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(Continued on Inside Back Cover)

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Psychical Research, Spiritualism, and Spiritual Philosophy.

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Founded 1870 by W. H. Terry.

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Mediumship and Spiritualism

By ARTHUR FORD, in "The Psychic Observer."

"When the world arrives at a proper sense of values, the medium will be cherished above his fellows and honoured as the most valuable member of the community."—Sir Arthur Conan Doyle.

THE entire structure of modern Spiritualism rests upon a foundation of mediumship. All the world-wide interest in the subject is the result of mediumistic activity. Every person who declares a belief in survival and communication must



ship. Every lecturer upon our platforms is dependent upon mediums for the facts and philosophy which he preaches. The Societies for Psychical Research would be paralysed without mediums. The vast literature of the subject is largely the record of results obtained through mediums, and the inevitable deductions from such phenomena. Sir Arthur Conan Doyle once wrote, "When the world arrives at a proper sense of values, the medium will be cherished above his fellows and honoured as the most valuable member of the community."

Cherish Mediums.

In view of the supreme place which mediumship occupies in the Spiritualistic scheme, I have been amazed at the undeniable attempt in certain quarters to consign it to a place of minor importance. Speakers who declaim most loudly about the "Glorious Message" will in the same breath refer contemptuously to mediums. Do they forget that people will not listen to our philosophy until they have sifted the evidence, and that this evidence can come through mediums only? Whether we like it or not, the fact is that most people attend our lectures because of the demonstration which follows. But we must not forget that mediumship is an uncertain quantity, and that each medium must work in his own way, and be judged solely upon results?

refer with gratitude to some medium as the source of his conviction.

Organised Spiritualism exists for one reason only—to protect and make possible the most complete expression of medium-

Official (?) Investigators.

The methods of those much-touted "official investigators" for Psychical Research Societies would put to shame the methods of the cruelest vivsectionist. I have seen sensitive humans abused and tortured by curious sceptics until I thought that the Inquisition must have been a Sunday School picnic in comparison. And I have seen these same mediums submit to it, because that seemed the important thing to do. At last, however, there appears to be, on the part of accredited investigators, a more intelligent and sympathetic attitude toward mediums and the problems involved in psychical research.

Judge the Phenomena!

Mediums, so far as their work is concerned, should be judged on the basis of their phenomena. To judge a medium on any other basis is unfair and unscientific. Unfortunately, mediumship is not entirely dependent upon character. The psychic gift is bestowed upon all sorts of people, as are other talents. We do not refuse the artistry of a great musician because we do not approve of his private life. We ask nothing save the finest expression of his art.

The same rule must be applied to mediums. The only time we have a right to demand good character and noble conduct from our mediums is when they also set themselves up as spiritual teachers and leaders. Many splendid psychics are not "good" in the conventional manner. Given time and the proper encouragement, and they will probably become more spiritual as a result of contact with the spiritual verities. In the meantime, we must accept their work, if it is good, and conveniently forget the rest, if it does not please us.

Mediums Have High Standards.

Even so, I am convinced that the standards of morality and human decency are as high among mediums as among any other group of sensitive, creative workers. I am a medium, and probably know personally as many mediums all over the world as any man in the movement. I have found them to be largely unselfish and eager to serve their fellows. The marvel is that persons so open to influences from both this world and the next ever manage to maintain a positive character

at all. I am their friend, and I take off my hat in reverence to even the least of these, if in their own time and place they are doing the best they can with so unusual a gift.

Religion of the Future.

We mediums must admit, however, that many of the troubles we encounter are our own fault. Like all other humans, we become ambitious for fame and recognition and lose sight of the real thing.

Some sort of Spiritualism will be the religion of the future. This is true because Spiritualism has been the foundation of every one of the religions of the past. Out of the ruins of yesterday's faiths will emerge the consolidation of to-morrow. Mediums are the sole channels for the TRUTH which must flow into the consciousness of the race.

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By DR. H. SPENCER LEWIS, Ph.D.

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The book is well bound with a hard cover, and contains all necessary charts and illustrations. Price only 11/6; postage, 5d.

An Old Story Revived

WATCH RECOVERED IN SHARK.

American Clergyman's Letter to Mayor.

References to a lecture on "Death and the Hereafter—the New Revelation," which was delivered in the Mechanics' Institute, Geelong, by the late Sir Arthur Conan Doyle in October, 1920, were made in an article in a recent issue of "Liberty," one of the most popular American magazines. The article, written by the son of Sir Conan Doyle, referred to an incident which was stated to have occurred at Geelong. As a result of the publication of the article, the Mayor of Geelong (Cr. S. Jacobs) has received an inquiry from the Rev. Eugene B. Smith, of Boston, Massachusetts, who seeks verification of the incident. Mr. Smith, who is a minister of the Congregational Church, states that he is compiling a book "after 35 years of experience in the psychic realm."

THE published story, Mr. Smith says, in his letter to the Mayor, is as follows:—

"Mr. Junor Brown, a banker of Melbourne, had two sons, who were drowned from their yacht, Iolanthe, in a sudden squall. The parents of the boys were present at a Spiritualistic meeting one evening, later, and their sons came to them with messages concerning their death. The mother was asked to withdraw. The father then was told that one of the sons was not drowned, but had been eaten by a giant shark. This story Mr. Brown wrote out and placed with a banker on record. Conan Doyle was later at Geelong for an evening's lecture. He was relating this story when a fisherman from the audience arose. This shark had later been caught at Geelong, its stomach cut open to examine the contents, and the watch of Jim Brown, with his initials on it, was found in the shark's stomach, as had been stated to the father in the previous message. The man who arose in the audience was the fisherman who caught the shark, cut it open and found the watch."

In the report of the lecture in the "Geelong Advertiser" on 15th October, 1920, it is stated: "The lecturer told of the drowning of the two sons of Mr. Junor Brown, and a seaman named Murray from the yacht, Iolanthe, and of one of the boys having told his parents at a seance how the accident had happened. When asked by the medium if he had been attacked by a

shark, the boy stated that it was not like one he had ever seen; the 'fish' had bitten off his arm and waistcoat. Some days later the lecturer said, a deep sea fish was caught. When opened it contained the boy's gold watch, his waistcoat and one of his arms. . . . 'If that is not sufficient to convert Melbourne to Spiritualism,' the lecturer added, 'well, then, if an angel were placed in Collins Street, he would not be able to do so.'"

When Sir Conan Doyle reached Geelong by train from Melbourne he was welcomed at the station by several citizens including Mr. T. Walls, who still has a clear recollection of the lecture at the Mechanics' Hall.

The Father's Account.

Mr. Walls said recently that the story, as told in the American magazine was substantially correct, although the shark was not caught at Geelong and the lecture at the Mechanics' Hall was not interrupted by a fisherman. The true story was published in a book by Hugh Junor Brown in 1900, under the title of "Religion in the Light of Trust and Reason," and was related in the section dealing with "A Rational Faith." Mr. Walls produced a copy of the book and under the caption of "Loss of the Iolanthe Yacht" appeared reprints of letters written by Hugh Junor Brown to the "Harbinger of Light" in January and April, 1885, in reference to the death by drowning of his two sons, Hugh and William. The letters were issued at the time in pamphlet form.

One letter stated: "As public attention has been drawn to my family, during the week that is now closing (written 20th December, 1884, East Melbourne) through the disappearance of the yacht *Iolanthe*, in which two of my sons—William, aged 18 years, and Hugh, aged 20 years—and a faithful employee named Murray, started for a cruise on the night of the 13th, or early morning of the 14th inst., perhaps the following particulars may be of interest to your readers." Mr. Browne then told of the anxiety that had been felt when the boys did not return, and on 16th December, "I called on Mr. G. Spriggs, the medical clairvoyant (who had on a former occasion diagnosed my wife when suffering from nervous debility, when she derived great benefit from his treatment), requesting him to pay her another visit, as she was not so well again. I made no reference whatever to the cause thereof, as I wished to leave his mind completely clear, so that I might get a true clairvoyant tracing, if possible, in regard to the missing ones." Mr. Spriggs, so the letter stated, called on Mr. Browne's wife and, when in the trance state, told Mr. and Mrs. Browne of the cruise of the *Iolanthe*, and concluded: "They seem to be somewhere towards Mornington, but I cannot define the locality exactly, the medium never having been where they are. I cannot trace further at this sitting."

How Tragedy Occurred.

At a subsequent meeting with the clairvoyant, Mr. Browne detailed the following: "In reply to my inquiries, Willie said: 'It was about 9 o'clock on Monday morning (15th December) nearer the Cheltenham than the Mornington side of the bay, that the *Iolanthe* foundered. It was in trying to put her about that she upset; the jib halyards fouled, and she missed stays. I succumbed first, then Hughie, and Murray last. The change called death is like going to sleep, just a tingle of the brain, as if from the effects of a slight blow. You thought, Mamma, that we suffered a great deal of pain in passing away. We did not. We want to look to the future and not to the past. We have to thank Papa for having kept the spiritual doors open for us so

that we can return and speak to those we love."

The letter concluded: "The principal portion of the foregoing spirit communications were received on 18th inst., and no tidings of the yacht, its occupants, or anything connected with it have come to hand up to this date, 20th December, 1884."

Shark at Frankston.

In a subsequent letter, written from East Melbourne, on 21st March, 1885, Mr. Browne stated: "I have abstained until now from commenting on the strictures which appeared in several newspapers on my letter published in your issue of 1st January, relative to the drowning of my sons Hugh and William, and their companion Murray, as, owing to the state of Mrs. Browne's health, I have refrained up to the present time from informing her of William's body, minus the left arm, having been found floating in the bay near Brighton, and of a portion of the right arm, parts of the clothing, watch, chain, etc., belonging to Hugh having been discovered in the stomach of the large shark that was caught at Frankston. In one of the evenings papers it was asserted that nothing had been disclosed through the medium that was not at the time publicly known. This is simply contrary to fact; for the principal portion of the wonderful clairvoyant description, related in my letter to you on 20th December was given on the morning of 16th December through Mr. George Spriggs, who at the time was not even aware that my sons were absent from home, far less as to their having gone out yachting, and, on 18th December, both Hugh and William communicated with us, corroborating the clairvoyant's account of the cruise, stating that the *Iolanthe* foundered off Rickard's Point at 9 o'clock on the morning of 15th December, and relating their experiences on their entrance into spirit life; when it was not until 21st December, the day after my letter to you was written, that any earthly tidings were received as to the fate of the yacht or its occupants' when my son William's body was identified by his eldest surviving brother, news having been brought me very early that morning that a body, which had

been found floating in the sea near Picnic Point, was at the Brighton police station awaiting identification, and, further, it was not until 27th December that the shark was caught at Frankston."

Reference to the fate of the Iolanthe and its occupants is also made in "The Wanderings of a Spiritualist," by Sir Arthur Conan Doyle. This book was published in 1921 and deals with his experiences during his trip to Australia in 1920. It is also in Mr. Wall's library.—"Geelong Advertiser."

CAN IDEAS BE CONVEYED BY EXTRA-SENSORY MEANS?

Reprint of a Radio Interview given on the
Zenith Foundation Programme, U.S.A.

By IRA FREEMAN, Ph.D., Associate
Professor of Physics, Central
College.

INTERVIEWER: Dr. Freeman, what is your own view with regard to the likelihood of being able to convey ideas direct from one mind to another?

Dr. FREEMAN: To-day we know of the existence of delicate electrical waves in the human brain, of some of the remarkable effects of radiation on the mechanism of the body, of cosmic rays—mysterious in origin and virtually unknown in their effects. Possibly some of these phenomena are involved in the fascinating processes of the mind. However, scientists do not like to talk too freely on something which may still be tentative. But I should be extremely impatient with any of my fellow scientists who would, without further investigation, deny the possibility of the transmission of intelligence by extra-sensory means.

What you mean, then, Dr. Freeman, is that a true scientist is from Missouri and wants to be shown!

Exactly. Pending the gathering of sufficient evidence, the question is entirely open. And so I think you will find no scientific worker who would gainsay the advis-

ability of pursuing and continuing research in this interesting and highly important field.

Dr. Freeman, what benefits to mankind do you think might result from a greater understanding of the little-known mental powers of the human mind?

That one question couldn't be properly covered in a lengthy book. All scientists agree that the human mind, even as we understand it to-day, is not operated at its greatest efficiency. It is capable of far greater efficiency. If the mind really possesses the unknown mental powers which are now being investigated, the benefits to mankind in progress, personal, social and business success and a less materialistic attitude toward life would be too great to evaluate.

What is your personal attitude toward the scientific tests being conducted by the Zenith Foundation?

It seems to me these phenomena should be capable of being tested by experiments under controlled conditions. We are unquestionably dealing with a natural condition of the human mind, and our usual methods of investigation should be applied to determine just what—if anything—is taking place. Carefully controlled experiments, impersonally and objectively analysed—I know of no better way to get at the truth. And both science and the world at large are certain to benefit tremendously from such work.

THE IMMORTAL ROAD

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

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Jesus' Rich Legacy of Healing

By JOHN GEORGE HARTWIG.

JESUS' MIGHTY WORKS AND THE MANNER IN WHICH HE PERFORMED THEM.

Jesus said . . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever lieth and believeth in me shall never die.—St. John 11:25-26.

DURING the brief three years of his public ministry, Jesus performed many miracles. Of the thirty-six which are recorded in the Gospels, twenty-six concern the healing of the sick. It was most natural that Jesus should want to heal the sick. He who so loved mankind as to give his life for man's spiritual welfare also would have the greatest compassion on those who were in physical distress—the lepers, the halt and the blind.

Through his miracles, Jesus was able to demonstrate to all, even to the most unintelligent, the full meaning and power of the New Dispensation. His teachings were convincing to some, to others they were quite meaningless. But raising Lazarus from the dead was a demonstration that could be understood by all; here was a visible and physical proof of his divine Sonship that none could contradict. The sermon on the mount convinced many, and "many believed in him," but when he gave sight to the man who was blind from birth, Jesus gave such proof of his mastery over conditions, as would admit no doubt. Through his miracles, dramatic parables directed to spiritual vision, Jesus not only convinced the populace at large, but at the same time gave much concern to the rulers of the temple.

Ageless Healing.

Yet there were other and more important considerations, for Jesus intended that his demonstration of God's power should continue after his ministry ended. Indeed, the Master plainly said that he was projecting into the future, and for all time, his demonstration of God's power. Speaking of his own ability to perform miracles, Jesus said that "these things," and more, shall they be able to do who believed in him. Thus Jesus had left to mankind a rich legacy, with the assurance that,

through faith, we can receive from God the grace by which we also, every one of us, can do marvellous things for ourselves and for others. We can, if we will, appropriate and apply to our daily needs, the knowledge of the power of God which Christ Jesus taught and demonstrated, through which the seemingly impossible was made to come to pass.

The New Testament narratives contain a detailed, and what might be called a technical, description of Jesus' mighty works and the manner in which he performed them. These narratives are lessons that every Christian might well learn, for it is in this way, by learning the truth of man's physical perfection, as taught by the Great Physician, that we are enabled to demonstrate that perfection. Through an understanding of how Jesus met and overcame obstacles, people are learning, more and more every day, how to meet and solve their own problems. Those who were sick have regained health through getting a conscious realisation of God's ever-present healing power, as it was demonstrated by Christ Jesus.

Fundamental Principles.

A careful reading of the healing ministry of Jesus Christ will bring the reader to the realisation of these two fundamental principles:

First: With God all things are possible.

Second: The Christ Spirit is as much present and able to feed the hungry and heal the sick to-day, as it was present when Jesus walked the sandy shores of Galilee. Jesus Christ is the same yesterday, to-day and forever.

The citations which follow were compiled with a view of giving the reader a guiding light on his path to the conscious recognition of the ever-present Christ

Spirit—a present help in every need. He who comes to that recognition enters a life nearer to Christ Jesus and, by the same token, a life more abundant.

Healings Recorded by St. Matthew.

Jesus goes about all Galilee healing many from all manner of diseases—St. Matthew 4:23-25.

Healing of a leper—St. Matthew 8:1-3.

Jesus heals the centurion's servant—St. Matthew 8:5-10, 13.

Cure of Peter's wife's mother—St. Matthew 8:14-15.

Jesus heals many that were possessed with devils—St. Matthew 8:16-17.

Healing of the two demoniacs of Gergesenes—St. Matthew 8:28-32.

Jesus heals a man sick with the palsy—St. Matthew 9:1-7.

Healing of the woman with an issue of blood—St. Matthew 9:20-22.

Jesus raises Jairus' daughter—St. Matthew 9:18-19, 23-26.

Healing of the two blind men—St. Matthew 9:27-31.

Jesus heals the dumb demoniac—St. Matthew 9:32-33.

Going about all the cities and villages, Jesus heals every disease among the people—St. Matthew 9:35.

Healing of a man's withered hand—St. Matthew 12:9-13.

Jesus heals a great multitude of people—St. Matthew 12:14-15.

Healing of a man, blind and dumb, possessed with a devil—St. Matthew 12:22-23.

Jesus, moved with compassion, heals many—St. Matthew 14:14.

Healing in the Gennesaret plains of many who only touched the hem of Jesus' garment—St. Matthew 14:34-36.

Jesus heals the daughter of a Canaanite woman—St. Matthew 15:21-28.

Healing of those who were blind, dumb, maimed and many others—St. Matthew 15:29-31.

Jesus cures a child which was possessed of the devil—St. Matthew 17:14-18.

Healing of a great many on the coasts of Judea—St. Matthew 19:1-2.

Two blind men are healed near Jericho—St. Matthew 20:29-34.

Many who were blind and lame are healed by Jesus within the Temple—St. Matthew 21:12-14.

Healings Recorded by St. Mark.

Jesus casts out a demon—St. Mark 1:21-28.

Cure of Simon's wife's mother—St. Mark 1:29-31.

Jesus heals many that were diseased and them that were possessed with devils—St. Mark 1:32-34.

Preaching in the synagogues throughout all Galilee, Jesus cast out devils from many that were possessed—St. Mark 1:38-39.

The healing of a leper—St. Mark 1:40-42.

Jesus heals a palsied man let down through the roof—St. Mark 2:1-12.

Healing of a man's withered hand—St. Mark 3:1-5.

Jesus withdraws to the sea and heals many—St. Mark 3:9-11.

Healing of a blind and dumb demoniac—St. Mark 5:1-15.

Jesus heals a woman with an issue of blood—St. Mark 5:25-34.

Raising of Jairus' daughter from the dead—St. Mark 5:21-24, 35-42.

Healing of sick folk at Nazareth—St. Mark 6:1-2, 5.

Many in the land of Gennesaret who touched the hem of Jesus' garment are healed—St. Mark 6:53-56.

Jesus heals the daughter of the Syrophenecian woman—St. Mark 7:24-30.

Jesus heals a man who was deaf and had an impediment in his speech—St. Mark 7:30-35.

Healing of a blind man—St. Mark 8:22-25.

Cure of one possessed with a dumb spirit—St. Mark 9:17-27.

Jesus gives sight to the blind Bartimaeus—St. Mark 10:46-52.

Healings Recorded by St. Luke.

Jesus casts out a demon—St. Luke 4:31-37.

Cure of Simon's wife's mother—St. Luke 4:38-39.

Jesus heals many of all kinds of sickness and casts out devils—St. Luke 4:40-41.

Healing of a leper—St. Luke 5:12-14.

A great multitude comes together to hear Jesus preach, he heals many of their infirmities—St. Luke 5:15.

Jesus heals a palsied man let down through the roof—St. Luke 5:18-25.

Healing of a man's withered hand—St. Luke 6:6-10.

Jesus heals a great multitude of people who came from Judea and Jerusalem, and the sea-coasts of Tyre and Sidon—St. Luke 6:17-19.

Healing of the centurion's servant—St. Luke 7:1-10.

Raising of the widow's son at Nain—St. Luke 7:11-15.

Jesus cures many infirmities and plagues, and casts out evil spirits; and unto many that were blind he gives sight—St. Luke 7:20-22.

Certain women are healed of evil spirits, among them Mary Magdalene—St. Luke 8:1-3.

Healing of a demoniac—St. Luke 8:26-36.

Jesus heals the woman with the issue of blood—St. Luke 8:43-48.

Raising Jairus' daughter from the dead—St. Luke 8:41-42, 49-55.

Healing of many people—St. Luke 9:10-11.

Jesus heals a child by casting out an unclean spirit—St. Luke 9:37-42.

Cure of the dumb demoniac—St. Luke 11:14.

Healing of a woman who had a spirit of infirmity for eighteen years—St. Luke 13:10-13.

Cure of a man with the dropsy—St. Luke 14:1-4.

Jesus heals ten lepers—St. Luke 17:12-14.

Healing of the blind man near Jericho—St. Luke 18:35-43.

Peter cuts off, and Jesus heals, the ear of Malchus, servant of the High Priest—St. Luke 22:47-51.

Healings Recorded by St. John.

Healing of the nobleman's son sick at Capernaum—St. John 4:46-53.

Jesus heals an infirm man at Bethesda pool—St. John 5:1-9.

A great multitude follows Jesus, because they saw the miracles which he did on them that were diseased—St. John 6:1-2.

Healing of a beggar, blind from his birth—St. John 9:1-11.

Jesus raises Lazarus from the dead—St. John 11:14-17, 21-27, 32, 37-44.

The Resurrection—St. John 20:11-19, 21-22, 26, 30-31.

—"Nautilus Magazine."

THOUGHTS.

By Rev. Walter Crockford in the
"National Spiritualist."

Thoughts are pulsating, throbbing, living things. Thoughts enable one to soar to greater heights and enables one to overcome a great many difficulties, if one will carry thought far enough. Thoughts originate within one's self which gathers greater immensity as it comes in touch with other thoughts conveyed along the same lines by other personalities.

If we do not wish to accept other's

thought we should create or originate another line of thought, which would close our receptivity to that particular line of thought. The sensitiveness or receptivity of our being is controlled mainly by our own personal will or thought power, which proves to us that thought is a great living factor in our lives.

We can liken our bodies to a transmitting station of a radio, in which a sound sent out upon the ether is received by those who are attuned along the same line of vibration. We find that by sending out good and kindly thoughts we are enabled to repel thoughts of others which are detrimental to our own tranquility and peace of mind.

We may also liken our bodies to that of a receptive radio; as we tune in to receive that which is being sent out from one particular source, and we, receiving that thought and not caring for it, close that avenue and tune in to another source more suitable for that which we need for our own progression.

The poet expresses his thoughts in rhyme, the painter in color, the musician in rhythm, and the inventor into making things for the benefit of mankind.

JAPAN'S TRIBUTE TO WAR HORSES.

Thousands of Australian horses, or their forbears, which were among army mounts killed in China, will be honoured in services in Japan next month.

Special memorial rites will be inaugurated for the spirits of such steeds in 70,000 Buddhist temples throughout the Empire, and 180,000 priests will pray and recite the late Emperor Meiji's poem, paying tribute to war horses.

Bells will be tolled, and the day will be perpetuated annually henceforth.—"Exchange."

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Conditions in the Spirit World

By P. B. BEDDOW.

THE popular ideas of Heaven and Hell are boldly challenged by the Spiritualist, with his knowledge—not theories—of the Afterlife. Folks find it very difficult, often, to accommodate their minds to the real **naturalness** of Spirit Life. Many have but the very vaguest idea, or none at all, while the orthodox have more or less made up their minds to a Heaven of rest, joy and peace, and a Hell of untold, eternal suffering. There is nothing in between, and no hope of rising from Hell to Heaven. It is still, alas! "Abandon hope all ye who enter here!" to the great majority.

An Extension of Earth-life.

But whatever the average man and woman may think as to the details of Spirit Life, it would be true to say that they nearly all think it is something entirely different, in every way, to this present life; and are astonished, and sometimes indignant, when told that it is, really, an "extension" of earth life. That is to say, that life in Spirit is remarkably like life on earth in so far as all mental and spiritual conditions are concerned. And this being so, other conditions, of, apparently, the more physical life are reproduced. This puzzles many, but what else could well be? The mental outlook on Life undergoes no change with "death." It remains exactly the same. Thus in a Realm where mind and thought is supreme, the mentality of the individual produces the very things he loves: the house, furniture, garden, pictures, even the very street—in conjunction with others of like mind—that he was accustomed to on earth. At least this is so with the average "decent" man and woman: those who go through life without affecting their fellows greatly either for good or ill.

There is a vast difference in other cases. The man who, though the humblest of the humble, lives an unselfish, Godly life, will find himself in what seems to him a palace and amid conditions of all kinds to which he cannot possibly lay claim and which he honestly feels he does not in least deserve. Many a dear soul has returned and told of the wonderful richness and beauty of his

"mansion" in his Father's House, and which, to his overwhelming surprise, he has found "prepared for him"; little realising that he has built it for himself.

"Compensation."

On the other hand, we have heard of the exact opposite; men who, like Dives in the parable, have had their "good things" in this earth life, and, having them, all they wished for, have lived utterly selfishly. These meet with a startling change in their conditions and, instead of a home such as they had on earth, find a hovel reserved for them: built by their own hands. The Rescue Circle can tell of many such who in pride of heart and mind are full of indignation when they see **their** "mansion." They cannot, for the life of them, imagine that such a mean and horrible home is theirs!

There are some who speak of this as "compensation," but it is far more truly "a just reward"; though the fact is it is simply the harvest, the outcome of the working-out of the just and entirely equitable laws of the Creator. Every action has its re-action, each deed has its own result in every individual life affected by it. Not an idle word but must be accounted for; not a thought but the thinker must be responsible for. Thoughts, words, deeds, all these have a sure and certain aftermath both in time and Eternity. A terrible responsibility rests on each human soul!

So the Afterlife, the life of each soul in Spirit, is a perfectly "natural" one: it is **exactly** such a life, in all its conditions, as the soul is best fitted for. It could not be otherwise. It is not "compensation," but justice: the "just reward."

Earth-life a School.

Some people have the idea that the harder this earth life is, the more peaceful will the Afterlife be. They are inclined to compare the two in this way and look forward to a cessation of all effort and opposition. But they forget, or ignore the fact, that this earth life is a School, a preparation for the greater life of Spirit. The difficulties and disappointments, the trials

and testing, the successes and failures, the hard lessons and easy, smooth places are all part of the "schooling." If the After-life is so quiet and peaceful as to seem a compensation for earth's rough and tumble, it is because the lessons of that life have been learned.

There are many cases, however, in which, by reasons of the innate goodness of the people concerned, the trials seem altogether unrighteous, undeserved, unjust. It is here that the truth of reincarnation helps us all to understand. Each time the soul returns to a new earth life there are old wrongs to be put right, restitution and reparation to be made, some fresh lessons to be learned and tests to be passed which shall prove that other lessons HAVE been learned: that the soul has been strengthened and become more evolved since last upon earth.

It is Karma: just that; and not until the whole Life history of any particular soul is known and understood, can earth's sufferings be satisfactorily explained. Indeed the older and the more perfect the soul the greater may its sufferings appear to be, some times. For during the last one or two earth lives EVERYTHING must be cleared up and practical perfection reached so that the soul may not have to return to earth again but remain in Spirit for good and all.

After-life "Follows on Naturally."

But the nature of the emancipated soul remains the same. The real self, the ego must therefore continue to be taught and its experiences take place in a regular manner, they must all "follow on" gently and consistently. A violent change, such as the orthodox man and woman expects, would dislocate all the ego's ideas, rendering it mazed, and unable to think and act properly. The Afterlife follows on in a perfectly natural way, its tenour is the same, the soul's surroundings are similar in general appearance and effect though in DEGREE they may vary considerably. The "good" man's far more beautiful than those he has left, the "bad" man's far less so.

The evolution of soul and spirit goes steadily on. Like the mills of God which grind so slowly yet grind so small, the ego

progresses, MUST progress, according to the Divine will which is that ALL shall eventually reach Divine perfection. Nothing is hurried, nothing scamped, no effort spared, no useful experience denied. Each soul fixes its own conditions in the After-life, from beginning to end, and all of it is as "natural" as it can possibly be.

It is all arranged so that growth and progress may be attained. Until the soul has learned all earth life's lessons and been, so far, "perfected," the periods spent in Spirit are filled with much effort: sometimes in much sorrow. After this is all finished with, an infinite progression commences—or shall we say, continues—and here again, though in happy, helpful conditions there is continual effort. No progress can ever be made without THAT. But it is effort that always brings its own joy, its own reward. Effort consciously made in the service of Christ and with His blessing, help and approval.

HAS MASKELYNE'S SPIRIT RETURNED?

Asks J. Wentworth Day in the "Daily Mail."

"It may have been the ghost of my grandfather, John Neville Maskelyne, who died in the war, or my uncle Archie, who died about fourteen years ago. I won't believe and I certainly won't disbelieve. But I would like to sit up in the hall one night and see if at last the Maskelyne disbelief in spirits is disproved."

MR. JASPER MASKELYNE, present head of the famous family of illusionists, made this remarkable confession to me when I referred him to the story that the ghost of one of his family, top-hatted, moustached, white-tied, had been seen sitting in the third row of stalls of St. George's Hall, once-famous home of Maskelyne and Devant, now the B.B.C. centre of music hall broadcasts.

The "ghost" has been seen twice within the last eight months. Mr. Jasper Maskelyne told me a family secret:

"It was understood between all of us," he said, "that if any of the family could get back from the next world into communication with the living members of the family without the aid of a spiritualistic medium, we should try to do so. As you know, for nearly 100 years we have tried to 'expose' every sort of ghostly happening. From my point of view, if this ghost of my grandfather or uncle is genuine it is more than interesting. I don't disbelieve its possibility."

"Taking Notes"

"Do you believe in ghosts?" I asked.

"I won't say no and I won't say yes," he said. "From the days of the Bible to the present day, Spiritualism has always been a living belief. But," he said suddenly, intensely, "this ghost sits in the stalls—where my uncle sat taking notes. My grandfather always sat in a corner on the left at the back, what we call the 'Poet's Corner.' I am going to sit up for him one night, soon. Perhaps a Maskelyne has come back after all."

If Maskelyne, arch-debunker of ghosts, has returned to haunt a London theatre he is in good company. Fifty or 60 people have seen the ghost of Drury Lane, the youngish man with a curled wig, a grey full-skirted coat, knee-breeches, buckled shoes, a handsome, sad face, who walks from the left-hand side of the stage, through a brick wall to the back of the upper circle, straight through another brick wall into a bar.

Dagger in Ribs.

Years ago, when they were rebuilding a part of the theatre, they found a little room, walled up, airless, dark, on that left-hand side of the stage. It used to be a pass door. Workmen stripping the bricked-up wall noticed new bricks. They broke through the wall, found a room. On the floor, huddled, were the cluttered, twisted remains of a man who had died in agony. A dagger stuck skew-wise in his ribs. The fragments of a grey riding cloak whispered like leaves across the floor as the air broke in. "He's genuine all right," Mr. McQueen-Pope of Drury Lane told me.

"Too many people have seen the ghost within the last 12 months for us to disbelieve it—cleaners, actors, members of the audience, and others."

Theatre Ghosts.

The Haymarket Theatre has its ghost—Buckstone, the great actor-playwright who died in 1879, after he had written about 150 plays. "He looked like Gordon Harker and he has been seen again and again" an official of the theatre told me.

They have a woman at the Royalty, that doomed theatre in Soho, which fell into dust and debris at the end of last year. She is a woman in white, dressed in a Queen Anne hooped skirt, panniered. She has a white high pompadour head-dress.

And they have seen her walk down the faded magnificence of the staircase of the old house next door which belongs to the theatre, and fade into a blank wall.

The Tower has as many as you would expect. For instance, the cone of blue and ghostly smoke which Edward Lenthal Swifte, Keeper of the Crown Jewels from 1814 to 1852, saw in the Jewel House one night. His wife sat at table. He offered her a glass of wine. As she put it to her lips the spinning cone of smoke descended from the ceiling, touched her arm. She shuddered, screamed: "Strike it down, it is choking me." Swifte struck at it with a chair. It vanished.

Those are a few of the ghosts of London. There are dozens more. Two thousand years of enormous history, of militant men and dangerous women, have left some mark on the retina of time. So perhaps John Neville Maskelyne the Great Disbeliever, has come back. . . .

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Voices From The Beyond

By JOHN CANDWELL.

SPIRITUALISTS assert that there are many people with psychic gifts who are quite unaware of their powers. The recent case of Mrs. Shippey, who was suddenly confronted with a vision of her daughter dying in a public cloak-room, seems to bear out this statement.

Claivoyantly Mrs. Shippey saw her daughter prostrate, bleeding from a number of wounds. Imagination was out of the question. She had no cause to conjure up such a picture. When she had last seen her daughter the latter had been her usual happy self, free from cares and worries. But the vision was so vivid, so convincingly real, that Mrs. Shippey communicated with Scotland Yard.

Pleadings in Vain.

The officials listened calmly to her story, only to dismiss it finally as nonsense. On the following morning the distraught mother again appealed to the Yard, but her pleadings were in vain. Later the same day Miss Shippey was found dead in a public cloak-room at Woking Station in circumstances identical to those described by her mother. At the inquest Mrs. Shippey told the coroner of her vision, adding her belief that had the police acted on her advice her daughter's life would have been saved.

It is generally assumed by those who have little or no knowledge of the subject that spirit communications are of so trivial a nature as not to merit serious attention or consideration. Actually, this is not so. Psychic records teem with incidents similar to that outlined in Mrs. Shippey's case.

"You Are Not to Fly!"

Warnings of certain happenings have been received through "visions," "voices," and even by automatic writing. The recipients have been told to do, or not to do, such and such a thing. Sometimes the advice has been disregarded. In every known instance the warnings have proved true. Take the case of Robin Sanders-Clark, the well-known airman, who has publicly declared his belief that on two

occasions psychic forces have been responsible for saving him from disaster.

Once, when he was competing in an air race, he was strolling across the flying field when he heard the voice of a Chinese urging him to take no part in the race. The voice seemed to come from nowhere, and although he heard it, he put it down to imagination. But again came the words: "You are not to fly!" This time the airman was convinced that he had really received a warning from the Beyond. But he was faced with the very difficult choice of informing the steward in charge that he could not fly because he had been warned not to do so by an invisible Chinese, or, alternatively, of disregarding the warning. He decided on the latter course. And then a strange thing happened. Without any apparent cause he was suddenly taken ill, so that he was unable, after all, to participate in the event. In the course of the race the machine he was to have flown crashed.

Guided by a Pencil.

On another occasion Sanders-Clark found himself several thousand feet up in the air surrounded by a dense fog. He had completely lost his bearings, and to have attempted a landing in the circumstances would have been courting disaster. After a while he left an overmastering urge to use a pencil. He did so, and, giving free rein to his thoughts, allowed the pencil to map out a course which, to him, seemed quite wrong, but which, nevertheless, he decided to take. At the point which indicated that he should descend he brought the plane's nose down, and emerged from the bank of fog to discover that not only had he arrived at his ultimate destination, but that he was actually gliding down to the landing ground itself!

Preventing a Crash.

Denis Doyle, son of the late Sir Arthur Conan Doyle, is another who does not doubt the wisdom and usefulness of the spirit world. Denis Doyle is a motoring enthusiast, and once, when about to take his car round the track at Brooklands, he

was warned that there was something wrong with its steering.

The warning came through Davis Bedbrook, a well-known lecturer on Spiritualism and a friend of Doyle. Bedbrook is also a director of a prosperous firm in the city. He is gifted with clairvoyance, but never accepts payment for any of his spiritualistic activities. With him the "voices" come at the most unexpected moments, and on this occasion the warning was clear and definite; there was something seriously amiss with the steering of Doyle's car.

Denis Doyle was impressed, the more so because Bedbrook himself was no motorist and had no technical knowledge whatever of cars. He drove the car slowly round the track and stopped at one of the pits for an overhaul. The examination brought to light the fact that, of the four bolts in the steering-box, three were missing, while the fourth was hanging loose! Had Doyle driven the car at his usual speed a crash would have been inevitable.

Pain at Her Heart.

The R 101 disaster is still fresh in the minds of most people. Spiritualists declare that had a warning from the other side been heeded, this disaster would have been averted. The message in this case came from a spirit purporting to be that of Captain Hinchliffe, the airman. At a seance the communicating spirit spoke of a fault in the airship's construction, and asked that a warning be sent to the authorities pointing out that unless this fault was remedied, the airship would most certainly crash. The warning was immediately communicated to the officials concerned, but was ignored. Everyone knows the fate which overtook the giant airship and its passengers and crew. At the inquiry which was held later it was officially announced that the accident was due to "a fault in the airship's construction"!

A story of premonition arises out of this disaster. Princess Marthe Bibesco was a friend of Lord Thomson, who lost his life in the R 101. In a book which she has written Princess Bibesco says: "On the night of the 4-5th October, 1930, exactly

at the hour my friend lost his life, I felt a pain at my heart which was so violent, so inexplicable, and so persistent that at the end of an hour's struggling with myself I had to awaken the servants and send for a doctor. In spite of sedatives, I did not sleep that night. Everyone in the house was struck by the coincidence which seemed to have made me a receiver for some sort of mental distress . . . during that fatal night."

"I Knew You Would Come!"

People may deny these visions and premonitions, but the fact remains that almost every other person you meet has a psychic story of some sort to relate. Jack Hylton, of jazz band fame, tells of an experience which happened recently when he set out in his car from Liverpool for Rhyl. Acting on a sudden impulse, Jack instructed his chauffeur to take the Manchester road, and on the way he saw a signpost with the word "Bolton" on it. The same peculiar impulse which had directed him towards Manchester now seemed to urge him towards Bolton. He had been in that neighbourhood scores of times before without visiting the town, yet somehow that afternoon he felt he must go to Bolton. Arriving at the manufacturing town, he felt impelled to call upon an old aunt of his who lived there. He had not seen her for some time, nor was she previously in his mind.

Her abode was a humble cottage. Jack just lifted the catch and walked in, to find—the old lady lying ill in bed. As soon as she saw him she called out "I knew you would come!" Jack stayed as long as he could and did his best to cheer her up. Then, having made arrangements with some neighbours to look after her, he bade her good-bye. She hugged him close to her. "I knew you would come," she repeated. "Now I have seen you again I don't mind going." The famous band conductor left the cottage with his aunt's last words lingering queerly in his memory. Late that same evening he received a message informing him that the old lady had passed on. He returned to Bolton to make arrangements for the funeral, and then discovered something he had not known

before, that his aunt had been a Spiritualist for many years.

Seances Solve a Crime Mystery.

Jack Hylton is quite sure that some power beyond his knowledge was responsible for his journey that afternoon to Bolton. Unknown to the world, psychics are used for the solving of many mysteries by the police of different countries. Chief-Detective Albert W. Rawson, of the New Jersey, U.S.A. State Police, recently signed a statement to the effect that seances with a medium enabled him to clear up a crime, the solution of which had baffled a number of officers for a considerable period. Bearing in mind these facts, and in view of the accumulated evidence of the value of spirit guidance, the apathy displayed by the authorities towards mediumship is a little surprising. Mrs. Shippey may well feel that, but for this same apathy, her daughter's life might have been saved.

AN IRISH OUTRAGE SEEN IN A DREAM.

ONE of the best stories of clairvoyance as a means of throwing light on crime is thus told by a correspondent of the Psychological Research Society: "One morning in December, 1836, he had the following dream, or, he would prefer to call it, revelation. He found himself suddenly at the gate of Major N.M.'s avenue, many miles from his home. Close to him was a group of persons, one of whom was a woman with a basket on her arm, the rest men, four of whom were tenants of his own, while the others were unknown to him. Some of the strangers seemed to be murderously assaulting H.W., one of his tenants, and he interfered. I struck violently at the man on my left, and then with greater violence at the man's face on my right. Finding, to my surprise, that I had not knocked down either, I struck again and again with all the violence of a man frenzied at the sight of my poor friend's murder. To my great amazement I saw my arms, although visible to my eye, were without substance, and the bodies of the men I struck at and

my own came close together after each blow through the shadowy arms I struck with. My blows were delivered with more extreme violence than I ever think I exerted, but I became painfully convinced of my incompetency. I have no consciousness of what happened after this feeling of unsubstantiality came upon me. Next morning A. experienced the stiffness and soreness of violent bodily exercise, and was informed by his wife that in the course of the night he had much alarmed her by striking out again and again with his arms in a terrific manner, "as if fighting for his life." He, in turn, informed her of his dream, and begged her to remember the name of those actors in it who were known to him. On the morning of the following day (Wednesday) A. received a letter from his agent, who resided in the town close to the scene of the dream, informing him that his tenant had been found on Tuesday morning at Major N.M.'s gate, speechless and apparently dying from a fracture of the skull, and that there was no trace of the murderers. That night A. started for the town, and arrived there on Thursday morning. On his way to a meeting of magistrates he met the senior magistrate of that part of the country, and requested him to give orders for the arrest of the three men whom, besides H.W., he had recognised in his dream, and to have them examined separately. This was at once done. The three men gave identical accounts of the occurrence, and all named the woman who was with them. She was then arrested, and gave precisely similar testimony. They said that between eleven and twelve on the Monday night they had been walking homewards together along the road when they were overtaken by three strangers, two of whom savagely assaulted H.W., while the other prevented his friends from interfering. H.W. did not die, but was never the same man afterwards, he subsequently emigrated.

The advantage which would accrue from the universal establishment of this instantaneous vision might not be unmixed. That it is occasionally very useful is obvious.

Story of a Strange Prophecy

"THERE WILL BE TWO KINGS ALIVE TOGETHER"

By SIR LAWRENCE L. JONES (a former President of the Society of Psychical Research).

DR. R. H. THOULESS made to the British Association at Cambridge the important admission that "the psychology of vision can no longer be treated as if vision were a function of the eye alone." I wonder if a similar statement can be made of hearing. Something of the kind is needed to explain the ghost that I heard.

Over forty years ago, on a still November night, my wife and I were awakened by loud noises apparently coming from an unoccupied room two floors above. Furniture was being pushed about, drawers and cupboards were violently opened and shut, fire-irons were vigorously used. This went on for about half an hour. Yet the next morning I found the room in its usual state; furniture done up in dust-sheets, fire-irons wrapped in paper and laid aside: not a trace of anything abnormal. No one else was sleeping in that wing. No recurrence has ever been reported.

Here is a verified story of an abnormal sense of smell. On returning one night from a theatre, some London residents smelt something burning. As their own house failed to yield any explanation they woke up their neighbours, first on one side, then on the other. Neither had noticed anything wrong, and they were annoyed at being disturbed. Next day brought a telegram from Ireland saying that their house there had been burnt down during the night. Apports and "exports" (I coin the word to mean an article removed which may become an "apport" elsewhere) are only intelligible if an invisible agent is presupposed. Such an agent may desire to prove his power of passing matter through matter. In some cases he seems to be nothing more than an irresponsible trickster. I have seen a large collection of such apports, and am satisfied that they all arrived supernormally, often to the confusion of the recipient. Large numbers

of scissors, ranging from tailors' shears down to the smallest ladies' embroidery scissors, and silver articles, mostly old tea-spoons, were among them. Let us hope the silver came from a burglar's hoard!

Dreams lead sometimes to those very obscure cases of prediction. Here is a trivial one in my own experience. I had been doing a morning paper's crossword up to bed-time. Just as I was falling asleep I found myself in the pit of a theatre watching an athlete in shirt-sleeves hurling something at the stage. I mentally wondered if anyone had been hurt by such excessive attentions. Next morning's crossword, No. 1 across, had the clue: "Sometimes floral projectiles." I exclaimed "Bouquets! I said it last night!"—and "bouquets" it was! This experience has never been repeated.

Two Tombstone Cases.

Here is a story of a dream which very strongly suggests survival. Some years ago a resident in a small Sussex village died, and after the usual interval a tombstone was put up over his grave. Meanwhile, the family had left the parish, and the stone was placed under the superintendence of the sexton. One night, the brother-in-law (and executor) had a very vivid dream in which the man who had died appeared and reproached him bitterly for having had the stone put over the wrong grave. So much impressed was he that he journeyed down to the parish and interview the rector, who sent for the sexton. The sexton was most emphatic that no mistake had been made, and this on the ground that his own brother-in-law had been buried in the next grave but one. However, this did not convince the dreamer who got an order from the Home Office to have the grave opened, and there was the coffin of the sexton's brother-in-law.

I was urged to have this case followed

up, and verified, by Professor Bergson, who held that the dreamer could not have got his information except from a surviving intelligence. The sexton's wife told my investigator that her husband took to his bed when the mistake was discovered; and that to this day, when he is too positive on any subject, she has only to say: "Remember the tombstone!"

In another tombstone case, a widow was just going to write a cheque for the cost of erecting a granite cross on three steps to the memory of her husband, when her pen was stopped, and her hand wrote, automatically, that she was not to pay the bill until a flaw in one of the steps had been repaired. The flaw, a groove caused by a tool slipping, had not been observed by any of her family.

A Mysterious Universe.

In the year 1902 I was present at a number of mediumistic sittings with a private medium, Miss K. Wingfield. On June 27 of that year a sitting was held in London, at which I was not present, but of which I received soon afterwards a report. A remarkable prophecy about the British monarchy had been received. I entered this in a little pocket book, with a letter from one of the sitters corroborating the statement. These I put away and had entirely forgotten.

In 1936, at the time of the Abdication, I vaguely remembered that I had somewhere noted some prophecy. Eventually I found notebook and letter, and, to my surprise, found the following message:

"Tell the nation that eventually there will be two Kings alive together."

This most unlikely prediction was fulfilled, after 34 years, on December 11, 1936. On that day King George VI became King of England, while King Edward VIII remained King of Ireland till the following day. So there were "two Kings alive together."

Enough has been written to show the variety of experiences that a single psychical researcher may obtain. These experiences give a glimpse into a most mysterious universe, in which time and space, as known to us, seem to lose their meaning.—"Evening News."

SPIRITUALISM.

[The following letter—slightly abridged—was contributed by one of our subscribers to the "Quirindi Advocate," and we have pleasure in reprinting it. We would suggest other subscribers doing similar work by sending a contribution explanatory of Spiritualism to their local paper.—Ed. H.L.].

... Spiritualism started 90 years ago, and is now a great movement. There are several million members in Britain, nearly as many in America, and there are large numbers all over the world. In these days when faith has grown cold, and belief in God and immortality is waning to a close, we are able to demonstrate and prove that there is a spirit world. This is not a matter of faith, but hard scientific fact. The etheric or spiritual body is an exact copy of the physical body, and draws off at death. The other world is very like this one, and character and personality remain exactly the same. If you get into one of the lower spheres you can always rise to the higher ones, after serving your time. The spirit gradually evolves until it becomes an exalted being—the angels of the Bible. The people and the world are real and solid, and the life is a hundred times better than this one. In fact instead of the earth life being everything, it is but a preparation for the real life to come.

Communication Easy.

Under certain conditions people can and do speak to the spiritual people, as easily as we talk to a friend on the long-distance telephone. There are 20,000 private home circles doing this in England alone. It practically abolishes death, when people know that they can join their loved ones as soon as they themselves pass on, that they can speak to them if they like to take the trouble.

But there is far, far more in it than this. Certain exalted beings, messengers of God, have been manifesting, and have delivered a new body of teaching. They do not abolish one jot or tittle of Christ's teaching, but back it up, and enable it to live again. They have, however, given fuller truth, simply because man has evolved further, and can receive it.

Spiritualism Not New.

This thing is as old as man himself. All the revelations of the Supreme have been delivered in the same way—through mediums. The Hebrew Prophets were mediums; and Christ was the greatest Medium who ever lived. There is no such thing as a miracle, but all the old "signs and wonders" of the Bible are happening to-day! They work by natural law, and are now at least partly understood. You see this movement is quite unique, it says nothing that it can't prove, and invites the fullest investigation.

All its wonderful phenomena have been most exhaustively examined by the best scientific brains in the world. And the movement has been, and is, graced by people who would lend dignity to any movement. Either there has been an outbreak of lunacy extending over two generations, which is absurd, or it is true.

This thing can be hindered, but it cannot be stopped. It is of God, and the time draws nigh when man shall know it!

AMAZING SEANCES.

About eighty members and friends of the Canterbury, England, Spiritualist Society recently had an amazing series of seances with Mr. Jack Webber the well-known physical medium, whose photographs and details of seances have filled the front pages of the psychic papers for some time. At his seances in London a number of cameras are used and many photographs taken in infra red light with exposures as rapid as the fiftieth of a second. These photographs show many wonderful details of the manifestations.

Mr. Webber is firmly roped in a strong wooden arm-chair and his coat tied with cotton and firmly knotted so that the slightest effort to remove his coat would have broken the cotton. In a very short time the coat was taken off and flung right across the circle and when examined in the full electric light the cotton was not broken and the knots were quite intact.

A tea-waggon was lifted right over heads of the sitters and flung across the

room. Tambourine, trumpets and toys all painted with luminous paint were seen to move rapidly all over the room from ceiling to floor yet never hurting any of the sitters. Voices of dead friends spoke and comforted their widows, fathers, and mothers. Son, daughter, and friends partially materialized and came to their loved ones and talked to them, giving very evidential messages. A loud resonant spirit voice sang "Abide With Me" and "Lead, Kindly Light."

At the end of the sitting the medium still in his heavy chair, was levitated to the ceiling over the heads of the sitters and when the lights were put on he was seated at the other end of the room still roped in his chair and his coat which was off and lying on the floor was now on and the cotton and knots still intact.

Saved From Suicide.

Some may ask what is the good of all these physical manifestations. The best answer is an account of what happened at one of Mr. Webber's recent seances in London. The trumpet slowly sailed across the room to a young man and a voice, throbbing with emotion, said: "Don't do it my boy, O don't do it." The evidential voice was so tragic that the young man broke down and confessed that he had taken £32 from his firm to place on a safe winner. Needless to say the horse did not win and the young man was faced with ruin unless he could at once replace the money which he could not do and he had already bought spirits of salts with which to end his life. The sitters soon subscribed the £32 which was duly replaced and now there is joy in the heart of his father in the spirit world.

AUTHORS AND COMPOSERS.

MSS. of all descriptions are required by ARTHUR H. STOCKWELL LTD., 29 Ludgate Hill, London, England. £50 cash is offered in prizes for poems, Spiritualist and Psychic MSS is specially invited. Current Catalogue and advice free.

MAGIC FROM JUNGLES OF AFRICA.

A colony of African witch doctors and mystics is to be founded in England by a 54-years-old woman, who has spent five years living alone among the native tribes of French Equatorial Africa.

She is Mrs. Elsie Osborne, of Kensington, whose husband left her a large fortune when he was killed in an air crash in America nine years ago.

In her beautiful Kensington home Mrs. Osborne told the Sunday Referee of her plans. "I am seeking a large secluded house where I can start my colony to teach people in England some of the mysteries that are in common practice among the natives of Africa," she said. "I have witnessed so many things that even the greatest scientists would think were miracles that I was determined to bring some of the witch doctors to England to teach their magic."

Mrs. Osborne went to Africa with a party of French biologists, but when the party returned to France she decided to stay on. One night she was taken by the village witch doctor to witness a murder by magic. A native had stolen a sacred spear. The native from whom the spear had been stolen publicly invoked the spirits to take vengeance on the thief, naming the man and a certain night for the deed to be done.

"Came From Nowhere"

The night the doomed man was to die Mrs. Osborne went with the witch doctor to the native's hut to see what would happen. "The hut had thick mud walls and there were no windows. No murderer could come through the door because I was standing in the way," she went on. I had the beam of my electric torch focussed on the man the whole time. Suddenly there was a hiss. The large sacred spear that had been stolen appeared from nowhere and plunged through the man's body.

"When I asked the witch doctor how it had been done he just shrugged his shoulders and said 'magic.' After I had been among the tribe for two years I felt that I would like to see what my own country was like. I told a witch doctor about this and he promised that I should

see my own country without moving from Africa.

White Drug.

"Before I went to bed he gave me a peculiar white drug to take. Before I knew what had happened I was unconscious. My mind seemed to travel through space till it reached London. I saw everything. When I woke I jotted down the names of plays and cinema shows that were on at the theatres, the newspaper placards—everything. I thought that I might have dreamed it all. But I checked up on my dream when I came back to London a few weeks ago. It was all as I had seen it. But the cult of the witch doctor is dying out in Africa, and I am determined to start a colony over here to save some of their 'magic' so that it shall not be lost for ever."—"The Herald," Melbourne.

HE STOOD AND WATCHED HIMSELF BEING OPERATED ON.

By Edmund Baker.

HE lay on the operating table watching the surgeons and nurses making preparation for what he knew was going to be a serious operation.

Everything was being carried out smoothly and efficiently, no hurry or trouble; almost heartlessly, thought the patient. If it was them that were to be cut open they'd look differently about it.

Would he pull through? He left keenly alive now, throbbing with the desire to live and enjoy the taste of a life that once had seemed humdrum; but in a few moments he would be oblivious to the world, his fate would be in others' hands; they would do everything possible he knew, but—would he awake?

Two nurses came over and smiled at him; he wondered would that be the last time he would ever see a woman smile? They prepared to apply the anesthetic; a few seconds and the power of thought began to leave him, blankness crept up and up and he lost consciousness.

Slowly the blankness ebbed away, the mind again began to work and he found

himself standing by the side of the operating table watching the surgeons operating on himself.

He could feel no pain, and the first thought that came to his mind was that he had died; but somehow he felt that wasn't so. The doctors evidently didn't think so, they were working quietly over his prostrate body, and as he watched he became absorbed in the progress of the operation and a curiosity that was without fear and almost impersonal crept over him to see the result.

One doctor looked up once obviously worried, he had been examining the heart and the look in his eyes and the motion to his colleague was eloquent. They seemed to be making all possible speed to conclude the operation and the silent watcher knew without doubt that his life in the body was hanging by a thread.

He thought that was a very apt expression, "hanging by a thread." Running from the solar plexus of his physical body to the same part of the body he now seemed to be using was a cord of a peculiar silvery colour, it was vibrating continually and once it became so thin he thought it would snap.

He appeared to have a body very similar in form to his own, two arms and two legs at any rate, but on looking at his new pair of legs he found that he was not standing on the ground.

His mind was fully alert too, his sense of humor brought a smile to his lips. "Well, I'm half-way to the angels anyway," he thought to himself.

Just then the surgeon who had been performing the actual operation straightened himself and removed the covering from the lower half of his face. "Phew," he remarked. "That was touch and go. How's the heart?" "Weak, but he'll pull through," said the other.

The onlooker heard no more, unconsciousness swirled upon him once again, he felt an irresistible pull towards the body on the table and he remembered no more.

But memory returned when he awoke again the following day in a large ward with the sun streaming through the open windows and an attentive nurse by his bedside.

And the following week when I called and chatted with him he told the doctor and myself how he had watched his operation.

The doctor confirmed that what he had seen and heard was correct; he congratulated his charge upon his courage and rose to leave us. "I don't know how you saw it, or why," he said. "But I'm glad you weren't quite ready for the angels yet." —"Spiritualist News."

ART AND PERSONALITY.

All art must bear the impress of the personality of the artist, and no enduring or vital personality can be built on any basis save that of love. This is why the artist must love his work. He builds the things he thinks and the thoughts his mind dwell upon into the warp and woof of his character, and it is this that his personality bespeaks. If there be anything true, false or hard in his thoughts, that same falsity and hardness must come out in his personality and mirror itself in his work.

The Case For Astral Projection

By SYLVAN MULDOON.

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

■ ■ ■

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

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"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

A Monthly Digest of Spiritualist News.

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Editor:—REV. J. T. HUSTON, N.D.

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OUR POLICY.

THE Harbinger of Light has more or less followed the policy initiated by Mr. W. T. Stead (the father of modern journalism) in the "Review of Reviews" and "Borderland," and which has found its modern expression in "Digests" of one sort or another.

A Digest is a publication that presents to its readers, in addition to original articles, the latest news or information on current subjects that are of interest to them and with which the "Digest" specifically deals and that have been contributed to various journals by those most competent to write them.

There is so much informative matter pertaining to Spiritualism appearing in the press that we feel should have wider publicity that for some years we have been re-printing a selection of them in our columns. From Great Britain, Europe and America there is a never-ceasing flow of cuttings from their respective presses dealing with our subjects, and it takes much of our time in examining them. Much of the matter is excellent, and would not be seen by our readers unless we re-printed it, and consequently the Harbinger of Light has been gradually modernised into a "Digest."

It is our intention to continue this policy and to this end we shall search the world's

press and select and re-print items that we trust will be of interest and help to our readers.

We have also arranged with several publishers to supply us with new books dealing with our subject. These will be reviewed in our column. Our readers therefore will be kept up to date with all matters pertaining to Spiritualism.

Forty-eight years ago, Mr. W. H. Terry, the founder of the Harbinger of Light, taught the present editor—then a young man—the principles upon which he has built his life work.

In an interview with Mr. Terry some years after his passing, he asserted that I would become the editor of this magazine, although such an idea had never entered my mind and even when I thought over it considered it improbable if not impossible. During the sitting, Mr. Terry explained the policy which those on the Other Side had desired the Harbinger of Light to be conducted, and which I agreed to follow in the event of being called to the editorship.

Mr. Terry stood for "Straight Spiritualism," i.e., the certainty of survival and the genuineness of its demonstrations; and the possibility, when right conditions were observed, of communication with those in the Beyond.

He was also a whole-hearted supporter of medical reform, an advocate of rational non-flesh diet, and considered that partaking of alcohol and smoking, whether used by the medium or by members of the circle, not only deleterious to health, but inhibited the higher spirits from controlling.

Purity in thought, word and deed, unselfish service to the world and a courageous stand for Spiritualism, he held were essential to the moral development of the individual. Just as "they are not all Israel who are in Israel," neither are they all spiritualists who seek only signs, and wonders and messages and desire nothing higher.

To make Spiritualism a religion, a philosophy, and a science demands much more than claiming that it is so. We must take words to mean what are generally attributed to them, otherwise we shall never

reach an intelligent understanding of any teaching. By religion is generally meant: the recognition of God our Father as an object of supreme worship, love and obedience, and includes our recognition of all men as brethren. Philosophy, for our purpose, may be described as that effort of our mind to formulate its knowledge as ultimate truths or principles, and so enabling us to determine the relations which exist between the phenomena of life here and in the Beyond.

By Spiritualism being a science is meant the facts of psychical phenomena being arranged, co-ordinated and systematised and the general principles deduced from such.

In these senses and in these senses only, can we accept Spiritualism as a religion, a philosophy and a science.

HOW TO FIND HAPPINESS.

When happiness comes, it comes through harmony, not inharmony.

Make happiness your only object—make the pursuit of happiness your uppermost thought and about the first obstacle you will encounter will be “inharmony.”

Inharmony is a by-product of selfish interest.

Overcome inharmony and you will overcome what you are looking for—True Happiness.

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A CORRECTION.

To the Editor “Harbinger of Light”

Sir,—Allow me to correct some mis-statements made by Mr. J. Stuart Morrison in his article on “Apports” relative to Mr. Charles Bailey. I have been conducting Mr. Bailey’s circles here for many years and know him better than most people and I can speak with authority. Mr. Bailey was never a shoemaker any more than a man selling, say, watches is a watchmaker. For some time he was a charge hand in a boot and shoe shop. He never made a boot or shoe in his life. He is not in any sense an “illiterate man,” certainly he is not a great reader but as any who know him can say, he is well informed and can take his place in any society. He is not and never has been “poverty stricken.” It is strange how this sort of thing gets about. I have no doubt Mr. Morrison believed what he wrote but there is no reason why a medium should be disparaged to exalt Spiritualism and its phenomena. As to the alleged exposure at Grenoble, why I have been in close contact with many of the greatest mediums in the world for over 40 years and almost everyone of them have been “exposed” by “pseudo-scientists” at one time or another.

Yours,

George Garscadden.

[The article referred to appeared in our October issue. The above letter should have appeared in our November number, but was overlooked.—Ed. H. of L.]

“The supposed horror of death was founded on nothing more than a delusion. Death was an incident that took place in a continuous life, and the idea that the spirit slept after death was a complete delusion.”—Address by the Bishop of London.

From “The Great Problem,” by Dr. Johnson.

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Psychometry.

Life, Death and Immortality

By the Editor.

Tennyson, in his noble poem, "Wages," reminds us that the great desire of the human heart is the reward of "going on."

"Glory of virtue, to fight, to struggle, to right the wrong,
Nay, but she aimed not at glory, no lover of glory was she;
Give her the glory of going on, and still to be.
She desires no isles of the blest, no quiet seats of the great.
To rest in a golden grove, or to bask in a summer sky
Give her the wages of going on and not o die.

What is Life?

In the year 626 when Paulinus was endeavoring to introduce Christianity into Northumbria, a thane addressing the Witan, or parliament, on the subject, said: "The present life of man, O King, seems to me, in comparison of that time which is unknown to us, like the swift flight of a sparrow through the hall wherein you sit at supper in winter with your commanders and ministers. There is a good fire in the midst, whilst storms of rain and snow prevail without. The sparrow flies in at one door and immediately out at another. While he is within he is safe from the wintry storm, but, after a space of fair weather, he immediately vanishes out of your sight again into the dark winter from whence he came. So this life of man here appears for a short space, but of what went before, or of what is to follow, we are utterly ignorant."

Whence came this Life is of less consequence to us than whither it goes. Life is an inscrutable mystery. What is that vital principle by which our bodies are maintained in action? We know not. But although we are not able to define it, we are capable of living it.

I do not know what Life may mean, nor e'en its earthly goal,

I only know that now and here the Spirit has control,

That if our lives are true and deep in this restricted sphere

For what the Future has in store we may not fear.

Life is very bright for many, it might be brighter for all if we were only wiser. Envy, ignorance, hatred, discontent, all

darken our skies. Slavery to the bodily appetites brings hell into our lives just as the cultivation of mind and soul brings heaven into those of others. Ruskin says "To watch the corn grow, or the blossoms set, to read, to think, to love, these are the things to make men happy." When treasures are laid up in the mind and the soul, or to use the Bible phrase "laid up in Heaven" when your treasure does not solely consist of material wealth, then life will be truly lived. The material things must be left behind, when Death comes, to perish in their turn.

"If thou are rich, thou art poor,

For like an ass whose back with ingots bows

Thou bearest thy riches but a journey And Death unloads thee."

What is Death?

There are two aspects of death. One which regards it as the end of life, the other as an event in a career, an experience in life, closing life on one scene, opening it on another.

The average man has no conviction on the subject, regarding the problem uncanny and unwelcome. There is a story, erroneous in fact, which illustrates their attitude. The ostrich, when pursued, hides its head in the sand, thinking that because it cannot see, it cannot be seen. Young says: "All men think all men mortal but themselves," and in consequence there will be found few who think the matter out for themselves.

The most certain thing in life is that death must come to us. "To every man upon this earth cometh soon or late."

"Leaves have their time to fall

And flowers to wither at the north
wind's breath,
And stars to set—but all
Thou hast all seasons for thine own, O
Death."

Death has been personified as a skeleton covered with a pall, his cold and sapless hand waving frail humanity to the dread grave. The fears of mankind have named him the King of Terrors, and foolishly have invested him with horror.

Death is solemn, and so is Birth and Life. No rational person makes light of death, no same mind jests at life; but solemnity and glory and majesty may co-exist. If we must personify Death, let us represent him as the brightest angel that stands in the presence of the Most High, The mighty Captain of an angel host, each of whom represents an avenue from mortal life. And this Angel comes invested with radiant glory whose subtle light, illumines the pathway by which the freed soul enters into a new phase of life. The aching brow is soothed the tired eyes are rested, the throbbing heart beats are hushed, the weary body is clothed in peace.

"But, lord," she said, "my shoulders
still are strong—

I have been used to bear the load so
long;

And see, the hill is passed, and smooth
the road."

"Yet," said the Stranger, "yield me now
thy load."

Gently he took it from her, and she
stood

Straight-limbed and lithe, in new-found
maidenhood

Amid long, sunlit fields; around them
sprang

A tender breeze, and birds and rivers
sang

"My lord," she said, "the land is very
fair?"

Smiling, he answered: "Was it not so
there?"

"There?" In her voice a wondering ques-
tion lay:

"Was I not always here, then, as today?"
He turned to her with strange deep
eyes aflame:

"Knowest thou not this kingdom, nor
my name?"

"Nay," she replied; "but this I under-
stand—

That thou art Lord of Life in this dear
land."

"Yea, child," he murmured, scarce
above his breath.

"Lord of the Land, but men have named
me Death."

If we are to meet death without fear,
we must live rightly.

"Death has no terrors when the life is
true,

'Tis living ill that makes us fear to die."

Is There an After Life?

The hopes of humanity in all ages and in all lands have answered, Yes. Primitive man expressed this hope by boring a hole in the stone that closed his burial cave, that the spirit of the departed might visit the body at will. Every race, at every stage of development, has expressed its belief in immortality in many and varied ways. The most cultured of the sons of men have held the belief, and the keenest brains of the present age are investigating the problem and bringing fresh light to bear.

Great minds like Sir William Crookes and Sir Oliver Lodge assure us that the dividing wall between the present life and that of the world of spirits is getting very thin in places. For many years a company of learned men in all parts of the world have been patiently investigating the subject. Dr. Hyslop, formerly professor of Logic and Ethics in the Columbia University, says that under certain conditions the spirits of some of the departed are able to manifest themselves. This view was supported by Prof. Alfred Wallace Russell, one of our ablest scientists.

The general conclusion of their learned investigations as summed up by a recent thoughtful writer seem to show that man possesses within himself an entity which does not depend for its existence upon the continued life of the body. This entity has powers, which have been proved to far transcend those of the physical frame; that the mental powers of this entity are exercised independently of our objective senses; that they grow stronger as the body grows weaker, and are strongest in the hour of death. Have we not a logical

right to infer that when it is entirely freed from physical trammels, it will have reached a condition of independent existence?

Stopford Brook, in "God and Christ," says:

"It is not impossible that some of our prejudices regarding the unseen world may have to be given up. It really seems contrary to elementary reason and common sense to regard the fragments of existence which our senses show to us, as if they were the whole of reality. The world unseen, in the midst of which we live, and move, and have our being, is not shut off from us as we have imagined: we may find that though it is unseen, yet influences from it come to us, sources of mental impressions in us, which **under certain conditions** are naturally translated into apparently sensible forms."

The fact remains that mankind has ever hoped and will ever hope, for a continued existence of some kind; and all the old arguments in its favor, and all the promises of our Divine Master still hold good. Moreover every new development in psychic science adds strength to the arguments and fresh proofs of His wisdom."

Mysterious night! when our first parent
knew

Thee from report divine, and heard thy
name

Did he not tremble for this lovely frame
'This glorious canopy of light and blue?

Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting

flame,

Hesperus with all the host of heaven
came,

And, lo! Creation widened in man's view
Who could have thought such darkness
lay conceal'd

Within thy beams, O Sun? Or who
could find,

Whilst fruit, and leaf and insect stood
reveal'd

That to such countless orbs thou mad'st
us blind?

Why do we, then, shun Death with anx-
ious strife?

If Light conceals so much—wherefore
not Life?"

TENNYSON'S GHOST WALKED WITH NURSE.

TENNYSON'S ghost walked the night the great poet died. It walked beside the "Old Woman." The "Old Woman" was a nurse who saw the poet laureate through a desperate illness in 1888-1889, four years before he did die. She wasn't really an old woman. She was still comparatively young when she nursed Tennyson. He called her that in jest. Her name is Miss Emma Durham.

To-day, she herself, an 89-year-old woman, lies in a London hospital with a weak heart. Curiously, she revealed how Tennyson's spirit appeared to her miles away from where his body lay dying, to the poet's great-grandson, Julian Tennyson. Miss Durham, from her own sick pillow, told how fond she became of the great man, how she hardly left his bedside for days and nights on end.

"Nobody but me was allowed in the room. For hours he would lie silent, then suddenly say: 'Talk to me, old woman.' He always called me old woman."

"I would talk quietly of anything that came into my head. He liked to hear my voice, I think." By September, Tennyson was convalescent and could go out walking. But in spite of this, he was melancholy and depressed. Miss Durham remonstrated with him, saying: "My lord, you ought to be ashamed of yourself for grumbling that way. You ought to express gratitude for your recovery by writing a hymn."

Two weeks later as Miss Durham was lighting the candles in Tennyson's room, the poet said: "Will this do for you, old woman?" Miss Durham said he read "Crossing the Bar," which he had written while crossing the Solent. She was so delighted she ran from the room, forgetting to light the candles.

So he recovered, and she left him two years before his last illness. When he fell ill in 1892, Miss Durham was on duty in an Isle of Wight hospital, off the South English coast. Anxiously, she followed the news bulletins. She continued: "On 6th October we heard he was sinking. That evening I went for a long walk by myself, and when I turned to go home it was dark."

Suddenly, from a little hedge at the side of the road, stepped the figure of the poet, dressed in a wideawake hat and cloak he used to wear on the Downs. In silence, he walked beside me, step by step, and somehow it seemed quite natural he should be there. When we came to the cross-roads he vanished and I went on to the hospital."

Miss Durham said she checked up. Tennyson died that night. "I heard he lapsed into unconsciousness at 7.30, the exact time at which his form began to walk with me on that road."—"Progressive Thinker."

MEDIUMISTIC GIFTS IN THE BIBLE.

THE prophetic gifts, as we see them exercised in both Old Testament and New, bear such a striking similarity to those phenomena now familiar to us through modern mediumship, that it seems entirely artificial to separate the two types. With the exception of psychic photography and cross-correspondences there are no modern phenomena which may not find their parallel in Scripture.

The prophets of an ancient day were the intermediary sensitives who prefaced their messages from the unseen by some such phrases as "Thus said the Lord," or "The Word of the Lord came unto me, saying" From a study of these various communications it is obvious that they emanated from sources of varied worth, and can certainly not all be ascribed—as they then were ascribed—to the Deity. There were then, as now, a variety of guides and controls of differing calibre.

Clairvoyance.

One of the most frequent of these prophetic gifts was the open vision, the clairvoyance of to-day; and where there was no open vision—as in the infant Samuel's day—the Word of the Lord was precious from its rarity. This gift is sometimes referred to as the Visions of God, and it is generally found associated with the oracles of God, the hearing ear, or clairaudience. "Let their eyes be darkened that they see not," meaning the loss of these inner faculties, then takes on the nature of an imprecation; it has no refer-

ence to physical blindness.

In the absence of a prophet no communication is possible, and the consulting of the prophet was known as "enquiring of the Lord." So we read "Is there not here a prophet of the Lord that we may enquire of the Lord by him?" And the prophet Elisha was forthcoming for the purpose. The enquiring of the Lord was commonly a consultation as to the outcome of present events, or a divination of the future, but on occasion also it was about lesser matters such as the lost asses of Kish, or the whereabouts of Saul who had hidden himself among the merchandise.

"Sittings."

It is clear from a study of Ezekiel that regular "sittings" took place, for on various occasions we read his statement that "as I sat in my house and the elders of Judah sat before me. . . ." On the one hand were the sitters for power, and on the other the sensitive or medium, through whom the manifestations came. But, further than this, we read in Chapter 20 that "certain of the elders of Israel came enquire of the Lord and sat before me." Here we have the coupling together of the enquiring of the Lord and the sitting, and this makes it evident that it was veritably a psychic experience. And the story proceeds—"Then came the Word of the Lord unto me saying. . . . 'Thus saith the Lord God, Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.'"

True Worship.

The burthen of all the prophets, in their utterances under control, was insistence upon the worship of the one true God, the Shepherd of Israel, and a stern warning against the false prophets who as a fact led Israel, over and over again into idolatry and the immoralities commonly practised by the various polytheistic tribes by whom they were surrounded.

Hence we read that the false idols were to be destroyed and their groves were to be cut down. The temples were commonly in these groves, and under cover of the trees and bushes the licentious orgies, under guise of religion, took place. This degradation of sex-sex-sex, or the "666" element, has throughout history been the

downfall of nations, and is incompatible with that evolution and spiritual development of human nature which it is the object of life to bring about. Still less was it in line then with God's far-seeing purpose for the Hebrew nation which was later to cradle the infant Jesus.

This is the explanation of the many exhortations and prohibitions to be found in the Bible against witchcraft, superstition, and psychic practices of the baser sort, which would lead men away from the jurisdiction of God. They were forbidden absolutely to this chosen and segregated nation. Yet at the same time the gifts of the spirit were undoubtedly exercised and commended, and their record is woven into the warp and woof of the Bible.—“Service.”

THE MORAL RUIN OF THE CHRISTIAN RELIGION.

By H. L. WILLIAMS, Norfolk Island.

PART 1.

THE moral ruin of Christianity pertains, primarily, to the period of the first three Oecumenical Councils and the onus thereof rests on the hierarchies in power at the time.

At the close of the 4th century, three ecclesiastics were most potent, dominating and influential in the affairs of the Christian Church and these three not only guided and governed the policy of the Church in their own day, but laid down those foundations of dogma, doctrine and policy which the ecclesiastical body has preserved to the present. The three were Augustine, Jerome and Ambrose.

The exertions of Augustine against the sect of Donatists, who had been defeated with great slaughter at the battle of Bagnia after thirteen years of bloodshed and tumult, have attached to that Father the stain of persecution. His maxim—“quid est enim peior, mors animae quam libertas erroris”—which claimed to justify the chastisement of religious errors by civil penalties was confirmed and brought

into effect by Augustine and thus transmitted to following ages. He cannot be vindicated from that charge; he unquestionably maintained the general principle, which the Protestant Reformers upheld, that the Unity of the Church must be preserved by physical force and that heretics must be crushed by the material sword. See his epistles, notably to Boniface “de correctione Donatistarum, etc.”

The Agape Abolished.

In 395 A.D., Augustine persuaded the Pope to prohibit and abolish the Agape, or Supper of Remembrance, which had been observed with unbroken continuity from the time of the Apostles on the ground that it was attended with secret and magical rites. That these rites were pentecostal there is no manner of doubt. The formularies of the rites were never committed to writing but only conveyed by word of mouth; but from hints scattered in the writings of the early Church Fathers, of their awful and mystical nature, it may be safely concluded that they amounted to communion with the world of spirits. They were open to all the Faithful (pistoi); but on the words “*ite missa est*” being pronounced, catechumens were required to withdraw, thus conforming exactly with the pagan mysteries. Even at a later period, when the eucharist had become the spectacular event that it is to-day, it was divided into a missa fidelium and a missa catechumenorum. There is quite enough in the writings of Justin, Irenaeus, Tatian, Tertullian and others to support these conclusions. Tertullian indeed taunts certain heretics for admitting without distinctions initiates and non-initiates, into their mysteries.

Augustine.

Augustine, the greatest Doctor of the Church, was born in Africa in 354 A.D. “And,” says the learned Erasmus, “a barbarous region, where he was singularly indifferent to literary pursuits as he himself avows in his epistles. He began to read St. Paul’s epistles without an instructor when nearly thirty years of age. He had devoted little or no time to the study of Scripture when he was hurried to the episcopal office and compelled to teach the

others what he had not yet learned himself." He was ignorant of both Greek and Hebrew.

Erasmus claims that he learnt more of Christian philosophy from one page of Origen than from ten of Augustine. But Augustine is a canonised Saint, while Origen is excommunicate and rests under the curses of the Church.

Jerome.

Jerome was born at Stridona, on the confines of Dalmatia, about the year 345 A.D. Says one authority: "His family was honourable, his fortune abundant, and his youthful studies, under the celebrated Donatus had improved and fortified his literary taste. . . . He bade adieu to his native hills, his hereditary property, to pontifical Rome herself, and transferred his library, his diligence, and his enthusiasm to a convent at Bethlehem. . . . From that wild and awful abode he poured for the torrent of his lawless eloquence and thundered with indiscriminate wrath against the enemies and reformers of his religion. And if in that peaceful and perhaps sinless solitude he should exaggerate the merits of mortification, fasting, celibacy and pilgrimage and disparage the substantial virtues, which he could rarely witness, and which he could never practise, on the other hand it was some aggravation of his intemperance that, at the birthplace of Christ, at the very fountain of humility and peace, he vented even against his Christian adversaries a malignant, a calumnious rancour. . . . and lastly, towards the close of his life, the opinions of Pelagius again excited that violence which even old age had been unable to moderate."

The Gospels Re-written.

In a letter to Pope Damasus, Jerome complained that there were as many different versions of the Gospels as there were copies, whereupon the Pope commissioned Jerome, of whose Greek and Hebrew scholarship there is no question, to re-write the Gospels, which he did, so that the canonical Gospels in their present form are what Jerome chose to make them.—See proceedings of the Council of Cathage, 397 A.D. Of the rejected Gospels, about

a score, in a more or less fragmentary and mutilated condition, are still extant. In the early Church, little account was taken, by the orthodox, of Gospels, the only book esteemed as Holy being the Old Testament. The Evangelion, the authorship of which is attributed to Marcion, the Gnostic, probably the original Luke, has been reconstructed by scholars. The Apostolikon, by the same author, is a collection of Paul's letters. Mark's Gospel originated at Alexandria. The original of John's Gospel came first into the possession of the Basilideans, while the School of Alexandria made use of the Gospel of the Egyptians referred to by St. Clement in the "Stromata." Well may the Archbishop of Canterbury's Commission say that they cannot be sure of the "*ipsissima verba*" of their Lord.

Ambrose.

Ambrose was born in Gaul, about the year 340, of Roman and noble parents; he was educated in Italy and his talents raised him to a magisterial position. In 374 A.D., on the vacancy of the See of Milan, a violent dissension arose between the Catholics and the Arians—since Constantine two Emperors adopted the Arian belief—the Bishops of both parties assembled in great numbers and the tumultuous divisions of the people not only violated the unity of the Church, but seriously threatened the repose of the State. Ambrose was governor and quelled the disturbance, whereat the people shouted, "we will have Ambrose for our Bishop." Ambrose was not even baptised, but the people persisted. In order to disqualify himself Ambrose committed acts of judicial cruelty and immorality, the people cried out, "thy sins be upon our heads."

At length, he was ordained Bishop of Milan at the age of 34. He declared himself a Catholic and incurred the enmity of the Empress Justinia, who with her Court were Arians. The Emperor Theodosius the Great had, for secular reasons, caused a massacre of his Macedonian subjects. For a period of eight months, in 390, Ambrose denied the Emperor all access to the holy offices of the Church. Only after a public humiliation and penance did he re-

store him to sacerdotal favour. Had the massacre been on religious grounds, would Ambrose have interposed? This question may be answered in the decided negative. Ambrose died in 397.

We have now some insight into the character and temper of the triumvirate, which exercised, for all time, so great a prestige in the affairs of the Church.

(To be Continued.)

THE SPIRITUALISTS' NATIONAL UNION.

How It Is Managed.

The Spiritualists' National Union, England is a company, not for profit and limited by guarantee, incorporated under the Companies Acts in 1901, and its membership consists of Church members and individual members.

Its activities are controlled and governed on entirely democratic principles. The management of the Union's affairs is in the hands of a Council, consisting of the president, vice-president and treasurer of the Union, and 13 other members duly elected by ballot each year and representative of all the Churches and subscribing members of the Union.

The activities of the Council cover many aspects of the Spiritualist movement, and necessitate the division of the Council into a number of committees each consisting of three or more members.

Duties of such committees are apportioned between the officers and members of the Council, and the majority of them serve on three or more such committees.

Among other matters controlled and directed in the foregoing way are specially to be noted the activities relating to the holding of property on joint trusts, the Building Fund Pool, and also the distribution of the Fund of Benevolence.

At the end of 1937, 144 joint trusts of land, buildings, funds and effects were in existence, and £9,979 had been advanced out of the Building Fund Pool to enable 28 churches to acquire their own buildings.

There were also 61 persons, the majority over 70 years of age, receiving pensions out of the Union's Benevolent Fund.

Accounts Audited.

Membership of the Spiritualists' National Union has increased steadily during the past few years, and at the end of 1937 there were 510 affiliated churches representing 14,973 members and 357 subscribing members.

The accounts of the Spiritualists' National Union are audited and certified as true and correct each year by a firm of accountants and auditors, in pursuance of the requirements of the Companies Act.

They are also scrutinised by two members of the Union, appointed at each annual general meeting, whose special duty it is to ensure that all expenditure is in the interests of the members of the Union as a whole.

The certified accounts are printed and published fully in the report issued to all members before the annual general meeting, which is held in July of each year.—
"Reynolds News."

PROOFS OF SURVIVING PERSONALITY.

Lecture by MISS GERALDINE CUMMINS, Author of "The Scripts of Cleopas," Etc.

"COMMENTS on Further Unpublished Communications from the Unseen, with Reference to Survival and Immortality," was the subject of a highly interesting lecture given by Miss Geraldine Cummins at the L.S.A. some time ago.

Sir Lawrence Jones, Bart., who was in the chair, paid tribute to Miss Cummins as the writer of "The Road to Immortality," which he described as "a book of the utmost importance." He told how, on two summer cruises, in casual conversation he had answered the stereotyped objection that only trivial messages came through. He went to his cabin, brought back a copy of "The Road to Immortality," and asked the objectors to read it. After a day or two, they each brought the book back in a very chastened spirit; that particular fallacy was washed out of their minds for ever.

Miss Cummins's address was character-

ised by a happy combination of sparkling wit and profundity. She held the audience spellbound for the greater part of an hour. Dealing with the objection that there are conflicting views regarding the after-life, she stated that F. W. H. Myers, in writing through her, called the state immediately after death the World of Illusion. This designation had received a good deal of criticism, yet the very survival of personality would become doubtful if we could easily shake off our personal illusions.

As an illustration, Miss Cummins quoted the early experiences in the Hereafter of a certain Colonel S., who during his earth life had been very critical of Spiritualism. In communicating through her with his wife Margery and sister B., he said:

"B., old girl, you were entirely wrong; there aren't any spooks here. It is absolutely solid and substantial; none of your white figures strutting around, carrying their heads under their arms and leaping out at you. This is England; or rather, England as it should be—that is to say, without the income tax collector. I haven't to worry about investments—I haven't any. Yet I am supremely happy and comfortable."

When this statement was met with the objection: "You would be considered a ghost if you came back," he replied: "Bosh! What nonsense! I am much more alive than you are." The word "Bosh" was written in large characters, a sign that the communicator was losing his temper in his old way.

The subject was hastily dropped, but Colonel S. later returned to it with this admonition: "I want you to give up this rather morbid spook business. You come to me and I will put you right about this next world."

Colonel S. said he had met Myers. "But don't you believe him," he wrote, "he doesn't know the first thing about this business. He talks a lot about ghosts—this psychic business you were so mad about. Here I am—there are you; that is all there is to it. He (Myers) is a bit off his nut. A nice fellow, but I always change the subject when we get on to that rot about ghosts. Much better to do so; no use arguing."

Myers, on the other hand, thus summed

up Colonel S.: "A charming fellow, a little unenlightened, but typical of the English race."

"I offer these last remarks," Miss Cummins concluded, "as showing the contrast in personality which I venture to suggest we should look for when in search of psychic evidence of survival of human personality."—"Light."

THE MIRACULOUS AND SUPERNATURAL.

THE miraculous and supernatural, as descriptive of events, and as terms of classification, are each used with distinct and differing definition. Further misapprehension is often added by their interchangeable employment. Much disagreement naturally results which would be preventable if men took more care to understand each other accurately. What is a miracle? From the simplest definition of the word, only a wonder, that which is strange or unusual to the observer. But as specifically used, it formerly conveyed the idea of some occurrence, which is a result of direct divine interposition, and which is above or beyond the domain of orderly law. Although such a significance is rapidly diminishing, it still lingers as a sentiment in many minds.

What is the supernatural? In reality only the higher zone of the natural; that which belongs to a more subtle and refined realm, but yet which is as normal as that which is subordinate. It properly includes that part of the great whole which is spiritual and unseen. In rank and relation it is above materiality. The supernatural—above the natural—depends upon what is meant by the natural. It is unfortunate for the cause of truth, and clear thinking, that the term, natural, has become limited to the realm of matter. We hear of the natural world in contrast with the spiritual world, and of the natural man as opposed to the spiritual man. But neither the spiritual power nor the spiritual man is unnatural. If the term natural were used only to signify normality, confusion would be avoided. But prevailing dualistic thought has not only divided the

great unity into two sections, but it has set them in opposition. The material and the spiritual are not rivals but varying manifestation. Being divinely joined they should not be rent asunder.

Religion has been defined as a "plan of salvation," a system of repair, supernatural in its character and attested by miracles. These have been taken as the proofs of its divinity and genuineness. As performed by Jesus and his followers, they were regarded as certificates from above, or seals that their teachings were more than human. Who would believe without the witness of something miraculous? "Show us a sign from heaven" has always been the human demand. Through the ages it has been assumed that Christianity and miracles were interdependent and stood or fell together. Said Lowell, in writing of the unreasonable requisition for signs:

"O Power, more near my life than life itself!

I fear not thy withdrawal, more I fear,
Seeing, to know Thee not, hoodwinked
with dreams

Of signs and wonders, while, unnoticed,
Thou

Walking Thy garden still commun'st with
men,

Missed in the commonplace of miracle."

The universality of law is the climax of all modern discovery. Here and there, farther back, some rare prophetic soul has had a vision of an orderly nature of things, and such a one was Richard Hooker who lived in the later part of the sixteenth century. In beautiful form, no less profoundly scientific than poetic, he wrote:

"Of law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

The great principle that there is an orderly administration of the universe, reliable and unvarying in every detail—has been the general foundation for all the wonders of modern progress. Every one of the numberless concrete inventions and

each application of nature's forces, and no less, new recognitions of moral and spiritual truth which have enlightened and uplifted mankind, have their roots in the knowledge of the unfailing regularity of the divine order.—From "Life More Abundant," by Henry Wood.

TRANSFIGURATION SEANCE.

AT a transfiguration seance held at Mrs. Shield's Spiritual Church, Woollahra, Sydney, Mrs. Ellis, a well-known Sydney medium, who has just returned from a trip abroad, was the medium. About 30 transfigurations took place, some of them lasting about one minute and which were visible to all present.

One unusual phenomena took place. Mrs. Shield's father, who had passed over three years ago, had the misfortune, when a young man, to have had an accident to one of his fingers, resulting in a deformity of his hand. The controlling entirety said they would try to build up the hand so that all present would see it, and shortly afterwards the hand was visible to all. Mrs. Shields was able to recognise the hand by the unusual first finger, the top having been cut off and the end of it being shaped like a pyramid as in life. The phenomena can be vouched for by the following seven who were present. (Here followed the signatures.—Ed. H. of L.)

IMPORTANT ANNOUNCEMENT

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YOUR NUMBER, NAME, AND COLOUR, AND WHAT THEY MEAN.

By MADELEINE KELLAND (L. N.
Fowler & Co.)

Foreword.

EVERY phenomenon of life, every activity of Nature, is governed by an immutable law. The metamorphosis of a butterfly, or the flash of a comet across the stellar space, every seventy-five years; sunrise and sunset, or the generation of a grain of corn, the birth of a child, or disintegration of a star, every thing which is, comes under the sway of this unchanging and eternal decree. Call it what we may, Creator, First Great Cause, Cosmic Mind, or God, it remains yesterday, to-day and for ever the same.

If there were no firmly established "Law" in the Universe there would be chaos, which idea cannot for a moment be entertained, in view of the regularity of recurring events throughout Nature. If, then, this Law be established, and accepted, as applying to everything within the created Universe, it is but reasonable to expect that we, who are the highest form of creation, will be more sensitive to, or more intimately connected with it, than the less advanced forms of life, or Nature in the raw. Moreover, we are able to reason, to think, and to draw deductions from observed events, therefore able to comprehend the majesty and power of an intelligent Law which rules a blade of grass, or a solar system with equal unconcern and perfection.

To realise this Power is to awaken the desire to know more of it, and to know more of it engenders the will to live, as far as possible, in harmony with it.

We do not come into this life by chance, nor is the time of our birth accidental, but according to Law and Design. There is no slipshod, haphazard method with the Creator; every soul born into the world comes into the conditions and environment necessary to its growth and spiritual development, at the right time, exactly.

The Creator only manifests to the human consciousness in three ways, or through three channels—namely, FORM, COLOUR, SOUND, and these correspond to the NUMBER, COLOUR and NAME, which belongs to us. We live in a three-dimensional world; we are three-fold beings—body, soul and spirit. There are three primary colours, three principal notes in the scale of music, and three mystical numbers.

To all and each of these we are most intimately associated, through the potency of vibration. A few decades ago men spurned the idea that we lived in an atmosphere that was permeated by vibrations other than those of heat, sound and light, but since the advent of wireless, radio and broadcasting, men are not so sure that there may not be other vibrations in the ether, more subtle, or of higher frequency, than those which bring to us, through space and brick walls, delightful music, instructive talks or news of the world. That which was called "impossible" at the beginning of the century is now an accomplished fact—a common every-day occurrence.

There are vibrations pulsing through the ether, which are not yet scientifically captured, which do not affect physical matter, but response in these parts of us which we call soul and spirit.

The purpose of this book is first to discover, by a study of the date of birth, with its attendant forces, name and colour, just where we stand in relation to the Law of God. Secondly, how best to adjust the vibrations of all three, so that we may secure happiness, success and progress during our lives here on earth.

(In the Library. Not in stock. Can be obtained. Price 10/6, postage 4d.)

JESUS' RESURRECTED BODY. Bishop Teaches Our View.

CHRISTIANS did not generally realise that Christ's risen body was a denizen of the unseen world, normally invisible, and that He appeared, or materialised, only for the sake of evidence, said Bishop Pilcher, of Sydney, in the final Moorhouse

Lecture in St. Paul's Cathedral, Melbourne.

The fact was that Christ did not have to await some distant consummation of human history, but had appeared from the other world and the other life almost immediately, Bishop Pilcher said.

The Jews of the New Testament period had been committed to the idea of resurrection at the coming of the Kingdom of God, and it was possible to trace in their thought a movement towards the conviction that death was the gateway to life.

A materialistic conception of Resurrection was commonly held because writers emphasised the materialisation of the Risen Lord rather than the normal invisibility of His spiritual body.

Most Christian people unconsciously recognised the fact that the Christian need not wait for an indefinite period in order to be raised up from the dead, but that he passed immediately into the higher life.

The Church retained the term "resurrection" because it emerged historically from the Hebrew people, because it connected the future of the Christian with his Lord, and because Resurrection, rather than the term "immortality," implied preservation of the individuality and the possession of an organ in that other life, which made existence in a social body possible, and which provided an opportunity for work.

The term "resurrection" stood for completeness of life.

[The word translated "resurrection" is "anastasis" in the Greek Testament, and should be translated "advancement"—the advancement from one stage to another.—Ed. H. of L.]

THE V.S.U. NEWS.

WE extend a hearty welcome to the Victorian Spiritualist Union News, which is published under the auspices of the Victorian Association of Spiritualists and the Melbourne Progressive Spiritualist Lyceum. We understand it will be posted free on receipt of a donation to cover cost of postage and a little towards cost of printing. The two following items are from its pages:—

The Lyceum Movement.

The tone of the Spiritualist movement in Australia has declined alarmingly of recent years. We believe that this is largely due to the collapse of the Lyceum Movement.

Thirty or forty years ago it was a common thing to see up to 100 children congregating in the Oddfellows' Hall, Victoria Street, every Sunday, to be trained in the fundamentals of Spiritualism. These virgin minds were led into the truth in their formative years, and thus, throughout their lives, found full spiritual satisfaction in our philosophy and in the science of spirit communion.

To-day there is not an active Lyceum in the State. The great body of adherents of Spiritualism, and even the majority of exponents and mediums, are converts from other faiths, and they tend to expound a philosophy largely qualified by beliefs acquired in their childhood.

Spiritualism is, in itself, a science, a philosophy and a religion, and the life blood of the Movement consists of its child converts. We must reach the children, and train them in the religion of our pioneers, a philosophy based on facts, personal experience, logic and mystical revelation. Unless we can return to pure Spiritualism our continued existence as a vital organisation is in jeopardy. Let us resurrect the Lyceum Movement, even if, at first, it is only an adult Lyceum. A body of people imbued with the divine and immortal principles of unadulterated Spiritualism will soon place our Movement back where it should be.

Mrs. Leisk's Mediumship.

Both services on Sundays are in the hands of Mrs. Leisk's controls. Dr. Munro's jovial personality dominates her meetings. His ready wit and courteous replies to questions impress even the most sceptical enquirer. The sound psychology of Dr. Willett is also a constant source of interest. In fact, his appeal to the critic is greater than that of any other control. A feature of the evening service was the outstanding address by Dr. Peebles. It was one of the most stirring and informative lectures ever delivered through this medium, and we are looking

forward to hearing him again in the very near future. An amazing feature of Mrs. Leisk's mediumship is the manner in which the various controls—given favourable conditions—manifest their distinct personalities, temperaments, moods and mannerisms.

GUILD OF OUR LADY OF HARMONIES

We have been asked to intimate that a "Guild of Our Lady of Harmonies" is to be inaugurated at "The Grange," Grange road, Kew, on Sunday evening, February 26th at 7.15 p.m. The objects of this Guild are:—To assert the Religious Ideals of Marriage, Motherhood and Progressive Education; to encourage the new approach to Religion through Music, the Dance and the other Arts; to inspire Health and Beauty of Individual Living.

Anyone who may be interested in the above ideals is welcome to attend and later join if desired. There is an opportunity here for young people of an artistic type to blend Art and Religion in an atmosphere of freedom.

"As God loveth a cheerful giver, so He also loveth a cheerful taker, one who takes hold on His gifts with a glad heart."
—"Donne."

CATARRH.

Its Cause and Cure.

Ninety out of every hundred functional diseases have their beginning in Catarrh.

Catarrh is caused by the failure of the system to rid itself of food waste and poisonous by-products of the various processes of life, commonly name "uric acid" or "body-poisons."

The treatment for this disorder is safe, and relief is always certain. No "stock" remedies are used, but herb compounds in either liquid or powdered form (no stewing required) are made up individually for the patient for whom they are prescribed.

The preparations act primarily on the mucous membranes, cleansing them, and soothing the irritated surfaces. The organs of the whole body are stimulated

to perform their natural functions. Tone is given to the digestive system, the bowels and excretory processes regulated, and the necessary food-salts supplied.

If the instructions are carried out and Natural Law followed sincerely, relief is just as certain as ill health is certain, if the Law is disregarded.

Let me send you my free booklet on "Herbs and their Uses," with copies of letters from those who have been restored to radiant health by means of natural treatment.

R. G. HUSTON,

MAROL HERBAL REMEDIES,

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203 Collins St., Melb., C.1. Tel. Cent. 1822.

WHAT OUR READERS SAY.

"The amount of spiritual and material good this ably conducted journal is doing is surely incalculable and must some day bring you its own reward. May God bless your efforts by sending unceasing aid from the highest spheres to your labour. . . ."

"I have been a subscriber since 1915, and I think that it is a better publication to-day than at any time since I have known it."—Mrs. H. Anderson, Rotorua, N.Z.

"I should like to tell you the cheer and comfort the November number has been to me. I have always thought that I cannot love the beauty in nature without loving God. I worship God though His works that are so fair; and the joy of my heart is my perpetual prayer. I have been a subscriber in the Harbinger of Light ever since Mr. Terry's time and hope never to be without it."—Mrs. S. M. Taylor.

A Clergyman writes: "Re the Harbinger of Light. I prize it very much indeed. It helps in the pulpit preparations more than any publication which I receive, the thoughts contained in my Christmas and Easter sermons last year were taken almost wholly from its pages as were also my Anzac address, and they were all considered very good by those who heard them."

— HEALTH *and* HEALING —

Constipation—Its Cause and Cure

By R. G. HUSTON.

CAUSES.

It is obvious, that to remedy any wrong condition, we must remove its cause. The direct cause of constipation is the violation of one or more of the simple laws of life and health.

Constipation is a disease involving the whole of the digestive tract. The stomach is debilitated, the intestines sluggish, and the colon lifeless. The causes of this are one of the following:—

1. Those most common are over-eating, wrong foods, faulty mastication, or other bad dietetic habits.
2. Incorrect breathing habits.
3. Inactivity of the digestive glands.
4. Faulty excretion due to mechanical obstructions in the digestive tract by displacements of another organ pressing on the rectum (as in pregnancy, hernial sac, tumor, stricture), clogging of the intestinal glands with mucus, and so preventing them from acting.
5. Impure blood and lack of hygienic cleanliness, internal and external, induce a condition which predisposes to constipation.
6. Nervous trouble, such as excitement, worry. Insufficient nervous energy. Mental states have a far-reaching influence, not only on the activities of the organ, but upon the actual tissue itself.
7. Sedentary habits and lack of exercise is a direct cause resulting in bad circulation. Bad habits of poise, especially in sitting, constricting belts, producing pressure on the intestines. Irregularity in times for stooling.

8. Tenseness of certain muscles is accompanied by relaxation of bowel muscles with consequent loss of power.

The only successful method of treatment for the cure of constipation is that which builds up the whole body. The laws of life and health must be learned and obeyed. Wrong health habits must be replaced by right ones. Perseverance will be rewarded by restoration to perfect health. Nature will not withhold her blessings from those who obey her laws.

AUTO-INTOXICATION (Self-poisoning).

The digestive system being over-taxed in its endeavour to digest and dispose of wrong foods, or too much of the right foods, uses up its supply of energy, and being unable to carry on its work with the necessary vigour, congestion follows, the foods decompose and forms poisons which further injure the digestive tract. The effect of this is to produce auto-intoxication, or self-poisoning, producing the following symptoms:— Inactivity of the bowels, stomach trouble, intestinal fermentation, diarrhoea, anaemia, rheumatism, nervousness, loss of memory, insomnia, feeling of tiredness, want of energy. The exhaustion of energy produces the lassitude and other nervous systems characteristic of this disorder.

The use of drugs for this complaint is universal. Their action is to force the intestines to make a convulsive movement to rid itself of the drug. This empties the small intestines of its contents and relieves the sufferer. It does not cure the trouble, but suppresses the symptoms. Two dangers attend the use of drugs:

1. So quickly is the food forced along that it is not properly digested, malnutrition follows, and the patient is starved, and gets emaciated in the course of time.
2. The habit of taking drugs is likely to paralyse the muscles that move along the food material and expel the refuse, and in such a case the trouble becomes very difficult to cure.

No function of the body needs more attention than defecation. To keep in health, the digestive tract must be kept clean and active, and its refuse removed regularly. To ignore this, or to neglect the matter, is extremely unwise and leads to serious trouble.

Constipation, more than any derangement of the digestive tract, causes direct or indirect trouble in one or more of the adjoining or connected organs through infection by the fecal matter. The absorbing cells get clogged and infected, and proper absorption of food is interfered with, resulting in malnutrition, anaemia, etc. The blood becomes impure, or deprived of necessary substances, and skin diseases follow in its train, as well as infection of the other eliminating organs. The nerves, too, are affected by the absorption of poisonous substances from the colon.

A distinction must be made between constipation and costiveness. Costiveness is a local condition in which there is difficulty in passing the fecal matter. Constipation is a disorder of the whole digestive tract. One may be costive and yet not have constipation; or suffer from constipation and not be costive, and may even have diarrhoea.

Ailments associated with constipation are headaches, pimples, nettle rash, liver trouble, sluggishness, gall stones, rheumatism and epilepsy. Piles often accompany constipation, and special instructions for their cure can be supplied.

The laws of cure are fixed. To cure constipation, regular habits of stooling must be established, the blood must be purified, poisonous matter must be removed from the system, the body must be built up, and proper food eaten with due observance of the times and manner of eating.

AVOID DRUGS.

Although drugs give relief, they ultimately do harm. They exhaust the nervous force, inflame the mucous lining of the whole digestive tract, seriously interfere with the digestion, and never cure.

Tannic acid, tannin in tea (strong), alum, chalk, bismuth, all diminish the secretions of the mucous membrane lining the intestines. Excess of common salt causes constipation through its absorption of water from the food and tissues.

The first step in the treatment is to eliminate the poisonous contents of the digestive tract, then to cleanse and disinfect it.

By so doing, you not only remove the poisons that produce the symptoms complained of, but remove the colonies of fermentative and putrefactive organisms that are the cause of them.

TREATMENT.

The objects of the treatment are:

1. To cleanse the stomach, intestines, and colon of accumulations.
2. To restore the muscular activity of the whole digestive tract (peristalsis); improve the action of the liver; relieve any pressure on the intestines or on the colon.
3. To stimulate the digestive glands to normal activity in secreting their digestive fluids.
4. To increase the nervous energy necessary to produce the foregoing conditions.

THE "MAROL" SYSTEM OF CURE.

The physical body is built and composed entirely of the food eaten. It is reasonable therefore to expect that if the groups of organs that digest and distribute food are disordered, or if the eliminating organs that dispose of the waste and unusable products of the digestion are not functioning correctly, disease and premature death must result.

To bring about the smooth and perfect functioning of the whole system, herbs in various combinations are administered in either powdered or liquid compounds. These are chosen and blended in such a

way, that they will act specifically on organs or group of organs for which they are intended.

The first part of the treatment deals with the digestive tract. The organs belonging to this group are cleansed and toned up so that they may handle the incoming food with the utmost despatch. The eliminating organ group is then stimulated, which enables the unusable waste and unwanted by-products of digestion to be removed without delay. Thus, the food eaten is assimilated or used to the greatest advantage, and the waste products do not remain to poison the system.

The diet is supervised carefully throughout the course, making sure that the correct foods are eaten, and that they are rightly combined. This is most important, as the right foods in the wrong combination are quite as deleterious as the wrong foods themselves would be.

When natural law is obeyed, and the whole system is functioning properly, cure and radiant health is just as certain as that diseased conditions will exist if this same law is broken.

The Marol system of cure was initiated by Dr. J. T. Huston, and successfully practised by him for a-quarter of a century.

The Re-Discovery of "Vril"

By the Late VICTOR E. CROMER.

OWING to the interest that has arisen in spiritual healing in general, and my own work in particular, I have been asked on many occasions to place on paper an account of how "Vril" was re-discovered. In the past, spiritual healing has not been definitely associated with any specific force or power; and even in the healing of Jesus very little reference is made to a definite force, except in the case of the woman who touched the hem of his garment, when "he perceived that power went forth from him." Where results have been obtained by means of spiritual healing it has generally been considered that they were simply the outcome of the faith of the healer or of the patient. Regarded from this point of view, healing could not be taught by one person to another. Once, however, the definite force or power by which the healing is accomplished is isolated, its nature and use can be taught in the same manner as any other scientific subject, by means of lectures and demonstrations.

Many years ago, as a child, the writer was constantly seeing manifestations of coloured light, especially on waking in the morning. As time went on a study of psychology and kindred subjects was undertaken, he being especially desirous of understanding the meaning of the phenomenon which were ever becoming more and more visible to him. In 1905, when residing at Albert Park, Melbourne, after much meditation of a prolonged character in

which the mind was focussed upwards, a remarkable effect took place. From every part of the room in which the writer was sitting, streams of coloured light began to pour. It came down in whirling clouds of blue and lilac from the ceiling, the walls flashed out with scintillating showers of it, while from the floor it rose upwards, until the whole room was filled with dense clouds of this wonderful light. For more than two hours these streams continued to pour in, the vibration being intense, as the whirling globules of light swirled and radiated through the room. An account of this particular incident was sent shortly after it occurred to Mr. G. R. S. Mead, afterwards editor of "The Quest," a London mystical magazine, and an acknowledgment of its receipt came duly to hand though the article was not then published. Later on, when in London, the writer had several talks with Mr. Mead concerning that outpouring.

The effect of the experience was remarkable; one seemed to be filled with living electricity, and its tendency was to rush upwards through the body and out of the head, and through the fingers. Looking at one's hands at the time, there was a fan-shaped spray of light coming from them which extended for more than twelve inches beyond the fingers. One's clairvoyance awakened, and this force could be seen, as a bluish light by day, and as white rolling clouds by night. It could also be

heard, the intense activity of the myriads of atoms of the force, whirling round one's head, sounding like the wind rushing through the trees in the distance, or like the ceaseless hum of an electric engine far away.

During the last twenty-two years, with this force always present, the writer has had an excellent opportunity of studying its effects. At first he had no control over it at all; the force made its own conditions. It was all around him, there was no escaping it, and it could not be shut off. Even when he closed his eyes and tried to go to sleep he was still in a blaze of light. This light was not physical light, for it did not illuminate physical objects, but it passed right through the walls and through material objects, as though they did not exist. When artificial illuminants were turned off, it was self-luminous, and appeared as a bluish-white mist. This force was right down on the etheric plane, for often when the magnetism was seen, there were no spiritual entities visible. Only by concentrating one's mind could one become astrally or mentally clairvoyant, and see the fairies, angels, or spirits.

After the first surprise at this remarkable and unexpected outpouring, one settled down more or less calmly to investigate it, and to endeavour to find out what it was for and what it could do. My interest became centred in trying to get control of the force. I could see it in the form of innumerable atoms, whirling and darting about with intense rapidity in all directions, and I endeavoured to focus my thought in order to build these clouds of magnetism into definite shape, for I discovered after a while that it was responsive to thought. By certain processes I found that I could focus a ray of it upon a given point. I tried to move material objects with it, but it ran right through them, and no physical movement was caused. Sitting in front of a suspended electric light bulb, for instance, I endeavoured to make it swing by focussing a ray of the force upon it, but no movement could be seen.

Then I discovered that, though it would not touch material objects, it had an effect

both on the mental, and on the nervous systems, of other people. I found that it was a vital force, that it would stimulate the nervous system, and that it was healing in its influence. By projecting a ray of it wrapped up in a thought of peace, a crying baby could be made to laugh, even though it were being carried at the other end of a tram car.

By concentration of the mind upon God, I have discovered that it can be continually drawn down; and one realises that the regular practice of meditation is an essential in keeping one's spiritual equilibrium as is the partaking of food in keeping one's physical balance. Meditation, however, becomes rather a remarkable performance when one sees the whole pyrotechnic display taking place, as one's mind touches the various keys of thought, and penetrates to the various planes of consciousness. One who has not seen with the awakened vision the marvellous kaleidoscopic changes that occur in deep meditation, can have no conception of what it is like. There is opened up a realm of undreamed-of beauty, and this even apart from actually seeing the inhabitants of the spiritual worlds.

The feeling arising from the downpour of magnetism is indeed lovely, for it sends a wonderful glow through the body, and one is as though bathed in a soft kind of electricity. When one is tired from overwork, or jangled by the day's experience, a few minutes spent in meditating upon the eternal varities fills one with this wonderful, stimulating glow, and one feels the nerves straighten out almost as though an electric battery had been grasped.

The latest step has been to develop this force to the point at which it can be demonstrated to others. To understand this demonstration, one must realise that the source of the power is the higher spiritual, or Christ, plane. When one taps it there, it descends through the mental and astral planes to the etheric plane, where it mingles with the etheric prana. What I have called "Vril" seems therefore not an astral but an etheric substance, the ether vitalised by a higher spiritual outpouring. It is, however, not what has been termed "ectoplasm," for "vrillic" force does not

disarrange the etheric double, but enables one to act upon the surrounding etheric substance. The etheric body in most people does its work irrespectively of the consciousness of the individual. With this outpouring the etheric body becomes positive and radio-active.

The demonstration of this force has now reached a stage where it can be definitely heard by others working on my body, when I concentrate my mind. It makes a most remarkable series of sounds upon the chair on which I sit, especially if the chair be of the seagrass variety. Lying down, it can be heard throughout the whole length of the body, by the action it has upon the sofa or mattress. This phenomenon is, however, under one's control. Moreover, I have discovered that it is a comparatively simple matter to assist people to see it, by concentrating a ray of it upon their foreheads. Many people can feel the force at the first attempt, others need to concentrate repeatedly before they can feel it, while a fair average can quite quickly be

assisted to see it. A stage has apparently been reached where the force can be demonstrated to the average person, and not only those who are "psychic."

"Vril" is, in fact, a spiritual force working on the higher levels of the physical plane, so it is demonstrable to those who have not been awakened astrally. One has therefore gained a power that can help to prove the existence of the soul by a demonstration of its workings. I have made a whole roomful of people feel the vibrations of peace, or love, or strength, by simply concentrating the mind in this magnetic field and charging it with these emotions. The tendency is to awaken the higher spiritual body of others when they come into contact with it, for it has the remarkable effect of endeavouring to escape back to the so-called Christ plane from whence it came, and if it finds a responsive chord in an individual, it carries him or her back with it to that plane, hence causing a gradual awakening of a higher spiritual consciousness.

BOOKS REVIEWED.

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.

MEDIUMSHIP—"WHAT MEDIUMSHIP IS"—

By Horace Leaf (Psychic Press). The object of this book is to instruct in the best way those who desire to develop supernormal faculties and powers. The author is himself a medium of world-wide repute and a well-known lecturer on this subject. Among many tributes to him was one by Sir Arthur Conan Doyle, who said there was no more experienced psychic and none more capable of demonstrating and explaining. In his book he deals with the characteristics of the various psychical faculties and mediumship. Price, 5/-. Postage, 3d.

I HAVE SEEN THE MASTER.—Compiled by Grace Gibbons Grinling. Where is the Christ? Where did he go when He vanished from the ken of His disciples. What has been His mission for the past 2000 years? These and many other questions are answered in this record of

one who has already experienced the change called Death. In simple form but with rare literary quality, Biblical facts hitherto left obscure are now elucidated. Price, 7/6. Postage, 3d.

GHOSTS AND APPARITIONS.—By W. H. Salter

(G. Bell and Sons). Ghost stories are of perennial interest, and the interest does not diminish when they happen to be true. The fact that the stories in this book have all been printed in the Proceedings of Journal of the Society for Psychical Research is a guarantee that no effort has been spared to get at the truth. Well-attested instances will be found of all the elements that go to make up the traditional ghost story, visions and dreams of the dying and of the dead; houses haunted by apparitions; houses subject to mysterious disturbances. The author adds a commentary on the evidence

in each case, and suggests some of the casual principles underlying the different types of occurrence. The examples quoted have been chosen so as to give the reader a representative survey of a subject which has in all countries and in all ages excited all interest of mankind. Most of the cases are recent, and very few have previously appeared in book-form. **Price 4/6; Postage, 3d.**

THE HAPPY MEDIUM.—By Francis S. Porter, M.A. (Arthur H. Stockwell, Ltd.). "Does life continue after death, and if so, in what shape or form? Is it possible for us on this earth, now, to get into touch with our loved ones who have passed over before us? Such questions as these have been puzzling the minds of men for centuries, but never before, perhaps, so urgently as in these days. "Spiritualism," he says, "is not a creed, but a statement of fact," and upon that fact the book is based. It is a positive argument and a persuasive argument. It may well be that the book will shed a new light upon many minds which have regarded the subject with doubt, if not with suspicion. **Price, 2/9; Postage, 2d.**

YOUR NUMBER, NAME AND COLOUR, AND WHAT THEY MEAN.—By Madeleine Kelland (L. N. Fowler & Co.). Contents—Antiquity of the Study of Numbers; The Geometry of God; The Practical Meaning of the Figures; The Diagram, The Planes of Consciousness, The Positions and Harmonies of the Figures; Strange Coincidences—or What; Marriage, Friendship, Partnership, Health; Sound, The Name; Colour. **Price, 10/6; Postage, 3d.**

THE GARDEN OF SILENCE.—By Derek Neville (C. W. Daniel Co.). A quiet book for those who would learn to surrender their own will and accept God's, estimating the worries of the world at their true value. Only by leaving the ordinary crowded routine of life from time to time and thinking quietly, can one get to know oneself in the Silence where one reaches Reality and comes into contact with God, thus finding ultimate truth. **Price, 2/-; Postage, 2d.**

MY LIFE IN TIME.—By Bertha Newton (C. W. Daniel Co.). This unusual work represents exhaustive research in psychics and metaphysics, written in narrative form as a series of apocalyptic visions. In a dream the author is transported out of time into a realm from which is given a cosmic view of the universe—in aspects of astrology, of numbers, of the fourth dimension—from its creation to its ultimate terrible destruction. The visions of cataclysmic struggles that occur from time to time in the narrative produce an extraordinary powerful effect upon the mind of the reader, and in their impressiveness sometimes recall the Book of Revelation. **Price, 10/6; Postage, 4d.**

THE GREAT WAR-CLOUD.—By Percy Bysshe Shelley (Arthur H. Stockwell, Ltd.). A Spirit-Communication from Heaven taken through the Clairaudience of Shirley Carson Jenny. **Price, 3/6; Postage, 2d.**

SOME THOUGHTS ON MEDIUMSHIP.—By Margery Bazett. This useful book is the outcome of the very natural desire on the part of those for whom communications have been received, to know something of the process which is involved in their transmission. Foreword by Sir Oliver Lodge. **Price, 3/6; Postage, 3d.**

ON THE EDGE OF THE ETHERIC.—By J. Arthur Finlay, M.B.E. The author shows that we have come from the Etheric, our physical life being but a small part of our life. At death we return to the Etheric, there to continue functioning in a world both tangible and material, retaining our bodily appearance, our memories and our affections. **Price, 5/-; Postage, 4d.**

OUR AFRICAN WINTER.—By Sir A. Canon Doyle. A record of Sir Arthur's journeyings and interesting psychic experiences in South Africa. The book is interesting as a novel and is excellent to lend to a friend whom you may desire to interest in Spiritualism. Former price 8/6. **Now, 4/6; Postage, 5d.**

OUR SELF AFTER DEATH.—By Rev. Arthur Chambers, A.K.C., London. "My task in these pages is to try and prove that there is far more in the Gospel-Records on the subject of After-Life than Christendom, as a whole, has in the past perceived." The book abounds in consolation and cheer for those who are mourning the loss of loved ones, and has sold in thousands in all parts of the world. **Price, 2/6; Postage, 3d.**

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THE LIVING TOUCH.—This very arresting book has reached its ninth edition. It is written by Miss Dorothy Kerin, whose miraculous restoration to health when in the last stages of phthisis attracted so much attention a few years ago. She tells in this volume the story of her healings and of her subsequent spiritual experience. **Price, 3/6.**

THE EDGE OF THE UNKNOWN.—By Sir Arthur Conan Doyle. This is a book that will interest even opponents of Spiritualism, and one that you can read over and over again. Some of its contents: The Riddle of Houdini, The Ghost of the Moat, The Law of the Ghost, Some Curious Personal Experiences, Dwellers on the Border, A London Ghost, The Half-way House of Matter, A new Light on Old Crimes, Singular Records of a Circle, etc. **Price 7/6; Postage, 5d.**

THE HARMONIAL PHILOSOPHY.—A Compendium and Digest of the Works of Andrew Jackson Davis. The Popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. The object of this work has been to create an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind. It is hoped this attempt to summarise the teachings of this famous seer, and thus render them accessible to a far wider public than hitherto, will meet a need of the present generation, which is eagerly seeking for more facts which may throw some clearer light upon the mysteries of the other world. **Price, 9/-; Postage, 6d.**

MODERN PSYCHIC MYSTERIES—By Gwendolyn Kelley Hack, with Preface and Article by Prof. Ernest Bozzano. Large, handsome volume illustrated. This is one of the most amazing records of psychic phenomena of the physical order. Some of the most staggering of the phenomena recorded occurred at Millesimo Castle, the home of the Marquis Centurione Scotto, who unexpectedly developed mediumistic powers of quite exceptional strength, and who was himself dematerialised and subsequently rematerialised at a distance. Some of the phenomena witnessed are almost incredible. These phenomena include the direct voice, mysterious apports, amazing materialisations, levitations of a sensational character and many other psychic wonders. Former Price 25/-; Now 12/-; Postage, 9d.

HOW TO BE A MEDIUM—By W. H. Evans. Every known form of mediumship is described by the author in this comprehensive book. He shows how one can discover whether one possesses mediumistic powers, and if so, how to develop them. He deals with clairvoyance, crystal-gazing, dowsing, clairaudience, trances, direct-voice, materialization, psychic photography, psychic healing, apports, levitation, matter-through-matter, etc. This is undoubtedly a very comprehensive and entirely unique book, and should be in the possession of every student of the psychic. **Price, 7/6; Postage, 4d.**

THE VEIL IS LIFTING—By D. W. Bremner (late of Spiritual Church, Hobart). This collection of spirit messages, although published in London, is of Australian origin, and forms one of the most interesting books on the subject that has yet appeared. Those points which customarily raise difficulty in the minds of the uninitiated are here handled in a clear and helpful manner, and explanations are marked by straightforwardness and lack of ambiguity. All who have any interest in the spirit life will find this book of genuine value, and those who are unfamiliar with such paths can scarcely do better than adopt it as a guide. Indeed, one feels that it was compiled principally for the purpose of guidance. **Price, 5/6; postage, 3d.**

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