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A DIGEST OF
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

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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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ARE YOU PSYCHIC?

TESTS THAT CHANCE CANNOT EXPLAIN.

By Edward Lewis, in the "Evening News, Glasgow.

ARE you psychic? Quite possibly; for it is said that one person out of every four is "gifted" more or less with telepathic, clairvoyant, or similar powers.

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

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

Personal Experiences.

Personally, I have had no experiences except once at school, when I dreamed that the cat at home had burst, only to learn by letter a day or two later that it had been run over and killed. But my interest in this subject dates back to early student days, when, on one occasion, I was present with others in a college room, and saw a man accurately reading through a brick wall, a page of an old book which was lying open on the table in the next room. He was under hypnosis at the time, and the hypnotiser was with the book: that that this was probably telepathy rather than clairvoyance.

About that time I used to spend reading holidays at a small fishing inn at Tummel Bridge, near Pitlochry, in the Highlands, and there became acquainted with a family of travelling "tinkers." The old mother of the family was clairvoyant. And once, when I happened to be there, she was the means of discovering the body of a man who had disappeared without trace, and all search for him had been in vain. She "saw" him lying on a ledge of rock deep in a loch. And there he was found.

We listen to the stories. We sceptically wonder how much in them is verifiable fact, and how much is imagination; or whether it is not all a matter of chance and coincidence. We may, seeing that the stories are frequent, and, in a general way,

corroborative of each other, go so far as to admit vaguely that there may be "something in them"; but what that something may be, what its significance, what its relation to the more normal processes of sensation and mentality, nobody so far has taken much trouble to find out.

S.P.R. Investigations.

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

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

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

Dr. Rhine's Experiments.

But among Dr. Rhine's cases there are quite a number who persistently, over a long series of experiments, maintain a much higher average than one in five. One

student at Duke University, for example, made 3,500 tests, with an average of 11 correct out of 25.

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

What is it, anyhow, this something which "sees" in this way? Dr. Rhine insists that it is not a "sixth sense," that it has nothing to do with the senses; and calls it an "extra-sensory" faculty. Yet, oddly enough, a stimulant (like caffeine) tends to raise the testee's average, and a soporific to depress it. Is it what Hegel called "the intuitive soul" that sees? Or what is sometimes called the "etheric body"? For, presumably, since our physical body consists of particles which are separated from each other by ether-space, we have a second "body," of the same size and shape as the physical one, and perhaps even more solid.

What are we?

NORTHCLIFFE'S RETURN.

By Hannen Swaffer. (Psychic Press Ltd.)

Hannen Swaffer, England's famous journalist, describes in his book the psychic experiences which convinced him of the survival of Lord Northcliffe, with whom he was associated for many years.

In his inimitable style, Swaffer frankly tells of his search into Spiritualism and of his remarkable evidence from Fleet Street's greatest figure.

Swaffer's psychic adventure makes fascinating reading. Price, 6/-; Postage, 3d.

Why Hitler Doesn't Like His Destiny

HITLER LIKED THE PREDICTIONS UNTIL THEY TOLD OF DISASTER TO FOLLOW THE TRIUMPHS.

By Stuart Martin, in "Guide and Ideas."

IT was a Jewish spiritualist who, in a trance, told Hitler his destiny. And Hitler didn't like it . . . still doesn't like it as day by day predicted doom draws nearer. This year, 1939, will mark Hitler's death by the hand of an assassin—that was the medium's message. The medium who made the prediction never made another. He himself met a violent death a few weeks later.

The whole facts of this amazing prediction have never before been made public. In Germany they are known to only a few. Those few are chiefly the people who knew Erik Jan Hanussen, the Jew who predicted Hitler's death by violence for this year. Hanussen was an Austrian Jew who a few years ago changed his name from Hermann Steunschneider and went to Berlin. He had already become converted to Spiritualism, and in Berlin he rapidly became known as a reliable medium.

His gift brought him into touch with many important people. It was to make friends for him, and to make enemies. It was to lead him, a Jew, to no less a person than Hitler himself. The first intimation Hanussen had of any official notice of his clairvoyance came in February, 1932. He had moved into a new home and was giving a house-warming party on February 26.

Among the guests who came was an official of the Berlin police, who suggested that Hanussen should demonstrate his powers. The police official, when Hanussen went into a trance, placed in his hands a sealed envelope.

Prophecy Came True.

"Inside that envelope," he said, "there are several questions to which I would like answers if your spirit guide can give them." Remember, Hanussen was in a trance. Mediums do not know what message they get when in that state. They are merely, in fact, the "mediums" for the messages from the Other Side. Hanussen received the envelope, held it a moment,

and then gave the answers. One of these answers was in the following words:

"I see the Storm Troops marching into the Wilhemstrasse. I hear the people shouting for Herr Hitler. He appears. It is his victory, a great victory. . . . The noise is drawing nearer and nearer. There is no fighting and shooting. But I see flames leap up suddenly . . . The Reichstag building is ablaze . . . Who has set it on fire? . . . Wait . . . Alas, the guilty parties are criminal incendiaries wearing uniform. . . ." The police official was taking notes of the words. When the seance was over he rose and left the house.

The next evening devastating fire broke out in the Reichstag building and it was burned out!

You remember that the Nazis announced to the world that the Communists were the incendiaries. There were, however, whispers that the fire had been started by men of Hitler's own party. Within a few weeks of Hanussen's prophecy he was asked to visit the office of the chief of the Berlin police. He went there, was taken in a car to a Government building, and ushered into a large room. Into that room, it is now revealed, came Hitler. He talked to Hanussen, asked him if he really had the power to see into the future. The medium replied that personally he could not do so, but his gift of clairvoyance made messages possible. Coming back from that interview, Hanussen told his secretary that he had been asked by Hitler to become his medium.

Chalet Seance.

After this he had several interviews with Hitler, once going to his mountain chalet at Berchtesgaden, his secretary accompanying him. It was there that the fate of Hitler was predicted at the end of a seance. First, Hitler plied the medium with questions as to the success of his plans, the triumph of his career. Hanussen's secretary was taking notes in shorthand. The replies filled Hitler with de-

light. He heard that his various annexations would meet with no opposition. Everything would work out as he desired.

And then came the announcement that made Hitler leap to his feet.

"You will triumph up to a point, but at the moment when you think you have mastered Europe you will fall. . . ." "Impossible!" cried Hitler. "I am the instrument to save Germany." **"You will fall,"** continued the medium. **"You will die a violent death towards the end of the year 1939."**

The Dictator broke into a torrent of protest that finished the seance. It brought Hanussen out of his trance violently, and the shock upset him so that the secretary thought he would collapse. However, the medium overcame the physical reaction and he and his secretary returned to Berlin. That was the last time that Hanussen saw Hitler!

Later he heard from his secretary some of the things he had said to Hitler while in the trance; but he had no fear, for he believed he was being used by the Other Side. A few weeks later Hanussen made an appointment to meet his secretary at a cafe in Berlin. The secretary was there. Hanussen did not arrive. The secretary waited for an hour beyond the appointed time then he drove to Hanussen's home. There he was told that Hanussen had left several hours earlier accompanied by a party of men who had called for him in a car.

Hanussen who, by predicting Hitler's assassination, had added to a long list of enemies those fanatics who thought it a crime to even suggest their leader might fail in his ultimate mission, was never seen alive again! Several days later his body, riddled with bullets, was found in a wood outside Berlin.

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SPIRITUALISTS BUY GLASGOW CHURCH.

St. Vincent Street Church, Glasgow—famous example of the architectural work of Alexander ("Greek") Thomson—is to be the new centre of Glasgow Association of Spiritualists. An offer by the Association of £4250 for the building was accepted by the congregation at a meeting in the church. This decision ends a keen rivalry between various city organisations for possession of the church.

A repertory company was keen to establish in the building a repertory theatre for Glasgow, and the Provincial Grand Lodge of Glasgow wanted the church for the purposes of a temple for all city Freemasons. There were also inquiries made by other bodies. The only concrete offer placed before the congregation was from the Glasgow Association of Spiritualists, and it was accepted unanimously. The Association took over the building on June 30.

Last Service.

A Communion service on May 28 was the last service held in the church, which was built in 1859. The affairs of the congregation, formed in 1823, was wound up during the following week. The congregation first occupied a church on the site of the present Grosvenor Restaurant—then Melville Street. In its 116 years' history the congregation has had only four ministers; the late Mr. James Rennie was minister for 75 years, and was still preaching at the age of 98.

Bank Note Collections.

For many years the church was one of the wealthiest in the city. Collections of over £200 on a Sunday were frequently taken at one period, and contributions of bank notes became so numerous that special glass covers were put over the collection plates. Though the collections have shrunk to smaller amounts, these "safety" glass covers are still in use. Architects from all parts of the world still make pilgrimages to Glasgow to study the impressive design and proportions of the church, popularly known as "Greek" Thomson's.

The Ghosts of Kings

BOLD SPECTRES.

Royal Castles Haunted.

By A. P. DAWLISH, in "Sydney Morning Herald."

ALMOST on the eve of the Royal visit to Washington, Mrs. Franklin D. Roosevelt has chosen to hint that the White House may be haunted. It seems that Mrs. Roosevelt often gets a feeling that she is not alone, and sometimes when she is working in the study that was once Abraham Lincoln's his image comes strongly to her mind, and she visualises him pacing in front of the window or staring out over the Washington landscape while he meditates affairs of State.

It will be no novelty for either King George or Queen Elizabeth to spend a night in a haunted house. If there be such things as ghosts, then King George "owns" more of them than any man in the world. Most of the English Royal castles are reputed to be haunted, and in much more positive a fashion than the White House, whose ghostly inhabitants seem to be somewhat anaemic. Glamis Castle, the ancestral home of Queen Elizabeth, is a place of many mysteries, and, in addition, it is well-haunted, possessing at least three distinct ghosts.

King Charles I.

Perhaps the best-authenticated Royal ghosts are those of Windsor Castle; Royalty itself has vouched for their existence. On one occasion the late Empress Frederick of Germany was reading in the library when she, like Mrs. Roosevelt, became aware that she was not alone. Looking round, she saw close to her the resplendent figure of a smiling cavalier. The Empress rubbed her eyes and looked again, but time there was nothing. Reporting the curious incident, the Empress declared that the features of the cavalier bore a strong resemblance to the portraits of King Charles I. The spectre of this unfortunate monarch is reported to have appeared elsewhere on many occasions, but always with his severed head tucked underneath his arm.

Windsor Castle is also a favourite haunt-

ing ground for the wraith of the first Queen Elizabeth. This apparition is described as being sad-looking, haggard of feature, and possessing a stony stare by the many who claim to have seen it. The leading authority for the existence of this wraith was Princess Beatrice, who once saw it standing motionless on the terrace.

The Frightened Cat.

On another occasion a queer incident befell the Princess Beatrice while she was reading in her room, with her favourite cat perched on the sill of the open window. Suddenly the cat rose and arched its back. The Princess looked out of the window to see what had attracted the cat's attention, and her astonished eyes again beheld the figure of the Virgin Queen, clad in stiff brocades, on the terrace two storeys below. Almost instantaneously the cat jumped off the window sill, breaking a leg in its fall.

King Henry VIII. appears to have been responsible for the creation of at least three ghosts by his predilection for beheading wives. Three of his queens are reputed to haunt Hampton Court, the Thames-side palace which Cardinal Wolsey built for himself, but presented to his Royal master when it became apparent that the King intended to appropriate it in any case.

Anne Boleyn.

Anne Boleyn is supposed to re-enact the tragic scene that occurred when she made a last effort to appeal to the King for her life. The story goes that Anne and the King were kneeling together in the chapel when Archbishop Cranmer handed the King a parchment containing evidence of Anne's infidelity. The Queen was immediately put under arrest and confined to her room with two guards outside the door. Two days later she managed to slip past the guards when the door was opened to give her a meal. She raced down the long gallery to the chapel, where she knew the King would be at Mass, hoping to make a last personal appeal to her husband. The

guards caught her just as she reached the door, and, regardless of her screams, dragged the unfortunate woman back to her room. Shortly afterwards Anne Boleyn went to the block. It is this mad scamper and the wailing retreat that her ghost relives once a year on the anniversary of the incident.

Anne Boleyn's ghost has a busy time in November. Shortly after her appearance at Hampton Court she has to rush off for another performance at the Tower of London, the scene of her execution, where she parades the battlements quietly and sedately, in sharp contrast with her riotous behaviour at Hampton.

The Tube Ghost.

The Tower of London, the scene of many tragedies, has comparatively few ghosts, but a fairly regular visitant is the curious "tube" ghost, first described by the Keeper of the Crown Jewels in 1860. He saw a cylindrical object about the thickness of his arm, something like a glass tube, hovering between the ceiling and the table. It passed behind his wife, who crouched down and cried out, "Oh, Lord, it has seized me." The extraordinary visitor then disappeared.

The "tube" ghost caused trouble for one of the Tower sentries not long ago. It appeared over the battlements and came rapidly towards him. The man had nerve enough to thrust at it with his bayonet before he fainted. He was discovered unconscious with a broken bayonet beside him.

St. James's Palace has two specific ghosts. One is the phantom of the Duchess of Mazarin, a particular friend of King Charles II. There appears to be no special reason for his haunting and all the ghost does is flit along the passages clad in a rather transparent nightgown. The other spectre is reported to be a horrible and amorphous thing; it is seen occasionally in a particular corner of the courtyard.

Glamis Castle is haunted by a giant mailed warrior, a decrepit old crone and a white lady. The mailed warrior may be the phantom of Macbeth, the crone remains unidentified, but the white lady is generally conceded to be the wraith of a Lady Glamis who was burnt at the stake for witchcraft four centuries ago. Subsequently her accuser confessed that his evi-

dence was false and that her ladyship was innocent of all consort with the devil.

There are other ghosts at Glamis, but the evidence about them is so scanty that they have no developed into distinct spiritual personalities.

QUEST CLUB AND PSYCHIC INSTITUTE.

"If a man dies should he live again."

A debate was held in the City Theatre, Auckland, New Zealand, between Mr. J. Scott-Bennett (Rationalist) from Australia and Mr. S. Oldfield of the Quest Club on the above subject, Mr. Olding Affirming, Mr. Scott-Bennett Opposing.

Mr. Bennett is a practised and attractive debater and is very clever at "playing to the gallery," but he brought nothing to his side of the argument, only pouring scorn and ridicule on the evidence submitted and using the usual "rationalistic" methods of destructive criticism. At one stage of the debate, which had a spiritualistic basis, Mr. Bennett rashly made the statement that if the spirits could use a typewriter he would consider that quite good evidence.

Mr. Oldfield in his reply was able to cite a case which, under test conditions, five hundred words of intelligent matter was typed in 8 minutes. He also showed that evidence for survival had come through other fraud proof, mechanical devices as the communicograph. Our case was well supported by Mr. Oldfield and he drove his concluding argument home by quoting Thomas Paine from his "Age of Reason" who said "it is my firm belief that a future state is a rational belief founded upon facts visible in the creation."

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"My Awfully Big Adventure."

By the Rev. C. IRVING BENSON, in "The Herald," Melbourne.

"To die," said Peter Pan, "will be an awfully big adventure." But every time we go to sleep we perform an experiment of faith. If we are to believe the great body of medical evidence the actual passing is not so dark as we have supposed.

DEATH may be a very beautiful thing. One would have no resentment of death if it came to us as it came to Lord Balfour a year or so ago. His spirit gradually and painlessly disengaged itself from the body as he lay in a beautiful room at Woking, overlooking a lovely English flower garden. His last hours were soothed with music. Outside his bedroom door two distinguished amateurs played on the piano and violin his favourite melodies by Bach and Beethoven and Handel's "Largo," the object of his special affection. He was conscious to the end, philosophically contemplating the close of his earthly life.

It is as natural to die as to be born. Death probably interferes as little with life as a man's removal from one town to another. Nature is our mother; and she never does a wiser or more regardful thing than when she puts her tired children to sleep. The body, the long-time servant of the soul, bids its old master a kindly adieu. Following a temperate life, the vital principle slowly deserts its former places of activity, closes up the senses one by one as curtains are drawn at night and lets the fire of energy die down.

Is Death Painful?

Fear of death is strange, for we embrace the mimic death of sleep every night, the only difference being that we are confident of waking after sleep. As Donne wrote, we "Practice dying by a little sleep," and every time we fall asleep we perform a sublime experiment of faith.

Of the fear of death and its pangs, Sir Frederick Treves once said: "Quite apart from this natural and instinctive attitude of mind there is with many a poignant fear of death itself, of the actual act of dying and of the terror and suffering that may be thereby involved. This fear is ill-founded. The last moments of life are more distressing to witness than to en-

sure. What is termed 'the agony of death' concerns the watcher by the bedside rather than the being who is the subject of pity. A last illness may be long, wearisome and painful, but the closing moments of it are as a rule, free from suffering. There may appear to be a terrible struggle at the end, but of this struggle the subject is unconscious. It is the onlooker who bears the misery of it. To the subject there is merely a moment.

"When something like the white wave of the sea

Breaks o'er the brain and buries us in sleep!"

Through the Veil.

The late Sir J. F. Goodhart, one of the most eminent of London's consulting physicians, and an authority of world-wide renown upon the diseases of children, when a resident doctor in Guy's Hospital, arranged with the sister in charge of his wards that he should be called to every patient who seemed to be dying. "I wanted," he says, "apart from my duties, to obtain also some actual knowledge of facts that foretell immediate dissolution." And out of those trying experiences he gathered these grains of comfort: "I am never tired of saying, because I am sure it is as true as it is comforting, although in opposition to the general belief, that death has no terror for the sick man," and also this: "There is nothing terrible to the dying in death itself. The veil between two worlds is but a cloud, and one passes through it imperceptibly."

Osler's Observations.

Sir William Osler, Regius Professor of Medicine at Oxford, in his "Science and Immortality," bore the same testimony: "I have careful notes of about 500 deathbeds, studied particularly with reference to the modes of death and the sensations

of the dying. Ninety suffered bodily pain or distress of one sort or another; 11 showed mental apprehension; two positive terror; one expressed spiritual exaltation; one bitter remorse. The great majority gave no sign one way or the other; like their birth, their death was a sleep and a forgetting." If we are to believe the great body of scientific opinion the actual passing is not so dark as we have supposed.

William Hunter, the great anatomist and surgeon, who, with his dying breath, whispered to a friend: "If I had strength enough to hold a pen I would write down how easy and pleasant a thing it is to die."

My own observations would support this. I have seen the faces of dying people light up with radiant joy. I have seen them sit up and stretch out their arms. I have heard them call the names of their loved ones, but I have seldom seen any kind of distress at the moment of passing.

Medical men agree, however, that in the matter of dying the sincerely religious man is at an advantage over the irreligious. "In a general way," said one, "the man who believes in a future life, to whom the Fatherhood of God is a reality, faces death splendidly."

A Woman Asks a Question.

Thus far, we have seen that, in all likelihood, the act of death is free from pain, but something must be said concerning the illnesses which are accompanied by much suffering, only terminating in death. At Easter I wrote an article on "What Death Cannot Do"—death cannot capture life—and it brought forth a letter from which I may be allowed to quote:—

"I suppose a stranger should apologise for taking up your time, but those of us to whom your column in the 'Herald' is often our only pulpit, cannot help feeling ourselves members of your congregation. I am writing to tell you of a difficulty I find in thinking of your subject, 'Immortality'; and hope that some time you may have something further to say on this matter.

"You speak of the impossibility of death holding life, and instance Christ and Socrates, both of them apparently cut off in the full tide of life. The same circumstance made it easy for many war-bereav-

ed ones to believe in the continued life of those they last saw in the strength of youth. But what can we think when we watch all the finest and noblest attributes of a person gradually disappear under the stress of mental or bodily illness? I am not sure just what we would describe as the soul, but it seems to me that I have seen everything which could be so described, die out while the body is still breathing.

"I know a man who possessed a high and beautiful character, abundant energy and a clear and enquiring mind. Had he died 15 years ago, I would probably have echoed the words, 'Death could not hold him.' But he is still alive, and I feel today that senility is holding him. I realise that these are very difficult problems, but wished to point out that the very arguments which help one, raise fresh problems in another mind. Please accept my thanks for all that your column means to me, and, I am sure, to many others."

The Real Self.

It seems to me to be immediately obvious that we cannot possibly regard such a person as spiritually dying, any more than we should regard an insane person as spiritually dead. The instrument is impaired, but the personality is not to be confused with the bodily instrument. There is a sharp distinction between ME and the body which I am at present using. (I have already had several bodies since I was born.) The mysterious, spiritual being that you call "I," that real self which stands behind the body looking out through the windows of the eyes, receiving messages through the portals of the ears; which is not the body, but owns and uses the body; which is not the brain, but which works through the brain, its instrument—we must realise that this mysterious spiritual "I" within is the real man himself—that the body is only his instrument. This personal identity, this self within, continues in spite of all bodily changes. Not a particle remains of the brain or nerves, or eyes or hands, or feet which "I" did a generous deed twenty years ago, but it is impossible for me to doubt that it was "I" who did it.

Player and Instrument.

Certain forms of physical disease—a tumor of the brain, for example—may reduce a man of the highest intellectual attainment and spiritual culture to the level of a primitive bushman. But look at it this way—. Let us imagine Moiseiwitsch sitting down before a piano out of tune, with stiff keys and half a dozen broken wires, and saying nothing of the crippled condition of the instrument. Let us ask him to play Beethoven's "Moonlight Sonata." On such an instrument that exquisite harmony would become a discord. The pianist has perfect technical skill, and his fingers touch the right keys at the right time. But the instrument is damaged; the hammer falls where there is no wire to catch its blow and tremble into music, and instead of a "concord of sweet sounds" we have chaotic dissonance. Just as the pianist is unable to express himself through a damaged piano, so the real spiritual personality cannot play the harmony of life on the keyboard of a diseased physical instrument.

We have no right to conclude that personality cannot exist independently or apart from the physical body.

Of course, it may be said that God should have so arranged things that when a body contracts an incurable disease it should immediately die. But the very possibilities of healing and recovery are contained in the fighting persistence of an organism when attacked. Omnipotence does not mean that God can do anything. He cannot contradict the persistence of a suffering body while energy continues without re-arranging the basis of human life in a manner which would be less satisfactory than the existent basis. We must see life steadily and see it whole.

Divine Restraint.

Again and again when God sees a man suffering a lingering death that makes even a human heart throb with grief to see, must He not long to break through all restraint and set it free? If we would long to do so how much more must He? And yet because it would conflict with the higher purposes of His beneficent providence, He must stand away from anything like interference with a course which He

saw to be the best course before this mass of incandescent vapour, which we call this world, separated itself from the sun. How difficult and agonising that restraint must be, only God can know. Only because of this Divine restraint is man's progress possible.

God will not do for him what he can do for himself. God inspires, reveals, energises, does everything but interfere. In describing God as standing apart, I do not mean that He stands outside of human sorrow and pain. God does not live a life remote from human suffering. He bears it on His own heart. If the Cross means anything at all—it means that God suffers with us.

We can trust God and we can believe in life and the Beyond. Faith goes boldly forward where Reason can only grope, and sometimes the human heart is a surer guide than the human head. There is the voice of Him who Overcame Death saying to all who mourn:—

He is not dead, but sleepeth.

If it were not so I would have told you. "Because I love this life," says Tagore, "I know I shall love death as well. The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation."

LIFE—PAST, PRESENT AND FUTURE.

By "LAELIA," An Egyptian Spirit.

What lies ahead of the human being after physical death has puzzled mankind from time immemorial. That knowledge is clearly given in the book, "Life—Past, Present and Future," by Laelia, an Egyptian spirit, who lived in the Temple of Isis 3000 years ago, and has now advanced to the soul plane in the heaven worlds. She can therefore read the records in the heavens of everything that has happened on this earth.

Without money you are very limited in the physical world; without knowledge and understanding you are likewise limited in the hereafter. Avail yourself of the opportunity of obtaining that knowledge as set out in this book.

Price, 5/-; postage, 3d.

Ghosts.

BY "DAILY MAIL" READERS.

Airmen Warned.

IN the early days of my war service with the R.N.A.S. at Cranwell in 1917, every man at the station admired a flight-commander who was regarded at that time as one of our best and safest pilots. One morning—I was due to go on leave at noon—he, to my delight, promised me that I should accompany him on the next flight.

To "kill" time I checked pilots' log-books in the Flight Office. Suddenly I became aware of a young sub-lieutenant whose face I did not recognise. He was walking agitatedly up and down the room—paused once, looked at me, and, to my astonishment, whispered, "Don't go up." Then he disappeared.

The weird experience so impressed me that, a little later, when I heard that — had ordered his machine to be taken out, I went to my hut and dressed for leave. At home, the following morning, I picked up my newspaper to see that he had been killed while flying the previous day. The machine was wrecked. Afterwards, I ascertained that the accident occurred while I was on my way to the railway station.—Stanley Hooper.

*

In the Train.

My brother was one of many drowned when the Elder Dempster steamer, *Burutu*, was sunk in the Mersey. About three months later I was travelling alone in a railway carriage on a long journey and dozed off. Suddenly something cold touched my cheek. Standing in the carriage with his back to the door I saw the form of my dead brother in a sodden-looking uniform. As the train reached the station the form seemed to glide backwards and out of the carriage door.

Next day a representative from the shipping line called to tell me that a body had been washed up on the Isle of Man coast. Later it was identified by us at that of my brother.—Mrs. M. Garratt.

Gordon's Figure.

I was sergeant in charge of the guard at the palace in Khartum. About 3 p.m. I had an urgent call from the sentry. On approaching, I found him shivering. I asked what was the matter, and the sentry said that he had seen a strange-looking soldier walking down the palace steps. He had cried "Halt!" but the figure kept on and marched into the garden. I searched in the neighbourhood and also saw a strange soldier who gradually vanished into the air. Later in the day I reported the occurrence to the orderly officer. He explained that the sentry and I had seen General Gordon, who was murdered on the palace steps by the Mahdi's forces.—S. P. Shaw.

*

With An Umbrella.

On a clear, starlit night, a friend of mine (Mr. H. S.) started home from his work in a neighbouring village. The road dipped abruptly to an avenue of elms. This, with rising ground, made the way unusually dark. Approaching the hollow he noticed a man in front of him. My friend quickened his pace and as he drew near was amused to see that his companion wore evening dress and held an open umbrella—though the night remained fine. My friend said: "Good evening," but had no reply. A moment later an unexpected breeze caught the umbrella and my friend saw that he was walking with a headless man.

Afterwards he learnt from a local worthy that on the previous New Year's night a man in evening clothes was decapitated by a lorry in that part of the road.—(Miss) C. Crisp.

*

Light in the Wood.

Some 25 years ago I was staying in the country with friends, when we heard one day that the head gardener had disappeared. It was believed he had committed suicide; however, no trace of the body could be found. About a fortnight after the oc-

currence I was driving home at night in the company of a young officer from a dinner party. When passing near a wood, the horses all of a sudden reared, and we heard the coachman uttering an exclamation of fear.

Near the road, on the edge of the forest, we saw a faint, trembling white light which, on our approach, moved ever farther into the wood. We followed, stumbling among the trees because it was pitch dark, until the light suddenly faded away. The officer stuck his sword (in the Austro-Hungarian army officers had to wear a sword with their uniform) into the ground, so as to mark the exact place. In the morning we returned and, after much searching, we found the spot. Right above the sword the decayed body of the unfortunate gardener was dangling from a tree.—S. Janoky-Madocsany, Martonvasar, Hungary.

✱

Vicar Saved.

During the Great War in France our division had come out of the trenches for a "rest." One morning the medical officer and I decided to ride out to scattered units. We came to two roads, both of which led to a regimental aid post at which we wished to call: one was shorter, but was thought to be more under enemy observation. As all was quiet, I suggested taking the shorter route, but my mare definitely refused.

She appeared suddenly to tremble, and to shy at some obstruction, although we could see nothing; so we started along the other road. We had not gone 200 yards when a terrific explosion occurred. An ammunition dump by the side of the shorter route had received a direct hit from a stray shell. Had we taken the shorter route we should have been just passing the ammunition dump at the time of the explosion.—(Rev.) M. Eland.

✱

Across the Atlantic.

I was principal at the time of the Indian Mission School at Lesser Slave Lake, Alberta, Canada. After lighting a wood stove

in the schoolroom one morning I saw the figure of a cousin of mine enter, walk round the room, and disappear. I was so impressed that I wrote to another cousin of mine in England. In due course I heard from her that this cousin was going home after putting in his first term at Cambridge, and had been killed by colliding with the pole of a waggon in a fog. Allowing for the difference in time, the hour of the accident tallied with the time I saw him. A few years later, when I returned to England, his sister asked me to describe the clothes I saw my cousin wearing. They were identical with the suit he had on when he was killed.—(Rev.) T. E. Streeter.

PSYCHICAL FORCES AND YOU.

By Louis S. Vernon-Worsley
(L. N. Fowler & Co.)

As will be seen from the table of contents this book covers a very wide field. It is essentially a thinker's book and the author has left wide margins for comments and notes. The book is well printed on good paper. It should prove of value to the reader.

Contents:—What constitutes the mind? Is the brain an accumulator? Is life an enigma? Theories on vibration. The significance of the solar plexus. The suggested mechanism of supernormal impression. Mediumship. Yoga. Ultra-Physical agency. Psychic science and crime. Psychic healing, etc. What of Psychic research. Price, 10/6; Postage, 5d. (In the Library. Can be obtained if required.)

PSYCHIC NEWS ENLARGED.

We congratulate our English contemporary, "Psychic News," on its enlarged production. In celebrating its seventh anniversary, it claims to have published six million words in explanation of and in defence of Spiritualism since its establishment. It already has the largest circulation in the world of any of our organs, and is doing most excellent work for the Cause.

A Narrow Escape.

By FLORENCE A. BRUNKE.

A SEVERE attack of influenza left me in rather a critical condition physically. I consulted a specialist. He said: "If you want to get your health back, go to the desert and live close to Nature." I decided to take his advice.

My husband purchased a well-equipped camp outfit and made arrangements for us to be absent from home for an indefinite period. For the next six months we travelled along the Pacific Coast.

Crossing the Arizona border we spent several delightful weeks among the giant redwoods in northern California. On our way to the Southland we pulled into the municipal campground at Corona and pitched camp in a shady spot.

I was washing dishes one morning, a week later, when Walt came into the tent and stood beside me.

"Anything on you mind," I asked, handing him the dish towel. I was in a hurry to get through with my work so I could go downtown, do some shopping, and spend a few hours at the public library.

"Well—no—not exactly," he replied. "I was just wondering if you wouldn't like to run to Newhall for a few days. The wildflowers are out by this time. We could call on the Claytons. I imagine they would be glad to see us, don't you?"

I assured him that I would be glad to go. We both loved the wildflowers and the Claytons were old friends.

We packed our outfit and left the campground shortly after lunch.

"Hadn't we better drop a line to the folks?" I suggested when we stopped at General Delivery to pick up our mail.

"I don't believe I'd bother this time," said Walt, glancing at his watch. "It's getting late. We can write them when we get to Newhall." He went into the nearest store and bought a supply of groceries, enough to last a week with what we already had.

We had gone only a few miles beyond San Bernardino when Walt slowed up. He pulled to the side of the road and stopped.

"Anything wrong with the car?" I inquired, anxiously. It was an old model and had developed all kinds of internal ailments lately.

He shook his head and sat there as if in deep thought.

"Then what is the matter?" I persisted. "Forgotten anything?"

"No," he replied. "But I'm not going, that's all."

To my amazement he started the engine, turned around, and drove back toward Corona. He scarcely spoke a word on the way and I was at a loss to account for his strange behaviour.

The campers shouted a greeting when we turned in at the main entrance and began to jolly us about having a wonderful trip.

Walt, usually so good-natured, appeared to be preoccupied. Beyond a brief response, now and then, he took no notice of their humorous comments, but got busy setting up the tent on the same spot we had vacated a few hours earlier.

Supper over we all took our camp stools and went to the municipal kitchen across from the campground. The men had brought in some dry eucalyptus branches and pepper boughs and started a fire in the brick fireplace. We gathered around in a circle.

During the week we camped there Walt had been the life of these nightly gatherings but now he kept in the background and had scarcely a word to say. And he was the first to excuse himself on the pretext that he was tired and wanted to retire early.

Next morning we were awakened by a commotion in the camp. We sat up in bed and listened for a few moments. The men seemed to be terribly excited over something.

"Guess I'd better go and see what it's all about," said Walt, as he scrambled into his clothes. I dressed quickly and followed.

One of the campers was standing in the middle of the campground; he was hold-

ing a newspaper. The others were grouped about him and they all looked very serious.

Walt and I joined them. We glanced over the man's shoulder at the glaring headlines on the morning paper. The St. Francis dam had gone out at midnight! And Newhall was directly in the path of the raging torrent that had swept down over the sleeping inhabitants burying them under tons of mud and debris.

Walt and I looked at each other. Supposing we had been there, no one would ever have known what had become of us.

As the day passed we learned that over seven hundred and fifty persons, including the Claytons whom we had planned to visit, were still unaccounted for.

Our narrow escape from death had taught us a lesson, never again would we leave a campground without first notifying our relatives of our intended destination.

A licence plate belonging to a man who had left Corona a few days previous to the disaster was identified by his brother who happened to be one of the workers engaged in clearing away the debris after the flood had subsided. It bore mute evidence to the terrible fate that had so unexpectedly overtaken him. No trace of him or the rest of his car were ever found. And no doubt there were other transients who disappeared just as mysteriously.

"Why did you turn back that afternoon?" I asked Walt while we were standing together in front of the tent one evening admiring a golden sunset.

"I was drivig along the highway when I heard a voice," he explained. "It said just as plain as day, 'Don't go any further! Turn around and go back!' I heeded the warning wherever it came from and here we are safe and sound." He gathered me in his arms.—"National Spiritualist."

AUTHORS AND COMPOSERS.

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THE PHILOSOPHY OF SPIRITUALISM.

THIRD BROADCAST OVER 4BK BRISBANE.

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

IN my previous talks, I have spoken to you on the Principles of Spiritualism, and on the philosophy of its wonderful truth. Let it be clearly understood, however, the Spiritualism stands for entire freedom of thought and tolerance in religion, and is a religion based on natural law. What Spiritualism stands for is sufficient for the intelligent man or woman for their guidance through life, and their comfort in death; moreover, those who accept its principles are enabled to enter into the next life well prepared for whatever awaits them.

We maintain that Spiritualism is a coming world religion, because it is based on fact and on experience. Spiritualists can now come forward and tell humanity that they can give definite evidence that life continues after so-called "death," and further that communication has been opened up between this world and the one in which we shall enter after the incident of death. These facts have been scientifically proved to be true by some of the finest thinking men of our time. Our case is true—notwithstanding that men in ignorance may deride, for there are none so blind as those who will not see.

1,500 Churches and Centres

It is only ninety years since Modern Spiritualism came to enlighten the world, and in England alone there are three million people who accept it as a truth, and 1,500 Churches and Centres, where people gather to worship God, and hold sacred communion with their loved ones, who have passed to the Higher life. Let us pause for a moment, and enter the Spiritual Church, Brisbane, on a Sunday evening. The organ is softly playing as the people pass into their seats—no seats are reserved. Quietly and in reverence the President gives out the hymn, then prayer follows, then a reading from the Bible or any other book of an enlightening nature. The speaker for the evening gives an inspired address, after which the medium, who has been quietly concentrating rises to give such messages as he or she may have received from the Spirit World. The service closes with prayer and the Doxology or Vesper Hymn. Such a service tends to uplift the soul, and satisfy the craving for enlightenment. How fitting to such a service are the words:—

"How pure in heart and sound in head,
With what divine affections bold,
Should be the man, whose thoughts would
hold
An hour's communion with the dead."

Let us now continue with our subject. I am speaking solely from the philosophic and religious side of Spiritualism, but in a future talk, I shall tell you of a reasonable and scientific aspect of the Truth.

What is Religion ?

Religion is what I may term the urge to attain at-one-ness with the Divine Mind, or God, and to understand that we are a part of the thinking substance of the Universe, and not merely creatures of flesh.

Religion can be defined, as the science of right living, of joining people together, of linking up with God, and attempting to understand the mystery of life and death. Spiritualists believe that nothing is too sacred to be investigated, so long as the aim is to reach the Truth, and yet there are people who say we do not believe in God, and that we do not accept the teachings of Jesus.

Now dear listeners, the first principle of Spiritualism is "The Fatherhood of God." Not a God of anger and wrath, who sits in judgment upon His children, but a Supreme Power, ruling and controlling the Universe, in perfect order and rhythm. We look around us and behold in Nature the seasons as they come and go, we behold everywhere manifestations of Life and Resurrection and recognise God in everything. We also realise how puny we seem to be, and with our finite minds, fail to understand Infinite Intelligence.

"God of the granite and the rose
Soul of the sparrow and the bee
The mighty tide of being flows
Through countless channels, Lord, from
Thee."

so fittingly I say: we believe in the Fatherhood of God.

The Life and Teachings of Jesus

Now let us take the average Spiritualist's views on the Life and Teachings of Jesus. For instance, we do not call Jesus Saviour, but in deep sincerity, Our Elder Brother. We look upon Him as a living example of a noble and pure life, as one who died in the Service of Humanity, as the friend of little children, one who without thought of payment, healed the sick and made the blind to see, one who walked in the path of righteousness in humility and poverty, a man with great psychic

powers, about which He often spoke to His disciples, and above all, a man who was not afraid to die for His convictions. We could right here and now give biblical proof of His great mediumship. We could speak at length on this noble Man of Nazareth. We have often told our people how the Spirit World revealed to the people of Earth the coming of the child Jesus, and that how, during his short years of service, he conversed with the spirits of Moses and Elias. Oh, yes! He knew all about Life after Death, so it cannot be said, we do not accept His teachings. The Spiritualists have a calendar of Saints, too. All good and noble men and women of the past are placed on our scroll of honour. Jesus, Galileo, Socrates, Mohammed, Joan of Arc, Florence Nightingale, and a host of others.

With greater knowledge life should become happier, and this happiness comes as our minds unfold, for we know that happiness is Nature's design. Thus we see that Spiritualism, which stands for knowledge, lifts the tragedy from life, and I would advise those, who think that life means just a journey from the cradle to the grave, to give serious thought as to all that Spiritualism stands for.

A knowledge of Spiritualism assists us to view old age with indifference, for once we know the truth, we understand that old age is to be appreciated as a preparation for a great reality. Let us now think of life of a man and a woman through whose love and union a child is born, soon to look with wondering eyes all round. So they go on, they live and love and hope, touched at times by sorrow and pain then, growing old together, they prepare to meet the change, first one goes round the bend of life, and then through their knowledge of Spiritualism they say, "God be with you till we meet again."

* * * *

Love is the greatest force in the Universe, and like a magnet it draws soul to soul. This great force is not severed by death. When love and right thinking stand side by side happiness must be there also. To arrive at any truth we must seek evidence, we must discard prejudice, and face the facts of life squarely in the face.

Let us for a moment consider all the wars of the past. Have they helped man to become happier, or advanced him in any way? No! Not at all. All the improvements we see around us for our comfort have come only when science developed, and the more man thinks, the more comfort he brings to his loved ones.

When once you really become interested in

the Philosophy of Spiritualism all the problems of life seem to lie before you; something within you cries out against War and murder. We know the result of it in the Spirit World. Oh! I would say to you who are within the sound of my voice, awaken now to the reality of Life and Death, reach out now for the Truth. God in His infinite mercy has placed you here on Earth, to learn life's lessons, to go through your classes, to learn the truth, then finally go to that Land of Immortal Youth.

"Let us live for those who love us
For those who know us true,
For the heaven that smiles above us
And awaits our coming too."

Along the lines of this address, we carry on our services in the Spiritual Church, Brisbane, at the corner of Mein and Boundary Streets. We welcome in our Church the highest and the lowest. We make welcome all castes and colors, to join in one common prayer of thankfulness to the Ruling Power of the Universe, for the understanding that we possess, that the grave holds not our dead, that death has no string, for all is Eternal—life everlasting.

HE WANTS THE WORLD TO SHARE IN IT.

"The People" received from a reader the following letter, which they printed without alteration or comment, having no knowledge of the lady or the facts referred to by our correspondent, who desires to remain anonymous:—

As a regular reader of your interesting paper, I beg of you to publish the following. It's news! It's true! I want no fee for it—just publication to spread the knowledge.

About two years ago another commercial traveller and myself, finding ourselves at a loose end one evening, and reading an advertisement announcing the visit of a well-known psychic to Hull to give a trance lecture, and demonstrate clairvoyance, decided to hear for ourselves what the shout was all about.

We went to this meeting, run by the Spiritualist Church, in a decidedly critical frame of mind, holding almost atheistic views—at least I did!

The chairman introduced the speaker, a tall, slim girl with a pleasing, sympathetic

manner, and I distinctly remember thinking, "Awful room, nice girl, but I'll bet it's a farce," when my attention was attracted by a distinct change in her face as she sat on the platform with closed eyes.

Man's Voice.

To my utter surprise she rose and seeming to take added stature and bulk, spoke in a man's deep voice, and for nearly an hour held that packed little hall spell-bound by her eloquence.

Masculine manner, general attitudes and tones proclaimed the "man," and the discourse was of a high standard. For sheer logic, it was a joy to listen to, and could have taught the parson a thing or two, new ideas being presented, the speaker claiming to be a man long "dead."

He—I must say that, for I was never conscious of the girl at all—described death, and how it takes place, what happens after, and life in the so-called spirit world. It was an intellectual treat. After a shudder or two and a few deep breaths, the lady was once more her normal self, slim and attractive.

To my embarrassment, she pointed me out, described my father to me, told me he'd died two years ago, and that my late C.O. in the war, killed in 1917, was with him. She said he told her I'd spun a shilling as to whether I should go to the meeting or not. And I had done so!!

That was enough, but to cap it all, she said that in less than two years I'd lost three chances of making good through drink, and that dad was upset about it. But she added that a new chance was waiting for me, and my late father wished me to take it. It would be abroad somewhere, but I should be constantly returning to England.

I left the hall that night thoroughly ashamed of myself. I knew no one could have known my dad in that room, yet the description was him to a T, even to the mark on his nose, which she told me he'd got through amateur boxing, and he had!

Three days after that I got my job, running up the Gold Coast and back to England every six months.

How my father knew I'd get it, I don't know, but I do know Spiritualism's true!

PAUL AND THE BUDDHA.

By A. L. Wareham.

It is unfortunate for the teaching of Jesus that it has been confused by the Christian Church with that of Paul, who has been looked upon as the leading exponent of Christianity, and wrongly, as therefore a teacher of the religion of Jesus. But the religion of Paul was not the religion of Jesus; it was created by Paul around the personality of Jesus. He taught that men were to be saved by faith in Christ Jesus, whose sacrificial death upon the cross was a propitiation for the sins of those who believed. Whereas Jesus taught that man must be born again, and that he must love God and his neighbour; in fact, that we must cultivate the good within, and by right living glorify God, assist in the salvation of others, and attain to salvation ourselves.

According to the Buddhist Catechism the Buddha's teaching in some ways strongly supports that of Jesus, for the Catechism says, "Buddhism teaches a method of salvation without a vicarious saviour; a redemption by oneself as the redeemer, without rites, prayers, penances, priests, or intercessory saints, etc." Jesus, of course, taught us to pray, and how to pray to Our Father which are in Heaven, whereas the Catechism says Buddhism teaches "the highest goodness without creating a God."

The apparent difference of these great teachers on the subject of God may perhaps be greater than the real difference. The Buddha did not believe in a personal God, but in the principle of Law, of Cause and Effect, of Karma. Although Jesus prayed to God as Our Father, there is no evidence that he pictured Him as a man or as a person. In appealing to Heaven, he appealed to the Infinite, the Absolute, the Eternal Cause and Sustainer, or Father of all. He felt that God is a Living God, a Loving God, who will respond not only to our actions, but also to our sincere worthy spiritual aspirations.

CHRISTIANITY AND SPIRITUALISM.

"Heaven preserve us! We want no ally against Christianity, we need rather a closer and more intimate alliance with a system which our philosophy could greatly illuminate and our facts abundantly illustrate . . . Spiritualists are fully alive to the moral excellence of the Christian code; they reverence the pure life of the Christ. A few make the mistake of confounding the essential principles of the system with the disfigurements which time and man's meddling have put upon it . . . We have better work to do than to run amok against the religious beliefs of any man." ("More Spirit Teachings," pp. 105-6).

The first Christians were much more spiritualistic than they were to-day. They had included in their services many forms of spiritualist phenomena, and there had been several mediums at every service. Absorption by the churches of Spiritualism would be beneficial to Spiritualism, for it would save it from degenerating through "indiscriminate mediumship."

Contact with the divine was not attainable in the ordinary seance room or psychic laboratory, such contact needed conditions which were only provided in sanctuaries, specially set apart for the purpose. The churches should secure Spiritualism to be a dynamic force in the future of religion.

EFFECTS OF ANGER.

By E. B. Gibbes.

In a small book entitled "Science and Health Revised" "Spiritually transcribed by Alma Morrow," the following passage occurs :

"We here on the Astral Plane cannot think otherwise than right. If we do, immediately we find ourselves in a dark and confused state of thought which causes us not only to be blinded, but lets us wander in darkness or semi-darkness until we again find the Light of God . . . Here, you cannot make a single wrong step without being brought quickly to your senses and put right again."

The contents of the above-mentioned book purport to be communicated by Mrs. Eddy, and, in an introduction, she says that through the hand of the automatist she proposes to "redeem" herself and tell of her "awful agony and grief in the Astral World."

I have only recently glanced at this small volume, and the passage quoted above recalled to my mind the account of a very terrifying experience related by a communicator many years ago through Miss Cummins. It ran as follows:

"I shall have to tick off B. sometime. I had a queer adventure with him . . . Unfortunately, I had a look into B.'s mind. I saw his rotten thoughts about you, and I flew into the most infernal rage. It had the oddest effect upon me. All my surroundings, my house, everything, disappeared and I found myself in a dim cell, out of which I could not escape. I was locked in, gaoled in complete isolation. B. was still in my mind, and I was still wishing him a hell of a time. But eventually I got into a blue funk. My loneliness, being completely cut off, fairly shook my nerve and made me awfully miserable. I sent out an S.O.S. then for your father, and, after a time, he came along and let out of that horrible place, and when I was a bit more myself he fairly told me off. He said that to fly into an uncontrolled rage with a living person was a mad stupidity. Thoughts emitted in a rage don't reach a living man, can't do so, and they came back therefore on me like a boomerang, and built me into a prison. I have promised him since, never to get angry with B. again . . ."

It seems of importance to have a corroboration of an experience of an almost unbelievable character given through another channel. From the above record we certainly seem to change very little when we die.—"Light."

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.

"THE MANGER OF SPIRITUALISM."

A Remarkable Play.

The 91st anniversary of modern Spiritualism was celebrated in a novel way at the Terry Temple on Sunday evening, April 2. Instead of speeches, two one-act plays linked together by an historical and explanatory oration were presented under the direction of Mr. J. Stuart Morrison. The first play, "The Manger of Spiritualism," depicted an incident in the life of the Fox family. Written by Mr. Morrison, this very dramatic piece was well produced and convincingly acted. Miss Aenid Johnson as Mrs. Fox; Miss Betty Wing as Margaret Fox; Miss Margaret Slee as the child Katie Fox; and Mr. Edmund Maygar all gave excellent performances. An interesting fact is that after these people had been selected to take part in the play it was found that each one bore a remarkable resemblance to the real Fox family. The other play, "The Veil," which deals with a wartime episode in an English family, was also effectively staged. Miss Eileen Plum, Miss Nellie Alderwick, Mr. Edmund Maygar, Mr. R. Atkinson, and Mr. Morrison were in the cast of this beautiful play. As the father, Mr. Morrison was most moving, and Mr. Atkinson as the son handled his part with understanding. Mr. Richard Porter delivered the interlocking oration, and the Blue Triangle Orchestra conducted by Madame Agnes Smythe rendered incidental music. Finally, to show the modern development of Spiritualism, Mrs. Harden gave demonstrations against the background that was used for the opening play.

I receive my copies of the "Harbinger" regularly.

I enjoy reading them very much, they are getting more interesting, and instructive each year, if I only could afford it, I would pay for a few more and send them to friends. They must be a blessing and comfort to many.—Mrs. A. Elliott, Casino, N.S.W.

SPIRITUALISM AND LIFE.

Anomalies and Injustices But Stages and Phases of Story Continued Hereafter.

"Spiritualism as a help to life," was the subject of an address given at the Walsall Spiritualist Church services sometime ago, by Mr. J. Cuming Walters, M.A., Editor of Manchester "City News."

Probably, he said, those who had been brought up in the orthodox school and came into Spiritualism, had been compelled to repudiate some things that were very dear to their sentiments, but the supreme aim was truth and truth had to be tested. Spiritualism had been undergoing very severe tests for the last fifty years, and if they could show that that satisfied the mind and that it explained life and its purpose, they had gone a long way towards proving that it was true.

That there is a hereafter, man seldom doubted, although he could not always advance strong and sufficient reasons for his belief. These reasons had to come in course of time as his knowledge increased and light flared down from many sources. Science assisted with her facts and philosophy with her logic. Then, as men became less material and more psychic, the marvellous proofs of communication and phenomena were afforded.

During the last half-century Spiritualism had been a help to many because it had brought consolation in hours of darkness, doubt and bereavement; but it had been a still greater help to the general community because it explained so much that was mysterious in this stage of existence. The basic of the Spiritualist's belief was the indestructibility of life and its unceasing continuation. This phase of our existence was one of preparation for the higher duties awaiting us. It showed that anomalies and injustices could not be the end and purpose of life, that they were only stages and phases, that this life was the beginning of a story which was to be continued and taken to its rational and logical end.

It might be said that vice was flourishing and that the wicked prosper, but

Spiritualism saw things in their right perspective and heeded very little the temporary gains. They were the things which would have to be accounted for and readjusted in the hereafter. They knew that there was no progress in the next state, until wrong had been undone and atoned for.

SOME MODERN MAGIC.

One hundred years ago, or less, half of the scientific inventions of to-day would have been called magic. Two hundred years ago people would have been burnt at the stake for inventing radio. Through scientific discovery and knowledge we had arrived at the point where it was known that there was no such thing as magic, if by magic was meant something that defied all the laws of nature.

The Bible story of Saul and the woman of En-dor had an astonishing likeness to what happened to-day. Saul had consulted every prophet and seer in the land without getting a message, when he consulted the woman of En-dor, a fortune-teller. Saul went for his own ends, to be told he was going to win his battles. He was trying to put into operation black magic; it became black because he was using it for his own ends.

We may take that as a lesson to ourselves, to scrutinise the spirit in which we go to seances. If we are trying to get results for our own selfish ends, even if they are good in themselves, we are trying to practice black magic, and very often in common parlance, it turns upside down. In the Church to-day there was a great tendency to turn down what were called miracles in the old days. Psychic research was doing a lot of good in revealing the truths that lay behind what had hitherto been called miracles, which had also been considered a form of magic. Wireless had taught us such an enormous amount that light could be thrown on those miracles, and it was realised that it was a knowledge of super-physical law which brought things to pass.

There had never been such a reaching out for spiritual things as to-day, but

when youth asked for bread it was given a stone. The Church asked the young to believe what happened 2,000 years ago, without any verification, and contended that it was wicked and wrong to verify what was happening to-day. The one great crowning point of Spiritualism is the proof of survival, and that we can talk to those who have gone. If only the Church would take that up and believe and preach it, the world would become a very different place. It is no good the Church going on denying the facts. Scientists are not denying the facts to the extent they did.

THE FOLLY OF BIG NAMES.

Once again the "big names" are disfiguring Spiritualism. I recently read in a Christian Spiritualist newspaper of how Vale Owen came back and spoke through two mediums, and how the Duke of Clarence and Moses returned. "Conan Doyle came next; he was rather unhappy, but grew happier as he went on. He seems to feel much regret that our Lord was not given a proper place in his (Doyle's) work." This sort of thing is beneath contempt.

It might be asked: "Is it not a fact that alleged communications from deceased celebrities focus the attention of the public?" he asks. Yes, but what section? I should be the first to tell the world I had a message from Conan Doyle were the evidence upon which I based my claim capable of withstanding close scrutiny and examination, but the folly of attaching big names to very ordinary messages attracts none other than the merely credulous.

I have invariably found that celebrities on the other side of life recognise this evil themselves, and rarely divulge their names unless in a position to give confirmatory evidence. It is the only sane attitude, and the one, moreover, which has the interests of this Movement most closely at heart. The indentity of "Imperator," the inspired and distinguished control of Stainton Moses, was, for example, only known to a few of his most intimate friends.—"Two Worlds."

THE TRANCE STATE.

EXPERIENCES AND SENSATIONS.

Mr. Ernest Oaten, editor of "Two Worlds," Manchester, in an address on "Personal Experiences of the Trance State," given at the Edinburgh Psychic College, said that he had been told many times, when he first began his investigations into physical research, that he was very "mediumistic." He had scoffed at the idea; but often while sitting in circles he had a peculiar twitching sensation in various parts of his body. On the first occasion that he went into trance he felt just as though he had fainted. After a few months his trance gradually deepened, and was preceded by a sleepy feeling. He gave almost 180 trance addresses in one year, and not once did he know anything of what was being said. In many cases the titles were chosen by the audience just immediately before the lecture.

Four or five days after the meeting thoughts would pass through his brain, and at length, on inquiring, he found that they were extracts from the lectures which had been given by his guide. These thoughts came to him just as a vaguely remembered dream. After ten years the sensations of the trance changed. While his body was being used at a lecture he was aware of being in his home 100 miles away, and was able to tell what his people were doing.

Later he had the sensation of hearing a voice at a great distance off, which gradually came nearer and nearer. He then felt a sensation of being wafted into the room and of floating on air in the middle of the room. He could see the audience, and on one occasion counted them and found later that his total was correct. He could listen to his guide speaking through his (the medium's) body, and saw a beam of light extending from his own body to the back of the hall, where his guide was standing.

I cannot speak too highly of your magazine. Each issue contains articles of great interest, and gives presentation of psychic matters from such a variety of angles, that it makes it a journal of great value, and I feel sure that I am only one of many who appreciate the invaluable work it is doing. Wishing you and it every success in the future.—G. T. Lawrence, Seddon, New Zealand.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

A Monthly Digest of Spiritualist News.

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Editor:—REV. J. T. HUSTON, N.D.

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YOU SAY YOU HAVE KNOWLEDGE INSTEAD OF FAITH—HAVE YOU?

**"If You Can't Find Heaven on Earth You
Won't Find it in the Spirit World
(Dr. Hylton).**

"MANY Spiritualists are fond of saying 'We don't have to live by faith, we have knowledge,' 'but is that correct?' asked Dr. Hylton, in a recent lecture at the 'Gateway' Healing Centre. 'How far,' he asked, 'would you really get without some of that Faith you affect to despise?'

"You would not get far. The fact of the matter is that nearly everything you do is done by faith, and if you don't believe that I can give you a very simple example—so simple that you have probably never thought of it—which proves my point. For instance, any ordinary people would be quite able to walk across this room in a straight line without stepping more than an inch or two away from any imaginary straight line from one side of the room to the other. But, if you take away the floor and substitute for it a plank across a deep pit, then that same person would probably be unable to cross the plank. Why? The plank would be quite wide enough to walk on, and if you only laid the plank on the solid floor that person would think nothing of walking along it.

"The reason that that person would either refuse to cross a 'dangerous' place, or would probably fall off if he did try to cross it, would simply be that the coming of unfamiliar conditions had destroyed that person's customary faith in his ability to stand up and walk straight without falling down! There is no other reason why he should fall off the plank, no reason at all.

Many Examples.

"Now there are hundreds of things exactly like that which could be picked out of your everyday life—little 'ordinary' things which are done by you all the time in a foundation of pure faith in your own abilities of one kind and other, mental or physical. And yet you say that you don't need Faith—you have Knowledge.

"Very well, suppose we say that Faith and Knowledge are synonymous. If you have one you have the other, in that case—and that is not a bad way of looking at it. Is it not right for me to say that you can gain little distinction in your work or your play without you have acquired some particular knowledge of the subject, whatever it may be? And what are you going to say when I point out that unless **you** had acquired the Faith that **you** could do that particular feat of work or play you would be unable to do it? That is quite correct, nevertheless. If, for instance, you have set yourself to undertake some examination you must, when the time comes, be in a position to be assured that you can satisfactorily answer the questions put to you by the examiners. If you sit down and tell yourself you 'can't' do it, it is a foregone conclusion that you won't do it—you will fail because of lack of faith in your own abilities. Yet you don't like that word 'faith.' What is it, if not faith, which carries a man from a humble beginning to the top of the tree in his chosen profession? He cannot, at the start, have knowledge that he will succeed. No, he has faith that he can; and he does—by faith.

Deeds Not Words.

"What did your great Teacher insist on so often and so strongly as an indispensable attribute of any who would follow Him? Faith. And why? Because He knew perfectly well that faith in the

ability to accomplish any work of any kind is far more than half the battle against any kind of opposition.

"Now, there are other aspects of Faith. There is, for instance, the faith in a particular form of religion. From our point of view (in the light of experience) we are able to say to you that it is not of such vital importance what particular creed you people believe in. All roads lead to God eventually; some granted are very long and very hard, but they all lead to the same end eventually. And you must realise that your world is made up of souls in an infinite variety of states of progress. What is clear to you is terribly abstruse to some of your fellows. I am going to say to you that if a man has a strong faith in some particular form of religion it is not your business to try and destroy his faith because **you** don't like his ideas. If you take away his faith you may do that soul almost unlimited damage. If a man really and honestly believes in the traditional heaven as a reward if he lives what he believes to be a good life—or the traditional hell if he does evil—it is not **your** place to ruthlessly tear down his faith. If you can lead him to see something better, all well and good—but you are not justified in trying to drive him, neither are you justified in wrecking an illusion which, perhaps, keeps that soul on what he is pleased to call the 'straight and narrow way.' Don't forget that **you** will not become aware of the exact worth of your particular brand of religious idealism until you have got over to our side of life and meet the results of your works face to face! If a man is living in a way which leads him to do goods deeds to his fellows, and not to actively hurt them, then I say that you should recognise that men as a good man and let him alone—he will get his due reward for all his works in precisely the same way as will you. And he will **not** be penalised because he had slightly different ideas about this side of life to those **you** have. He may have more to learn when he gets here than you will—and he may not!

You Make "Heaven."

"Another matter I want to touch on is the common belief that things will neces-

sarily be happier for you in this world than in the earth world. I can assure you that such is not the case. You are put on the earth to learn certain lessons, and those lessons must be learned. You can learn them easier in your work than you can if you leave it until you come to us to learn, and I can definitely say that if you have not managed to find any kind of 'heaven' (happiness) in your earth experiences they you will not find 'heaven' over here.

"You have to realise that the earth plane is really a very beautiful place. It can be surpassingly beautiful—and it is only the bad living of man which has clouded that beauty. You are in the habit of saying, when discouraged, that there is no beauty, or no justice, or no good thing on your earth plane. You are very wrong to say it—or even think it; for by your own act you can then bring about the very condition you complain about.

"You Spiritualists are very fond of saying that 'all things are a part of God.' Do you realise, then, that if your earth plane is as bad as you sometimes make out it is, you are, literally, accusing God of being 'bad.' Do you not realise that there is a divine spark in all men, and that it is your individual duty to cultivate the ability to see that spark, and to do what you can to help it to grow in strength? That is so, whether you believe it or not—and it is that spark which you have to find, **that** is the 'Kingdom of Heaven' which is within you. If you can't find it on earth you won't find it any easier in the spirit world; and until you do find it you will not find heaven. Heaven is not a place, it is a mental condition, and the person who lives in a cloud of disgruntled discontent, seeing no good in anything or anyone, **cannot** 'inhabit' heaven. Here, again, you are up against the subject of Faith. Have faith that this divine spark exists in all things that are, and eventually you will find it. Until you have found it you are incomplete; let your faith help to 'make you whole.' If you have not faith you cannot progress. It is a fact that the state of lack of faith builds an actual barrier in front of you. Lack to faith at all times

and in everything means that you are defeated before you commence to try to accomplish anything.

They Can't Get Back.

"If you are to accomplish anything, make any progress, get to any state of happiness, you **must** first have faith in your own abilities to do as you desire.

"That law is immutable, and it is the same on our side as it is with you. You may not understand me when I say that had I not the faith I could not be speaking to you at this moment. You have no idea of the difficulties we have to face to come back to you, unless we are utterly what you call 'earthbound.' It is only by our own faith in our ability to accomplish the feat of communication with your plane that we are enabled to do it—the difficulties are immense, and only our faith in ourselves can protect us and get our message through.

"You will often find that people who die seem to disappear utterly. Their friends try to get into contact with them through medium after medium—but it is all in vain. They cannot be reached, you say. As a matter of fact, it is **they** who cannot reach **you**. They have not the faith in their own abilities strongly enough to break through the density of your earth condition—they try, and then they give up as 'hopeless.' If they had the faith they could come—nothing can stop faith. It can, truly, move mountains of difficulties."

EMERGENCY FUND.

A.C.H. (Switzerland)	£20	0	0
J.K.M. (Lake Bolac)	4	0	0
H.L.W. (Norfolk Island) . . .	1	1	0
Mrs. T. (Melbourne)	1	0	0
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SPIRITUALISM AND ITS TEACHING.

THE principles and teaching of Spiritualism, as set forth in "The Harbinger of Light," Melbourne, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, **BUT FROM COMMITTING SIN AT ALL!**
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, even while encased in flesh.
- 5.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 6.—That communication between the living and the "dead" has been scientific proved.
- 7.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 8.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 9.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 10.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 11.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

THE LOQUACIOUS LADY.

ACT I.

Lady Gabble and Lady Gossip are seated.

Lady Gabble:

"Really, my dear Lady Gossip, talkativeness is an awful bore. So fatiguing! Lord Traddle gets on my nerves, and Lady Gushington overwhelms me with her effusiveness. She dwells on the six deadly 'D's'—domestics, diet, disease, doctors, drugs, and death. You would think she has a monopoly of all the ill luck in the world. Do you know that her old cook suddenly left her last week? I've always said that when you bring up a cook in the way she would go, then she goes. If home-keepers would form a protective society instead of merely talking we——"

Lady Gossip:

"Don't you think——?"

Lady Gabble:

"Think? Nobody thinks nowadays. It's a talking age. Everyone talks. No one listens. How I loathe these tiresome talkers! There's Polly Peacock, she's an awful talker. She talks all the time. Tells all the family secrets. You can't get a word in edgewise. Only yesterday she drenched me with a shower of words and left me utterly prostrated. She pours out ten thousand words an hour. Think of it, my dear! Fifty-thousand words a day, or a million and a half words a month! it's appalling!"

(Curtain.)

ACT II.

(Same scene, one hour later. Lady Gabble is still talking when Lady Gloom is announced).

Lady Gabble:

"Oh my dear Lady Gloom, so glad you came. Lady Gossip has just been discoursing on these tyrant talkers, and I, of course thoroughly agree with every word she has spoken. Could anything be more selfish and ill-bred to hold forth all the time, not allowing your friends to express their views. If one of these persons ever arose to speak in Parliament there would be no stopping them. And the worst is, they never really have anything worth-while to say. You listen to them for an hour and all you have heard is the merest trivialities."

Lady Gloom:

"Yes, but have you heard the latest? Why, it seems that something terrible——"

Lady Gabble:

"My dear, it may seem so old-fashioned of me, but I always make it a point never to listen to

any idle chatter about people. So much of what is said is quite, quite untrue, you know, and really we ought to be charitable to neighbours less fortunate than ourselves. Only yesterday I was speaking to the dear rector about the sad case of poor Lady Penniless. Would you actually believe she now has only two servants? One would think she would have the decency to stay away from the church meetings, but oh dear, no! She simply monopolised the conversation last Tuesday, and it was all I could do to interject a word."

Lady Gloom:

"Yet I hear she is so quiet——"

Lady Gabble:

"Ah, Lady Gloom, we hear so much that isn't true. I find it wise to turn a deaf ear to a great deal of gossip coming my way. In these days, I have discovered that keeping a quiet tongue in one's head is really the only way to get along in the world. Speaking of getting along, by the way, have you noticed how free with his money Mr. Nouveauriche suddenly seems to have become. They say he made a lucky investment in the market which netted him a small fortune recently. Well, I don't like to say much about these things, but, as our clever Americans say, take it from me——"

(And we leave Lady Gossip and Lady Gloom taking it from her.)

EPILOGUE.

(Still later, Lady Gabble alone, sinks into a chair)

Lady Gabble:

"Thank heaven, they've gone at last! How I detest talking tyrants! They take the bit in their teeth and run away with the English dictionary. I'm on the verge of nervous prostration. The strange thing is that the greatest offenders don't realise they are talking bores. There should be an Anti-Talk Crusade to protect us silent people. Really, something must be done. I'm going to talk to the rector about it!"

(Curtain.)

—Grenville Kleiser, in the "Passaic Herald-News."

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"SPIRIT REPROOF IN LIGHTER VEIN."

By W. E. M. ABBOTT, Scone, N.S.W.
Author of "The Immortal Road."

THE interesting article contributed by Mrs. J. Fowler, of Rose Bay, in the last issue of the "Harbinger of Light" brings to mind two incidents occurring at the last Circle I was privileged to attend at Mr. and Mrs. Fowler's home.

They are both illustrative of the essential humanness of most spirit guides, who are not above a quip or quick and friendly reproof to sitters, and who by this very quality seem to impress their reality the more on those privileged to listen to and be associated with them during their work in the seance room.

Waipu the Maori control was responsible for both incidents. At the commencement of the voice Circle I attended, Mr. Fowler, the medium, had fallen into trance, and the room was in pitch blackness—so dark that it was utterly impossible to see an inch beyond one's nose. I was seated several chairs away from where Mr. Fowler was seated, and rather injudiciously had leant right forward, my elbows on my knees, and my chin in my hands, the better to catch what was being said by Waipu to one of the other sitters. Suddenly in the midst of what he was saying, the control broke off, and said kindly but very firmly: "Will you please sit up properly, Mr. Abbott, you know that is no way to sit in a circle." I felt rather small, as he was quite right, and my lapse from grace had been more or less unconscious. The fact recorded, though small, is particularly significant, as no one in the room could possibly know whether I was leaning forward or how I was sitting, and the medium least of all, as he was nowhere in my immediate vicinity.

Later in the evening, Waipu had a rather humorous brush with another sitter. He had come to his man, and given him some information relative to some business transaction or move that he was to make. Whatever it was he told his listener the latter did not seem to grasp what he was driving at, in spite of the reiterated re-

marks of his wife, who kept saying: "Yes, that's what I tell him, Waipu." Perhaps the man felt a little defiant of wifely coercion, because he still seemed uncertain and unable to agree.

Waipu said: "Well, I'll put it another way, then," and forthwith did so. Still his hearer seemed diffident of accepting the message and advice. Waipu said: "Alright, we'll leave it until later." He then went on to other sitters, delivering messages and speaking to them. Then he came back to the first sitter, and gave his advice again, ending: "Now, do you see what I mean?" The reluctant one said slowly: "Well, I do, and I don't." This was too much for Waipu. Quick as lightning, he retorted in humorous exasperation: "What you REALLY mean is—you DO, but you WON'T." The retort was incredibly funny in its effect, and a ripple of amusement went round the room.

With Mrs. Fowler, I can attest to the ready help Waipu strives to give to all who want it. A period of some three years had passed from my first to my last visit to the Fowler's circle, and to my mind there was a great improvement in the quality of mediumship and matter given from the other side. As in my first experience, the phenomena was also interesting, trumpets floating, and movement of a child's rattle and so on.

As Mrs. Fowler has written so unreservedly herself of her home circle, I am sure she will not mind my commenting on the fact that the direct voice circle I describe in my recent book, "The Immortal Road," under the anonymous cover of Mr. and Mrs. Blank's Circle, is in reality the Fowler Circle, and in this description a good picture of the psychical phenomena taking place at the Rose Bay home is given.

To my mind, it is circles such as this one which are doing a tremendous work to place the teaching of survival on a good sound basis. Eloquent testimony to the fact in this particular case, is the crowd of sitters who turn up each Saturday night to listen to the messages and teaching of Waipu and his attendant band of helpers.

LIFE

By ELSIE FLORENCE GRIMES, B.A.

THE following is the gist of an inspirational talk given by the writer:—

The Principle of Life is Movement.

Philosophers all through the ages have expressed the idea that life is movement and movement is life. The Bible expresses it a little differently: "As ye have received, so must ye give."

You can hoard other things besides money. You can hoard a smile, a word, an action. Did someone give you a smile this morning? Then go out and give that smile to someone else. You must put it into circulation. Did someone speak a kind word to you to-day? Then rest not until you, in turn, speak a kind word to another. You must pass it on. Has someone done you a kindly action? Then let it not stagnate. It must be kept moving by being passed on to someone else.

When you want to ventilate a room you burn a fire to eat up the stale air in the room. When the stale air is emptied out, room is made for fresh air to enter it. It creates a draught, gets movement going.

Therefore, for anything to enter into us we must first make room for it by giving out. Only by giving can we receive. This is the principle of life, or movement. We must put into circulation. Refusal to put into circulation means stagnation, death.

This is the secret of perpetual life and perpetual youth. Life is not a matter of exercise, or food, or some special health regimen. It is a matter of giving. For life is movement, circulation, and circulation can only occur when we give out in order to receive in. Jesus understood this fully when He said: "They that believe on Me shall have everlasting Life." He always spoke of life as the "living waters," the "fount," "a well of waters springing into eternal life." That is, He recognised that life is the antithesis of stagnation, that it is an ever-flowing spring, an ever-moving river.

And the only way to keep the river of our life crystal clear, the only way to keep the pool of living water free from slime, is to be constantly moving by giving, giving, giving.

Life is a channel, constantly emptying itself, constantly being replenished. When we refuse to give we block up the channel, no more water can flow into it, and it stagnates, and becomes stinking, until finally death ensues. For death always occurs when movement ceases, and movement ceases when we stop giving.

That is why death takes place on the earth plane. Because human beings have failed to realise that the whole principle of life is embodied in these words of Jesus, "As we give so shall ye receive."

There is too much hoarding in the world and that means cessation of the flow of life, a stagnant pool, death. We all know of the miser who hoards his gold. But many people, who would be horrified to be called misers, hoard, none the less. It is possible to hoard books and magazines that might be lent or passed on to another, to hoard flowers, and recipes, and clothes. Above all, it is possible to hoard smiles, and words, and deeds.

It is necessary to express yourself. He who does not express himself is a miser. You may even pride yourself on being reserved, or hide behind the excuse of being timid. But in so doing you are shutting up the channel. In refusing to let flow you are cutting yourself off from the channel of living waters that nourishes your soul, for a channel cannot flow when it is obstructed.

So if you are reserved, just come out of your shell of miserly egotism. Make it your business to express yourself. Set to work to smile and to speak, even to strangers if need be. For the act of smiling or speaking is the act of giving. It is better to err on the side of too much friendliness than to fail to express kindness, cheerfulness, hope and love, in words, smiles and even kisses, to others. If you are timid, then understand that timidity is but a cloak for selfishness and cowardness. Endeavour to overcome your timidity by realising that a bright smile, a few aptly-chosen words, or a considerate action, may give happiness to another. Such a little thing has been known, many and many a

time, to save a tormented soul from self-destruction.

So if you want to live, give. That is the principle of life, and if carried out to its fullest extent would mean perpetual youth and eternal life, a gradual refinement of the physical body through perpetual renewal, until finally the process of physical death would be unnecessary, and it would be possible just to step from one plane of existence to another without any change of body. That is how progress occurs on the planes beyond the earth sphere.

Jesus did not say that death would be finally overcome if He did not believe it to be possible. He knew continuous life is possible only by continuous movement, and movement occurs when we give out in order to make room to receive in.

The Principle of Life is Movement, and the Principle of Movement is Giving.

MAN'S PROGRESS.

By J.J.M., in "Service."

THE truth that life is progressive has been acknowledged by many great minds both in the past and present. The destiny of the human race is a theme which has given rise to rich and varied thoughts in the minds of the wisest of all ages. What shall we be in the future? A favourable answer to this question has ever been the hope of the peoples, now laden with sorrow. The Seer on the lonely island saw the New Jerusalem coming down from the clouds. But it will be long before mankind is elevated to a sufficient degree to understand all that lies before, or the greater possibilities which lie beyond, that glorious vision.

We somehow feel assured that man will not for ever be doomed to go on fighting the demon of selfishness. There is a logical possibility of the coming of the millennial age. It is true that man, though vastly superior to what he was in the past, is yet a loathsome thing to what he is destined yet to be. At present he is too deeply engrossed with what is "mine"; "my family," "my country," "my religion." He

has yet to learn to regard the world as his family; the universe as his country; the all-embracing God as his religion.

But the solid earth itself indicates some hope of ultimate attainment. The career of the planet from primeval chaos to forms of order, use and beauty, step by step, indicates the inherent power of all things to arrive at still higher conditions. So, too, many exhibits within himself all the known principles of progressive power. The pains and struggles of development in attaining the full harmony of the elements of manhood are often considered abnormal and evil; they are but the necessary labours for the attainment of ultimate good. Man, even now, is so noble in aspiration; so grand in physical development and beauty, that our astonishment is to see him prostrate his bodily nature to the grossest sensuality and to drag his finest powers down into the mire of passion.

But man is forever undergoing the process of physical change. His social organisms are forever expanding, forcing him into closer communion with his fellows; and must, and will, in time, come under the control of his finer self. His inventive genius, now so often perverted to viler uses, will become fuller, loftier and more harmonious to the service of mankind. His executive powers will become more perfect and better adapted for preparing him to take his place in the days that are yet to be.

Such an advanced state of society is not only a possibility, it is a necessity. It must come. Man's internal consciousness of spiritual principles will inevitably supplement his power to observe physical facts, and the faculty of intuition will enable him to reach into the realm of causes, and that greater knowledge will be directed to usefulness of purpose.

It appears obvious that man is destined to rise in the scale of being. The more spiritualised man becomes the more fraternal will be his aims and desires; and in that advanced state of society, fraternity, or the co-ordination of purposes, will exist throughout the world.

But the state of man's future and spiritual existence is intimately connected with his present and his physical conditions; so

that while our hopes may be high they must not lead us into fanatical or fanciful views of life; for all possible victories in the future can be accomplished only by strict performance of duties in the present.

FORWARD MOVEMENT.

Foundation of a Spiritual College at Sydney.

THE first college for mediums has been opened at Chatsworth, Sydney, under the auspices of the Spiritual Union, a Society formed to promote union and harmony among all spiritual churches. Mr. H. Wells, who has done so much to bring forward new mediums, has consented to act as principal.

This is the commencement of a movement which aims at the opening of similar colleges in all the leading cities of Australia.

There are occasions when mediums are wanted or are unable to attend the Sunday service. To fill this breach, the Spiritual Union (whose advertisement appears in our columns) will inaugurate a system so that mediums can be sent at a moment's notice to any church that needs help. This Society will work to obtain registration of the spiritual churches, and will co-operate with any other States to register as a Federal body.

Many suburbs are unprovided with churches, and an important part of the work of the Spiritual Union will be to open up new churches and lyceums. Their first effort was at Hornsby, N.S.W., where a church was opened on the 4th June.

Other activities include support to church lending libraries who need assistance.

The Spiritual Union has under consideration the desirability of holding a rally every three months at one of the city theatres.

For many years the supreme need of a college for mediums has been felt by all who have the Spiritual cause at heart. The lack of organised work for the training, development and protection of me-

dioms had been a detriment to the movement. So long ago as 1937 in the June issue of the "Harbinger of Light," attention was drawn to this outstanding need. To-day the Spiritual Union has determined to tackle this vital matter with energy and enthusiasm.

THE YOGIS—EXPOSITION OF INDIAN MYSTERY.

"The Inner Reality."

By PAUL BRUNTON (Rider & Co.)

This is another of Mr. Paul Brunton's interesting books about Indian mystery, and particularly about the hidden doctrine of the Yogis. The author, who has been described as the most outstanding interpreter of the Eastern doctrine to Western peoples, has made a progressive ascent in his revelations, and promises in a further work a still higher statement. His exposition is commended by simplicity and clarity of expression, and he does not gloss over the fundamental differences between the Eastern and Western religious concepts. "The more enlightened, thoughtful Indians," he says, "have reduced the whole problem to a choice between the personal and an impersonal God," a position which, if it is opposed to the orthodox religions of the West, has, he claims, the support of scientists who have begun to see there is no room for a personal God in the universe. The author puts forward "suggestions for a sane religion for the modern man, and the sermon on the Mount and the Scriptures of the Yogis are treated impartially as bases for the seeker." "Spiritual self-scrutiny," the neophyte is told, "is to bring the babbling stream of thoughts to rest, and then to penetrate consciously into the region of the Over-self, to make its silence articulate, and to set up a relationship between man's normal conscious mind and this mysterious all-powerful Reality which is the divine counterpart."

Price, 16/-; postage, 6d. Not stocked but can obtain.

Spiritual Philosophy

By the late Mrs. M. E. CADWALLER, in "The Progressive Thinker."

THE ORIGIN OF MODERN SPIRITUALISM.

Question.—What do you mean by modern Spiritualism?

Answer.—The system of religion which had its origin in the raps at Hydesville.

Q.—Give the date of its advent.

A.—March 31, 1848.

Q.—Where is its birthplace?

A.—In Hydesville, near Rochester, New York.

Q.—What brought it to the attention of the people?

A.—The mediumship of the Fox sisters?

Q.—Who were the Fox sisters?

A.—The first mediums who discovered that there was a spirit intelligence behind the raps heard in their home.

Q.—How did they discover that?

A.—By asking questions, which were answered by one rap for "No," two raps for "I don't know," and three raps for "Yes." Afterwards the alphabet was used to denote letters wanted for words.

MEDIUMSHIP.

Question.—Who are mediums?

Answer.—Persons who can see and hear spirit people or receive impressions from them. These are called mental mediums. Other mediums are called mediums for physical phenomena because they are used by the spirits to produce physical phenomena.

Q.—What phases of mediumship are most generally exercised?

A.—Clairvoyance, Clairaudience, Clair-sentient and Inspiration.

Q.—What is clairvoyance?

A.—Clear sight. The spiritual sense by which a medium can see spirit people not visible to the mortal sight.

Q.—What is clairaudience?

A.—Clear hearing. The spiritual sense which enables a medium to hear spirit voices not audible to the physical hearing.

Q.—What is inspiration?

A.—A quickening of the spirit of the medium by the higher forces.

TEACHINGS OF SPIRITUALISM.

Question.—Who are called Spiritualists?

Answer.—Those who accept the fact that departed spirits can and do communicate with mortals.

Q.—Who are Spiritualists in the truest sense of the term?

A.—Only those who strive to live true spiritual lives in accordance with the principles of right and justice.

Q.—Have the Spiritualists a creed?

A.—Not in the sense of a religious dogma, binding upon all. The National Spiritualist Association has a Declaration of Principles.

Q.—What is its most important statement?

A.—"We affirm that the existence and personal identity of the individual continue after the change called death."

Q.—What are the teachings of Spiritualism?

A.—There is no death. Continued life beyond the grave. Personal responsibility. Endless progression.

Q.—Upon what does our happiness in spirit depend?

A.—Upon our life here and the preparation we make for it.

Q.—What else does Spiritualism teach?

A.—Communication between the mortal and spirit worlds.

Q.—How is that proved?

A.—By the testimony of men and women who have received indisputable evidence of the fact.

THE FOUNDATION OF SPIRITUALISM.

Question.—What is the foundation of Spiritualism?

Answer.—Its phenomena and philosophy.

Q.—What are the phenomena of Spiritualism?

A.—The manifestations of spirit power, given through the mediums.

Q.—What is the philosophy of Spiritualism?

A.—The knowledge of the principles underlying its phenomena and the correct understanding of the spiritual nature of mankind.

Q.—What is the difference between Spiritualists and those who follow the teachings of other religions?

A.—Other religions teach a belief in a continued life, while Spiritualists have had it proven to them as a fact. Spiritualists know, others believe.

Q.—Is Spiritualism a new religion?

A.—No. Spiritualism has existed in all ages.

Q.—Can this be proven?

A.—Yes. The Bibles of the world are filled with the records of spiritual manifestations.

Q.—Is this true of the Christian Bible?

A.—Yes. Both physical and mental phenomena are to be found recorded in its pages.

Q.—What do you understand by this?

A.—That we must accept truth from whatever source it comes. Truth does not change. Only our perception of it becomes clearer as we unfold spiritually.

LIFE NOT A PENANCE.

Original Sin an "Insult."

Members of the Sheffield Psychical Research Society recently heard the Head of the Muslim community, his Eminence the Imam of Shah Jehan Mosque, Woking, Surrey, lecture on "The Problem of Human Evolution," says the "Sheffield Telegraph."

He denounced pessimists and the idea that man's life on earth was a punishment and should be lived as such. Muslims, he said, believed in evolution because it was impossible to develop oneself suddenly. Visitors in every country where there were Muslims had been struck by their spiritual cheerfulness which has persisted in spite of political and economic downfall. This was an attitude towards life which called for the best in man; it was not fatalism.

Sin Only Temporary.

"It has pained me to see a whole religious theory upholding the belief that man has been wallowing in sin for nearly 2,000 years," he declared. "Sin was a relapse of a temporary nature as was proved by the fact that the hardest criminal had been found to possess the finest traits of human nature. It is an insult to be told that we are brought into being with a heritage of sinfulness. To come into human existence is a privilege and an opportunity."

No Chosen People.

He was certain that there were no chosen people in the world; everyone was an equal sharer in divine guidance. "If we need anything," he said, "it is guidance in the direction of evolution. Above all, we do not need salvation. We must avoid mistakes, and if religious teaching does not teach us how to do that, it is no use."

VISION.

By DAVID (Goodmount Press, Ltd.)

A book of inspirational poems with a number of well-executed engravings of angel ministry.

Price, 2/6; postage, 2d.

IMPORTANT ANNOUNCEMENT

Trance Addresses of Sambarino

A new publication comprising lectures delivered in the

**Roseville Spiritualist Church,
New South Wales**

Also talks on Healing, Knowledge from the Life Beyond, through the mediumship of **Mr. Henry B. Raine.**

Bound in red cloth cover with portrait of Sambarino.

PRICE, 5/6 per copy; Postage, 2d.

Published by Waite & Bull, Elizabeth St., Sydney.

"We Need Visions . . . That Long, Long, Look Ahead"

SAYS HELEN WELSHIMER.

DR. Harris Elliott Kirk, minister of the Franklin Street Presbyterian Church in Baltimore, tells the story of a laundress who came to see him one day, thirty-five years ago, when he first began to serve the church. She walked a long distance to tell him that she was glad he had come.

Many times after that he went to her little house and saw her bending over the tubs where the clothes were being made white as winter snow or pop-corn balls.

"Her own hands were worn smooth and hard by the suds," he recalls. "They showed the years of service that she had performed. Her work was hard and strenuous."

Every Sunday he knew that he would find her face smiling happily in the audience. One morning he came with a sermon on "Castles in Spain." He meant to lead the audience to that lovely land of visions and dreams where all our wishes find fulfilment, where the rainbow never vanishes behind the hill, and the towers stand forever. Just before time for the sermon he thought of the old laundress.

"She won't know what I'm talking about," he said. "I musn't fail her! She comes every Sunday morning for spiritual comfort, and I can't fail her!"

It was too late to prepare a new sermon. He took the one had and told it in the simplest, yet most dignified, phraseology that he knew. He made the castles rise on the glorious hills, and as he talked the room grew very still, and in the pews he could see a shining face—the face of the laundress who had come so long a distance.

When the sermon and service ended she sought him: "I want to thank you for that sermon," she said. "Those castles in Spain helped me to forget those tubs."

Speaking of the incident the great minister remarked in his study in Baltimore not long ago: "If we use the phraseology that is simplest without sacrificing its dignity, every one will understand of what we are talking. We need not be afraid."

That was the secret of the teaching of Jesus, who walked through Galilee. So

beautiful, yet so simple are the truths He told, that the lowliest servant and the greatest prince in his audiences knew of what He spoke. They who would adorn their gifts—be they gifts of words or material objects—with special decorations spoil the beauty of the giving.

We need vision. We need that long, long look ahead. The old laundress found rainbows around her tubs and in her suds the next day and the next year.

"We must give useful gifts," we sometimes say, as we contribute to the poverty-stricken. So we forget that a useful gift may also be a beautiful gift. Isn't a soft pink woollen blanket as warm as a drab grey? Isn't a plate with daisies dancing over it as serviceable as a dull brown?

Castles in Spain — amethyst, topaz, emerald windows reflecting the sun's last light! Why not build them on the hills of our minds instead of the squat little buildings that only mar the mental landscape? Oh, never be afraid that you are acquiring too much beauty for your heart and mind! Never be afraid to divide it with others. If you give it with simplicity, the weariest eyes will catch the green of the Elvian fields, and the dullest ears will hear the music sounding down the meadows. They will forget their tubs.—From "Girlhood Days."

KNOWLEDGE OF THY TRUTH.

By EDWARD ACHESON GILLESPIE,
An Anglican Priest.

Speaking from Beyond Death through his wife, in collaboration with Mrs. Hester Dowden. Contents: Open Letter to the Churches, Christ the Man, Christ the Divine, The Psychic Powers of Christ, The Significance of the Passion, The Resurrection, The Ascension, Charity, Hope, Eternal Life, The Divine in Man, The Hope of Eternity, Evolution.

Price, 4/6; postage, 2d.

(In the Library; not stocked, but can obtain.)

ASTROLOGY SELF TAUGHT.

By "ASTROPHEL" (L. N. Fowler & Co., Ltd.)

The object of this book is, above all, practical. Every student of astrology who is attempting to study the subject without the aid of a teacher is faced with a problem at the outset. He would like to produce for himself those books on the subject which are likely to afford him the most help; but he does not know what they are. This book attempts to serve a double purpose. On the one hand, the contents provide a simply and clearly expressed presentation of the main principles of Natal and Predictive Astrology; and, on the other hand, in connection with the study of the subject-matter of each important chapter, reference is made to the relevant chapters in certain other specially recommended books.

Price, 6/-; postage, 3d.

(In the Library; can be obtained if required.)

DEATH IS NOT THE END.

By B. A. COLLINS, C.I.E. (G. Bell & Sons)

"Death Is Not the End" is an attempt to put within a short compass the whole case for survival. Some people make up their minds one way or another either from private prejudice or from personal experiences. Others accept the teachings of the church in which they have been brought up. They either cannot find time or do not care to study the evidence as a whole.

This book is intended to appeal both to the average man who from ignorance dismisses the matter with a shrug of his shoulders as ridiculous and to the convinced Spiritualist. It is so short that anyone can find time to read it, and anyone, however well read in psychic literature, can read it with profit. It analyses and classifies the evidence in such a way as to surprise the most informed reader with its strength. As long ago as 1894, in writing of psychical research, Sir Oliver Lodge said: "It seems to me probable that

in this department of science, as in every other, the wholesome and valuable part of scepticism will ultimately be broken down, if at all, not by one conclusive experiment, but by converging lines of testimony coming in from many and unexpected quarters." Mr. Collins shows that the reliable evidence of all kinds now accumulated is sufficient in its variety and its quality to convince all those who are capable of conviction.

It will enable those who are convinced by their personal experiences to understand the whole case for survival, which has convinced Sir Alfred Russel Wallace, Sir Oliver Lodge and many other great minds. It is just the book to put into the hands of intelligent persons whom you may desire to interest in the subject.

Price, 4/9; postage, 3d.

(In the Library; can be obtained if required.)

PSYCHIC DEMONSTRATION.

By Ellis Harden and Students of Prana Chapel, Collins Street.

ON Tuesday, 23rd May, a very successful demonstration of mediumship was conducted at the Great Central Hall, Little Collins Street, by Mrs. Ellis Harden and students. Despite the inclemency of the weather there was a wonderful attendance, among which were parsons, priests, doctors, lawyers, senators, M.'sP., and those in other walks of life. The platform was draped with soft grey velvet curtains. Pedestals filled with foliage and poppies and a large bowl of mauve and gold irises made a charming setting for the demonstration.

The Chairman (Mr. Flowerdew, of London) opened the meeting by pointing out the present strength of Spiritualism in the Old Country. He mentioned our excellent psychic press—"Psychic News," "Light," and the work of the International Institute of Psychical Investigation, and similar bodies. He also told of his experiences with Estelle Roberts, Bertha Harris, Hester Dowden and Helen Hughes. The audience was intensely interested in his ac-

count of a public seance where Helen Hughes gave over one hundred acknowledged readings.

Ellis Harden then gave a magnificent address on the aspects and prospects of Spiritualism.

Her first "control," Edmund Clair, who claims to have been a scientist on the earth plane, gave a discourse on scientific Spiritualism and its future effect on the world in general. Then followed clairvoyant and clairaudient demonstrations by Ellis Harden to several men and women in the large audience, every one of which was recognised and accepted. Ski-Waki, the Indian guide, then took control and gave a lecture on the healing powers of man, which had been used throughout the ages by the "East" but ignored by the "West," thus depriving itself of one of Nature's greatest boons.

The students—Misses Southam and Osborne—each gave a few demonstrations of clairvoyance, which were well received.

Aqu, the Tibetan guide of Ellis Harden, then gave a short but very interesting talk on the connection between the physical and spiritual bodies. Owing to the length of the programme, the "astral travelling," which had been promised, had to be deleted.

Mr. Peterson (organising Secretary) ardently appealed for twelve intelligent men and women to form a Psychical Research Group to meet periodically for experimental purposes.

He thanked the audience for their part in making a success—spiritually and materially—of the greatest and most dignified demonstration ever held in the city of Melbourne.

Musical items by Mr. Phil Cleak and singing by Miss Olga Dennis did much to enhance the programme.

The demonstration closed with the huge audience rising and singing the National Anthem.

BUSINESS AND THE APOCRYPHA.

In the book of Ecclesiasticus, which sheds a clear light upon Jewish ideas of its times, we find some very apt sayings regarding business. These points tend to show that human nature is much the same

all the world over and all down history, and many of them are entirely up-to-date as business maxims.

"Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in." How can we better this as advice translated into current terms of invoices, accounts, and receipts? But it is a sad commentary on commerce when the writer can say: "As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling." Yesterday and to-day seem much the same!

There is probably a story hidden behind the counsel: "Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost." Someone has evidently anticipated "benevolences." Also, on the subject of credit without preliminary references, we read: "Who will trust a thief well appointed, that skippeth from city to city, so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?" But genuine credit based upon solid worth is thus extolled: "Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold."

Finally, our friend comes right down to spiritual principles in business, and gives a succinct epitome when he says: "All bribery and injustice shall be blotted out; but true dealing shall endure for ever."—"Service."

PAINTING UNDER CONTROL.

A remarkable demonstration of Mediumship was given at a public meeting some time ago in Edinburgh. A picture was painted by a medium whilst under control. The medium, Mrs. Walter Gilbert, of Derby, it was stated, has had absolutely no experience in either painting or drawing of any kind, but when she is "controlled" by her "guide" she is able to do the most intricately designed paintings in beautiful colouring.

A remarkable feature of this demonstration was that while the painting was being

done, Mrs. Gilbert's "guide" gave almost thirty clairvoyant messages to members of the audience, practically all of which were recognised and accepted by their recipients. The "guide" informed the audience that he had been an Italian designer while on this earth, but as he had died at the early age of 27 he had left his work uncompleted, and so returned to finish it through this "instrument."

THE SPIRIT OF THE HILLS.

It gives me something more than pleasure to stand on a hill with a wide horizon before my eyes and say, "Here am I. One day life, as I think of it here, must pass from me. My body, which was drawn from the earth, will become again part of the earth; its atoms will contribute to this beauty now before my eyes. These very eyes, marvellous though their workmanship is, shall crumble to dust, these arms that have pulled, these legs that have propelled, this heart and lungs and brain that have taken me to this summit that I may enjoy the beauties of creation, will no longer be what they are. I shall have no further use for them. The house has fallen to pieces, but the tenant has merely gone elsewhere." None of this beauty can be lost. There is nothing to fear. Because I lack understanding, I may be overawed by the glory and grandeur of it. I may know physical fear on the precipice or ice-slope. But I know that ultimately there is no fear, only love—the love of God.

F. S. Smythe.

DO PEOPLE BUY SPIRITUALIST BOOKS?

"Towards the Stars," by Dennis Bradley, sold 30,000 copies; "Wisdom of the Gods," by the same author, has sold 25,000 copies. Sir Arthur Conan Doyle's two books, "The New Revelation" and "The Vital Message," were both best sellers. Arthur Findlay's "On the Edge of the Ethereal" is now approaching the 50,000 mark, and has been translated into 17 languages.

THE OCEAN ABYSS.

"The richer the abysses of the sea are in animal life, the less is their obscurity; the darkness of their night is lit up by crowds of living stars which glitter in the black water.

It would be an amazing sight for an observer who could penetrate these depths to see the vault above him sown with hundreds of millions of shining dots, among which there move larger creatures like fire-balloons of many colours, where the opalescent garlands of Sinophora intermingle with violet Medusae, with the red and blue Pyrosomes, and with sapphire and emerald Cephalopods. And if we could walk on the ocean floor we should see groves of luminous bushes, living flowers dropping coloured fires, creeping green Asteridea, fish scintillating with metallic colours, the gleam of copper and steel mingling with the rays of ruby and topaz on their scales. On the soil there swarm immeasurable numbers of photogenic microbes which make the mud of the abyss a luminous carpet."

MIRACLES.

There are two entirely different aspects to Spiritualism—the one concerning itself with the very wonderful things that happen, the modern-day miracles; and the other with what they mean, and the influence they bring to bear on our daily life. Some two thousand years ago a message came to the world, attracting the attention of the people by signs and wonders. But the important thing was the message, and the signs and wonders were like the advertisements intended to call our attention to it.

The present-day miracles, which are known as psychic phenomena, go to prove that we survive the change which is called death. They show that we never really go near the grave, but that we go on after our own life has finished here, with our personality intact, to greater opportunities and finer work. They do not prove immortality, for nothing finite could prove that; but they do show the continuity of existence through the change of death.

— HEALTH *and* HEALING —

Cheiro-Therapy Ank Its Claims.

CAUSE AND PROGRESS OF DISEASE SHOWN ON THE HAND.

By MISS JACQUELINE.

THE human mind is slow to accept new ideas, particularly if such happen to clash with established ideas of long standing. When that brilliant Scottish physician, Sir James Young, first demonstrated the use of chloroform to overcome pain, what an outcry there was. He was denounced as an atheist. How dare he banish pain? Pain had been given, and it must therefore have a purpose. The scathing criticisms did not all come from the laymen. His medical contemporaries led the attack, as they led it in more recent times against Dr. Abrams, of California.

This type of mentality still exists. The path of the pioneer is indeed a difficult one, but it has its compensations. It does give some satisfaction to realise that the few stones of Truth that one may gather on some waste shore, may later, perhaps, be used, by oneself or by others, as foundation stones in a new house of knowledge.

The idea of the hand being of value as an aid in the diagnosis of disease is not so strange as is the idea of this theory being taken seriously, particularly as so many factors affecting general health are psychological. In this connection the popular mind is inhibited by prejudiced complexes, as for centuries the study of the hand has been associated with fortune telling.

Some years ago, my own hand showed a definite possibility of death at the age of 25. This possibility began to line-in when I was 21 to 22 years old. Some months after my twenty-fourth birthday I was taken suddenly seriously ill, and was rushed to hospital. Following on the shock involved, some days elapsed before an opera-

tion was advisable. I told my surgeon at his first visit that I did not expect to survive the operation. He asked my reasons. I showed him my hand, at which he was, at the time, naturally amused.

Story of a Hospital Sister.

He then brought his fiancée who (though I did not know this at the time) was a sister in a mental hospital, in order that I might read her hand. I looked at both her right and her left hand so as to understand both her personal and her family histories. Then I casually told her a few trifling things, but mentioned, incidentally, the type of work upon which she was engaged. In the evening my surgeon came again. He told me that he could not take my reading of hands seriously because I had told his fiancée such trivial things. The only thing of any significance was my tracing of her mental work. I turned to him, and said: "It was far too dangerous to tell her what I can tell you. Get her out of this atmosphere. She may go mental herself before I die."

He called another doctor and the matron, and with screens around my bed asked me to repeat to them what I had already told him. I did so, and I also showed them my own hand. The surgeon took a drawing of my hand, emphasising the line I pointed out, having first assured himself through a magnifying glass that it was, as I stated, completely broken. A few days later, on looking into my hand, as he did daily, through the magnifying glass, he saw that there were now two noticeable hairbreadth lines forming "an island." I told him then that I should recover. He again brought his fiancée to me, hoping that I might be able to find equally reassuring lines in her

hand. She enjoyed this second visit, and promised to come every day until I left hospital. But, as she left the ward, I knew that I should not again see her in her mental glory, and that night she became raving mad in the very act of speaking to one of the patients. It was found later that both her mother and her grandmother had suffered in identical fashion.

There are other numerous examples I could give if space permitted. In quoting these findings appertaining to the hand and disease, I do not wish to convey any suggestion of finality in these studies. This system of diagnosis is by no means complete even if any other one may be so. Twenty or thirty years of study have not exhausted its possibilities. Actually we can only say: "This is useful. Let us continue." Much has to be corrected, more yet to be discovered. But the results so far attained prove beyond doubt that our hands do reveal the cause and progress of disease as well as of all mental, physical and material growth and development.

This knowledge of the hand cannot be easily mastered. Like every other science or art, it demands deep, concentrated and thoughtful study to acquire a working understanding of the principles involved, a knowledge that can be used without error.

Knowledge of Radiaesthesia Helpful.

Movements of the hands, as of the rest of the body, indicate tendencies even before these have advanced sufficiently to be recorded by lines or by any other known method of diagnosis. This is where a knowledge of Radiaesthesia (that is, of human sensitivity to different types of radiation) is of inestimable value, not only to the Cheiro-therapist but to all healers, orthodox and unorthodox, and particularly in the important and much-discussed question of obsession. It is only through Radiaesthesia that it can be definitely known when any particular obsession has been cured.

But we must return to Cheiro-therapy and look at its curative side. Before any healing be attempted, one must have a workable knowledge of the aura, as it varies in health as well as in disease according to age, sex and individual peculi-

arities. One must be able to know whether its texture is fine or coarse. It is most important that the healer should know whether or not his own make-up contains the necessary complementary colours, gives out the needed vibrations, which can restore health to the patient. Otherwise, the patient's aura may be seriously damaged during an unsatisfactory attempt at healing.

Much has been written and said by spiritual healers about damage done to auras by operations performed by members of the medical profession. Little seems to have been realised about damage caused through ignorance or these other laws of life. How is one to find out whether or not one possesses the requisite helpful colours in any particular case? Here is where an understanding of Radiaesthesia is essential, as we have as yet no scientific instrument with which to make the test.

Tests were made by me recently in the presence of two medical men who came to inquire into this form of healing. An elderly woman was my subject. She had been having a course of inoculations which had set up tensions and caused congestions in various parts of her organisms. During the treatment I gave her, the doctors realised that my patient had relaxed many of the tensions, her breathing had become more normal, and she herself felt better. I asked one of the doctors himself to try passes over her. Immediately his hands came within range of her aura, her whole body tensed, the different limbs

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

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stiffening into characteristic attitudes. Seeing this he stopped, and then I asked the other doctor to take on, knowing that he had the necessary colours and gave out the required vibrations. It was beautiful to see the peace which followed the surrender of her mind and body to this treatment. The doctor was amazed both at the effect on the patient and at the power which he had felt around and flowing through himself.

There are many things to be mastered apart from passes in these forms of healing. As I stated earlier, 20 or 30 years of labour are as nothing compared with the scope of this subject, but during those years many men and women of abler mind than mine have proved the value of colour and vibration in healing processes.

There is only one type of person who is capable of treating all diseases in this way, but there is one other type who can bring about what might well be called miracles in cases of mental illness. The other types can help and sympathise or heal according to every-day "practical" methods.

We find in healing, as in all other arts and sciences, that no personal talent can be developed unless it is latent in one from birth.

Co-operation Necessary.

It would be well if it were more generally recognised that no healer, orthodox or otherwise, can expect any satisfactory result until the patient is ready to accept his suggestions and to co-operate with his treatment. There would be less disappointment to both healer and patient. The recognition of this fact would bring healing into its rightful sphere of individual responsibility. The patient's duty in coming for advice is to seek how much, not if any good may be looked for from any particular line of treatment. Criticism should be postponed till later. I would refuse to treat any patient who came in an untrustful spirit, at any rate until such time as I could attune my mind to his or he to mine.

It is useless for a patient to visit a radiesthesist thinking that he can keep hidden caused through ignorance of these other as well that this should be clearly understood, because patients reveal these things by their bodily movements even as they

enter a room.

One needs to exercise caution regarding the apparent efficacy of instantaneous or even of quick cures. Behind all such may be only emotion divorced from reason and every-day common sense. For the time being such patients are living possibly on some vibration or radiation given out by the healer intentionally or unwittingly as the case may be, as a stimulant. These cases relapse into conditions worse than those suffered before when away from the healer's influence.

A person accustomed to stimulation by drugs, when first deprived of them, feels himself dying, whereas in reality he has made the first step towards recovery through his own vital forces. When the cure is a lasting one, it may have been considerably helped by many previous treatments of other types.

A little reflection on our own lives demonstrates that they are in some respects like gramophone records, always revolving, but different, in that they are at the same time always gathering something additional. In every case of permanent cure, thanks are due not only to the latest healer, but also to all preceding ones. It has been a collective work on the part of them all and of the patient.

I think this warning against presumptuous claims on the part of any one was given to us by our Lord when He insisted on humility. No single individual can take sole credit for any happening. Every one who has helped in any way has had his share in the final result.

"United we stand: divided we fall." How long shall we continue to harp on our petty differences, each claiming that we have the only truth and that all others are in error? How soon shall we realise what children we all are in the vast fields of knowledge?

May we not take a leaf out of the book of the Oriental's learning? He believes that all forms of true healing come from the same source, use the same power.

I cannot too strongly state my belief that every form of healing should have the support of a scientific basis. This is where our medical profession can be of such inestimable value to us.—"Light."

A Herb With A History

TANSY VALUED BY THE ANCIENTS.

By Edith Colman in "The Argus," Melbourne.

"Our weomen in England, and some fayre, eyther stepe this herb in white wyne ellis with the water of the same."

men that be sunneburnt and would be and wash their faces with the wyne or

—William Turner, 16th century.

TANSY as a toilet preparation was known long before Turner's day. Many old writers refer to its use as a face lotion. Brunswyke (1527) records a somewhat different recipe:—"If maids will take wild Tansy and soak it in butter milk for the space of nine days, and wash their faces therewith, it will make them very fayre." Tansy's popularity is reflected in its many everyday names. As bitter buttons or golden buttons it was used in the once famous bitter tonic. Certainly it has the most button-like flowers I know. Others, like santoline, are button-like for only part of their flowering period.

Tired wayfarers who bathed their feet in a hot Tansy infusion knew it only as Traveller's Rest. How the ancient Greeks praised it! Their faith in its power to prolong life is perpetuated in the name Tansy, derived from *athanasia* (without death.) It was with a cup of Tansy that the gods of Olympus conferred immortality upon Ganymede! It is probable, however, that the name referred to Tansy's extended flowering season and to the lasting properties of the cut flowers, to both of which I can testify.

Tansy in Lent.

But by far the most popular use of Tansy was for making puddings and cakes at Easter time. A Tansy cake made of eggs and shredded green leaves was believed to purify the blood after fasting in Lent or to counteract the effect of so much salt fish eaten at that season. Many curious reasons for taking Tansy in Lent are recorded by the old herbalists. Gerard,

the Elizabethan, tells us that Tansy cakes eaten in spring (Northern Hemisphere), "are pleasant and good for the stomach, for if bad humors cleave thereunder, it doth perfectly concoct them and carry them off."

According to Culpeper, who is regarded as the father of medical herbalism, Tansies at Easter have reference to bitter herbs eaten by Jews at the Passover, "although, at the same time, it was the fashion for a man to have a gammon of bacon to show that he was no Jew." Culpeper was a somewhat peppery gentleman, who cherished a deep and lasting grudge against the medical profession. Isaak Walton's Minnow Tansy was made of eggs fried with shredded Tansy leaves. . . . Before mint became indissolubly wedded to roast lamb Tansy sauce served the same purpose.

A Herbal Medicine.

Like all strongly scented herbs, Tansy is credited with many virtues. Culpeper tells us that the root, preserved in honey and eaten fasting, is a "singular good remedy for gout." Green leaves worn in the shoes were said to be a sure preventive of ague! They were also used by pugilists instead of beef steaks to allay swellings! Flies are said to avoid meat which has been rubbed with Tansy leaves. The powerful odor certainly resembles that of certain herbs used in the manufacture of fly sprays. As an anthelmintic and a stimulant Tansy was used for centuries. It is still used in herbal therapy for low fevers and hysteria, but should be given in small doses. . . .

But for me Tansy has other attractions. To nibble a leaf is to be carried back to the green lanes of youth, literally salad days, when we devoured every wild fruit and tasted almost every green leaf. To-day the bitter taste is an indefinable sweetness. The strange, wild, camphor-like scent awakens a feeling of pride in the traditions of my people, and because of this I am tolerant of Tansy's sins. Give it the best place in the garden, and see how it will grow for you ! Nine feet high it will leap in next to no time, to flaunt masses of golden buttons, even in winter, when flowers are twice flowers. But its most ardent admirers must admit that Tansy is a great monopolist. Like children, if it catch a relenting eye, it will take liberties. Put it in the back line with other hardy monopolists, and it will more than justify its claim to an honored place in the herb garden.

ANEMIA.

In its acute form Anemia is caused by a direct loss of blood, such as the bursting of a blood vessel, bleeding at the nose, vomiting blood, or any other way in which large quantities of blood escape from the body. Complete rest and a nourishing diet are absolutely necessary in cases of this nature.

It is the chronic form of Anemia, however, which is unfortunately so common. This, too, is often caused by direct loss of blood, some persons having a constitutional tendency to bleed. Women suffer more from chronic Anemia than men. Not only have they less blood in proportion to their weight than men, but they are more exposed to conditions which produce the disease.

Apart from actual loss of blood, the chief cause of chronic Anemia is want of proper nourishment. The subject either eats too little, or the food eaten is not assimilated, and does not nourish the blood.

Everyone must eat food in sufficient quantity to replace the natural waste of the body, and not only must such food be eaten, but it must be absorbed into the blood, or good health is an impossibility.

An abundance of light and fresh air is

also necessary to the formation of pure blood, as well as a moderate amount of outdoor exercise.

It must be borne in mind that it is the food we digest that makes blood. No drugs or tonics can ever make a single drop of blood. Therefore, it is imperative that the digestive system must be in proper working condition, or the food eaten is largely useless.

In conjunction with Health Culture Marol Herbal Remedies by their specific action upon the liver and kidneys all waste products of the body are removed through the regular channels, and the stomach and digestive organs are consequently supplied with blood which is in a condition to take up nutriment and absorb it freely. With the absorption of food, appetite returns, the blood becomes rich and strength is gained.

CURE OF CANCER.

Lecturing on "The Cure of Cancer" at Edinburgh Psychic College recently, Miss A. M. Sherwen, B.A., detailed cases, giving names of the patients and leading doctors who had diagnosed the disease, and enumerated cures of severe cancers which had been declared incurable by the medical profession. The speaker stated that it was only after both parents had fallen victims to this dread disease that she had decided to investigate every channel, orthodox and unorthodox, wherein a cure might be found.

She went on to speak of a gentleman whom she had discovered working in London who had, by the application of a certain herbal remedy and daily treatments, been able to extract the cancerous growth from the body. He had these growths bottled and had had them certified by leading London surgeons and doctors as cancerous tissue. She went on to describe the treatment of a cancer of the breast which she had witnessed. The lady had been given three months to live, but after this length of treatment she was completely cured. Her doctor afterwards examined her for secondary deposits, but found none. All the cases mentioned had shown that the cures were permanent, one patient having lived for 20 years after the

growth had been removed. The speaker went on to discuss cases of rodent ulcer on face, cancer on the lip of a child, and other forms which had been cured by this method of treatment.

The second part of the lecture was devoted to the cure of cancer by biochemic remedies, and again names of patients willing to furnish details of their illness were given. She stated that in this form of treatment it was not yet found possible to cure cancer of the liver, as the liver was required as an ally in the cure.—"Edinburgh Evening News."

The Rev. G. Maurice Elliott, told of the disgraceful treatment by the medical profession of his wife's mother.

"A leading specialist assured us she was a mass of cancer," he said. "Before she went into the operating theatre there was a surgeon who told me we ought to be thankful that there was to be an operation because she had cancer in a very advanced stage.

"Just after the operation I met the surgeon who, looking as white as a ghost, said, 'Extraordinary! Amazing! There is no trace of cancer anywhere.' My wife's mother's body died a few days after that operation for cancer, because the body was unable to bear the strain of the operation."

Mr. Elliott read a letter he had received from a surgeon with seventeen letters after his name. This surgeon promised to send particulars of the case, proved to be cancer by microscopic tests and testified to by a dozen surgeons of repute, which had been cured in a few seconds by faith healing. He was prepared to testify to that on oath.

I want to talk to those people who imagine that a magic bottle of medicine can cure all ills. People will not remember that a stage of ill-health which has taken a long time to come on must necessarily take time to cure. People who have been abusing themselves with dietetic errors, alcohol, tobacco, and patent medicines, frequently wonder why their bodies break down. If impurities have taken a long time to accumulate, they must some time to eliminate.

I think "The Harbinger of Light" has improved wonderfully during the past two years. I find it very helpful and would not like to be without it.

I have been a subscriber to this journal for nearly 40 years so you can imagine how much I would miss it if I were not able to get it. Wishing you and it every success.—Mrs. J. M. Read, Clarence Park, South Australia.

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