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(Continued on Inside Back Cover)

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

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Orthodoxy's Death-Knell Sounded

CHURCH LEADERS CONFUSED ABOUT THE FUTURE LIFE.

"Doctrine In the Church of England," the unanimous report of over a score of leading theologians, is a document of great interest to Spiritualists and all concerned with the welfare of religion. Below the report is criticised from the standpoint of Spiritualism.

(REPRINTED FROM "PSYCHIC NEWS").

AFTER deliberating for fifteen years, a commission of twenty-five clergymen and scholars have produced a remarkable document, one, indeed, that sounds the death-knell of Orthodoxy. Many Christian teachings, opposed by Spiritualists for years, are now rejected.

The Bible is not infallible, the report declares. "Its authority must not be taken as prejudging historical, critical and scientific investigation in any field. The historical evidence for the Virgin Birth is considered inconclusive. The notion of Heaven as "a place locally fixed beyond the sky" is "by tacit and general consent" abandoned. "Literalistic belief" in the physical resurrection of the dead body "must be rejected quite frankly." The report was published under the title "Doctrine in the Church of England" (S.P.C.K.)

The commission was appointed by the Archbishops of York and Canterbury in 1922 to consider Christian doctrine "with a view to demonstrating the extent of agreement within the Church of England" and with a view to investigating how far it was possible "to remove or diminish existing differences." It is obvious, however, that the effect of the report will be to split the Church. Dr. Inge declares, for example, "The report fairly represents the outlook

of educated Churchpeople at the present time." But the "Times," which has always been a friend of orthodox Christianity, calls it a "somewhat disappointing report." Commenting on the fact that members signed the report unanimously, it says, "The document will show that they agreed chiefly to differ."

"An Addled Ostrich Egg."

The Church Association describes the report as "an addled ostrich-egg." It makes the telling point, "The thirty-nine Articles to which every clergyman solemnly gives his assent are brushed on one side. The commission pontifically dethrones the Prayer Book."

The commission does not object to the theory of evolution, despite its conflict with the Genesis account of how the world was made in six days. Perhaps the decline in Church attendance would be arrested if the Primate sponsored a resolution in favour of the existence of the sun, moon and stars. Members of the commission have made a hopeless attempt to reconcile the irreconcilable. Some obvious concessions have been made to modern minds, but orthodox Christianity is still left chained to a worn-out theology. Headed by Dr. Temple, Archbishop of York, the commission suggests that ortho-

dox Christians have a favoured place in the scheme of life and that God is only interested in their welfare! Members of other religions apparently have no access to God.

Church Leaders Are Confused About the Future Life.

Heaven is reserved exclusively for orthodox Christians. The commission insists that the Christian revelation is a unique one and scoffs at the idea of proving life after "death."

The report pooh-poohs all attempts made by Spiritualists to demonstrate Survival, which is the foundation of Christianity. It apparently agrees with the dictum expressed by Dr. Temple,

"I am convinced that direct proof of Survival is not only impossible but undesirable. In all ages there has been philosophical argument with regard to the question of human immortality," the report states. "In modern times, there has been in addition to this a quest for what is described as scientific evidence of survival. Although it is true that empirical evidence for the survival of physical death, if it be forthcoming, might for some people remove an obstacle to the acceptance of the Christian doctrine of eternal life, yet such alleged evidence could never establish the Christian doctrine, and might even divert attention from it."

True, But Don't Prove It.

This means that if you try to prove that there is a life after "death," you may be doing a dis-service to orthodoxy! The report goes on to say that "the survival of death need not necessarily involve immortality." Nobody can prove immortality, but surely it must be obvious that when you have proved survival you can believe that immortality might be true. Although the commission frequently quotes Paul, it conveniently seems to have forgotten his declaration, "Add to your faith, knowledge." Its attitude is, "Always believe; never know."

In some curious way the commission believes that immortality is bound up with physical resurrection. It declares that "the fact of the disintegration of the

bodies of departed Christians inevitably presents difficulties." By some strange process of reasoning it argues that the doctrine of the resurrection of the body "excludes the notion that the future life is impoverished and ghostly. On the contrary, that life is as full as, and fuller than, the life here." Apart from the evidence of Spiritualism, what facts can the commission offer to support its statement? It proves its paucity of knowledge by talking of a "disembodied existence" in the future life, and says, "We cannot expect a coherent scheme, but must be content to employ partially irreconcilable symbolisms, and to remain otherwise agnostic."

The Only Experts.

After nearly two thousand years of Christianity, leading theologians reveal their abysmal ignorance of the nature of life after "death." Yet they reject the testimony of the only people who know what happens after "death"—those who live in the spirit world! "We ought to reject quite frankly the literalistic belief in a future resuscitation of the actual physical frame which is laid in the tomb," says the report. Yet it declares that the doctrine of the resurrection of the body "safeguards the conviction that we shall have the means of recognising each other in the future life."

The commission's idea of a future life is incomprehensible. "For the Christian," it says, "eternal life can only be fully attained through the sacrifice of the self in union with Christ's sacrifice." Only a theologian could understand that declaration. But even these "learned" theo-

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gians admit they do not understand their own theology when they say, "The expectation of a single great Day of General Resurrection, considered literally, and interpreted as a kind of Final Event in the temporal order, presents great difficulties."

What Does It Mean?

The report answers the question, "What is it exactly that happens when we die?" with these words, "There is the discarding of the physical frame; the soul, as we say, leaves the body." But even here the commission wonders whether this separation of soul from body is merely a temporary event until the Day of the General Resurrection. It uses the curious phrase, "disembodied entities," but makes no attempt to explain what it means. Still, after 15 years, the commission has to admit it may be that some of the questions raised "cannot be answered under the conditions of earthly life." Psychic truths are too simple for theologians who prefer the complications of a maze. It is too simple to prove that man survives the grave in a spirit body, retains memory, love and identity and returns to prove survival.

When it comes to the "communion of saints," the commission carefully points out that this doctrine "is not concerned with any communication between the living and the departed, but with the redemption of the human race. The faithful departed are in Christ." The commission simplifies the problem of Heaven and Hell by inferring that Heaven is reserved for Christians—those who have fellowship with God, in Christ. The remainder of the human race will occupy Hell. This may be a relief to thousands of people. The thread that runs through the whole report is the insistence that man can only be "saved" by accepting Christian theology. The joys of life, here or hereafter, are exclusively reserved by God for those who believe in the Christian creeds. The commission, although it refuses to accept the idea that the Bible is infallible, states that "from the Christian standpoint the Bible is unique, as being the inspired record of a unique revelation." It rejects, how-

ever, the view "that all parts of the Bible stand on one spiritual level."

Bible Not Infallible.

It repudiates verbal inspiration in these words, "The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century cannot be maintained in the light of the knowledge now at our disposal." Lest some Spiritualists have the foolish idea that there is any parallel between the "miracles" of biblical days and happenings in the modern-seance-room it declares, "Inspiration is not to be thought of as analogous to 'possession,' in which the personality of the possessed is superseded; nor does it appear that its nature can be illustrated by reference to those 'psychical phenomena' which have recently attracted great interest in many quarters."

The Holy Spirit is defined as "the source of the life that is distinctively Christian, and the unifying bond of the Christian fellowship." The commission is quite sure that only orthodox Christians can get the best out of life, for it insists, "It is only in the fellowship of those who have known the love of God, in Christ that His activity is found in that fullness of power which lies behind the use of the name 'Holy Spirit' among Christians."

Vital Admission.

Although it stresses the uniqueness of the Christian revelation, it is bound to admit, "There is some reason to think that in some cases the words attributed to our Lord reflect rather the experience of the primitive Church, or the utterances of Christian prophets, than actual words of Jesus."

What this means in very simple language is that in many cases there is no evidence to prove that the words attributed to Jesus in the Bible were ever uttered by Him. It even goes so far as to say of the Bible record that "It cannot be accepted as always reproducing the ipsissima verba (actual words) of our Lord." It would be interesting to know how the commission decided what Jesus did or did not say. When it comes to a consideration of the Atonement, the report proves how old-fashioned are the views of its theological members, despite the inclusion of

Modern Churchmen like Dr. W. R. Matthews, Dean of St. Paul's. It insists that the vicarious sacrifice of Jesus was part of the scheme of divine redemption. The words used are: "Fundamental to the Christian doctrine of the Atonement is the conviction that it is essentially the work of God, Who in Christ reconciles mankind to Himself." It adds, "His Death therefore is of universal significance, and it is true that He died for every one among the sons of men. Thus the Cross is a 'propitiation' and 'expiation' for the sins of the whole world."

Deeds v. Creeds.

The commission has overlooked the fact that the number of Christians in the world is comparatively small. It does not seem to realise that God is not a Christian, but the Father of all peoples. The acid test in life, as proved by the experiences of those who once trod earth and now dwell on the Other Side, is that deeds are more important than creeds. For ninety years, Spiritualism has battered at the door of orthodoxy, trying to make it listen to the message that was brought to the world two thousands years ago by the man who founded Christianity. Just as, according to the Bible story, he was rejected by the orthodox of his day, so the same truth, accompanied by the same phenomena, is despised by the Church to-day.

It goes on wrangling and disputing over texts in the Bible, theological beliefs, doctrines and creeds which have nothing to do with religion.

The report will not help the Primate's "Recall to Religion," for in the main it is an insult to modern minds.

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CHURCH CAMPAIGN AGAINST SPIRITUALISM FORECAST.

The Herald Special Service.

LONDON, January 30.—The Archbishop of Canterbury (Dr. Cosmo Lang) will shortly issue the report of the Church of England Commission on Spiritualism.

The "Sunday Chronicle" says that the Church will launch a three-fold attack. Clergymen practising Spiritualism will be severely disciplined; legal proceedings will be instituted against mediums on the ground of false pretences; and a campaign will be undertaken, with the co-operation of doctors, to warn the public against the dangers of interfering with the unknown.

Spiritualism is making rapid progress in Britain. The Church has lost thousands of members, and many clergymen are avowed Spiritualists. A member of the Commission said: "We believe that attempts to communicate with those in the other world are wrong and dangerous and dishonouring to the dead. Even Spiritualists admit that it is **possible** to make contact with evil spirits, who do only harm."

Mr. E. Oaten, the editor of "Two Worlds," who recently gave evidence before the Commission, said to the "Sunday Dispatch":—

"I spoke to the members, and came away with the impression that the committee was more concerned with discovering the effect of Spiritualism on the Church than with ascertaining whether it was true or not."

In a letter to the "Evening World" (Bristol), a correspondent writes:—

The Archbishop's Committee on Spiritualism may overlook a point in connection with the two books on the phenomena of Spiritualism written by Sir William Crookes and Dr. Alfred Russell Wallace, both of whom are Fellows of the Royal Society.

The point is not whether they were deceived by mediums, but whether they were liars.

There is no other alternative, and surely not even the most rabid of the opponents of Spiritualism, who knew anything of Crookes and Wallace, would be inane enough to suggest that they lied.

There is a power over and beyond us, and we are the channels of its communication.—Emerson.

ANZAC DAY

MUCH water has flowed under the bridge since the first great Anzac Day was impressed on the pages of Australian history. And in the meantime radical changes have taken place in the minds of the people. There was a time when the profession of arms was held in high esteem as one of the most admirable any man could adopt. And in days gone by fighting was not incompatible with chivalry. Contending foes could safely rely on the strict observance of unwritten codes of honour, notwithstanding the advantages that might accrue to the one who dared to violate the code.

"Our bugles sang truce, for the night cloud had lowered."

How guileless the words sound in our ears now! The whole army could lie down in peace and take its rest, because, with the approach of darkness, the bugles forthwith, had sounded a truce! What a different thing is warfare to-day! and what changes have come over the public mind in regard to war, even since 1914. What we thought about war then is no indication of what we think about it now. There is, indeed, no lessening of the feeling of national pride in the part Australia and New Zealand played, when their thousands of young soldiers faced their first baptism of fire in the Great War. And the true sympathy that went out towards the men who came back, maimed, blinded, or otherwise crippled in greater or less degree for the rest of their lives, suffers no diminution as time goes on. Anzac Day is still a day of glorious memories (though tinged with sadness) as well as the anniversary of a great triumph.

Changed Attitude to War.

But about war in general, and about the present state of world politics, a marked change has come over the public mind. Steadily and surely a strong antagonism has grown up in the hearts of the people against war as a means of settling international disputes. The feeling amounts to one of righteous indignation. Questions continue to be asked: what has the world gained by the war of 1914-18? How much

nearer are we to universal peace? Have results justified the great outpouring of life and treasure during those four terrible years? Far be it from us to say that nothing has been gained, or in any way to belittle either the heroism or the moral value of the sacrifice then made. But we confess we share in the growing feeling that war is a hideous anachronism: a degrading atavism; a reversion to savagery. We look upon the bare possibility of war between civilised countries as the greatest blot on our modern human evolution.

An Officer's Opinion.

An example of this attitude of mind that is so strongly taking hold of people everywhere, is seen in a striking document that was brought to light, and has been mentioned in various papers and journals. This document, it seems, was found amongst the papers of a deceased British officer. His experiences of war, in all its actual horrors, produced a great revulsion of feeling, which he expressed in the following terms:—

"Having been through the hells of war, I can smile at the shams, pretences and excuses the despots of the past had made for lighting fires of hell and bringing about war and bloodshed. In the light of our new knowledge, the truth should be known.

"No longer will I raise my sword in defence of useless slaughter. I would rather be an obscure man, poor and despised, than rise to the height where new destinies of the world are opened through paths of blood. The sword, the gun and bayonet, through the ages, have brought nothing to mankind but tyranny, despotism, and a host of crimes which place man on a lower level than the beast."

What Do the Anzacs Think?

If we are not greatly mistaken, the sentiments here expressed would find an echo in the hearts of a very large number of the gallant men who passed through the fiery ordeal of the war. If Anzac Day, besides being a day held in reverence and with all grateful remembrance, could become also an occasion for fostering the hu-

mane spirit that shall at last make war an impossible thing, will be rendering a service to mankind beyond all valuation. After all, unless the highest religious teaching given to man since the world began is hopelessly wrong, warfare will never bring peace to the earth. One has said: "They that take the sword shall perish with the sword"; and in another Scripture, it is written: "Hatred can never be overcome by hatred; hatred can only be overcome by love."

PERSECUTION.

American Police Methods.

(From an American Correspondent).

SOME years ago there lived on Park Street in the city of Syracuse a Mrs. Hurst, a comely German house frau who had a spirit guide, and who for the very modest sum of 50 cents gave sittings and gained a considerable reputation for locating lost articles and persons. Her specialty, in fact, was locating the missing.

One Saturday evening a man who lived with a married daughter, failed to come home at the usual hour. The daughter became alarmed and sent her husband to make enquiries, and, not meeting with much success, he notified the police and an officer was detailed to go with him and investigate. They found the owner of the shop where the man was employed. He said that the old man complained of illness, drew his week's pay, 11 dollars, at 11 o'clock, and left the shop. At a saloon they found that he had occupied a chair all afternoon, but declined invitations to drink because he said he did not feel like drinking. No other trace of the missing father was found. On Monday the daughter sought the help of Mrs. Hurst on Park Street and was told by the familiar spirit that the body of her father lay in about six feet of water directly in front of the rear door of a saloon near a hoist bridge. Armed with this information, her husband again went to the police. As there was a saloon corner of State and Water Streets whose rear door was less than four feet from the edge of the canal, and State Street crossed the canal on a hoist bridge.

Police Reactions.

The police only laughed at him. At the coroner's office he got the same reception. They would neither send a man or lend a grappling hook to investigate with; so he went to a private undertaker and he sent a man with a grappling hook. They stood directly before the rear door of the saloon and cast the hook out into the canal. When they pulled it in it brought to the surface the body of the missing father, showing that the body lay exactly where the spirit told the daughter that afternoon that it did.

The police were all action now. A waggon load of police was sent to the humble Park Street home of the medium. They found her washing up the supper dishes. She was loaded into the waggon and locked up in the police station for three days and put through third degree after third degree, all to no avail! She steadfastly held to her story that she knew nothing about the missing man, was even ignorant of what the spirit had told the daughter. She was finally released upon condition that she give no more sittings. The chief of police (a Catholic) held that it was fortune telling and liable to prosecution to reveal the unknown by psychic means and it was his duty to preserve the morals of the community.

Had this medium been the ordained minister of a Spiritualist Church she could have continued on the ground that her divination was a part of a religious service or ceremony covered by the constitutional guarantee of religious freedom.

"THAT REMINDS ME."

By ERNEST W. OATEN (Two Worlds Pub. Co.).

Offered as a contribution to that growing mass of evidence which is convincing thoughtful people that this physical life is not uninfluenced from a larger, and more dynamic, world. The incidents here recorded are true. Some of them may seem to the sceptic quite impossible. The author says: "I can only reply in the words of Sir William Crookes. I did not say they were possible, only said they happened."

Price, 3/6; postage, 3d. In the Library, can be obtained if desired.

Ballot Reading

MEDIUM REPLIES TO QUESTIONS IN SEALED ENVELOPE.

["Ballot reading," not being practised in Australia, the following report from an English newspaper is reproduced for the benefit of our readers.—Ed.]

THE service was held under the auspices of the Pontypool branch of Christian Spiritualists, and among those present was a "Free Press" reporter, who gives his experience as follows:

More years ago than I care to remember, I saw a performance of clairvoyance given by very clever people, who claimed to possess the faculty of being able to see objects not ordinarily visible. I have since read articles describing the clever methods adopted by such people. I visited Rehoboth Hall on Wednesday with a perfectly open mind.

Upon entering the building I was politely invited to write on a piece of paper any question I desired to be answered by (if I may use the word) the medium. This offer I declined. Sufficient for the day is the evil thereof. The service commenced in the usual way. A favourite hymn was sang, and after the Lesson was read and prayer offered, the medium, Mrs. Evans, was introduced to the congregation.

Gift of Healing.

The President said that Mrs. Evans was not only psychic, but possessed the gift of healing. She had carried on her beneficent work in Canada for seven years, attending as many as eleven services each week, and conducting healing services twice a week. The medical fraternity in Toronto had described certain cases as hopeless, but Mrs. Evans had, nevertheless, effected cures. She possessed what was known as an X-ray sight and could diagnose any case.

He advised all those who were asking questions (there were between 100 and 200) to remember the numbers of their sealed envelopes, and to answer "Yes" or "No" to any question put to them by Mrs. Evans. "Be true to your loved ones," he said; "they are here around you now."

During the singing of the hymn, "Guide me, O Thou Great Jehovah," a large box of sealed envelopes containing the questions to be answered were placed before Mrs.

Evans, who is a woman of prepossessing appearance. She said she could do one single thing of herself. Her true power came from God, who was "the same yesterday, to-day and forever."

Rustling of Paper.

Mrs. Evans then resumed her seat and switched on an electric reading lamp, which was on the table before her. The main hall was in semi-darkness. Nothing was heard for some moments except the rustling of a sealed envelope which Mrs. Evans manipulated between her sensitive fingers. Then she commenced to answer this and subsequently the many scores of questions, a task which kept her busily engaged for over an hour and a-half. She was most uncanny in her accuracy. Never once did she make a mistake. There were occasions when she appeared to be appealing earnestly to the invisible, but always she supplied a full and complete reply to the questions asked, and they were as varied as they were interesting.

A male member asked Mrs. Evans whether she believed in the Divinity of Christ. "Yes, yes, yes," said Mrs. Evans, "and so are you divine; so am I. We are all divine, for we are the children of God and therefore all Christ-like." Opening the envelope Mrs. Evans read the question, a part of which was "Was Christ human or divine?" "You cannot go wrong if you follow the teachings of Christ." Mrs. Evans asked her questioner to remember that she was a Christian Spiritualist, and not a scientific medium.

A "Lovely" Question.

"Here is a lovely question," she said, without opening the envelope. Her reply pointed to the fact that the question related to the various Christian creeds. "The answer is that people have their own desires, but there is only one faith. But worship God in your own way. The greatest worshipper of God in the world is the

Red Indian. You are right," said Mrs. Evans, looking towards the questioner, "There should be one religion, and that one should be Universal Brotherhood and the Fatherhood of God."

SHAKING HANDS WITH "DEATH."

Man Who Saw His Etheric Body Depart.

"PROXIMITY with death has taught me life," wrote Garry Allighan, the English radio critic, who described, in the "Sunday Chronicle," how, during a recent serious illness: "There were three occasions when the medical men laid down their instruments and said: 'Wire for his relatives.'"

"I had never before been ill in my life," he said. "And suddenly death drew near. During one of those three occasions, when the triumph of death over life seemed certain, my etheric body left my physical body and I—the real, ever-living I—looked down on what everybody who knew Garry Allighan knew to be Garry Allighan. I saw a pitiable object.

The Earthly Vehicle.

"Garry Allighan had shrunk to the semblance of a little boy. A wizened little boy, an insignificant, undersized, dwarfed little boy. A little boy with sunken cheeks and sunken temples. A little boy with glassy eyes and a bony, Roman-like nose of purpling transparency. A little boy with greying hair and greyed pallor. That is what they would have buried, those folks who I saw standing round the bed. They would have buried a shell of a man. Not even a magnificent ruin. Just a ruin. I could see the relatives with strained anxiety in their eyes focussed on that shrunken scarce-breathing figure on that high bed. I could see the white-capped nurse expertly watching, the doctor with his hand on a limp wrist of that queer-looking object, a famous surgeon whose skilful scalpel had robbed death of its prey, mentally making anatomical calculations. While in that transposed state I recognised what my fear—and all men's—fear of death really is. It is a gruesome form of inferiority complex."

The Cause of Sorrow.

"I also saw those who were already sorrowing over my impending death, and in seeing them I saw what sorrow over death really is. I saw it to be a mixture of sentiment and selfishness. They were not sorrowing on my account, but on their own. According to their beliefs—and mine—death is a gateway to something better than life. Therefore I gain through dying. This life and this death are but parts of an existence—of the unending life that was, is, and is to be. And that existence is progressive. I, therefore, gain through death. I gain, but they lose.

"They lose a husband, or a friend, or a congenial companion. I am enriched, because during those moments when I had left my body I gained knowledge which has enabled me to acquire a philosophy of life.

"In the light of the great reality called death I have seen the great illusion called life. That is what I have learned from death when the icy breath from the nostrils of the pale horse almost froze mine. I learned that life—its idle pomp, its tinsel toys, its feckless fames, its fading joys—is the least important thing about life.

"Death is the most important thing about life."

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Clergy and the Gift of Healing

A BEQUEST TO THE EARLY CHURCH.

By Sir CHARLES MARSTON.

Sir Charles shows that "ignorant ridicule" is of no avail when considering the evidence for Spiritualism, and his concluding passages are challenging and constructive.

IT is nearly nineteen centuries since St. Paul asked the agnostic Roman King, "Why is it judged incredible with you if God doth raise the dead?" (Acts xxvi, 8).

The same question is being asked humanity to-day. Christians are apt to forget that their faith centres in this challenge and that they are no allies of that army of blind materialists whose false philosophy brought about the Great War.

Now that the wave of ignorant ridicule which greeted Sir Oliver Lodge's book, "Raymond," has passed away, it is possible to study evidence for survival, written down by one of the most famous scientists of our age, with less prejudice than was formerly the case.

Incidents difficult to explain save on the hypothesis of survival are scattered through the works of many other well-known writers, such as Sir William F. Barrett, Sir Arthur Conan Doyle and the Rev. Vale Owen. And it must further be borne in mind that proofs of survival are often of too intimate a character to be put into print.

Evidence.

Some years ago an interesting piece of evidence came to the writer's knowledge. Two ladies, living far from his home and unacquainted with his family, at an afternoon tea purported to receive messages by automatic writing from his late father and barrister brother.

The communications were not taken seriously until some epithets were written down peculiarly associated with these relatives and recalling incidents long since forgotten.

It was so obviously impossible for these ladies to have obtained these words by any normal means that one was forced to conclude either that the Intelligence which

guided their pencil could tap a memory of events that had been forgotten, or that the communications emanated from the source from which they were represented to proceed.

As it is becoming impossible to deny the genuineness of phenomena such as the above, or to represent them as fraud, materialists are now driven to invent explanations of them. But the assumptions these explanations involve impose more strain on one's credulity than the Intelligences' own assertions that they are spirits.

That well-known scientist, the late Alfred Russel Wallace, co-worker with Darwin, after due investigation pronounced the following verdict on modern Spiritualism:—

"The facts of Spiritualism are quite as well proved as the facts of any other science."

Conclusions.

A well-known author has suggested that the Bible was out of date. He even had the audacity to make proposals for compiling a new one!

As we come to recognise the reality of the Unseen we perceive that the Bible may not be out of date, but the way we read it. We have all been accustomed to study our Bibles in an atmosphere of materialistic unreality; we can now begin to read them in an atmosphere of spiritual reality.

It must further be remembered that the Bible is written in dead languages. Since our latest Revised Translation, archaeology has done much to restore the knowledge of New Testament Greek. We therefore need an entirely fresh translation of the New Testament. Is it too much to suggest that a knowledge of Spiritualism will throw still more light on the original?

No wonder there are many passages in our versions of the Bible that puzzle us! We are reading the most spiritual of books translated into English by men who had no material knowledge of Spiritualism.

In the first portion of this article attention was drawn to the Spiritualism of the Apostolic Church as recorded in the Bible. This testimony to the genuineness of spirit communications, as already pointed out, carries with it the qualification that there are both good and bad spirits.

The growing interest in Spiritualism needs therefore to be directed into Christian channels, or it will be used, as other forms of knowledge have been used, to further the cause of anti-Christ.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John iv, 2)—St. John exhorts his readers to believe not all the spirits and to regard this confession as the test. But it is surely not sufficient to warn those interested in Spiritualism of the Spirits of Error—our Churches should study how to put them in touch with the Spirit of Truth.

The Gift of Healing.

Those clergy of the Church who really seek the Faith once delivered to the Saints might endeavour rather to reproduce the Services of the Apostolic Church than to follow the Roman ritual.

The Gift of Healing was undoubtedly given to the early Church, and there is quite enough evidence of its continued existence to justify its revival. The Christian Science movement is carrying numbers of Christians away from the fundamental teaching of the Early Apostolic Church because we do not use those gifts of healing.

Auto-suggestion, psycho-analysis, etc., are also substitutes which lack that spiritual atmosphere so essential for their real efficacy.

And then we come to prayer. When one compares the almost unqualified promises of Jesus Christ on this subject with the very qualified, vague and indefinite interpretation of them in modern books on prayer, one realises that there is something lacking in the outlook of even the devout men who write these books.

Attention has already been drawn to the

teaching of modern science regarding the ether; we are told that every particle of matter is literally honeycombed and interpenetrated with this unseen medium.

Light.

This ether brings us light, and with its aid we can now be heard at a distance. What a channel there is here for prayer, and what a medium for its fulfilment! The Science of Physics has actually brought us Evidence of Things Unseen which the Apostle lacked when he framed his definition of Faith.

Sir Oliver Lodge has suggested that as our bodies are all compounded of ether and matter, the spirit, when it leaves the earthly body, passes away clothed in the ether body. However that may be, the time has come for us all to realise that those whose bodies rest in our quiet churchyards and cemeteries are not really lying dead there. Their earth shells have gone back to earth, but they themselves have at once entered into a richer and fuller life.

When we are accustomed to the belief that our material bodies are only houses and are not our real selves, so our immediate existence after bodily death is implied by the message from the Cross to the penitent thief, "To-day shalt thou be with me in Paradise."

The evidence that Spiritualism furnishes as to the presence among us at times of our dear ones who have passed over agrees with that belief in the Communion of Saints which we so persistently affirm in the Apostles Creed.

Postscript.

The alleged dangers of Spiritualism have not been touched upon. Since the Bible makes it clear that there are both good and bad spirits it is obvious that there are dangers and that we should be on our guard.

But the Christian is faced with a similar problem in daily life; we do not isolate ourselves from human society because many of its members are evil. It would seem therefore that we need not shun the Spirits of Just Men made perfect lest we should be defiled by those who are not so blessed.

And there is yet another consideration.

Here we are, faced with two opposing influences, that of Materialism and Spiritualism, the former contrary to Christianity and to Scripture, the latter in keeping with both.

When we think of the numbers that Materialism has driven to insanity and to suicide; when we think of the way it has sapped and undermined the Christian Faith; when we think of the Great War and its millions of victims: all, all, the fruits of Materialism, we are loth to exaggerate the perils of Spiritualism, its opposing influence.

THE DOCTOR PRESCRIBES—WATER!

AT a healing circle a sitter complained of feeling very tired and "below par." She assured the spirit doctor it was not due to over-indulgence in food, or, as far as she knew from any explainable cause. She took plenty of rest and did everything possible to keep fit. Her condition puzzled her. She had little faith in earthly doctors, and besides, her financial resources were limited. Would the spirit doctor kindly prescribe?

"My prescription will cost you nothing," replied the doctor, who was controlling his entranced medium. "It needs no dispensing; nature has seen to that. It is the tonic and health-giver par excellence. Rich and poor may have it for the asking. There would be much less sickness were it taken more frequently; and yet many despise it, or dilute it with other substances that mar its intrinsic value." The sitters were puzzled, and at last the lady asked, "And what may it be, doctor?"

"Water," replied the spirit physician, quietly; "pure cold water."

A little titter went round the circle; surely the doctor was joking. "You may smile," said the doctor, divining their thoughts, then adding: "Water is not meant merely for external cleansing, it is the finest internal cleanser in your world, and it leaves behind it no deleterious substances as do your chemical concoctions. It is as nature made it. It should be sipped daily between meals, and taken freely before retiring and on rising. Apart from its life-giving hydrogen and oxygen, it has

other elements which build up the nervous system, nourish the whole body and cleanse the aura.

"Water is the finest conductor of spiritual power and vital physical magnetism. Mediums especially cannot take too much of it. You should know that your physical bodies are made up for the most part of water. When taken internally, it should not be heated, or diluted, but taken cold. You may warm every mouthful with your palate before you swallow if you choose; but it will never strike a chill to the body. In time you will grow to like it, and make a habit of drinking it.

"I prescribe it now for you, dear lady," added the doctor, "because, of the two sexes, yours is the one especially needing it. The majority of ladies do not drink half enough water. Its cleansing properties are especially needful to their particular mechanisms. Its anti-toxic value to them is incalculable. Take it regularly for the next month or so, and you will be quite well. You will lose your feeling of lassitude, your clairvoyant powers will function much better."

And it was so and when she happily reported the fact to him, he just smiled, and said, "Take more water!"

METHODS OF CONDUCTING HEALING GROUPS.

When assembled, the sitters first recite together the Lord's Prayer, after which prayer is offered for the sick and for the heavy laden. Then follows the names of those in this part of the prayer group. There should be an interval of half a minute between each name, the sitters holding themselves as channels for the distribution of the healing force. After this follows the prayer for Spiritual Healing, and then the leader of the group calls out the names of those needing healing. The group closes with a prayer for universal peace.

Patients should sit at the **same time** as the group, if possible. If anyone wishes to help a friend who is in need or requires healing they can act as a link, sitting at the time appointed.

"Ghosts of the Outback"

HAUNTED HUTS AND TROTting COBS.

By A.B.H., in "The Herald," Melbourne

Even in these sophisticated days, there is a lingering fear of the supernatural. The Australian Bush has many good and thrilling ghost stories, and here are some told by a bushman.

WITH trams passing noisily down the street and neighbours only a few yards away, it is easy to laugh at the mere idea of ghosts. But the most sophisticated citizen might feel distinctly uneasy if he were forced to spend a night alone far out in the bush when the banshee cry of the curlew alone broke the deathly silence—especially if he knew that a murder had been committed in the vicinity, however long ago. Be that as it may, memories of old tragedies are preserved in tales of ghosts at "haunted huts," at "haunted bends" throughout the back country. There is something eerie in the bush, in the sombre trees with their twisted limbs, in the utter loneliness, when for mile upon mile there is no sign of human habitation, something which can shake a man's nerves even in the daylight—when he has lived alone long enough.

Perhaps the branches of a bush will be violently agitated for no apparent reason when everything else remains utterly without motion. The closest investigation reveals nothing. Then comes the horrible feeling that unseen eyes are watching, that there is something cruel, deadly and inimical in the endless stretches of sand and mulga. Dashing through in a car, or riding in the neighbourhood of others, even if they are temporarily out of sight, one feels nothing of this.

But to be quite alone for too long is not good for any man's nerves, and it is small wonder that the old ghost stories still meet with a half-hearted credence, that, when night comes with its black shadows, the bushman will not take a chance, that he passes by the haunted hut with his head over his shoulder, that he will not camp at the haunted bend even if it means great inconvenience.

Tolarno's Haunted Hut.

Such a place is the "haunted hut" at Tolarno on the Darling. The origin of the story has been lost in the mist of years, but tradition has it that the ghost of a girl in a print dress sits on a log by the river, wringing her hands and moaning. The old hut, except for a few stones which mark the chimney-site, has long disappeared, but to this day no fisherman on the river, no swagman on the track, will camp within cooee of the Tolarno hut.

Not many miles away, men, camped alone at an isolated tank on the great Netley holding, have awakened in the night to hear a mouth-organ playing an old-time air, and have shivered in their blankets. A hard-headed Scottish youth, who had never been told the tale, was the last I know of to hear the ghostly musician. There was not a soul within many miles and there were no trees to rub their limbs together. Let us leave it at that. The thing happened and there is no explanation.

Like the Tolarno ghost, the origin of the story of the mouth-organ player has been lost as the years rolled on, but men are still shy of camping near the tank, although it contains the only water for many miles.

The "Cooeeing Woman."

In the wild gullies beyond Tallangatta, they tell the story of the "cooeeing woman." Years and years ago the poor creature, partially demented by loneliness, killed her children. Now she wanders up and down the gullies in the mountains cooeeing and screaming. The unearthly shrieks, coming suddenly in the dead of night, have driven drovers from their camps and have stampeded cattle. A final gruesome touch is that she has developed cloven hoofs, the prints of which have been

found in the sand at the creek-sides. . . .

Possibly the horrible cry of the powerful owl is responsible for the survival of this story.

Two men were speared by the blacks long ago at Cook's Dam hut on Gnoolooma station in south-west Queensland. Their graves are just outside the hut, and it is natural enough that such a lonely, desolate place should be considered as haunted.

Confirmation is given to the tale by a greenish light which seems to shine directly over the graves when one looks at them from the tumbledown verandah. No blackfellow will go near that hut, but a matter-of-fact overseer one night walked toward the light, which retreated before him. It led him on and on up the "briery" on which the dam is built, and finally vanished altogether.

Doubtless the light is one of those mysterious "will-o'-the-wisps" which have been seen, and which have caused great excitement elsewhere, but the coincidence is sufficiently alarming to disconcert the most stout-hearted unbeliever, let alone a blackfellow.

"Haunted Bend" at Gundagai.

There is a "haunted bend" on the south bank of the Murrumbidgee a few miles from Gundagai. The story goes that bush-rangers bailed-up and shot a man by the roadside. Believe it or not, horses take fright when passing the spot and bound suddenly forward. I have experienced this mysterious way man's superstitions are communicated to the animals, but, in any case, there is a steep drop into the river far below and it is a nasty place for "alarums and excursions."

There are stories, too, of a ghostly cob which comes trotting through the night, warning men of an impending death. I believe this story originated on the Billabong Creek, perhaps at Wanganella, but I regret to say that I have been unable to find out anything definite on the subject.

TRANSITION.

By MINNIE C. BRATSCH.

A feeble old hand grasped that of his partner he had lived in contentment with for over fifty years. "Darling, don't grieve for me when I leave you. I'll love you with the same intensity. I'll guide your hand as I did here. My heart will still encircle yours with warmth and love. I'll see the same things you see. Your joy will be my joy and your sorrow I will help you bear. I'll be just the same to you when I go over," he happily murmured.

"Should I get on the train and go to the West would I leave you never to make myself known to you? No, darling, you know I would not. A message of love would come to you. Never fear, I will go into this new land and will let you know of the joy that is mine. When you need me I will be near. If in doubt, I will give you strength; power I will share with you. If your load is heavy I will help you carry it. Nancy, darling, I love you. I am not dying. I am just starting to live. Soon we will live together again. We will grow like transplanted flowers that care and sunshine make blossom into full beauty. Our growth will be rapid for our roots were strong and sturdy here on earth. Kiss me once more, Nancy, and let me see you smile. Don't be sad because I'm leaving the garden of life. Darling, I will finish my growth in that land of eternal sunshine and heavenly warmth."

He closed his eyes and smiled at his aged partner. The frail little wife fell to her knees by the side of his bed and whispered softly, "Guide of all Souls, make his journey pleasant and his growth rapid, for I must soon start, too. Let his hand beckon me when I start, for where he goes I, too, must go."

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in
us
All germs of pure and world-wide purposes.

—Lowell.

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Successful Communications

HOW THEY MAY BE OBTAINED.

COMPARATIVELY few people, even amongst Spiritualists, are aware of the best conditions for a seance. The arrangements are usually limited to physical conditions, a quiet room, cool, dry weather, and occasionally some choice of sitters, the medium is then expected to "function," as if he or she were a machine wound up for the occasion. If there is total failure or unsatisfactory results, the blame is put on the medium, or on anything but the sitters themselves.

It is not recognised that the medium is, or should be, a delicate instrument, without personal volition; or, if conscious, with personal volition held in check; an instrument so delicately balanced, and so free from local interference that it responds to spirit influence, and registers that influence, and that alone.

Hint to the Investigator.

On occasion, the medium may be to blame, when bad health, overstrain, or desire to obtain results, throw this mechanism out of balance, and it gives faulty, perhaps entirely false indications. But more often the fault lies with the sitters, who are not fair to their instrument. What would these sitters think of a circle of people, gathered round a galvanometer to find the direction of an electric current, but who had predetermined opinions as to the direction it should take, or desired it to be in their direction, and therefore supplied themselves with magnets to ensure it being so? The result would probably suit no one; it certainly would not be a right result.

This illustration holds good, for the instrument (the medium) if properly balanced, is neutral, so that it can record any influence brought to bear on it by a spirit mind; and yet how many of the sitters are expecting **this**, hoping for **that**, and even, some of them, actually "willing" the medium to give them a message.

The Sitters, Too, Are Spirits.

Do you not realise that you are spirits, although clothed in flesh, and that your

wills and desires affect the medium, in the same way as the minds of discarnate spirits? The wonder is not that many messages are unsatisfactory under these conditions, but that true messages are ever obtained. What is the value of a message received as a result of your desire, and but an echo of that desire?

Is it remarkable that with actively objecting, sceptical minds present, the results are poor, or nil? Or that with minds scenting fraud, expecting, and hoping for it, that the indicator points to fraud? How could it be otherwise, unless the powers on the other side can, and choose to, overrule that influence? You expect the medium to have an unbiassed, neutral mind; what is the advantage of this if he is surrounded by other minds which are pulling his mind every way, each trying to get the mastery?

Is It Telepathy?

The contention that a medium reads your mind, by telepathy, is absurd, for this does not and never has been known to act in that way. Telepathy is a message sent to a receiver; the receiver cannot search for the message, for it is inert. The medium's mind, if alert, which it should not be, might send you a message; but in that case you would only receive the message sent, nothing more, and the fact of your receiving it would certainly not give the medium any insight into your mind.

But there is no doubt that messages are sent in this way, and the more inert the medium's mind, the better receiver it becomes. This is clearly shown in hypnotism, where with the more sensitive subjects, the order can be given mentally, and yet be as effective as if given by spoken word.

Take What Comes.

It is therefore obvious that if reliable results are to be obtained, the sitters must suppress all desires, all opinions, and be content to accept just what comes, whether of personal interest to each one or

not; otherwise the result can only be judged by evidential matter, after every possible source of "interference" has been discounted; and such satisfactory results are likely to be few and far between. It is also advisable to exclude any person suspected of hostile scepticism, for the results may be neutral, if not even misleading. Honest, unbiassed scepticism is harmless, for it contains no active principle, it is only a negative condition of waiting for results; it is preferable to an excited condition of expectancy.

AT THE TURN OF THE STAIRS.

By ELSIE ROBINSON.

I HAVE hung my mother's picture at the turn of the stair. There, as I come up out of the day's work, tired and discouraged, I find her waiting for me.

Her face is not as I remember it. This picture was painted when she was only twenty—with a teasing smile on her soft young lips and a proud confidence in her lovely eyes. The years were to hurt the softness of her lips and dim the shining of her eyes, but I do not think that she ever regretted it. She was a brave gambler, and wise—seeing plainly that life is worth whatever it costs. And eager, until the very end, to see what lay around the bend of the trail.

When, at 87, she was gone, leaving behind no memory of wrinkled skin or crippled foot, but only the sense of her imperishable youth. And though I never knew her at twenty, that picture is more real to me than any actual photograph. That is how she really was, in her gay and impudent heart—my indomitable little mother.

No Death.

And that is why I have placed her at the turn of my stair—because when I am weary and discouraged, I so desperately need the challenge of her laughter, the strength of her young confidence that nothing could ever conquer.

And, coming upon her so, I cannot say

to myself: "Dear, you are dead!" For there was never any death in her. There was no place in her real self that death could touch. Her ageing flesh was only a garment which she wore as nonchalantly as she wore the shabby dresses of our pioneering days. What did she care if that faded dress was torn or soiled in the planting of her rose garden or the building of a pool? And it bothered her deep spirit as little if her hair grayed in the course of her endless adventuring.

Waiting For Us!

Long before she died she had learned, I am sure, that death is only a dark bogie we mortals have created out of our own fear and loneliness. And that certainly is on her, like a dawning, as I come to her at the turn of the stair.

"See," she seems to say, "I am waiting! Come now—one step and then another—and don't be frightened. There is nothing to fear ahead. Life, this side of the turning, is no different than it was before. All life is one . . . part of the same long climb. And I? I am not lost—I have only gone ahead. I am with you as much as I ever was—close to you, helping you, waiting for you, darling, around the turn of the stair!"

Almost, I hear her voice as she says this—feel the warmth of her hand—see the laughter and the challenge in her eyes.

So I think it is with all of them—all those we have loved and lost. The father who was both comrade and guide. The dear mate who slipped away. The friend who was part of your spirit. Your little girl—my precious lad. There they are, all of them, waiting for us.

And some day, when the day has been harder than usual and our tired feet drag . . . and our weary eyes fail, at last, to pierce the gloom . . . suddenly, I think, we will come upon them, face to face—

And instantly we will know—between a gasp of terror and a great, waking shout—that it has always been so. They were always there—just a little way ahead—ready to go on with us once more—around the turn of the stair!

A Sheaf of Ghost Stories

EXTRAORDINARY, BUT TRUE.

By Gerda Calmady Hamlyn.

Miss Hamlyn, a well-known contributor to the principal psychic journals of Great Britain, in a covering letter accompanying this article, says: "The stories I am sending are all true ones."—Ed.

The Ghost In the Garden.

I have been staying away on Dartmoor, and while there heard two quite interesting little ghost stories; the narrator thereof being a retired Naval officer (cousin, by the way, of Eden Philpotts, the well-known Devonshire novelist), and Captain H— gave me his "word of honour" that both tales were perfectly true.

The first story—which I will call "The Ghost In the Garden"—has for its scene a certain fine place in the Midlands, famous alike for the colossal wealth of the great Hebrew family that now owns it, and for its horticultural marvels of all kinds on which a veritable fortune has been lavished! Such magnificent gardens and parterres as one sees at S— Manor naturally necessitate a vast retinue of workers for their upkeep.

One day—and to the great surprise of the head gardener—one of his underlings, a well educated and rather refined young man, suddenly gave notice, declining to stay another hour in the place, and for no apparent reason as far as could be ascertained. Pressed to give some sort of explanation for his unusual conduct, he at last declared it was because every evening, as he went his final rounds, at a certain spot in the gardens close to where a thicket of magnificent rhododendrons and azaleas grew, "a spirit" rose up before him out of the ground, and scared him "nearly out of his senses"! He could give little or no description as to the appearance of the so-called "spirit," save that it showed a grey, misty, and rather indefinite shape, and the particular spot which he pointed out, as the scene of its uprising, was a curious, whitey-brown patch of absolutely dry and withered grass (just as if it had been burnt or scorched to tinder), and on which nothing would grow, though superb flowers, fragrant shrubs, and the thickest of emerald-green turf flourished

for many yards to the right or left of it. Neither promise of increase to his already generous wages, nor persuasion of any kind, would persuade the distraught young gardener to stay. Whether or no he was the **one** and **only** person to see any apparition of the kind there, history does not say. But after his departure the owner of S— Manor started to make inquiries among antiquarians and others in the neighbourhood, unearthing, by degrees, a host of weird rumours and legends.

The Hell-Fire Club.

The tale that appeared most plausible and enlightening was to the effect that, on that particular spot in the gardens—where now bloomed a rich Jew's choicest and most unrivalled floral possessions—had once stood an ancient "votive" Chapel, dating from Norman times, and dedicated to the memory of a certain Crusader-Knight (Sir R. de F— we may call him), whose body lay buried beneath the Altar of the Chapel, wherein likewise certain sacred relics brought from the Holy Land had been enshrined.

Long generations after the valiant knight's days, and at the time of the notorious "Hell-fire" Club, of which the owner of the estate—wastrel and libertine—was a prominent member—he, and his scoundrelly companions at dead of night, not only insisted upon holding one of their unspeakable orgies **inside** the sacred building itself, completely desecrating it, but the entire place was then and there destroyed and dismantled to satisfy their evil whim; even the stone coffin of Sir R. de F— being being uprooted from its resting place, rifled, and his hapless bones scattered around upon the ground.

Tradition declares that some more decent-minded onlooker (or person who by chance had overheard the shameless doings) crept out secretly—under cover of the darkness—

and collected the scattered skeleton, along with what fragments remained of Sir R. de F——'s coffin, interring both "relics of poor humanity" as near as might be to the spot where the now ruined Chapel had once stood. Yet this singular fact remained—that, plant what you chose upon the grave—nothing would grow there, and it remained dry, turfless, and bare!

After the young gardener's experiences (along with sundry other explanations and clues, real or imaginary) had got bruited about, orders were given to dig deep down below the surface, where were found remnants of old foundations and masonry, and portions of a skeleton, intermingled with scraps of exceedingly rusty, but very nicely chased breastplate and armour. From a half-obliterated heraldic device upon the latter, it was possible to trace the name of the Knight to whose memory the Chapel had been erected. His skull—with such few bones as had not long since crumbled into dust—were then reverently collected, commended to the charge of a neighbouring clergyman, and interred in consecrated ground; since when no rumours of disturbances by spirits or alarming apparitions of any sort or kind have been heard in, or around, the gardens of S—— Manor.

The Ghost In the Riding Habit.

The following tale likewise has for its setting a town in the Midlands, a certain well-known watering place called M—— Spa, where a commodious, well-built house, situated in a fashionable quarter of the town (called, I believe, the Holly Walk), is haunted by the apparition of a young and attractive looking woman dressed in a riding habit, bowler hat, top-boots, and carrying a small switch-whip in her right hand; a very modern and unexciting type of ghost, perhaps, you may well say, yet, all the same, she is a decidedly real one! Servants, children, visitors staying in the house, have all seen her, and on various occasions, even when she is not actually visible, you can very often hear her tramping along the passages, tapping upon walls, or on the side of her long polished riding boots, with that same little switch-cane she invariably carries.

The legend attached to the house, it seems, is an ordinary enough tale of marital jealousy and misunderstanding—of an in-

constant husband and neglected wife.

M—— Spa lies (as all the world knows) in the midst of magnificent hunting country. A young couple—Mr. and Mrs. B——, very keen sporting folk—arrived there one autumn and rented the house in Holly Walk; where at first life went happily enough for them. Later, however, dire shadows of disaster fell, destroying their little Paradise. Mr. B——, so the tale goes, had succumbed to the baneful influence of some Circe whom he met out in the hunting field, and though, at first, his unhappy wife may have shown herself somewhat over-suspicious and vindictive, she must have had ample cause for resentment before the end came.

One morning, just as Mr. B—— was mounting his horse, preparatory to ride off to a distant meet (and incidentally meet the fair object of his illicit affections), his wife came out ready to accompany him, and in a burst of sudden rage he overwhelmed that wretched woman with harshness and contumely, forbidding her to leave the house. She, poor soul—driven out of her mind and beyond endurance—went straight upstairs to her husband's dressing room, and put a bullet through her brain! The blood-stained, dishevelled corpse of his maltreated wife was found there by Mr. B—— on his return home; and ever since then the house has been haunted by the figure of a young woman with handsome, drawn features, and misery-laden eyes, arrayed in full hunting costume, walking along the corridor and passages.

*

The gentleman who told me this story had it from a friend of his whose mother had recently died at No. 21 Holly Walk. As the old lady lay in bed, and in the half-comatose condition which so often precedes death, she suddenly revived, and on her daughter entering the room exclaimed, "Is that you, Molly? Have you had a nice ride?" Then—as the said daughter's face wore such an intensely puzzled and surprised look that even her old parent's half-paralysed brain began to grasp the need for some sort of explanation—she muttered on, "I'd no notion, of course, that you **did** ride, my dear, but you came in just now dressed in a riding habit and carrying a little whip in your hand, stood by my bed for a moment, then passed into the dressing room through yonder door."

Oddly enough, the apartment which poor old Mrs. H——'s trembling fingers indicated was the very one in which the dreadful suicide related heretofore in my story actually took place!

✱

The same Naval friend told me that at one time (way back in the seventies) a great-uncle of his or grandfather (I forget which) had rented "Oxenham," the home of the celebrated "White bird." Though not by birth a member of the family he was for the time, of course, both tenant and owner of the place, and before his death (the result, as I understand, of a rather sudden illness) the white bird was plainly seen by the estate bailiff, servants, and several other people. It is described as of considerable size, somewhat resembling a big owl in shape, and snow-white the colour of its feathers. There seems no doubt, whatever, as to its actual existence and appearance from time to time, just as the legend states.

The Phantom Drummer.

Talking of well-known and old-established ghost stories, everybody, of course, has heard of the famous phantom drummer of Airlie Castle—the ghost of a lad who, happening to be the bearer of evil tidings, was, first of all, fastened up securely in his own drum, and then hurled straight over the castle battlements, by order of the cruel-hearted and anger-inflamed head of "the 'bonnie hoose o' Airlie!'" Since when, his apparition has invariably foretold family disaster and death of the reigning Earl himself. This mysterious and sinister drumming has been heard many a time and oft, and there has never failed fulfilment of its evil portents.

Captain T——, a "gunner" friend of mine, and himself Scotch by birth, related to me the following singular experience that happened to his mother when, as quite a small child, she had been taken to stay at Airlie Castle. A great ball and exhibition of reel-dancing was to be given one night, at which her own parents, and all other adult folk staying in the castle, had promised to be present. Little Beta, however, being barely seven years old, was packed off early to bed, though permission was afterwards given her (as she really could not sleep by reason of the music and dancing) to creep to the head of the grand staircase, from

which point of vantage she might be able to watch all the grand folk coming and going in the apartments below.

Next morning, when the entire household were seated at breakfast, somebody asked this smallest of all the guests, how she enjoyed herself. "Oh, very much," cried Beta, in her little bird-like voice, "the fiddles and the pipers and the singing were all lovely. But what pleased me most of all was the **sound of the drummer**, you know; he went on playing so long and so loudly ages after all the rest had stopped. Even when I was back in bed again, trying to go to sleep, I could still hear him—drumming—drumming—drumming far away down in the woods!"

The effect of the child's innocent speech upon the company at large was simply magical. Guests glanced at guests in utter consternation; Lord Airlie and members of his family went white to the very lips; for all knew what the omen of that fateful drumming portended. And sure enough within a year from that date the then head of the "bonnie hoose o' Airlie" was in his grave!

A Crime and Its Sequel.

My last story was related to me by a near relative, who was herself the heroine thereof, and vouches the tale to be true.

A mean-looking, inexpressibly dreary, whitewashed abode, half farm, half manor house, with (by way of adding to its cheerful outlook) a neglected little Churchyard, the tombs of which came almost up to the very front door—Wellaven Barton was inhabited during my relative's youthful days by a family called Horsford, the only daughter of the house (Alice) and cousin Eleanor being very devoted friends. By way of some slight change of surroundings and society in a singularly desolate district, the two girls occasionally spent a few days alternately under one another's roof—Cousin Eleanor going from her parents' cheerful and well-appointed house, with its lovely gardens, to the dank, cheerless gloom of poor Alice's unattractive home. It was on one of her very first visits to Wellaven Barton that Cousin Eleanor was awakened in the middle of the night by sounds of loud breathing, panting, and shuffling of feet outside in the passage, just as if two or more persons were engaged in a hand-to-hand combat; then came suddenly, on the

silent air, a terrifying scream for "help" in a woman's voice, a groan, and all was still!

Cousin Eleanor shivered with horror and surprise as she lay and listened, and fully a quarter of an hour had gone by ere she ventured out of bed and crept nervously down the passage to her friend's room. Alice, too, was awake, and seated up in bed, her hands clasped tightly round her knees and the dew of perspiration on her white forehead. "Alice, what **was** the meaning of that simply fearful noise?" queried Eleanor, but her friend seemed scarcely able to speak. "It's awful, dear, I know," at last she gasp, "and I hear it every night without fail, just after midnight, till my nerves are racked to pieces and my heart goes 'pitter-pat' as if it were going to burst. Who or what is responsible for that terrible sound, Heaven alone knows—I don't. I have described it all to my parents, but they only laugh at me; my mother will not even permit me to change my room, as she says it's wrong to encourage wild fancies and foolish nonsense!"

It seems that there was rather a sinister story hanging round the old house, though the Horsfords themselves never allowed one to talk about it. Some forebear of theirs—an evil and dissolute man—is supposed to have murdered a girl there; and it is her frenzied screams for succour that are heard in the middle of the night. Level-headed folk who "do not believe in ghosts" have reminded me that a brother of Alice Horsford's was at one time troublesome and "a bit of a drunkard." I suggested the same to Cousin Eleanor, for an explanation, but she only shook her head. "My dear," declared she, "I heard that frantic shriek with my very own ears; it was a **woman's** voice, not a **man's** on any account; besides, however much of a "bad hat" Jack Horsford may have been, he could scarcely have murdered the **same** young woman in the **same** spot of that very **identical** passage **every** night of his life?"

CLERGYMEN AND THE UNSEEN

In a recent sermon at St. Paul's Church, Sheffield, on the text, "Stewards of the mysteries of God," the Rev. Spencer Elliott said that one of the most solemn duties of the Christian ministry was to bring people into touch with the realities of the unseen world.

Remarking on certain inexplicable intuitions which one received, and to premonitions of death or trouble, the preacher related an experience of his own on the day of his brother's death in France, and said that supernatural messages were an established fact. The Resurrection appearances narrated in the Gospels could not be set aside as improbable. Some of the most critical minds of to-day had been forced to admit the existence of phenomena which made every New Testament miracle seem more than possible. At the same time, Mr. Elliott expressed himself as by no means favourable to the methods of modern Spiritualism.

TEACHING OF SPIRITUALISM.

THE problem of happiness and the contribution to its solution by the teaching of Spiritualism was dealt with by Mr. H. Scott Harrison, who gave the inaugural address of a new session of the Edinburgh Psychic College recently. In the course of his remarks, he said proof of survival was not enough, nor was proof of communication.

We needed an entirely new conception of human life and its relation to the universal scheme of things. We needed light on the meaning and purpose of life, and even some inkling of what was the universal scheme of which we are a part. A vast amount of worry and excitement and unhappiness, not only personal but national, was caused by the lack of a sense of proportion, a sense of the real value of things in life.

What Spiritualism teaches about ourselves was very different from the teachings of science. Scientists insisted that man was primarily a piece of mechanism, animated by something called life, which they did not profess to explain. When that life ceased, generally through the mechanism going wrong, that was the end of the human being.

The Spiritualist conception was that man is a spiritual being, confined for the time being in this piece of mechanism and subject to its limitations, but primarily a spirit, and therefore, indestructible. The physical mechanism might be smashed beyond hope of repair, but the spirit did not cease to exist. It simply ceased to manifest through the physical mechanism, and continued its activities as a different order of being.

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"EASTER AND PSYCHICAL RESEARCH."

THE Easter festival of the Christian Church is an event of peculiar interest to Spiritualists, if only for the reason, as Myers so confidently predicted:

"In consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it."

This is tantamount to stating that the permanence of the foundation belief of the Church—the very crux of the Christian religion—is dependent on the acceptance of the modern phenomena which demonstrates the possibility of the "dead" returning in visible form and resuming converse with their fellows in the flesh. This is a tremendous claim. It is equivalent to declaring that Christianity, as a great religious system, will pass into oblivion unless it is saved by twentieth century proof that the departed reappear to-day, as in olden times, and thus make credible the staggering Scriptural records concerning the reappearance of Christ.

One must admit that the great Cambridge philosopher and dauntless investi-

gator of psychical happenings has substantial warrant for issuing this somewhat sensational prophecy. He realised that this is essentially an age of dense Materialism, and that there is nothing the average man has less time for than the study of spiritual realities. He, moreover, foresaw that with the continued spread of scientific knowledge, and the blind pursuit of wealth, this tendency would become accentuated and that men would eventually discard everything pertaining to what is usually regarded as the "supernatural"—including, in particular, the Resurrection story—unless some great counteracting influence intervened and rendered credible the most sensational phenomena of ancient times.

There is, in fact, at the present day a considerable school of thought which questions the historicity of the Resurrection and places the records of this supreme event among the fairy tales and legends of an ignorant and credulous age. With such a school, the adherents of the Spiritual philosophy have nothing in common. They are as far apart as the poles are asunder. If for no other reason, Spiritualists give credence to the Bible narrative because they know that similar manifestations, on a modified scale, are still being witnessed to-day.

Possessing a knowledge of this fact, it is "the easiest thing in the world" for them to believe that the Christ appeared to His disciples and others after it was thought, by His enemies, that they had effectively compassed His death. To adopt any other attitude would be manifestly inconsistent. If they know that their friends enter upon their resurrection immediately after the closing of life in the physical, and that in many instances, as irrefutably attested by scientific authority, they have returned in materialised bodies to demonstrate that "There is no death! What seems so is transition," how can they consistently deny the probability that the glorious Martyr of Nazareth manifested Himself as narrated in the Gospels, and thus in a very convincing manner "brought immortality to light!" Instead of denying it, they rather feel absolutely assured that this stupendous phenomenon actually oc-

curred. No charge of inconsistency, therefore, can be laid at **their** doors. The inconsistent ones are those who unhesitatingly believe in the reappearance of our Lord, and yet laugh to scorn the possibility of similar phenomena happening to-day.

The Rev. Arthur Chambers, B.A., gives a well-deserved and pointed rebuke to these doubters. "As far as testimony is concerned," he says, "the fact of the post mortem appearance of the Lord Jesus Christ is not so well or universally attested as are the spiritual phenomena of the present day.. The Christian folk who profess to believe the one and scout as absurd the other, do well to remember this. Let them be consistent."

If psychical research has done nothing else, it has certainly demonstrated that, in the light of the knowledge thus gained, there is ample ground for accepting without demur the recorded circumstances concerning the resurrection of the Founder of our religion. The Church owes that much, at least, to the fearless investigators who have proclaimed the discovery of phenomena which, more than anything else, including Bible statements and the testimony of divines, will eventually lead to the universal acceptance of the probability that the accounts of the reappearance of the Christ are literally true.

To this extent, at all events, Spiritualism and its allied phenomena will tend to establish the Bible as a reliable and authoritative Book—a fact which the Church should realise and appreciate in these days of exacting criticism and general neglect of sacred writings.

With generous frankness, the Rev. H. R. Haweis, M.A., who was a prominent clergyman of the Church of England, declared: "The indebtedness of the clergy, if they knew their business, to Spiritualism is really very great. Spiritualism has rehabilitated the Bible. People now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible."

Archdeacon Wilberforce adds the equally significant testimony: "The strength of Spiritualism lies in the knowledge, partial and imperfect thought it be, of the future life, while the weakness of the Churches,

as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of the Scripture concerning it."

A great spiritual awakening will doubtless follow the present general unrest in the minds of men, and in that awakening Spiritualism is destined to play a prominent and probably sensational part. In the language of President Elliot, of Harvard University: "The New Religion will have its communion with God and the spirits of the departed." And we certainly endorse the belief of M. Camille Flammarion that "the day may come when Religion and Science will be re-united in one single synthesis." When that times comes it will not be creeds and dogmas that will demand the attention of Mankind, but "a religion within Nature"—a religion that will teach that God is spirit, manifesting everywhere and in everything, that the visible and invisible worlds harmoniously commingle, and that intercourse between the denizens of these two planes of existence is an integral and blessed part of a divine and omnipotent plan. No doubts will then be voiced concerning the veracity of the resurrection story.—W.B.H.

FORTUNE TELLING.

The Vagrancy Act of 1824 provides that "every person pretending or professing to tell fortunes, or using any subtle craft, means or device by palmistry, or otherwise, to deceive or impose on any of his Majesty's subjects" may be convicted as a rogue and vagabond and sent to prison for three months.

The telling need not be for profit, and playing-cards and tea leaves would surely be "subtle devices."

It also seems that the fortune tellers could be dealt with under the Witchcraft Act of 1735 under which the penalty is one year's imprisonment.

It has been held that the Vagrancy Act covers those who claim, or pretend to hold communication with the dead, so that Spiritualists may be regarded by the law to be "rogues and vagabonds."

CLAIRVOYANCE.

By A.C. (Brisbane).

DURING meditation, a scene unfolded before me, and brought its lesson. I felt the power of a great compassion and love pouring through me, and in the misty light I saw a boyish form kneeling before me: his dark head rested on my knees, the slender brown hands covering his eyes, and sobs now and again seemed to break through the quiet.

My heart ached for the grief which I felt was surging through that quiet form. "What is the trouble"? I mentally asked my visitor.

For answer, he pointed to a wide deep pit, which yawned behind him, and looking down, I beheld numbers of forms blindly fighting and wounding one another, all struggling and waiting together, and seemingly to no purpose.

He said: "I have some beautiful things that I wanted to show them. I have been on the higher paths, and found such beauty and peace, and I wanted to help them out of that awful place, but they did not understand. They seemed to have no time to stop and look, or listen to me, and in trying to get their attention, I was beaten, and wounded, and I am sad."

Poor laddie—what could I do to help him?

His fineness could not contend with the bitterness and force being expended in that pit of passion.

Mentally, we built a narrow pathway leading out of that pit, and at the turn as it came on to more level ground, I helped him to build a small lighthouse, and left it in his charge.

"Dear lad," I said, "when they have tired of fighting each other, one by one they will look up, and see your light, then you can guide and help them to where they can listen to what you have to teach them; it is of no use showing the jewels of peace and beauty, to those who are still full of lust and cruelty. When their weakness makes them realise the futility of fighting each other, their gaze will go upward, and they will see your signal."

The dark head lifted—the eyes glowed,

and hope and joy bloomed anew, and another discouraged soul found his place in the Divine Scheme of things.

PSYCHIC DEVELOPMENT.

By H. ERNEST HUNT in "Service."

Does psychic development interfere with normal work in the every-day world? What good is it?

The "psyche" is the soul; and psychic development is generally regarded as the releasing of the remarkable powers, such as clairvoyance and clairaudience, which lie resident therein. Some people are natural born psychics and as such are bound to develop, they can hardly help themselves; and with the development very frequently follows a great improvement in the physical, mental and spiritual health. Others are by no means bound to develop these psychic faculties, and a great many are totally and completely unfitted yet to do so.

Begin With the Physical Body.

The base of our building is the physical body, and this is where our first develop-

The Case For Astral Projection

By SYLVAN MULDOON.

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

■ ■ ■

It cannot be emphasized 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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ment should begin. We should train and refine the body, regulating its processes to an increasing delicacy and strength, so that it may become a more fitting instrument through which soul and spirit may work. If a person neglects this primary aspect and sits for psychic development I consider that he is asking for trouble.

Next comes the normal psychological development of mind, comprising the training of the senses to greater delicacy and response, coupled with the strict regulation of the emotions, and most particularly a strengthening of the normal will power. Again, to open up the psychic senses before this normal mental control is firmly established disturbs the natural order; and a psychic sensitiveness may be incurred without the necessary ability to control it. This psychological development is the essence of efficiency for business and the ordinary affairs of life; it fits one to do better work, and constitutes that element of education which is conspicuous by its absence from the school curriculum.

Neurotics Should Not Develop.

This finer sensitiveness, coupled with the elements of emotional control and will development, is itself a definite development wholly in line with the soul's progress, and as far as I am prepared to give general advice to proceed. Before suggesting that definite psychic development should be taken up I wish to review the capacity and temperament of the particular individual. I have seen and advised neurotics that under no circumstances should they so much as touch any psychic pursuit or study, only to find that next day they have joined So-and-So's developing circle. This itself is a serious reflection upon So-and-So, and a calamity for the neurotic. If So-and-So had been competent and wise, the neurotic would have been rejected offhand for any psychic development, and advised to go back to the **necessary development of mind and body** until he was balanced in both.

Development for What?

Then the question arises, development for what? If it be for trance control, then I suggest that such advice ought only to be given after close consideration not only

to the qualifications and gifts of the individual but also of the motives. Control involves a great deal of sacrifice, and its tendency is certain not to fit the individual for the rough and tumble of ordinary commercial life. The stage is supposed to be a lure for the unwisely ambitious, but so is the platform; while if the "guides" say what marvellous things an individual is going to do for the world, my advice is to disregard them altogether. You will be safer in believing them if they tell you what things you will suffer.

If the development is for increasing sensitiveness, coupled with an increasing self-control, then this is entirely natural and normal, educative and progressive. This equipment is the foundation for all great work, and gives the opportunity for inspiration at its best. But lastly, if the development along psychological lines be thus faithfully carried out, something else is added; and that "something" is the natural unfoldment of the gifts of the spirit.

A PHYSICAL MEDIUM'S SENSATIONS.

A VIVID description of the sensations of conscious physical Mediumship was given some time ago in London by Mr. Ernest Vickers, an engineer, of Letchworth, before the Discussion Group of the London District Council of the S.N.U.

He spoke of a cold force which oozes from the pores of the skin of his calves; of a burning and pricking sensation on the shin bones of both legs and on the knee and ankle joints; of a burning inside the bones which produces some dull and some acute pain; and of a strong and continuous pull on the ankle, calf, nerves and blood vessels of the left leg, which appears to drain the whole leg of force, leaving the bones sore and painful for 24 hours after the sitting. He said he feels periodic and cold pulls on the left groin, top of the intestines, chest-bone and top of the left lung. The pulls vary from cold contact to burning and irritating sensations. At times the pull on the intestines produces a violent burning and bursting feeling. Occasionally he feels a curious ripping

sensation on the back towards the left of the spine and opposite the left lung. Masses of cold, filmy substances exude from the bottom of the spine and the abdomen, and the sensation is one of sitting on ice. Through the right arm, from the shoulder to the fingers, strong and burning shocks shoot down the nerves and bones.

Cold force exudes from the fingers of both hands, and the hands at times become deathly cold. A pulling or sucking sensation occurs on the right side of the forehead, moves over to the left side and finally becomes fixed in the centre of the forehead. It is as severe as if his brains were oozing out from these areas. Irritation and exudence of soft stuff is often felt from the left cheek, exterior of nose, lips and chin. Sharp pricking is felt in both nostrils but principally in the left. With a vomiting sensation below the stomach, he feels cold stuff exuding from the mouth. It envelops him in masses or drops on the hands and knees. From it a stiff and plastic shell is built. He feels it most clearly. Then frequencies are set up in the spinal cord and also in the left leg, which appear to project the crude structure outwards and away from him.

"Just during which process the spirit who is going to manifest enters this shell is difficult to determine," said Mr. Vickers; and he added that he will have much to say on the matter at a latter date.

Perfumes and Odours.

The following are some of the perfumes and odours, he said, which manifested on many occasions and were felt by all the sitters:

Perfumes: Violet, musk, honeysuckle, pineapple, mixed spices, spring flowers, opopanax, mignonette, sweet flowers, almond blossom, rose, tea rose, rich red rose, peppermint, oily perfume, eau de cologne, lavender and oriental perfumes.

Odours: Dry earth, desert odour, damp earth, smoke, nutmeg, a number of chemical gases, burnt cake or toast, eastern aromas, bowel, ether, chloroform, musty, soap suds, ripe apples, coffees, odour of a savoury dish, iodine, freshly sawn wood, coal gas, heavy earth dust, cocoa, bromine, lemon, sweet smelling

gas, burnt india-rubber, tobacco, ammonia, a sickly gas, soot or carbon, freshly-made biscuits, flesh, menthol, tallow, incense and varnish.

"Although I had experience in chemistry and the erection of a working chemical plant," Mr. Vickers said, "I find it impossible to name any of the gases. They are different from those produced by normal means. At times the seance room resembles a chemical laboratory for smell. During the manifestation of the gases a slight precipitate of salt or sugar forms on the lips."

"VISION."

By Mrs. S. F. DAVIS, Brisbane.

I WOULD like to describe to readers a vision given to me from the unseen world, which foretold the death of my husband. My husband had not been very well for a few days, but would not permit me to call in a doctor, his remark being: "I shall be all right in a few days."

This one evening, I had said good-night to him, and retired to my own room. As I entered I felt a strange "power," and knew I was in the presence of the "Unseen." I was compelled to sit on the side of my bed, and lift my eyes to the corner of the room. There a beautiful sight met my gaze. A blaze of light seemed to be pouring down through the roof, and as I gazed, stunned, impossible to move, I saw, building in this light, a magnificent staircase, and walking down the stairs, was the figure of a beautiful woman, clothed in a long flowing white robe, and a golden "halo" shining round her head. Slowly she came, step by step, till half way down she beckoned to me, by raising her head and slowly moving her hand. As I stared, unable to move, I realised that the vision had come to warn me of my husband's passing.

Next morning I told two ladies, one living in the house, and a near neighbour, that my husband was going to die, and described my vision. They replied, "Your husband will out-live you." I answered: "Well, I have told you of my vision, and what it foretells, before the trouble occurs. It is no use my waiting to tell you of it

after my husband's passing, for you may not believe me."

Three days later my husband's mind seemed to be wandering, and I called in a doctor. After the examination, I met him coming out of the room, and these were my words to him: "You need not be afraid to tell me, doctor, I know my husband is going to die. I have had a vision." He replied: "Apart from any vision you may have had, there is a chance, but he must be taken to hospital and be operated on, immediately."

A few days later, after the operation, I spoke to my husband, and asked him how he felt, and he replied: "I am all right." Matron told me not to worry, everything was all right. Only I seemed to see "death" written all over him.

The following Sunday, I was called to the hospital. My husband was on the "dangerously ill" list. When I arrived he was unconscious, and I watched alone by his bed-side for ten hours, watching his "spirit" breaking away from his body. A few moments before his "passing" his face lighted up, and he recognised his mother who was there "in spirit." He then smiled, and passed on.

THE DEEP-SEA DOUBTERS.

(A parable for those of little faith, who can neither understand nor imagine aught which lies beyond the boundary of their personal experience.)

There are deep-sea fish in the deep, deep sea,

That never have seen the Sun,
And I dreamed that they gathered to listen to me,

While they laughed to themselves like fun.

I spoke to those fishes, who have no eyes,
Of a wonderful thing called "light";
But what words of mine could explain sunshine,

To those poor little creatures of Night?

I told them of fishes some miles above,
Where the sea was always green;
Of the mighty whale with fins like a flail,
And a form like a submarine.

I told them of entities known as "birds,"
Who "fly" through a stuff called "air";
I told them of flocks, and I told them of herds,
And the grasses on which they fare.

I spoke of the ways of the wonderful ant,
And the still more wonderful bee,
And I saw that it sounded like empty rant
To those fish of the deep, deep sea.

And when I had finished they asked me
"How?"
And "Whence?" and "Whither?" and
"When?"
And most of the questions that puzzle me now
When I'm speaking with sceptical men.

"Well, I can't tell you **that**," I helplessly said,
"And you would not understand;
It's so hard to make clear to you fishes down here
Just what life **is** like upon land."

And because of my failure to tell them all
The ways of the bird on the wing,
And the bees in the hive, and the beasts that strive,
And the flowers that bloom in the Spring,

They decided to treat the tale I told
As a myth from end to end,
In the very same way as is done every day
By the man in the street, my friend.

I didn't know much, I had to confess,
Of the world in which I live,
But those fish in the deep, deep sea knew less,
Yet refused what I had to give.

—ERNEST J. SCELLS.

THE GRAPE CURE.

How I Cured Myself of Cancer.

By Dr. J. BRANDT.

One or more copies of the full account of this remarkable case will be sent post free on receipt of 1d. stamp, on application to: **The Harbinger of Light Pty. Ltd.**, 203 Collins Street, Melbourne.

AN ENGLISH SPIRITUALIST

Church Criticised by a Clergyman and a University Professor.

THE keen interest which has been aroused in Spiritualism was reflected at a meeting held at the Torquay (Eng.) Town Hall, at which there was a very large attendance to hear addresses by Rev. J. S. Kirkland, M.A., late lecturer to the B.B.C., Scotland; Professor W. G. Hibbins, B.Sc., late Sheffield University; and clairvoyance, by Mr. George Daisley, of London.

Mrs. A. B. Horsley, President of the Paignton Spiritualist Church, who presided, explained that as Spiritualists they were beginning to recognise and realise their responsibility to all mankind, and they wished to endeavour to pass on some of that knowledge which they had gained—not to force it, but to give it in a kindly manner so that all might benefit.

Professor Hibbins spoke of the great deal of unrest in the religious world, and added that Spiritualism was receiving a great deal of attention. He found it difficult to believe that the great masses of the people in this country were irreligious, and he ventured to think that the reason why only a small percentage regularly attended an orthodox church of worship was because orthodoxy was not meeting the spiritual needs of the people. Spiritualism claimed to be a science, philosophy, and a religion.

Man's Destiny.

Professor Hibbins went on to declare that the physical universe was the changing panoramic form which enshrined the purpose of the great Supreme Spirit. What had Spiritualism got to say about God, Man, and Man's destiny? It regarded God as the great positive mind and Divine Architect, the source of all perfect wisdom and perfect love. Spiritualism was in agreement with evolution. Spiritualism maintained that every human spirit was part of the great Supreme Spirit individualised so that they were all sons and daughters of the Most High.

It had always been regrettable, added the speaker, that orthodoxy had been hazy upon what happened to man when death overtook him. Spiritualism said that man survived in an ethereal organism which was gradually

evolved and developed from the finer forms of the original one. When man reached maturity he had two bodies, only one of which was necessary so far as the physical life was concerned. There came the day when there was a separation of the two organisms, the physical one and the ethereal one.

Life On the "Other Side."

In conclusion, Professor Hibbins dealt with the scientific phenomena which allowed of communication with spirits who had passed over and said those spirits told them that life on the Other Side was human. The message which Spiritualism brought them was that life was ever the Lord of Death, and that love should never lose its own.

Rev. J. S. Kirkland recalled at the outset of his address that he had had faith in the immortality of the soul, and he believed in the communion of Saints, but now he had proved by concrete demonstration that reality was a demonstrable fact. He had spoken to the dead and the dead had spoken to him.

He asked his hearers to take it from one who had been 20 years in the Church that there was nothing in the Spiritualist movement antagonistic to Revelation as they had it in the Old and New Testaments; there was nothing contrary to the fundamentals, the facts, the ethics, and the message of the Bible.

Some people thought they were out to play havoc with orthodoxy. After all, orthodoxy built the great cathedrals, gave them some of the greatest churches, and had helped to build great hospitals and orphanages, but Spiritualists said that orthodoxy did not go far enough. The New Testament said that they had to add knowledge to their faith, and Spiritualists submitted that they had made that addition.

Spiritualism's Challenge.

Mr. Kirkland then went on to speak of how Spiritualism had come as a challenge in an academic sense to his religious thinking. He described how, on a lonely road in his first parish, he was confronted by the figure of a young man whom he did not know, and how the following day he saw his photograph for the first time and was told that he had just been killed in an accident in Glasgow.

CHURCH OF ENGLAND INVESTIGATES SPIRITUALISM.

(By W. E. M. ABBOT, Scone, N.S.W.)

In the "Sydney Morning Herald" of the 24th January, under the heading of "Spiritualism," a news item appears as follows:—

LONDON, January 23rd.—"The Sunday Dispatch" says: "A secret commission under the chairmanship of the Bishop of Bath and Wells (Dr. Underhill), consisting of eighteen men and two women, which the Archbishop of Canterbury established last March, is investigating the effect of Spiritualism on the Church. It has examined thirty witnesses, including members of the Society of Psychic Research. Clergyman in ordinary dress have been visiting seances throughout the country and reporting on them. The newspaper expects that the commission will shortly send a private report to the Archbishop of Canterbury, but the results may never be published."

This little paragraph is provocative of a lot of speculation and thought on the part of those who are followers of the teachings of Spiritualism. One is led to wonder why at last the Church is, as a body, taking notice of Spiritualism? They have so often had the chance, and either shown a total indifference or been hostile—now one wonders if the fact of a noticeable falling off of Church membership throughout the world is causing uneasiness, and leaders of the Church are at last learning that they must feed those spiritually hungry—not with stones, but with bread.

I am one of the many who advocate Spiritualism—not as a force working **outside** the Church, as it is forced to do now, through the Churches' own negligence—as a force that can re-spiritualise the Church, infuse it with new life-blood, and sweep away a lot of the foolish dogma and doctrine which obscures the true teachings of Christ.

Reading on in this paragraph, one wonders why the clergymen attending seances must go in plain clothes; surely this savours rather of the police spy, who, in evening dress, attends a night club for the purpose of catching illicit drinking. It seems to me that if the clergy want results

they should go frankly and fairly, without any air of secrecy and suspicion, and if they are being fair and unprejudiced they will get all the conviction and proof they want as to the reality of the claims made by Spiritualism.

Lastly, when the reports are complete, and we who are conversant with the reality of psychic phenomena, and of the possibilities of Communion with those who have passed on, know that if those reports are fair and given in an unprejudiced manner their completeness will leave but one conclusion—why are they perhaps never to be published?

The whole paragraph rouses one's innate instincts for fair play, and makes one feel that the whole investigation has too many reservations on the part of the Church, and a lack of unprejudiced mind being brought to bear on a very important subject.

One feels, however, that any loss through this very lack of frankness will not be among those who follow the ranks of Psychic Research, but in the ranks of orthodox Churchmen, who cannot see that the teaching they perpetually serve up lacks that vital force which Psychic Research can once more give to it.

HEAVEN AS EARTH IDEALISED.

One cannot tell, but I think Heaven will just be earth idealised and perfected. The roots of Heaven are here. I like to think that God will give back to me a certain little cottage in a certain little lane where I once dwelt, with the Beloved sewing in our little garden, whose green sods I laid (very amateurishly, I am afraid) with my own hands, and our children playing alongside the hedge where the blackberries grew same as when we knew them. Heaven will give to the pure, the pure things we loved most on earth, give them back to us glorious and transformed, yet, by Divine magic, also just the same as when we knew them. Heaven will give to the poet, the artist, the musician, the inventor, the full realisation of the visions they dreamed. The boys who died in the war will, in Heaven, have their own homes, and mothers, and wives, as on earth, and be as happy as ever they were before the fatal fighting. That's my notion, anyhow.—"The Eternal Question," by Allen Clarke.

The Work of Victor Cromer

(Continued from March issue).

By ELSIE FLORENCE GRIMES, B.A.

THE glorious thing about Victor Cromer's work was that he was able to teach his method of healing to his students. The simplicity of this method is almost laughable. Its very simplicity is its stumbling block. Anything that is easy to attain tends to be despised.

Victor Cromer's method of contacting the Power is as follows:—Go into a quiet room for a period of about ten minutes, once or twice a day (according as you can spare the time), if possible at regular times. Then sit or recline in a comfortable position with body and mind completely relaxed. Without any strained effort of concentration, let the mind dwell on the thought: "God is Love. Divine Love fills me." Or any other aspect of Deity may be meditated upon. For instance, one may hold the thought: "God is Peace." "The Peace of God that passeth all understanding fills me," or "God is Joy, Strength, Harmony, Health, etc."

That is all there is to it. If this method is persisted in patiently, and without any anxiety for immediate results of a miraculous nature, the Power will come through.

Victor Cromer had worked out a somewhat more elaborate "technique of healing" which he taught his students, but it has been proved that the more complicated method is not really essential.

This is Victor Cromer's explanation of the "drawing down" of the Power: When we meditate upon the Attributes of Deity, such as Love, Peace, Joy, Strength, Harmony, Health, etc., we contact vibrations from the Christ plane. But in order that these vibrations may reach us on the earth plane, they must undergo a change. They must be coarsened, so to speak, otherwise they would be too rarified to influence us in any effective manner. When these vibrations reach the etheric plane they are fit to be absorbed into the etheric double of the individual. The effect of the in-drawing of these etheric vibrations is to quicken

the etheric double and health auras, thus influencing beneficially the health of the individual.

This contacting of the vibrations from the Christ plane, the transforming of them into etheric vibrations of a quasi-physical nature adaptable to the needs of the human body, and the in-drawing of this Power into the etheric double so that it works upon the body, mind and soul of the patient, Victor Cromer always referred to as "tuning-in," as it bears so striking a resemblance to the method of wireless transmission. The Christ plane, Victor Cromer called the "Central Power House"; the healer acts as a "transformer station," and his work is to "break down" the tremendously rapid vibrations from the Christ plane, so that they can be transmitted to the patient in a form suitably adapted to the needs of his body.

The word "tuning-in" has become quite a by-word among Victor Cromer's students. When we put ourselves in an attitude of prayer or meditation, we refer to it always as "tuning-in," that is, we so place ourselves in attunement with Power from a higher sphere that it automatically adjusts itself to our requirements for the intensifying of all our faculties, from the physical to the spiritual.

The System of "Etheric Respiration."

Victor Cromer, having made a thorough study of the etheric double and health

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auras (based largely on the work by Kliner), discovered that the Power could be economised by drawing it through specific centres of the etheric double, as these centres correspond with the main centres of the nervous system. So he elaborated a system of "Etheric Respiration," by which the Power is "breathed in" through these centres. This "etheric respiration" is not physical breathing, though each "etheric breath" synchronises with the physical breath. While doing these exercises, deep physical breathing, of rhythmic regularity, aids the in-drawing of the Power through the etheric centres. The precise method is given below:

1. The Cleansing Breaths. Three breaths through the whole body, holding the thought: "Divine Life fills me."

2. Three breaths through the Clairvoyant Centre (middle of forehead), holding the thought: "Divine Light fills me."

3. Three breaths through the Inspirational Centre (top of head), holding the thought: "Divine Inspiration fills me."

4. Three breaths through the Physical Centre (base of brain), holding the thought: "Divine Life fills me."

5. Three breaths through the Magnetic Centre (solar plexus), holding the thought: "Divine Power fills me."

6. Three breaths through the Dynamic Centre (small of back), holding the thought: "Divine Strength fills me."

7. Three breaths through the Reproductive Centre (the navel), holding the thought: "Divine Love fills me."

8. Three breaths through the Vital Centre (base of spine, then drawing the Power up and down the whole of the spine), holding the thought: "Divine Vitality fills me."

9. Three Cleansing Breaths again.

But, as mentioned above, this exact formula is not actually necessary, the simpler method, as advocated in the first instance, being quite effective.

The transmitting of the Power from healer to patient is a very simple matter. It is done by means of concentration. The healer draws the Power into himself, then, by concentration of mind, he is able to direct it upon the patient. Treatment may be given either by the "laying on of hands" or by absent treatment.

"Where Two or Three Are Gathered Together."

One fact of outstanding importance, to which we cannot shut our eyes, is that "where two or three are gathered together," the Power increases, not only tenfold, but a hundredfold, or even a thousandfold. So it is vitally necessary that, where it is possible at all, people should meet together in order to contact the Power. Whether it is advisable or not for any large organisation to be formed is difficult to say. We all know how organisations tend to "run amok." Petty jealousies creep in and the money-making aspect often becomes a menace. But it is absurd for us to despise organisations too much. We cannot exist without them. Schools must be organised, businesses must be organised. Even a home, to be run smoothly, requires a certain amount of organisation.

But the smaller gatherings may be better. One thinks it would be ideal if all meetings for the contracting of the Power could be held at the same time all over Australia. Once a week is quite often enough to meet, in order to become charged with the Power of the Holy Spirit, so as to help us through our weekly round of duties. The procedure adopted at the various gatherings could be adapted to suit the requirements of each group. A little sacred music is always a joy, while Bible reading is nearly always acceptable. But always the fundamental thing is the "tuning in" for ten minutes or so, in order to "draw down" the vibrations from the Christ plane. When "involuntary movements" occur, the meetings will always close on a note of joyousness which gives a splendid impetus to face the duties of the week with courage.

We Must Play Fair.

Another point of great importance is this: Spiritual healing in itself is insufficient. It is ridiculous for us to ask God to

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pour into us His healing Power while we, ourselves, deliberately break the laws of nature, which are God's laws. We must pay attention to correct diet and hygienic living. Victor Cromer did not realise this point, or at any rate he did not tell his patients about it. And it was a big mistake that he did not do so.

To disobey a law of nature is actually to sin, even though that sin be committed in ignorance. Some of the sins against nature (and God) being committed to-day are the following:—

1. Flesh-eating. "Thou shalt not kill," says the commandment.

2. The eating to excess of cooked food. The cooking of food is unnatural, and that which is unnatural is wrong.

3. Taking inorganic minerals (such as salt, preservatives and all doctors' drugs) into the system.

4. Over-eating, eating between meals and drinking with meals.

5. Keeping late hours. It is wonderful to be out during the glorious hours of the early morning, when the air is sweet with the scent of flowers. But it is no use forcing a jaded body to rise early. If we sit up till midnight we must of necessity make leeway somewhere.

Up to a certain point, none of us can escape the artificialities of civilisation, but we can endeavour to minimise them as much as possible. We must do our part if we expect the Power to do its part. Commonsense was given us to use and it is not right for us to call on God to heal us if we do not play fair ourselves.

So may the blessing of the Power of the Holy Spirit rest upon all of us. Victor Cromer is near us, working with us and for us, and there is satisfaction in his heart, for he knows that the Power of God will never leave us nor forsake us.

"EXECUTION BY LETHAL GAS."

"Reader's Digest" (December, 1937) gives the views of "Mr. Pro" and "Mr. Con." Capital punishment by hydrocyanic gas, we are told, is now used in many States in America. "Mr. Pro" contends that the use of lethal gas marks a

step in human civilisation. "The condemned man is strapped into a chair, beneath which 'eggs' of cyanide are suspended over a crock of sulphuric acid. The death chamber doors are packed air-tight. At the pull of a cord, the eggs drop into the acid and the gas begins to generate. As the man takes his first deep breath his head jerks back, then slowly droops forward on his chest as if he had fallen asleep sitting up. . . . In a few minutes he is dead; **his debt to society paid without violence.** . . . Not a dog's death—just the death once reserved for dogs. And infinitely more human than any other way to go."

"Mr. Con" argues on scientific grounds that this treatment is not so merciful as it looks, and that there are dangers in it to the operators. He advocates the use of carbon monoxide.

We should like to suggest that "Pro" and "Con" should each take a minimum dose of his own favourite drug for the criminal.

The marvel is that civilised man to-day should argue the point of "paying one's debt to society" by being suffocated or hanged. To pay one's "debt to society" by compelling prison warders and an executioner in chief to commit the same crime legally which the criminal committed illegally, seems strange. And how about society's debt to the criminal? "How knowest thou what thy (society's) life to thy neighbour's creed has lent?"

Would not the criminal be paying his debt to society by becoming a new man, and by lifelong work, seeking to undo his devilish deed, and by lifelong toil, seeking to repay his debt to the murdered man's family?

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Health and Healing Section

HOME TREATMENT

TREATMENT OF DISEASE.

WE must discover the cause. If due to defective food elements, these must be supplied; if to wrong foods, the diet must be corrected; if too much food has been taken a fast for a few days will be an advantage. Fewer meals might be taken, or less eaten at each meal. Change the conditions that brought on the disease. In giving water treatments, special notice must be taken of the patient's feelings. If the symptoms are aggravated or pain is given desist at once. Treatments benefit the patient only when they are agreeable. They should give relief almost at once without any tax upon the system.

Drinks should be given in sips and in small quantities at a time. They are most important elements in treatment. Temperature must be taken into consideration. A general working rule is—Give cold drinks when the body is hot, warm drinks when the temperature is not to be altered, and hot drinks when it is desired to increase the heat of the body. Half a pint of fluid first thing in the morning, and fasting, is excellent. Fluids should not be taken with meals. Half an hour before, and not for two hours after, is the rule. To quench thirst use water or fruit juices. In cases of serious illness very great care must be exercised in giving food. Thousands die from wrong feeding during sickness. Much food is always a mistake. The nature of the food is the most important factor. It is better to obtain the advice of an experienced medical man or food expert in such cases.

Disease and Death.

We speak of a body as being dead, when the great life processes cease, such as breathing and circulation; but the cells on

which the animal or plant is composed are by no means dead. In some cases, as the bone cells, they may live for months. The body cells will assimilate only the food it needs; they will starve to death rather than take wrong food. If the food be supplied in a devitalised state, the cell will lack tone and vitality, and we in turn become listless, lacking in energy, have that tired feeling. To use stimulants is like spurring a tired horse—a breakdown soon follows.

Wrong food-substances, devitalised food, or wrong combinations of cooked food, food deficient or wrongly proportioned in the elements required by the body, all combine to produce disease. To get health we must understand these principles, and put them into practice.

Open the mouth of a cat and notice the difference between its teeth and your own. Examine also the teeth of a horse, and a pig (the all eater), and you will recognise that Nature has furnished you with a differently devised apparatus for preparing your food.

The short alimentary canal of the flesh-eater is necessary to the speedy elimination of the quantities of uric acid and other poisons found in the flesh. For a similar reason the flesh eaters have no sweat glands, because the sudden cooling down through heavy perspiration of the body of a flesh eater would endanger its very existence.

Classical Teaching.

The teaching that food and dietetic habits are the chief factors in health and disease is as old as human history. Plato was a prominent teacher of this truth, which received a new and powerful impulse by the life and writings of Louis Cornaro, more than three hundred years ago.

It is obvious that we are what we eat; our bodies have grown and developed, the materials from which muscle, bone, nerve, and blood have been found, is the food that we have eaten. Ruskin says: "There is no wealth but life—life, including all its power of love, joy and admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence."

Health culture takes into account the mind as well as the body. Disease may be the result of wrong thinking, or the neglect of those conditions that govern the well-being of the body, or of both combined.

Wrong Thinking.

There are five groups of wrong thoughts belonging respectively to the physical, mental, moral, social, and spiritual planes: lust, ignorance, fear, bondage, ambition, out of which grow pride, selfishness, avarice, envy, jealousy, malice, cruelty and revenge. The body is composed of millions of microscopic cells, through which mind expresses itself, and consequently the nature of the thoughts affect the cells and produce the phenomena that we designate health or disease. The curative thoughts corresponding to those that are wrong are purity, knowledge, peace, freedom, and contentment (satisfaction).

Dr. Detitzsch in his Bible Psychology says: "In the O.T. there is but one word for health—soundness and peace. . . . The essential condition of sickness is 'turba,' which is the opposite of peace, a fiery excitement alternating with dark depression, which disturbs the equilibrium of the powers, and puts them in opposition to one another. . . . The prevailing sin in the human race . . . is the cause of all sickness. Very few physicians have a perception of these sources of sickness. One who really cares for the soul is the best physician, but power and blessing (healing) come from God."

Treatment on these lines is designated psychic or mental re-education.

HEALTH CULTURE.

JUST as a motor car needs overhauling to prevent a breakdown, removing dirt and strengthening weak parts, so the body needs overhauling to cleanse it of its waste products and to strengthen its weaker parts. Health culture is a course of instruction that teaches the patient how to repair the faults in the body that are the cause of sickness and disease, and by cleansing the system of its body-poisons, strengthen its organs and tissues.

Functional and Organic Disease.

Functional diseases are those in which there is nothing wrong with the structure of an organ, and yet it does not work properly. Organic diseases are like when a motor car stops through a breakage or injury to some part. Functional diseases are like when the car stops through lack of petrol, or some parts getting clogged with dust or dirty oil.

Cancer and consumption are examples of organic disease. Constipation, indigestion, and bronchitis are examples of functional diseases. All diseases are functional before they become organic and all functional diseases are due to impure blood. Impure blood is due to an accumulation of poisonous waste matter. Good blood depends upon: (a) Proper nutriment; (b) the necessary food-salts to keep it alkaline. Health culture teaches how to purify the blood and how to make good blood.

Drugs, exercises, massage, electricity, or any other mechanical treatment cannot cure. The sufferer **MUST** begin by supplying the blood with the elements it needs. "It is the blood that heals." Health culture cures by eliminating from the body poisonous matter that is the cause of the disease, and regards the suppression of symptoms by drugs, etc., as unadulterated folly, because the cause still remains. Suppressing disease is not curing it.

Cure Takes Time.

Health culture cannot restore health in a few days. It will take at least three months. When you begin overhauling, do it thoroughly. To overhaul and repair a motor car is expensive, for it takes time, skill and the best of material. You would not have cheap and careless work on your

car. Your body must be treated the same. It is worth it, for it is the most valuable thing you possess.

A well-kept motor car will give more satisfaction and last twice as long as one that is neglected. In the latter, a breakdown is inevitable, and generally occurs at an inconvenient time and place. So with the body. The well-kept health-cultured body will last longer, be freer from pain and misery, than the neglected body. The latter, like the car, is liable to a breakdown at the most inconvenient time and occasion. Health culture teaches you how to care for your body, how to restore it to health, and how to keep it healthy.

Most troubles are due to the imperfect excretion of these poisonous waste materials. The excretory organs must therefore be stimulated to get rid of them. Medicines swallowed are practically out of control, and will act more or less quickly, with greater or lesser effect. With health culture treatments, no harm can possibly result. Their action is perfectly under control, and can be stopped at any moment.

HINTS FOR HEALTH.

DO not talk about your ailments. Make a business of getting well. Every other consideration should be secondary.

Worry, anxiety, and introspection are depressing emotions that must be put aside.

Keep your mind occupied. Keep busy. Make out a programme indicating how every waking hour shall be spent, and carry it out.

Exert your will. Realise that you may, if you will, be the master of your own life, the ruler and maker of your own health and happiness.

Avoid self-pity. Being a patient often means taking your sickness "lying down." Arouse yourself, be an aspirant, aspiring to recovery and health. "As a man thinketh in his heart so is he." Think health and health will come.

Don't worry about your symptoms or the name of your complaint; probably no one knows what it is. Get your blood in

good order by using right diet, getting plenty of fresh air and sunshine, taking a reasonable amount of exercise, and keeping cheerful. Nature will do the rest.

Be wholehearted, earnest, conscientious, energetic, determined, and persevering in your efforts healthward. Such a spirit has saved many a one whose case has been pronounced hopeless. To lose heart is to handicap yourself. You might as well in such a case call in the undertaker straight away and save trouble and further expense.

Avoid artificial heat as much as possible. In cold weather, wear sufficient clothing to retain the natural warmth of the body. Extra stockings and underclothing, felt shoes, leggings, and extra wraps should be worn when necessary. This is of vital importance. Little improvement can be expected while the feet and limbs are habitually cold.

While you are an aspirant for health, abandon every bad habit. Play the man and use your will power. Put your tobacco aside, at least until you are thoroughly well. Be moderate in the use of coffee and tea, and abstain from alcohol. Wrong habits in dress, theatre-going, evening parties, and all other ways in which energy is dissipated, are costly and harmful luxuries in which no invalid really desirous of gaining health can afford to indulge. Every unnecessary expenditure of energy must be scrupulously avoided. All the vital resources of the body must be carefully husbanded to combat disease and rebuild the wasted tissues.

With rare exceptions everyone needs a daily bath of some kind. Cold baths tone the nerves, invigorate the muscles, aid digestion, stimulate the liver, encourage the appetite, and improve the general circulation. Cowardice and laziness are often the two chief reasons why people don't have a wet hand-rub, sponge or shower daily. The rule for the cold bath is "in and out again," and, of course, never soon after a meal. A dip or a swim is the best for those not too feeble. Swimming is the most healthful of all exercises. If you don't know how to swim, learn. Warm baths are necessary for cleansing. Use only good soap; common brown soap is for washing boards, not the skin. Hot baths

are usually depressing, and should be followed by a cold shower.

How long have you been violating the laws of your being, indulging in wrong habits, and generally ill-treating your body? Do you expect to recover your former health in less time? If it takes an hour to walk four miles, you will scarcely be able to get back to your starting point in less time. Don't forget that getting health is like digging in a gold mine. The longer you dig the more you get. It takes four months to raise a crop of potatoes. A good crop of health can scarcely be expected in less time. Improved health requires improved tissues. New tissues are produced in the same way as new potatoes—by the process of cell growth. Improvement without making new tissue is only brief and temporary. Few aspirants to health are substantially benefited in less than three months. Four to six months is the average time required for substantial and permanent results.

With respect to diet, the general result of observation is this: Every person is a law unto himself, and requires certain foods, from which his digestive organs can best extract material and energy. The required diet varies greatly, both in quality and in quantity. The preparation of the food, the manner of chewing, the digestive powers, and certain imponderable factors exert a great but yet unknown influence. In general, that person is nearest physical perfection who can develop the greatest energy from a moderate quantity of the simplest food. Plenty of pure air must be regarded as one of the most important factors in the matter, for strong men, without exception, have good respiratory power. When a hundred times more is known about dietetics it may then be possible to speak with assurance and lay down rules for everybody's guidance.

In the meantime don't tinker with your body, but consult an expert in dietetics.

Never eat anything between meals and resolutely resist all temptations in the shape of invitations to "dine out" at some restaurant or hotel. Many aspirants have paid the penalty of weeks of suffering for such an indiscretion. If the prescribed bill of fare does not altogether suit you

at first, be certain you will in a short time come to enjoy it better than any other. The natural way in diet, as in other regards, affords the greatest delight, pleasure, and satisfaction. Nature's ways are the ways of wisdom, of which the wise man says, "Her ways are the ways of pleasantness, and all her paths are peace."

Spend every moment possible out of doors. Do not waste time loafing about indoors reading books or newspapers, or talking business, gossip or politics. If you have 10 minutes to spare, go right out of doors and take a few turns upon the verandah or walk a quarter of a mile and back. There is no time to waste. A man who has a chronic malady is pursued by a mortal enemy and must make all haste to flee from the wrath to come, from which there is no escape but through obedience to Nature's laws and the cultivation of health by means of natural health-promoting forces. Gentle exercise is more important for the average invalid than rest. "It is the blood that heals." Exercise strengthens the heart and increases the movement of the blood and so increases its healing powers. Gymnastic exercises improve the breathing and train the body in correct attitudes; but out-of-doors exercises, especially walking, are of still greater value.

The Five Rules of Health.

- 1.—Eat sufficient, but not too much, wholesome food, taking care to masticate it thoroughly.
- 2.—Breathe pure air by night and by day.
- 3.—Keep the body warm and clean within and without.
- 4.—Take at the proper time and in sufficient amount exercise, recreation, rest and sleep.
- 5.—Be master of your will and think pure, true thoughts.

Dismiss fears. The same Power that created you can heal you. This power is manifested in you. It is this life and power that keeps your heart beating and your lungs in motion while you are sleeping.

ALUMINIUM POISONING.

(Contributed.)

DIRECTLY the subject of poisoning by the use of aluminium saucepans is mentioned, one is faced with two opponents—first, those who are too indolent to take any interest in the subject, preferring to stay in the old rut, and, secondly, those who have asked or read the opinions of the medical profession. The first class must be left to work out their own salvation, probably through much suffering; the second may be enlightened if they will consent to use their own brains and think for themselves.

Source of Medical Opinion.

The medical profession and health authorities mostly rely on the evidence they get from Mellon's Industrial Research Journal or the Dr. Monier-Williams Report by the Medical Research Council, England. Both these researches were carried out almost entirely on animals over a short space of time.

In reference to the former report, a cable received recently from New York states that: "The largest anti-trust action since the Standard Oil Trust was declared a monopoly in 1911 has been begun by the Government which has filed a suit asking for the dissolution of the Aluminium Company of America which has a capital of £34,800,000. It is alleged that the company is controlled by Mr. Andrew Mellon and his relatives and associates." I leave you to judge whether a company making such vast sums of money out of this ware would be likely to print anything in their journal detrimental to its use.

The Monier-Williams Report to me and to many others whose opinion I have enlisted leaves me absolutely in the dark. One commentator wrote: "More than once Williams goes to the trouble to describe an experiment which on the face of it clearly proves the point it was intended to, but then he turns around and negatives the result by stating that the result might have been influenced by various outside factors over which the experimentors had no control. In fact, the writer seems to be sitting on the fence all the time and con-

tinually showing no inclination to jump either way."

I think you will see by these short reviews how flimsy is the evidence given to you by the medical profession and those controlling health matters; in fact, from their own experience, which is the only thing that should count, they know nothing at all. Were aluminium to act at once and show definite poisoning, Governments would immediately prohibit its use, but as the action is slow and more in the nature of a cumulative poison nothing is done in the matter. Only one or two doctors here and there are alive to this danger and they have been honest enough to publish the result of their findings.

Medical Investigators.

Dr. R. M. Le Hunte Cooper, M.D., London, was one of such. He spent 16 years of close study on his own patients before writing his book entitled "The Danger of Food Contamination by Aluminium." He states he has seen so many cases of aluminium poisoning that he hardly knows which to discuss. Many cases are given in his book showing where all orthodox treatment had failed, but **when all aluminium utensils were removed, most of the patients quickly recovered.** He refers to headache, pyorrhoea, sore throat, sore mouth, rheumatism, neuritis, bowel condition, indigestion, ulcers, skin affections, etc.

Dr. Chas. L. Olds, a cancer specialist of Philadelphia, is quoted as follows: "Another possible cause of chronic poisoning is aluminium. It was found that all food cooked in aluminium receptacles greatly increased the cancer reactions and even water boiled in an aluminium dish behaved similarly. If it is one of the sources of chronic poisoning which is cancer producing, can we wonder that this disease is in-

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creasing by leaps and bounds? Can we expect our treatment to be highly effective while these causes are active? I think not. The conclusion is obvious."

One doctor wrote that he had cancer on his face. He stopped using aluminium, and in a few months the cancer nearly disappeared. Then he had some food cooked in aluminium. In 48 hours it was as bad as ever.

Mr. H. J. Force, PhG., President, Scientific Manufacturing Co., U.S.A., cut a piece out of a badly pitted aluminium saucepan, and sent it to a bacteriologist for examination. His tests disclosed that the piece carried various kinds of poisonous bacteria known as pathogenic bacteria, and it required more than boiling temperature to destroy the spores.

I could quote much more evidence against the use of aluminium saucepans, but space will not allow. My advice is if you want good health for yourself and your family, eliminate all this ware from your home.

A booklet on "Aluminium Poisoning" may be obtained from the Harbinger of Light office. Send 1d. for postage.

SPIRITUAL HEALING.

MATERIAL, vibrating atoms belong to our earth sphere. We are trying to balance those chemical atoms into an even temperament in the struggle of life. At the same time using our mental strength to grasp a spiritual condition, by prayer in churches and in the study and practice of spiritual science.

Mediums reach an ascending point in the seances, when they become immune to the earth's influence, to the pains of disease, and the mental falsehood of carnal mind.

The signs of the times, portrayed in religious circles, show a tendency toward Spiritualism, a search for knowledge of Spiritual Healing; as the most wonderful cures are wrought through mediums by spirit guides in the seances.

Churches are leaving the formality of prayer for the sick and are using practical, scientific deeds and mental activity in the

cure of patients. Of course, prayers without deeds are as "sounding brass."

The guardian angels of sick people are always near at hand to aid, comfort and heal. Healers are the mediums used by the spirits. "A bridge, carrying inspiring power, is between us and the spirit healers. Let us become worthy mediums at this end of the line by following the charitable masters of Scripture," says a writer.

The great spiritual healers of history are worshipped as gods. These inspired persons are our ancestors and their traits have come down through the ages to the healers of today. "It is plain to all scientific minds," said Gladstone, "that we inherit all the traits and talents of our forebears."

Spiritual healing was the origin of ancestral worship in Oriental countries. When speaking of the gods, we know that they were masters of healing on earth. Mankind has always emulated them, following in their footsteps, to become also "saviours of the race."

Carlyle wrote: "Man is his own saviour, a composite of past reincarnations, and has within him a mastership over all disease, to be brought into action."

The mind, when properly (spirit) controlled, is able to perform miracles of healing as well as the inspiration required in the art of healing. One great achievement is the continuity of life upon this planet and the avoidance of premature transition into the spirit world—the greatest human mistake that can be conquered.

The mind, properly attuned, can bring longevity to humanity. This condition is the long looked-for Messianic Age. "There will be no more sin, no more disease, no more death."

WHAT'S IN A MAN ?

By CHESTER H. STRUBLE.

AS accurately as human minds and laboratories can determine, is body of a perfectly healthy person weighing 153 pounds is made up of 16 elements: oxygen 75 pounds, carbon 50 pounds, hydrogen 15 pounds, calcium 4 pounds, phosphorus 3

pounds, chlorine 2 pounds, nitrogen 2 pounds, magnesium 6 ounces, sulphur 5 ounces, flourine 5 ounces, sodium 4 ounces, potassium 3 ounces, iron 2 ounces, silicon 1 ounce, iodine $\frac{1}{4}$ ounce, manganese a trace.

If the above proportions of these elements are importantly changed for any great length of time ill health will almost certainly follow.

These 16 so-called "elements" that go to make up the physical man are all reducible to atoms.

1,000,000 atoms set "end to end" would just about equal the thickness of this sheet of paper. One hundred thousand electrons are said to gallop around in each atom with about as much freedom, relatively, as a lone colt in a 50 acre pasture.

When you think that under normal conditions your bodily health is attended to with practically no conscious effort you gain a new respect for your subconscious mind and a willingness to believe that it is ten times as powerful as the conscious mind.

To us it has always seemed that hypnotism was simply a way to speed up the results of suggestion made to the subconscious. That is, you may by hypnotism make one immediately afraid, or immediately sick.

Conscious suggestion without hypnotism may not be so speedy in its effects but can be as certain. If some one in your house is ill and you go around with a long face; say they are in for a bad time; are in danger, etc., you are sure to promote those ends unless the patient by conscious effort cancels those negative suggestions with positive and good ones.

If you tell your son that he is undertaking something too big for him; that he cannot do it; that he will fail, etc., he certainly will unless he stocks his subconscious with I-Can-and-I-Will suggestions that counteract your limiting ideas.

Perhaps you have no son and you think you would never dream of suggesting failure to him, or to yourself. Do you say, "I'll never be able to meet my bills"; "I haven't the strength to do it"; "I am not liked"; "I am afraid to undertake that"; "I know something terrible will happen"? They are perfectly natural suggestions to make but how deeply do you suppose they

burrow down into your subconscious and rob it of its normal function? Which is to furnish you with all the power you need.

The subconscious is great and powerful but easily discouraged and naturally timid. **It will follow your lead and back you up unflinchingly**, but it will not urge you on in the face of your negative suggestions.

"What's in a man?" Sixteen elements which must be thrilled with creative thinking and action, courage, stick-to-it-iveness and a little time.

"It is almost as presumptuous to think that you can do nothing to to think you can do everything"—Phillips Brooks said that.

MEDIUMSHIP.

Mediumship as used in Spiritualistic terminology is a psycho-magnetic quality of human vibration, that enables the individual to serve as a transmitter of intelligent communication and demonstration from spirit worlds to the people of earth. A medium is an interpreter, a conveyor, a go-between in service and energy. Everyone generates certain rates of electric energy and waves of magnetic force, but the majority only have sufficient to supply them with power for accomplishing their daily duties and keeping themselves in health. The surplus, if any, is scattered and wasted, voluntarily or involuntarily by many; but when conserved and properly directed by wise spirits, these living currents of vital action that exceed the bodily needs, are used in the development and exercise of what is known as mediumship.

"HEAL THE SICK."

The instruction given in the Gospels to go out and "heal the sick," by Jesus is an injunction which is not now being incorporated in the teachings of the orthodox Church. We were used to thinking of healing as the healing of the body only; but healing, to be done properly and with lasting effects, must be done through the soul, or psychic body, which was the connecting link of the spiritual with the material.

Books Worth Reading.

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

The books reviewed in this issue have been placed in the library, any of which may be obtained if required. It takes three months to obtain books from overseas.

"NO MORE TEARS."

By A. STUART (Two Worlds Pub. Co.).

The question of human survival has agitated the human mind through the centuries. The old question, "if a man die shall he live again?" has rung down through the ages like a passing bell. Life has its joys and its sorrows, and there comes to everyone a time when some dear one upon whom he has lavished affection, passes the veil leaving a vacancy which is hard to fill. There can be no greater gap than that left in the life of a mother by the loss of her only child. It is at such moments that faith grows dim, that the soul longs for comfort; and the mind demands an answer to the ever-recurring question. The author of this book is one who testifies that she has found an answer.

Price, 4/6; postage, 2d.

"THE FORTUNES OF HEAVEN."

By PERCY BYSSHE SHELLEY (A. H. Stockwell, Ltd.)

When the sources of this book are taken into consideration, one is not surprised at the beauty that permeates it. It radiates a pure ethereal glow. The poet is as with Ithuriel's spear: his dedication to life is superlative; he says, "God is." The sensitive reader will find himself responding in sympathy of mind and heart to the images evoked; while the thoughtful cannot fail to draw mental enrichment from the store of knowledge both treated of and displayed.

All who are interested in matter beyond the mundane will find in this work an assurance, a satisfying force, and a well of beauty to quench the deepest thirst.

Price, 3/6; postage, 3d.

"THE VEIL IS LIFTING."

By D. W. BREMNER (A. H. Stockwell, Ltd.)

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

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

Price, 5/-; postage, 3d.

"THE PATH OF HEALING."

H. K. CHALLONER (Rider & Co.).

The book describes a method of regaining health based upon the acceptance of a spiritual philosophy allied to sound psychological principles and applicable in all the activities of daily living. It is essentially practical in its scope and can be confidently recommended to all who suffer in

body or mind, regardless of outlook or creed. There is little doubt that if the instructions here given are acted upon immeasurable benefit in mental poise, well-being and general happiness would be attained.

Price, 7/6; postage, 3d.

"THE OTHER SIDE."

Rev. D. H. D. WILKINSON, M.A. (Rider and Co.).

The author, having come to the conclusion that the only course for one in his position being to leave the subject of Spiritualism alone, was considerably surprised when he began to receive communications from his "dead" father. These, followed by a variety of striking proofs of the opportunity of helping people both in this world and the next, led him to seek further.

The Rev. Wilkinson approaches the subject from the standpoint of an orthodox Christian, describing the gradual allaying of his doubts and how his search led him to inquire into many phases of psychic phenomena.

"Spiritualism," he says, "is a subject which you may feel, as I did, to be dark and dangerous. Let me tell you some of my own experiences in investigating it, and judge for yourself whether it is evil—whether, indeed it is not, on the contrary, comforting and enlightening." A book remarkable for its sanity and interest.

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"SPIRITUALISM IN THE OLD TESTAMENT."

By MAURICE ELLIOTT (Psychic Press, Ltd.).

How are we to understand such expressions as "God spake," "The Lord appeared," "The Angel said"? We must regard them either as the Easterner's pictorial way of describing his own intuitions and reasonings or as referring to spirit-messengers who were seen and heard.

The man who is well acquainted with physical science and biblical scholarship, but is ignorant of psychic science, is tied up to the "intuitions and reasonings" explanation. This book meets such difficulties with conviction.

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"LIFE LINES."

By PETER KAY and Others (L. N. Fowler and Co.).

This volume as its title suggests is intended to help those who are adrift on the sea of life to find a safe harbour, wherein to find rest. It is not written with a view to affording the student further light on the subject he has studied, but to guide the would-be student to the line of thought that most appeals. So therefore, reader, select your lifeline and hold on to it tenaciously until you find yourself on firm ground.

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"ONE STEP HIGHER."

Communications Collected by A.B. (C. W. Daniel Co., Ltd.).

Do the dead come back? There is a growing and ever-increasing enquiry into this most vital question, hoping to settle it once for all. That, of course, can never be; at least, not until the conditions on the earth make it possible for the ones on the "other side" to operate more clearly through this dense atmosphere, when

those without faith, or even an open mind, will be made to understand.

Price 4/6; postage, 3d.

"I WAS IN THE SPIRIT."

By SIGRID KAEYER (Rider and Co.).

Sigrid Kaeyer is a prophetess. In moments of great spiritual elevation she has seen astounding things and has described them in fervid and moving language. She foretells terrible catastrophes for the world (which are beginning to make themselves apparent in increasing conflict). She also provides something for the spiritual needs of this generation. Her book is both powerful and vivid.

Price, 4/6; postage 2d.

"DARKNESS OVER TIBET."

By THEODORE ILLION (Rider and Co.).

Of Mr. Illion's first book, "Time and Tide," it was said: "This is one of the best books upon Tibet that has been published."

The publishers, however, regard this latest book from his pen as certainly the most remarkable that has ever been published regarding that mysterious country. In fact, it is so astonishing that some readers may find difficulty in accepting it. Yet Mr. Illion vouches for it as being absolutely true.

Price 7/6; postage 3d.

"MEN, MONEY AND GOD."

By C. TATHAM (L. N. Fowler and Co., Ltd.).

This book is concerned with the needs which ordinary money can meet by supplying the dynamic energy it represents. Further, it deals with other ways of attracting and controlling that energy. It is written in the firm belief that the supplies of the universe are endless, and that man has a right to them in proportion to his necessities.

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"SPIRITUALISTIC EXPERIENCES OF A LAWYER."

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On Friday, 9th June, 1876, at Southsea, I wore all day under my clothes several yards of white muslin, with no little discomfort. In the evening, still wearing it, I cycled to Chichester for a surprise visit to a young lady medium of my own developing. Making a small bundle of the attire, and loosely pinning my card to it, with no other address, I, and my fiancée, and the young lady's elder sister saw the muslin fade away, disappear, and melt like vapour from the lap of the medium.

I had willed it to go to London for a friend somewhere there into whose hands I wished it to fall, not knowing where he might be. In the morning before breakfast I received a telegram from London announcing the receipt of the muslin with my card which had been pinned so loosely to it, showing that the articles had arrived at their right destination, but where, when or how, I could not for a while imagine.

A letter, however, quickly followed the telegram from my friend to the effect that at the first hotel he had chanced on—having been to the opera and missed the last train that would have taken my friend to his home out of London—the muslin and card so insecurely pinned to it had fallen upon his face as he had got into bed, and seeing my name and address he wired to me at 11 Bellevue Street, Southsea; we afterwards ascertained that it had taken less than five minutes by aerial flight of about seventy miles from Chichester to secure midnight delivery of the goods in London somewhere at a chance hotel by Psychic Parcel Post.

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