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A DIGEST OF
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

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The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

Founded 1870 by W. H. Terry.

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Why Easter Is More Than a Ghost Story

By The REV. C. IRVING BENSON.

Easter is the most thrilling day in the whole year. The resurrection of Christ is a prophecy and pledge of our own triumph over the grave. Death seems so destructive. But there is something death cannot do—it cannot destroy personality. The risen Christ was no mere ghost but a living personality in full possession of all His faculties.

AT 3 o'clock on Friday afternoon Jesus died on the Cross. There was no doubt about His death. It was a defeated, disconsolate group which met again in that Upper Room. They seen Him die an awful death. They had seen His lifeless body taken down and laid in Joseph's grave. Pilate had issued the certificate for His Burial. There they were at nighttime, eleven of them, discussing the weird reports that Christ was risen from the dead. What were they to think? What were they to believe among the tales and rumors? They were frankly sceptical. Suddenly they saw Jesus standing in that very room. How He came to be there they did not know. Had He slipped in, unnoticed amid their eager talk? The doors were still locked. . . . There He stood giving them the usual salaam, "Peace be unto you." It was too much for them; they were scared and terrified, thinking it was a ghost they saw. They knew Jesus was dead. They were sure of that. Then who could this be? Either they were the dupes of their overwrought nerves—they were seeing things—or it was a phantom from the beyond.

He said to them, "Why are you so upset? Why do doubts invade your mind? Behold My hands and My feet that it is I Myself." Gradually the conviction grew

upon them. It was He! It was the same Jesus! The Jesus Who died on the Cross. He was changed, but it was the Master Himself! They could not believe it for sheer joy; they were lost in wonder.

What Death Cannot Do.

What does this mean? It means that precisely the same person came back from the dead as died on the Cross. Not precisely the same body. Some mysterious change had passed over that; but the same Jesus. He called Mary by name. He sent messages to His friends, making special mention of Peter. He appointed to meet them in the old haunts. It was Jesus, the very same! He had not altered. "It is I Myself."

Personality persists through the shock of death. Because He lives we shall live also and as He lives. Death seems so destructive. But there is something death cannot do—it cannot destroy us—ourselves. We carry our individuality through the veil. "It is I Myself." Not simply that His Spirit survived, that went without saying, but that He Himself came back.

Jewel of the Lotus.

The comfort which this revelation bestows is perhaps best realised by contrast. In her "Tales of Tirah and Lesser Tibet," Lilian Starr tells us that the most written

prayer in the world is "O Mani padmi hum," probably means, "Oh, the jewel of the Lotus." "As the drop of water, resting on the lotus leaf like a sparkling diamond, drops off and is lost, absorbed in the water of the lake, so may I at death drop into and be absorbed in the Eternal Unknown." That is, the Buddhist ideal is to attain Nirvana, Nothingness, Non-existence—to be lost in the Divinity. Contrast this vagueness, the loss of all personality, or consciousness with Christ's word to His friends, "It is I myself." The destruction of personality would be the destruction of everything which makes immortality something to be greatly desired.

What is personality? Some call it "soul," some "mind," others "will," and some "the essential self." We may say that it is mind, will and affections unified in the individual. Now, personality is preserved amid all the changes which take place in the body. Science tells us that we get a new body every seven years. It was reported in the Press some time ago that a man had been arrested in Sydney for a crime committed seventeen years previously. Counsel for the defence might have easily proved an alibi. He could have shown that every particle of matter which constituted the man who did the deed had long since been dissipated. Nevertheless, the man was convicted. Why? Because the personality, the essential self, persists and continues its responsibilities.

Changing Bodies.

Samuel Chadwick used to tell how that when he was the guest of a Lincolnshire farmer, his host who was sharpening a carving knife stopped and said, "A wonderful old knife that." "What is there wonderful about it?" Mr. Chadwick asked. "Well," said the farmer, "we've had it ever since we were married. It's had two new hafts and two new blades, but it's the same old knife!" "Well," was Mr. Chadwick's comment, "that is nothing to me. I have had nine new tongues, nine new brains, nine new pairs of legs, nine new pairs of hands—but it's same old Sam. Chadwick!"

I plucked a sprig of honeysuckle and

fastened it in my button-hole. The honeyed sweetness of it greeted my nostrils like an old friend. My memory stirred and I was back in the Yorkshire lanes where I spent my boyhood holidays. I saw again the honeysuckle in the hedgerows, the fields of new mown hay where I played. I remembered the woods where we played Indians and I smiled as I recalled half-forgotten faces. My old grandfather and grandmother stood before me in the soft lamp-light and I heard again their quaint sayings and homely wisdom. I sat in the village Church and watched the sunset over the valley instead of listening to the preacher. It was like reading a tale, and it was my own. I was the boy in the story. And then I said: "Am I?" There is not a hair on my head that was on the head of that boy. Not an ounce of blood, or bone, or flesh, not a single muscle or nerve, not a single particle of matter in that boy's body is in my body today. If the body is I, I am not the same person. The body of that boy is dead and buried in the vaults of nature. Yet I know that I am I. I have retained my identity. I have had actual demonstrations that the death of the body does not destroy the personality that has grown stronger all the time.

If our real self has already survived numerous physical changes, it can surely survive a final one. To say that the personality is destroyed when the body dies is like saying that when an organ breaks down that the organist is dead. "It is I Myself," said Jesus and the tremendous teaching of those words is that personality is unchanged by death.

"Behold My hands and My feet that it is I Myself." The body that rose from the dead was the same as before and yet not the same. The wounds in it were visible. Why? The Cross is His crown. His sacrifice is His eternal glory.

All that Jesus was He is. This means that He has taken His humanity within the veil. He has not forgotten Gaililee and Gethsemane. He is touched with the feeling of our infirmities.

The Spiritual Body.

It was the same body and yet it was not the same. It could pass through

closed doors. We are told that He appeared and disappeared. He could transport Himself a great distance with no interval of time. His body was no longer subject to the laws of matter as we know them. In other words, it was a body over which the spirit had complete power. The body of Jesus which was buried underwent a rapid spiritual transformation. When it rose, it really belonged to the spiritual world.

There are two significant occurrences in the life of Christ which show that His spirit could etherealise His body; they are the walking on the water and the Transfiguration. On the Mount of Transfiguration an immense change took place in the body of Jesus. Godet assumes that this was the moment when Jesus might have returned to His heavenly home. But "Jesus turned back to mortality and went on to Calvary, for love of us and our redemption." Jesus was the perfect man, without sin or discord in His life. When we look at His body so transfigured, we see what man might have been had sin not crippled us. How far matter can be etherealised we do not know. It is sheer arrogance to make our experience the measure of things. There is an unseen world of whose laws we are ignorant. Nowadays, science is very shy of defining matter. It may be a form of electricity. It may be, as Sir Oliver Lodge suggests an emanation of spirit. Suppose it should be true that the transfigured body of Jesus is the type of normal man, and that our bodies are what they are because something has gone wrong with us?

Life in The Beyond.

But what does all this mean for us? Our Lord's resurrection body together with St. Paul's clear statements about the spiritual body give us light upon a difficult subject. We have analysed life into a solid body and a shadow soul. We have thought vaguely of this wraith-like form, disembodied at death, going forth naked into the Unknown. But Paul argues that if there is a natural body, there is also a spiritual body. "We shall not be unclothed." As on this physical plane a material body is absolutely necessary for the expression of our personality, so on the

spiritual plane a spiritual body will be necessary for a corresponding spiritual expression. And in the resurrection body of Christ we have a type of what our own spiritual bodies will be. He "shall fashion anew the body of our humiliation that it may be conformed to the body of His glory."

Heaven, then, will be no dim world of unsubstantial ghosts, but a kindly and homely scene, where we shall find our own and resume our old affections.—Melbourne "Herald."

LIFE IS A SCHOOL.

The New Vision : People Get Out What They Put In.

By Julia Seton, M.D.

THERE are certain fundamental principles which run through all life, and unless we obey these we can never succeed. Every man and woman desires health, wealth, love and usefulness, and freedom gained from the possession of these first four blessings—but how to attain them is the problem.

In the present age there is dawning a new vision consequent to a return to fundamental truth. More revelation coming to us, for we have outgrown false theologies and traditions and are ready for a closer walk with truth.

Our Immortal Birthright.

Health, wealth and love are our immortal birthright—part of the great cosmic plan for our lives in a perfect universe. If we wish to make our new life worth while, we must learn to operate the powers of this life which will give us these things.

We have wandered far from the truth. We have regarded disease and poverty as the will of God when they are no such thing. The new vision is that which calls us back to the power to gain our heart's desire. But how can we get there? Let us consider first the vision of health. Health is neither a gift from God nor anyone else—it is a great eternal vibration in

What Is a Ghost?

Here is an article published in "Answers" about that most popular of all topics—ghosts! Whether you believe in them or not you'll be interested in the remarkable evidence outlined below by an experienced contributor

By ROY BRANDON.

YOU say you don't believe in ghosts—you've never seen one! But that doesn't quite settle the question, for other people have. There are, indeed, far more cases of "hauntings" than the ordinary person realises.

Some years ago the Society for Psychical Research canvassed 5,705 persons, chosen at random, and obtained details of 702 cases of phantom visitations which were accepted as true. The report of the investigation concluded: "Between death and apparitions a connection exists not due to chance alone. This we hold a proved fact." In a later inquiry 17,000 cases were discovered in this country alone.

A ghost in evening dress appeared one morning in a London street. The "Daily Telegraph" printed the following account: "A woman fled in affright, the figure had a most cadaverous look; but the next person the apparition encountered recognised it as that of a friend, a foreigner."

The person concerned was Dr. Armand Leslie. Later it was established that his friend was found dead in evening clothes in a foreign city at the time his ghost was seen in London.

The Face in the Mirror.

Famous people in all walks of life have witnessed apparitions. Stanley Lupino declares that the spirit of Dan Leno once appeared to him. The comedian was playing Window Twankey at Drury Lane, and occupied the dressing room Dan Leno had used when playing the part. One evening, glancing in the mirror, Lupino saw the reflection of a face that was not his own. It was Dan Leno! The spirit was dressed in an old and tattered dressing-gown, and had removed half his grease-paint. The streaks the cold cream had made on his face were plainly visible. "As I watch," said Lupino, "too dumbfounded to be

afraid, he opened his mouth, laughed soundlessly, and was gone! Well, one can imagine such things, but there were other curious happenings to come. A woman friend was talking to me one evening when suddenly she screamed and fainted. She, also, had seen the ghost!"

Seen from the River.

"One of the most inexplicable happenings within my experience," relates Winifred Graham, the authoress, "occurred to my parents when they first took the house in which my husband and I are now living. Shortly after they had settled in their new quarters they were punting one night on the river which flowed at the bottom of the garden. Looking up at the house they thought that they saw hanging by a rope from a large magnolia tree—a man. Horrified, they hurriedly landed and went to the spot, but there was nothing unusual to be seen in the overhanging branches, so my father concluded for once that his eyes had deceived him.

"Until a week later, when my father knew that he had never seen so clearly in his life. 'Oh,' casually remarked a friend to him, 'I see you've taken that house where the butler hanged himself from a magnolia tree in the garden!'"

Photographed.

On occasion ghosts have been photographed, so apparitions must definitely be composed of some substance. It may be so fine as to be invisible to the human eye, but the camera registers it. In one well-authenticated case the Rev. Charles L. Tweedale, Vicar of Weston, photographed the spirit of an old man who was clairvoyantly seen by Mrs. Tweedale in the breakfast room of the vicarage.

Then a certain lady leased for a summer Lord Combermere's country residence, Combermere Abbey, in Cheshire. So impressed was she with the fine panelling of

the library that she decided to take a photograph of the room. Loading her camera with a plate from a new packet, she took a photograph of part of the room in which stood an unoccupied carved oak armchair on which the late Lord Combermere had been accustomed to sit. After the exposure she herself developed the plate. To her astonishment, the legless form of an old "man" was revealed seated in the armchair. More curious still, according to some members of the family, the ghost resembled Lord Combermere, whose funeral was taking place at the very hour at which the photograph had been taken. Sir William Barrett, the famous scientist, not entirely satisfied with the evidence in this case, afterwards took a test photograph of the room. The plate he exposed bore a result almost identical with that of the original.

How Spiritualism Started.

Modern Spiritualism was founded on a true ghost story. Eighty-six years ago curious rapping sounds were heard in the house occupied by a family named Fox, in Hydesville, U.S.A. News of this strange occurrence quickly spread, and soon the bewildered Fox family found themselves the centre of interest. At first investigators thought that the raps were produced by trickery, but despite all the tests imposed on the Foxes, the queer knockings continued.

At last somebody thought of the alphabetic code—now in general use at seances—and in response to questions, messages were received from the unseen presence, giving the name he had borne as a man, and details of his earthly life. He asserted that he was a pedlar, that he had been murdered, and that his body would be found in a cellar of the house. Pains were taken to verify these and other details, all of which were found to be correct. Eventually the pedlar's skeleton was discovered in a roughly constructed tomb against the cellar.

Thus was modern Spiritualism set on its way. Since then hundreds of cases of apparitions have been successfully investigated by Spiritualists; owners of haunted

houses frequently call in mediums to "lay the ghost."

A Request for Help.

Let me relate one recent case, the details of which I can vouch for personally. The scene of the haunting was a house in a London suburb. One night, when the family were listening to a wireless broadcast they were startled to hear rappings, which seemed to come from inside the wall of one of the rooms. It was a hollow wall, formed of sheets of asbestos on wooden supports. The following evening the knocks came again, and this continued every night for about seven weeks. They started about eleven o'clock and went on into the small hours.

Naturally, the family were rather scared at first. Then the lady of the house settled the matter in a practical way. Either the raps were caused naturally or they were supernatural. She invited the builders to examine the walls; policemen were asked to listen to the noise; even the ratcatcher's aid was sought. As these effort proved unavailing, she decided that the raps must have a psychic source, and wrote to Spiritualists, asking for their help. A seance was held in the haunted house, Thomas Wyatt being the medium. He saw clairvoyantly an Indian woman. Then he was controlled by his guide, White Feather, who said:

"There is a woman here (the ghost) who comes from India. She is annoyed because the man has disposed of two articles belonging to her—one a ring and the other a brooch. She has found contact through the little daughter (a twelve-year-old child), who is a natural psychic. The Indian woman is very upset over these articles being sold, and she is trying to express her indignation through the child's mediumship. She now promises to discontinue the annoyance on condition that something is done for the child."

"What does she want done?" the sitters asked.

"She wants the girl made to understand her powers, so that she (the Indian woman) can do some useful work instead of making herself a nuisance. The child is at a very difficult age, and there must

be no attempt to develop her mediumship until she is eighteen years old." At the end of the seance the mother was called into the room and questioned concerning the points raised by the guide. She volunteered the information that the knocks noticeably increased in volume whenever

her daughter was present, that a Burmese nurse had been associated with the family, and that before her death this nurse had given the little girl's father the jewellery mentioned. Lately, because of unemployment and ill-health, he had sold the jewellery.

Animals In The Beyond

I BELIEVE IN THEIR SURVIVAL DECLARES ARTHUR LAMSBY, IN THE
"BIRMINGHAM GAZETTE"

PSYCHIC science has now become a fascinating and profound study, and one which is claiming the respectful attention of all those investigating spiritual forces and the Unseen World. It is the aim of modern psychists to see Life as a whole; furthermore, they are beginning to recognise that Life itself is a universal expression alike in the human and in the animal kingdoms. It is for this reason that the question of whether animals have souls is one which from time to time agitates humanity. If man is himself an animal, it would seem strange that if he considers he has a soul, there should be any doubt in the mind about other animals also having them. The doubt appears to arise merely from man's consummate conceit. He, in the words of Swift, "won't have heaven crowded." It is the same feeling that made the old Scotchwoman declare that only she and the minister were to be saved, and she had some doubt about him!

So-Called Death.

The approach to the study is rendered less obscure on account of the affirmations from many sources of repute that the animals do live after so-called death; and authentic information is now forthcoming from men and women of reputation in the scientific world to support the case by clairvoyance and by photography, to say little of the alleged manifestations of animals materialising in the test seance and in their late homes. I would urge with emphasis that there is not one proof of the survival of man that does not also apply to the other animals. I think it is

this thought, which may have appalling consequences for some, that holds back many of those who study Psychic Science from going a step further and grasping the fact of survival.

There is, for instance, a certain great physiological scientist who has vivisected very many animals. Is it to be wondered at that he should shirk the thought that he will have to face the souls of those creatures whom he has, in pursuit of his science, tortured. The more I study the laws that govern the inner spheres of life, the more I am bound to realise that every single act brings its own consequences. The law of action and reaction are equal and apposite. There is no act of cruelty to any one of God's creatures, whether it be to a human being or to one of the animals, that will not have to be paid for. Perhaps it is no wonder that humanity generally has a distaste of facing the direct issue of its actions, for its individual and collective conscious cruelty and exploitation of the animals.

Viewing the question as a whole, we have to think in terms of fundamentals. Consider the fundamental of Life, common to men and the animals, and we find the laws of birth and death are the same in each case. The life-force, or animating power—or as I would prefer to call it, a Spirit—inhabits the physical form of man and the animals alike at their birth, and the same Spirit leaves the physical form at so-called death. Bodies of men or animals are nothing without this animating spirit; it is fundamental to both; all their activities during earth life depending upon it.

Whether this force is called soul or spirit, it amounts to the same thing in the popular mind, for by soul or spirit is meant that "something" in us which lives on after physical death. It is not unreasonable, then, that animal lovers, possessing this simple understanding of fundamental law, should believe as fervently that animals live in the after-life as they do themselves.

A Common Trait.

There is nothing in the Scriptures of the world which is contrary to this widely accepted belief. Indeed, the Eastern Scriptures, the oldest in existence, proclaim the absolute justice of animals having an existence in the Unseen World.

While I would not dogmatise, this belief to me is absolutely logical and just. Furthermore, it is as great a privilege for me to be loved by the animals as it is for them to be loved by myself. Humanity has yet to get this wide and humane view of the love of animals. A cosmic conception of Life can give it to us. Consider the animals. They think, feel, show judgment in actions, are psychic to an amazing degree, and possess a super-abundance of love for their kind and for human beings. And is not this love an attribute of the soul and one to which we ascribe all the finer attributes of mankind? There is nothing finer in human love than the self-same expression amongst the animals for each other and for their young. It is impossible to study intimately the lives of animals without concluding that they have the same chance of living in the Unseen World as we have ourselves, because they are capable of so much love.

There is a story of three rats which I heard recently. At a certain time of the day these three rats were always seen together going into a corner of a barn for food. One day a stone was thrown at them which killed the one in the middle. Upon examination it was found the rat was blind. The others, brothers, out of love presumably, had led their fellow to feed each day. To care for the blind is also a human instinct!

I have come to the conclusion that the animals have souls and do live in the after-life. It is not a question of the difference as between animals and human beings—

such a discussion is logically absurd—but one where the corresponding qualities in civilised men and animals are different in degree only, not in actual expression. It may be also that some of the lower animals are part of a group-soul; this idea would lend itself to animal evolution, and again would be logical and savour of Divine justice. It presages not only an after-life for the animals, but records a series of lives in the animal world, arriving at the domestic animal stage before the animal reaches a more individualised soul. The latter idea is a beautiful one, and I like to think that when a highly-developed animal becomes intensely devoted to a human being becomes devoted with the same loving intensity to the animal friend, the play of the human self-conscious intelligence stimulates the dawning intelligence of the animal, quickens its unfolding soul, and thus helps it to evolve.

End of Cruelty.

This belief is helpful and constructive, and certainly gives one a new relationship with animals. If Man regards himself as the Divinely-appointed ruler of the animal world he must use his powers to train and sustain the evolving soul of the animal. This would at once end all thought and act of cruelty towards any kind of animal, domestic or savage, and at the same time quicken man's own soul-life by a conscious act of love. All evolution depends upon the evolving soul gradually absorbing knowledge and going upwards. It has always puzzled me why the belief in Evolution should be held by so many to be contrary to Christianity. The greatness of the scheme of Evolution, the working up from one cell formation throughout the divers forms of creation, is a marvellous conception, and to me only more greatly strengthens my belief in a Father-Mother Creator Spirit.

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91st Anniversary of Modern Spiritualism

MANKIND'S INDEBTEDNESS TO THE MOVEMENT.

THE anniversary of modern Spiritualism calls to mind many incidents of the past, and the song written by one of the outstanding poets of Spiritualism—Lizzie Doten—for the twentieth anniversary, still has its appeal to every sincere and devoted Spiritualist.

It is sung to-day as it must have been sung then with enthusiasm, because of the joy of the knowledge of returning loved ones to earth with their message of life's continuity.

The world hath felt a quickening breath
From Heaven's eternal shore,
And souls triumphant over Death
Return to earth once more.
For this we hold our jubilee,
For this with joy we sing—
"O Grave, where is thy victory?
O Death, where is thy sting?"

Our cypress wreaths are laid aside
For amaranthine flowers,
For Death's cold wave does not divide
The souls we love from ours.
From pain, and death, and sorrow free,
They join with us to sing—
"O Grave, where is thy victory?
O Death, where is thy sting?"

Immortal eyes look from above
Upon our joys to-night,
And souls immortal in their love
In our glad songs unite.
Across the waveless crystal sea
The notes triumphant ring—
"O Grave, where is thy victory?
O Death, where is thy sting?"

"Sweet spirits, welcome yet again!"
With loving hearts we cry;
And, "Peace on earth, good will to men,"
The angel hosts reply.
From doubt and fear, through truth made free,

With faith triumphant sing—
"O Grave, where is thy victory?
O Death, where is thy sting?"

The Stone Rolled Away.

The return of our loved ones from realms beyond the tomb has a great significance. For centuries the rolling away of the stone before the tomb of Jesus, the Christ, conveyed to the Christian world the only hope of a life hereafter. There was very little that they had to tell them of the life beyond, and the possibility of their own loved ones returning was something they did not dream of.

Anxious hearts have always wanted to know if their dead could return. They would have given a great deal to be satisfied with this knowledge, but they did not dare to think about it. Religious bondage prevented them from realising this fact for themselves.

A time eventually came in the unfolding process of the race that this truth must be given to mankind. On 31st March, 1848, the Fox children and the Hydesville Cottage became the open doors for the spirit world. Circles were formed for the investigation of this newly found truth; mediums quickly developed through whom were given the new revelations, and men and women everywhere were becoming interested in the subject of spirit return and methods of communication.

Mankind's Indebtedness to Spiritualism.

During the past ninety-one years, Spiritualism has contributed to the field of advanced thought. Exalted intelligences have found channels suitable for the presentation of truths and facts that have proven a blessing to mankind. Knowledge of the life and activities of the spirit people have shown us that they live a pro-

gressive life with the sole thought of service to mankind.

Spiritualists of to-day owe a great deal to the early pioneers for the foundation they laid and at this observance of the ninety-first anniversary we should recognise and consider their contribution to the cause of Spiritualism. Too often we are forgetful of their work and efforts and at a time such as this we have an opportunity to review what they did for humanity, the progress of Spiritualism through the years, and what it will mean to those of the present and the future.

Mediumship the Royal Road.

Mediumship plays an outstanding role in the presentation of the principles of Spiritualism. Mediums have, through the past ninety-one years, been the means of bringing higher knowledge and information from the spirit world. They have struggled against great odds; they have given of their strength, their time and finances, that the truth of the continuity of life might be given to bereaved mankind.

Mediumship has been the royal road over which our departed loved ones returned to earth to tell us of their life and to bestow upon us their continued love and regard. Were it not for mediumship we might have continued to follow the old routine.

The spiritual gifts mentioned in the Scriptures have been thoroughly demonstrated by the varied phases of mediumship. We can realise the diversity of them and know that each man and woman is the centre of dynamic powers little understood or realised in their fullness.

Spiritualism points out the divinity in man and directs his attention to the possibilities of unfolding latent powers little understood.

Spiritualism the Interpreter.

Spiritualism has given a comprehensive interpretation of the relationship of man to the universe through an understanding of Nature's physical and spiritual laws. And, as time goes on new and more profound truths are given as man is able to receive them. We have but touched the fringe of the possibilities of the spirit of man, but as he unfolds and becomes attuned to their reception they will be given

to him by the higher powers on the unseen side.

On an occasion such as this it is necessary that we give some consideration to the work of unifying individuals and groups into a more complete whole whereby the power can become more pronounced and effort take on a new impetus.

Spiritualism has but one message—life is continuous; death does not end all, and progression and service are the watchwords of the heavenly hosts.

It is this message that every medium since 1848 has been trying to interpret. Our religion and our philosophy are built upon the truths revealed from unseen sources. These are of such high character that we make them the code of individual living. Through them we are taught the pathway to spiritual unfoldment and a recognition of our at-one-ment with the power that pervades the entire universe.

We realise we are kin every other soul; that the same divine flame at the heart of each one, is part of that greater Light and of it, sometime, we become a part. Spiritualism tells us to take advantage of every lesson life affords and make of them a pathway from the lesser to the greater. Our salvation lies in service to humanity and in this we find our greatest happiness.

What does this mean to you?

—“Progressive Thinker.”

THE JOY OF SERVICE.

MRS. Crow, a well-known and much-loved worker for Spiritualism in Tasmania, who recently passed to the Higher Life, in a recent communication from the Other Side, said that she is so happy and so filled with astonishment at the beauty, naturalness of everything, and the joy of meeting old friends. Whilst on the earth plane she used to spend some time every morning in sending out healing thoughts to those needing it. She has now joined a Healing Class, and is being taught how to send healing vibrations to hospitals, etc. She has learnt that sometimes her method was wrong. “I ought not to have tried to heal, when I was not well,” she said. “The ‘instrument’ should always be in good order.”

IN OLD JAPAN.

How Belief in the After-Life Was Expressed.

MADAME ETSU INAGAKI SUGIMOTO, who is an Instructor in Japanese History and Language at Columbia University, was persuaded, six years ago, to write her autobiography; and an exceedingly charming book has been the result—"A Daughter of the Samurai" (Hurst and Blackett). The American journalist, Mr. Christopher Morley, for whom she first wrote some of her memories, says of it: "What a lovely book it is! I have a secret notion that it will go on for years and years, making friends for itself and for the brave woman who wrote it."

The Samurai constituted the noble governing class in ancient feudal Japan, before the rush of innovation from the West, when, in the old castle town of Nagaoka, in far-northern Japan, the little Etsu-bo Sama was brought up with all the rigour of ancestral ceremony, discipline, and reverence for custom and tradition, for learning, for one's elders, and above all for one's ancestors.

The respect of learning was so great, that before the little six-year-old girl went to her fireless school-room (since discomfort of body was considered to increase alertness of the mind), she carefully polished each article in her ink-box with a square of silk, for "reverence for learning was so strong in Japan at that time that even the tools we used were considered almost sacred."

Reverence for the Departed.

But perhaps the highest reverence was for the departed: no Japanese had any doubts as to continuance of existence after death. The little Etsu-bo missed her father sadly when he left them; but she writes: "The first forty-nine days when 'the soul hovers near the eaves' were not sad to me, for the constantly-burning candles and curling incense of the shrine made me feel that Father was near. And, too, everyone was lovingly busy doing things in the name of the dear one; for, to Buddhists, death is a journey, and dur-

ing those seven weeks, Mother hastened to fulfil neglected duties and arrange family affairs, so that the soul, freed from world shackles, could go happily on its way."

Later came the festival of Ura Bon (Welcome to Souls Returned), "a festival to celebrate the annual visit of O Shorai Sama, a term used to represent the combined annual visit of all our ancestors." It was the most dearly loved of all our festivals, for we believed that our ancestors never lost their loving interest in us, and this yearly visit kept fresh in all our hearts a cheerful and affectionate nearness to the dear ones gone."

Welcome Home.

The whole house was swept and garnished and decorated with the choicest flowers, as for the reception of honoured visitors. The family shrine was emptied and cleaned, "for it was there that the spirit-guest lived during the days of the visit." In front of every house hung lanterns; everyone wore holiday garments; there was an atmosphere of expectation, of pleasant thoughts and happy laughter; and then, when the evening came, the shrine lantern was lighted, the entrance-door ceremoniously opened, and the entire household, all in new clothes, stood waiting for the arrival of O Shorai Sama—the impersonal figure symbolising the return of the loved ones. Dominated by the figure of the "So Honourable Grandmother," they drew up in two lines beside the open door; then bowing low, they "walked with bowed heads back, on the outside edges of the path, leaving the sacred space of the walk between. When we reached the shrine, Mother struck the gong, and we all bowed with the dignified cheerfulness of our usual greeting to a welcome guest . . . How cordially our hearts welcomed the presence which we knew would bring into our home the old cheerful companionship."

And Departure.

At sunset on the fourth day, all went to the river, each person bearing a little canoe with its burden of food and tiny swinging lantern, in which the beloved spirit would depart once more. At the last ray of sunlight, hundreds of figures stooped and launched the little vessels.

"'Farwell, O Shorai Sama,' we gently called. 'Come again next year. We shall be waiting to welcome you,'" and the crowd returned to their homes. "But," adds Etsu-bo happily, "Mother's face had lost the anxious look it had before, and I felt that Father had really been with us, bringing comfort and help to us all; and now he had gone, leaving behind him, not loneliness, but peace."—"Light."

LIFE AFTER DEATH.

Dr. David's Easter Message.

BROADCAST SERVICE AT LIVERPOOL CATHEDRAL.

THE Bishop of Liverpool (Dr. David) preaching on life after death at an Easter festival service at Liverpool Cathedral said:

Whenever we lead to make up our minds on any of the greater issues of life, the wiser way was to begin by looking not into ourselves but away from ourselves. If we must start from some particular case, it had better be someone else's case rather than our own.

Moments of Revealing.

To any man who was not interested in his own survival after death, he would say: "What about people you have loved and admired in this world, your friends, your leaders, your kins-folk, your wife? Is it a matter of indifference to you whether or not they also on their appointed day shall come to an end?"

"Imagine yourself standing by the deathbed of one you love better than you love yourself, whose life has so far been bound up with your own. Looking at him or her, could you say to yourself, 'I am not interested in the question whether you are going to live again or not'? Some of us remember such moments. They will come to all of us. They are moments of revealing, when the truth, hidden so long as we are engrossed in ourselves, shines suddenly out of an experience we share with another. Then we discover that we have no right to say we don't care whether there

is a future life or not, because it isn't true. We do care."

"It is, of course, quite possible even so," continued the Bishop, "to shut the thought of it out of our minds, and that is what most people do. We find that we cannot think of life after death without thinking of death. And that is unpleasant. And so we leave it alone. There was a time when the subject was constantly in the popular mind. People were encouraged by their teachers to dwell upon it. Religion was bound up with it. In those days thinking of death and of their destiny beyond.

"Horrible Belief"

"And remember how that destiny was shown to them. In the Middle Ages and until comparatively recent times it was believed that when a man dies one of two fates awaits him. Either he will be made perfect and perfectly happy or he will suffer agony without an end. It was honestly believed that God could condemn to everlasting torture the beings He had made. And yet, strangely enough, in spite of that, they could love and worship Him. It is not very long since we abandoned that horrible belief, but it will be many years yet before all its associations cease to haunt our minds, turning us away from contemplation of the life to come."

A Truer Vision.

It was not enough, continued Dr. David, to be delivered from the fear of hell fire. We must go further and build up for ourselves a truer vision of what God did intend for us after this life. That could grow only out of a truer vision of God Himself. Was it a matter of indifference to Him whether we lived on or came to an end? He made men for Himself to love, that they might be in fellowship with Him, fellow workers with Himself. Therefore they mattered to Him; they were dear to Him.

Was it likely that God would make beings capable of that relationship with Him and then, after so many years of life, let them be scrapped? It was not likely. Jesus' first friends in Galilee were by no means sure about that, but there came a day when all doubt disappeared. It was when He died and then lived on.—"Liverpool Daily Post."

The Social Status of Mediums

By OWEN R. WASHBURN.

I HAVE seen educated, wealthy people, all sorts of people, who were mediums who would neither let the world know it nor openly practice their gifts, fearing they would lose social standing. Such people should cease from selfishness and consider what has been brought by mediums for the welfare of the world and who some of them were and are. Among the Hebrews, Moses, Samuel were the leaders of Israel for two thousand years.

Among the Mediterranean peoples, Mohammed, a camel driver at forty years of age, who then, under spirit direction improved the morals, inspired the purposes and reformed the ideals and the superstitious beliefs of his time, making a higher standard of conduct for hundreds of millions.

In Greece, in ancient times, unknown women at the oracle at Delphi, were used by spirits to direct the acts of kings.

In France, Joan of Arc, a girl of first year high school age had assumed command of armies, under spirit control, and drove from France the ablest generals of Britain after they had almost wholly completed the conquest of her country.

In England, John Brown, who for generations advised Queen Victoria, aiding in making her reign one of the most able and productive of justice of any administration the great empire ever enjoyed. In his time, too, Sir Arthur Conan Doyle and a glorious company of men and women who revealed not only an immortal life for man but the conditions of life required for happiness and peace on earth.

In America the great philosopher, Andrew Jackson Davis, who, unschooled, set forth, in order, the great philosophy of those in the higher spheres and changed the religion of America from one of fear, damnation and an unlovely God, to one of beauty, peace and love. With him a multitude of co-operators, of whom the world was not yet worthy, working with patient sacrifice and high desires, have wrought into the life of this great nation the thought that shall banish the superstitions

of old time orthodoxy before the light of demonstrated truth.

In Sweden, Immanuel Swedenborg, one of the saving messiahs of the ages, was among the first David to smite the giant Goliath of Orthodox Philistinism with the smooth pebble of the demonstration of spirit communications.

In every land on earth the mediums have been the most powerful givers of those mental and spiritual influences which have regenerated mankind. In the villages of Palestine and in Jerusalem, the Carpenter of Nazareth gave from spirit sources the universal and only practical philosophy of human life, demonstrating the power of spirit over matter, over disease and over fears. What is best in religion is from advanced spirits, given to the founders of higher forms of worship, in all lands.

The medium is the instrument used by the highest spirits with whom he himself can harmonise. Woe unto the one who, having the priceless gift, prostitutes it to unworthy purposes for either man on earth or for man in the spirit world, thus denying himself the higher and wiser spirits who would make him an instrument for the upliftment of the world. Woe unto those ecclesiastics, who, shutting their eyes to the light, seek to persecute and crucify the prophets of Heaven. And woe of remorse, at the last, to those who, knowing themselves ready to serve Heaven as mediums, choose to be silent and afraid lest they be scorned by the Pharisees and Sadducees.—“National Spiritualist.”

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Is There An After-life?

By Rabbi Dr. A. E. SILVERSTONE, M.A., Ph.D.

**There was a Door to which I found no key:
There was a Veil past which I could not see.**

—Rubaiyat of Omar Khayyam, XXXII.

THE eleventh-century Persian astronomer-poet, Omar Khayyam, of Nisapur, gave utterance in these lines to the passionate longing of man to learn something of his destiny. Of all the problems that man has set himself to solve none is more urgent, none more vital, than the problem of the after-life. Is there anything beyond the grave? Man has never ceased to ask this question. The answer affects his happiness and well-being. What is the answer?

Some care not; some there are who think it matters not. Some believe there is nothing to hope for beyond the grave: that death is the end. They are content to follow the poet:

Oh, come with old Khayyam, and leave the
Wise
To talk; one thing is certain, that Life
flies;
One thing is certain, and the Rest is Lies;
The Flower that once has blown for ever
dies.

But IS it so certain? That is the question which we shall attempt to answer.

There has of late been a revival of interest in the problems of Immortality, Resurrection and Spiritualism. Many modern thinkers have written about one or other of these topics, and the views they express are many and varied. Whereas Sir Arthur Keith, Professor Julian Huxley, and Mr. Arnold Bennett deny that the soul has a separate existence after its severance from the body, Mr. G. K. Chesterton, Mr. Hilaire Belloc, and the Rev. Dr. Arendzen affirm their emphatic conviction in the Immortality of the Soul; and others, such as Sir Oliver Lodge and Sir Arthur Conan Doyle, go further and assert that it is possible to communicate with those souls that have passed over.

In ancient days the belief in the immortality of the soul, and even in a bodily resurrection of the dead, was firmly held. All ancient peoples—Egyptians, Persians and Hebrews—held this belief. Only one Jewish sect, the Sadducees, denied the resurrection; but the Pharisees strongly affirmed their belief in it.

**What is the resurrection of the dead?
What is the immortality of the soul?**

These are old questions—as old as the world itself. Ever since man came face to face with death; ever since man stood at an open grave mourning the passing of a near one, he asked himself the question: Is this the end? Shall we never meet again? Is death the end of all? Or is there, perchance, some other life beyond the grave? Somewhere, somehow, do the dead live on, or does the dissolution of the body mark the complete end of life?

Egyptian Belief.

Various have been the beliefs which found popular acceptance at different times. At a very early period in the world's history the belief in a life after death began to assume shape, though its conception was at first very primitive. More than five thousand years ago the ancient Egyptians believed in a life hereafter, but they conceived it as being subject to the same wants as those of the present life. They placed articles of toilet in the tomb with the body, and jars containing food and drink with which the dead person might regale himself. Sometimes they placed in the tomb even flint weapons so that he might replenish his larder from the chase.

They believed that the body was animated by a vital force which came down into the world with it, passed through life in its company, and accompanied it into

the next world. They called this counterpart of the body the KA (which reminds one of the modern idea of the ETHERIC BODY); and they believed that in addition to the ka every person possessed also a soul. They had various ideas as to where the dead went. One was that there was a field in the North-east of the heavens surrounded by water. It was a place of security and plenty, where they would receive bread and beer and fine linen. But not everyone could reach this field of the blessed.

They had to depend on the services of a ferryman who would take them across in his boat, but he would receive in his boat only those who were "righteous before heaven and earth." Gradually the idea of a judgment was developed, that there would be an ethical test at the close of life, making the life hereafter dependent upon the character of the life lived on earth.

After passing from the body the soul was brought for judgment before the god Osiris and forty-two demons, and their verdict determined its future destiny—whether it was immediately annihilated or entered into the body of some man or animal just being born, for the Egyptians believed in transmigration of souls—that the souls of sinners entered into the body of some lower creature.

Persian Thought.

At a later period in the world's history there arose in Persia the gifted thinker, Zoroaster, who founded the Persian religion. According to him there are two spirits, or deities, in the world: Ormazd, the power of light, life and good; and Ahri-man, the power of darkness, death and evil. They are for ever contending for the soul of man. By good deeds man can win the favour of Ormazd. The lot assigned to him after death is in accordance with his life on earth.

After death the soul arrives at a bridge, over which lies the way to heaven. Here he is judged, and his good and evil deeds weighed in the balance. If the good deeds outweigh the evil deeds, the bridge becomes wide and easy to cross, and the soul walks over into Paradise; if the evil deeds outweigh the good deeds, the bridge becomes as narrow as a knife edge, and the

soul falls off and plunges into hell. If the good and evil are equally balanced, the soul passes into an intermediate stage till the last judgment, when its fate will be decided.

At the final judgment, the righteous will pass successfully through a stream of molten metal and will be rewarded with a life of endless bliss in heaven; but the wicked will be hurled into the abyss to undergo punishment. Heaven was simply an idealisation of earth, such as would be conceived by a people of primitive farmers. Zoroaster himself looked forward to receiving from Ormazd, as his special portion in the life to come, "ten mares together with a stallion and a camel."

Other Faiths.

The ancient Greeks, too, believed in Hades, a place of torment for the wicked, and the Elysian Fields, a place of bliss for the righteous. All the great Faiths stress a belief in some kind of after-life. It is, as a matter of fact, one of the pillars of Synagogue, Church and Mosque.

Islam believes in a resurrection. "O Lord, Thou shalt surely gather mankind together unto a day of resurrection," states the Koran. That a bodily resurrection is meant is clear from the following passages in the Koran:

"On that day shall God call you forth from your sepulchres, and ye shall obey, with celebration of his praise, and ye shall think that ye tarried but a little while." "Doth man think that we will not gather his bones together? Yes; we are able to put together the smallest bones of his fingers."

The Roman Catholic Church is also committed to a belief in the resurrection of the body with all its limbs and organs. This conception, of course, gives rise to numerous problems, such as what would happen at the resurrection to a man who had a deformity in life, such as an extra finger or toe? Would the deformity remain or would the man be healed?

Jewish Teaching.

Judaism definitely asserts that there will be an after-life. In the prophecy of Isaiah, we have the following clear statement:—

"Thy dead shall live, my dead bodies shall arise—

Awake and sing, ye that dwell in the dust—

For Thy dew is as the dew of light,
And the earth shall bring to life the shades."

Daniel, too, asserts: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence."

The last of the Thirteen Articles of the Jewish Creed reads: "I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator." In their prayers, Jews frequently give notice to this belief: "Blessed art Thou, O Lord, who quickenest the dead." "Blessed art Thou, O Lord, who restorest souls unto dead bodies." This last seems to imply a bodily resurrection; but eminent authorities disagree as to what will actually take place.

Reform Judaism rejects the notion of a bodily resurrection, but it retains the belief in the immortality of the soul. That doctrine is an integral part of the Jewish creed. Orthodox Judaism, however, still retains the doctrine of the resurrection of the body. It is admittedly a difficult notion to accept. The belief in the immortality of the soul, however, is accepted by all religions.—"Sunday Referee."

"HE IS RISEN" — JESUS LIVES.

By Rev. E. MAYNAR WILSON.

IN a remarkable broadcast address, Sir Oliver Lodge asserted his confidence in the existence of a spiritual world. In his opinion there is no doubt about our survival after death. Without committing ourselves to Spiritualism, we can rejoice that so great a scientist should affirm his conviction of immortality. Many will find help in his testimony. Every person has a wistful hope that death is more than the end. Strange and irrational as it often is, men and women long to feel that death is a covered way leading into light.

Christianity does more than suggest our survival. It declares it. "Jesus Christ

hath abolished death and brought life and immortality to light through the Gospel." And again: "Now hath Christ risen from the dead and become the first-fruits of them that slept."

In 1 Cor. xv we have the earliest literary evidence for the Resurrection, earlier, even, than the Gospels. Upon the report of numerous trustworthy witnesses Paul first announces the fact of the risen Christ. Jesus does not rest in the grave; He is alive, and Paul and others are vividly aware of it. Next, Paul interprets the fact. Because Jesus has a representative character as the Son of Man His resurrection has eternal significance for us. Because Christ has overcome death, therefore they that are His shall share His endless life.

What does the historical fact of the Resurrection mean for us to-day? First, it gives us a living Christ. Jesus is no mere ancient teacher speaking from the remote past. The man Christ Jesus is alive within this universe to help and encourage His friends. To realise that is to obtain the secret of spiritual victory. There is a well-known story of Dr. Dale, the famous Birmingham preacher. One day, while at work in his study, the great truth of the living Christ burst upon his soul. Ceasing his work, he walked round the room repeating with increasing wonder, "Christ is alive! Christ is alive!" That vision charged Dr. Dale's ministry with new power. And we can all avail ourselves of the power of His resurrection. In the second place, for us as for Paul, the fact of the living Christ is the proof of our own immortality. As Richard Baxter says:

My knowledge of that life is small,

The eye of faith is dim;

But 'tis enough that Christ knows all,

And I shall be with Him.

In a recent book called "Beside Galilee," Hector Bolitho wrote some words which we may well borrow to express the Christian view of death. "Surely death is the final and amazing privilege, the letting you into the divine secret which has perplexed you for so long, the final betrothal between one's self and the beauty for which one

has sought fugitively, but never hopelessly."

Easter assures us that we are on the march. Said Spurgeon one day to an elder of his church: "Well, Mr. —, you are getting on; you must be seventy-five." "No," said the old man; "I am eighty-two." "That's a good age," said Spurgeon. "It is," said the old man, and then he added cheerfully: "But we shall get home! We shall get home!" And no matter how long or hard the pilgrimage, all who love the living Christ will get home.—"Methodist Times."

I AM ONE WITH THE FATHER—THE ALL-POWER.

THE Easter event must be taken as the symbol of the matured man that rises, through his perception of the Truth, from the apparently crippled human labouring under his limitations.

The human man is restricted by his environment, limited by his birth, and handicapped by his lack of opportunity. But this is a false manifestation—a ghastly parody on the real man. This is a picture of a creature who has no more real existence than a moon built out of green cheese. This is the fruition of ignorance, fear and inertia.

The real man, symbolised by the risen Christ, is efficient, resourceful, and full of interests, conscious of his power and proud of his nature.

If the truth makes you free, it must mean that you are free and matured now. All that you need is your own belief in your own efficiency.

The risen man is he who believes in himself and his right to be himself here and now. He looks for and anticipates his health, affluence and leadership as certainly as he expects the morrow. He is under no strain about his own affairs because he is so very confident.

You are not an imperfect, embryonic creature rising to perfection, but you are a perfect creature who has unfortunately entertained a belief in your own imperfection. Growth is not a charge of being but an improvement in your opinion concerning yourself.

By daily treatments, by interested affirmations, and by the training of your mind to harbour no ideas but those in line with your ambition, you transform your mind and increase your power. — "Nautilus Magazine."

FASCISM IN AUSTRALIA.

(By Rev. Aubrey Stevens, M.A.)

IT is an elementary fact in our consideration of foreign affairs that we always tend to see our own case in a great deal whiter colours than actual reality justifies, and the other nation's in deep villainous shades of black. Perhaps, seen through disinterested eyes, our own colours are a light grey, and the other fellow's a darker smudgier grey.

For instance, when raving against Nazism, Bolshevism, Fascism and Totalitarianism, we invariably suppose that in Germany, Italy or Russia, the government is a veritable juggernaut, and that the people are like heathen devotees, who are thrown beneath the wheels and ground to death with a sickening scrunch, whereas we breathe the free air of heaven, with our press unpoisoned, our wells of democratic liberty free and undefiled and pure.

It would probably surprise us to what extent the individual is free to go his way in Fascist countries, and to what extent we are driven in blinkers in the democracies. We may boast of an apparently free and equal political franchise, which, when exercised by the most intelligent of us, turns out very nearly worthless. But we should be surprised what a case can be made out for the existence of economic serfdom and masked economic totalitarianism in our midst.

We are greatly to blame if we keep on denouncing our international enemies overseas for a condition of things which we complacently allow to exist in our own midst. We grind our teeth with rage when we read how Hitler and Goebbels and Goering, which is as near as our spelling will go, dictate the policy of the German people. Have we not in Australia our own economic dictatorships and trium-

virates? Did not Alfred Harmsworth, the English press magnate, model himself on Napoleon, and has not one of our Australian press notabilities in turn modelled himself on Harmsworth?

These random reflections occurred to me when reading a few lines by our very able and devoted Minister in Broken Hill, Rev. Wallace Pratt, in his little journal, "Community." He says, speaking of the power of the Broken Hill Proprietary Company, one of the giants of our Australian industrial life:—

"The following facts give some indication of the economic and political power of the Broken Hill Proprietary and connected groups. The way in which that power is used and is likely to be used is shown in the Port Kembla dispute.

"The Broken Hill Proprietary Ltd. is a huge company which owns iron and coal mines, smelting works, rolling mills, etc. But its importance does not lie merely in the works it directly and openly owns. Its importance lies in the fact that it holds a very strong position in the whole of the secondary economy of Australia, as well as being closely linked with primary industry.

"The directors and principal shareholders of B.H.P. are also the chief directors in many other companies which own and control a vast proportion of the wealth of Australia. This, of course, also gives them a very powerful hold over the lives of the masses of the Australian people. Iron and steel, tin and zinc, gold and silver, coal and banks, beer and biscuits, rubber and textiles, papers and paper, timber and ships, cement and sheep, moving pictures and jam, trading in wool and wheat, dock-works and railways, trustee and insurance companies, glass and gas—of all these and more the B.H.P. directors and principal shareholders are the owners and controllers.

"Among the biggest shareholders of B.H.P. is C. L. Baillieu. In 1932 he was also a director of each of the following companies:—

"Carlton and United Breweries Ltd., Carlton Brewery Ltd., Austral Silk and Cotton Mills Ltd., Electrolytic Zinc Co. of Australia Ltd., E.S. and A. Bank Ltd.,

Dunlop Rubber Co., Ltd., National Smelting Co. Ltd., New Zealand Loan and Mercantile Agency Co. Ltd., Standard Trust Ltd., Yarra Falls Ltd., Zinc Corporation Ltd., Austral Development Ltd., Metals Ltd., Austral Trust Ltd., Australian Ore and Metal Co. Ltd., British Non-ferrous Mining Corporation Ltd., Brocton Cellem Fibres Ltd., Gold Mines of Australia Ltd., River Plate British and Continental Meat Co. Ltd., Scottish Stockholder Investment Trust Ltd., Tetuete Mining Corporation Ltd., Western N.S.W. Electric Power Pty. Ltd., Durani Syndicate Ltd., Imperial Smelting Corporation Ltd., National Mineral Development Ltd.

"The Baillieu family controls something like £70,000,000. No doubt this is a proper return for the service they give to the community.

"The B.H.P. has important, if not controlling interests in the following companies:—

"Australian Iron and Steel Ltd., Broken Hill Pty. By-products, Stewarts and Lloyds, Australian Wire Rope Works, Vickers Commonwealth Steel Products, Bullivants Aust. Pty. Ltd., Rylands Bros. (Aust.) Ltd., Structural Engineering Co. of W.A., Lysaght Bros., Wellington Alluvial (Gold Mines, N.S.W.), Hannan's North, Kalgoorlie (W.A.).

"Besides the Baillieu family there are amongst the principal directors of B.H.P. the following:—R. C. Mears (also a director of the Commonwealth Bank), H. G. Darling (a director of the National Bank of Australia), Sir H. A. Lawrence (of Vickers-Armstrong), Geoffrey Syme (of the Melbourne Age), J. H. Fairfax (of the Sydney Morning Herald), Sir Claude Reading (of the Commonwealth Bank), Howard Smith Ltd. and Burns Philp Ltd., the Darling family (68,000 shares), James Dunlop, or rubber (12,316 shares), etc., etc.

"The Baillieus largely control the Herald and Weekly Times Ltd., which is linked with Advertiser Newspaper Ltd. and News Ltd. These three companies publish between them the Herald (Melbourne), Sun News-Pictorial (Melbourne), Weekly Times, Table Talk, Sporting Globe, Listener-In, Home Beautiful, Aircraft, The

Advertiser (Adelaide), The News (Adelaide), The Mail (Adelaide), and The Barrier Miner (Broken Hill). They also own wireless stations in Victoria and South Australia.

"The Age and the Sydney Sun are linked with B.H.P. interests."—"Victorian Independent."

SPIRITUALISM : THE RELIGION OF SELF-CULTURE.

By H. GORDON BURROUGHS.

SPIRITUALISTS believe in an Infinite Intelligence as the Holy Intelligence; the Oneness of Good, the only Presence; Truth, the only Law; Eternal Life, the only Life; Ever-present Eternity, the only Time; Love, the only Power as it manifests through Finite Intelligence.

Spiritualism answers all the perplexing questions of life. To those who accept its teachings, it points the way to that high state of consciousness in which man finds and recognises his at-onement with Infinite Intelligence. It enables the seeker after truth to realise that man is a spirit now, a dweller in ever-present eternity, and that he is co-eternal with God, occupying a physical body through which he manifests on the earth plane. Man is not a body with a spirit, but a spirit with a body and a mind to serve him. Man is not going to eternity after the change called death; he is living in eternity now.

A Spirit Body With Spirit Senses

Spiritualism teaches that death, so-called, is but one of the countless changes going on in the manifestation of Infinite Intelligence; it is not something for man to dread or fear but to look forward to with anticipation. Man, being a spirit, is indestructible and continues throughout eternity with personal identity and individuality preserved intact; he continues in the spirit realm his personal existence, social relations and activities with means of communication corresponding with those of the physical realm.

Spiritualism teaches that in addition to the so-called physical senses man also has the spiritual body and the spiritual senses. So it is that through these permanent, spiritual senses we hold converse and attain still higher perfection in the social relations and activities of the

spirit world. The difference in their activity and expression there and here is that there they are released from the body and have a freedom of action on the plane on which they are functioning in the spirit world. They also have the ability to retain their relationship and converse with those who remain on the physical plane; thus the two spheres of the ever-present eternity are united. There is no separateness in God's universe; hence there is removed all fear of death and separation from the hearts and minds of those remaining on the earth plane.

Spiritualism further teaches that there is nothing true but continual change and that man is constantly progressing or retrograding, for there is no standstill. To find happiness he must adjust himself to meet the ever-present changes going on within him and about him. He, being part of the All, cannot be lost. He was not born in sin; he came into the physical world for a purpose and hence is personally responsible, making his own happiness or unhappiness as he obeys or disobeys natural law, which is God's law.

The Way To Attainment.

Spiritualism shows the seeker the way, the open door, to attainment. Attainment of what? The understanding of self and of life, and through understanding, the development of the highest within himself. It was said by a teacher of long ago that nothing is impossible if we can control self. The attaining of self-control, together with the assisting of Infinite Intelligence in His ever-progressive creation, is the purpose on man's coming to the earth plane.

Why should one seek to develop the higher within one's self? It is that we may take our place on higher planes in spirit life after passing on, and that through developing the higher within ourselves, we, while still on the earth plane, may assist others on the same plane who may have lost their way. We thus render greater service to our fellow men, which is, therefore, rendering service to Infinite Intelligence; in such service is found true happiness, or the kingdom—the kingdom of which Jesus spoke when He admonished us to seek first the kingdom of God that all things else might be added unto us. Spiritualism teaches that this kingdom is not a place but a state of consciousness, and that it can be found only within. It was Jesus himself who said, "Behold, the kingdom of God is within you."

Where good dwells, Love will be found, which is God for Infinite Intelligence in action. Love in action creates sympathy for our fellow men and for all things. When sympathy manifests within the heart of every individual, all human weakness will be understood. Man, sympathy-endowed, will be able to judge all things, but he will condemn none.

Through sympathy, knowledge is born and knowledge leads to freedom. Sympathy without knowledge will lead us astray, and the good we might do will become wasted energy. Being able to judge judiciously, we can discern the real from the unreal; and in so doing, we can produce the most good. Sympathy must be controlled or we shall find ourselves caught in the eddies of misdirected effort. Sympathy uncontrolled is weakness and leads to failure.

Sympathy Your Sesame

Sympathy is the key which unlocks every mystery and every secret. Our hearts must go out to all men in all walks of life. It is necessary to be one amongst them if we would do real good. We must put ourselves in every man's place before we can understand his viewpoint and the motive which may prompt his every act. We then become benefactors of humanity; and in so doing, we are of service to God. We thus broaden our usefulness while on the earth plane, becoming instruments through whom Infinite Intelligence can give to all the children of earth a divine blessing.

With true sympathy manifest in our lives, knowledge, as has been said, is born. Knowing how to live and expressing true sympathy produce within the individual that subtle power, poise. These three attributes—knowledge, sympathy, poise—wisely used make for success, health, happiness, and true greatness and enable man to conserve his forces so that each act counts and each deed accomplishes its purpose.

Poise is Strength

Poise is a great tower of strength to body and to spirit. It is the controlling power of all our acts. Poise cannot be seen in the physical sense of the word; but it can be heard in the voice and it can be seen in the action of its possessor. It is recognised as a force. Poise does not demand a beautiful body or rich attire, but it manifests through those who have developed a broad sympathy. We cannot have poise unless sym-

pathy is one with knowledge, for poise is the spirit controlling the heart and mind.

Spiritualism through its religious teachings shows the way for its followers to develop these high attributes which make for a life of usefulness on the physical plane as well as on the spiritual plane to which all will journey when their tasks here have been finished.

There is no way to develop these qualities other than by correct and constructive thinking. Our thoughts build for us or destroy for us, according to their character. Constructive thinking will enable Infinite Intelligence to speak through us to all the children of earth, giving to each the divine blessing of sympathy and teaching that in the exercise of wisdom do we increase wisdom; that in giving do we receive; that in radiating love, health, and success do we lead others to real happiness. Living in accordance with this philosophy will eventually produce a race with a true conception of life and its relation to the universal.—National Spiritualist.

✱

Little minds are too much wounded by little things; great minds see all and are not even hurt.
—La Roche.

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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Editor:—REV. J. T. HUSTON, N.D.

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ANZAC DAY.

Message received from the Spirit World by "The Sunshine Circle," Hobart, Tasmania, on Anzac Day, 1938, from the

"UNKNOWN WARRIOR."

Good evening friends,—

It gives me great pleasure and I feel most honoured to stand before you and before the spirits gathered here tonight and address the Circle on Anzac Day.

You are one of the few who know and realise what this day means to us. I came over here during the war which is over twenty years ago by your time, but on Anzac Day those terrible years still stand vividly before us all and we appreciate more than you know this night that is set apart for us to give you our side of the war. Ever since the world began war seems always to have held sway, but there is one thing that is hard to understand, each year the world is progressing but only along certain lines. One would think that after the last war with all its horrors and suffering Peace would reign for all time, but we have to look at past events and also the present upon Earth to realise this is not so. So many of the boys at the time of enlistment were mere youths and

those who came back home are now old men before their time.

Civilisation with all its wonderful improvements and its progressive ideas still remains at a standstill regarding war. The only progressive part about it is the new inventions that are getting ready. All the nations seem to be in a complete fog as far as their ideas are concerned as to what good can ever come by war. We over here feel as though our sacrifice has been in vain. I am sure each one of us would willingly go through the horrors of those four years again, if by doing so we could rid the earth of war for ever.

Each year they hold services for us and speak of the sacrifices of those who laid down their lives for their country, but the world does not seem to have profited by these sacrifices at all. Each year hearts on your side are made saddened by memories. What is the use of it all? If one cannot profit by this mistake, if the world cannot learn a lesson regarding war then we would far rather they did not remember us each year, for the whole ceremony seems so empty and it certainly is not inspiring. I wish you could see all the boys who are standing before me, row upon row, and as I bring forth a strong point of argument in our favour there is "Hear, hear," heard from thousands of throats.

These few minutes we spend with you each year are far more to us than all the pomp and ceremony of a hundred Anzac Days, and it is here that we receive faith and strength to carry on in this world. I commend to you now all those boys who are still with you, and who are still suffering although the war was so many years ago. It is they who should be remembered always, and not us over here, for they are still fighting the battle within themselves. War has crippled and maimed their bodies, but war can never cripple that wonderful spirit that is carrying them through. May God see fit to call them home very soon. It is these men who have truly laid down their lives, for many of them have never left their beds since they returned home, and they have and still are suffering the torture both physically and mentally of those four years. I ask that your thoughts

will go out to them tonight, and I know that their sufferings will be helped by those thoughts.

We one and all thank you for this privilege, for as I said before, it gives us faith and strength to continue our work over here. God bless you and all the boys join with me in saying, Thank you, Good-night all.

EMERGENCY FUND.

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Mrs. E. E. (N.Z.)	3	0	
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SUBCONSCIOUS WONDER.

Supernormal Faculties of the Mind.

Some of the marvellous capacities of the subconscious mind, such as the power of describing any object in the smallest detail seen in the briefest glance, were mentioned by Mr. J. B. M'Indoe, Glasgow, in an address recently at the weekly meeting of the Edinburgh Psychic College. Various modes of supernormal perception, he said, might be displayed in the normal waking condition, though some of them were more frequently found in some other state of consciousness, in sleep, hypnosis, or trance.

Dealing with instances of phenomena attributable to the extended use of the normal powers of perception, the speaker said some people seemed to be able to absorb the contents of a whole page by a rapid glance over it. Macaulay, the historian, had this power to a remarkable degree. A hypnotised subject, handed an open book and asked how many times a certain letter appeared on the page, would answer correctly almost immediately. There was the case of a lady who read in the crystal the death notice of a friend, as it would appear in a newspaper obituary column. Next day she received a letter intimating the death. Turning to the death notices in a newspaper of the previous day, which she had been looking at shortly before she had gazed in the crystal, she read the death notice exactly as she had seen it in the crystal, and just a little below the point she had reached before laying down the paper. The senses of smell and touch could be considerably heightened in hypnosis. There was the strange phenomena involved in a certain type of hallucination induced by suggestion under hypnosis. The subject could be made to perceive non-existent pictures on sheets of blank paper, and afterwards to identify correctly the sheets so associated with individual pictures, and to reject similar sheets on which no pictures had been suggested.—"The Scotsman."

What The Jews Have Taught Me

CONDENSED FROM "THE FORUM," MAY, 1938.

By FAITH G. WINTHROP.

I AM a Gentile American of Puritan stock.

All my closest friends and most of my many acquaintances are non-Jewish. And how non-Jewish most of them are! I hear much more spoken against the Jew than for him, for my Jew-hating friends are articulate, while the Jews I know have something, perhaps a form of pride, which makes them reticent.

For some twenty years my activities have brought me into close contact with Jews of every social level. I know the wealthy Jew, the intellectual Jew, the Rabbi, the Jew who is a humble worker or small trader. I have lent money to and borrowed from Jews, employed Jews. Altogether I am as well qualified as anyone I know to philosophise about them.

What Sets Them Apart?

What is it which sets these people apart from others? I think there are two absolutely universal characteristics which mark every single Jew of my acquaintance as different from Gentiles as a group. But these qualities are not the ones which are popularly supposed to be characteristically Jewish.

For example, I am unable to attribute sharp commercial practice to the Jews as a race. Experience has convinced me that, while sharpers exist, they form but a small minority of all Jews. Among the Jews I know, certainly fewer than one in five would take unfair advantage of me for their own gain—and I have tested this many times. Jews have refused to take interest on loans they have made me. Jews have promoted my interests at the expense of their own. When a Jew is a swindler, he gets himself talked about. **When he is not, that aspect of his make-up receives little publicity.**

The first characteristic which specially distinguishes the Jew is this: he alone, among races, worships intelligence. The soul of every Jew I know—millionaires, paupers, swindlers, children, everyone—

abases itself before the altar of the Mind. Normally common people distrust intelligence. But not the Jew. No other trust is good enough for him.

It is this worship of intelligence, turned wrong end to, which fosters many of the qualities unpleasantly known as Jewish—the suspiciousness, the arrogance. He is arrogant because his idea thrills him; and he expects you to stand up for your idea with the same conviction, all the more if that means an argument, a battle of wits.

When you put your trust in pure thought, nothing is too small to be important. He is hair-splitting because of every detail is vital to full knowledge.

The Jew is Extreme.

My second generalisation about Jews as a race is: Jews vary from the normal more widely than do individuals of other races. The Jew is, for good or for bad, extreme. When I meet one I know that I am going to find him more or less interesting than the average person. The ranks of the Jews hold Jesus and Judas, Einsteins and idiots, Rothschilds and paupers. Jews run to extremes, and because there is an extreme of obnoxiousness, it is this shift, noisy, pushing extreme which too often stands for the race as a whole. Jews themselves know the other Jewish types. Most Gentiles do not.

I know the sensitive, shrinking Jew, poetic, torn by rebuffs and hatreds, his face a living tragedy on which the sad fate of his race is being written. I know the gentle old Jew, music-loving. I know the plump Jewish housewife, witty, practical, hospitable, bustling over her pots and pans like a florist among his flowers. I know the jolly Jewish maiden, energetic, inquisitive, gobbling knowledge, dances, concerts, art exhibits, in a series of full-hearted gulps. How can I plump all these into one and turn up my nose at them collectively? Perhaps a little against my will, I have come to love them.

Their Qualities.

Among the Jews I have found more genuine loyalty, more understanding, more compassion and more generosity, than my Jew-hating friends would ever believe could exist. Where the Gentile gives five dollars to charity, the Jew gives a hundred. A secret, whatever its nature, is inviolate with a Jew. There is almost nothing a friend can ask which a Jew will not grant, no matter what the personal inconvenience.

One of my friends, opposed to the Jews, is president of a chess club. These are his words to me: "Our club is about two-fifths Jews in number, but on tournament night you'd think there wasn't a Gentile in it. They take an interest. You give a set of chessmen to a Gentile boy, and he likes it, plays a little, even joins a club. But the Jewish boy first thing you know is trying out openings, buys or borrows a book on chess, gives it his spare time, works, studies, learns—and another chess master is born." An unwilling tribute to the energy and intelligence of the Jew.

When a man does what **you** would like to do, whether it is money-making, playwriting or swindling, and does it better than you could, you either admire him—or you hate him. Just because the Jew worships intelligence, just because he is often endowed with a restless nervous energy which has to spend itself, he frequently does his job with more zest, more interest, and hence more skill than does the Gentile. And since he is not given to blushing at fame (however silently he may go about charitable giving), the result is that for every Gentile who admires him, two Gentiles hate him.

Why He Succeeds.

The Jew rejoices in his knowledge and gets called conceited and insufferable. He wins a scholarship—and finds the university doors slammed in his face. He wants a summer home—and the real estate man tells him they have no suitable listings. Wherever he goes he gets stepped on.

The Jew must often be twice as good as the Gentile to get half as good an opportunity. Realising that, he slaves, works, aspires, succeeds and gets hated.

I have learned a great deal from my

Jewish friends; **generosity, loyalty, intellectual honesty and inspiration.** I have learned gratitude, affection, forbearance. I have learned courage in the face of uncertainty, difficulty and danger. I have learned to appreciate a family spirit, which is beautiful and enduring.

As experiences multiply in which I am able to test the good will, wisdom and loyalty of my Jewish friends, what can I do but like and respect them? If I knew how to convert my Jew-hating friends to my way of thinking, I would do it. It is impossible to prove by words that the Jewish race is not what they take it to be.

So I have written this article instead. It is a small penny's worth of the debt I owe the Jews.

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Psychometry.

Spiritualism and World Portents

(WRITTEN AFTER REFLECTIONS ON ANZAC DAY.)

By R. C. KEAST.

There will be no more major wars in your world.—A Spirit (London).

CIVILISATION is, admittedly, confronted with perilous possibilities. Almost everywhere is to be found the material for another major war. Nations, the world over, are engaged in a frantic race in armaments, and each country is arming itself to the teeth. Sums unprecedented are being expended in preparations for another great conflict, while the world's statesmen—militarists and pacifists alike—are unanimous in their warning that, in the sphere of international relations, almost anything may happen at any time.

The League of Nations—which informs us that last year's war expenditure amounted to £3,400,000,000—and which, since the Great War, has endeavoured to hold in leash its bellicose members, is now little more than a feeble and futile thing; while the nations themselves, having renounced in several instances their pacific obligations under the League covenant, are again in a menacing manner facing one another across frontiers bristling and blatant with fortifications.

War Will Be Averted.

Yet, notwithstanding these grim omens, Spiritualism—or, at least, a large body of thoughtful opinion within it—believes that war will be averted, and that an era of peace lies before the human race! In this connection, also, it has been stated through psychic channels that Britain and America have an important role to play. "The English-speaking race," declared another London spirit utterance, "has a mission—to bring peace to the earth." Nor does this seem unlikely; while it is certainly not improbable that the policy of appeasement which the British Government—under the inspiration of that big and benevolent British statesman, Mr. Neville Chamberlain—has originated and applied to foreign relationships, is an indication that Britain has already entered upon the fulfilment of that mission.

The increasingly conciliatory nature, moreover, of the recent speeches of the German and Italian rulers, is surely indicative, on the part of those nations, of a progressive renunciation of warlike aims. Not that Britain's task is going to be an easy one, for in carrying it out she will doubtless encounter considerable opposition—both internal and external; in that, that mission necessitates a fundamental reconstruction of some of our most cherished national ideals. Still, the statement of the spirit world, in regard to the foregoing, is most definite. "This country of yours," averred yet another English spirit communication, "has a great mission to perform, for it is destined to give a lead in bringing peace, and also in staving off many of the disasters that threaten so many countries."

The Crisis of 1938.

Adverting to the last crisis, which threatened to plunge our empire into war, there are but few of us who cannot vividly recall the ominous events of 1938 in Europe, culminating in the development of that dreadful and dramatic situation of September last. War seemed certain—in-avoidable! Yet, throughout that momentous year the voice of Spiritualism—though ignored by the majority—was consistently to be heard predicting the pacific solution of those crucial and contentious European problems. Thanks, moreover, to the London psychic press, and particularly to the "Psychic News," from time to time these reassuring utterances, emanating, as they did, from discarnate beings—who claimed to possess prevision—were published.

Nor were these striking predictions given only through English Spiritualism, but through Australian Spiritualism, also. The writer remembers how, in that very week when war seemed inevitable, and when our press and our politicians were preparing us for that eventuality, his visit to a reliable Sydney medium. Following

an interesting dissertation on the international situation, the medium assured the writer that, notwithstanding appearances to the contrary, war, over Czecho-Slovakia, would not occur. And it is gratifying—to Spiritualists at least—to know that, according to these spiritual sages, who have been appointed to guide the destinies of the nations of the earth, war's bloody inings is drawing to a close.

National Spirit Guardians.

It was Shakespeare—more than one of whose plays is infiltrated with the psychic and the spiritual—who wrote:

There's a divinity that shapes our ends,
Rough-hew them how we will.

And in this materialistic age this is what the vast majority of people are apt to overlook. Endowed with free-will, blessed with great resources, illuminated with unprecedented knowledge, and in command of unique power, mankind, generally speaking, feels self-sufficient, and inclines to ignore the spiritual world. But, while it would appear that more and more of earth's peoples, the spiritual guardians of the race—maybe!—still wield a mighty influence, and are on occasions able to deflect events in their direction.

And surely, in regard to war, is their intervention desirable, their prevention explicable; for while such wars as those in Spain and China have proved infinitely regrettable, another world war would prove positively annihilating. The Great War of 1914-18—according to figures recently published by the Carnegie Endowment for International Peace—exactd a toll of 23 million lives (10 million soldiers and 13 million civilians). In addition, 23 million soldiers were wounded or missing, 9 million children were rendered orphans, and 10 million people driven from their homes. The cost of that war is stated at approximately £67,000,000,000. Truly, in both suffering and money, an appalling debit balance! It is, moreover, well to remember that although one group of nations claimed a victory over the other group, actually all nations were exhausted and impoverished; while the sole spoils of victory—the former German colonies—are now being demanded, back again, by the German rulers, as part of the price of peace!

Anzac Day.

Anzac Day, commemorated this month throughout Australia, recalls this country's sacrifice in that war. And although numbers of the former A.I.F.—to the strains of martial music—will play a brave part in the forthcoming celebrations, they, at least, will not forget that, in war, the stirring music of the regimental band is invariably followed by the funeral march and the muffled drums, by broken bodies and by bereaved hearts. To-day, too, the instruments of destruction are both more numerous and more powerful—or more diabolical—than they were twenty years ago, so that, as every thoughtful person now realises, another major war would not only devastate cities, bereave families and mutilate defenceless women and children, but it would, in all probability, destroy civilisation itself!

But Spiritualism does not believe that another war of any magnitude will occur; nor does it believe that the provocative race in armaments, in which the nations are at present engaged, will long continue. Spiritualism, indeed, because of the knowledge received through its most trustworthy channels of intercourse with the discarnate, foresees the early dawn of a new era for humanity, the gradual resolution of all contentious issues between nations, the steady vindication of right over might, and the ultimate and abiding supremacy, throughout the world, of peace. A real and resurgent League of Nations will thus appear—and endure! Tennyson, who himself, by the way, was not uninterested in Spiritualism, has well envisaged the situation thus:

For I dipt into the future, far as human
eye could see,
Saw the vision of the world, and all the
wonder that would be . . .
Till the war drums throbbed no longer, and
the battle flags were furled
In the Parliament of Man, the Federation
of the World.
There the commonsense of most shall hold
a fretful realm in awe,
And the kindly Earth shall slumber, lapt
in universal law.

How Spirit Control Takes Place

Extract from a Lecture given by "The Professor" through Mrs. G. Ray Richmond at Lindsay Hall, The Mall, Notting Hill Gate, on February 24, 1932, on the subject of 'The Methods of and Conditions necessary to Spirit Control (Trance).'

THROUGHOUT the question of "control" or "mediumship" I want you to remember the underlying fact that I shall be dealing with these points, these various phases of control, from the very highest aspect only. One of the most essential conditions necessary to perfect control, especially so in "trance" and "healing," is the oneness or unity between the instrument and the controller.

The actual process of entrancing the instrument is not generally undertaken by the controlling entity, but by one of the band associated with the instrument. Whenever you get an instrument working systematically, or being used regularly, you will find that he or she is surrounded by two, three, five or even up to seven regular controlling entities. One of those has generally some healing power and, naturally, with that has charge of the instrument and of the allocating of the different measures and forms of vibrations to suit the varying other entities who will control from time to time.

The Process of Entraining

The process is as follows: We have on our side a combination of etheric vibrations which produce a form of sleep closely connected with the ordinary form of sleep. It is induced by this combination of vibrations which in the material form would be called "gas," similar to and between chloform and ether.

The entrancing entity surrounds the instrument with this "vapour." The instrument naturally has, first of all, to prepare himself or herself by making the mind passive, and should on every occasion before entering the entranced state offer up a prayer for a safe journey and a safe return. The entrancing entity covers the instrument externally with a protective vibration which can be seen by some sensitives, and it envelops the physical body with a colour or colours which are absorbed into the instrument's aura, and which are directly connected with the aura to which the mental and spiritual part of the instrument is attuned. The mind is entranced, and the actual etheric form of the instrument, or what you would term the "spirit body," is withdrawn completely from the instrument. I am

now dealing with "full control," sometimes termed "deep trance."

The Link Between The Etheric and the Physical Body

The etheric or spirit body is connected with the physical body by what is termed by some people as the "psychic cord," and has also been called the "silver cord." This functions between the physical body and the spirit body of the instrument, and so long as that is intact, the spirit body may return to the instrument safely, may be brought back whenever the controlling entity desires to withdraw.

During the process of entraining, the entity about to control descends down a previously prepared shaft, which is shown to sensitives in varying vibrations of light. This shaft extends from the instrument's head upwards, and according to the varying vibrations we employ, we enter the shaft at different points. The controller descends and by a process of thought impinges his own aura upon that of the instrument, overshadows the instrument and builds himself or herself completely over the instrument's body, and to varying degrees takes control of the instrument's physical body.

Now I say in varying degrees, because some of the higher controlling entities, who are only using their instruments for the purpose of teaching, have themselves very strong vibrations. As there are few instruments attuned to themselves, they reserve the full force of the power to the giving out of the knowledge; and although they hold the instruments upright, they do not move them about, but simply control the vocal chords. Nevertheless it is "full control" because the medium's mental faculties are entirely withdrawn, and he or she is entirely unaware of what is taking place.

How a Guide Can Protect a Circle

The care of your circles is naturally in the hands, not only of the instrument in charge, but also of the chief controller of the instrument, and by that I mean the controlling entity who has charge of the medium's psychic force. If he

is advanced he will be able to protect every member of the circle, because he will bring to the circle many more spirit controls, as you term us, who will aid each individual controller of each sitter. The instrument having prayed to be a clear channel, he should relinquish all self and open himself to draw in either form of control—"semi" or "full." When you are first developing, the initial symptom of trance control is a slight stiffness of the neck, a rigidity of the muscles at the top of the spine, and a severe drawing up of the body from the waist upwards.

The only danger of any psychic force at all is when it is not employed in the highest and best work, and the only danger of being controlled is in being improperly developed, insecurely developed. Given an instrument who is controlled by one who has studied the laws of psychic development and the laws pertaining to all forms of control, you are safe in developing either "semi" or "deep" control. But I cannot impress upon you too greatly the dangers of sitting in unguarded, open circles and allowing yourselves to be controlled, or developing your psychic gifts in any of them. The sitters there vary each time and you come in contact with high or low discarnate spirits. Your own control, not having established himself, is liable to dislodgment if the band around you are not strong enough to withstand lower or higher vibrations.

The Training of The Controlling Spirit.

Therefore, you who are developing, who wish to unfold your psychic gifts, I beg of you to do so in properly conducted and sacred circles, because the gift of being an instrument or channel to be used by any of us whom the Almighty might send to you is one of the most sacred responsibilities any man or woman may have. Unfortunately there are too many people nowadays who—without considering the conditions necessary—go to sit in any circle with which they may come in contact, and then they wonder why they do not progress in their development, or why they receive visitations from lesser or lower entities. The task of developing an instrument is the most sacred one with which we can be trusted. My friends, those of us who are allowed to use highly-attuned instruments have to go through long periods of self-elimination, and we have to study for a considerable time so as to learn all the laws pertaining to control. We also have our developing circles—a fact known to very few of you—and not realised by most of our instruments.

The spiritual nature of your development is the most essential part of all, because the gift of being an instrument is a spiritual gift, and I want each one of you who are trying to become mediums to realise that it requires absolute self-abnegation, self-elimination, purity of thought, and a desire to be used by God for the betterment of humanity.—"The Greater World."

HOW DO PSYCHIATRISTS VIEW LITTLE-KNOWN MENTAL POWERS?

Reprint from a Radio Interview given on the Zenith Foundation Programme, With Roy R. Grinker, M.D., Chairman, Department of Neuro-Psychiatry, Michael Reese Hospital, Chicago, Ill., U.S.A.

INTERVIEWER: Dr. Grinker, how do scientists in your field explain examples of little-known mental powers?

DR. GRINKER: We frequently see individuals who show clearly that they know facts which they have been entirely unconscious of learning in the ordinary ways. They have used their natural senses in an extra-sensory manner. They have acquired knowledge without knowing how, when or where they acquired it. Yet the knowledge is accurate—sometimes more startling accurate than knowledge acquired in the ordinary way.

Dr. Grinker, have you ever seen an instance of this yourself?

Many of them—they are not at all unusual in psychiatric practice. One instance of this sort occurred recently when a secretary was contemplating leaving her position. Naturally, she didn't mention that fact to the patients who come for treatment. But during the course of their psychiatric study by means of free association, three patients stated they had dreamed that Miss X was about to resign.

Do you think that was telepathic communication, Dr. Grinker?

Certainly it is an instance of using little-known mental and sensory powers. In psychiatry we do not believe such things are supernatural or occult, but merely

another phase of highly complex human personality which it is our business to study scientifically.

Do you believe that all of our known senses are capable of greater development?

Most decidedly. And what are called little-known mental powers may be only the highly developed state, consciously or unconsciously developed, of the known mental powers. The human mind is without question the most fertile field remaining for scientific investigation.

Do you think, Dr. Grinker, that the use of these little-known powers you have described would help an individual to be more successful if he could apply them at will?

Insofar as success is dependent upon the individual's own personal powers, it would probably be of great assistance to him. It is quite likely that many of the great men of history used these powers. In our own time, it is often just such powers as these that enable business leaders to get "hunches" and play them profitably.

INTERVIEWER: Thank you, Dr. Grinker. Your own views coincide with those of many other scientists and educators, who feel that success and happiness can result from a development of intuitive and other little-known mental powers.

BEYOND THE GRAVE.

Sir Conan Doyle on Paradise.

Reprinted from "The Argus," Melbourne, 8th October, 1920.

THE Playhouse was again comfortably filled last evening, when Sir Arthur Conan Doyle delivered the second part of his lecture—the religious argument in relation to Spiritualism. Except for an occasional burst of applause, the hour and a half's deliverance was received in rapt silence.

Spiritualism, the lecturer said, was merely the restatement of the old revelation of God, which had been lost in the theological network that had been built up round it in the generations after Christ. He was there that night to prove a fundamental of religion—the reality of the life

hereafter—as against materialism; yet he dared say that a dozen ignorant and prejudiced orthodox theologians would rise in their pulpits next Sunday and stab him in the back. Not that he minded, but it was all so pitiful.

The message he was bringing was so true, so rich, so very wonderful so full of hope to thousands, that it seemed a shocking thing that those whose duty it was to help carry it to mankind should be the chief obstructionists. The saddest experience of his life was in connection with a "deceased" Roman Catholic boy, whose spirit pleaded with him to awaken his mother to the truth. He wrote to the mother. "I have spoken to your boy," he said in his note. The mother wrote back—"You have spoken with a demon." The spirit of the boy came again, and he (Sir Conan Doyle) told him of the reply. "Yes, I know; mother won't believe," the boy moaned. "And then I heard," said the lecturer, "what I hope never to hear again in this life, viz., a spirit sobbing." When that mother crossed the border she would surely have something to explain to that lad of hers.

Speaking of the innumerable messages received from departed, describing the after life, the lecturer said that none desired to come back to this "mud bath." All the descriptions broadly tallied. Christ's statement, "In my Father's house are many mansions," was literally true. There were rushing streams and coloured mountains, and fields of waving green. There was no sorrow, no pain, no ugliness. It was a world of beauty, not such as we knew on earth, but a world of "real beauty." There was no age, no rich, no poor. If a child died on earth at two years he grew to lovely maturity in the other side. Married couples were reunited, though not necessarily so; life was in circles of happiness in the hereafter, and like drew like. Religious belief made no difference in the after state.

The object of life, the departed explained, was spirituality, which was simply unselfishness. The further one advanced in spirituality in this life, the less the climb in the next. One could not hope for a deathbed repentance; the repentance might be all right, but one would have to

make good in the next life. There was no end to life. God was so infinite that to imagine that dying brought one any nearer to Him was absurd. The condition of a man's spirituality when he departed this life decided his condition or circle of happiness in the next. Heaven (Paradise) was a long way off. The next life was but a step towards it. Circle after circle of spirituality had to be passed, occupying many centuries—aeons of time.

Hell was unknown. There was probably something in the nature of a purgatorial period—not so much a judgment as a natural law, enabling man to prepare himself for the first step in the spiritual progression. No sin told more against spirituality than cruelty. The information was definite on that point. The human senses were very limited, which accounted for our inability to understand the life hereafter (with its palaces, temples, music, drama, theatres, &c., just as solidly built as our own, and much more beautiful), that were all around us—probably athwart the very hall in which they were sitting that night.

But the glorious and absolutely introvertible truth, now admitted by every scientist and materialist of note, who had studied the question, was that there was no death; that life was eternal, and that communication between the living and the departed was a psychic fact, which opened up to suffering, materialistic humanity a new and beautiful prospect—something to live for, to hope for, to pray for and to work for. No spirit yet communicated with confessed to having seen Christ; that was the aim, the ambition and the hope of all—to reach that state of spirituality that would enable them to stand in the presence of God. Meantime, spirits in the fourth sphere stated that they could see “the great light” of Christ, but that was all; their state of spirituality was not sufficiently advanced to see more. Meantime they were very happy, and wanted the world to know it and be happy.

Nothing can bring you peace but yourself.
Nothing can bring you peace but the triumph of principle.
—Emerson.

PHILOSOPHY OF THE SPIRIT OF TRUTH.

By Rev. Frank Joseph.

Question: What is a medium?

Answer: A psychic sensitive is a medium, for it pertains to the soul and living principle in man. It pertains to the science of spirit and mind. Spirit is the ruling and active power in man and with man.

With what are mediums gifted.

They are gifted with the power of the infinite spirit (God), thought nature, and that power in the medium is a more soul conscious power, and as such it can come in contact with the laws of nature and spirit, which are the laws of God. The medium (soul and spirit) comes in contact by these laws of vibration with souls in the world of spirit, and can see, hear and sense the individuals in that state of spiritual and natural vibrations, and receive from those on the other side messages for those whom they have still here on earth.

Can a medium see the soul or spirit?

No, the medium cannot see the direct soul or spirit, but the medium who is possessed with the power of clairvoyance and clairaudience and clear senses can see, hear and feel the manifestations of them. We have automatic writing, magnetic healing by spirits through their mediums, and get impressions and help others who need to be helped. That is why they are called mediums or psychics.

How do we know that the messages one receives comes from our friends?

It is like one would receive a message from a friend here on earth. We judge the message by their importance of their thoughts, and the language by the handwriting, and the knowledge they have of matters known only to the ones concerned or spoken to.

Is this altogether something new to receive messages from the so-called dead?

No, this is not new. For ages many people, yes nations, have believed and spoken, and have written about it. Both the Jewish and Christian Testaments tell us of many instances. Our unseen spirit

friends teach us mortals that death is not death but is only a change; that we should think of them as alive, and not asleep, but awake and conscious, are still active and help others, and that we should live our lives in accordance herewith, and this would help them as we help others. We

should think good thoughts, create good and more perfect ideas, and work them out for the good of all; and by these acts and deeds of love to one another we can attract our loved ones from the spirit world.

The Moral Ruin of The Christian Religion

By H. L. WILLIAMS, Norfolk Island.

Part II.

IN 325 A.D., at Nicaea, the first Oecumenical Council had affirmed Jesus to be homousion, i.e., of the same substance as God. Following on after this, Constantine issued two edicts, one against the Paulicians, Montanists, Novatians, and the other against the Arians, the latter imposing the death penalty. Many were slain, but details are lacking. Arius himself the Emperor invited to return from his banishment to Constantinople. Theodosius the Great ascended the throne in 379 A.D., and in 381 he convened, at Constantinople, the second Oecumenical Council, which reaffirmed the homousia of Jesus and extended homousia to the Holy Ghost, or third Person. Soon after this, the Code of Theodosius was framed, with its famous Article IX, providing the penalty of death for the crime of heresy. The Emperor appointed Inquisitors of the Faith, an office which survived till the close of eighteenth century. Ambrose remained throughout Fidus Achates of the Emperor.

But for the clamour raised by Martin, Bishop of Tours, reputed a saintly man, and his loud protests, the following incident, like many others of its kind, may have escaped the notice of the historian. Priscillian, a Spanish Bishop, a man of birth and fortune, who had by his eloquence and the sanctity of his life, attracted a following of peers, peasants and all conditions of men and a large concourse of women, was charged before a Church Council at Saragossa with the crimes of heresy and the practice of magic, or communion with the spirit world. He was condemned to death, but reprieved for a while.

The friends of Priscillian presented themselves to plead his cause before Pope Damascus and the celebrated Ambrose, both of whom turned a deaf ear. Priscillian was burnt alive, with several of his followers, at Treves, in 384 A.D. At this time, Augustine was a Manichee and a heretic and fortunate to have escaped the fate of Priscillian. There is no space here to give a recital of more outrages committed by the Church in the name of Christ, since what follows is of prime importance.

Pelagius was a native of Britain, probably of Wales, his native name being Morgan; the associate of his travels, his religious opinions and his celebrity was Celestius, an Irishman; both were monks; both were learned in Greek and both were cultured men of unblemished character. They arrived in Rome, in the very beginning of the fifth century, and remained in the undisturbed profession of their opinions till the year 410, when they retired, on the Gothic invasion, the former to Palestine and the latter to Carthage. Here Celestius was indicted before a Church Council and his doctrine condemned. Augustine did not take part. He was putting the finishing touches to his triumph over the Donatists; but he lost no time in denouncing the new heresy. He pursued the fugitives into the East, where Jerome was engaged in pouring the vials of ecclesiastical wrath upon them. Pelagius found much favour with John, Bishop of Jerusalem, who approved of his teaching. Nevertheless, Augustine brought charges of heresy against Pelagius before two Church Councils, one held at Jerusalem and one at Diospolis, both of which acquitted Pelagius and

permitted him to continue preaching. This took place in 415. The scene of action was then transferred to Rome, where Pope Zozimus pronounced the innocence of the disputed doctrine. Augustine was not even thus discouraged. He again assembled Councils in Africa and condemned the Pelagian doctrine, and calling his Bishops together, once more approached the Pope, who remained quite unmoved. But the efforts of Augustine achieved signal success in another quarter. An imperial Edict descended from Constantinople, which banished both delinquents and menaced with perpetual exile and confiscation of estates all who should maintain their doctrines. This decisive blow was struck in March of 418.

The sum of the condemned doctrine of Pelagius was this: (1) That the sin of our first parents must be imputed to themselves alone and not to their posterity; that we derive no corruption from their fall, we inherit no depravity from our origin, and we enter the world pure and unspotted. (2) That, as by our own free will, we run into sin, we by the same voluntary exercise of our faculties, we are able to raise ourselves to the highest degree of virtue and piety. In short, that man by the agency of his own soul and the guidance of his free will may achieve his own salvation. This is tantamount to saying: "The Kingdom of God cometh not with observation; neither shall they say lo here, or lo there, for, behold, the Kingdom of God is within you."

Augustine, following his exemplar, the mysteriously elected Apostle Paul, maintained with great force the doctrines of original sin and saving by grace. He argued that the salvation of man rested entirely on the direct, immediate and special action of God on the soul; i.e., on election, to which man had by his powers, or even by his virtues, no title whatsoever and which proceeded from the absolutely gratuitous gift of the Deity Himself.

So stands now a cardinal dogma of the Church.

The errors charged against Celestius were comprised in seven articles: (1) That Adam was created mortal and would have died whether he had sinned or not; (2) that the sin of Adam injured himself

alone, and not the human race; (3) that infants at birth are in the condition of Adam before he sinned; (4) that neither the death nor the sin of Adam are the cause of man's mortality nor the resurrection of Christ the cause of man's immortality; (5) that man may be saved by the Moral Law as well as by the Gospel; (6) that before the coming of Christ there had been men without sin; and (7) that infants inherit eternal life whether baptised or not.

The Church holds, apud Augustine, that unbaptised infants are, at death, consigned to limbo, a modified inferno, or borderland of hell, which they share with heathen to whom Christ was unknown. The heretics also rejected the doctrine of the resurrection of the carnal body which the Church still maintains.

With the defeat and downfall of Pelagius perished the last brave effort to lift Christianity out of the doctrinal morass into which it had fallen, and in which it still lies. In the light of modern psychic knowledge, who, then, were the heretics, Pelagius and Celestius or Augustine and Jerome?

(See Report of the Archbishops' Commission on Christian Doctrine, p. 5, Pelagianism, "of all heresies the most pernicious.")

Nestorius, Patriarch of Constantinople, having expressed a preference for Kristotokos, Mother of Christ, as a suitable style for the Virgin Mary, was charged with heresy by St. Cyril of Alexandria, than whom a worse monster never disgraced the annals of any religion, and who asserted that the title should be Theotokos, Mother of God. Cyril had presented a statue of the Virgin to the City of Ephesus, to which the same homage was paid as to its illustrious predecessor Artemis, or Diana. To settle this dispute, Theodosius II. convened the third Oecumenical Council, at Ephesus, 431 A.D. None but the most crafty wordmaker could find a flaw in the orthodoxy of Nestorius. Nevertheless, this prelate was deprived of his sacerdotal office and banished to the desert of the Thebaid, where he perished miserably.

The history of the Church in the succeeding centuries is a fitting sequel to what

is here narrated. The method adopted to achieve unity would have disgraced the most barbarous savages. The dogmas chosen, belief in which was essential to salvation, would need no intellectual Hercules to demolish and pulverise. Pelagius offered, at least, a partial return to pristine simplicity and beatitude.

Since the last few ticks of the clock of time, the Church has caused no more persons to be hurried to torture and the rack, or to be put to death by burning alive or other fiendish devices. The charge of moral ruin can therefore now no longer be sustained. But since signs and wonders have long ago ceased to follow those within the fold of the Church, and the Church has long ceased to believe in the signs and wonders, spiritual ruin must inevitably follow. Most men will become agnostic, atheist and infidel, and the affairs of the world will go from bad to worse when the spiritual power from on High can no longer come to the aid of Man. Let the Church restore the Communion of Saints or perish. Imposture will no longer serve.

LIFE IS A SCHOOL.

(Continued from Page 123).

the universe, which can be put into motion in the flesh. Back of all disease is wrong thought, and through the individual himself must come the deliverance, in which the great universal Mind is ready to help. Our mental states establish a vibration which creates health or illness; and crooked thinking is the root cause of all disease.

There is a health consciousness, and a disease consciousness,—and while there is no incurable disease, there may be indeed incurable states of mind. People say they want to be well, while in reality they do not wish to be disturbed in the state in which they are. But since the cells of the body are constantly changing and it is possible to build a new body with no seeds of disease within it, to improve it and make it more capable work, it is possible to conquer disease, remembering always that our mind and the great universal Mind are one. "As man thinketh in his heart, so is he."

Self-Healing.

The new vision of health then, is self-healing; our health is in our own hands; and through our thoughts and actions we can build the new body and create a health consciousness. The marvellous cosmic energy, working in all things, creates the flush of health in those who have come into a closer walk with God, who have felt the Christ within them, and have come to understand the tremendous vision for which Christ died.

Passing on to the question of wealth, and considering the old idea which regards wealth as the root of all evil, it is strange that men still continue to want it. The people of God are the only truly rich in the world, and traditional teaching about the blessedness of poverty should have no part in the new civilisation. There is no need for anyone to remain poor: but we must learn that life is a school in which we can take out only that which we have put into it. If we are alone and poor and friendless, it is simply because we have not put enough into life. If we are born poor—it is simply because we have this lesson to learn.

To-day there is such a thing as a poverty-consciousness, the mass poverty of the nations being entirely the result of wrong ideas of commerce, industry and finance—the direct result of ignorance. When we learn our lesson we will get away from poverty.

Cause of the Present Crisis.

America, to-day, has exactly the same resources she had in her years of unbounded prosperity; the present crisis is solely the result of a lack of balance in the laws of giving and receiving. "Whatsoever a man soweth, that shall he also reap",—and we have to learn humility, obedience and creative genius through our poverty. When we have done this, retrieved our balance and learn to give again, we shall come out of poverty.

The poverty-stricken consciousness with its meanness and false economics prevents improvement. We must build instead, a supply consciousness within ourselves, which will make us magnets to attract wealth from the world around.

In conclusion, let us consider the ques-

tion of love. If we wish to get love into it, it must not criticise or seek to control or possess, but just give itself.

Where we have this new vision we have heaven on earth.

It is again a question of balancing the cosmic forces. Put love into the world, build up a love-consciousness, and then some time your love will return to you. You will have scattered it through all the world, and love will come back to fill your life and satisfy you.

In this way it is possible to create a new world vision of health, wealth and love. —“Progressive Thinker.”

DID THE SUN AND MOON STAND STILL AT THE COMMAND OF JOSHUA?

By the Rev. I. W. Potter in “The Christian Spiritualist.”

Do you believe the sun and moon stood still, as recorded in Joshua x, 12?”

I believe the record utterly; but the sun and moon did not stand still at the command of Joshua; and there is no need for any sensible man to hold that they did. Just when they ought to remember one particular thing, is the time when many people forget to remember it, because they are short-sighted—which is something like being little-minded. In this case what many people forget is that much of the Old Testament is expressed in the poetic prose of Eastern imagery, coupled with its quite common hyperbole; which is not untruthful, when it is considered for what it is, any more than modern poetic expression is untruthful. Both ancient and modern hyperbole express what truly amounts to extended vision. They express more than the common mind can see until it is set before it.

What was it that actually occurred?

Exactly what sometimes occurs in our own country as well as in others. At times the atmosphere is so clear that the light of the setting sun will persist for much longer than usual; and at times when the conjunction is right, the rising moon will continue the light of day yet more, so that the evening is never actually dark. And this is what happened at this particular time. True, Joshua may have prayed for the light to continue, and it may have been

an answer to prayer; but the literal fact that the light did continue, I hold to be a literal fact; and if you want to know why I take that view, I reply: Because common sense and history support that view. If I were to read in the “Daily Mail” that the air was so clear around Glasgow on a particular evening, that, in conjunction with the rising moon and its light, the whole evening remained quite light for hours beyond the usual period, I should see no reason for disbelieving the phenomenon nor the record of it.

And that is exactly what happened in this case under review—as any scholar can prove for himself. Let me show you what I mean. Joshua, under the excitement of the great victory, and in conformity with the ecstatic notions and habits and phraseology of that time, prayed a prayer, and forthwith—under psychic impulse and control—commanded the sunlight and moonlight to continue. These be commanded to “stand still”; that is, not to hasten to darkness. In the Hebrew the material sun is spoken of as *chammah*, and the material body of the moon is *lebanah*; and these are the words Joshua would have used had he referred in literal form to sun and moon as we do in using those terms. But the words he used for the sun was *shemesh*, and the word he used for the moon was *yareach*; the one meaning sunlight, the other moonlight.

Yes, I believe the record. Commonsense and experience and history and philology all attest the fact as credible.

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— HEALTH *and* HEALING —

SPIRITUAL HEALING

(A paper read by the Rev. W. Fancourt before the Wellington Clerical Association, and printed at its request by the Wellington Committee of the Christian Healing Mission).

The Miracles of Christ.

TO Christians there can be no possible doubt that the work of healing was a conspicuous part of Christ's ministry. Whenever He came in contact with the sick, He had compassion on them, and healed all manner of disease. The blind, deaf, dumb, paralytic, impotent, leprosy; we know that His enemies were forced to admit that the work was genuine. The case of the man born blind received the full investigation of the Sanhedrin. They ascribed Christ's power to Satan: "He casteth out devils through Beelzebub the prince of Devils."

The Apostles.

Nor was the work of healing confined to Christ—the power was handed on to the Apostles. In both of the commissions to the twelve and the seventy the command was given to heal the sick. In the case of the epileptic boy, the disciples were puzzled by their failure. "Why could not we cast him out?" The ministry of healing was continued by the disciples in the Acts of the Apostles. By the hands of the Apostles were many signs and wonders wrought among the people. Stephen, full of grace and power, wrought great wonders and signs among the people. Of Philip at Samaria we read "that the multitude gave heed with one accord unto the things that were spoken by Philip when they heard and saw the signs which he did, for from many of those which had unclean spirits they came out, crying with a loud voice; and many that were palsied, and that were lame, were healed." Furthermore, we know the ministry was notably exercised by St. Peter and St. Paul.

Early Church.

The power of healing was handed on to the Church. Our Lord testified that His followers would do greater works than He

had done. The appendix to St. Mark's Gospel, which represents a very early stage of Church teaching, states: "In My Name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." St. Paul includes the gifts of healing in his enumeration of the gifts of the spirit. St. James exhorts the sick "to send for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him, that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." The work continued after the Apostolic period. Justin Martyr bears witness to the gift of healing; Irenaeus claims as a matter of common knowledge the power in the Catholic Church to heal. Origen says that Christians expel evil spirits and perform many cures. St. Ambrose refers to a particular case of healing through the relics of the bodies of two martyrs, and St. Augustine bears witness to the fact that miracles were going on in his time.

Visitation of God.

Meanwhile, through the wordliness of the Church, and the dullness of faith, there was growing up a doctrine that sickness was the visitation of God, a chastisement to the wicked and a spur to further holiness of the good. By the time of the Reformation this doctrine had become predominant in the Church, and our Prayer Book bears witness to the fact. If such is the case, and we are to take sickness as the will of God, we had better give up seeking the aid of the doctor, go to bed, and sing lustily the Te Deum. This is the only logical course for Christians who maintain such a doctrine.

But Is Sickness the Will of God?

The doctrine that disease and suffering is the will of God is derived from the Old Testament; it cannot be maintained by the New. "Whom the Lord loveth He chasteneth," is a quotation from the Old Testament by a Jew writing to Jews. St. Paul's "thorn in the flesh" is an open question; it has not yet been demonstrated what was St. Paul's Thorn in the Flesh. It may have been a fellow-worker, such people are not unknown as "Thorns in the Flesh" to be patiently borne! Ramsay's interpretation of it, as epilepsy is only a theory, the old idea that it was an affliction of the eyes has been dispelled. Again we are referred to the sufferings of Christ. The body of Christ was perfect as the perfect man; we have no evidence that He suffered from disease or sickness. The sufferings of Christ were in the physical sphere inflicted by man. When our Lord spoke of "taking up the Cross," it was in connection with bearing witness for God in the world that the Cross was foretold. The command is not merely to take up the Cross, but to take it up following Jesus. Hence it must properly apply primarily to all hardship provoked by discipleship: that is, withdrawing from lucrative or influential positions because they involve un-Christian behaviour, in adhering to unpopular principles, and in missionary efforts of all kinds. Again, taking up the Cross must be voluntary, which suffering from disease is not. In taking up the Cross there is all the spiritual and mental suffering of our Lord to be borne, together with the hardships of service; and such cannot be adduced as arguments that disease and suffering are the will of God. If it be said that some cases are the will of God and others are not, how are we to know to which category our sickness belongs? No, the Old Testament doctrine broke down, the wicked did not always get chastened and the good rewarded, nor have the greatest saints been always endowed with the severest physical diseases. If it be said that physical suffering refines character, is it true? It may be with a few devoted saints, but with the vast majority it is demoralising, and has done more than anything else to withhold the eyes of men from the God of Love. The Problem of Suffering has produced more sceptics and indifferent

Christians than any other factor in the world. Where is your God of Love? they ask us.

The Answer.

The doctrine that disease is the will of God received a most emphatic denunciation in Christ. He ascribed it to Satan. In the cases of the Tower of Siloam, the Galileans whose blood Pilate had mixed with their sacrifices, the man born blind, He forcibly denies that the people involved were sinners above others. Furthermore, if disease and suffering had been the will of His Father, He could not have performed the works of healing. In doing so, He would then have been acting contrary to the Divine Will. The one clear answer to the whole problem lies in this—that our Lord, by His very miracles of healing, showed that disease was not the will of God, and pointed to His works of healing in proof of His Divine vocation.

Disease and Suffering Sin of Man.

When we look to the world of Nature it corroborates our Lord. There is in Nature one great Law of Consequence. You must pay the penalty of your misdeeds. God made the world perfect, He saw that it was very good. He made the world of Things and the world of Man. The Things were perfect, and controlled by perfect and delicate laws. Man came, broke the laws, and smashed up as many of the things as he could possibly contrive. It is Man, through breaking the will of God, who has brought disease and suffering. Sin is the ultimate origin of sickness. Eradicate the sins of Intemperance, that is of eating, drinking and lust, and you will get rid of three-quarters of the disease at present in the world. Then there are faults which we do not call sins, carelessness, ignorance, which bring disease and suffering upon ourselves and others—the Law of Fellowship, by which no man liveth unto himself. Then there is the vast entail of disease through the Law of Heredity, the law which God intended should lead us to perfection, but which man has used to lead us to defection. We have to suffer for the sins of our ancestors and contemporaries. The way to free ourselves is by moral improvement, and we shall not get rid of disease until we reach a higher stage of morality in the world. If we could reach per-

fection in the generations to come, we should rid the world of physical suffering. Old age would be the wearing out of the body and the decline of strength—death the quiet release of the soul from the body, unaccompanied by all the horrors as we now experience it.

God's Mercy.

Still God does not stand aloof from the world of suffering. He has compassion on it, and is willing to heal. We have but to look at the relief He gives through the world of Nature. Every germ has its enemy, drugs are provided for the relief of pain, herbs for healing. There is the skill of the physician and the surgeon. Still further, He has allowed us the appeal direct. The same Christ is present with us; He has still the power to heal, and the will to do so. We believe it, for we still pray for the recovery of the sick, and some miracles of healing take place in the course of every faithful clergyman's ministry. But as Canon Peter Green says: "Owing to the weak state of religion generally, and the feebleness of our faith, and the Church's forgetfulness of her mission to health body as well as the soul, physical miracles are rare, but they are not unknown. If Christ can make of one poor sinner, broken and ruined in soul and body, a 'New Man,' He can work the same miracle for two or ten millions, or fifteen hundred millions. What hinders Him is men's lack of faith. He can do no mighty works because of their unbelief. If we have few miracles of healing, we have as many as we deserve."

FAITH AND PRAYER.

New Zealand Girl Healed. (By G.A.W.).

FOR the second time within the past few years I, as a journalist, have had the privilege of interviewing persons who were the living testimony of the fact that faith in God sustained by prayer can heal where earthly physicians have tried and failed.

The first case was that of a woman who had spent long weary months trussed up in a steel frame because she was unable to stand upright, let alone walk. After long and constant endeavour to relieve her

sufferings the doctors had been obliged to confess themselves beaten. It was then that the patient had corresponded with Ratana, the Maori healer, who had directed her to pray and had used absent treatment on her, with the result that one day she was impelled to rise, discard the imprisoning frame and walk. It was months after that when I saw her and she was well and active.

Spinal Meningitis Cured.

The second case was that of a young woman, Miss Norma Ritchie, formerly of Dunedin but latterly of Timaru (New Zealand) where the experience came to her. When Miss Ritchie called to see me at the newspaper office just before Christmas she blithely climbed four flights of stairs and arrived radiant and undistressed, so that it would not have been easy for anyone not possessing inner knowledge concerning psychic and spiritual healing to have accepted as truth the story she had to tell.

For two years Miss Ritchie had been a chronic invalid with spinal meningitis, which had left her partially paralysed and unable to do more than just crawl about the room, supporting herself as best she could and finding it practically impossible to retrace her steps without help if she descended two or three stairs. Her nerves were shattered, she had been turned away from public hospitals as incurable, and twelve doctors had given her up.

In such a condition any ordinary person would have abandoned hope. Not so Miss Ritchie, who declares that never once throughout the two years of pain and suffering did her faith in God waver. She knew that, sooner or later, the power of prayer would bring about a cure. So she prayed steadfastly, her friends and fellow Bible class students also prayed for her recovery, and her name was regularly put forward at the healing circle of the Dunedin Spiritualist Church.

"Get Up . . . Walk."

And, one afternoon about six months ago as she sat before the fire in her room Miss Ritchie heard a voice saying: "Get up, my servant. You are free. Walk." Three times was the command repeated and then, she declares, a wave of wonder-

ful power and strength came to her. She rose and went out into the street where she met a friend who had known that Miss Ritchie had long been incapable of walking. This girl was, naturally, startled, and she asked: "What has happened?", to which Miss Ritchie replied: "Something wonderful."

That afternoon this young woman who a few minutes before had been incapable of taking three steady steps, walked two miles without the slightest trouble, and since then she has walked, ridden a bicycle daily, taken a position in order to earn her living, and is to all appearances a normal, healthy and thoroughly happy individual.

Her Public Testimony.

During her visit to Dunedin, Miss Ritchie spoke from the platform of the Spiritualist Church, a thing she would have previously shrunk from doing, and the story she told immensely impressed her hearers. Throughout her long illness, she declared, she, while appreciating to the full the efforts of the many doctors who had attended her, had frequently told them that "there was a greater Healer than they could ever be." And there is abundant evidence in Miss Ritchie's present condition of health that her faith has indeed been justified. I may add that the facts as set out here have been fully authenticated by the evidence of people who had known Miss Ritchie before, during, and after her illness.

THE FIVE RULES OF HEALTH.

1. Eat sufficient, but not too much, wholesome food, taking care to masticate it thoroughly.

2. Breathe pure air by night and by day.

3. Keep the body warm and clean within and without.

4. Take at the proper time and in sufficient amount exercise, recreation, rest, and sleep.

5. Be master of your will and think pure, true thoughts.

Hints for Health.

Do not talk about your ailments.

Make a business of getting well. Every other consideration should be secondary.

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

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

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

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

Don't worry about your symptoms or the name of your complaint; probably no one knows what it is. Get your blood in good order by using right diet, getting plenty of fresh air and sunshine, taking a reasonable amount of exercise, and keeping cheerful. Nature will do the rest.

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

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

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

body must be carefully husbanded to combat disease and rebuild the wasted tissues.

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

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

With respect to diet, the general result of observation is this:—Every person is a law unto himself, and requires certain foods, from which his digestive organs can best extract material and energy. The required diet varies greatly, both in quality and in quantity. The preparation of the food, the manner of chewing, the digestive powers, and certain imponderable factors exert a great but yet unknown influence. In general, that person is nearest physical perfection who can develop the greatest

energy from a moderate quantity of the simplest food. Plenty of pure air must be regarded as one of the most important factors in the matter, for strong men, without exception, have good respiratory power. When a hundred times more is known about dietetics it may then be possible to speak with assurance and lay down rules for everybody's guidance. In the meantime don't tinker with your body, but consult an expert in dietetics.

Dismiss fears. The same Power that created you can heal you. This power is manifested in you. It is this life and power which keeps your heart beating and your lungs in motion while you are sleeping. Never eat anything between meals and resolutely resist all temptations in the shape of invitations to "dine out" at some restaurant or hotel. Many aspirants have paid the penalty of weeks of suffering for such an indiscretion. If the prescribed bill of fare does not altogether suit you at first, be certain you will in a short time come to enjoy it better than any other. The natural way in diet, as in other regards, affords the greatest delight, pleasure, and satisfaction. Nature's ways are the ways of wisdom, of which the wise man says "Her ways are the ways of pleasantness, and all her paths are peace."

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

THE GREEN MOTHS.

(By C. ELLIOTT PERRYMAN.)

Ian Anton lay back in his comfortable armchair musing over the whims and vagaries of life, and watching the moon light streaming across the carpet in a broad ribbon of light.

The fire burned fitfully then subsided amongst its ashes, dying down into a faint glow.

The room, dark and full of shadows seemed hushed in eternal quiet, except for the immemorial murmur of the sea that soothed him with its endless lullabies.

It was a lovely night, full of moonlight, soft winds, and the released odours of garden flowers, drawn out by the subtle magic of the evening air. Soft shadows, clung to the trees across the lawn, falling in blue darkneses, shot with silver where the moonlight filtered through.

Just the night that poets and dreamers love, to weave into madrigals, and sweet romance.

Ian Anton was not an old man, and in the shadowed room one could not tell or even guess at his age, or appearance. Age, or youth, what did it matter. In the cold inanimate darkness his body meant Life. He lived, breathed, recorded emotion, desired, and subscribed to all the vagaries of his environment. A large window, bare to the magic of the night, confronted him, and from his position in the low chair the upper portion seemed to lean against the sky, while the tree tops beyond the garden bounds formed a solid contour across the lower portion. It was a stage set for eternal verities with the everlasting sky for background and the prolific exuberance of nature as a stage for the player's feet.

He was aroused from his thoughts by the fluttering of a number of moths against the window pane.

He lay back drawn to the strange movements of these frail night wanderers of the air. His body relaxed, and a great peace seemed to sweep over his being of sleep, or was it hypnotic ecstasy?

A psychic bond between earth and sky merged all nature into one, as if everything in the universe and he was guarded by great unseen presences.

Were they Moths? Were they tiny green figures like dream children dancing in exquisite rhythm outside the window? Suddenly the window grew larger as if projected by some giant lens, and Ian saw they were not moths, but beautiful sylph-like children dressed in gauzy light of the paleats emerald.

Music was playing! Music that held him entranced with its throbbing lilting measures and to its lilting rhythms these fairy-like children were dancing.

A feeling of intense happiness filled his heart, he knew that something wonderful was happening to him, that he was witnessing a spectacle that the world would have paid its thousands to see.

Words could not describe the wonder of it all. Such music—and those dream dancers, curving and swaying in perfect harmony. His whole be-

ing seemed in tune with the Infinite, swept into the perfect harmony of the Spirit.

The door softly opened, and to his astonished eyes, two tiny fairy-like children came slowly into the room. They were very pale and ethereal, with a fragile loveliness such as Rossetti and Burne Jones loved to paint.

On their tiny faces was a quaint wistfulness as of children who had strayed far away from their home surroundings. Hand in hand they crossed the room towards him, until they stood at his knee.

Ian looked at them in astonishment and his heart grew very tender as he asked:

"Who are you? What do you want?"

"We have come to take your children out into the magic garden," the tallest one answered placing her hand upon his knee, and smiling up at him.

Ian stared incredulously.

"The magic garden! My children?"

"Yes! We take the children into the Garden of Happiness, and play with them there."

Tears shone in Ian's eyes and the children drew closer to him, while the music played on and the dancers swayed more gracefully to the melody.

"I have no children," he answered brokenly. "My wife and little ones were all taken."

The tiniest child climbed upon his knee and putting her delicate, fragile arms around his neck kissed him.

"Did you love them so very much" she whispered.

He answered with a sigh. "They were all that was most beautiful in all the world to me."

She turned to the other child at Ian's knee and smiled.

"They are still with you, they never really went away," she said.

"We are your children. Everyone's children who dwell in the Hereafter. We, who behold the Great Father as little children we come to those who are lonely and sad. To those who yearn for a better world where Love is triumphant Love could do much for this poor tortured world of today."

It is we whom tiny babies dream of when they smile in their sleep. They know us then, and we play with them in their dreams."

"I often wondered what babies dreamed, when they smiled in their sleep" Ian said thoughtfully.

"Yes! that is why they smile. We take them out into the garden where all is light and happiness, and play with them there. We came tonight because you were lonely. We saw you sitting beside the fire with your heart full of yearning for what you had lost. We will always be with you, we never really go away."

The children kissed him, and turned towards the door, walking very slowly. At the door they turned again. The music grew faint and far away, and with another wistful smile the door closed and they had gone.

Ian stirred and stretched himself. Tears were in his eyes, but a feeling of intense happiness was in his heart.

"I must have been dreaming," he murmured as he looked up at the window. There was nothing there.

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