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(Continued on Inside Back Cover)

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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ROYAL SECRETS

THE BEAUTIFUL SPIRIT IN A MIRROR AT SANDRINGHAM.

From the Memoirs of His Royal Highness, Prince Christopher of Greece.
In the "Evening Standard," London.

I HAD a strange experience while I was staying at Sandringham some months after the death of King Edward. After the funeral I remained some weeks in London and then went down to Sandringham to stay with Queen Alexandra. I arrived on a hot July afternoon and, as I felt tired, went upstairs to rest after tea.

My bedroom was in one of the modern wings under the clock-tower, a bright room with cream-coloured walls and furnished in gay blue and white chintzes. In the alcove made by the clock was a dressing-table with a square mirror. My bed ran along the opposite wall. At first sight one would have imagined it impossible to associate anything of the supernatural with so cheerful a setting. I put on my dressing-gown, lay down on the bed with a book and read until I dropped off to sleep. I did not wake again until my valet came to lay out the clothes I was to wear for dinner. I talked to him for a few minutes then took up my book and began to read again.

Suddenly the feeling that I was being watched made me turn round. Framed in the dressing-table mirror was the head of a woman. She stood so still that I was able to take in every detail of her appearance in a detached sort of way. I saw that she was young and very beautiful, that she had curling brown hair and a soft

dimpled chin rising out of a square decollete and that the upper part of her face was covered with a little black mask. Through it her eyes gazed straight into mine with a depth of sad entreaty. She looked so completely real, so much a creature of flesh and blood like myself that my first thought was that she had somehow entered the room and that I was only looking at her reflection in the mirror, and I turned round to reassure myself.



There was no one there except my valet, who was bustling back and forth carrying towels and dressing-gown into the bath-room, and, to my amazement, he walked right over to the mirror to fetch something from the dressing-table and passed within a few inches of that silent figure without any sign of having seen her. It was like some ghastly nightmare; the pleasant room still full of the July sunshine, the homely, everyday sounds of bath water running, of drawers being opened and shut, the valet with his unconcerned rubicund face, and yet that strange presence, those haunting eyes fixed on me in some unfathomable grief. I felt literally rooted to the bed. I tried again and again to call out, but my throat seemed paralysed. The valet took no notice, only went on with what he was

doing, while seconds that seemed like hours passed.

Then, as suddenly as she had come, the woman vanished and the spell was broken. I turned indignantly on my man: "Didn't you hear me speaking to you? Why didn't you answer me?" He looked round in blank astonishment. "I am sorry, Your Royal Highness, I did not know you were speaking." "Did you hear nothing?" I asked, trying to speak casually, though my heart was thumping unpleasantly.

"No, Your Royal Highness." I dressed for dinner and went downstairs where I joined my sister Marie and Princess Victoria. While we waited for the others I told them my experience. They were frankly unimpressed. Marie laughed at me after the manner of sisters and Princess Victoria said firmly that I was overtired and ought to take a tonic. And there the subject was dropped.

The Gallery Picture.

I slept soundly that night and in the light of morning I began to persuade myself that the whole thing must have been a dream. After lunch, Queen Alexandra suggested that we should motor over to Houghton, Lord Cholmondeley's beautiful place, as she wanted us to see it. When we arrived we found the Cholmondeleys were away, but the butler offered to show us round. I was in the little chapel, absorbed in some exquisite carving, when my sister and Princess Victoria came hurrying out of the picture gallery. They were pale with excitement as they seized hold of me and dragged me into the gallery where they stopped in front of a picture. "Look! Do you recognise her?" I stood staring at the portrait of the woman I had seen in my room at Sandringham the day before. She wore the identical dress in which she had appeared to me. In one hand she held the little mask in which I had seen her so that this time the enchanting face was fully revealed. The artist had caught something of the sad appeal in the eyes.

Princess Victoria turned to the housekeeper who was accompanying us round the gallery: "Do you know who that is?" she asked. The woman hesitated: "Well, yes. But we never speak of her here."

After a little hesitation she told us that the lady was the family ghost and that her portrait had always hung in one of the big guest rooms which had been so haunted that no one could ever sleep there, until the father of the present Marquess had had it removed to the picture gallery. After that her visitations had ceased. . . . "I believe no one has seen her for about 70 years," the housekeeper concluded. So that was the origin of my ghost! But still I could not understand why she should have left her own surroundings to appear to me, who had never even heard of her, at Sandringham, a distance of several miles.

Weeks afterwards I heard the explanation, or at least one explanation, from my mother's lady-in-waiting who was interested enough to make inquiries. She discovered that the lady had been in her lifetime the wife of an ancestor of the Cholmondeleys, who had treated her very badly. Having no legal redress in those days, her one hope had been to intercede with the King, and for a long time she had tried in vain to escape from her miserable home and go to London. But her husband had seen to it that she had no chance of getting her liberty and towards the last years of her life literally kept her under lock and key. In the end she died of a broken heart, her one object still unattained. Since then, the story goes, she appears from time to time to any one in the vicinity who happens to be connected with the King, pleading with her sad eyes for them to intercede on her behalf.

MEDIUMS.

(Power House Publications.)

Contents:—The Ocean of Spirit—Mediums — Phenomena — Vibrations — Development of Gifts — trance and conscious—Natural Mediums—Choice of a medium—Choice of a Medium from the Other Side—Different ways of use—Advice to mediums—Result of Observing mediums at work—Ideal mediumship. Four coloured diagrams. Price, 1/6; Postage, 3d.

Seance Solves a Crime

£900 JEWEL ROBBERY BAFFLED POLICE.

By Stuart Martin, in "Guide and Ideas for Competitors."

MEDIUMS are often able to give valuable information to the police with regard to clues. Here is an instance in which I personally figured. In a London suburb there had been a burglary at a jeweller's shop. Goods valued at about £900 had been stolen during the night, but there was no clue to the perpetrators. We arranged a seance. We saw the burglary take place. We saw three men engaged, but owing to the darkness it was difficult to see their faces. But we heard two names spoken. That was all that came out at that seance. We had a second seance. We saw the men leave the shop in the darkness and drive off in a small car with their loot. We got the number of the car. The police were interested, but they found that the car belonged to someone who could not possibly have been implicated. It had, as a matter of fact, been stolen.

A third seance was held. This time we got the scene of the burglary again. It was reacted once more. The names spoken came again. Inquiries were made and it was found that two men, whose names were as given in the seance, lived at a certain address. But the police could not act yet unless they had something tangible to go on. Was it possible, they asked, for a medium to say whether part, or all, of the stolen property was in that house? It was possible—the stolen goods were located there! Then the police acted and the men were caught.

Murderess Located.

A remarkable series of clairvoyant phenomena took place recently in an office not far from Fleet street. The seance was held because the tenant of the office had stated that when he was alone working late in the evening he was conscious of a strange, dreadful company around him.

The tenant was not a Spiritualist, but asked that a seance should take place so

that if there was anything "in the atmosphere," as he put it, there might be some revelation of its nature. A company of five people gathered at his invitation one evening and the seance began. The room in which we sat was in Fetter lane, and the only light available was that which penetrated from the street through the curtains. It took some time to get any manifestations of spirits, but when they did they came with a rush. First, there appeared in a corner near a bookcase the ragged, tattered form of a little girl with a most sorrowful expression. Cowering, timid, frightened, she seemed to have wandered into our company from some terrible hovel, and her whole attitude was one of suffering and misery. She appeared only for a moment, but she was visible to at least three of the sitters. Her form faded and another took its place. This time it was the form of a small boy. He, too, was haggard and ill-looking. Then he also passed on, and there came a sight that thrilled every member of that seance.

The figure of a woman appeared. Her face was terrible in its staring fright. She kept putting her hand up to her throat; and as she drifted past the bookcase one of the sitters exclaimed: "Look at her throat." The remark seemed to have been heard by the apparition, for she turned slowly and drew her hand over her throat. Her form gradually faded! But one of the sitters, a medium, seemed still to contact the figure we could no longer see, and she slowly sank into a state of trance clairvoyance. She rose to her feet and took several steps towards the bookcase, bending low as if she were seeking something on the floor. Next, she seemed to grab at what she sought, either a stick or a whip, and began lashing at something on the floor. And all the time she was crying out words that we could not understand and making grim faces that were horrible in the extreme. She was in a frenzy of fury.

"Elizabeth."

The paroxysm of rage passed and the medium stood facing us with her hand moving as if she were throwing back her hair from her forehead. "Who are you?" she was asked. "Elizabeth," she answered in a strange croaking tone, "as is well known to you. I'll teach 'em to ask for grub. I'll kill the lot of 'em afore I'm done." "The lot of whom?" she was asked. There was no answer to that, except that the medium began to laugh in a wild, demoniac way and walked to and fro kicking at invisible things; then once more fell into the striking attitude. The perspiration was streaming from her by this time. Exhausted, she sank to the floor.

When she recovered we found that she was unable to recollect anything of her actions during her trance. But a week or so later one of the sitters came to me with a remarkable story. He had been looking up the history of Fetter lane and Fleet street. He had found in a book by Leigh Hunt a startling passage that was the clue to our frightening seance. "In Fetter lane," the passage read, "also dwelt the infamous Elizabeth Brownrigg. She was executed in 1767 for the murder of one of her apprentices. Her house, with the cellar in which used to confine her starved and tortured victims, and from the gratings of which their cries of distress were heard, was one of those on the east side of the lane." Those who know anything about occult matters will understand why this woman and her victims still haunt the spot. The poor things, even the murderess, are still earthbound victims of the lowest form of spirits, unable to separate themselves from the scene of their sufferings. This is the explanation of all "ghost" stories in which victims and murders haunt the spots of their earthly conditions.

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"UNKNOWN MINDS RULE THE WORLD."

Says Bishop Barnes.

"I hope that my soul will live on," said scientist Dr. Barnes, Bishop of Birmingham, in a broadcast address recently in which he seemed to turn to Spiritualism. "Do minds exist," he asked, ". . . either disembodied or embodied in ways that we cannot perceive—minds which can make contact with our minds?"

Then the evolutionist bishop asked these questions:

"Are we, unknown to ourselves, breathing a mental atmosphere which is the true source of our intellectual progress; do we, in fact, receive from unknown minds the knowledge and moral standards which we appear to create?"

Individuals and nations, he continued, were probably subject, like the whole human race, to guidance or constraint of which the source was at present hidden from us.

Men On Other Planets.

Among his declarations were:

"Spiritually we seem to be elements in a vast realm of souls, struggling together for light. On other planets or other stars there must be beings with minds, some of which presumably are far more developed than our own. The only time I met Marconi, he told me of his search for messages from other planets. So far we have failed to find them.

A Paradise Now.

"We could even now create an earthly paradise if we rightly used our recently-won knowledge. The present state of humanity is tragic; so magnificent are the possibilities open to us, so grave the dangers that arise from wrong principles and aims."—"Sunday Referee."

SUBSCRIBERS—PLEASE NOTE

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What is This Spiritualism.

IN "Our Fellowship Forum" conducted by the Manchester "City News," a contributor, Mr. Malcolm P. Campbell, wrote as follows:

The germ of the idea to write this article has been inspired through contact with fellow rambles of the Fellowship when out on the moors and hills of Derbyshire. The subject of Spiritualism crept into conversations from time to time, and I was surprised at the great interest evinced on one particular Sunday when I was asked a great number of questions. From one aspect it is not surprising, as I believe that the average Rambler nowadays is much closer to an understanding of nature than those people who will always stick to the city. My article is an attempt to answer in detail some of the questions that were asked me.

What Is This Spiritualism ?

What is this Spiritualism that is sweeping the country? Is it something new or something old? What does it teach? What does it prove? As a hard-headed Scot, 3½ years ago, just for fun, and for nothing better to do, I decided to accompany a friend to a Spiritualist Church he attended regularly just outside Portsmouth. After a few hymns and a prayer, a young lady on the platform commenced to give clairvoyance and clairaudience, and to my amazement this young medium picked me out, and gave me a long detailed and accurate description of my own father, who had passed over many years back. This was followed by an equally good description of an aunt, an uncle, and a twin brother, who had also passed over some time back. I had heard about telepathy, and that occurred to my mind as a possible solution concerning these messages.

Yet I had to discard this theory as not holding water, from further messages received at that meeting from the other mediums, messages concerning a friend at a distance from Portsmouth, to whom up to the moment of receiving a message I had not given a thought to that day, or for many days past. I was not converted, although the messages given were of such a sharp detail, that the average man in the

street, less hard-headed, would have been convinced. I decided, however, that I was sufficiently interested to make further investigation, and from that day on, I have received conclusive proof that there is no such thing as death, that the loved ones we knew so well in this life do come back to us, time and again to contact us. We do not disturb them, it is they that disturb us. Spiritualism teaches us that its origin goes back through the mists of time, right down to Mankind's first mental articulations.

The Are No Miracles.

Spiritualism sheds a new light on the Bible, inasmuch as it teaches that there is no such thing as a miracle, that when a Prophet of Old heard voices, saw visions, tapped rocks with rods, and made water to flow, are just merely the result of highly mediumistic people following the laws of nature, and known variously, even to the beginner in Spiritualism under the heads of clairaudience, clairvoyance, and materialisation respectively. If you reflect, all of the churches preach survival, but Spiritualism proves it, and proves it beyond the shadow of a doubt.

Spiritualism teaches and practices Christ's first and foremost injunction, to heal the sick, and comfort the mourner. One Spiritualist in his little temple in London at the present time is healing several hundreds weekly by means of "absent healing." Are the great bulk of the churches of any denomination doing this to-day? I have personally seen with my own eyes, time and again without number, friends and relatives I previously thought had written their final chapter in the book of life, and I have heard with my own ears their assurance of the reality of the life beyond the grave. They have also assured me that the life there is even more real to them on their plane of vibration than our life on the earth is to us, and certainly more joyous.

Evil Spirits?

If as some assert, Spiritualism is the work of evil spirits, then I say that if these evil spirits bring to you in the depths of mourning, your own mother, father,

brother sister, son or daughter, then personally I would say that I would welcome the very devil himself. If, as some also assert in answer to this, that these evil spirits assume the role of mother, father, etc. to lead you "down the garden path" in order to obtain through this subtlety, their evil desires, then why is it that the average spiritualist has such a serene and happy countenance? Those who make the above assertions in the majority of cases, have never investigated the case for spiritualism for themselves.

The quintessence of spiritualism is service to mankind. This is the first lesson taught to every enquirer seeking truth concerned this and the succeeding planes of existence. These teachings from the Spirit World, far surpassing the beauty of thought and soul stirring than the brightest gems of oration ever uttered on this plane are now paving the way for an era of peace on earth. A few days prior to September's "zero hour," everybody thought that war was inevitable, the great teachers on the higher planes prophesied en masse that there would be no European general war. It was also predicted that the Dove of Peace would be released for flight. Two days later the Prime Minister did what he had never done before—fly to Munich.

The round table conference was also prophesied, as well as the fact that one of Hitler's right-hand men would not be present at the conference, as he would prove a great stumbling block for agreement. Just before the conference Goering was taken ill with an internal complaint, not critical, but sufficient for the stumbling block to be removed.

Children of Nature.

These are only a few of the many prophesies, proof of which can be seen in black and white print. These great teachings and prophesies, are brought to us from time to time through the agency of spirit entities who in the main were children of nature while they were on the earth plane, and more closely conversant, therefore, with the modus operandi of the laws of nature. A full 85 per cent. of these teachers are Arabs, Red Indians, Zulus, and Chinese. In conclusion I would say

"Dare to be a Daniel," and think for your self and act for yourself. From my own experience, I would say that the most fruitful field of investigation of Spiritualism is to be obtained either through the medium of home circles, or church open circles.

APPRECIATES THE "DIGEST"

I am pleased to see you resolve to embrace the policy of the "Digest," in the conduct of the "Harbinger of Light." There is so much valuable evidential information now available; that to get the gist of it gathered from all parts of the world, and presented in concentrated form in one journal will be a God-send to thousands who hunger for the Truth, but who may be of limited means. The additional work entailed upon yourself, will be very considerable in searching through these periodicals, and we must therefore hope to see a still wider support, financially to the Emergency Fund, so that the much needed assistance may be obtained. I enclose a small contribution for this purpose, and trust that many others, may be led to recognise the urgent need, and willing respond.—A. J. Harvey.

[We sincerely appreciate the above, coming as it does from an experienced journalist. Mr. A. J. Harvey was formerly the editor of one of our finest provincial newspapers, "The Warragul Gazette." He is also the brother of Mr. W. Britton Harvey, our predecessor in the editorship of The Harbinger of Light.—Ed. H.L.J.]

THE IMMORTAL ROAD

W.E.M. ABBOT—4/6 Net.

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

ARTHUR H. STOCKWELL LTD., 29 Ludgate Hill,
London, E.C.4.

Experiences of a Medium.

By W.R.N., in "Mercury and Herald," Northampton, England.

"THIS," said the guide, showing a group of visitors around Holyrood Place, "was the room in which Rizzio, favourite of Mary Queen of Scots, was murdered." There was nothing strange in the scene to the ordinary onlooker. There was the room, with its window overlooking the courtyard, and there in the corner was the small curtained cubicle in which, according to history, the unhappy Rizzio, surrounded by his captors, was stabbed to death. The guide was the same one seen there every day. He was probably thoroughly bored by the place and had related the tale of the murder so often that he himself would probably have cheerfully murdered anyone of the visitors for the chance to slip away to some quiet corner and smoke a pipe. But the scene was not quite ordinary for one visitor who stood near the window and who, because of her psychic powers had experienced on previous occasions the uncanny effects of historical surroundings.

Feeling of Despair.

"When Rizzio was stabbed," continued the guide, "Mary rushed to the window in despair, but Boswell was behind her and gripping her by the throat he forced her back." As these last words were spoken the visitor at the window felt a sudden and momentary gripping at her throat as though she was being forced back, and at the same time she was overcome with a strange feeling of despair and nausea. She kept perfectly calm and the phenomena passed. This story was recounted to me this week by that visitor herself—Mrs. W. J. Baird, of Earls Barton, one of the country's most earnest psychic research workers and a confirmed believer in the practical application of spiritualism to modern life. Mrs. Baird told me, with regard to the Holyrood Palace incident, that she believed that the astral body of Mary must have been present and that momentarily, she being a receptive personality, was made psychically aware of that 300-years-old tragedy. For a fleeting moment,

she said, she felt the awful despair and absolute agony of mind that the unhappy Queen must have felt as the glittering daggers ended swiftly the life of the innocent Rizzio.

Psychic Children.

But this was only one of the many practical instances, which Mrs. Baird said, had convinced her of the spiritual faith. She has been interested in psychic research work for over 40 years, and she was a friend of the late Sir Arthur Conan Doyle. To explain exactly what a psychic is to a person who is not endowed with the power was not easy, Mrs. Baird explained, but she said thousands of psychic children were being born every year, and as spiritualists had now a chance of carrying on their work without being persecuted she thought that the religion had a great chance of progressing.

Recounting some of her experiences, Mrs. Baird told me that one day she challenged a man to a game of chess at her club, and her opponent effected a particularly complicated move. There was only one man who had ever found a loophole in that particular move," she said, "and I had known him, although he had tried some time before this particular game was played. Suddenly I found myself making a certain move. I had no real idea what it was to be, but it turned out that I beat my opponent, and that I had adopted the move known and practised only by the chess player who had passed on. "I knew then," she said, "that my game had been directed." Mrs. Baird spoke of a Northampton woman medium through whom as many as thirty different personalities had communicated during one period of a trance. The voices all had the intonation and accents peculiar to the people in life, and although the medium did not aspire to high educational standards, some of the voices had been cultured and had spoken fluent and perfect English.

Vision of Wrecked Airship.

"I have often had visions of actual

things that were happening, or about to happen," Mrs. Baird told me. "I saw, while riding in a car on the night of the R101 tragedy, before the news had reached here, the vision of twisted wreckage of the airship on the hillside at Beauvais. I also had a premonition of the fatal motor cycle accident of my son a fortnight before it occurred. One evening when I was sitting by the fire I suddenly felt as though I had been given terrific blows on the sides of my head. Later I learned that at the identical time a woman I knew had been killed in a car accident at Wellingborough. On another occasion I was visiting an old country mansion, and was shown a room reported to be haunted, and in which no guest would stay. I was asked to go in, and I stood by the window looking out. Suddenly I stood with my hands behind me, and seemed to feel that I was a tall, broad-shouldered man. I seemed to feel that I was wearing knee-breeches, and could feel the tightness on my legs where the stockings were clasped. At the same time I was overcome with a strange feeling of utter despair. Later I learned that a former occupier of the house was a signatory to the death warrant of Charles I., and had never recovered from the pangs of conscience over what he had done."

Neighbour's Suicide.

"I was playing cards with some friends one evening when I felt a sharp pain across my throat and a feeling of weakness. Soon afterwards a message came that a neighbour had committed suicide by cutting his throat." The object of the work that Mrs. Baird is engaged in, she said, is to spread the message of the survival of man universally. This, her claim is, could dispel all fear. Fear of this life or fear of "death." "We must realise," she said, that "death" is merely a change in the form of life, or a change in "wavelength." The body dies but the personality lives on. "I believe," she said, "that all the experiences I have related here were given to me to let us realise that there are other forces at work. If everyone realised that everything is known and watched over, and that nothing is secret, world and social conditions would be immeasurably

improved. I believe that everyone has certain work that must be done in their earthly life, and that if it is not done satisfactorily and if they do not give satisfactory treatment to their fellow men, they may not be released from earthly labours so freely and easily as they would like to believe."

LOVE SONG WRITER.

Keeps Death Vow to Return.

Archie Emmett Adams—he made a million women weep with his war-time song, "God Send You Back To Me"—wrote in his will a short while he died: "No mourning or mopeing for me. Most likely I will be popping in at odd moments to keep an eye on all my dear ones."

Appeared at Their Home.

Archie Adams has kept his word. Twice, his mother and his sister say, they have seen him "come back." He appeared at their home in Cleveland square on Christmas Day. For, behind all his joking, Archie Adams, who wrote so sensitively of love yet was a bachelor, who staged his own funeral, who wrote his last composition, "Life's Great Sunset," to be played as his Swan Song at his funeral, was serious about one thing. He believed he was one of the greatest natural spiritualistic mediums in the country.

A friend told the "Sunday Pictorial": Archie was so serious about his spiritualistic powers that he was even afraid of them. He felt it was a dangerous thing to play about with, yet sometimes he could not resist the temptation to be a medium. "He was known as an apport medium—a person who attracts thing to him. I have seen him walk into an office and money would fall from nowhere on to the floor. His family don't consider that he is dead."

At her home in Cleveland square, W., Mrs. Bertie Mahon, Archie Adams's sister, to whom her brother left all his property, said: "It is quite true that we have 'seen' Archie, but it is far too personal and private a matter to talk about. It distresses me to think about it."

Spiritualism in Brazil.

By "JAZON," in "The Two Worlds."

TOWERING above this magnificent harbour, and visible now from my cabin port, is the unveiled colossal statue of "Christo Redemptor." From a height of two thousand four hundred feet, this, the largest image of Christ in the world, looks down upon this city of Rio de Janeiro, and when not enveloped in clouds or mist can be seen for a distance of over 40 miles around.

This prodigious and almost grotesque concrete figure has been completed at an enormous expenditure of money and effort—and what for? To benefit mankind?—the ragged, half-starved, maimed wretches so numerous in the streets of Rio?—I think not.

Meanwhile, gold-embroidered bishops and black-robed priests in dozens, from every corner of Brazil, are present in the city, to take part in the celebrations this week—the last throw of the dice by the Catholics to secure and dominate this great State. Enormous sums have been squeezed from rich and poor alike to carry on the work—for dare any member of the flock refuse, and thus incur the priest's displeasure—and lose his chance of Heaven!

Pay, pay, pay—pay for your prayers—pay for the baptism of your babe—pay for your burial prayers—and pay for a few to be said after that event for your soul's comfort—and then pay a little more for the statue.

Dive, however, a little deeper, and one soon finds a counter-current, greatly feared, and daily prayed against by the Catholics. Quietly, and without ostentation, this stream is gathering strength, and the pendulum has swung from pay, pay, pay, to "Freely ye have received, freely give." I have now seen a great deal of the work of Spiritualism in Brazil, and it is this absolute self-sacrifice that simply amazes me. There are NO paid mediums in Brazil—all earn their living at normal pursuits, and give their mediumship freely to the Cause. To the American, and our English

ideas, this seems impossible, and too ideal to be practicable.

Healing.

Thousands of cases of sickness are being dealt with at the Federation of Spiritualists in Rio weekly. The prescriptions are free. The medicines, mostly homeopathic, dispensed at the Federation are also free, and if the patient cannot even afford to bring a bottle, that is provided.

Thousands weekly—and there is no exaggeration here. One medium alone—a one-time barber—now an editor of a Spiritualist paper, gives over 800 prescriptions a day, every day of the week except Sunday. Needless to say, the medical fraternity and the clerical folk have not taken this lying down, and have taken action against this medium. The action was fought right to the Supreme Court of Brazil, and the Spiritualists won the day, and the right to prescribe and dispense their medicines.

I have always considered it right and proper that a medium should be paid for services rendered, but here one cannot help but see the Divine wisdom of the Spirit Intelligences who are working in Brazil. The Catholics, when they find their priests cannot heal them, go to the Federation in many cases. No effort is made to persuade them away from their Church, and they go back (many of them) healed. But a seed has been sown—"Why have we to pay for our entrance to Heaven, etc., and the Spiritualists heal us freely?" Is it any wonder that the hall is full twice weekly, not to witness the phenomenal descriptions of an Estelle Roberts, but to listen to addresses on the works of Allan Kardec, etc., and the principles of Spiritualism.

Is it any wonder that daily in the Churches prayers are being offered against "This insidious work of the Devil, Spiritualism," that is eating into their Church membership.

Among the people that a Chief Officer is likely to meet in his daily work, one does not reckon to find many people interested in the subject. But in my last few voy-

ages to this country I have been astounded to find the great majority of Pilots, Custom House Officers, Foremen Stevedores, and Tally Clerks interested in the subject, and many of them members of Spiritualist Societies.

A Rescue Circle.

A great surprise I had last voyage will serve to indicate something of the Movement in this country. I asked the Com-pand's foreman in Santos if he knew where "Mirabelli," the well-known medium, lived. I had known this foreman for many years, and had always liked him as being a steady and reliable man. The question opened the ball, and I found he was a keen Spiritualist, and he invited me that evening to his home circle. For some domestic reason it was not possible to hold the circle that night, and so, to avoid disappointing me, he proposed we should go to his "Centre" that evening. I arrived to find a hall capable of holding about 200 people, but it was the most spotless place I have ever seen. Every chair was provided with a white linen back cover, the walls were tiled (white) to about six feet high, and without a speck, and the tiled floor was just as clean. Six mediums sat round a table in the front, and each, before taking his seat, put on a white overall. It was a "Rescue Circle" night, and each of the mediums was controlled once or more by some earth-bound spirit, whom the President, as head of the table, talked to or prayed for, in the endeavour to give enlightenment. My knowledge of Portuguese was not enough to follow all that was said, but I could understand enough to realise how ignorant of the truth of spiritual conditions so many of these Catholics are when they pass over.

Again, no collection, no charge for admission. Who pays? I pressed my friend for explanation, which at first was not forthcoming, but at last, as I persisted, he drew from his pocket a rent receipt, and quietly told me that five other gentlemen and himself shared in the upkeep of that Centre. And there are a score of such Centres in Santos. A working foreman! And spending perhaps a quarter of his salary on his Church.

Well might the mitred heads design

their concrete statues to try to stem the under-current of such service, based on the teaching of the Master: "Heal the sick . . . cast out devils . . . freely ye have received, freely give."

THE AUTHOR AS AUTOMATON.

Unseen Dictators.

The mystery of automatic writing was discussed at a dinner of the Ghost Club, says "The Times," when Miss E. E. Gibbes spoke on Miss Geraldine Cummin's automatic scripts. Miss Gibbes explained that she had been associated with Miss Cummins in the production of such books, which had been written automatically, as "The Scripts of Cleophas," "Paul in Athens," "Beyond Human Personality," and "The Childhood of Jesus." No near relative of hers had been particularly interested in the Church, yet her hand had written automatically what amounted to over 1,000,000 words of early Christian history.

In addition to her psychic works Miss Cummins had written two novels and two of her plays written in collaboration had been performed in Dublin and London. She had made no study of occultism or psychical research, and was an agnostic about survival until by weight of evidence she was forced to change her views.

Miss Gibbes explained that she and Miss Cummins sat side by side and Miss Cummins filled sheets of paper with writing when in a kind of dream-state. She was a mere listener. It was as though she were waiting for the next sentence to be transmitted to her brain by some unseen entity. Her writing required little or no editing. She had written accurate descriptions of countries she had never visited, and the descriptions had been verified by scholars and travellers. She had reproduced quite 30 different personalities which were unknown to her, but which were recognized by their friends and relatives. The Spiritistic hypothesis—survival of death—seemed to supply the only possible answer to the question of what was the explanation of the phenomena.

Britain's Most Haunted House.

(AS REPORTED IN "THE OBSERVER" LONDON.)

THE "most haunted house in England," standing in a remote Suffolk village of 120 people, is now without a tenant. Mr. Harry Price, Hon. Secretary of the University of London Council for Psychical Investigation, who has been directing observations there, considers the story of the house to be one of the most remarkable in his wide experience.

This must be the only case of a reputed haunting in which observers have received elaborate printed instructions. Those on guard in this Suffolk rectory were told to watch for such phenomena as bell-ringing, footsteps, forms or apparitions, the inexplicable movement of objects; lights, perfumes, raps or knocks, apports (objects abnormally brought or precipitated into the house), thermal variations and unaccountable disappearances.

Lay Brother's Romance.

The rectory, a sombre house built about 1865 on the foundations of a thirteenth century monastery, has some twenty-five rooms, and stands in very extensive grounds through which runs a small stream. The grounds adjoin the churchyard, and part of the garden was the site of a Plague pit. There is the remains of a tunnel which once led to the nunnery of Bures seven miles away. Local legend says that, long ago, a lay brother at the monastery attempted to elope with a novice from Bures. They left in a black coach drawn by two bay horses, and were chased and overtaken. The brother was hanged and the girl walled up alive in the nunnery.

The present story begins many years ago, on a sunny afternoon in July, when the three sisters who own the property saw the figure of a nun moving slowly along what is now known as the Nun's Walk leading towards the church. The youngest sister, then aged twenty-five, ran across and spoke to the figure, which vanished. In the year 1929 a new rector came to the parish and entered the house at which there had been curious happenings for some forty years. Although this rector spent £200 on putting the property

in order, he could stay for only a few weeks. During his troubled tenancy the figure of the nun appeared—she is seen annually, it is said, on 28th July—a strange light, plainly visible from the garden, was seen on several evenings in one of the disused bedrooms; a large red tile crashed through the roof of the plate-glass verandah, narrowly missing Mr. Price and another investigator; and a glass candlestick hurtled down the "well" of the house and smashed in pieces. All the bells of the house were rung, stones and keys were tossed about, and stones flung from outside the windows.

The "Coach" is Seen.

The manifestations continued even when the house was left empty, with doors and windows securely fastened. Mr. Price found, during his investigation, that former servants had heard queer footsteps and the sound of smashing crockery. A former rector, who died in the house, had told several people that he had often heard the sound of horses' hoofs on the empty road outside the house; he claimed, indeed, to have seen the legendary coach pass twice across his lawn, and he was not alone in this belief. For a time the house was left empty. Then in the autumn of 1930 another rector took the living, and at once the manifestations became more frequent and serious. This rector, who at one period kept a circumstantial diary with the full record of phenomena, stayed until the autumn of 1935 when his health failed.

The diocesan bishop then joined two parishes so that a new rector would have no need to live in the haunted house. In the summer of 1937 the University of London Council for Psychical Investigation took the place for twelve months, and during that period a body of observers maintained a day-and-night vigil with remarkable results. Mr. Price produced the rector's diary. The writer, here called for convenience "Mr. Robinson," came to the house in October, 1930. At once the trouble started. The rector's wife thought

that she heard him calling her name, "Marianne, dear"; on several occasions people—including a workman in the house—heard the sound of footsteps. Then Mrs. Robinson declared that she saw the apparition of a former rector—who had died in the house—wearing a peculiar coloured dressing-gown. Both Mr. Robinson and his wife noticed certain smells, one "wonderfully delicate" like lavender; an odd odour of cooking would come through the bedroom window between 11 and 12 at night; crockery would disappear and reappear; old books were thrown about mysteriously; bells that had been disconnected rang suddenly in disused bedrooms.

Blow Under the Eye.

Later, too, "throwing" began. As she was going to bed one night the rector's wife received a terrific blow under the eye. On the next night objects were flung about the bedroom; they included a cotton reel and the head of a hammer with the broken handle in it. Articles were left deliberately in the rector's way. The position became intolerable; the rector and his wife, in an attempt at exorcism, sprinkled the house with holy water and said prayers; but, in the midst of this, "a stone nearly the size of my fist" (wrote the rector) struck Mrs. Robinson on the shoulder. Then Mr. and Mrs. Robinson noticed that "Marianne" (the name of the rector's wife) appeared continually on small pieces of paper in a shaky, childish hand. Afterwards it was seen on the walls, with such messages as "Marianne, please help get," "Marianne, get help," and "Get light mass and prayers here."

Mysterious Fire.

Once more the form of the dead rector appeared. Fire broke out mysteriously in the skirting-board and floor on one side of a disused bedroom. The crowning manifestation came when Mrs. Robinson, lying ill in bed, was tossed upon the floor with the mattress on top of her; this occurred three times in one morning. Other unaccountable things happened; pepper was thrown in the eyes of the rector and his wife; one night Mr. Robinson awoke to receive a hard crack on the head from his own hair-brush; on another occasion water from the ewer was poured slowly over the sleepers. Other people, besides the rector

and his wife, witnessed some of the occurrences. Mr. Price has now a vast dossier. His case is documented fully, his statements are marshalled, and he has evidence from many independent sources. He believes that his book will be the complete record of the most inexplicable case in the history of British psychical investigation.

TRANCE ADDRESSES OF SAMBERINO.

Delivered in Roseville Spiritualist Church, Roseville, Sydney, Australia. Through the Mediumship of Henry B. Raine.

Forward by Miriam Moxham.

For those who are not already acquainted with the facts about Samberino, a short explanation will be helpful.

Dr. Samberino, as he is known to us, is the leader and a spokesman of a band of healers on the other side of life, that operates through the mediumship of Henry R. Raine and the Tashi Circle.

Samberino was born in Africa, of negro parents, and was adopted when a baby, and educated, by an English man and his wife. He became a physician and surgeon, returning to his native country, and practising amongst his own people, until his transition eighty years ago.

These trance addresses have been delivered by him during the past year, taken down in shorthand, and published verbatim; nothing has been added to or taken from them.

We, the Committee of the Roseville Spiritualist Church, in being responsible for this publication, feel sure that we have not made a mistake in preserving these very helpful and beautiful addresses from the mind of one who has passed over. Price, 5/6; Postage, 2d.

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Psychical Research is Necessary.

MASS OF FACTS IN SPITE OF FRAUD AND NONSENSE.

By Dr. ALFRED HALL, President of the Sheffield Society for Psychical Research.

THERE are serious defects in the methods adopted by Spiritualists. It is good for Spiritualists and for the general public that the weaknesses should be plainly stated. No one doubts that there is extensive fraud, but the question which has to be answered is: "Is it all fraud?"

Judging from what I occasionally hear, there is much nonsense at some gatherings of Spiritualists, but that should not incline us to cast all psychic phenomena away as rubbish to the void.

Rogues have turned Spiritualism into a money-making business, but every one will agree that the "medium" who makes dishonest money out of the griefs of other people belongs to the lowest type of swindler. The National Society for Psychical Research, which includes some hard-headed men, exists to expose such people. A Committee was appointed by the Sheffield Society for Psychical Research to inquire into the claims of certain local mediums, and at the annual meeting last year it reported that the results of their investigations were unsatisfactory.

Research Necessary.

Psychical research is not only a legitimate but a necessary line of investigation. I have proved its value.

More than once in the history of science an investigator, while seeking for something which he considered important, has stumbled across something also of great importance. This happened in 1886, when F. W. H. Myers, during his activity in psychic research, produced definite proof that man thinks subconsciously.

Only a few years before his achievement leading philosophers, including John Stuart Mill, had declared that what they termed "unconscious cerebration" was beyond the possibility of demonstration. It is an accepted fact to-day, William James, in his "Varieties of Religious Experience," stated that it "was the most important step forward that has occurred in psychology since I became a student of that science."

It has been the basis of many recent ad-

vances in psychology. It is the foundation of the modern science of psychiatry, which promises far-reaching results in future therapy. Henri Bergson said years ago that the next step in medical discovery would be psychic in character.

Mediums Tempted.

Though a particular seance may seem a farce and a medium may be discovered in fraud, psychical research is not thereby totally discredited. When a person has a reputation as a medium, so much is expected of him that he is afraid of failure and may sometimes be tempted to help matters out. This is especially true of the professional medium.

The Society for Psychical Research was founded in 1882 largely as the result of experiments in thought-reading with two children who were daughters of a respectable clergyman of Buxton. They were examined by leading scholars of the time, including Professors Henry Sidgwick, Balfour Stewart, and Alfred Hopkinson, all of whom were convinced that the powers of communication between these children were supernormal. At a later period it was discovered that the children had been tempted to use a code of signals. But that fact was not held to discredit the results of the earlier experiments.

We are faced with a mass of psychic facts of a respectable order, which cannot be lightly thrust aside. Modern interest may have been stimulated, but we have to go far back into the past for the beginnings of Spiritualism.

In the Bible.

The most graphic account of a seance, of which I know, is in the 28th Chapter of the First Book of Samuel. Other suggestions of spirit control will be recalled by readers of the Old Testament. The Resurrection narratives may not be acceptable in their present form, but they cannot be dismissed without examination. They agree in their witness that Jesus was seen, and that belief influenced the early disciples. The experience of the Apostle Paul

on the way to Damascus, the appearance of the man of Macedonia to him, and the vision of St. Peter on the housetop at Joppa require explanation.

Socrates, one of the master minds of the ages, was convinced that he had a guardian spirit with him all his life. After he had been condemned to death, he told his judges that the execution of their sentence could do him no harm, for "those of us who think that death is an evil must needs be mistaken."

"I have clear proof that this is so," he continued, "for my accustomed sign would certainly have opposed me, if I had not been going to fare well."

Case for Investigation.

No less a philosopher than Emmanuel Kant examined the clairvoyant experiences of Swedenborg, and convinced of their genuineness. William James, in an essay in his "Will to Believe," tells of a census instituted by Edmund Gurney, in which answers were obtained from twenty-five thousand persons, taken at random in different countries, who were asked whether, when in good health and awake, they had ever heard a voice or seen a form or felt a touch, which no material presence could account for. The result seemed to be that "in England, roughly speaking, about one in ten had had such an experience at least once in his life."

There is certainly a case for investigation. Here are facts belonging to the "unclassified residuum," which is the "great field of new discoveries."

Those who dismiss the whole subject with a scoff and a jeer, without examination of the evidence, are as unscientific as those Spiritualists who need, as Mr. Price says, "to put their house in order." One of the most devastating attacks on Spiritualism of which there is record, was made by Dr. Charles Mercier. He used both the bludgeon and the rapier in his onslaught. But at a later period he wrote, "I have lately had a great deal of experience of Spiritualistic manifestations, and what I have seen has compelled me to modify my views very materially. Some of my experiences far exceed those of Sir Oliver Lodge."

Personal Survival.

It is necessary to remember that ideas

with which we have been long familiar and assumptions which have become habitual cling to us with great tenacity and offer vast resistance to the intrusion of new ideas.

Personally, I am convinced of personal survival on religious and philosophical grounds, and I see nothing incredible or irrational in the idea that communication with those in the next world is possible. Life is an enigma, but it would be a greater enigma, and in many instances a tragedy, apart from the continuance of the human spirit after death and the consequent preservation of the spiritual values of our experience on earth.

ESSENTIAL CHRISTIANITY.

By S. Angus. (Angus & Robertson.)

In this book the author makes an appeal to the laity as well as to the clergy for a unitive Christianity that will band together Christians of all Churches, however diverse their theologies for the new world tasks. Too long, he believes, has Christianity been divided among the followers of Christ.

Unitive Christianity will cultivate a rich diversity of experience and worship amid unity of spirit and aim. Essential Christianity will not be determined exclusively out of the past; it will read the lessons written in the needs and spiritual movements of the present.

Dr. Angus draws attention to the fact that Christian character is independent of any particular orthodoxy, and that Christianity should be determined, rather by its fruits than by its dogmas. The writer believes that a simplification of doctrinal statements is requisite in order to increase the demands made by Christianity upon all. The probing utterances of Christianity are really beyond dispute.

Creed should arise spontaneously out of faith and not be imposed upon it. Christians must meet the demand for penetrative and creative thinking accompanied by moral energy.

Competitive Christianity must yield place to co-operative Christianity that Christians may present a united front.

Price, 6/-; Postage, 4d.

The Philosophy of Spiritualism.

BROADCASTED OVER 4BK, BRISBANE.

By Mrs. A. SHAW, President, Brisbane Spiritualist Church.

BECAUSE of the great interest that was evinced in my broadcast on the "Principles of Spiritualism" a few Sundays ago, it gives me great pleasure, through the courtesy of Station 4BK, to speak to you to-day on the "Philosophy of Spiritualism."

For the benefit of those who may have been unable to hear the last address, I will, in passing, give a brief summary of the Seven Principles on which Spiritualism is based:

- 1.—The Fatherhood of God.
- 2.—The Brotherhood of Man.
- 3.—The Immortality of the Soul.
- 4.—Personal Responsibility.
- 5.—Communion between departed human souls and mortals.
- 6.—Compensation and Retribution here and hereafter for good or evil done here.
- 7.—A Pathway of Eternal Progress, open to every human soul, who wills to tread in the Path of Eternal Good.

To the earnest investigator into the truths of Spiritualism, it seems almost an absurdity to attempt to prove by words that Life after Death is a fact in nature. All that one can do, is to solemnly declare that we have searched, and found, that loved ones who have passed the change termed death, are still alive, retaining their memory and love, and are able, under suitable conditions, to return and give helpful messages to those left behind.

We realise also that it is possible for all mankind to have this glorious knowledge unfolded to them. It is the lack of personal experience, that deters so many people from becoming believers in psychic phenomena. Our loved ones passed on, tell us there is no death, as we understand it, that only a change takes place with the discarding of the physical body, and that they now live in an etheric body in a world

as real and tangible as this. When we can accept this tremendous truth, knowledge is added to our faith, and we then no longer need to fear the change called death.

In this age of materialism, I venture to suggest that the knowledge of man's spiritual destiny is the very thing to set the mind at rest. We have something in our keeping, more precious than gold, it is the realisation of our at-one-ment with God and every living, breathing creature in the universe.

We, who are Spiritualists, can stand beside the bedside of a loved one who has passed away, and though our tears may flow because of the loss of the physical contact so dear to us (for, after all, we are but human), yet in our grief we know that they have but gone one step before, and will dwell in a condition where there is no pain or physical disabilities. In the last Great War this thought brought comfort and consolation to thousands of people, whose loved ones were being hurled into eternity by shot and shell.

Communication between departed human souls and mortals is one of the Principles on which Spiritualism is based, and I venture to say that the time is not far distant when modern Spiritualism will be embraced as part of God's revelation to man.

To Spiritualists, God is the directing force of the universe and all embracing Nature, of which we are part; and that through God, we are linked with all members of the human race, whether here or in the etheric world. We have still to take the next step, when all nations will be bound together as one human family, and this will come through mental development. Spiritualism is developing in every country in the world, as a result of communications received from the spirit or etheric world, and is slowly binding humanity together. Many people, who are

ignorant of the teachings of Spiritualism, will tell you that we do not believe in God, and that we do not accept the Bible. To this I would say, that anyone entering the Spiritual Church, Brisbane, will see the Bible upon its stand, from which we read week by week, and year by year, to our congregations, of the psychic happenings of those days, and particularly those associated with the life and death of Jesus. We go further, and tell the people that God is no respecter of persons, that we have in our day similar happenings to many that are recorded in the Bible. St. Paul said, "Of spiritual gifts I would not have you ignorant." To-day modern Spiritualism says, "Unfold the spiritual powers that lie within, and tune in to the spirit world; be still, and know you are in the presence of God and His Angels are waiting to give their message of love through you. Behold I stand at the door and knock. But when the heart is full of din, and doubt beside the portal waits, they can but listen at the gate and hear the household jar within."

The first law governing a class for the unfoldment of psychic powers is Passivity. "Unless ye become as a little child, ye cannot enter the Kingdom of Heaven," or to the Spiritualist, unless you can throw off the shackles that are binding you, and become quiet and still, you cannot contact those souls around you, and who are desirous of bringing proof to you, of their continued existence.

In my last address, I said that there was nothing to fear in spiritual unfoldment by the person who knows the meaning of self-control and who has full control over the emotional body.

To the man in the street who may be a critic, or an enquirer, I say that if you will approach this stupendous subject in fairness and with an open mind—searching for truth in every department of your being—sooner or later a revelation will be given to you. Of course, instances of fraud are to be found among Spiritualists, just as they are to be found elsewhere. We do not condemn a nation because one man does wrong, neither do we condemn a religion because one person is proved to be a fraud.

As President of Mein Street Spiritual Church, I may say we seek your co-operation, and ask you to help us to make a united front in restoring balance to a world that seems to have gone war mad. God's laws are immutable and unchangeable, and any man who attempts to break these laws must surely face retribution and spiritual imprisonment. Leaders and dictators may rise and consider themselves gods, ruling and destroying the lives of man, but when they pass into the world of spirit, they will hear the cries of the homeless and the moans of the men they forced into battle, but in fear and trembling will they have to work out their own salvation. Such are the teachings of Spiritualism.

In conclusion, let me say:

"Lives of great men all remind us,

We can make our lives sublime,

And departing leave behind us

Footprints on the sands of time."

HERE AND HEREAFTER.

By J. A. Douglas Parker. (Rider.)

You have often wondered about the Hereafter and the reason of life. This book tells you about these things. It shows that you can never die and that it is necessary to know the simple facts about the Hereafter. It explains why you are here and what will happen when you go into the world beyond. You will learn that you are part of the Great infinite mind of God and that everything depends on the way your life is lived. A very illuminating little book. Price, 3/6; Postage, 3d.

AUTHORS AND COMPOSERS.

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

When Death Comes by Wishing.

By MARJORIE VAN DE WATER.

NATURE sets a limit on human suffering. Any physician who ministers to the mentally ill is familiar with the way in which the mind is removed from the world of pain and reality just as soon as a person reaches that limit where he literally just "can't take it." "A flight from reality," the physician calls it. The flight takes the patient to the mental hospital, but it takes him away from knowledge of the fact that he is a failure, that his wife is untrue to him, that he has betrayed his family, or whatever situation it was that proved unbearable to him.

Yes, physicians are familiar with this sort of death. When Mrs. Helen Wills Love, faced with the appalling prospect of being sentenced for the killing of her husband last New Year's Eve, announced that she would die and followed up her prophecy by going into a coma that lasted something like a week, physicians wondered whether her unconsciousness was this sort of flight from reality. Her revival from a coma was followed by an inquiry into her sanity.

Meanwhile, everywhere people were asking whether it really is possible to effect physical death merely by wishing to die. That it is actually possible for some persons to lay themselves down and die without resorting to poison or any weapon was attested to by Dr. A. A. Brill, New York psychiatrist, in a report at a recent meeting of the American Anthropological Association. The ordinary would-be suicide is usually prevented from going through with his intention by a strong will to live which overpowers the less strong desire to be through with life. Invariably, conflict occurs in the person's mind, a tense, often deadly combat. In order to cut the strong tie that holds him to life, he must resort to violence. He must use force. Not so the unfortunate person who lacks the will to live. For him no violent method is needed.

"Psychic suicide," is the scientific name that Dr. Brill has applied to such death by wishing.

Why We Cling to Life.

It is not common among civilised people, Dr. Brill said. Civilised man is too well surrounded with luxury to want to leave life. By that term luxury, Dr. Brill does not refer to yachts, palatial homes and soft riding motor cars of the very wealthy. He means only what you might call the necessities of life, the common, every-day comforts that make life in the twentieth century America so different from life in the African bush.

The civilised man's sense of responsibility is another motive causing him to cling to life. There is the man, and you may have met him, who says seriously: "If it were not for my children, I would have committed suicide long ago." This you can readily understand. But sometimes the responsibility seems to others a slender thread indeed to bind a human to life.

One of Dr. Brill's patients kept himself from self-destruction by his attachment for his pet pigeons. He simply could not think of abandoning them. Another lived for many years after his decision to end it all because he could not bring himself to forsake his dog. When the dog died he then killed himself and left a note requesting that they be buried together. Occasionally, the motive to live is nobler. Dr. Brill tells the story of an intellectual man who deferred his suicide for two years in order to complete a scientific work. Nearly always among adult civilised people some motive provides the will to live. Almost invariably the suicide must go through a hideous dramatic struggle against this impulse and in the end resort to violence to bring about self-destruction.

Primitives Die Easily.

Children and primitive people die more easily, Dr. Brill tells us. They are more loosely tied to life. When young boys and girls commit suicide the act is not preceded by the long emotional struggles that may

be observed in adults. Often suddenly and with only very slight provocation a child will kill itself. A scolding was the only cause which made a thirteen-year-old boy kill himself. Another, an eighteen-year-old, hanged himself and left the explanation for his act in a brief note. "I am doing this because I got a 'C' in arithmetic." "It seems that the younger the persons the less hold life has on him, and competent observers have reported that young children die very easily when confronted with death," Dr. Brill explains.

So it is also with primitive people. Explorers have long ago brought back to civilisation tales of aborigines in different parts of the world who could make up their minds to die and then simply lie down and pass out. Now unimpeachable scientific and medical evidence has convinced Dr. Brill of the accuracy of these reports. Healthy primitive people, even after they have lived for some time in a state of civilisation, have this power to lay them down and die. It may start with brooding over absent or dead relatives, fear of the future or disappointment in love. The grieving individual will become ill. Physicians examining him cannot find any organic trouble to account for the illness. After a few days death comes. But even then an autopsy will fail to reveal the cause of the illness and death. The only cause seems to be the wish to die. The illness in such a case seldom lasts long; death quickly follows. No lengthy coma such as that of Mrs. Love precedes the end. Some ethnologists feel that it is fright that stops the beating of the heart—fright due to superstitions of the primitive and their awe of the malign power of the medicine man.

Scientists consider, too, the possibility of recourse to secret poisons. Among civilised people having a much stronger attachment to life, deaths by will are very rare, and may take months or years to accomplish, Dr. Brill said. Yet he has had cases among his own practice where he could ascribe death to no other cause. One was a man, unmarried, and about 39 years of age. He had lived with his mother until her death a year before and his life really depended upon his mother and his home.—"Every Week Magazine."

CAN A MAN WILL TO DIE?

Can a man will himself to die at a certain hour?

This question was raised in startling manner recently when the full circumstances became known of the death on a Sunday night of Mr. William Wilson, a 67-years-old retired naval petty officer, of Lyndhurst Road, North End, Portsmouth, England. Mr. Wilson was a Christian Spiritualist, and 14 months before he predicted that he would die within two minutes of the time he did. Less than two hours before his death he told the story of his "call" to Mrs. Drigg, the founder of the Portsmouth Spiritualists' Shrine. He said to Mrs. Drigg: "On 29th August last year I was told by a guide that I should be called upon on the night of 8th October, 1938, to fulfill a great commission."

Ready at 8 O'clock.

Mrs. Drigg explained to a "Daily Mail" reporter that Mr. Wilson had said he would be ready at 8 o'clock. "He was attending our service," she said, "and two minutes after the hour he fell forward in his seat and was found to be dead." A post-mortem examination was to be held at Portsmouth, and previous to it one of the best-known psychologists in England said to a "Daily Mail" reporter that he felt certain the examination would reveal that Mr. Wilson had died from blood pressure or heart trouble. "For weeks, perhaps months, Mr. Wilson had been anticipating his death at that hour—at 8 o'clock," explained the psychologist. "The strain was too much for him. It killed him because he was certain he was going to die. He expected the 'call' at 8 o'clock. He waited for two minutes, and blood pressure or heart trouble would take their toll during those two minutes. A man does not die like that if he is fit, or even if he has something on his mind."

Mrs. Wilson stated to the reporter that her husband had served in the Navy for 20 years and retired as a first class petty officer about six years ago. "He has not been well for some time," she said, "and it was about three years ago that he became interested in Spiritualism. I know he has done a lot of work for the Shrine of Light. He has visited members of the

sect and taken flowers to the nursing home. On Sundays when he was busy at the shrine he did not come home until late in the afternoon for a meal and was out again in the evening. He was a man of strong imagination, and was always speaking about being able to talk to people on the other side. Lately he had talked of treating someone for deafness with his 'power,' as he called it, and last night when I asked him if he was going to church he said, 'I certainly am. All eyes will be on me to-night.' I was told at the shrine that he had just sat down after taking the collection when he collapsed."

SPIRITUALISM.

Its Fight Against Materialism.

[We have much pleasure in reprinting a contribution published in the "Northern Daily Leader," Tamworth, New South Wales, written by one of our subscribers and supporters. We compliment our Northern contemporary on its up-to-dateness and sense of the public interest. We trust that our readers will send a contribution to their local newspapers, telling them that the great English Dailies give considerable space to our subject and that live and wide-awake journalists in Australia also are keen to publish matters of psychic interest.—Ed. H. of L.].

Spiritualism started 90 years ago, and is now a great movement. There are several million members in Britain, nearly as many in America, and there are large numbers all over the world. In these days, when faith has grown cold, and belief in God and immortality is waning to a close, we are able to demonstrate and prove that there is a spirit world. This is not a matter of faith, but hard scientific fact.

The etheric, or spiritual, body is an exact copy of the physical body, and draws off at death. The other world is very like this one, and character and personality remain exactly the same. If you enter one of the lower spheres you can always rise to the higher ones, after serving your time. The spirit gradually evolves until it becomes an exalted being

—the angels of the Bible. The people and the world are real and solid, and the life is a hundred times better than this one. In fact, instead of the earth life being everything, it is but a preparation for the real life to come.

Communication Easy.

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

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

Spiritualism Not New.

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

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

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

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

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Editor:—REV. J. T. HUSTON, N.D.

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LIVE ON EARTH WHILE YOU'RE THERE.

By "Dr. Hylton" of the Gateway Centre.

You'll Get to the Spirit World soon enough—TOO SOON for SOME of YOU.

"PEOPLE on this side of life cannot alter the conditions you make for yourselves on earth," said Dr. Hylton, chief Gateway guide, at a recent lecture. "You often ask why we do not help you more than we do: if we know the future why don't we do more to warn you about it? The fact is that we don't always know the future, as you put it—and if we do we are not always permitted to tell you about it.

"You people **must** realise that you are on the earth plane to undergo certain experiences for your ultimate good. In many ways you have free will, and you are put on the earth to contend against certain obstacles and difficulties. You are put there to work out your own salvation according to your own ideas, broadly speaking, and if we were to step in and help all the time you would simply come over here with all your lessons still to learn—and it is a good deal harder to learn those lessons on our side than to learn them on earth. You may not believe that but it is so.

"Bad" and "Good."

"You must understand that spiritual progression is a matter of law. It is not possible to progress just because you don't commit any particular evil—you may not have been tempted to commit any particular evil—you may not have been tempted to commit any evil! and if that is the case then there is no particular virtue in your goodness. I am going to tell you that when you have come to us and understood the different valuations of this side of life, you will be very surprised to find that many of the people you, on earth, would have stigmatised as "bad" are in much better case than are many you would have called "good."

"It is necessary to try and understand that the man who "falls" and then gets up and tries again—and who perhaps keeps on 'falling' and trying again! is probably progressing more rapidly than the man who lives in ease and comfort and is not made the victim of fierce temptation. Whether you can now believe that or not, it is a fact that it is so in the scheme of life.

"You have been told many times that it is more important to practise than to preach—how many of you believe it enough to **do** it? Look around your Spiritualism today—how many are practising, and how many only preaching? Believe me, those who practise, if only a little bit, and even if they fall many times and the world says they are 'bad,' will be in better case when they pass to us than will the most 'good' who have only preached their way through the earth life.

"Worry About Someone Else."

"You have a saying: 'If you **must** worry, then worry about someone else.' I tell you that it is a saying which contains profound truth. It is true that only those who are completely stripped of self-interest can ever be the shining light in darkness of your earth-world. To worry need not necessarily be taken in its common sense. I tell you to 'worry' about someone else in the sense that you try your utmost to **help** someone else, and forget about your own troubles as far as you can. If you try that conscientiously you will be surprised at the way many of your

own troubles will clear themselves up—and when you come to us you will be very satisfied with the result of your ‘worrying.’

“As you are on your plane it is a waste of time for you to try to understand the spirit world. The whole thing is so utterly alien to your knowledge, your sense of time and space, that it is impossible that you can ever get any idea at all as to the conditions here. Yet the whole thing is remarkably simple. When you get here you will be surprised at the simplicity of life on this side. From our point of view your life is extremely complicated (of course, we didn’t think so when we were on earth!) You use a limited set of sounds to converse with each other: it is a tremendously clumsy and limiting method from our point of view. You can see only a tiny part of the wonderful range of colours in the universe: you can see and hear over only limited distances; you have to use what you call ‘scientific instruments’ to improve the range of your sight and hearing. You are tied to time and space—you cannot be in two places at once, as (in a sense) we can. Yes, the earth life is ‘death,’ and we are the ‘living’ ones! You will understand that when you get here.

It’s the Trying That Matters.

“In the meantime, however, you are on earth for a specific purpose. You are placed under limitations of many kinds, faced with obstacles of many kinds, for a set and wise purpose. Therefore, whilst you are on earth, do come down to the facts of your present life. Do not be delving and trying to comprehend life as it is with us—you cannot do it. You never will do it, for all your marvellous science, until you come here. The two worlds are able to contact and communicate with each other—but the two worlds are infinitely alien and apart in every possible way.

“Whilst you are on earth, then, live the life that is put before you; if you have obstacles count yourself blessed. They are put there to overcome, and the overcoming of those obstacles is your ‘spiritual progress.’ It is not very important if you fail to overcome the obstacles—so long as you never stop trying to overcome them. Never give up! There are many, many

people on this side who gave up the fight when on earth—they are in sad case now, my friends! Not because any vengeful God has ‘punished’ them; they broke the law of life, and the punishment is automatic. They made the set of conditions in which they now live; no power could lift them from those conditions until they co-operate and of their own free will alter their own conditions.

“There are many, many ‘planes,’ as we call them, of spirit life, planes which are inhabited by the souls attuned to their own particular vibrations. No other soul could enter or even approach those planes—it would be impossible until such time as the soul in question had attuned itself to the vibration of that plane, whatever it might be. That is the best way I can try to explain it to you—it is not possible to make you understand in any clearer way than to say that it would be like one of you trying to live under the sea, or in a furnace.

You’ll Get There Soon Enough.

“However, whilst you are on earth, live the life that is before you—don’t be forever trying to search into your inner being to find the spirit world; what time you meditate on your own soul and neglect to care for the souls around you! Help one another—and wait for this world until you get here. You’ll get here soon enough—too soon for some of you!

[The above lecture is one of three that Mrs. I. Edouin of “The Gateway Centre,” London, has sent for publication in “The Harbinger of Light.” Dr. Hylton who is the chief healer of “The Gateway Centre” is the author of “Colour and You,” a series of lectures on colour in health and disease. We hope to publish the other lectures in following issues of our magazine.—Ed. H. of L.]

EMERGENCY FUND.

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DEFENCE.

By **ELSIE FLORENCE GRIMES, B.A.**

**"The children of Ten shall put their trust
under the shadow of thy wings." Psalms 36,
verse 7.**

TO those who have not a sane and optimistic outlook on life the world to-day may seem to be in a very parlous condition indeed. Even in Australia one is sometimes so unfortunate as to meet people who are hysterical with fear, while in England, according to reports in the daily papers, a wave of hysteria, caused by fear of war, is scarcely suppressed.

The one thing against which we must be on our guard is hasty and unsympathetic condemnation. Some of us are so fortunate as not to be in any way concerned by the scare of war. We may even have reached the stage when we feel that we are fairly on the way to the overcoming of all fear, for we are fortified with a barricade against which no fear can prevail—namely utter faith in the willingness and ability of God to help and to save. But if we feel this, that is all the more reason why we should be most patient and gentle with those who are assailed by fear. We should not condemn them but should endeavour to soothe their fear in the only effective way, by pointing out that they have nothing to fear—in other words, that there will be no war.

And we must all remember that though we ourselves are not the victims of this particular fear we may have some other fear lurking in our consciousness yet to be overcome. Or even if we have conquered fear we must not forget that there was a time—perhaps not so far distant—when fear did assail us. For none of us is born into this world unknowing fear—that is something which must be overcome. Or if we are not of a fearful disposition, yet there may be some other sin, temptation or weakness of character which should counteract any false pride by the humility that comes of having a "thorn in the flesh"—as even the advanced Paul honestly admitted.

"The rich in spirit help the poor in one grand brotherhood." So let us not, in arrogance, be scornful towards the more timid in our midst, taunting them with cowardice, as did a daily newspaper recently. The news-

paper spoke in scathing terms of hysterical people who were "white-lipped with fear," yet that same paper, which dealt so contemptuously with a human weakness, was itself the very instrument which put the fear into the hearts of the people. Column after column in the paper was occupied by war news, the danger of air raids, etc., yet on the very same page was paltry enough to mock those who were stirred by fear through its alarming words.

There Is Not Going To Be Any War.

It is no use saying to the people, "There is going to be a terrible war, but you must not be afraid." What we are to say, and what we have every right to say, is, "There is not going to be any war, therefore you have no occasion to fear." Isn't that more to the point? If we can say these words to fearful folk with such conviction as absolutely to persuade them that there is no danger of war, will not these same people put all fear out of their minds and go about their daily occupations with content in their hearts and smiles upon their faces?

We are now going to state with such conviction that there is not going to be any war that the hearts of all who read this must be pacified. For our arguments are convincing and unassailable.

Firstly, we ask the question: Why, in the past, have there been wars and disasters? Answer: Because the people did not realise the love of God. That is the cause of all war, disaster, famine, epidemics and other plagues that have assailed the world in wholesale fashion, as well as the unhappiness, sickness, poverty, etc., in individual lives. How simple! — every disaster, whether individual or national, is caused by failure to realise the love of God.

Just the failure to know and to understand that God loves us. That is all. So simple. And if this is the cause of war and every other disaster, whether private or national, the remedy should follow just as simply.

There are **two** causes only of trouble—(1) sin, and (2) fear. If the former is the

cause of the present world-wide uneasiness then the remedy is plain—nationally and individually we must abandon sin and see that we walk in the path of godliness. But we believe that sin is not in the main the cause of the present unstable conditions, for there is evidence everywhere, despite certain pessimistic observations, that the world is advancing spiritually. This has come about largely through an enlightenment of intellect. No longer do we believe in the doctrine of the atonement. . . . We do not believe that we can sin as much as we wish and then, by a last minute repentance, be carried pick-a-back on Jesus' shoulders through the pearly gates. The increasing abandonment of this pernicious doctrine has brought with it a sense of personal responsibility. For selfish reasons, if for no others, we know now that sin does not pay, for as we sow so shall we reap. Thus, from motives of self-interest alone we are striving to forsake evil, because we are intelligent enough to accept the fact that we shall get paid back in our own coin. If we sin suffering will come upon us. If we try to do good peace will be ours.

Fortunately, however, we do not endeavour to seek the kingdom of righteousness from such selfish aims, bold and crude as they sound when stated so plainly. We are becoming a better race, we are becoming more tolerant, loving and forgiving because the Spirit of Christ is moving mightily in our hearts. The New Jerusalem has descended onto earth.

We Fear The Impotence of God.

If, therefore, sin is not the cause of the present war conditions it must be fear. Now we come to the crux of the whole matter. **WE FEAR THE IMPOTENCE OF GOD AND HIS LOVELINESS.** How terrible, when so expressed! But is it not true? We do not trust God. We put no faith either in His love or in His power, otherwise we would go joyfully on our way without ever a thought of fear of war.

Since the cause of the war fear is lack of trust in God, failure to realise His love and to depend on His strength, the remedy once more is simple. The remedy is to realise that God loves us sufficiently to protect us, and to believe that He has the power to do so. Then, acknowledging His love and His all-power, all we have to do is to trust

utterly to His strong arm to defend us. There is nothing to fear. How can we fear when we realise that God loves us and is willing and able to help us?

"Oh," you say, "that is alright individually, but how can it work internationally? I, myself, may have sufficient faith in God but I am only one among thousands. How can my individual faith stand against the lack of faith of so many?"

Here is our answer to this problem. Do you remember the story in the Bible where a very good man prayed to God that He would save a certain city? God answered that He would do so if a sufficiently large number of good people could be found in the city. The number could not be found and God was obliged to reduce His demands. But in the world to-day there is a sufficient number of good people with faith enough in God to save the world. The world is not going to pieces and there is not going to be any war because of the strength of the faith of these people. Such folk, with an utter fearlessness, an absolute trust in God's might and a complete reliance on Him, may be in the minority, but that number is very powerful, and moreover it is a growing force.

Sin in the world is on the decline, though the pessimists may look doubtfully at the darkness in the west, failing to see the rising star in the east. Also, that other more formidable bogey of fear is departing quickly westward, for the star in the east is now so bright that few there are who will not acknowledge its shining.

Do you remember reading in "The Battalions of Heaven" (by the late Rev. G. Vale Owen) how the King of the world, the Christ, is drawing nearer and nearer to the earth plane on His mission of redemption, drawing with Him millions of the angelic host in bright array? Brilliant is that dazzling splendour, bright is the star in the east, for the Lord of Hosts has come and the New Jerusalem has been established here on earth.

Yes, even among the rumours and thunderbolts of war, even among the fear and disquiet, the Prince of Peace has founded His "quiet habitation," and four-square it lies, strong, not to be taken by the vapid furies that will dissolve like smoke, revealing the beautiful City of Peace in all its transparent loveliness.

No Need For Armaments.

Let us therefore not trouble ourselves about armaments and defence. As Mr. H. G. Wells so clearly stated, the world, depending on its material supports of armies, navies and aircraft, must end in bankruptcy. Millions of pounds that should be spent feeding children, extending learning, building and equipping libraries, making parks and playgrounds and places of beauty, are being uselessly squandered on the building of battleships and war-planes of neither use nor beauty. Let our only defence be the mighty arm of God. It is enough.

So, resting secure in our faith in God's love, His willingness to help us and His ability to do so (since we say that He is love and omnipotent) let us trouble ourselves not one whit about material defence, military training and the like. Let us look to a spiritual defence as our sole support, and so, with trust in our hearts, let us confidently go about our business secure in the protection of God, which is greater than all the protection with which the millions of pounds' worth of armaments can furnish us.

Did not God protect and defend His people of Israel in the wilderness? And if so then will He not, or can He not, defend us now? Has God lost His power or withdrawn His love? One thinks not.

So there is nothing to fear—nothing. Our only defence need be a spiritual one. Let us banish our armies and aircraft, and say with defiance to the powers of darkness, "God is enough for us. We fear you not. Our defence of God is mightier than your weapons of bombs and gas. How silly you look trying to pit your foolish toys against the impregnable strength of our God!"

Thus, with content in our hearts and a smile on our faces we go on our way fearing naught—knowing that no war can come nigh us who are safeguarded within the fortress of Faith and Love.

The 91st Psalm.

Let us read again the 91st Psalm. Though ten thousand fall at our side no harm will come nigh us. Do we not believe it? What is the use of us reading our Bibles if we do not? Then why this fear, why the white faces, why the frantic rush to build armaments?

Alone we may stand in the midst of

warring armies, unweaponed, yet unafraid, because we dare to read the 91st Psalm and to believe it. God is our defence. We need no other. Awake, awake, oh ye nations. Read the 91st Psalm in your churches, believe it, apply it, scrap your armaments, let your young men play tennis instead of doing war drill, build playgrounds for your children instead of gas shelters, provide milk for babies instead of gas masks. Put your Christianity into practice. You say you believe in God's might, yet you are afraid to banish your armies and battleships. Put your nations' money to some nobler use than building implements to kill. Show your faith in God in a practical form—by giving no further thought to defence and thinking no more about war and its dangers.

What hypocrites you are to sit in your churches and say you believe God is love and all-powerful! If you do believe this, oh nations, let your only defence be His love and your only weapon trust. God can get along quite well, thank you, without your childish aeroplanes and battleships. All He wants is your trust. See that you give it Him. Then go home and do your jobs of feeding your babies, making playgrounds beautifying the world. God will do His job of protecting you if only you will give Him a chance—by practising what you preach about trusting in His love and relying on His all-power to care for you.

IMPORTANT ANNOUNCEMENT

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FANATICS.

Fanatics have existed all through the ages. There is the fanatic who thinks it disgusting to eat the corpse of an animal. He just does not like eating death. There is the fanatic who does not care to wear furs round her neck. She always sees a mental picture of the poor beastie streaming with blood. There is the fanatic who would rather die than allow a struggling animal to be cut alive in the vivisection room. He likes fair play and somehow he can't see that it is playing fair to torture animals so that humans might be cured of diseases caused by their own indiscretions. A human being eats vile compounds of foods purchased at the small-goods shop, dances at night, wears unhealthy clothing because it is fashionable, contracts some disease due to wrong living, then goes to a doctor to receive an injection, the price of which has been agony and death to some innocent animal. The fanatic thinks it isn't fair, so he refuses to avail himself of sera or allow his children to be vaccinated.

Fanaticism is the hall-mark of progress. Throughout the centuries fanatics have blazed the trail. It was a fanatic who said "Down with slavery," a fanatic who cried "No child labour." Fanaticism today is clearing the slums, feeding starving children, fighting for liberty of speech, giving us a free country where all may dwell in some measure of security.

The fanatic is still blazing the trail. "Don't eat meat," he cries. "Eating meat is eating death. A corpse is not dainty fare for clean people." "Don't wear furs," entreats the fanatic. "Wearing furs spells torture to some pretty creatures with broken and bleeding limbs inexorably held in the piercing teeth of the terrible trap. "Don't be vaccinated," begs the anti-vivisectionist, "because it is not playing fair to make an innocent animal suffer that we might have health—especially when that health can easily be procured simply by living a healthy life, obeying the laws of nature, eating natural foods and obtaining sufficient rest, recreation and exercise."

So the fanatic screams on and his

screams will continue to be heard until every wrong is righted, every cruelty abolished, every unclean thing made wholesome and every innocent creature given life and freedom.—"The Animals' Champion of Australasia," October, 1938.

LIVE CATS USED AS DOG BAIT.

Allegations that cats were being used as hares for greyhound dogs and subjected to "revolting cruelty" were referred to in the Legislative Assembly recently. . . . Mr. Arkins (U.A.P., Dulwich Hill) said afterwards that the bodies of cats, which had been mauled by greyhounds, had been found from time to time. . . . Mr. Tonge (Lab., Canterbury), said that he and Mr. O'Sullivan (Lab., Paddington) informed the police of an instance of fiendish cruelty to a cat in Centennial Park at 8.30 a.m. last Sunday. A man had reported to them that he saw another man release a cat, then a greyhound in pursuit. The greyhound mutilated the cat terribly. . . . "This is not an isolated instance," said Mr. Tonge. . . . "it is occurring frequently." He had been told that not only were the claws of cats pulled out, but acid was put on them to reduce the claws to powder so that they fell away. . . . "The R.S.P.C.A. has long been aware that cats have been used as lures for greyhounds," said the secretary, Mr. Lord, when the questions asked in Parliament were referred to him.—"The Sun," Sydney, October —, 1938.

ANCIENT EGYPT SPEAKS.

By H.E.H. in "Service."

Under the above title Dr. Frederick H. Wood and Mr. A. J. Howard Hulme have written a book which is well worth the attention of all thoughtful people. Dr. Wood has supplied the psychic element of the volume and Mr. Hulme the specifically Egyptian research side, while the evidences have been provided through the mediumship of "Rosemary."

The communicator, Lady Nona, speaking

on the subject of mediumship says—"Far from being a passive, lethargic channel, a medium must be an active worker, and should possess good health, a sanely-balanced mind, high sensitiveness, alert mentality, and a deeply spiritual nature." Hence we start with a measure of cordial agreement on the fundamentals of mediumship.

The book purports to revive the spoken language of the Egypt of three thousand years ago, from a phonetic rendering given through the medium. These sounds have been identified by the same method adopted for the solving of a cypher message, and have been correlated with the written hieroglyphics. Altogether some 900 phrases have been received and translated, and many have been recorded on the gramophone.

The specific purpose of the book is to add its weight to the cumulative testimony as to the reality of the unseen and, assuming survival as already proved, to extend it backwards and forwards in time by bringing to present day life the actual speech of three thousand years ago, and also showing that the vital element of that ancient time still is active to-day. The fact of reincarnation is assumed as an essential part of the machinery of life, and one of the stated objectives is—"to bring home to all men and women their individual responsibility."

Rosemary herself is said to be a reincarnation of a dancing girl who served in one of the Temples, and under control she revives the dances in which she took part and sings the melodies. These Dr. Wood has taken down, finding in them the precursors of plainsong, and in their tonality the ancient modes. The communicator Vola claims to be as much Rosemary as herself, as well as other incarnated individuals not specifically referred to, and says—"If you are in tune, and can assemble your various parts, you can make a complete whole."

Many sidelights are thrown on the obscure pages of Egyptian history, customs and religion. We congratulate Dr. Wood, and we feel that his efforts will be very valuable to the cause he so effectively advocates. Price, 13/6; Postage, 6d.

TRAGEDY.

The production of sera and vaccines is associated with animal torture. No excuse is acceptable for these deaths due to inoculation, immunization, etc.

1919.—Dallas, U.S.A., diphtheria : 10 children killed, 60 injured.

1924.—Baden, Germany, diphtheria : 6 babies killed.

1924.—Boston, U.S.A., diphtheria : 45 children violently ill.

1928.—Bundaberg, Australia, diphtheria : 12 children died, others barely survived.

1928.—Russia, diphtheria : 14 treated, 12 died.

1930.—Medellin, S. America, diphtheria : 30 children ill, 19 died.

1932.—Charolles, France, diphtheria : 172 children ill, 76 killed.

1933.—N. Italy, diphtheria : 10 children killed, numbers paralyzed.

1937.—Ireland, diphtheria : 24 children ill, one death.

1938.—Holbeck, Denmark, diphtheria : 30 children seriously ill.

1927-29.—Perniek, Germany, T.B. inoculation : 254 cases, 96 deaths.

1929.—Madrid, T.B. inoculation : 757 children treated, 164 death, 333 seriously ill.

1929.—Hungary, T.B. inoculation : 12 babies killed.

1930.—Lubeck, Germany, T.B. inoculation : 150 babies very ill, 76 killed.

1937.—U.S.A., by drug sulphanilamide : 73 deaths.

1938.—Florida, cancer inoculation : 11 deaths.

—"The Canadian Abolitionist," Sept.-Dec., 1938.

A Ramble Through Earth to Spirit World.

By Thomas Brooks. 2/6 net.

In this work the After Life, its effect upon those living, and the influence of those who have passed over, is carefully revived. A competent, comprehensive and thorough investigation. Order of your bookseller. Publishers: Arthur H. Stockwell, Ltd., 29 Ludgate Hill, London, England.

PSYCHIC POWERS.

Future of the Christian Church.

Lecturing some time ago at the Edinburgh Psychic College on "Spiritualism and the Christian Church," Mr. Edward Gall said Spiritualism was not a movement which began in 1848 with the phenomena associated with the Fox sisters in America. In point of fact, there was hardly a time in the whole period of recorded history when man had not attempted to pierce the veil which hid the next world, or when psychic phenomena of one kind or another had not been exhibited by at least a few exceptionally endowed individuals.

With the coming of Christianity, the two main elements in the Mysteries, the psychic and the mystical, tended to separate. In Christianity, what had been the central secret of the Mysteries, the attainment of the spiritual consciousness, was now proclaimed openly, while the psychic and occult tradition existed for the most part in these secret and quasi-masonic movements which were to be found scattered through Europe in the Middle Ages.

A little later, largely owing to religious persecution, all psychic powers seemed to have been crushed out; and this remained so until the birth of modern Spiritualism in 1848. Since then a vast quantity of psychic phenomena had been produced, and had been examined and reported upon with a thoroughness never before possible, a work in which science in several of its branches was now taking a prominent and important part. Conventional religion had at first received these discoveries with almost universal hostility and ridicule; but this attitude had lost the various Churches many thousands of adherents, and there were now signs that many within the Church would welcome a thorough investigation and an authoritative pronouncement on the subject.

Within the Spiritualist movement itself there were different attitudes taken up towards Christianity. Some saw no essential opposition between the two, and hoped that Spiritualism would be instrumental in purifying the Churches of much obsolete

and erroneous teaching, and of bringing to them the certain knowledge of the fact of human survival, which at present was hardly more than a faint hope, even among Church members. Others again considered that Spiritualism itself was destined to be the religion of the future, gradually superseding Christianity, which would eventually disappear altogether.

The inward life or spirit of Christianity would not, and could not disappear, because it was as eternal as God Himself. It might, of course find other forms through which to express itself, and a still further widened and enlightened Spiritualism might well be one of those forms, though not necessarily the only one.

Essentially man was a spiritual being, and, in the ultimate nothing less than the spiritual could ever fully and permanently satisfy him.

"TAWDRY SHAM" OF ORTHODOXY.

By The Rev. L. D. Weatherhead.

(In the "Methodist Times and Leader")

I have no theory as to what is the real explanation of the tongues of fire which appeared to sit upon the apostles' head. I have no theory as to the rushing mighty wind nor the tongues.

I have sometimes wondered whether all three do not derive from the explanation given by the apostles themselves.

We are bound to use figures of speech to describe our most ecstatic moments.

If this glowing chapter of Acts is the standard experience of Christianity, then we are bound to conclude that our own particular brand is a very tame, diluted and colourless affair.

Lost Resources.

If these are the resources at our disposal, we are like men living in slums who do not realise that a fortune has been left them; like men pushing a motor-bike who do not realise that a forty-horse-power Daimler is theirs.

It is the charter of Christianity. These resources are available. Nothing has been withdrawn.

There is no reason on God's side why

everything that happened in the book of Acts should not happen today.

We have produced a poor replica, a tawdry sham, a spurious substitute.

We must turn to the matter again, but let one thing be written down. Christianity is a farce if there is no more to be got out of it than most of us have got. Indeed, for many it is such a poor lie that it hasn't even convinced them.

Based not on surrender but on compromise, it is a conventional make-believe for the real thing, and the pathetic illusion of reality is kept up by attendance at services, a dangerous anaesthetic, or by hectic service, a dangerous drug, or passionate discussion, a deep dug-out.

It is incredible that people should possess the blazing thing described in the second chapter of Acts and be able to keep it as dark as some of us keep our religion.

TEACHING NECESSARY.

People are seeking for an explanation and a correct understanding of Spiritualism. They tell us that they never understood Spiritualism, until they heard its philosophy explained. More and more they are seeking our philosophy. We must be prepared to teach intelligently by study and by uniformity in all of our teachings.
—C. V. Morrow.

DO DYING PEOPLE SEE VISIONS?

In "Southern Daily Echo," Southampton.

AUTHENTIC ghost stories are claimed by Dr. Stanley Baker, Vicar-Choral of Salisbury Cathedral, as valuable evidence of the survival of the soul after death. Dr. Baker believes in ghosts, and recently spent the afternoon telling ghost stories to members of Durnford and Woodford Women's Institute. "I have made use of these convictions in the pulpit many times," he said. "I hold that if people believe more in survival they would be better people." Dr. Baker explains ghostly visions by the suggestion of a soul condemned to a purgatory.

Spirit Manifestation.

"I believe," he said, "either that spirits come back and manifest themselves, or else that, from the other world, it is possible

that their thoughts may be transmitted to those who are still in the flesh." On the reliable evidence of none other than Sir Frederic Ouseley, the great composer of the last century, who was Precentor of Hereford Cathedral, Dr. Baker relates the story of a ghostly visitation to an old house near Windsor. The ghost was that of a man who murdered his wife. It re-enacted the horrible crime. Dr. Baker advances, as a possible explanation, the idea that the murderer was condemned to re-enact his crime with a view to repentance and forgiveness.

"Although I believe in supernatural visitations, I set my face against Spiritualism," Dr. Baker told me. "I will have nothing to do with Spiritualists." "I think it very possible that trying to get into communication with one's departed friends may keep them earthbound.

[Does Dr. Baker not know that the spirit world is more anxious to get into touch with us than we are to communicate with them?—Ed. H. of L.]

For Restless Souls.

"Every night I say a prayer for those souls who cannot rest. That prayer is—'May they be given the will and opportunity to repent for the remission of their sins; rest and peace in Paradise with good hope for eternal life.' That is a prayer I always send to the relatives of suicides." Dr. Baker says that from personal experience, over 40 years, in ministering at death-beds, he is convinced that dying people often see visions of the other world. Speaking from his personal recollection, Dr. Baker gave several striking instances. On one occasion a dying man, speaking to someone whom the watchers at the bedside could not see, murmured "I am coming." Then they found that he was dead.

Joyful Exclamation.

A dying girl, on receiving the final absolution, opened her eyes, and it was evident to others in the room that she saw beyond her bed something they could not see. With a joyful exclamation she passed away. A dying woman, with whom he was alone and who had been apparently unconscious, raised herself and fixed her eyes on one point after another in the room, as though gazing upon a number of persons he (Dr. Baker) could not see.

She then spoke, rapidly and fluently, to them for a space of about two minutes, although previously she had been bereft of speech, through paralysis. After the vision had evidently passed, she lay back on her pillow, said the Lord's Prayer, and then lapsed into final unconsciousness.

Dr. Baker also relates another instance (of which he knew several almost parallel cases) of the accurate foretelling of death. A young woman who had been ill for some time but did not, at that time, seem near to death, sent for her mother and told her: "In an hour I shall be with God." Exactly an hour after, she died.

THE SPIRIT OF BUSINESS.

By H. Ernest Hunt in "Service."

The business man, priding himself upon his essentially practically mind, is very apt to look down upon everything of a spiritual nature. He regards such as having nothing to do with the world of affairs in which he lives and moves. Nothing, however, could be farther from the truth.

Our friend would probably be the first to admit that unless his firm serves its customers adequately, and so builds up its goodwill, it is bound ultimately to go down to its competitors. That, he would say, is the way of ordinary business and is only common sense.

But service is a spiritual principle, just as surely as self-interest is a material objective. The one is an exemplification of the law of love in action, and the other is its denial. Somewhere between these two opposite poles of conduct every one of us finds his objective.

The business man who fails to give adequate service finds himself in the Bankruptcy Court because he transgressed the universal law. The firm that prospers does so because, whether knowingly or not, its business principles are in conformity with that law. But a business definitely planned with spiritual vision and run with efficient brains would be practically bound to succeed.

What is "Truth in Advertising" but a testimony to spirit which is truth, and a

glimpse of the fact that denial of Truth is bad business? In the Interim Report of a recent Government Commission is the definite statement that the only lasting foundation of business is the Golden Rule in action—surely another glimpse of the spiritual.

The world is not a patchwork, but a coherent whole; and if we can discern spiritual laws they cannot be restricted to specially favoured departments of life, but must apply universally. Indeed they do so apply, and the business man need only get out of his limited groove of thinking in order to realise that this is so. When he has grasped this fact, he will possess one of the most vital secrets for financial stability.

A HOME CIRCLE AT ROSE BAY.

By Mrs. J. Fowler.

I AM impressed to write this letter with a desire to encourage those who are interested in Spiritualism and yet cannot get the proofs to try for themselves at home or in a private circle of friends.

Some nine or ten years ago, I became interested through a message given to me and after reading several books on physical phenomena, etc., attended a seance held in the City where such phenomena was witnessed. I discussed these meetings with my family and we decided to try experiments in our own home. We first sat around a very light table and almost immediately the table was levitated and we received many messages. We made a practice of holding these meetings each Thursday evening and some wonderful times we had. To give even a few examples would take far too much room in your paper, but suffice it to say that during these sittings my husband developed deep trance conditions.

In the meantime we read Denis Bradley's "Towards the Stars" and we decided we would try to get results with the trumpet. My son made one out of a kerosene tin, and the first time we sat with

the trumpet in the circle it was levitated and sailed around the circle (four of us) and touched each of us. We were all very excited and after telling some friends of our success, we decided to form a larger circle.

For eighteen months we had a circle of about nine members, all sincere and patient and willing to be interested in any form of phenomena our spirit friends could bring us through the mediumship of Mr. Fowler.

From the movements of trumpets and a child's rattle, the appearance of lights and the control of the medium by different entities, our circle gradually improved until one night we had sung our last hymn we heard a voice from a corner of the room say "Thank you, Goodnight."

Of course many times we were discouraged by false evidence, but always just when we thought we would give up, some revelation would come through which would give us fresh heart to continue, and so we held on helped by our sincere friends both on the earth and in spirit.

Until a couple of years ago we were content to sit without any definite object. Then we decided that we were advanced sufficiently to try to bring comfort to those who had lost their loved ones. We asked the doorkeeper (Waipu) if he would help us to do this and so spread this wonderful truth—"There is no death", and he promised to do all in his power to help us, and so we opened our doors to any sincere seeker.

Each Saturday evening from eight to eleven o'clock you will find every chair in the home occupied by those desirous either of hearing the "voice" through the trumpet or seeking the assurance that their loved ones still live, and many tears are turned to smiles, and many lives of emptiness and sorrow changed to those of service and, if not of joy, at least contentment.

We thank God that our humble home has been used by those in the spirit world desirous of spreading the wonderful Truth and we pray that we shall be spared to carry on, and that maybe these few lines will be the means of encouraging many others to try for themselves to contact

the Unseen World and so spread faith, hope, and charity throughout our country.

24 The Avenue,

Rose Bay, Sydney, N.S.W.

Mrs. Fowler enclosed a few of their many letters of appreciation for comfort received from their wonderful band of spirit helpers as proof of their sincerity, and are treasured by her as they are amongst their most cherished possessions.
—Ed. H. of L.

THE SPIRITUALIST CHURCH OF NEW ZEALAND.

(Napier Branch)

Opening and Consecration Service.

The harmony and progressiveness of the Napier Branch of the Spiritualist Church, of New Zealand, was exemplified on Sunday, March 5th, when their new Church, designated Karma Hall, Carlyle street, was consecrated.

The opening address was delivered by Mr. A. A. Hastings the President, and the consecration service was very ably conducted by the grand old Lady of Spiritualism of New Zealand, Mrs. Harris Roberts, generally known to all Spiritualists throughout the Dominion as the "Mater."

The building generally is a beautiful structure, both in its interior, and its exterior. The interior decoration is harmoniously exemplified in shades of pale blue, cream, and gold. The major portion of this work having been carried out voluntarily by members of the Church. The inside furnishing has also been donated, and everything has been done for love of the cause, and the joy of possessing a spiritual "house" in a peaceful atmosphere.

At the opening service every seat was occupied, and a happy crowd of spirit friends joined in the thanksgivings, which added to the joy and inspiration of the speakers.

May thoughts for success and progress go out to the new centre from all friends, to enable it to be a strong influence for the spreading of Truth.

THE USE AND ABUSE OF THE BIBLE.

THE word "Bible" means "The Book"—the sacred Book of Jews and Christians.

We do well to reverence the Bible, for it contains so much that is true and beautiful. But we must not make an idol of it. A sunbeam is not the sun. "**Up the sunbeam**" we must "**SEEK THE SUN.**" A beautiful **lake** is not **the flowing river**, winding its way and bearing the ships toward the ocean, and always fed with fresh rain from the overarching skies. We are rivers, not lakes.

The Books of the Bible were written, some of them hundreds, some of them thousands, of years ago, when Man was yet in his childhood, and, as St. Paul says, "thought as a child, spoke as a child, and understood as a child."

This world is a Great School with an infinite number of classes, and pupils at different stages of development.

In the Gospel according to St. John, Jesus says:—"I have many things to say to you, but ye cannot bear them now." St. Paul says: "If any man thinks he knows anything, he knows nothing yet as he ought to know."

The Bible is not there to do our thinking for us. "Ask, and ye shall receive; seek, and ye shall find; knock, and it" (the door of "the Kingdom of God") shall "be opened to you," Jesus says.

I knew a schoolboy who, when asked by his mother what ailed him, burst into tears, saying, "**How do I know that the Bible is true?**" He had been taught to think that every verse in the Bible was literally true, and perhaps that if he did not believe every word in it to be infallible, —**literally the "word of God"**—he must go to hell, and could not enter Jesus' "Kingdom of God."

No wonder the boy was miserable.

Jesus' "Kingdom of God" was **not a kingdom of Bible worshippers**, but a "kingdom" of those who laid aside their old, outworn conceptions of God as a mighty warrior king, and looked up to God as "Father" and "Lover," and who, like the "Good Samaritan," breathed Love as their breath of life (Luke X).

Jesus seems to say: Lay aside your old, outworn, childish ideas of God and Man: take on you my "yoke of a meek and lowly heart": go to school again—the school, not of old **letter and law**, but of "**spirit and life.**" "Not everyone that says to Me, '**Lord, Lord,**' shall enter into the Kingdom of God, but he that doth the will of God, My Father, which is LOVE."

The "kingdom of God" had already come, and was in the hearts and lives of the Lovers.

Christian **Faith** is not **Belief** about a Book, or in what is said to have happened thousands of years ago. It is **Faith**, trustful, committal of ourselves to LOVE, here and now, as "the fulfilling of the Law" of Human Blindness and of Progress up the unseen heights of knowledge, wisdom, sonship towards God, and Brotherhood towards Man.

The Bible must not be made an **Idol** before which we fall down and worship. The abuse of the Bible is when we let it drag us back to the past—to religious Childhood—instead of a **finger-post**, pointing us up the mountain of God, Who, the Bible says is "**SPIRIT,**" "**LIGHT,**" "**LOVE,**" "**FATHER.**"—"The Commonweal."

THE HARBINGER OF LIGHT PSYCHIC LIBRARY.

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GREAT SPIRITUALIST RALLY IN SYDNEY.

Spirit Voices Again Heard at the Savoy Theatre.

By Charles Neil.

THE Savoy Theatre was filled to capacity, when Spiritualists from Sydney's far reaching suburbs gathered together at a united service. The president of the Committee, Rev. John Nicholson, presided. The speakers were Mr. C. Bartle, the hon. secretary of the Sydney Psychic Research Society; Mrs. Twelvetreves, an octogenarian, but still able to carry on the good

work; and the Rev. Wyndham Heathcote of the Unitarian Church, a convinced Spiritualist, a very fluent speaker and one who is always ready to spread the truth of spirit return.

Mrs. Effie Leisk was the medium, and for forty-five minutes kept the audience spellbound as different controls came through. Each control was distinct from the others. Dr. Munro who before passing over was a physician in Edinburgh, was the chief control. His broad Scotch, and the various characteristics enabled one to visualise the doctor talking. Mrs. Leisk is certainly what Mrs. Macpherson's expressed opinion was—"Australia's Greatest Medium."

It was during this part of the service that a child's voice was distinctly heard in the body of the hall by several members of the audience. Two ladies, neither of them Spiritualists, informed me that the voice was so distinct that they turned around looking for the child. At the last Rally, held last year in the same theatre, the child's voice was heard on the stage by Mr. Abbott one of the speakers and Mrs. Archer the pianist. Mrs. Kennedy who was present said that it was one of her controls "Isabella" who speaks through the trumpet at the seances held at her home.

Mr. Dudley West, recited Longfellow's "The Legend Beautiful" which was warmly received. Mrs. Black, and Madame Verner both rendered solos. The items were much appreciated. Mrs. Archer presided at the piano. A compliment must be paid to Miss Palmer, of Chatswood Spiritualist Church for the artistic floral decorations at the front of the stage.

Much of the success of this Spiritualist Rally was due to the untiring work of Mr. J. J. Dolton the Hon. Sec., to a large group of Spiritual Church in Sydney.

"AUTOMATIC" WRITING.

By Gloria Storm, in the "Sydenham Gazette," Eng.

Two-and-a-half years ago, by way of the Oxford Group, I was converted to a belief in the survival of human personality after "Death." I knew nothing of Spiritualism or Psychic Science. But, as the

direct answer to the humblest and sincerest prayer I have ever sent up to God, I became "entranced." When I emerged from this state, and realised that I had written a huge sheaf of what I subsequently learned was "automatic writing," I dumbfounded. Would one contend that God, the all-loving Father, had deputed a Devil to answer my prayer that I might render Him more than mere lip-service?

That experience was followed by others—clairvoyant, clairaudent, and stigmatic; including irrefutable evidence of "cross-correspondence," miraculous in its dovetailing of detail that could have emanated only from "discarnate" intelligences. The chief communicator in this instance was the late Sir J. M. Barrie. The proof "came through" from the Beyond to a famous actress in the form of automatic writing; and to myself in the form of stigmata. Obviously I cannot here relate this amazing story in full.

Meanwhile, from Christians of all creeds, from Roman Catholicism to the Salvation Army—from politicians, "rational" scientists, professional men and women in every walk of life, and from artisans and domestic workers in this peculiarly psychic suburb—I continue to receive evidence of like experiences; experiences, be it noted, that were not sought, but that came unbidden, through channels of human mediumship often sublimely unconscious of its God-given powers.

Have we forgotten that God is a Spirit? Have we forgotten that we are fashioned in His likeness? Praised be the Saints, the Spirit bloweth where it listeth; and God chooses some of the lowliest of His instruments—orthodox and unorthodox—to illuminate His will.

THE TRANSLATION OF HERRMANN AND GRETCHEN.

A PROMINENT man and a scullery maid, were summoned by Death Angels to the Beyond. Both were greatly astonished at their experiences. As Gretchen walked by a river with her angel in the golden light, he bade her look down into its crystal depths, which made a superb mirror. Gretchen gazed, transfixed with surprise and delight, for she saw

therein—instead of her former diminutive form, cracked skin and red ugly hands—a tall stately maiden, with sweet, warm, red lips and golden hair, and eyes which shone like the evening stars with tender light.

"Am I like that—now?" she asked at length.

"It is indeed you," he answered. "You will always be like that, only lovelier as the years go by, growing more and more beautiful throughout eternity."

"Then," said Gretchen, naively, "this must be heaven."

As she was walking along she saw a warped figure of a bald-headed man with a scowling face and hard eyes. It was Herr Herrman.

"But why isn't he large and strong and red, just as he used to be?"

"That's what I want to know," interposed the manikin."

The angel replied: "This place in which we three are now is called the Summerland. Some people are better fitted to thrive here than others. Those who have so lived on earth that they find themselves quite at home, as it were, when they come here, are permitted to retain their normal stature; and if they have trained their minds and hearts in thoughts of beauty and holiness, why, they acquire an outward seeming that conforms to their inward spiritual condition. That is why Gretchen has become what she is now, for, though she was only a drudge in your kitchen, Herr Herrman, she was always a sweet, obedient, gentle little girl whose spirit dwelt near to the Great Spirit; and that is why you have become what you are, because you do not fit very well into your new condition."

"This isn't heaven then," ejaculated Herr Herrman angrily. "If it is, I do not think much of the place."

It isn't heaven to those who do not find it congenial, because they have not lived the heavenly life on earth.

Please accept my sincere appreciation for the prompt manner in which my paper comes to hand, and I must for once congratulate you and your staff for the ever improving make-up of your wonderful paper. It speaks for itself.—Mrs. E. J. Armstrong.

HEALTH *and* HEALING

Nature Cure and Herbal Treatment.

By LESLIE ROBINSON, N.D., M.N.A., in "The Greater World."

ONE is glad to see the increasing number of reports of healing through Spirit Power as more and more workers link themselves with God's helpers in other planes. Again and again the teachings of the Master Christ are made plain, and the healing power of His time, demonstrated by Him and His disciples while on the earth plane, is seen to be the same active, living force which so many have denied in the past and still do to-day, for the materialistic healer still demands a materialistic explanation for every case that recovers and will go to any amount of trouble to fabricate possible reasons rather than accept the fact of Spiritual Healing.

I would that all who came to a healer could be assured of a cure, but, alas, this cannot be. Many do receive that which they so eagerly seek, their faith is superb and they are willing to follow out conscientiously the advice and direction of the healer, who, after all, is the ordained channel through whom God's especial healing grace can be poured.

Some follow instructions for a few weeks and then tire. Others, however, desire healing at their own rate, in their own time, at their own convenience and without giving up the slightest thing that matters to them. They do not tell of their home life, of the friction of their lives, of the ill-will and often hatred they have for one another, of their petty or greater dishonesties which perhaps can never be brought home to them in the physical, and so they fail to gain health. Their ill-health is but an expression of their inner life and until they make their peace with God and try to live a life of love, the very cells of their body will reflect through all its organs and functions that disharmony which cannot be expressed in other than ill-health.

A Theory About the Causes of Cancer.

I remember an old practitioner stating that he considered cancer, in many cases, owed its inception to inordinate grief, jealousy, fear, hatred, these emotions gradually poisoning the secretions of the body and upsetting its functions so that its very chemistry was altered and the morbid conditions of cancer set up.

Certainly the effect of such emotions is to damage the body and decrease vitality, with attendant disaster to the nervous system. If the physical is to be healed, one must give careful attention to the condition of their mental and spiritual life, which cannot be ignored or neglected.

Some patients come through their physical trials full of strength, patience, consideration, humility and love, and so grateful to God for His Mercies that one feels that the time of trial has indeed been blessed. The spiritual nature has been developed, or in many cases has been awakened for the first time.

Others sink beneath their burden. Their plaint is for themselves, first and all the time; the difficulties of others are thrust aside and they are impatient that they are not immediately healed after consulting a healer. Finally, not getting well at their own pace, they leave for someone perhaps more spectacular or to try out some well-advertised cure-all. And still they fail to see that they alone are the cause of their own ill-health, that God is using their failure to enable them to rise to something higher, that out of the evil, good could come if they would accept the test, for what is the physical and its length of days in comparison with the Divine Spark within?

Faith and Love! How they do count in the healing of the sick! Only a few

months ago a woman came to me in distress. Her mother lay at home dying, the doctor had seen her several times and had asked that her relatives be summoned, nothing more could be done. The daughter, the only Spiritualist in a very large family, faced them all and asked, as her mother had been given up, if she might call in further help, and reluctantly it was agreed, and so I had a call late at night.

On arrival, I found the patient delirious, bandaged from toes to knees and from fingers to elbows, with black patches on the skin, swollen glands and a failing heart. What medicine could I use to be in time? I knew of none that was safe and yet could bring new life swiftly. Here indeed was a case where one could but call to God and commit the patient to His care. I gave her healing, gently bringing my hands into contact with the nerve centres of the body. I left exhausted, after forbidding all drugs and stopping all further intake of food. Would she live the night? I thought so, and next day I was told by her daughter who had watched that the delirium ceased and she passed into a gentle sleep after I had gone; for in truth when I left, a healer remained.

Now, with herbal agent and live natural fruit and vegetable juices, progress was steadily made, the heart strengthened daily, until at the end of five days the sorely puzzled doctor made a call and found his former patient out of immediate danger. Eight weeks later, this patient was spending her holiday on the South Coast and was in better health from the cleansing she had had than she had been for many years, and she is over 60 years old.

Faith Rewarded in a Marvellous Way.

The daughter who had faith and the love for her mother to make the effort to get help even when there seemed no further hope, has been rewarded in a marvellous way. She had been run down, her three children had been carefully looked after for years, the youngest had just come out of a cripples' home and for 16 years this mother had been without a holiday. Thanks to The Greater World Convalescent Home she was able to enjoy two weeks of complete rest for herself.

Another day a patient came in with his

hand heavily bandaged and supported, and upon examination I found the right index finger badly pulped, with infection in the hand and right up into the armpit. For twelve days he had been visiting his doctor who advised an amputation, and so in desperation, as the pain was so bad, he had come along.

I traced lead poisoning from which he had suffered some 19 years previously when he had been discharged from his position, nearly blind. The mineral poison had never been completely eliminated and his history was one of very indifferent health over the period. All food was stopped and fruit juices substituted for some days. The colon was emptied and then intensive herbal treatment was given, in the meantime herbal poultices were used every one and a-half hours, until at last after a month the trouble had been localised to the finger; arm and hand were safe.

300 Herbal Poultices and 80 Dressings.

An X-ray taken about this time showed that the bones in the last two joints were diseased and the joint destroyed. The panel doctor was very angry by this time with the patient for not consenting to having the finger off, in fact, he had told him for long enough that it would drop off. Although disheartened by the result of the X-ray after such good progress had been made with the hand and arm, the patient asked if I would continue treatment, and this I agreed to do.

Eventually, I got away the decayed bone and the finger healed, but not until some 300 herbal poultices and some 80 dressings had been used. I mention this because so many people act as if they believed that healing should all come without effort on their part, that, in fact, it be the healer's job, not theirs. The only worth-while healing demands effort on the part of the patient or, in the case of absent healing, of the patient's friends, but co-operation must be given.

Late one evening as I was looking forward to a rest, the bell rang and a man and his wife came in in great distress. The man stated that he had had no sleep for five days and nights and that the pain he was suffering in the head was more than he could bear. The night before he had

called on his doctor and asked him to certify him as he felt no longer responsible for what he might do. All the time he kept his cap on, so asking him to undress for examination I noticed that he was suffering from alopecia. He was very conscious of this and explained that he had been under the doctor and a specialist for the complaint.

After careful examination, I told him that apart from the alopecia which was evident and a general toxic condition of the body, I could find nothing to account for his trouble and as he dressed I vainly sought the cause of the pain, sleeplessness and excitability. Suddenly I had an inspiration and asked him if the specialist had given him any ointment for his head and if so had he noticed anything when applying it. Apparently he had felt some burning and a tightness of the scalp, but it had passed off. So I gave instructions for herbal baths and head-washes to open the pores of the body and so draw through the skin the poison which I suspected had been used. Food was adjusted, the colon emptied and herbal medicines prescribed. Within 2 hours the patient was sleeping, in a few days he was at work and now after a prolonged cleansing he is able to visit a

hairdresser. His hair has all become white in colour.

The Case of the Miner Suffering from Bright's Disease.

Just another story of a miner on relief. He is only 27 and has five children. At the time of writing to me, he was ill with Bright's disease and weighed 7 stone, being so weak that he had to be helped to bed. Without the money for elaborate foods, he has nevertheless, through attention to instructions and the regular use of herbs, reached a weight of 12½ stone and is able to walk 14 miles or more. While not fully cured at the time of writing, the results are very satisfactory for a man in a dying condition. He has come closer to spiritual knowledge and has developed psychic gifts which will probably enable him, when healed, to leave the pit for all time.

So to all sufferers, I say: Take heart! Perhaps you are undergoing a test, perhaps you have given up too soon, perhaps you are not "in love and charity with your neighbours and intend to lead a new life," perhaps God is calling to you to review your life—you alone can answer. May it be "Thy Will not mine, O Lord," for He will not let you endure beyond your strength.

Coughs and Their Treatment.

By JOHN MAXWELL.

THE best food for the lungs and the bronchial tubes is pure air. Do not place the emphasis on warm air or cold air—but on pure air. If it is very cold and is filtered through the nostrils before entering the lungs it will be agreeable.

We can take into our lungs 15 thousand cubic inches of atmospheric air in 24 hours. If we breathe pure air at all times, and exercise sufficiently to ensure deep breathing we convey a necessary amount of oxygen to the blood, and cause the blood to give off its waste matter in the shape of carbonic acid gas. If we breathe impure air part of the time some of that waste matter that would otherwise have escaped is retained in the system. Our body is no longer in a normal condition, and we ren-

der ourselves liable to attacks of disease.

We may, on the other hand, breathe fairly pure air, but if our occupation is a sedentary one our lungs are not sufficiently exercised—and stale air is being constantly retained at the base of the lungs.

If improper food, or too much food, is taken, the system is to some extent poisoned by certain waste products which the body cannot readily throw off. The strength of a chain is only equal to its weakest link, and wherever there is a weak spot, there disease may fasten itself.

A Cough is a Symptom.

Coughs are the results of various causes, but the remote cause may nearly always be traced to the breathing of impure air, poisonous matter being thus in-

haled, and insufficient oxygen furnished to clarify the blood stream and assist in carrying off waste matter that is always being prepared for discharge.

Coughs are generally most frequent in the cold weather. The cold of itself does not cause them. Those who live rationally and are most of their waking hours out of doors are seldom troubled with them.

When people shut up their rooms closely to keep out the cold and breathe over and over again a devitalised atmosphere, irritation is set up in the bronchial tubes; the tissues are weakened.

A person coming in from a cold but fresh, clear, pure atmosphere into a hot, stuffy room where foul air is the order of the day, being called upon to breathe devitalised air, quickly feels an irritation in the throat and bronchial tubes. In accordance with the provocation and the condition of his system, so the acuteness of the disease. Inflammation is set up, and waste poisonous matter which has accumulated in the body gathers as pus or phlegm.

First Remove the Cause.

In seeking a remedy first remove the cause as far as possible. Live in a pure atmosphere. Have fresh air, and if it is cool filter it through the nostrils.

You can help to soothe the inflamed surfaces by some demulcent such as slippery elm, olive oil and honey, to which may be added some lemon juice. Flaxseed (linseed) tea flavoured with liquorice is also helpful. Or slice a turnip, cover the slices with sugar, and when the juice of the turnip has mingled with the sugar take teaspoonful doses of the syrup.

To help expectoration when phlegm has formed make a medicine as follows:—

Marshmellow Root, pulverised,	1oz.
Polypody Root	1oz.
Liquorice Root	1oz.
Aniseed	1oz.
Pleurisy Root	$\frac{1}{2}$ oz.
Elecampane Root	1oz.

Mix. Put a small teaspoonful of the mixture into a teacupful of hot water. Sweeten with honey. When the powder has settled drink the clear liquid. Take this dose 3 times a day. Or mix three or four teaspoonsful of the powder in a cup with sufficient honey to make a smooth paste. Take teaspoonful doses of mixture as often as necessary.

This is also very useful for old stubborn coughs, weakness of the lungs, bronchial affections and consumption. But do not forget the fresh air.

Do not take any spirits or intoxicating liquors of any sort. They are always injurious. Any narcotic treatment is also harmful. Avoid tobacco and tobacco smoke. No meat broths. Let diet be light and such as can be easily digested. Fruit juices are grateful and comforting. Avoid rich and greasy foods. Remember that a cough is a sign of wrong conditions. The purer the air the less you will cough.

Other Treatments.

The following is recommended for hoarseness or loss of voice:—

Horseradish Root dry, scraped, 2oz. Simmer with two quarts of water over a slow fire down to three pints. When cold pour the clear liquid on to three pounds of honey. Prepare as a syrup. Take one or two teaspoonsful every few hours.

Those troubled with a cough or any disease of the chest may find benefit from the following:—

Cut up and gently simmer three or four figs in half a pint of new milk for one hour. Take at any time.

X X X

For whooping cough, get a handful each of Thyme and Marjoram, boil for 15 min-

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utes in three pints of water. Pour the liquor boiling hot into a pitcher or jug—and allow patient to inhale the hot vapour. Place a towel over the head so that the full benefit from the vapour may be obtained. Do this morning and night, and keep patient warm afterwards. Also give the other cough medicine three or four times a day, or a small dose after each paroxysm.

Croup may be treated in the same way.

General Treatment.

A good bath just before getting into bed, and a hot water bottle put to the feet in bed, will induce the skin to work freely, and thus throw off much of the morbid matter in the system which has been causing distress. Set the lungs working freely in a pure atmosphere—see that the skin is active, throwing off waste matter by perspiration, cleanse the small bowels and the colon with an enema, take a mild diuretic such as slippery elm and a tea from juniper berries to help the kidneys and bladder throw off the impurities they have gathered—and the effects of the cold and cough will vanish in a short time—if you do not again make the mistake of feeding the body on improper food.

WHAT IS WRONG WITH THE MEDICAL PROFESSION?

By G. HENRY MOSS.

THE registered and qualified M.D. belongs to what is known as the allopathic school of medicine. The Standard Dictionary defines allopathy as the treatment of disease by the production of incompatible conditions. In less obscure terms, a medical authority defines it as "the treatment of disease by the suppression of symptoms." The allopathic system is based on the theory that germs are the cause of disease. The nature cure school, on the other hand, affirms that germs are the effect of disease. Orthodox medicos have been aptly termed "germ chasers." Nature cure practitioners primarily deal with the conditions which permit germs to accumulate—the "soil" favourable to their development. Disease is mainly caused by

congestion, and local sensations (pain, etc.) are Nature's danger signals. Other phases of the congestive process are local swellings, inflammation and discharges. If any of these are aborted instead of being assisted, chronic disease is established. It is the business of the nature-cure practitioner to remove the congestion by natural methods.

A "Physical" Examination.

When a patient calls on an M.D. the latter's purpose is to establish a pathological diagnosis, and to label the disease in the most modern fashion. Therefore the investigation is carried out by physical examination, aided by a more or less complicated array of instruments and chemical analyses. Only well-established conditions come under this survey; organs in the early stages of disease do not react to the tests. At the termination of the examination the patient awaits the verdict by this high priest of medicine, after which various medicaments or injections are prescribed. The former are composed mainly of coal tar derivatives, whilst the latter often comprise filthy concoctions prepared from diseased animals or some other questionable source.

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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Drugs, A Cause of Cancer.

It is important to note that coal tar in its crude state applied externally brings about a cancerous condition, and the coal tar derivatives so freely prescribed by the medical profession are liable to produce a pre-cancerous condition in their patients. Thus poison is added to poison, and the orthodox doctor, by dealing with effects instead of causes, establishes a chronic condition of disease. However, after his failure, probably the next item on the agenda is for the surgeon to remove the affected parts. It does not follow that excision eradicates the trouble, for other organs may become affected, probably involving a further operation. Or—at this stage—the doctor may solemnly state that “nothing more can be done.” It is often in this extremity that the patient turns to the nature-cure practitioner, most of whose cases are those which have been given up by the medical profession. That cures are effected even in advanced stages of disease is an arresting testimony to the efficacy of nature-cure treatment.

The Nature-Cure School.

Obviously the two schools of medicine are diametrically opposed; the registered M.D. treats his patients on a palliative basis, whilst the non-registered, though qualified, health practitioner treats on a curative basis. It might be argued that there are conscientious doctors who wish to prescribe the best form of treatment, but many of them practise what they have been taught and believe to be right. A medical man must “unlearn” much before he is qualified to practise nature cure, because it involves a new medical viewpoint. It has been found that the herbal system conforms to the mandates of nature, and all other remedies so freely prescribed by medical men, which do not conform thereto, are positively dangerous, because of their tendency to undermine the glandular organs, and make the body precancerous. This fact—known on the Continent and in America—is not generally known in England, because medical items supplied to the press are strictly censored by members of the British Medical Association. Nevertheless, the public are slowly becoming enlightened, and we trust that—at no distant date—nature cure will be accepted as the correct form of treatment.

What Is Quackery?

To treat disease by palliation or suppression is quackery in its most flagrant form. So when medicos refer to nature-cure practitioners as “quacks,” we confidently leave it to the public to judge as to who are the actual quacks. Numerous attempts have been made by the British Medical Association to put a ban on nature-cure practice, and nature-cure healers have been subjected to persecution. The jealousy they have encountered inclines all thinkers to the conclusion that the medical profession are more interested in charging the public than in curing them.

The great healers go to Nature direct to interpret her ways. Truth and Wisdom are composite. Pure truth and pure wisdom are the honey from a thousand flowers, and he who would graduate in the University of Nature must learn to gather it patiently—like the bee.—“New Life.”

Proof That Our Friends That Have Passed Over do Think of Us and Try to Help Us.

When I lived at Charters Towers, Queensland, I knew a Mrs. Tymes, wife of Dr. Tymes a well-known medical man. She was a Spiritualist and a member of my circle and my dear friend. After a few years she left the Towers and went to live in Bowen where she died, much to my regret.

I was very ill with influenza and one night on going to bed wondered to myself how I should manage to get up at six in the morning as I had to do. Sometime during the night I was roused from my sleep and sat up, and standing by my side I saw my friend dressed as I had known her in life, a black dress, white cuffs and collar, offering me what I thought was a glass of water, she did not speak but kept standing and smiling. I took the glass, drank the contents and remarked that it was very acid. Then glass and friend vanished.

My alarm clock called me as usual at six, I was feeling well, not a trace of “flu,” that had disappeared. Then I remembered all that had taken place.

—S. M. Taylor.

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Sunday, 7 p.m.—Lectures and Demonstrations.

Wednesday, 10 a.m. to 4 p.m.—Free Health Readings (Mrs. A. Plum).

Thursdays, 7 and 7.30 p.m.—Psychometry (Mrs. A. Plum).

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