almighty
Doth it descend as a Dove,
It is the Spirit of Kindness,
It is the Spirit of Love!

Clasp it quite close to thy bosom,
Hide it deep down in thy heart,
Fill with its Essence thy spirit,
Thou in its life shalt have part!

With the great Father Eternal,
With the great Ancient of Days,
With the great Mother Immortal
Thou shalt keep Christmas always!

Czecho-Slovakia

CLAIRVOYANT FORETELLS "NO WAR."

"Bad Time Ahead for Germany."

[The following article, re-printed from the "Bournemouth Times," of Friday, 23rd September, we owe to the courtesy of Colonel Moore-Irvine, who kindly sent it to us per air mail.—Ed. "H. of L."]

"Joe Chamberlain says there will be no war." This is not an erroneous prediction by the Rt. Hon. Joseph Chamberlain prior to his death in 1914, but refers to to-day.

To the terrible uncertainty of events in Czecho-Slovakia. A Bournemouth woman clairvoyant tells the "Bournemouth Times" that is the message she has received from the great statesman of a generation ago.

A misty, wraith-like figure, she says she saw him talking to another spirit form whose head was adorned by a black eagle; around them, glowing against a green background, were steel-helmeted soldiers. The conversation ended, and the men turned with a negative gesture.

"NO WAR." The ghostly group fades.

Sceptics may laugh at clairvoyancy. We do not necessarily blame them. But no one has proved there is not in some people a power to contact those who are dead, and when the visions cry "Peace," it is excusable to accord a little interest, in view of world conditions to-day.

"Czecho-Slovakia Will Find More Strength."

THE clairvoyant, Mrs. Nesta Lewis ("Nesta of the Forest") aroused much interest in Spiritualistic circles throughout the country this week when she reported that she had been "in touch" with the father of the present Prime Minister, and averred that the spirits of soldiers killed in the last war had exerted influence on Mr. Neville Chamberlain, central figure of the day's news, to make him an instrument for peace . . .

The facts are these: Last Friday, Nesta received a telegram asking for a consultation from a Mr. Cuthbert, whose address is in possession of the "Bournemouth Times." He lives very many miles from Bournemouth. "When he entered my room," said Nesta to a "Bournemouth Times" reporter, "a cool, pleasant breeze made me conscious of spirit people with him: soldiers. One was prominent, and I knew that he was Mr. Cuthbert's son. I described him, and my impression was confirmed. Young Cuthbert and the other

soldiers were shaking their heads, telling me something. No war. The message was evident. One of the spirit soldiers picked up a flag, the Union Jack. He made sure I recognised it, dropped it and picked up another—marked with a black Swastika. He dropped that, then turned his back, as if he was signalling between two opposing trenches, slowly picked up a white flag and waved it.

*

"I was aware of the presence of many spirit soldiers around me. I did not feel distressed somehow. The soldier son came forward again and this time I could read his spoken message; it was to his father. 'Dad, I'm bringing an old friend—Joey Chamberlain.' Mr. Cuthbert was startled when I gave him the message. 'I knew Chamberlain,' he said slowly. His son signalled again. I 'listened,' and turned again to my visitor. 'Your son,' I said, 'tells me that he and all the other boys got hold of Chamberlain, who is very concerned and distressed because of the terrible threat of war that hangs over Britain. They were all impelled by a gigantic force

to make a stupendous effort to prevent war, and they decided that his—Chamberlain's son—was the best instrument for peace.'

*

"I had got as far as this in my recital when I saw a newcomer in the group. I was immediately afraid of him. On his hat, still and unmoving was a jet black eagle. Immediately the others in the group told me not to be afraid. They spelt out a name—Haldane. Mr. Cuthbert said he did not know the gentleman. This did not worry the spirits, for Joe Chamberlain walked over to Haldane of the Black Eagle, and clasped hands with him in friendship. The group faded for a moment, and another vision took its place. Like watching a newsreel film, I saw Mr. Neville Chamberlain getting into an aeroplane; saw him land, and walk up the steps of a large house, to clasp the hand of another man.

"I thought for one moment that it was the strange Haldane man again, but as I watched the black bird changed into a black swastika, and I knew there need be no war ever between the two countries those men, standing linked in friendship, represented. I saw plainly the face of Hitler, the New Germany. There was a strong link between these two men—they are both bird-lovers. A strange thing to occur to me, but it seemed that the small, helpless things of the earth formed an unbreakable bond between these two men, and I was content.

"There was the sound of reveille, the two visions fused, I saw my father, the face of John Southall, the Quaker, superimposed, smiling, serene; then all faded. I gave this message to Mr. Cuthbert: that Joe Chamberlain mobilised all available power in the spirit world to influence his son, the present Prime Minister, to make this magnificent gesture of peace and friendship to Hitler. There would be no war."

*

This is Mrs. Lewis's account of the strange happening in her green-walled, comfortable consulting room. Haldane (you will recall) was Lord Haldane, a German before he became a naturalised Briton.

Mrs. Lewis minutely described the mannerisms and appearance of Joseph Chamberlain, which I checked against a photograph. It was impossible to check any of her other details. Instead, as a test of her clairvoyant powers, I asked her a few questions about myself. In a few moments' conversation, during which time I gave her no possible lead, she had given me a rough indication of my name; told me of my hobbies; said that I had Irish blood (quite true — three generations back); told me with some accuracy of family affairs. I left her, wondering whether I could possibly have been "pumped" for information somehow. But a photographer who was present during the interview assured me that I gave "Nesta" no lead. Before I left, though, I asked her what would come of the present situation. This is what she told me:

"Hitler should get his plebiscite. It will do him no good, though. Within two years, that country will be plague-infested or devastated through natural causes—drought, or flood. Economically it will be a burden. Other countries will be allowed to take their 'nibble' at Czecho-Slovakia, but within her re-arranged borders she will find more strength than ever before.

"But it will not lead to war—ever."

A SPIRIT PROTECTS.

Several years ago I made a tour of the battlefields in France. When I was in the neighbourhood of the famous Hill 60 some men were unearthing much old war material.

At my feet I saw an old German stick hand grenade, and without thought I stooped to pick it up. As I bent slowly down I felt some restraining influence, which I stubbornly resisted. I reached out my hand to grasp the stick. As I did so the force became so strong that I was flung on my back.

Only then did I realise that there was something happening. That I did not understand. I rose and walked away, and when I had gone about fifty yards I heard a violent explosion, and turned to see a cloud of dust and smoke where the grenade had lain. Fortunately no one was injured.

Hannen Swaffer on Future of Spiritualism

What is to be the future of Spiritualism? Is it to progress numerically and become great and powerful as an organised movement, or is to be chiefly a permeating force?

Mr. Hannen Swaffer, the popular journalist, who has become recognised as an untiring propagandist for Spiritualism, expresses his views in the following interview; and also tells of the manner in which he is supplied with evidences of Survival through his own home circle.

His view, stated very emphatically, is that "as an organised movement, Spiritualism will never become a great force," but that "as a truth it will permeate and conquer the world."

IS SPIRITUALISM progressing or is the wave receding? The question has been made topical by discussion in the daily Press. Hannen Swaffer, in a special interview with a representative of "Light," returned the following answer:—

"My reply will not be popular. For I draw a line between Spiritualism as an organised movement and as a systemless truth. As a movement, Spiritualism will never become a great force. As a truth it will permeate and conquer the world. The spirit world, in my experience, desires no churches, organisations, speakers, researchers or newspapers. What it desires is Mediums. To get more Mediums we have to encourage the home circle. To them solely is due the fact that in the last ten years Spiritualism has made more progress than in all its history. I do not think we have more organised Spiritualists now than we had 20 years ago. We have no literature—and people want it. We have no creed—and people want it. We don't dictate—and people like being bossed by parsons. They come to us to get their evidence, and nearly always drift away. But they are never the same as when they came.

"The job of Spiritualism is to comfort the mourners and transform the world. Nothing can do it more effectively than the home circles and I insist on their decisive importance even as regards science and Psychical Research.

"I shall put it rather bluntly. I do not recognise the distinction between Spiritualism and Psychical Research. We, the Spiritualists, are the Psychical Researchers, for we understand the phenomena. There will never be an official reception of Spiritualism by science until the scientists

obtain the phenomena in their own homes by a development of their own latent powers. By seeing mediumship grow they will learn how to nurse it instead of destroying it."

*

"Will you kindly give a short history of your own home circle?" the interviewer asked.

"I was told years ago that a trance Medium will be developed who will support me on the platform; that she will be a woman with beauty, culture and a glorious voice; and that, without pay or reward, she will present half of my case. I was also told that I would be showered with evidence as long as I was going to use it. I did use it, and I boldly proclaim that herein lies the key to obtaining proof. Evidence would be wasted on those who would not spread it. No man is of any use as a man—as an instrument for truth he has endless possibilities. Let those who complain that they get no proof ask themselves what they wanted to do with it. Because I have been chosen as a propagandist and did not strive for personal evidence, I got it in surfeit. For I do not hanker for Survival and I am too busy to miss the dead. Nor do I see any good in going on, after a well-spent life, except as part of the plan.

The Hannen Swaffer Circle.

"The Hannen Swaffer Circle," he continued, "was originated in an extraordinary manner. I was the first speaker when Queen's Hall first opened for Spiritualist meetings. To please me, a friend of mine—who was Caruso's favourite pupil and had been chosen by Puccini to sing Mme. Butterfly at the Scala in Milan—came to the meeting. She was a Catholic, which

did not prevent her from being a clairvoyant from early childhood. When Estelle Roberts began her clairvoyance, she grew very excited. She saw the spirits before Estelle Roberts described them. After dinner, at her house, she proposed a sitting. She knew nothing of Spiritualism. I told her that she must ask for a guide. Immediately she saw and heard "White Shadow," an enormous Indian, say that he was coming at my request. That was three years and two months ago. Since then, we have been sitting almost every Sunday. We had trance-speaking, movement of objects, invisible but palpable materialism, and finally the direct voice. The lady is descended from the Orleans and Bourbons of France. Members of her family who died over a century ago began to speak in Spanish, French and occasionally in German. In the direct voice, "White Shadow" was the first to speak. He began through the Medium. A second later the voice was heard in front of her mouth, then it moved down to the floor and up almost to the ceiling, and then back into the Medium's mouth. The voices vary. The foreigners speak with an accent. Some of the Indians were heard and identified at the circle of Mrs. Estelle Roberts. Others strangely remind me of the Medium's voice. They always come through the trumpet and we have the promise that in a few weeks' time we shall hear three voices at once."

✱

"Do you think that the direct voice is the highest phenomenon or that something still greater is to be expected in the future?" was the final question.

"There will come a time," said Mr. Swaffer, "when we shall become so developed that we shall be able to meet the great spirits on terms of equality. Then you will have God walking with men. I do not consider it impossible that at some future age embodied spirits will walk on earth like the resurrected Christ. There is no other limit than the capacity of spiritual development. We shall have perfect co-operation with the spirit world as soon as we become perfect instruments for co-operation."

SPIRITUALISM.

By STANLEY DE BRATH.

(The following is a letter published some time ago in "The Guardian" — a leading Anglican Organ published in London. It so clearly presents the case for the Higher Spiritualism, that we have pleasure in reprinting it.—Ed. H. of L.)

WHEN our blessed Lord and Master lived among men it was generally supposed that the earth and its attendant sun, moon and stars composed the whole universe. Some great prophets, like Isaiah, might conceive of God as "The High and Holy One that inhabiteth Eternity," but this was far from being a popular concept of the Divine Power. In these later years we have come to the knowledge that not only the earth, but the whole solar system, is but a speck in the abysses of space in which there are millions of larger suns than ours.

Does this abolish our Lord's presentment of God as our Father in Heaven? If we have any apprehension of the real meaning of Infinity, it does not; but it does illustrate the omnipresence of the Spirit that gives life. In all these worlds, however many there be, we have the three factors — matter, energy, and directing power—of which the latter is the Author and Giver of life; not of human life but of all life. And the same Directing Mind or Spirit is reflected in human beings as material Body, energetic Soul, and directing Mind or Spirit. That Creative Spirit furnishes the reason why the general course of evolution is from good to better. It makes the laws of energy in the inanimate world, and it makes for right-doing, goodwill, harmony and love in the animate world. To do right is to do the truth. This is philosophic Spiritualism, in which all educated Christians will agree.

✱

But there is another factor which is experimental. It is the fact of survival. The human constitution of body, soul and spirit (cf. I Thess. v. 23, and Heb. iv., 12) recognises that the human spirit is indissolubly connected with the Creative Mind. Its law is the law of the Spirit from God, and con-

formity to that law is the guarantee of its permanent survival, because it implies spirituality, which is the essence of life.

Setting aside for the moment the multitudinous proofs of the continued life of friends and relatives, and to begin at the very beginning, Dr. Osty, the director of the International Metapsychic Institute of Paris, has recently published a series of experiments which show that Rudi Schneider, in trance, can exteriorise a power which is under mental control and can perform various physical feats. This is shown by the occultation of the infra-red ray by this same force or substance. As this is proved by purely mechanical means, without any possible intervention of normal action by any person whatsoever, it is plainly super-normal, and must be taken into account by normal science.

This established, we come to a thousand instances of continued affection, remembrance and will-power manifested to reliable men of science and to hundreds of equally competent observers, which show that the new life is the life of the soul, which survives the death of the body.

The Law of Spiritual Consequence is therefore seen as the Divine Ordinance which determines the happiness (or otherwise) of all that pass from the seen to the unseen, independently of variation in their creeds; a law which, when it is recognised, will revolutionise all human thought and will reveal that the Divine Love has given to man, through Christ, the plain and simple path of good life. "He that hath My commandments and doeth them, he it is that loveth Me . . . These things have I spoken unto you that My joy may be in you and that your joy may be fulfilled."

This is the conclusion of experimental Spiritualism, which has been in the world ever since man was man, and is now demonstrated "scientific" fact.

ONE HUNDRED YEARS AGO.

"Tortured, weary Europe seeks in vain for paths of escape, on which she may forget the unexampled bloodshed before which the world trembles. Daily life becomes more costly, ever more difficult.

The undermining of the home, the insidious deterioration in moral standards, the weakening of religious faith, these are the characteristic of our time. Youth, disdaining all worthy effort, seeks enjoyment and the dance."

The extract is from an article written exactly a hundred years ago. In the midst of our gloom about international unrest, modern youth, modern art and the decay of our home life, we can cheerfully remember that it was ever thus, from Bible days onward. Our grandfathers seldom regard us as better men than themselves, and it has always been the rare elderly music critic who has found himself able to resist the temptation to point out that the compositions of the Modern are the essence of chaotic decay.—"The Herald," Melbourne.

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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."

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Is Telepathy Possible?

RECENT EXPERIMENTS IN "MIND-TAKING"

By SYDNEY DUNCAN.

FIFTY years ago a prophet who told "materialistic" citizens that sound and sight would shortly be transmitted through space without wires or cables, would have been considered mad.

To-day such are the scientific marvels revealed to us within a generation, the world is less sceptical and we have reached a stage where we are prepared in a vague way to expect almost anything.

Consequently in an extraordinarily short time telepathy—communication of human thought without words or signs—has risen from a music-hall "stunt" to the level of a widely respected and carefully observed science.

Telepathic "Warnings"

Most of us have either experienced or met others who have experienced "warnings" or "visions," generally explained as telepathy. But these experiences must be carefully investigated, and within the last few years scientific machinery has been built up for the consideration of all forms of telepathy.

Moreover, investigation has convinced men of unquestioned ability and sincerity, that practically every human being has telepathic powers, and that in a modest percentage these powers are extra sensitive. They believe that in a few years it will be possible for all civilised peoples to develop their powers in this direction, and to communicate with friends in every part of the world.

Research School.

One of the best-known students of telepathy is Dr. J. B. Rhine, who some years ago established a Telepathic Research School at the Duke University, North Carolina. An enormous number of experiments have been carried out under Dr. Rhine's direction, and it is important to remember that every one has been carefully observed and checked in a way that rules out guesswork, or any suggestion of chicanery.

Dr. Rhine's system of card experiments

is simple and has the advantage that results are easily checked. The cards are divided into packs of 25, and from their backs look just like ordinary playing-cards. Five of them bear a circle, five a cross, five a rectangle, five a star and five a set of wavy lines, on the face.

Persons taking the test are asked to identify the cards one after another without looking at them, and the object is to ascertain whether over a period better results can be obtained than could be attributable to mere chance.

At first a student tries to identify a card without seeing it, as the experimenter takes it from the pack. In the end the experimenter merely imagines one card after another, without producing anything.

At first Dr. Rhine found that students averaged six successful readings in 25. In a record of 800 cases, 207 cards were found to have been correctly called. Dr. Rhine states that the maximum that could have been called correctly by pure chance was 160, so that 47 at least of the calls were the result of pure telepathy.

As the experiments continued, those in whom telepathy was well developed were singled out. The most successful of the original students was a young man named Linzmayer, who named correctly 21 cards out of 45 in his first test, when pure chance would only have allowed him nine. A few days later he named correctly 238 out of 600 cards, when chance allowed only 120.

Is This Telepathy?

An incident regarded with deep interest concerns the strange dream of a territorial forester in Hawaii. This man, Mr. Leslie W. Bryan, dreamed that he saw a soldier wandering dirty and ragged, in the shadow of the volcano Mauna Loa. Military search parties had been searching for nearly a week for a soldier named Edward Deal, who disappeared while on a climbing trip at the foot of the volcano.

Bryan set out alone next day, and

found the missing soldier, exactly as he had seen in his dream, and within a short distance of the spot in which he had seen him in sleep the night before. Full details of the occurrence, together with supporting statements from persons to whom Bryan described his dream before setting out to prove it, are in the hands of experts.

Coined the Word.

It was Mr. F. W. H. Myers, founder of the Psychical Research Society in London, who coined the word "telepathy" more than half a century ago. Myers was one of the greatest occultists in history, and some noted scientists have followed in his footsteps.

For example, J. W. Dunne, the great mathematician, slept for years with a notebook at his side, and got into the habit of recording his dreams immediately he awoke, while the details were still fresh in his mind. Eventually he published a remarkable book, "An Experiment in Time," in which he gave several instances of participation in events from which he was widely separated at the time of their occurrence.

Telepathy or Projection?

For instance, he described a fire in Paris at a time when he was in London, a volcano on the island of Martinique, and a score of other extraordinary examples of the triumph of the mind over space and time. An explanation put forward by several scientists interested in telepathy is that Dunne was in telepathic communication with a journalist either re-writing or engaged in reporting the events.

Anyone attempting scientifically to record instances of telepathy must take careful steps to eliminate the human element, for it is an inescapable fact that the human mind is adept at deceiving itself. A Spanish woman who dreamed that her ticket would win a great lottery, made a statement to this effect to a number of people. The ticket did win, and there was no doubt that the woman's story of a dream in which she saw herself collecting the prize money was true.

When the story was published, however, many other prize-winners in the same lottery made the same claim, although in

no instance could they bring reliable proof of this. This serves to indicate how deep-rooted is imitativeness in the human mind, and how careful scientists must be when probing what many people regard as one of the most important problems of our time.

Yet there is no doubt that from the mass of contradictory and untruthful statements, more and more valuable data on telepathy are being gathered every day, and that the time may not be far distant when the science will be developed to a point where men and women can converse mentally through space as freely as they communicate by modern radio and telephone facilities to-day.

THE CHARTER OF OUR CAUSE.

By J. J. MORSE.

Positive affirmations are the groundwork for successful accomplishments; but such affirmations must be based upon verifiable facts or proven principles. Historic agreements are helpful, but not sufficient, unless the present confirms the past. As Lizzie Doten truly says in one of her remarkable poems:—

The world rests not, with a careless ease,
On the wisdom of the past—
From Moses, and Plato, and Socrates,
It is onward advancing fast;
And the words of Jesus, and John, and Paul,

Stand out from the lettered page,
And the living present contains them all
In the spirit that moves the age.

The conditions of human life, and the enlargement of men's outlook, are continually improving and expanding; hence, the lessons of the past are useless unless they help us to further improvement to-day. It is well to be conservative in the preservation of demonstrated truths, but it is ill to suppose that all truth was revealed in the past. Such a mental attitude bars progress; it is, indeed, the barrier against advancement.

The Mission of Spiritualism.

Modern Spiritualism came not to destroy but to add to the truths that have blessed mankind. Part of its mission is to weed

out the tares from the wheat that has come down to us from the past, and, in part, to reap from the fields of corn that are ripening to-day. In one sense it is eclectic, in another sense it is progressive, in its tendencies. It is a movement of positive affirmations based upon demonstrated and demonstrable facts. As such it discloses principles logically deduced from the premises associated with its primal facts. Its facts and principles are the fundamentals of its Charter.

Its facts demonstrate:—

Man's survival of bodily death as an intelligent personal entity.

The reality of communication with the life beyond.

The inter-relationships between the natural and the spiritual worlds.

The supremacy of natural law in each of the foregoing matters, i.e., the oneness of the universe.

In a sentence: Spiritualism stands for man's life after death as a natural sequence from the circumstances of his life here. It is a positive answer, in the affirmative, to the old query, "If a man die, shall he live again?"

Facing Basic Principles.

The thinker and the thoughtless, the religious and the sceptic, those who have suffered bereavements and those who have not, each and all, at some time, and some of them all the time, are concerned on the point of man's survival, i.e., as to whether he literally dies at death, or if he is continued, and if so, in what form and condition? While many are asking, can Spiritualism supplement religious teaching on the issues of death, whether it can add to our knowledge, and, by so adding, help us to greater happiness and more righteous living on earth.

To the convinced and earnest Spiritualist there is no question on the foregoing points. He is satisfied, he has been blessed, and so made the happier. He has been helped morally and spiritually. He has been comforted in heart and satisfied in mind. He finds new meanings in his revised readings of the book of life, and discovers that the place of death in the scheme of human life is perfectly natural,

and in no sense neither arbitrary nor punitive. The proven facts of spirit-return have demonstrated to the real Spiritualist the first point of his charter. While they also demonstrated the second point, thus completing the two fundamental propositions of an orderly and rational presentation of the facts substantiating a life hereafter, and the means by which those facts are established.

The third point of his charter is vindicated by those already mentioned. Otherwise the two worlds would be discrete existences instead of being coterminous, yet linked at their common boundaries. While the fourth point follows of necessity, though, to a certain class of minds, it is the most difficult point for acceptance. Yet natural law in the spiritual world has been splendidly affirmed by Drummond, in his book bearing that title, and has been insistently emphasised by the wisest teachers who have come to us from the spiritland, while our own eminent writers, Davis, Tuttle, King, and others have, at all times, so insisted.

Definite Conclusion.

So much then for the solid ground upon which our charter is built. Let it now be asked what definite conclusions may be considered as legitimate deductions?

First: That the next life is a natural one for us all. That we suffer no eclipses of consciousness, affection, memory, or identity. That at our entrance into the other state we are immediately neither better nor worse than when we leave this life. That those who love still love, and are able to return to their friends to so assure them. The enormous uplift of comfort thus provided to the sorrowing of earth is beyond words to adequately describe. Death loses its sting, the grave its victory. For transition does not imply the total separation between the living and the departed. The grave is no longer a "cul de sac"; it is but the final resting-place of the discarded body, the late tenant of which has been liberated for a further and a larger life than earth can give.

Secondly: The law of growth continues beyond the limits of our mortal career. That mentality, consciousness, and the

powers of our soul's further unfold, so that the good becomes better, and the so-called bad improve. That progress is the outlook for all of us in the great future before us. Hence is it that righteousness here is not without avail to us hereafter. Also, this fact of ultimate progression is the argument for the innate goodness of everyone. Broadly put, our charter is that of a positive science and philosophy of a future life, apart from any creed or doctrine whatsoever. On such a charter, intelligently presented, we can confidently appeal to the world.

THE MINISTRY OF ANGELS.

Things Hid from the "Wise and Prudent."

By "Joy."

CHRISTIANITY is founded on the Bible. If Christians really believe in the Bible they must believe in the ministry of angels. But, save by vague phrases which for the bulk of their followers are meaningless, this glorious, God-sent ministry is ignored by the various Christian sects. The majority of their preachers know nothing of it. Blind themselves, they will not learn from those who can see. Small wonder it is that, as many of them acknowledge, they are losing their hold on the people. How can they convince others when they themselves are ignorant of that which provides such abundant proof of the wonderful beneficence and love of our Father in heaven?

Something of what I have been privileged to learn of the ministry of angels will be found in the following extracts from a record I have made of my psychic experiences:—

I was gazing down on a huge city. I was conscious of being a great height above it, and yet I could see the faces of the people who thronged its streets as plainly as though I had been close to them; and the noise of the traffic sounded loud in my ears. Many of the people had that stamped on their faces which showed that the souls within them were famished, but mingling freely with them was a host of angels. By the side of nearly everyone in

the crowded thoroughfares was one of these radiant figures.

The Bright Ones.

"Who are those bright ones?" I asked my mother.

"They are some of those," she replied, "who, when they lived on earth, were sorely tried in divers ways, as are many of those by whose side they walk. But they fought life's battles bravely and conquered. Thereby they gained the experience, knowledge and wisdom which fit them to be ministering angels to those who are passing through trials and temptations similar to the trials and temptations by which they themselves were beset in their earthly careers."

"How do they minister to them?" I asked.

"By striving to impress them with thoughts of patience, of courage, of God. By seeking to implant ideas in their minds which will give them nobler aspirations than that of living merely to gratify their animal natures or selfish ambitions. Often, very often they fail, for often, alas! the minds of those they strive to influence are too darkened by gloomy, selfish, or debasing thoughts to admit the light the angels would bring to them. But the angels watch and wait for some break in the mental clouds which befog such minds—some opening, however small, through which they may be able to send some uplifting thought. Perhaps the emotion aroused by witnessing some generous or heroic deed, by reading some inspiring passage in a good book, or listening to some strains of music, may provide the opportunity they seek.

"And often they succeed in turning erring footsteps in the right direction; often they are able to implant in human minds some seed thoughts that germinate and bear fruit that gives a nobler impetus to their lives. Little do men and women realise whence often come those inspiring thoughts which give them renewed hope and courage to take up life's burdens afresh. If people could only be made to realise that there are angels watching over them, ever eager and anxious to help them

to resist temptation, to conquer selfishness, to develop their spiritual natures, to seek abiding peace where it can alone be found, they would avail themselves of this God-sent help. Then humanity would not long present the sad spectacle it now does to us."

The "Dark Ones."

Again I beheld the big city beneath me. But it was now, night there, and the crowded streets were lit up by gas and electric lights. In the public houses the lights blazed brightly, and on them my eyes seemed focussed. I saw many men and women enter them. Mingling with them were bright ministering angels; but mingling with them, too, were spirits whose faces were not radiant and whose robes were dark-hued.

"Who are those dark ones, mother?" I asked.

"They are some of those who, when living on earth, succumbed to its temptations and became debased and depraved," she replied. "And now they still shut out the light of Divine Love from their souls and seek to impel others to become what they themselves were on earth. For it is still their delight to work evil."

Angel Missioners.

When the vision had vanished my guardian angel and my mother talked with me about what had been shown me. They told me that the belief, held by many on earth, that those who after death became angels entered a sphere where they ceased from all labour and passed their lives in praising God and in blissful repose, was erroneous. Every one of the angels, they said, worked and found joy in the work, for it was work for God. "How could we be happy here," said my mother, "knowing there is so much misery and spiritual ignorance on earth, if, having the power to help the sinning, benighted and suffering, we did not exercise that power. Some of us work not alone on earth for the uplifting of humanity, but also in the lower spheres to help those spirits who, when on earth, failed to learn life's lessons aright. There are many angels doing what on earth would be called missionary work among those evil spirits who, as you have seen, seek to lure men and women to de-

struction."

"It is in the work we are able to do after death," said my guardian angel, "that many of us find rich compensation for the burdens laid on us on earth, which oftentimes were so hard to bear. For we realise here that it is often the lessons we learned on earth that were hardest to learn which best fit us to help some of those now on earth who are being similarly tried. On earth, as you know, I was for many years a great invalid. It was that experience which has given me the knowledge and the power to minister to many of those who lie on beds of sickness, oppressed by pain and weariness. I go to the bedsides of many such, and to some I am able to impart thoughts from which they obtain patience, courage, hope and faith in God. At such times I am glad that I was a great sufferer on earth." To every human being, they told me, is assigned a guardian angel, whose special duty is to watch over that person and strive to help him or her to resist temptation and lead a good life — the life that meets with such blessed reward.

Spirit S.O.S.

"But how comes it," I asked my guardian angel, "that an angel can watch so devotedly over one, as you do over me, and yet minister also to others?" "Because, Joy," she answered, "it is not necessary for guardian angels to be always with those of whom they have charge in order to know what they are doing, or of what they are thinking. Wherever I am—in the Heavenly Garden, as you call it, or somewhere on earth far distant from where you live—your thoughts reach me, and if they imply a need of my help, like a flash of light I am by your side."

"Does it sadden the angels to see those they love on earth in trouble and distressed?" I asked. "It does at times," said my mother, "but not to the extent it would if we were like earth's inhabitants. For we see here, as those still on earth cannot see, how often conflict with trials and difficulties strengthens character, develops spirituality and brings out the best that is in a man or woman. Our vision extends beyond the grave, and we can see what awaits many here who, to earthly eyes, are overwhelmed by mis-

fortune. Many on earth who are accounted wretched failures by those who know them—or think they know them—are regarded by us as among the noblest types of success because, though poor in worldly goods, they have enriched their souls with those things that are imperishable. And many who on earth are regarded as brilliantly successful are known by us to be wretched failures because, however great their possessions, they are seen by us to have poverty-stricken souls.

"To our vision, the garments of earth's children and the forms which those garments clothe, are not opaque, as they are to those who see only with the physical eyes. We see through them. The true spiritual natures are discerned by us. Human beings are imperishable spirits, just as much as we are, and as such we see them. They should try to realise what what they really are, and not think of themselves as beings whose lives cease at death. Then the thoughts of many would be less centred on material things; they would appraise them at their true value, and they would perceive that poverty and riches, in the truest sense, are of the spirit."

WORLD RELIGION IN A.D. 1.

By P. B. BEDDOW.

THE state of religion in the Roman Empire, which comprised most of the then known world, at the precise time of the birth of Jesus the Christ, is a matter of the greatest interest to many people; and in this article I shall touch upon some of them.

A religion, in antiquity, always implied a definite form of cult; worship paid in stated ways to specific deities, although many of these represented the same basic ideas under different names. In very few cases, notably Judaism, Zoroastrianism and some of the mystery religions did religion as such involve any moral training and discipline. These were considered the objects of philosophy as distinct from theology. Religions may be sub-divided into

national, civic, or family cults on the one side, and the mystery religions on the other.

The Way Prepared.

It was these latter religions which prepared the way for Christ and Christianity; the former, though officially maintained, because the welfare of the nation, city or family was traditionally held to depend on the due observance of the rites connected with each, had little real significance for philosophic thinkers, or sceptical men of the world. We have seen how efforts were made from time to time to bring these old planetary, nature and heroic gods and goddesses within the systems of philosophic thought, but such efforts never really succeeded—(how could they?)—in spite of the strivings of such men as Virgil, Plutarch, Marcus Aurelius and Julian. One new cult, however, was arising about the time of the birth of Christ, which was destined to be the greatest foe Christianity had to encounter during the first three centuries, namely, the cult of the Genius of the Emperor, the symbol of Imperial power and the unity of the Empire. Probably heathen philosophers thought no more of saluting the statue of Augustus, or the eagle standard, than our own statesmen and others do in saluting the Union Jack, our symbol of imperial unity, or standing at the singing of the National Anthem. But their salutation had to take the customary form of casting a few grains of incense on the fire burning on the altar in the shrine where the statue stood, and thereby acknowledging formally the divine right of the Emperor, and the exaltation to the rank of deity of the defunct Emperors. This heathen form of salutation and homage was anathema to the Jews and Christians alike. Some of the most formidable risings in Judaea were due to the profanation of the Temple of Jehovah by the imperial eagles, or, worse still, the statue of Caligula or Nero, in the middle of the first century A.D.

The Christian opposition to Rome, and Rome's to it, did not develop till after the first persecution under Nero. To St. Paul Rome was the protector of law and order, and his own status as a Roman citizen saved him from the frenzy of the Jewish

mob; and he was never called upon to sacrifice or burn incense to Caesar or to Jupiter Capitolinus or any other of the deities worshipped throughout the Empire. On the contrary, he and Barnabas had great difficulty in preventing the rapturous crowd at Lystra from sacrificing oxen to themselves, as human incarnations of Mercury and Jupiter. (Acts XIV.)

. . . The Acts of the Apostles and the Epistles of St. Paul throw many side-lights on the state of religion in the provinces, and also reveal the deplorable lack of morality in heathen society generally, but against these gloomy disclosures we must balance the better sides of social life, of which Cato, Cicero and Virgil were conspicuous examples. But the old Graeco-Roman religion in general, as religion, made no great ethical demands upon its votaries; nor did it offer any salvation either from sin in this life or from the hopeless dreariness of subsequent life in the underworld of shades in the realm of Hades and Persephone.

But since the sixth century B.C. at least in Grecian lands, and probably far earlier in Babylonia and Egypt, hopes of forgiveness, salvation and a happy immortality for the souls of men had been inculcated and fostered by certain religious cults known generically as "The Mysteries," woven round specific nature deities—Isis and Osiris (Serapis) in Egypt, Cybele and Attis in Phrygia, Venus (Astarte) and Adonis in Syria, Demeter and Dionysus in Greece, and Mithras in Persia and Babylon.

At the time of the birth of Christ the Mysteries which were securely established in Rome were those of Isis, and, though "pagan," there was a great deal of beauty and real helpfulness in the more spiritual side of ancient Egyptian religion. Then there were the Eleusinian Mysteries, which may have exerted some influence in the ritual of the nascent Christian Church.

The Aim of the Mysteries.

The aim of all the Mysteries alike was the salvation of the individual soul, which was believed to be secured by initiation into the secret rites of the god or goddess concerned. No barriers of race, class or status debarred anyone from admission who could pass the tests for initiation,

and in this as in many ways the mystery religions prepared the way for Christianity among the non-Jewish populations.

No reference to the state of religion in A.D. 1 would be complete without some account of the Oracles. These were to Greeks and Romans what the prophets and seers were to Israel in olden days. They were means of communication with "the gods" who gave "messages" called "oracular responses" to enquirers at their special shrines, by means of "mediums," called generically "Sibyls" when women. There were many, including the famous Greek Oracle at the Temple of Apollo at Delphi, the Oracle of Zeus (Jupiter) at Dodona, and the Roman Sibyl at Cumae, on the Bay of Naples.

In Italy, beside the great Olympian deities, there were many subsidiary gods and goddesses, tutelary patrons of specific arts of husbandry, or personifications of special virtues.

One other cult must be mentioned, that of the god of medicine, Aesculapius (Asclepius) whose temples were the hospitals of antiquity. Hipparchus studied the healing art in such a temple. Many stories of miraculous healing found their way into literature, and have survived to prove that "spirit doctors" and "spiritual healing" were not unknown and were officially recognised as methods of cure. Prayer and offerings and quiet sleep in the sacred precincts of the temple of Aesculapius often prepared the way for visions of healing, as well as for the subsequent attentions of the doctors.

THE THREE SISTERS.

I dreamed one night that a young sister in Canada was with us in London, that she had fallen out of a second-floor window, and was lying helpless on the ground outside. We rushed down and found her in agony with some injury to her side, so that we dared not lift her for the paid. (Her name is Lucy.)

When I woke in the morning I told my husband and I said to him, "Don't mention it to Ella" (my other sister living with us).

Just then Ella came in, bringing us an early morning cup of tea, and, after wishing us "Good morning," she said: "I have had such a horrible dream about Lucy."

I was very startled, but merely said: "Have you really? What sort of dream?" She said: "Lucy seemed to be in dreadful trouble somewhere; I did not know what the trouble was, but I kept trying to reach her and could not. She seemed to be alone and something seemed to be terribly wrong, but we could not find her."

My husband passed the matter off, saying, "Well, let's be thankful it was only a dream," but I was really alarmed, and I wrote off to Canada that morning asking Lucy if she was all right.

Lucy's answer came by return. She said that on the evening preceding the night of our dreams she had been crossing the fields (she lives in a wild and lonely part of Ontario) when she fell down and hurt her side so badly that she was unable to rise.

She was at least a mile from home and help, and lay there for several hours until the pain had subsided sufficiently to allow her to struggle home.

ULTIMATE FATE OF THE NAZI REGIME.

Disaster Certain in the Long Run.

A COMPARISON between the development of Hitler and that of Alexander the Great in Lord Dunsany's play, "Alexander," was made by Mr. T. F. Coade, headmaster of Bryanstown School, Dorset, England, at the Modern Churchmen's Conference at Loughborough recently.

"I am convinced," Mr. Coade said, "that Hitler saw himself once as the instrument of God's will. Then there must have come to him some experience analogous to the temptations of Jesus when, being faced with the choice between spiritual domination of his own people—and of the world in general—and the acceptance of the role of mediator, that is, the role of awakening

faith, not in himself but directly in God, he chose the former, whereas Jesus chose the latter."

The Nazi standpoint was worth considering in any Christian survey, because it was perhaps the greatest and most direct, logical anti-Christian movement in history. Like Christianity, it had some spiritual elements, hence its power, which was within its own limits irresistible. Like the Christian the Nazi recognised the two functions of the human will, the positive, active choosing will and willingness.

The essential difference was that the Christian put first willingness to accept and wait for the revelation of God's will, and then acted in accordance with what had been revealed to him in his state of willingness. The Nazi willed in accordance with the will of the State expressed through his Leader, and only after that choice was made he offered himself in ecstasy of self-immolation in obedience to his Leader's will.

"The Leader's will being, to the Christian, patently out of harmony with, if not opposed to God's will or law as Christ revealed it," he said, "can only lead in the long run to disaster such as come to all races, creeds and classes which limit their loyalty and love to anything less than the brotherhood of man. In the world as it is to-day the scale of resultant tragedy must be proportionately vaster than at any previous period in history unless there is a change in outlook. The neglected truth is that all spiritual power used for ends other than the glory of God leads sooner or later by one route or another to ruination and spiritual death."

Material or spiritual failure was the one thing the Nazi feared, as he knew that one such failure would wreck everything. That made the present situation interesting. Leaders who had grasped spiritual power had become intoxicated with it, and had used it for their personal advancement and for the exaltation of one group at the expense of others, and had caused and perpetuated war, hatred, confusion and disintegration.

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CHRISTMAS.

By Rev. Dr. CHARLES STRONG.

ANOTHER Christmas season comes round. What does it mean to us? Another revolution of the earth? The passing of winter and the promise of spring and summer? Social festivities? Exchange of gifts, with "the compliments of the season"? Holidays? Christmas trees? Christmas dinners to the unemployed? Christmas cards, etc.? There may be good in all this, but it does not, surely, exhaust the meaning of Christmas. Nor do the singing of the middle age Christmas carols, and the re-reading of the stories of the birth of the Babe in Bethlehem 1900 years ago.

Christmas stands for the birthday of a new spiritual ideal of divinity and humanity, and the dawn of a new religious era symbolised in the legendary and poetic language of an early age.

The deepest experience of man is the thought of God and of man's relation to God. To deepen and widen and spiritualise the thought of the Power that man feels working in him, around him, above him, in Whom we all "live and move and have our being," "closer to us than breathing, nearer than hands and feet," "the

Sun," which "my poor Spark has had for its Source," is to revolutionise, or evolutionise man's whole life, as to weaken or demoralise, or materialise that thought is to drag man down to the dust.

'Whate'er thou lovest, man,
Grow with it one thou must;
God, if thou lovest God;
Dust if thou lovest dust,
Though Christ a thousand times
In Bethlehem be born.
If He's not born in thee
Thy soul is still forlorn.'

The Birth of Jesus stands surely not for Christmas music and festivities, but for the emergence of a new stage, a new era in the religious evolution of Man, the self-conscious, thinking, self-reverencing, supernatural being, rising above the material, the mechanical, the sensuous, and sensual; as St. Augustine said, "made for God, and restless until he finds his rest in God."

Christmas bids us look towards a rising sun, and press on to a new day, a new conception of God as Light and Love, and of Man as the expression of that Light that dawned in Jesus, and shines more and more to the perfect day of self-reverencing, self-knowing and self-controlling manhood and womanhood.

Christmas stands not only for a new era in the evolution of human personalities free from slavery to law and letter, as Jesus said, "judging of your own selves what is right," free sons and daughters of the Light, but it stands for a new era also in the evolution of man as a being made for fellowman, for brotherhood, sisterhood, love, and co-operation, freeing man from old, hard morality and tradition and patriotism, and breaking down of "the middle walls of partition" between Jew and Gentile, bond and free, male and female.

Christmas is a time of rejoicing. Should not it also be a time of repentance and new resolution? How far short have we come of the Christmas ideal of a "Kingdom of God and its righteousness" of love, let the present chaos of Christendom—materialistic slavery, crime, selfishness, misery, and war bear witness, and stir the hearts of Christians and Christian Churches.

ches! An ancient hymn of the Christian Church is thought to have been:

**"Awake thou that sleepest,
And arise from the dead, and Christ
shall give thee Light."**

CHRISTMAS HOLIDAYS.

Spiritualists desiring to holiday in Tasmania may find what they are looking for at "Lyeltya" Eaglehawk Neck. There are a house and two shacks available. Casual visitors may obtain morning or afternoon tea and light luncheon.

The ocean view is unrivalled. There is a fine ocean beach and provision for swimming and fishing. Write Miss E. Fletcher, "Lyeltya," Eaglehawk Neck, Tasmania.

PEACE GOODWILL TOWARDS MEN.

THE turn of the year is a natural festival with which has been incorporated the feast of the birth of Jesus Christ.

The season is proverbially the time of peace and goodwill when our thoughts relax from the strain and stress of modern life, and we recall those old friendships and kindly affections which are in danger of being overlaid in the daily rush in which we pass our days. There is a sentimental value attached to the festival which, as the turn of the year comes round, grows with each repetition; and even if we no longer partake with a younger zest of the frivolities and irresponsibilities, we look with a tolerant appreciation upon Father Christmas and his load of presents, and we fill the Christmas stockings for those who will in their turn fill them again for an unborn generation.

The Intention of Christmas.

The idea of the holy day has now for us become submerged in the more prosaic holiday, but the original intention of the holy day was that it should provide an opportunity for withdrawal from the daily round and for the contemplation of deeper issues; it was a breathing space upon life's journey itself, a rest upon the way; and thus was provided a vantage point of detachment from which we might see the wood, instead of having the vision continuously directed to the individual trees. In

other words it was to enable us to think upon the objective of the journey itself, rather than that we should be wholly pre-occupied with the actual journeying; as such it fulfilled a useful purpose which to-day we are in danger of losing.

When we stay to think, we may indeed ask ourselves whether the traditional order of peace and goodwill ought not to be inverted, and the goodwill come first with the peace following as a matter of consequence upon it. The peace of the world as we see it around is wholly uneasy, while the goodwill is far to seek; but is it not crystal clear that the first requisite of peace must be goodwill?

It may not indeed be possible for us to bring peace upon the world, but it is certainly feasible for each of us to add to its measure of goodwill, and precisely to that extent we are working for the peace of the world. We do not need to start by trying to reform the nations; it will suffice if each of us begins with his own heart and casts out that selfishness which is the prime root of discord. "Selfishness," once said Dr. George Wyld, a well-known Spiritualist of his day, "is the sole root of disease," and if we carry the same principle on to a larger expression we may say that our present conspicuous lack of ease and peace is due in essence to this same root cause of selfishness.

Peace and Concord.

Peace and concord dwell together, and both are to be found when the plans of man are in conformity with those of God, and when the evolution of a greater humanity is being accomplished. Anything that interferes with this spiritual progress is thereby sin; it is as sand thrown into the machinery of God, and the necessary result is trouble and distress. How else should we realise that our evolution was being thwarted? The wages of this continued sin would be, as the Bible dramatically states, death—the final stoppage of the machinery of evolution and the upsetting of the scheme of the universe.

Therefore to-day in the world our many distresses speak eloquently enough to us if we will hear them, and our troubles have tongues and use a voice direct enough for the most obtuse. Peace will be ours when we have earned it, and not before; and

the earning must be by the exercise and development of our own individual goodwill. Nothing whatever can be accomplished by hatred save the destruction and disintegration of our civilisation; love is the only upbuilding, sustaining and consolidating power in the world, and upon its establishment in the hearts of man must all good things wait. So let us write the theme as Goodwill first, and then Peace; and let us recall the burthen of the old carol that sweetly sings, "Love Came Down at Christmas."

COLOURING THE TEAZLE.

By G. H. C.

AS I was walking one morning through the London streets, I met a man with a basket, and in his basket he had a number of teasles for sale. Teazles — those lovely wild thistles that grow in the waste places wherewith nature delights to adorn the landslip and the quarry, to reclothe the desolation made by her in her wilder moods or by the heedless handiwork of man. Teazles—those lovely delicate things whose purple bloom lasts but a day or two, but which, when dry, are still graceful in form and exquisite in colouring.

And the man who had collected these lovely children of the wilderness had "prepared them for the market," made them as no doubt he thought more attractive. But how? By colouring them, some green, the green of the suburban lamp-posts; some red, the red of a letter box; and some a magenta, a colour I can compare to nothing in heaven or upon earth—just the essence of aniline dye. And he did this thing in order to make teasles more beautiful! Why could he not leave them to teach their own lesson of beauty and grace?

We have at home a little bronze image, the work of a Chinese craftsman; it represents a simple peasant woman seated in simple robe with plaited hair and downcast eyes, and on her lap she holds a young and helpless child over which she is bending in love and protection. It is a perfect piece of symbolism. Did you not know the Chinese legend of Kuan-yin, the mother of Buddha, who has become exalted into the

Queen of Heaven and Goddess of Mercy, still you could not mistake the lesson. Here is a symbol recognised in every land by every race. What does form and name signify? It is the same, whether you name her Kuan-yin or Madonna.

Go into certain Christian Churches and you will find there the same symbol, but how differently treated. Here is the same mother and child; but here, by an effort which I cannot but think to be rather pathetic, the figure is overladen with costly and highly-coloured drapery and jewels, the whole attitude stiff, the face conventionalised and unnatural.

Now, which has apprehended most truly the idea to be symbolised, the simple craftsman who looked around his own home and fireside and copied what he saw, or that other image maker? Have not "the teasles" again suffered by being "coloured"?

We all know something of the life of Gautama—the light of Asia, the Buddha or Enlightened One. Strip it of marvel and myth, and how simple and beautiful it becomes. You will remember how Gautama was born of princely rank, wedded to a charming bride, beloved by his father and his people, the heir to a goodly heritage, with peace and happiness his apparent destiny. And you recall how his people tried to shelter him from all knowledge of evil and sin, sorrow or suffering; and how, notwithstanding, he did arrive at an understanding of what is the lot of common men. And we see Gautama impelled by the spirit—just as was another Light of the World—so that he forsook all and went out into the wilderness to prayer and fasting and holy meditation, in order that forsaking self, the enlightenment might come whereby he might teach the sorrowing world the way of release. To countless souls the way of Buddha has been a revelation of the divine, a path of salvation and inspiration to some of the greatest heroes and saints the world has ever known.

But observe, the tale so touching in its natural colours, of Gautama and his great renunciation could not be left to speak simply to the hearts of men. There must be added to it tales of miracle and marvel. At his birth the heavens must open,

earthquake and supernatural happenings must mark each crisis of the story, and at last the teacher himself must be exalted beyond the range of humanity. The Master's message is not enough; the world will not accept it for the words' sake—there must be a sign added. But is not this also "colouring the teazle?"

And can this really be needful? Was Christ's teaching, for example, only accepted by his early followers because they saw his words attested, as it were, by miracle and marvel, because his birth and death were—if indeed they were—attended by circumstances not common to all men? Do spiritual realities need this kind of evidence in order to find acceptance in the hearts of men? Must men always "colour the teazle?"

I speak not to stir up the spirit of disputation, but merely to plead for the great divine simplicities; and a fitting note upon which to close is this which I may quote appropriately from an Eastern scripture:

The way that can be expressed is not the
Eternal Way,
The Name that can be named not the
Eternal Name;
The Way of God is to bless and not to in-
jure,
The Way of the holy man is conduct, and
not controversy.

WITCHCRAFT AND THE EVIL EYE.

Orthodox Scientists' Fear.

The Rev. J. C. Harwick, vicar of Partington, Cheshire, England, said recently that while religionists were mortally afraid that if the doctrinal barrier broke the result would be secularism, orthodox scientists were in terror of a recrudescence of superstition if the strict mechanism and materialism of science were questioned. They said: "If we tolerate mysticism or admit the reality of the phenomena studied by the Society for Psychical Research, we shall have witchcraft and the evil eye back again." Neither seemed to realise that the only sure barrier to superstition was a rational religion.

The Rev. A. C. Bouquet, in an address in which he deplored the Englishman's detachment from the Church, said only about one in nineteen people in London were attached to any place of worship.

"The unsettlement of the public mind is so great," he said, "that in the County of London, out of 7,500,000 people, fewer than 400,000 have attachment to any place of worship, which means that nearly 95 per cent., though not by any means anti-religious, or even anti-Christian in sentiment, are unattached. In such conditions no Church can properly fulfil its teaching task, since it does not engage the attention of the public."

He compared this country with France, where, according to figures he quoted, no fewer than ninety-two new churches had been built in the Paris area alone and were in use, while the number of children in French Catholic primary schools had risen from 887,000 in 1935 to 1,169,000 in 1937 out of a total of 5,250,000 schoolchildren.

"We can point to no similar advance in this country," he observed. "There is, of course, an obvious difference between the Christianity of the two nations concerned. That of France is strongly authoritarian. The whole tendency in England is towards laxity and indiscipline. The drift is serious, and it is the absence of a uniform and agreed discipline that hits us at every turn. If the denominations were more united perhaps the State could help us somewhat in this matter, though I do not for a moment wish to suggest the revival of fines for non-attendance at public worship, even were they likely to be enforceable."

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What Spiritualism Is

AND WHAT IT IS NOT.

By EMMA HARDINGE BRITTEN.

SPIRITUALISM applies in general to the communion of spiritual beings with mortals, but when used in connection with the term "modern," Spiritualism signifies the discovery of a mode whereby spirits can and do communicate systematically with earth.

The consensus of the earliest manifestations affirms and proves, not only by corroborative intelligence, but also by tests of personal identity, that the communicants are the spirit of the men, women and children who once lived on earth, and are now in the continuity of life, personal identity, and all that made them individuals, in various spheres of existence known as spirit-land.

These communicants, by a great variety of signals, such as sounds, lights, motions, and psychological influence, inform us of their conditions of life in the spirit spheres (the sum of all being), that they are in varied states of happiness or of misery, in exact proportion to the amount of good or evil they have done on earth; that the young, from infants upwards, are taught and trained by good spirits, who, as their fathers and mothers, adopt them, while the vicious and ignorant are unceasingly ministered to, until all are stimulated onward to progress, the good to attain still higher, the evil to become good, and ultimately to attain to the highest known conditions of angelhood.

Mediumship.

Another branch of spiritual revelation has been to point out that the ancient seer, prophet, or magician, and the modern medium, are one and the same in organic nature; and though some ancients, by study, isolation, and special devotion to spiritual powers, may have acquired a wider and more practical knowledge of spiritual potencies than we have; they, like the modern medium, possessed their special gifts as the result only of certain psychological and natural organic qualities, and not by virtue of any special

morality, goodness, or the favour of the Creator.

Spiritualism teaches that as all human beings are spirits, and the body is only an external mould, in which spirit grows, forms, and becomes individualised, so all powers exercised by spirits, appertain as much to the human spirit now as they ever will do in the hereafter; and if all mortals cannot and do not exercise these powers, it is only on account of their ignorance, the darkness concerning spiritual things in which the world has been kept, and the present incipient and experimental state of the communion between spirits and mortals.

Communication.

It is claimed by reasonable mortals, as well as taught by spirits, that it is just as natural, is in divine order, for fathers, mothers, children, and friends to communicate with each other, when the one party is on earth and the other in the spirit-world, as it was when both parties were on earth; also, that the spirits of mortals who had lived a good life, or even simply done their best, are impelled by affection towards those they have left behind to commune with them. Furthermore, that as they are in a higher and better life, and in most cases have wider vistas of knowledge and wisdom than when on earth, so such communion is not only good, instructive, and natural, but it tends to prove immortality—the existence and nature of spirit, and therefore, inferentially, of God the Spirit, besides offering the strongest possible motor power for living a righteous life, and avoiding evil, by proving that heaven and hell are both states resulting inevitably from the good or evil within the soul itself.

The evidence that human spirit-control is true is to be found in its spontaneity, having originated without expectation of, or participation in, its demonstrations by man; next, in its world-wide appeal to all grades, classes, and countries of earth

during the last forty years; in the conviction of a personal, human spiritual agency, which its manifestations have forced upon millions of minds, including multitudes of the learned, wise, scientific—persons accustomed to take judicial evidence—commonsense people, and even simple children.

Evidences.

The phenomena by which this immense and unprecedented sum of conviction has been wrought have in quite two-thirds of their action been accompanied by such intelligence as could only have originated with the individual spirits claiming to be communicants. Thus names, ages, dates, events, and many secret things known only to the communicating spirits and their friends, have been spelled out by raps or signal motions, written or spoken sometimes automatically by mediums, sometimes by the spirit themselves. Thousands of portraits of deceased persons have been drawn, painted, or photographed, sometimes under magnetic impressions, by mediums, sometimes by spirits. Millions of spirits have been seen and described by stranger mediums and recognised by their friends. The unlearned have been inspired to speak with new tongues, or abnormal powers of eloquence. Healers have been inspired and directed. Spirits have guided, instructed, and not infrequently saved their beloved one on earth from danger and mischief by their counsels and advice. They have presented wise and wonderful visions, and in thousands of ways blessed, benefited, and assisted the friends they have left behind.

From the above statement it may readily be determined what Spiritualism is **not**. Being a direct revelation from the spiritual spheres of existence, it does **not** originate in any human theories or opinions; nor do its facts bend to any such; unless these theories and opinions correspond to its facts. As its communications and descriptions of the life hereafter proceed wholly from those who are in the actual experience of what they teach, those teachings derive no authority from books written by men, whether ancient or

modern, whether labelled "Sacred" or "profane."

Founded on Facts.

As a movement founded on facts, corroborated by such testimony as is admitted the world over to represent truth, Spiritualism does not need endorsement from, or affiliation with, any sect, society, body of believers, or any dogmatic class of thinkers. Spiritualism is not a religion—it is religion per se. Spiritualism is not a sect. It has no fixed creed, and is not binding upon any human soul that is not convinced of its truth by sufficient evidence. It may be in harmony with one or many religions, sects, or writings, but it derives no authority from them, being an existing independent fact of itself. It may be in harmony with the known laws of science, but it derives no authority from them, claiming to proceed by virtue of spiritual laws, absolute and true, whether man understands them or not.

The following theorems grow out of the facts of Spiritualism and its proven consensus of revelations, and are generally accepted as truth:—

The Fatherhood of God.

The Brotherhood of Man.

The Immortality of the Soul.

The Proven Facts of Communion between Departed Human Spirits and Mortals.

Personal Responsibility, Compensation and Retribution Hereafter for all the Good or Evil Deeds done here.

And a Path of Eternal Progress open to Every Human Soul that wills to tread it by the Path of Eternal Good.

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“Father Forgets”

“**FATHER** Forgets” is one of those little pieces which—dashed off in a moment of sincere feeling—strike an echoing chord in so many readers as to become a perennial reprint favourite (says the “Readers’ Digest”). Since its first appearance, some 15 years ago, “Father Forgets” has been reproduced, the author, W. Livingston Larned, writes, “in hundreds of magazines and house organs, and in newspapers the United States over. It has been reprinted almost as extensively in many foreign languages. I have given personal permission to thousands who wished to read it from school, church, and lecture platforms. It has been on the air on countless occasions and programmes. Oddly enough, college periodicals have used it and high school magazines. Sometimes a little piece seems mysteriously to click. This one certainly did.”

Listen, son: I am saying this as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a stifling wave of remorse swept over me. Guiltily I came to your bedside.

These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when you threw some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a hand and called, “Good-bye, Daddy!” and I frowned, and said in reply, “Hold your shoulders back!”

Then it began all over again in the late afternoon. As I came up the road I spied you, down on your knees, playing marbles. There were holes in your stockings. I humiliated you before your boy friends by marching you ahead of me to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father!

Do you remember, later, when I was reading in the library, how you came in, timidly, with a sort of hurt look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. “What is it you want?” I snapped.

You said nothing, but ran across in one tempestuous plunge, and threw your arms

around my neck and kissed me, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. What has habit been doing to me? The habit of finding fault, of reprimanding—this was my reward to you for being a boy. It was not that I did not love you; it was that I expected too much of youth. It was measuring you by the yardstick of my own years.

And there was so much that was good and fine and true in your character. The little heart of you was as big as the dawn itself over the wide hills. This was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters to-night, son. I have come to your bedside in the darkness, and I have knelt there, ashamed!

It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours. But to-morrow I will be a real daddy! I will chum with you, and suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: “He is nothing but a boy—a little boy!”

I am afraid I have visualised you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother’s arms, your head on her shoulder. I have asked too much, too much.

Are You Psychic?

ONE OUT OF EVERY FOUR IS SAID TO HAVE A SIXTH SENSE.

By EDWARD SERVIS.

ARE you psychic? Quite possibly; for it is said that one person out of every four comes under this umbrella word, and is "gifted" more or less—presumably less rather than more—with telepathic, clairvoyant, or similar powers. One is always hearing stories. Indeed, this inquiry has so far hardly got beyond what may be called the anecdotal stage.

People have queer experiences, visions, or dreams, which they take as warnings, and on that account give a miss to the train or the boat which meets with an accident. Apparitions of the dying are seen by their friends far away. And so on, a theme with endless variations. Some of these stories are famous. Swedenborg, for instance, who, on his way home to Stockholm from England, landed at Gothenburg, where he spent the night with friends. He "saw" a fire raging in the street where his home was, some 300 miles away, and spent a very uneasy evening until he was able to announce that the fire had been stopped, three doors from his own house.

*

Mr. Dunne, author of "An Experiment with Time," tells how he had a vivid dream of an island being destroyed by (apparently) volcanic earthquake and fire at the very moment when Martinique, in the West Indies, was visited by that appalling eruption of Mont Pelee, which destroyed St. Pierre and killed 40,000 people.

But my interest in this subject dates back to early student days, when, on one occasion, I was present with others in a college room, and saw a man accurately reading, through a brick wall, a page of an old book which was lying open on the table in the next room. He was under hypnosis at the time, and the hypnotiser was with the book; so that this was probably telepathy rather than clairvoyance.

About that time I used to spend reading holidays at a small fishing inn at Tummel Bridge, near Pitlochry, in the Highlands,

and there became acquainted with a family of travelling "tinkers." The old mother of the family was clairvoyant. And once, when I happened to be there, she was the means of discovering the body of a man who had disappeared without trace, and all search for him had been in vain. She "saw" him lying on a ledge of rock deep in a loch. And there he was found.

*

We listen to the stories. We sceptically wonder how much in them is verifiable fact, and how much is imagination; or whether it is not all a matter of chance and coincidence. We may, seeing that the stories are frequent, and, in a general way, corroborative of each other, go so far as to admit vaguely that there may be "something in them"; but what that Something may be, what its significance, what its relation to the more normal processes of sensation and mentality, nobody so far has taken much trouble to find out.

The Psychical Research people, with their hands full, have done a little; but mostly in the way of collecting and sifting story material. Their "Phantasms of the Living" is well known; so also are such books as Lang's "The Making of Religion," in which that tireless collector embodied (among other things) many authenticated cases of clairvoyance with the use of the crystal. This is an important, necessary, and arduous job, without much to show for itself in the way of definite conclusions.

*

Henry Sidgwick, before the war, conducted an inquiry into the apparitions of the dying to their friends, and concluded that there was a connection between deaths and apparitions which could not be accounted for by chance. Within the last few years, however, the subject has been approached from another angle; that of experimental psychology; by Ossowiecki, for example, working with sealed envelopes; but particularly by American psychologists; and, in America, outstandingly

by the Duke University, Dr. Rhine leading. The results have been astonishing.

Dr. Rhine works with a pack of 25 cards. The cards are marked, in groups of five, by emblems, such as a circle, a square, a star. Five of each. The cards are then shuffled and cut, and laid face downwards on the table, at which Dr. Rhine sits on one side, and the person to be tested on the other. As the "patient" names the cards one after another, they are removed, still face downwards, and stacked. If there were nothing but Chance, then one in five of these cards would be correctly named; and most people attain no more than this average. But among Dr. Rhine's cases there are quite a number who persistently, over a long series of experiments, maintain a much higher average than one in five.

One student at Duke University, for example, made 3,500 tests, with an average of 11 correct out of 25. Another, with almost daily tests over a period of two years, kept an average of 9 out of 25. Chance, therefore, is eliminated; and clairvoyance is attested as a scientific fact. The examinee need not even see the cards. He may sit behind a wooden screen placed on the table; he may be in another room; he may be (as in one amazing series of tests) 250 miles away; and still he maintains his average well above the chance-mark. Dr. Rhine's experiments go to show that clairvoyance and telepathy are probably the same gift working in different ways; for, wherever the one is found, the other is found with it. They also show that the gift may run in families.

*

What is it, anyhow, this something which "sees" in this way?

Dr. Rhine insists that it is not a "sixth sense," that it has nothing to do with the sense; and calls it an "extra-sensory" faculty. Yet, oddly enough, a stimulant (like caffeine) tends to raise the testee's average, and a soporific to depress it.

Is it what Hegel called "the intuitive soul" that sees? Or what is sometimes called the "etheric body"? For, presumably, since our physical body consists of particles which are separated from each other by ether-space, we have a second

"body," of the same size and shape as the physical one, and perhaps even more solid. What are we?

An Eastern Wedding

JASMINE, LANTERNS, TURBANS,
AND WEIRD MUSIC.

By T. MacDONALD.

THE Easterner is always chary of allowing strangers into the secrets of his life, and particularly of his religion. But in the East nowadays Western education has brought with it a measure of enlightenment. Moreover, the peoples of the East are always responsive when kindness is shown them. For this reason, I was once privileged in a city in China, where a large Mahomedan colony existed, to attend a Mohamedan wedding. The wedding took place in the evening, and on my arrival in the bridegroom's home I found him attended by two of his friends, who were to act as best men. A large number of men friends were also present, distributing refreshments, but nothing stronger than lemonade.

Dressing the Bridegroom.

The first ceremony was that of dressing the bridegroom, which was performed by one of his friends. The young man was helped into a gorgeous red satin jacket lined with blue satin; a red sash was tied round his waist; a gold turban with streamers in front was placed on his head, and a sheathed dagger in his belt. Baskets of flowers sprinkled with attar of roses were then distributed. The residence of the bride was only a few doors away, but a long detour was made. It was an imposing procession. Torch bearers and a lantern procession preceded the bridegroom and his two best men, who were on horseback. His friends followed in rickshas and Chinese chairs. Before entering the bride's house several discarded their shoes. We were ushered into the ground floor of a house which was far from imposing.

In Western countries it would be a poor man's house. The room, however, was ar-

tistically decorated. Bunting, Chinese and Japanese lanterns, were hung on the walls, and sweet-smelling jasmine was scattered in profusion everywhere.

No Bride Was There.

The bride did not appear. The bridegroom, the two best men, a priest, and the bride's grandfather, acting as attorney for the bride, squatted down in the centre of the room in front of jars of flowers and sweetmeats. The old priest, robed, bearded, leonine, proceeded with the ceremony in chanting tones. He had no book, but I felt that he was using the marriage service as set out in the Koran. The night was extremely warm, and the atmosphere was stifling. After an interminable length of time—or so it seemed to me—the service was over. Then one was allowed to drink.

Babbling as they were in a strange tongue, I waited for things to happen. The bridegroom and his following made for the door, and I was borne with them up the rickety stairs. We came to the bride's chamber, but the door was locked and barred. A demand was made for entrance,

but only after repeated hammerings was there any response. The laughter of women was heard in the chamber.

A Heavy Toll.

A girl opened the door, and, according to custom, demanded payment before entering. The bridegroom handed her a piece of gold, but that was insufficient. He gave more coins and more until the guardian of the door was satisfied. Then the door was thrown wide open.

Sitting on a gorgeous silken bed, swathed in silk wrappings, was the bride. The room was full of the perfume of jasmine. The bridegroom went to her, threw a handful of silver on her head, and so took her as his wife.

Back again on the ground floor, sweetmeats and refreshments were distributed, and for hours the wedding guests were entertained to an amazing feast. Dishes galore were emptied and refilled—and strange concoctions they were. Drinking and eating went on to the accompaniment of weird music. The bridegroom departed, and a few minutes later his wife followed him home in a chair.

What Do You Like in the Way of Broadcast Entertainment?

IS IT DRAMA?

If so, Station 4BC Brisbane has much to offer you in this regard—recorded plays and plays which are enacted in the studio by “flesh and blood” artists directed by Tom McGregor. Space won't permit to give full details of them all, but just by way of introduction let us recommend “Famous Escapes” which are broadcast on Sundays at 7.15 p.m., bringing all manner of exciting situations before you, some fictional, some historical—“David Copperfield,” that ever-green classic of Charles Dickens, the cast of which is comprised of Australian actors. It's another Sunday show, programmed at 8 p.m.. “The Silver Greyhounds,” telling tales of thrilling adventures as the King's Messengers deliver their despatches despite every obstacle—15 minutes on Sundays, at 8.15 p.m. “Burton Trent,” a series of complete stories woven around the “cases” of that amateur Crime Detector—Burton Trent, which is enacted by Tom McGregor, with the 4BC players, broadcast on Sundays at 8.30 p.m. “Fires of Destiny,” a romantic drama of the early days of

Australia and the penal settlement on Monday and Wednesdays at 7.30 p.m. by the 4BC Players. “Grand Hotel,” Vicki Baum's best seller of modern life at Berlin's leading hotel, dramatised for radio, enacted by an Australian cast on Mondays at 8.15 p.m. “Mittens,” a drama of the race track, and a George Edwards Production, scheduled for Tuesdays at 8 p.m. “Album of Life” cameos of life from here, there and everywhere dramatised on Wednesdays at 8.30 p.m. “Radio Playhouse,” complete “shows presented by the 4BC Players every Saturday night at 8 p.m.

IS IT MUSIC?

Once again there are too many features to enumerate so we just offer a few from our “Musical Bouquet”—“Your Hymns And Mine,” old favourite sacred melodies interspersed with some of the world's finest poems and “thoughts,” broadcast on Sundays at 7.45 a.m. and Tuesdays 10 a.m. “Hawaiian Travelogue,” another Sunday morning feature at 11 a.m., presented by Frank Tozer's Hawaiians in the 4BC Studio. Hawaiian

melodies and word pictures—"Round The Radio Bandstand," an old-time Band Concert with world-famed artists as guest performers, Sundays, at 2 p.m. **Dave Frecknall At The Piano**—one of 4BC's popular guest artists in two quarter-hour "Popular Piano Recitals," on Tuesday and Friday. David Grahame is a B.B.C. and J.C.W. day, at 3.15 p.m. "Songs At The Piano With Vocal Star and presents with Margaret Armstrong "Fifteen Minutes of Song" on Mondays at 3.15 p.m. "Continental Nights," drifting over the Continent on musical wings at 10 p.m. on Tuesday nights. "Hollywood Casting Office," one of the cleverest entertainments built round the film industry, scintillating humour and beautiful melody. "Let's Go Gay," when you go gay with some gay folks like Harry Roy and his boys, Ronald Frankau, Norman Long and dozens of others on Sundays for a whole hour from 12 noon to 1 p.m.

IS IT SPORT ?

And this is where 4BC definitely "Leads the Way"—not one day passes by without ALL the sports being covered for ALL the sports! Three well-known sporting commentators on the staff to provide this exclusive service. You get **Wrestling and Boxing** direct from the Brisbane Stadium on Wednesdays and Saturdays, respectively. **Studio Interviews** in "The Roped Square" on Tuesdays and Fridays when leading contestants appearing at the stadium are informally interviewed. "Highlights Of The Day's Sport," every night, Monday to Friday, at 6 p.m. **Racing Anticipations** on Tuesdays and Fridays at 6.30. **Racing Re-Broadcasts** from Studio on Wednesday and Saturday at 7 p.m. **Southern Racing Previews**, on Tuesday and Friday nights. "The BoyFriends," Dance and Sport session on Saturdays at 10 p.m. "The Roar Of The Crowd" and "Echoes Of Sport," two dramatised cameos of sporting events on Tuesdays at 7.30 and 8.25, respectively. **Golf, Sailing, Tennis, Football and Cricket**, all described from the field of action.

IS IT NEWS ?

Then you have your special **News Service** every afternoon at 4 p.m. "The Daily Barometer," presented three times weekly by Dr. W. G. Goddard. "The Book Of Time," the Trend of International Affairs presented also by Dr. W. G. Goddard. "The March Of Time," on Mondays and Thursdays, at 6.20 p.m. "What's New?"—news from the feminine angle.

WHATEVER IT IS—

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HEALTH and HEALING

(By W. H. EVANS.)

Are there other forms of healing besides those of orthodox medical science?

Yes, but those which are outside the medical faculty are regarded as quackery, yet the fact that so many resort to other means than those of medical science indicates a large faith in those methods, and many cures are recorded by practitioners outside the ranks of the medical profession.

Are there any forms of healing outside the medical profession which are reliable?

Undoubtedly, and thousands of people are restored to health after ordinary medical skill has failed. At the same time we have to bear in mind that there are unscrupulous people whose first consideration is their own pocket, and not the welfare of the people. It is this class which brings the genuine healer into disrepute, and sows the seeds of doubt in the minds of people about unorthodox methods. Nevertheless, there is in the public mind a growing doubt in the efficacy of medical science, and some impatience at its conservative attitude. It is wise to remember that there are various methods, and in the science of healing as in all else, new discoveries are made and progress ensured, even though it be slow.

What are the various forms of healing apart from those recognised by medical science?

Osteopathy, or the science of manipulation based on the theory that health is dependent upon the free-flow of arterial blood, and that anything which interferes with it will cause disease. Its methods are directed to producing structural adjustments whereby such pressure may be removed. Chiropractic is allied to this. Then there is massage, this of course is recognised by medical science, and is of great help in loosening tissue and bringing life into atrophied muscles. But the more revolutionary forms are magnetic, mental, and spiritual healing.

What is the basis of these forms of healing?

These last recognise man as a spiritual being, and it is in this they differ so radically

from medical science, which is materialistic and seeks the cause of disease in the physical body. One great healer affirmed there is only one disease, that is an interference with the free circulation of the spiritual forces of the body; this interference manifests in some form of disease, inharmony of the spiritual forces. All these forms of healing regard the body as the manifestation of spirit, and not in itself a cause of disease, as, apart from the spirit, body has no life. Therefore, in a large measure, health of body depends upon the power of the spirit to keep its forces flowing freely through the body. There are factors, however, which have to be considered, such as heredity, but even so, when traced back it is seen that health depends upon the individual; that he himself has set in operation the causes which produce either good or bad health. Therefore, these forms of healing are directed to establishing the flow of the spiritual forces throughout the body; of bringing the various powers of the spirit into alignment, or harmony.

What is magnetic healing?

Magnetic healing is that of the laying on of hands. It is based on the idea that health is as catching as disease. It is a method whereby the healer by a system of passes transfers vitality from his own to another body. That vital force can be transferred in this way is well known, and at times it is so strong that it makes percussive sounds around the patient. The magnetic healer is usually mediumistic, and works in conjunction with some spirit-guide, and makes himself receptive to the impressions given to him by his guide, making his passes over the body of his patient in accordance with them. The patient may not be conscious of this transference of energy at the time, but if very sensitive he will be, and even though he cannot see where the pass is being made will know by the sensation of warmth, at what part of the body the magnetiser is working. The magnetic healer is one whose system generates more vital force than he needs, and it is the surplus energy which is used.

Is there any danger of depletion to the magnetic healer ?

Not if he acts wisely. Of course if he gives more than he can generate and draws on his reserves he will experience a breakdown. Most magnetic healers find it necessary to go out into the open air to recuperate for a short while after giving a treatment. The force used is called "prana," or as some say, "animal magnetism." This force comes from the sun, and we breathe it in with the air. In certain states of the atmosphere this force can be seen as sparks of light which are called "health globules." In breathing these are drawn in and distributed through the body, and one can, by adopting the appropriate mental state, consciously direct this force when it is breathed. The magnetic healer is very largely dependent upon this force, hence the need to replenish it after he has given treatment. Of the three forms of healing it is the most exhausting to the healer, but used wisely it is one of the most effective, because the rate of vibration is so near that of the physical body.

What is mental healing ?

There are many schools which teach mental healing, and it is based on the theory that mind is superior to body, and that if one affirms health, holds it firmly in mind, it brings the body into relation therewith so that it manifests health. Theoretically it is sound, for all things are a manifestation of mind. It is mind which is creative, and according to this every form of disease has its corresponding mental state. In the main this is true, but there are outward circumstances which to some extent modify the power of the mind. Also, and this is rarely considered, disease has its function, and when one considers life, not in a period of three-score-years-and-ten, but in milleniums, it will be seen that it has an educative value in teaching the spirit how to control the body. That is why some folks are never really well, no matter what treatment they receive there only takes place some modification of their condition, and no form of treatment will effect a complete cure during their incarnation. Taking the long view, even though it is distressing, it is seen as a temporary manifestation which will eventually work itself out. Disease like sin is a discord, and behind every disease is sin of some kind. There is no effect without a cause.

In mental healing the healer seeks to sub-

stitute the negative thought of disease with the positive thought of health. The real "you" is never ill, it is only the body which droops, but if you think or act wrongly the results are bound to manifest in some way. Now it is meant that man should be master upon every plane of life, and if this thought is held strongly in the mind, it gradually works itself out on to the plane of manifestation. The thought of power or of weakness must manifest as such, therefore only thoughts of purity, strength, power, love, and service, should be entertained.

How can thought injure or affect the body ?

In precisely the same way that it can help the body. The body responds to the mind. Around it is the aura, of which we have already written, and the thoughts we entertain people it, colour it, and make it either healthy or unhealthy. If we think negative, or evil thoughts, we lay ourselves open to attack. That is, we attract thoughts of like character and our forces are reinforced from outside. There is around everyone a mental sphere, and according to our habitual modes of thought we attract thoughts in affinity therewith. These colour our minds, and if we cultivate vicious, depressing, or negative thoughts, we lower the body's resistance to disease. It then reacts upon the mind and tends to strengthen the negative condition, with the result that it is aggravated and so makes it more difficult to establish equilibrium. Pessimism is negative, optimism is positive. The moral is obvious.

How do you explain the bright mind in the weak or ailing body ? If the body reflects a persons mental state ought not those who are bright and cheerful to have good bodies ?

I have already hinted at the cause of this. Let us recognise that in the outworking of the law there is no injustice, and we shall see that in the cases mentioned there is a sub-conscious recognition of the rightness of things, even of the weak body; an inner perception of the love at the roots of life. This manifests as cheerfulness of disposition, kindly thought of others. It is really a question of spiritual development. We are all acquainted with the selfish and querulous invalid whose thoughts centre entirely around self, and who demands that everyone serve him. He wraps himself in an at-

mosphere of gloom, and extracts a morbid satisfaction in thinking that no one has ever suffered as he is suffering. He is not helping to make his condition better, and is certainly not learning his lesson. The one who keeps bright under adverse conditions, who has the Mark Tapley spirit, and by his attitude says, "now is the time to shine," has learned his lesson, and is simply working out karmic results and adjusting the balance. Remember in all things there are compensations, a though we may not be able to see them.

Although our mental attitude may help in overcoming nervous ailments, what of accidents; how will it help in such cases ?

A great deal. Every doctor knows that if he can enlist the help of his patient he has done much towards effecting a cure. Thus, in the case of broken bones, the sufferer can do much to help the cure by bearing it with patience, fortitude, and cheerfulness. The mental attitude will promote the flow of the healing forces, for you must bear in mind it is nature which cures, not medicines. These may assist, but the healing is not in these but in nature, or the man. Therefore, the mental attitude can be either a great help or a great hindrance.

What is the method of mental healing ?

Affirming that one is well : recognising that the spirit being of God is full of his power. By realising that we live in God every moment of our lives. You cannot imagine God being ill, or sick. There is in the conception of God nothing but what is positive. **HE IS POWER, STRENGTH, HEALTH, WHOLENESS.** We are his children and we inherit that power, strength, health, wholeness. Recognising it we affirm it, we declare that we are whole, and that we manifest nothing but perfect health. A few minutes given every day to the practice of affirmations will work wonders. All that is required is patience and persistence. One who has lived in a negative, or indifferent condition for years must not expect to recover at once. The old mental states will struggle to maintain their hold, but never recognise them, ignore them, and cease to recognise that they have any existence. Grow into the attitude of affirming power, poise, peace, and you will create these conditions in the mind, and the body will begin to vibrate to them, and by and by the mental

conditions of wholeness will manifest in the body.

How would the mental healer treat another person ?

By affirming him to be whole. He will seek to displace the picture of his patient as a weak person, and substitute one of him as being strong and well. In this it is well to remember that distance is no object to mental healing. Contact through vibration can be established, and the finer forces set in operation. When in the presence of a patient it is not always wise to voice the affirmations. One method is to sit with him, hold his hands, and make the affirmations and begin to feel the mental atmosphere mentally. The patient will gradually relax and begin to feel the mental atmosphere around him change. His own mental attitude will alter, and life will begin to look brighter. He may not feel this at once, but when he does, recovery is usually rapid.

Is this not a form of suggestion ?

Yes, but what is suggestion ? No one knows how it works, and we have to be careful that we do not regard a name as an explanation. Suggestion has been defined as a "successful appeal to the sub-conscious self," but what is the subconscious self ? Is

CHRISTMAS MAILS.

EARLY POSTING CAMPAIGN.

The Deputy Director of Posts and Telegraphs (Mr. R. N. Partington) is seeking the co-operation of all readers in regard to the posting of Christmas Gifts and Greetings. He would like as many as possible to post such mail matter before Friday, the 16th December, and suggests that packets be endorsed, "Do not open until Christmas." By doing this you will materially assist the Department and eliminate any possibility of your gifts and greetings not being delivered in time. If everybody delays their postings until the last day or so, the congestion may prevent the Postal Staffs from effecting delivery before the 25th December. The charm of your gifts and greetings lies in their receipt before Christmas Day, so do your shopping now, pack securely, address fully and plainly, and Post Early to avoid disappointment to your relatives and friends.

it not another name for soul? If behind everything there is mind, does it not mean that our bodies are created by mind? It matters not whether we call this God, or regard it as the spirit in man, for man is in God, and derives all his power from him, and the creative power of God is expressed in and through man. Thus a suggestion as an appeal is made to the Spirit and when responded to puts into operation the powers necessary to effect the needed re-adjustment in the physical body. When one remembers the many processes which go on in one's body without one being conscious of them, the idea of suggestion only increases the wonder. Suggestion is an effort to direct the attention of the spirit into certain channels to effect definite purposes. In mental healing it is health, therefore by affirmation, which is a form of suggestion, the attention of the spirit is directed to health, a positive state, and away from negative conditions. Remember that to the spirit there is no such things as "I cannot." "I can" and "I dare" should be the watchwords of the spirit. Surrounded by a positive thought sphere no evil can come nigh unto the spirit.

What is spiritual healing? how does it differ from the former methods?

Spiritual healing is to some extent a part of the two former, though it may not be recognised as such. In spiritual healing there is a clear recognition of co-operation with spiritual beings. At the same time there is a perception that one is bathed in an atmosphere of the spiritual worlds, and that one can become a channel for the transference of the power from them to those needing it. It is at one with mental healing in recognising that many diseases are mental and spiritual in origin, and that they may be present in the etheric body before becoming manifest in the physical body. Therefore attention is directed towards establishing health within, and it is the etheric body which is treated rather than the physical one.

How is this effected?

By spirit guides. When one takes up his work, guides are allotted to one for the purpose. They, because of their wider knowledge, are able to direct the power through the healer. In fact they superintend the process, using the healer as a condenser for the transmission of the force. In the begin-

ning of treatment the healer establishes rapport with his patient, by holding his thumbs, and noting the psychic pulse. By so doing the patient's aura opens, or as some say collapses, and in some degree it empties itself. Then, by suitable passes, the healing power is poured into the patient's aura so that he becomes filled with healthy force, and the etheric body absorbs it, and the weak, exhausted, and poisonous elements are drawn off and replaced by the healthy elements transmitted from the higher worlds through the healer.

Can the healer help or hinder the process?

Undoubtedly, and no healer should attempt to treat a patient unless in a right frame of mind. It may be difficult, but the healer must express love in its finest and best form. He must surrender himself to the higher powers for the welfare of his patient. He must visualise his patient as well, must entertain no negative thoughts, must be cheerful and suggest strength and power. Above all, he must express confidence in the efficacy of what he is doing. By so doing he co-operates with his guides who are able to use him for the work of healing the sick. If he is not in a right frame of mind his treatment will be without effect, for he cannot transmit the power. The guides will do their best to help the patient, but they like us are limited by the tools they are using; if the tool be blunt, or otherwise ineffective, they can do but little to help.

What of the patients, can they not help?

Yes, and the wise healer seeks the co-operation of his patient. Faith and confidence are a great help, though often it has to be won by the healer. For many, these methods are so strange that they cannot understand how the passing of one's hands over their bodies can have any effect. Wherever possible the healer should explain briefly the theory and arouse the interest of his patient, he will then have his co-operation. The patient should be informed that he must endeavour to be cheerful, and hope for the best in all circumstances, striving to realise that there is a wave-like motion in the restoration to health. Thus there will be periods when he seems to be marking time, it is the trough of the wave which is carrying him towards health, even when appearances may for the moment seem to be against him. Cheerfulness is one of the

great assets of any patient. The patient should also strive to prepare himself for the treatment, and for this prayer is one of the best methods, for it opens the spirit to receive the power and so makes the flow easy and effective.

Who are those you speak of as guides ?

They are the spirits of men and women who once lived on earth, and who seek to serve humanity in this way. The whole universe is one. When we pass into the next stage of life we continue to progress in knowledge and spiritual understanding. Our spirit friends knowing they can be of service to their fellows in the flesh, study the methods whereby they can best help, and many of them seek to help those who are sick. All the miracles we read about in religious literature are understandable when we realise we are surrounded by this great "cloud of witnesses," which is composed of those who have suffered and struggled as we suffer and strugg'le now, and who in their great love seek to be of service to their fellows in the flesh.

Must a healer be trained ?

Yes, training is necessary though some have an intuitive perception of method. But for the majority it is essential that they be trained so that they will know how to make the passes according to the disease they are treating, and how to get the right rhythm. As they go on they become more readily receptive to the guides associated with them, and any needed departure from their system will be given by the guides working with them. There are bound to be exceptions to every rule, and the guides know when to make a change of method and will so impress the healer. But every healer should have training and know how to act, and be able to readily perceive the reason for any change of method which they may receive from their guides.

CIVILISATION BLAMED FOR MANY HEALTH DEFECTS.

(By Dr. H. N. FEATONBY, Department of Public Health).

1.—Our heredity must be good. There are some people who have inherited a taint. You can't gather grapes from thorns.

2.—Intelligently select the country in which you wish to live. Unless you choose

a country which by social legislation will give you decent conditions you cannot live a healthy life.

3.—Choose your home town sensibly. In modern civilisation, the industrial town is the worst of all places. There must be parks for the children.

4.—Fresh air is essential. It stimulates us. But it must be moving air. The factory or office-worker cannot expect to be perfectly well without it.

5.—Exercise: Nothing is more vital to good health. Don't laugh at the middle-aged man practising golf. It makes him a better man, a better father, and a better citizen.

6.—Light: Tremendous benefit is gained from the ultra-violet rays of the sun. But remember that sun-burning is just as bad as burn by fire.

7.—Clothes: The great indictment is that they keep the light from acting on our skin. Male attire deserves castigation because of lack of ventilation. Wool has the highest qualities.

8.—Food: Don't eat too many cereals. Use more milk products, green vegetables and fruit.

PSYCHIC CURES.

"Thousands of People Menaced by Spirits."

Causing Untold Misery.

All manner of mental aberrations—suicide, crime, and insanity—could be definitely attributed to "ignorant spirits," said Dr. Carl A. Wickland, president of the National Psychological Institute, Los Angeles, California, during an address to a gathering in the Edinburgh Psychic College.

Dr. Wickland spoke on recent experiments he has been doing in America in abnormal psychology. "Science must recognise this field," he declared. He cited numerous cases to show that spirits caused untold misery among certain people.

He maintained that they impinged their distorted mentalities upon sensitive men and women, and showed how by experiments in static electricity, he had been successful, along with the psychic help of his late wife, to cure people taken from asylums who had been declared incurably insane.

Exorcising Spirits.

One of the cases was a man who was

brought to Dr. Wickland and his wife from South America. He was in a straight jacket, and it took five people to look after him. At the first treatment, he became wild and started fighting, and for two hours a number of persons had to hold him down. Eventually, however, Dr. Wickland was able to dislodge the spirit from him, allowed it to control Mrs. Wickland, and finally the spirit went away. The man had ten treatments and returned to his home completely cured.

From another patient, a woman, Dr. Wickland said he had dislodged 13 "interfering spirits," seven of them being recognised by the patient's mother, by other members of the family, and a minister of the church.

Sleepy Sickness.

There was also the case of a girl who was menaced by a spirit, and one day, through Mrs. Wickland, it gave its name. It was a woman who had committed suicide. Inquiries were made by the girl's father from the Coroner and the undertaker in the town where the woman had lived, and everything was corroborated.

In reply to a question as to whether people could suffer in a similar manner after sleepy sickness, Dr. Wickland said that although he had not had much to do with this disease, he was convinced that it had something to do with spirit obsession. He pointed out, too, that throughout the many years of their experiments no harm had come to his wife.

SUN-BATH DANGERS.

Whenever good results have been achieved by a system of curative treatment there is always a danger of its being advocated indiscriminately, to the serious detriment not only of the public confidence in the system itself, but also to the unfortunate patient who happens to be the victim of mistaken enthusiasm, writes "A West-end Physician" in the "Daily Mail." Now this is exactly what is taking place in regard to sun bathing. Experiments have shown that sun treatment has greater possibilities than anyone ever dreamed of. Yet the system, if employed in unsuitable cases, may do more harm than good. Sunstroke and heart-stroke are the most obvious dangers, for if the temperature of the brain rises too high death may result. It is therefore imperative

that those undergoing the sun cure should be protected against either contingency arising by the provision of shields for the head and spinal column.

But the most important aspect of this subject centres round the question of suitability. There are many individuals who should on no account be submitted to sun baths, and of such are those who will not readily pigment, or, in other words, do not become brown as the result of exposure to the sun. Albinos are unsuitable for sun treatment, while the very young, the aged, and the infirm should never attempt to improve their physical condition by sun bathing, except under the closest medical supervision.

There is a right way and a wrong way to take a sun bath. The patient should begin by exposing the feet, and then gradually the rest of the body should be uncovered, so that full exposure is achieved in about 10 days or a fortnight. Fatigue must be avoided at all costs, and, indeed, the efficacy of the treatment may easily be gauged even by those with scanty medical knowledge, for unless the baths are followed by a feeling of exhilaration, of mental and physical well-being, there is something wrong, and careful inquiry into the cause is advisable. People who respond to sun baths find that they begin to enjoy an increasing immunity from common complaints, such as colds, and catarrh, and their powers of resistance to the inroads of disease of all kinds are greatly increased.

Talk With The Dead

REMARKABLE EXPERIENCES OF A CLERGYMAN.

REMARKABLE personal experiences of psychical phenomena were related to the Oxford University Psychical Research Society some time ago by the Rev. C. Drayton Thomas, author of the well-known "Life Beyond Death."

The speaker told of his experience with Mrs. Osborne Leonard, the trance medium, through whom he had held frequent communication with his father and sister, the former of whom died in 1903 and the latter in 1920. "I have seen many things happen that one cannot explain by any of

the methods or knowledge taught one in one's ordinary education or that one reads in the scientific books," he declared. "The control starts by telling me that my father and sister are present. Even in the first days of my sittings with Mrs. Leonard it was not just talk, talk. There was evidence.

Wife's New Hat.

"My father took very great plans to show me that he was keeping in touch with my home life. How did the information come to be in the mind, or through the mind, of the medium? I think that we should hold the hypothesis that it is through the subconscious mind as long as we can. But that hypothesis is absolutely in the air. No one has the faintest justification for saying that that is how things work."

Mr. Thomas said he was told through the medium that his wife, who was in Bideford at the time, was buying a new hat. He found this difficult to believe, as he knew that she always bought her hats in London; but when he next saw her he found it to be the case. "You will say that that was telepathy from my wife to myself or to the medium. But are you sure that it was telepaty? Do we know much about telepathy? We are not justified in using the phrase, 'Oh, it's telepathy,' too glibly.

A Mark on the Ceiling.

"You will also ask, 'Why does your father concern himself with these oddments?' he went on, referring to another occasion on which he said his father had told him through the medium that there was a mark on the ceiling in one of the rooms at his home. "On making inquiries from the maids, since he knew of no mark, he had found that some water had been spilt in the room above some time before, and that the outline of the stain so caused was still just visible.

"The bulk of the sitting is taken up with most weighty things," he said. "Here and there he slips in evidential remarks. When

questioned as to the reason, he said it was not only evidence for me but practice for him. He said that some people on the other side, when they came back to see their friends, could not see anything material. As he hoped to conduct many experiments with me, he wished to be able to see material things."

The M. and D. Mystery.

Another instance concerned a cousin of Mr. Thomas's who had been staying with him. Mr. Thomas was informed that there was an "M and D feeling" where this cousin had been. It turned out that he was wondering whether he could rejoin his old paper, the "Manitoba Free Press," which would involve writing to the editor, a man called Daffoe.

Yet another instance concerned the assertion by his sister through the medium that his mother was to receive a bag for a Christmas present. When the bag did not materialise, he asked her about it at the next sitting, and she still said it would come. It arrived at the end of January from a Mrs. Whitehead, who was unknown to the medium, and she said it had been intended for Christmas, but she had not finished it.

Hypothesis That Fitted.

"It is very curious," he said, "how the Spiritualist's hypothesis fits smoothly and easily over the whole surface of the facts. Other hypotheses, though fitting very nicely here and there, do not fit the whole of the facts." The speaker proceeded to describe a series of newspaper tests, in which he was told to look in a certain page and column of the next day's paper, and was given definite indication of what he would find there. In one case it was a name in the deaths column. There were similar instances of book tests. "In three times out of five, in hundreds of these newspaper tests, my father is correct," he stated. "Who are the communicators? Are they the people they claim to be? I have come to the conclusion that they are."

THE HOME CIRCLE HANDBOOK.

By J. Stuart Morrison.

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