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The Harbinger of Light

A Monthly Digest devoted to
Psychical Research, Spiritualism, and
Spiritual Philosophy

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Rev. J. T. Huston, N.D.

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A MONTHLY DIGEST DEVOTED TO
**Psychical Research, Spiritualism, Progressive
Thought and Spiritual Philosophy**

EDITOR:

REV. J. T. HUSTON, N.D.,
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MULTUM IN PARVO

By Craig Turnbull

Reprinted from "Light"

Never was a book more timely than Charles J. Seymour's "Curiosities of Psychical Research," for to the serious student, the exploration of the survival theory abounds with pitfalls and perplexities. Frequently I have been on the verge of receiving good evidence when the communicator, for some unaccountable reason, suddenly seemed to be doing his utmost to destroy his previous first-class impression, and I was left wondering if that was really my old friend So-and-so. Experience taught me to accept disappointment with philosophic calm, and that blaming the medium, the communicator or myself did not help matters. Vice versa, unexpected communicators, after a most disappointing start, provided me with nuggets of psychic gold.

One of the most curious incidents of my psychic investigation was of a communicator who appeared only once and proved his identity in very few words. I remember that night well, and how grateful I was to him. "Now," I thought, "I have

discovered a good seam and I shall work it assiduously." Alas, my hopes were unfulfilled, and though I appealed to the control to do his best to induce my friends to return, all I received was this reply: "He is not coming back again. He gave you a good message and you are quite certain that he was none other than Tom Morrison. What more do you want? Be satisfied."

So that the reader may judge the value of the evidence that Tom Morrison provided I must relate a little personal history.

When I was a lad of fifteen, I went to work in an engineering shop at the rate of 5/4 for a fifty-one hour week. On Saturdays, when I took my wages home, I was given the odd fourpence as pocket money. That was all my mother could afford. I was the eldest of a family of eight and I was the only child at work. My father was an engineer and at that time he was on constant night-shift, for which he received 38/- per week. Frankly we were poor, and were only too glad to obtain the necessities of life—luxuries were unknown.

At this period of my life I was an enthusiastic supporter of the Queen's Park Football Club, but I could not watch all their games as the charge of admission was sixpence—usually beyond my means. Only by rigid economy was I able to see them once a month. Our home was about three miles from Hampden Park (Queen's Park's ground) and I thought nothing of trudging that distance, to and fro, when I was in funds. The car fare was twopence each way, and such indulgence would have limited my outings.

When I commenced my apprenticeship, the foreman told me to work as helper to Tom Morrison—a young joureyman. At first I did not like him. I thought he was often making fun of me because I was a novice; but I soon learned that he was a decent, kindly chap. We lived so far away from the works that I could not go home for break-

fast and dinner, and I carried "pieces" wrapped in newspaper; and these, with tea boiled on the "smiddy" fire, made up my two meals. I was a growing youth. My appetite was never satisfied and often I was glad when Tom gave me a share of his larger "piece."

We disagreed only on one thing — football. Just as I thought that the "Queens" were the finest team that ever kicked a ball, Tom disliked them as heartily. His pets were the Third Lanark — "Good old Reds," he used to roar. He chided me for supporting such a team as the "Queens," and often he asked me to see his team in action, for which he would pay my admission. "Come away the Reds, the best team in the league," he declared. But I was loyal to my favourites.

Often when the "Queens" were playing at home, he would say to me on Saturday mornings: "Well, going to see the Black-and-Whites to-day?" (Queen's Park colours were black and white.) If I had the coppers available I would proudly declare my intention to do so, but if I had not, I excused my poverty by saying I was going to the local library. "Ha, ha, you've no money, don't tell me that fairy tale! Why don't you support the 'Thirds' and you'll always see them free of charge?" he often giped, but finished up by giving me the admission money — sixpence. "Good money wasted," was his usual remark.

As I was at an impressionable age, I indulged in hero worship of Tom, although, looking back, I think self-interest had a share of this feeling; but whenever the foreman sent me to work with another journeyman I was always miserable.

One Saturday morning he surprised me by saying: "I'm going to Hampden Park to-day. How would you like to come with me — into the grandstand?" Would I? Often I had stood in the wind and rain on the open terracing, envying the well-to-do with their heavy overcoats, rugs around their knees, and the cups of tea at the interval.

That day Queen's Park were playing an Edinburgh team, the Heart of Midlothian, and I hoped the Black and Whites would win just to let Tom see how smart they were. (Incidentally, they were defeated by two goals to nil.) As we sat in the stand, I soon learned the reason of Tom's unusual generosity. "This is the last match I shall see for years," he said, "I'm sailing for South Africa next week. I'm going to work in a diamond mine, and if I strike it lucky I'll send for you. How would you like that?" I did not like the idea and said that his native land was better than Africa. He laughed and said: "Wait till I come home a millionaire."

My spirits were low when the match finished, between the news of Tom's departure and the defeat of the "Queen's" I had little to say, and he tried to cheer me up by saying he would write regularly. Tom did not keep his word and I never received a scrape of the pen from him. I made enquiries among people likely to know his address, but nobody knew, and so far as I could ascertain he wrote to no one.

When the 1914-18 war broke out I promptly joined up, although I could have stayed at home, protected by my reserved occupation and apprenticeship. With the passing of time I forgot about Tom, and in my service abroad he became a shadowy figure, a memory in some cell of my subconscious mind.

In 1936 he was recalled, suddenly and unexpectedly, at a sitting when the control asked me if I knew someone named Thomson.

"Several," I replied, "but not of intimate connection."

"I am not giving you the name quite correctly," the control said. "Your friend is a gentleman. His name sounds something like Tom . . . son. There is a syllable between Tom and son and I cannot catch it."

I racked my brains but could not get a clue. Some of the other sitters lent a hand. "Is the name Tompkinson or Tomlinson?" they suggested.

"No, no," the control said, "they are not correct. I see this spirit shake his head. He says you ought to remember him in the old, old days."

Through my mind passed pictures of all the Thomsons and similar names I had known. "No," I said, "I'm sorry, I cannot place him. I wish I could."

"He says he will give you a hint that will put you on the track," the control said. "He now says, slowly and carefully: 'The Reds are better than the Black and Whites.' Does that mean anything to you?"

These words struck me with the force of a sledge-hammer. Instantly, I realized their meaning.

"My God," I said, "that's Tom Morrison, if it is anyone." (The other sitters stared at me for my language. I could not help it, and for the sake of keeping the narrative strictly accurate I give my exact words.)

"Yes, yes," said the control, "that's his name. Tom Morrison, Tom Morrison. He claps his hands at your cleverness."

"After all these years," I answered, "I'm surprised to hear from him. Why, I never knew that he was dead! How and where did he die?"

"In a motor car accident in Johannesburg, South Africa. That should clinch it," he says.

"It certainly does," I said. "I could ask nothing better. Three first-class facts. His name—or nearly so—the phrase about the Reds and the Black and Whites, and the place of his death. I think he will make a grand communicator."

"Not to-night," said the control, "for he has just gone and asked me to give you his regards."

As I said before, Tom came no more, despite all my pleadings and appeals. At first I was annoyed

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THE SEVEN PRINCIPLES OF SPIRITUALISM

In "Psychic News"

Emma Hardinge Britten, the greatest woman propagandist Spiritualism ever produced, received from the spirit world what we now know as the Seven Principles. They came, she said, from "dead" Robert Owen, the famous social reformer.

Only six principles were given to her but on the advice of the Union's solicitors they were made into seven for the purpose of legal definition. Their adoption, however, caused great controversy.

To legalize their position, the Union's solicitors declared that every member of every affiliated church was bound to sign his acceptance of the Seven Principles.

Hundreds of Spiritualists refused to do so. They declared they had rejected all orthodoxy and they would not bind themselves to any set of principles, however enlightened they were.

This controversy nearly lost organized Spiritualism one of its largest and most important bodies — the Liverpool National Spiritualist Church.

Finally the organized movement, realizing that it could not hold property as a legal entity unless it proclaimed its religious principles, decided to

with him for refusing to continue his visits; but on reflection I had to admit that he packed a volume of evidence into nine words: "The Reds are better than the Black and Whites." Further statements would have been superfluous. "Multum in parvo."

In one split second I visualized all the days in the workshop, our arguments about football and our final visit to Hampden Park — "Multum in parvo." To this day I was still puzzling over Tom's one and only post mortem visit, and when I cross over I shall certainly ask him for an explanation.

Heigh ho, spirits are like human beings, full of idiosyncrasies!

accept those received by Emma Hardinge Britten with the proviso that every Spiritualist should be given full liberty of interpretation.

Most English Spiritualists consider that the Seven Principles are the clearest exposition of their philosophy. They are:

1. The Fatherhood of God;
2. The Brotherhood of Man;
3. The Communion of Spirits and the Ministry of Angels;
4. The Continuous Existence of the Human Soul;
5. Personal Responsibility;
6. Compensation and Retribution Hereafter for all the good and evil deeds done on earth;
7. Eternal Progress Open to every Human Soul.

Emma Hardinge Britten, the medium through whom, in 1901, these principles came, was an actress before she discovered her mediumship. Her inspired orations caused wonderment by their eloquence. Her subjects were chosen for her by members of the audience and she would speak on any topic in a way that confounded sceptics.

She discovered her mediumship in 1856 whilst in America fulfilling a theatrical contract and her psychic powers furnished a remarkable case of spirit return.

A mail steamer, the "Pacific," sank in the high seas. A member of the crew spoke through her, while she was in trance, and disclosed the facts of the tragedy.

The boat's owners threatened her with prosecution when the story was made public, but it was found to be true.

Her mediumship included automatic writing, psychometry, healing, and prophecy. Her propaganda zeal took her to America, Canada, Australia, and New Zealand.

SPIRITUALISTS KNOW IT AS "THE SILVER CORD"

The Astral Cable

By Sylvan J. Muldoon

Author of "The Case for Astral Projection"

The astral cable is the connecting link between the physical body and the astral body during the projection of the latter. It has, in the occult and psychic literature of the past, been spoken of as the astral cord, the astral line-of-force, the silver cord, the psychic cord, the vital cord, the shiny cord, the fluidic cord, the connecting cord, the etheric intermediary, the vital intermediary, and so forth. In colour it is grey and it sustains a relation to the astral body at death similar to the relation of the umbilical cord to the physical body at birth.

The astral body is the condenser of cosmic neural energy, the "prana" of the Hindus, the "breath-of-life" of Genesis, and death is prevented during temporary projection of the energetic body because the astral cable, a veritable conductor of vital currents, transmits this neural energy to the unconscious physical counterpart. From all accounts this energy, so vital to life, greatly resembles or is identical with certain forms of electricity. Obviously, if the astral cable should become disconnected during the process of projection, death of the physical mechanism would be the inevitable result. This is apparently what has occurred during seances where the materialized form has been seized, causing the death of the medium inside the cabinet.

At the time of death it is quite evident that with some individuals the astral cable becomes detached more readily than with others. Resuscitation is only possible in cases where the astral cable is still intact, which may be so for several hours after apparent death has set in—even several days, according to some authorities.

The results of experiments conducted by different persons in the field of projection seem to indicate the fact that the astral cable may make its point of contact at divers centres of the body. For example, the experiments of Dr. Charles Lancelin, conducted with his subject under deep hypnotic trance, indicate that the astral cable made contact with the body at the solar plexus, which is the largest nervous centre of the human body, lying just behind the stomach.

Of the silver cord, Max Heindel said: "One end is fastened in the heart by means of the seed-atom, and it is the rupture of this seed-atom which causes the heart to stop."

Not Attached to Any Particular Centre

From my own experience and experiments, as well as from the testimony of others qualified to speak on the subject, I am convinced that the point of contact which the astral cable makes with the physical body is not confined to any particular spot, but can be at any of the vital centres, such as the cerebrum, cerebellum, solar plexus, etc. The other end of the cable fastens invariably, I have found, at the medulla oblongata of the projected phantom. It is a curious fact that so much disagreement exists as to the point of contact of the astral cable on the physical body, yet very little, if anything, is mentioned as to the point of contact on the double.

Nowhere have I been able to find any detailed information concerning the astral cable which in any way compares with the discoveries made by myself and published in "The Projection of the Astral Body" and in "The Case for Astral Projection." The general idea is that the cable is always very fine, resembling a strand of ordinary sewing thread; but this is not true. The diameter of the cord is variable, and is only at its minimum or threadlike diameter when the projected phantom is some distance away from the physical counterpart, progressed beyond what is known as "cord-

activity-range," this range being from coincidence to approximately twelve feet of separation in the average individual. Much depends on the state of the health.

Cord-Activity Range

"Cord-activity-range," as the name implies, is the range wherein the astral cord or cable is actuated by the subtle forces operating within it — the X force (unknown force) which actually governs the projection, the motivity, the sensibility, etc. When the double is slightly out of coincidence the astral cable is about one and a half inches in diameter, this being the maximum diameter which diminishes proportionally as the phantom moves away, until it is reduced to its threadlike proportions, which are maintained, apparently, to infinity.

Within cord-activity-range the projected phantom, if conscious, can perceive a double action occurring in the astral cable; a regular pulsation and a slight expansion and contraction. These activities are merely outward manifestations of the cardiac and respiratory functions. The pulsations transmitted through the astral cable can be distinctly felt in the medulla oblongata of the projected entity. The X force working in the astral cable during the process of projection and within cord-activity-range is super-powerful; and acts usually with a push-and-pull effect. This force is responsible for many peculiar phenomena; and could it be isolated and examined many psychic riddles, such as levitation and telekinesis, would at the same time be solved.

In speaking of the X force operating in the astral cable, it is interesting, in this connection, to note the fact that the experiments of M. Charles Lance-line and of M. Hector Durville, both French scientists of note, disclosed to them that the projected double, when not too far withdrawn from the physical member, swayed to and fro—"as if rocked upon the wind," M. Lancelin said. M.

Durville even published a photograph made during the course of his experiments, showing the sway, or instability, of the projected phantom.

The Frenchman did not, however, account for this peculiar instability of the exteriorized phantom, which is easily explained as the result of push and pull of the X force operating in the astral cable. It was also noted by the Frenchman that the double gradually became more stable as the projection progressed. This gradual acquisition of stability was brought about, as it is in the case of all projections, from the push and pull of the X force in the cable diminishing as the entity moves outwards, while the cord becomes finer and less active.

In one of the foregoing paragraphs I stated that the cord-activity-range was variable, depending upon the state of health of the subject at the time. It is obvious why this should be true. The more healthy the subject, the more neural energy will be stored in the astral counterpart, and the stronger will be the flow through the connecting link to the physical counterpart; consequently, the greater will be the range of cord-activity. On the other hand, the more enervated the subject, the shorter will be the distance through which the phantom can pass before the activity of the cord ceases.

Duplicate Sensibility

Each breath taken by the exteriorized double causes a simultaneous breath to be taken by the physical counterpart, the duplicate sensibility travelling by way of the astral cable. Likewise each throb of the heart in the phantom body produces an identical throb in the physical body. The pulsations of the heart can be felt very plainly in the medulla oblongata of the projector and are, in fact, the only true physical feelings one possesses during the process of projection, with the exception of those sensations which can be transmitted through duplicate sensibility, which I shall next touch upon.

Duplicate sensibility is experienced when the sense currents of the projecting individual are present or circulating through the three organisms—the phantom double, the astral cable, and the physical body. When in this condition, anything touching the physical counterpart can be distinctly felt at that particular spot on the astral counterpart, the sense of touch being carried over to the astral from the physical through the medium of the cable, e.g., a needle prick on the wrist of the sleeping body could be felt in the wrist of the projector.

The French experimenters seem to believe that the reverse is also true, and that a touch on the projected double is transmitted through the astral cable and felt in the physical counterpart; but just how this is possible I am at a loss to understand, considering the fact that to the astral body physical matter is intangible, and consequently could not be contacted by physical matter. On the other hand, if the projected body were materialized, with duplicate sensibility present, a touch on the materialized form would react on the physical form at the other end of the astral cable.

Premature Burial

It is true, however, that touch on the physical body can be felt by the projected phantom through the medium of the astral cord, and in this way many at death have experienced in the astral body the pain which was in reality in the physical body. We have had Societies for the Prevention of Premature Burial, and now even need Societies for the Prevention of Premature Embalming, in order to avoid all possibility of the horrors which might be brought about through duplicate sensibility, in cases where the disengagement of the astral cable was prolonged.

When the force of motivity is present alike in the exteriorized subtle body, the astral cable, and the physical body, the condition is called "duplicate motivity." This state is most commonly

existent during partially conscious projection, i.e., while the projector dreams. Thus, movements of the dream body transmitted through the astral cable, produce similar, but usually (on account of diffusion of forces), modified movements of the physical body. Note how favourably this explanation dovetails with what Sir Oliver Lodge has said of the phenomena produced by Eusapia Palladino:

"The fact that the medium's body undergoes sympathetic or corresponding movements or twitches is very instructive and interesting. Sometimes, when she (the medium) is about to push a distant object, she will make a little sudden push with her hand in this direction, and immediately afterwards the object moves.

"... When the accordion is being played, the fingers of the medium are moving in an appropriate manner, and the process reminds one of the twitching of a dog's leg when he is supposed to be dreaming that he is chasing a hare.

"It is as if Eusapia were dreaming that she was fingering the instrument, and dreaming it so vividly that the instrument was actually played ... and fanciful as for the moment it may seem, and valueless as I suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects."

In the estimation of the present investigator, backed by extensive experience, Sir Oliver Lodge is right, for during projection of the astral body, usually during the dream state, the motivity of the individual, through the medium of the astral cord, is in some degree duplicated.

Strange as it may seem to the reader who is unacquainted with the schematic functions of the astral cable, a projector can at times see simultaneously from two different places, the sight current flowing across the astral cord. It is the astral

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A WITCH TRIAL

In "Psychic News"

Spiritualists complain with reason, and a Freedom Committee is empowered to give united voice to their grievance, against the Witchcraft and Vagrancy Acts which theoretically — and sometimes practically — prohibit the exercise of mediumship.

Yet the terrors that mediums face to-day are mild indeed when compared with what their fore-runners suffered centuries ago. Something of the real horror of those times was conveyed recently in a B.B.C. reconstruction of a seventeenth century witch trial, one of a series of programmes on British justice broadcast for schools in the Home Service.

Famous Case

In those days the people of England lived in such fear of witchcraft that any harmless old woman who looked the part as conceived by the popular imagination stood in considerable danger of being accused and, as the narrator in the programme commented, "In most cases to be called a witch was the same thing as to be one in so far as the consequences were concerned."

The trial dealt with in the broadcast was among the most famous of the period, that of one of the Lancashire witches living in the Forest of Pendle, a remarkably full account of which, written by Master Thomas Potts, the clerk of the court, has been preserved.

cable which produces repercussion. It is the astral cable which plays an important role in the production of many peculiar dreams. In fact, this wonderful intermediary between the physical and phantom bodies is responsible for countless perplexing phenomena, and offers a wide field for research on the part of all earnest psychic investigators — a field far too important to be neglected.

Elizabeth Device was charged with murdering John Robinson, the means thereby being to make a clay figure of him and then to crumble it away. She was also charged with having called together a meeting of witches to plan the escape of her mother and other witches already condemned.

Son's Evidence

Before the trial Elizabeth had confessed that she had a familiar spirit, but at the trial she revoked her statement, though both her son (himself one of the accused) and her daughter gave evidence against her. Elizabeth was found guilty and hanged.

The programme ended on an indecisive note, suggesting that some witches may have had an antipathy towards society, some may have really believed in their powers, while others actually did practise some form of satanic worship. But whatever the justification for their persecution one must conclude that witches were usually prejudged and seldom had a fair trial.

All this no doubt seems very remote and to have little in common with present-day prosecutions.

But whilst many of the "witches" may have been evilly disposed and some completely fraudulent it is certain that many simple, well-intentioned people with genuine mediumistic powers (which perhaps they little understood and certainly no one else did) suffered with them.

Just as to-day the genuine mediums working for good are as equally liable to prosecution as the frauds.

Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.—Emerson.

THE JESUS OF SPIRITUALISM

By R. C. Keast, Leeton, N.S.W.

The Jesus of Spiritualism is a vitally distinct and different Personality from the Jesus of legend or tradition. And it is because of this fact that articles such as this are written. For Spiritualists, having been assured by many enlightened, discarnate beings that the Jesus of Spiritualism is the real, the historic Jesus, are naturally desirous of introducing, so to speak, this supremely noble and natural Personality to as many people as possible. As Beethoven has truly affirmed: "There is no loftier mission than to approach the Divinity nearer than other men, and to disseminate the Divine rays among mankind." In other words, Spiritualists aspire to present, for the first time, to the twentieth century, the same Jesus as was incarnate on this planet in the first century. Now, among those discarnate intelligences who have, through psychic channels, supplied Spiritualism with much information in regard to the actual life and teachings of Jesus, is one who claims to have been incarnate three thousands years ago, and who, in presenting, as it were, his credentials — both on behalf of himself and of others engaged in a similar mission — has solemnly affirmed: "We are His ambassadors."

And because of the supreme beauty and reasonableness of what these discarnate ones convey to them, Spiritualists, in general, accept their credentials as valid. These disclosures, from these advanced and enlightened spiritual sources, render it clear that, in regard to the life and teachings of Jesus, much so-called Christian theology is but Pagan mythology, with a more respectable name. Fortunately, Spiritualists find increasing confirmation of what these spiritual ambassadors declare as true and as untrue, from scholarly sources in this world. For example, in his book, "An Outline History of the World" — published by the Oxford University Press — H. A. Davies, M.A., writes,

concerning that impure form of Christianity which has persisted and prevailed for the last sixteen hundred years: "When Christianity became the official creed of the Roman Empire, it assimilated—as far as was possible without fear of compromise—many of the old pagan beliefs." Similarly, Dr. Douglas Dawson, M.A., in an article some time ago in "The Harbinger of Light," wrote: "It is a fact well known to students of history that much of what passes under the name of Christianity is of pagan origin, and is in distinct opposition to the teaching of Jesus Himself." Dr. Dawson continued: "What Jesus would think of the teaching given in His name, from Sunday to Sunday, in the majority of Christian pulpits, we must leave to the imagination of our readers to judge. It may be safely said that He would not recognize it as His own."

Commenting upon this same subject, in his book, "The Mansions of Philosophy," Dr. W. Durant likewise writes: "The idea of a son of God, a saviour born of a virgin, dying in atonement for the sins of men, and rising again from the grave, is to be found in a great many religions before Christianity, or independent of Christianity." Most regrettably, too, in respect of Jesus, not even the Biblical, the New Testament references to Him, provide us with the information, the enlightenment, we require; not only because of their insufficiency, but, even more, because of their inaccuracy. One recalls that statement in "The Book of Common Prayer": "There was never anything by the wit of man so well devised or so sure established which, in continuance of time, hath not been corrupted." This is true—even with respect to the Bible itself. The same spirit who, as already quoted, claims to be an ambassador of Jesus, has also affirmed: "Your world knows little about His ministry. For the few, brief records that you possess are tainted. They are not an actual representation of events that transpired." He has, too,

concerning the Gospels, made this comment: "There has been much tampering with that scanty record. There has been much interpolation; so that all that you have there is gravely suspect."

These, admittedly, are grave statements for any person, whether incarnate or discarnate, to make. Yet, Christian Church leaders, such as Dr. E. W. Barnes, Bishop of Birmingham, are apparently of the same opinion in regard to the unreliability of the Gospels and the New Testament, as sources of truth. In his book, "The Rise of Christianity," Dr. Barnes writes of several of the chapters of the Acts of the Apostles: "They consist of history mixed with improbable legends." And again he writes: "We find in the fourth Gospel words ascribed to Jesus which are, in fact, the teaching of John, the evangelist, himself." He affirms, too: "In such a confusion of varying statements as we find in the four Gospels, exact truth evades us." Many religious people have read with mingled dismay and disbelief these statements of this Christian prelate. Yet, other such statements have, through utterly trustworthy psychic channels, likewise been made. One of such was by one of Spiritualism's earlier, honoured exponents, W. Stanton Moses, M.A., who has, since his transition, regretfully declared of the Gospels' references to Jesus: "The real beauty of our Master's teaching has been almost obliterated. And the little that remains has been so distorted that most of the original meaning has been changed beyond all recognition."

The most profound difference, of course, between the Jesus of Spiritualism and the Jesus of Orthodoxy is that as expressed years ago by Sir Arthur Conan Doyle in this way: While Christianity reveres Jesus as a manlike God, Spiritualism reveres Jesus as a Godlike man. And it is, undoubtedly, because of this unjustifiable, this erroneous ascription of Deity to Jesus, on the part of Orthodoxy, that so much error and superstition — yes, and so much violence, too — have be-

come associated with His life and teachings and Church. As the Rev. Arthur Chambers, in his book, "Our Life After Death," has frankly stated: "Deeds have been done in the name of Christianity which make us shudder as we read them." Those, of course, who believe that their Bible is, in an exclusive and virtually infallible sense, "THE word of God," and who believe, too, in consequence, that God incarnate and in Person originated their religion, and theirs alone, are apt, on occasions, to become intolerant, arrogant, aggressive.

Spiritualists, in every instance, can forgive, but cannot forget, for example, that in the past countless thousands of so-called witches—many of whom were, unquestionably, what to-day would be recognized by Spiritualists as heaven-sent mediums—were, by both Catholics and Protestants, as avowed followers of Jesus, cruelly put to death because of the "crime" of "witchcraft." Is it any wonder that Voltaire envisaged Jesus among the world's saints and sages, but weeping because of the fallacies enunciated and the crimes committed in His name? As yet another authoritative, discarnate utterance has expressed it: "The truths the Nazarene taught were almost completely buried; and ancient myth and fable were woven together, from which emerged the new Christianity, which has been taught for many hundreds of years." Even an occasional theologian has, on this subject, been outspoken and revealing.

Sir Oliver Lodge has, of theologians, truly remarked: "The really learned in theology are respected by all; but they are infrequently encountered." Well, it was Australia's most widely cultured theologian, Dr. Samuel Angus—for years Professor of New Testament Theology at St. Andrew's College, Sydney University—who, in his autobiography, refers "to Jesus and to the religion which has so unworthily borne His name," and who has, too, made this candid

admission: "After the first creative outburst, Christianity yielded more and more to the unscientific outlook, and readily adopted current superstitions."

And Dr. Angus, in his book, "Truth and Tradition," continues: "Jesus had nothing to say of virgin births and trinities, propitiation, the fallen nature of man, or His own Deity." Well might Thomas Paine, in his book, "The Age of Reason," remark: "The Church has set up a system of religion very contradictory to the character of the person whose name it bears"; while Sir Francis Bacon, discarnate, has in referring to spirit teachings, affirmed of Jesus: "He taught the faith we teach. And in every particular, Christ was a Spiritualist."

(To be continued)

EMBODIED SPIRITS

Ronald Orchard in "To-morrow's Men in Africa" writes:

"The Christian Church can never be indifferent to what happens to people's bodies, for the Christian Gospel deals with embodied spirits, not with disembodied ghosts. It knows nothing of the distinction, in its modern form of "material" and "spiritual," and is concerned with the whole man in his unity of body and spirit and in the totality of his environment. The Church cannot, in the setting of modern Africa, be content to hand over what are falsely called the "material" aspects of life to the uncontrolled authority of the technicians, for it must assert the authority of its Lord over every realm of life.

"The most vivid illustration of its concern for the whole man in his unity of body and spirit is in its medical service. Its hospitals and dispensaries, its maternity homes and leper settlements are striking witnesses to the truth that God wills wholeness for the whole man. They are evidence of the divine concern for persons."

WHAT IS ECTOPLASM?

By J. Gilbert E. Wright

Reprinted from U.S.A. "Chimes" by "The Two Worlds"

Mr. Wright, a research chemist, deals with "Ectoplasm." He has carefully recorded the facts he has gathered in the following article.

1. No one has seen ectoplasm; felt it, tasted it, or smelled it. The visible manifestation is not itself.

2. It is invisible to ordinary sight.

3. It is not so much a "thing" as a "process."

4. Our language is inadequate to describe even the process, for the process is something "out of this world." Words stand for things in our world.

5. We are even embarrassed in using "it" in referring to ectoplasm, for by "it" we usually mean a "thing," i.e., "matter." Now, matter is that which has weight, occupies space, and offers resistance to force. If your so-called "ectoplasm" has these three properties, then it is "matter" by definition.

6. What exactly do we know?

7. The medium's body decomposes into something immaterial or something semi-material. Doyle called it, in a moment of inspiration, "the half-way house of matter."

8. This semi-material stuff is not matter as we understand matter.

9. It diffuses through the tissues of the medium's body like a gas, and emerges through the natural orifices.

10. Not because they are "orifices," but because at or near the orifice the ectoderm or "skin" stops and the mucous membrane begins. Apparently, it does not pass so freely through epidermis as through mucous membrane.

11. When it reaches the surface of the mucous membrane, it immediately ceases to be a gas. If it were a gas, it would diffuse into the room according to all the physical laws that govern the behaviour of gases. It then follows one of two courses.

12. It may immediately cease to be a gas and become a sort of viscous liquid, in that it occupies a confined space. It is amorphous (without definite shape). It may become visible by red light or dim daylight, and it may flow "upwards" or "downwards."

13. It has now some of the properties of matter. It occupies space. It can be seen. But does it gravitate? At this stage we cannot say. My raised arm, if left to itself, will fall; but I can raise it. So that if this stuff be matter, it is "living" matter.

14. Since now, at this stage, it can be seen, what is its colour?

15. We cannot be certain, for colour depends upon the source of light.

16. When photographed it appears in different shades from dazzling white to nearly or completely black.

17. There is some evidence that the material which comes from the brain through the nostrils, mouth, and ears is the whitest; that from the solar plexus, darker; and that from the hip area the most nearly black.

18. The "Walter" hand which was seen during the Margery mediumship was almost a dead black.

19. The colour may be contingent upon other conditions than the source of light and the source of the material, cerebral or otherwise. As the material is known to copy forms, it may also copy colour. We shall go into this more fully later.

20. It may be self-luminous.

21. Even the less obviously self-luminous forms, being of a living nature, may shorten the wavelength of the impinging light so that they appear lighter than they would be if there were no other contributing factor. The white-robed spirit-forms which we see in the seance rooms are always much lighter than the white shirts of the male sitters. Inorganic substances cannot do this, but some

living creatures can, as witness the firefly, glow-worm, etc.

22. Before going further, let us say that the part of the medium's body which decomposes is most probably the water content. We surmise this from the fact that excess water is frequently thrown down during this kind of seance.

23. To resume. The "gaseous" material need not so condense when brought in contact with the air. It may not condense noticeably until it has traversed many feet from the medium's body. This may be the case when an object at a distance is moved or levitated by a so-called "ectoplasmic" arm or pseudo-pod.

24. In this case, the "material," if we may yet call it "material," is most condensed where closest to the object moved, and less condensed where closest to the medium's body.

25. Yet the space between is not filled with gas. It is not filled with anything material, whether solid, liquid, or gas, but something is there, more attenuated than any gas we know of.

It does not diffuse like a gas. It behaves more like a confined liquid without there being any confining walls.

26. This apparently empty space between the medium's body and the raised object is where alone we can study the nature of this so-called "ectoplasm." And it is invisible! Everything we have discussed so far is not ectoplasm but "materialized" ectoplasm—in other words "matter."

27. If you have kissed the lips of a materialized spirit, you were kissing something material. If you have handled a spirit robe, you were feeling something "material." It is granted there may be degrees of "materiality." If a spirit form weighs 20 lb. instead of an expected 137, obviously the bones and flesh are somewhat different from ours.

28. What do we know of this apparently empty space in which the ectoplasmic forces are at work? And now, at last, is the right phrase — "Ectoplasmic Forces."

29. It is a conductor of electricity.

30. It is opaque to seventy per cent. of infra-red rays.

31. It casts a shadow on a luminescent Barium Platinocyanide screen.

32. Metals are transparent to it.

33. Insulating materials are not.

34. That is about the limit of our physical knowledge, and all of that may not be accurate.

35. Biological concepts are more helpful in understanding the processes than physical and chemical.

36. In "materialization" we are evidently witnessing a birth process.

37. The medium evidently "gives birth" to these forms in a biological sense.

38. All life starts in darkness. The seed must be planted in the dark soil. Parturition takes place in the remote, dark recesses of the mother's body, and physicists tell us that, had the atmosphere been more attenuated life could not have started on this planet. The first attempts would have been destroyed by the cosmic rays. Light is destructive to life. Only the skin cells withstand it for any length of time, as any doctor will tell you, and which you can confirm by exposing your body for too long on the beach. The red end of the spectrum is less destructive than the violet.

39. In the early stages of the medium's "development," the phenomenon is often presaged by a cold breeze, indicating exchange of energy somewhere.

40. Partly materialized forms are frequently quite cold — 4° Centigrade, showing that in the process of organization, energy is absorbed.

41. All forms are connected to the body of the medium by an umbilical cord, visible or invisible. If not visible, it can be made so.

THE PSYCHIC ATMOSPHERE AND DAILY LIFE

A Key to Discordant States of Soul

We take the following passage from a letter written by a man of advanced mind to a friend who is suffering acutely from the discords of the time:

A little while ago I heard that you were well and happy—a rather uncommon state in these troubled days. Now I understand that your condition is not so good, spells of depression falling upon you. This is not surprising, the state of the world considered, but nevertheless distressing to us. You see, we all dwell in a general psychic atmosphere, and besides that are in varying touch with local varieties. Because of the common ignorance concerning our psychic environment, and lack of consciousness of it, many suffer from low-pressure states of the psychical atmosphere, which have storms and other inharmonious consequences, affecting human bodies and minds in various ways and degrees; so is it with the psychic—"as above, so below" you know.

Perhaps the worst of the lack of knowledge and understanding of the psychic atmosphere in which we live is that the states of ordinary consciousness are gravely misunderstood. Trains of erroneous thought are set in motion, and serious effects produced both upon body and mind. At the present time the world's state is so disturbing and depressing that a great variety of unfortunate consequences follow. The coarser temperaments react in such ways as are exemplified by the ubiquitous craze for dancing, and the like, a coarse but natural reaction towards healthy objective life. More refined temperaments, but less healthy—sentimental, weak-willed morally, often take to drugs of various kinds, are moved subjectively and pathologically. Still more refined temperaments, exceptionally intelligent, idealistic, let the pressure of the disordered atmosphere drive them in

upon themselves, to a subjective pathology that is the worst form of all. Misunderstandings of the egoistic (not egotistic) state may become so extreme as to misplace even heredity in the scheme of causes. All this is at present dreadfully common and very varied in its manifestation. So that many people suffer from a depression quite disproportionate to cause. I would not have you become a victim, in any degree, to the pressure of psychic states. Of course the law holds equally of unstable states of converse kind — any sort of abnormal exaltation. The inevitable reaction is another low pressure cycle. We are all subject more or less to this kind of thing, and nothing but time, knowledge, wisdom avails to set up and maintain harmony, which is happiness.

THE CHURCH ERRS

“Death is nothing at all; it does not count. Everything remains as it was. I am I, and you are you. Whatever we were to each other that we are still.”—Rev. Prof. Scott Holland.

It is for this reason, as we see it, that the Church errs in opposing the claims of Spiritualism. To oppose new revelation through the voice of prophets, rightly or wrongly, is within the Church's theological sphere, but in opposing the pursuit of knowledge through the discovery of new facts concerning post-terrestrial existence it is leaving the realms of theology and entering the world of science, and past experience should warn it of the dangers of endeavouring to restrict the evolving mind of man to the scientific ignorance of the age of Divine revelation.

“Let men serve, and somehow the Divine Law will find him out, be he ever so secretive about the service he renders. There is an immutable law of compensation that decrees, ‘As you give, so shall you receive.’”

AXIOMATIC PHILOSOPHY

By W. H. Evans In "The Two Worlds"

If your words do not correspond to the principles of good and truth, you are deceiving yourself more than others.

He that speaks falsely becomes blind to the truth.

Reputation is what others think of you; character is what you are.

He who seeks to destroy a man's good name is a murderer.

Politics is the science of government which is often misused by "parties."

The Fundamental Unity seeks to bring all into harmony with Itself.

God is not found by wandering over the earth in search of Him, but by listening to "the still small voice."

If a man of fine intellect dazzles the minds of others he is to them as one who is blind.

The soul who knows God is never lonely.

The wise man conserves energy, the fool scatters it.

If you fight your sins they will grow stronger; ignore them and they wither away.

There are many voices in the world and the wise man listens to all but keeps his counsel until he has digested what he has heard.

Prejudice is the blinker which permits the mind to see only what is agreeable to it.

The mind should be as a lamp whose beams fall with equal radiance upon all around it.

There are many who cry Lord, Lord, but few who will obey His words.

It is no use to listen to the "still small voice" unless you are prepared to obey its counsel.

As the sun shines with equal power upon the just and the unjust, so does the merciful man love the good and evil man with equal affection.

Love has no preferences; it gives itself freely to all.

SCIENTISTS WHO TESTIFIED TO SPIRITUALISM

From "The Two Worlds"

Alfred Russel Wallace, F.R.S., co-founder of the Theory of Evolution with Charles Darwin: "My position is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Sir William Crookes, F.R.S.: "I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

Professor Herbert Mayo, F.R.S., Professor of Anatomy and Physiology, King's College, London: "Twenty-five years ago, I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to enquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur, there is overwhelming evidence, and it is too late now to deny their existence."

Dr. Lockhart Robertson, F.R.S.: "The writer can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example the fall of an apple to the ground, of which his senses informed him."

Professor James Challis, F.R.S., Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University: "The testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up."

Professor A. De Morgan, late President of the Mathematical Society: "The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress."

Dr. Ashburner (one of Queen Victoria's Physicians): "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come before me."

Dr. J. M. Gully, M.D., Royal College of Surgeons, London: "After two years' investigation of the fact and numerous seances, I have not the smallest doubt and have the strongest conviction that such materialization takes place, and that not the slightest attempt at trick or deception is fairly attributable to anyone who assisted at Miss Cook's seances."

Professor J. C. F. Zollner, Professor of Physical Astronomy, University of Leipzig: "We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Camille Flammarion, an eminent French astronomer: "The soul survives the physical organism and manifests after death . . . I am all the more certain of my inductions as to the existence of the soul beyond the grave, and the soul's influence, from the fact that I spent a long time in probing them, verifying them, and passing upon them."

Professor Elliott Coues, Professor of Zoology and Comparative Anatomy, Norwich University: "Will you have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially, as alleged."

WORLD NEWS DIGEST

Reprinted from "Prediction"

Robert Martin, of the University of Paris, reports the latest news and views from the continent of Europe

Recently, in the University of Medicine, Paris, took place, under the presidency of Professor Baudoin, the second International Congress of "Electro-Encephalographique." The elite of scientific men there discussed the most intimate mechanism of the human brain . . . Electro-Encephalographique is a new technique thanks to which one can register the electric current generated by the human brain. Twenty-six nations sent 250 delegates to Paris. There were altogether about 2,500 present. Dr. Fishgold organized a series of lectures during which the most eminent specialists threw a little light over the complexity and the mysterious manifestations of human thought.

Professor Valery-Radot of the Academie Francaise has pronounced the death eulogy of Louise Pasteur before the auditorium of the Sorbonne in Paris: "Among the scientific geniuses whose discoveries have had a decisive influence on the progress of mankind, Pasteur is one of the most prodigious. Imagination predominated in him; it was, so to speak, guided by an intuition which alone the Indian Philosophers, the Initiated, possessed. His enthusiasm, his moral qualities were allied to exceptional gifts. Pasteur was animated by an unflinching courage, he had a cult for Truth. He showed pity towards the suffering, above all he had faith in human destiny."

Where is the corpse of Mussolini? Rumours claim that the body of the Italian dictator has been buried in the cemetery in Rome but this has recently been denied by the M.O.I., which stated that so long as public unrest continued in Italy the burial place would remain a secret.

Three Royal Eagles have been captured in one week in South-West France. One was killed by

Monsieur Gaetan Cluzeau, land-owner at Cazaugiat while he was pigeon-shooting. The wing-span was over two yards. Another eagle attacked Monsieur Lestremeau in the woods of Salbou. After a long fight Monsier Lestremeau managed to plant his knife into the bird of prey, which weighed 12 lb. and had a wing span of over three yards. The third eagle was captured at Mios while eating the carcass of a wild boar. Monsieur Louis Martin caught it in a net and gave it to the local museum where it is on show. It was the largest of the three. The presence of eagles in this region is locally attributed to fundamental modifications in the temperature of the Pyrenees.

The laying-on-of-hands is described in the monthly bulletin of "L'Action Intellectuelle" as an act of magic, a process of magnetism, and as a gesture of consecration: "Whoever obtains a result through the laying-on of hands alone is a Theurgist; he can dispel the wandering forces of evil and attract those beneficial. Now, the hypno-magnetist must have an imposing presence, his gestures must be few, he must remain calm, his suggestions must be authoritative but gentle. He must remain standing. He works best in a dim light and neither the subject nor the operator must wear any metal object." These rules are laid down by Father Baragnon.

The king of water diviners is dead . . . Arnold Scherer, a Swiss born at Schaffouse, had studied as an engineer at the University of Karlsruhe. The Germans owe to him the discoveries of their most important healing-springs, among which Salzbrube in Lower Silesia, Karlsbaad and Bad-Ems are the most well known. In the U.S.S.R., in Norway, Palestine, Turkey, he discovered powerful springs in the most deserted areas. He neither used a rod nor a pendulum, he just concentrated and used to say to his admirers: "I can never find a satisfactory explanation of my powers." He was seventy-two years of age.

There is no need to travel as far as Texas to see roses without thorns. After years of efforts an American horticulturist has cultivated a thornless rose. Such an achievement has existed in Gironde (South-West France) from time immemorial! Monsieur Cazenave cultivates huge, thornless, sweet-scented red roses in Bordeaux, rue Peyronnet. "The slip originated from Le Moulleau in the allotments of Bellevue," says Monsieur Cazenave.

H. L. Follin, who in 1900 organized at Le Havre the first Peace Congress, has died, aged eighty-five. After the First World War, Monsieur Follin originated a movement whose main object was to demand the creation of World Federation and a universal identity card of world-citizenship.

Monsieur Edmond Panet in "Destins," discusses the prophecies of Keops . . . The death of Christ is exactly forecast by the horizontal lobby. The great Gallery gives the cypher 732, which is given as an epoch-making date, it corresponds to the salvation of Christendom by Charles Martel at Poitiers. The dates of 1914-1918 are also given but without explanations. Also August, 1953, is marked with special significance, but without a key. We can but conjecture about it.

A new German occult magazine, "Astral-Warte," has just been received. It deals mainly with astrology but contains also articles on chirolgy. It is published by Uranus-Verlag (Ferner & Co.), Memmingen Bayer, Allgau.

In "Les Cahiers Astrologiques" appears an important series devoted to professional orientation based on astrological data. Eleven eminent astrologers to this special feature conclude: "The time is now rapidly approaching when astrology will be admitted in official circles, and will hold the attention of all responsible persons whose charge it is to guide children towards a suitable profession in life." This series was conducted by Professor Rumelius.

Thanks to the pendulum of Monsieur Bourcefranc, a treasure has been discovered near La Rochelle. After hours of digging along the national main road, explorers have discovered about 350 gold and silver coins from Roman times.

Four Biblical manuscripts discovered near Jericho are to be sold for a million dollars. These manuscripts are deposited at the Saint Mark Monastery in Jerusalem. One of them contains a series of most beautiful hymns, another gives priceless details on the Jewish army. According to Professor El Sokenik, Director of the Archaeological section of the Hebrew University, the discovery of these manuscripts is of paramount importance.

It is reported from Lourdes that a young English girl, Miss Elaine Lynn from Harrogate, has been completely cured a fortnight after her pilgrimage to the famous grotto. She had been blind, T.B., dumb, and paralyzed. French and English doctors have carefully examined her and are satisfied that a miracle was actually performed. (From "Sud-Ouest," 8 rue de Chevrus, Bordeaux.)

In "Destins," Mademoiselle Elizabeth Lazloe draws a parallel between Moses and Socrates, based on the Jupiterian aspect of their faces: "Both are half-way between heaven and earth, and had received divine inspiration; both with a great reach of insight knew how to distinguish between good and evil; they were conscious of the existence of a Providence higher than all the various gods . . ."

Professor James H. Hyslop: "I shall not remain by the spiritistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. . . . There is no other explanation but Spiritualism."

SECTARIANISM

By A. T. Connor, F.S.N.U. In "Psychic News"

A sect is "a body of people who are united in holding some particular views, especially in religion and philosophy"; and Sectarianism is "excessive devotion to a sect." Some sects, or sectarians — religious or political — are not prepared to allow others to hold opinions differing from theirs.

So World History is full of records of persecutions, and even massacres, of the "heretics" who refuse to accept what the stronger sects claim to be "the only truths."

The two Movements with which we are mainly concerned are Christianity and Spiritualism. There are several hundreds of Christian "denominations," each of which is convinced that all the others are wrong; and some Spiritualist sections — some concerned only with what phase of the Movement is "worth while," and some with what others should believe of its teachings and the lessons of its phenomena.

Sectarianism in Christianity must have started soon after the Resurrection, for we find Paul, in his first Epistle to the Corinthians (ch. 1: 10-12), beseeching them to cease quarrelling and join together "in the same mind and judgment."

The Christian Movement was unfortunate in having been founded in an age of Saviour-god worship, and in having pagan scriptures from which "revised" copies could be made, and in which "converts" still retained their old beliefs in their pagan gods — as proved when (Acts 14: 8-15) Paul, having healed a cripple, was hailed as Jupiter (the god of the Romans) and a priest of Jupiter tried to offer up a sacrifice to him.

During his life, Jesus was regarded by many Jews as the promised Messiah, but at His death — without having liberated the Jews from the Roman occupation and made them a great nation — most

of these rejected Him. But the Gentile converts accepted Him as a sacrificial god, and added to stories of His birth and death the fables regarding their own abandoned gods.

Still Divided

Most of the ancient sects differed regarding the true nature, and the heavenly status of Jesus; and during many years Christian church councils met in vain attempts to arrive at a unanimous decision. But the sectarian spirit prevailed and, in spite of Paul's appeal, the Christian Church is still divided into sects.

So far as I am aware, the only two main sects in Spiritualism are the Christian Spiritualists and non-Christian Modern Spiritualists. According to Mr. H. F. Bendall, President of the Greater World, C.S. League, his League members believe in the divinity of Jesus, and regard Him as the Saviour of mankind — not, however, by His death, but by His practical example "so evident in all His works and teachings."

No thoughtful Modern Spiritualist can see anything to object to in this claim. We believe that Jesus was divine — but only as all human beings are divine: as units in Universal Love and Wisdom.

He healed and taught just as our healers and speakers do now; and if all professing Spiritualists, whatever their declared sect, copied the love and fellowship and self-sacrifice that these workers manifest, our activities would preach a sermon that would convert the world.

Modern Spiritualists do not believe that the example and work of Jesus can save any other human beings — unless that, by copying His loving devotion to the service of others, we can so develop our spiritual nature that we shall become worthy of companionship, in Spirit Life, with Spirit friends who are far advanced in love and wisdom.

A GUIDE BOOK TO HEALING

In his latest book, "The Gift of Healing Is Yours," Mr. Louis Henderson presents his subject from the spiritual angle, stressing the need for silent meditation and prayer. The author states, "The true spiritual healer is one who has developed the spiritual faculties of his own nature to enable his personal magnetism to become spiritualized . . . To develop the spiritual faculties of our nature it is necessary for us to attune ourselves to spiritual vibrations, this can only be achieved by silent meditation and prayer."

Faith and Prayer

The author believes that with the growth of spiritual progress the power of healing gradually unfolds itself. Faith and prayer become the most important factors, faith in oneself, faith in God, and faith in our prayers.

The necessity to control one's thoughts because of their direct influence upon the physical body is known and accepted by many people other than Spiritualists. The way Mr. Henderson deals with this important fact impresses the reader with its conviction and sincerity.

How to Develop

Step by step, the stages for the development of healing are described, commencing with the "preparation," which is both helpful and inspiring. The subsequent chapters include inward direction, method, how to begin, absent healing, the healing of animals, and how to develop. The author also explains how sufferers can help the healer. Healing herbs and their properties are listed and will prove of interest to those healers who have faith in their beneficial effects.

Can Anyone Heal?

In conclusion a few extracts are given of reports from sufferers who have been cured through the work of Mr. Henderson's healing circle.

Obtainable from Two Worlds Bookshop, 6/3, post free, International Money Order.

THEOSOPHY AND SPIRITUALISM

By J. M. McClintock In "Psychic News"

Between Theosophy and Spiritualism the gap that was once very wide is closing. Many Theosophists are acknowledging the benefits of spirit communication and communion with the higher beings from the other side of life. They are recognizing the value of the comforting and healing ministration of the communicators in Spiritualist home and other circles.

In the past we had, on the one side, vituperation poured on Spiritualism by the leader of the Theosophical Movement, Madame Blavatsky, and the occultist and mystic, Anna Kingsford, and, on the other side, the scathing comments on occultism and Theosophy by Spiritualist leaders and seers such as Andrew Jackson Davis, Hudson Tuttle, and J. J. Morse.

To-day there is more toleration and much more enlightenment on both sides. The higher teachings coming from the spirit side of life are proving more amenable to many of the questions put forward by Theosophists and occultists.

Though they in no way substantiate all the theories of Theosophy they provide a common meeting ground where these subjects can be discussed on a friendly basis.

Take, for instance, the question of reincarnation. If we question spirit communicators they throw much light on this subject. While some say they know nothing about it, there are others who give a wealth of information.

The main tenet of Theosophy and occultism is, of course, reincarnation. There is nothing in Spiritualist teaching that really disproves the idea of reincarnation, in fact most of the modern teaching coming from the other side of life through trance and inspirational mediums seems to favour the idea—though perhaps in a more modified method than Theosophists believe.

All the ideas of progressing from plane to plane to greater and more glorious beauty, as taught in Spiritualism, is in perfect agreement with Theosophic and occult teaching.

In each the goal is the same, but in Theosophic and occult wisdom the general plan is shown to be infinitely more intricate to suit the complicated pattern of life which is more wonderful than Spiritualists realize.

From superstition, ignorance, and darkness humanity is stumbling towards the light it has so much to learn about itself.

Throughout humanity's long travail a body of hidden knowledge has been handed down from civilization to civilization. There is truth of immense value in this divine or ancient wisdom and it can be of benefit and help to Spiritualism.

There must be a common bond of understanding and it must come in the new age that is to be. I believe this is the message from the highest inspirers from the other side of life who seek to get more enlightenment through to this planet.

AN APPRECIATION

I cannot express in words the enlightenment and comfort derived from your excellent magazine, and I'm sure your appeal will be well subscribed to by everyone who is interested in Spiritualism. Please let me offer you personally my very great thanks and congratulations on the devoted hard work you have put in to keep it going.

A. R. Drinkwater, Townsville, Qld.

The age of enlightenment will not be here until every church has evolved into a schoolhouse, and every preacher is both a teacher and a pupil.—Elbert Hubbard.

It is very difficult to get stupid people to change their opinions, for they find it so hard to get an idea that they don't like to lose one.

"PREDICTION"

The March issue of "Prediction" appears with a new cover and an increased number of pages, consisting of a digest of matters of interest to spiritualists and students of the occult.

Its wide range of subjects, including palmistry, astrology, and the occult sciences, are a liberal education in these matters which should prove both edification and pleasure to the reader.

We have read every copy of "Prediction" that has been published and have reprinted many of its articles, permission having been generously given by its editor, Mr. James Leigh.

The "World News Digest," reprinted on page 32, is reprinted from the March issue.

"Prediction" can be obtained from Link House, 24 Store Street, London, W.C.1, England, for 10/6 per annum, International Money Order.

A NEW HEAVEN

A Study of the Life Beyond

Published by the Two Worlds Publishing Co. Ltd.

Mr. Evans has put the movement under a further debt to him by giving to us this compendium of Spiritualism for the general reader. It is a work that not only should be read carefully, but put on one's bookshelf for reference.

In his preface he says: "For a long time I have had it in mind to gather together into a small volume some of the points which have struck me when reading accounts of the life beyond, and at last I have the opportunity of putting together these passages from the accounts I have read, interwoven with appropriate comment. I hope the reader will be able to see in these accounts a clear picture of after-death conditions."

Obtainable from Two Worlds Bookshop, 18 Corporation Street, Manchester, England.

MAORI SPIRITUALISM

Facts divulged to Horace Leaf are not generally known to the white man. The Maoris in the nearby islands of New Zealand also display a certain reticence with regard to their psychic practices.

It was only after much guile and persuasion that Leaf, during a visit to the antipodes, succeeded in obtaining audience with a Maori priest.

Here he discovered that the priest discharged the same duties as a medium. He was controlled in trance by his grandfather, who at one time had been chief of the tribe.

Questioned as to why he practised communication the priest replied:

"Because they (the spirit people) wish to help us, and because they know much more about this world than we do ourselves."

A well-known Maori authority, Eldon Best, had once declared that there was nothing known to modern Spiritualism which is not known and practised by the Maoris.

Death is natural. In the change we only work along new lines, learning new laws, and how to apply them; the condition there is a perfectly natural one, just one step beyond. It is only good night and good morning.

At private meetings, when discussing matters of importance with my materialized guides and loved ones, it is not at all unusual for them to sit on a chair beside me, and converse for perhaps half an hour or longer, until the subject under discussion is settled.

We are beginning to realize that it is the invisible that is the real, and that the seen is only the effect of invisible causes.

RESURRECTION

By Editor Mary L. Nicholls

In "Radiant Health Messenger"

The resurrection of Jesus Christ is the foundation of the Christian Church. Without this supreme event His teachings would have been that of another Eastern philosopher; filled with wise sayings and beautiful ideals, but without the power to change men's hearts and lives.

No one doubts now that Jesus rose from the dead and walked on the earth again in a body that exactly resembled the one He had before the crucifixion, with the addition of the marks of the nails on His hands and feet and the spear wound in His side.

What has been overlooked is that the crucifixion did not take place until the Master was ready for the resurrection of His body, or that from the moment of His baptism by John to the Last Supper with His disciples He was preparing Himself for this demonstration over death and the grave. Several times during the three years of His ministry His life was threatened, but each time He disappeared because His hour had not come.

The immortality of the soul is part of all Christian teaching. But what interests us to-day is whether the resurrection of the body is possible for Christians now. This is the day of intense interest in the physical well-being of man. Health through right breathing, food, and exercises is being taught and demonstrated in all countries, and Christians are beginning to see that it is stupid to be ill, because physical health is in everyone's own hands.

The Message of Life

Jesus Christ did not teach dietetics, breathing, nor exercises as a means of overcoming death, nor even of healing diseases. He gave His whole attention to the overcoming of faults of character. In the Sermon on the Mount He taught right thinking as the way to right living, to happiness, harmony, and the overcoming of enmity. He emphasized

"Love" as the law of life, not as a purely human relationship, but as an eternal law. The modern name for His teaching is Christian Psychology, because the study of the human mind called Psychology has led to the realization that He was a Master of Psychology or the power of thought in the life of men. And though He used many parables to illustrate His meaning, Love to God and to men underlies them all. It was an entirely new idea that love is a law which all may learn and use.

Our Resurrection

No one needs to be told of the vibrations that words cause in the ether. Radios demonstrate this day and night. But psychology goes further than that. It shows that thoughts cause vibrations in a substance finer than ether, the spiritual substance of life itself. Thoughts affect the cells of the body, raising or lowering their rate of vibration. Thoughts can heal and bless; they can also destroy and curse. The power to think is man's most precious possession, the source of all his achievements. Used rightly, it lifts men to higher and higher levels of living, raising the vibrations of his body cells and filling them with increasing life. Love is the highest of all thoughts the mind can hold; love in action is the greatest of human achievements.

There are no secrets in Christianity; no mysteries and no magic apart from the power of love. Because love is first a thought, unseen and unheard, it may be called a hidden power, but not for long. Loving is something that each one must do for herself and himself. No one can do it for another. It makes living a glorious adventure into new experiences, new power, and fills the body with new life.

Out of all discord and toil and strife,
Into a calm and perfect life;
Out of all hatred and jealous fear,
Into Love's cloudless atmosphere,
This is our resurrection.

It is the resurrection of the mind which must precede the resurrection of the body.

The Dawn of a New Consciousness

Will men finally achieve the power over death that Jesus Christ had? Will they so fill the cells of their bodies with life that they cannot die? Can the human body be transformed or transmuted into pure spiritual substance during life on earth? These are big questions which many are hoping to answer in the affirmative. But for the vast majority it is surely enough to know that a life of constant health, freedom from worry and care, of an increasing consciousness of power over circumstances and conditions is possible now. The dawn of a new consciousness is throwing fingers of light into the minds of men and gradually love is coming into recognition as the only power worth possessing. The mystery all are trying to fathom is not contained in some deep saying or rite of ancient lore; Jesus Christ gave it to the world in three short words, "God is Love."

PRINTING FUND APPEAL

We desire to express our thanks for the additional sums received on behalf of the above fund: M.C., North Rhodesia, £4 12/6; A.R.D., Townsville, £3 1/-; Wellington Spiritualist Church, £1 1/-; C.H.M., Newtown, £1; H.R.G., Killara, 20/-; E.M.G.H., Wellington, 14/6; E.F.W., Sydney, 11/-; E.M., Claremont, 11/-; J.P.A., Warrnambool, 10/6; A.P.H., Wembly Park, 10/6; W.B., Drysdale, 10/-; R.C.K., Leeton, 10/-; Z.C.M.S., Brisbane, 10/-; J.H., Lower Hutt, 9/6; F.G.F., Davenport, 8/3; R.H., Kalgoorlie, 5/6; M.S., Mundulbera, 4/6; J.McD., South Perth, 3/-; A.C., Tambellup, 2/6. Total to date, £136 0/11. Balance sheet next issue.

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SOMETHING TO THINK OVER

"A Cup of Tea"

From the "L.M.S. Chronicle"

In a word, this religion of ours is something to be caught even more than taught; it is contagious, an infection that spreads from individual to individual. Place that in the setting of a quiet, leisureliness of life that is natural and proper to our Chinese friends, and how great is the opportunity! Jesus taught us something about the value of a cup of cold water given in His name. Perhaps He is wanting to say something to us in China of the value of a cup of tea and time to drink it, and enter by it into another's life. As one whose missionary life has been concerned with system, organizing, often adding complication to complication, in the end I am sure that our best contribution as Christian ambassadors is not necessarily at the centre where the currents cross and the din is loudest, but nearer the circumference where we can get close to our brother and bring the love of God to bear on his life and problems. Theirs be the burden of leadership, ours the joy of friendship and service. Let Christian personality be the preacher, and friendship the key to the hearts of the Chinese.

He that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example builds with one hand and pulls down with the other.—Bacon.

There can be no enduring peace among men or nations except as the rules and practice of society allow and encourage all men and all nations free and equal opportunity to see fulfilment for their lives by civilized means.—Arthur E. Morgan.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace; and the men who have this life in them are the true lords of kings of the earth.—John Ruskin.

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DIRECT VOICE RECORDED

**Experiments of Dr. Horace Westwood, Unitarian
Minister**

By Dr. Enid S. Smith

Reprinted from the "National Spiritualist" (U.S.A.)

So far as we know, dictaphone recordings of direct voice were made for the first time during this past year, 1949, by a South Carolina minister by the name of Horace Westwood.

Many Spiritualists and friends of Spiritualism have heard the voices of their relatives and acquaintances since their passing, but have never attempted to record these voices, so that they might have permanent records to which they might listen whenever they wished.

How I would love to have a record of the sermon preached by my grandfather, a Methodist minister, some twenty years after he had left this earth! However, it was a great surprise and delight to hear his familiar voice most unexpectedly one night, when I was a student at Columbia University, a stranger among strangers in New York City, and I attended a meeting at which a Mr. Carroll, a trumpet medium, was present.

Seated as I was, in the back row, with two short rows in front of me, I could plainly see, by the red

light of the room, the people, the medium, the table with the two trumpets upon it in front of him, and the photographer who was present to take pictures of whatever phenomena occurred. Interested and alert, but not expecting anything especially for myself, I watched one of the trumpets raise itself, without any visible contact, from the table and float over the heads of the group and then stop in mid air above my head. When the voice began speaking, I immediately recognized it as that of my grandfather. He preached a sermon of about five minutes in length on the fishermen of Galilee, and then the trumpet returned to the table and was suddenly dropped. The other trumpet rose and went to another of the group, and a different voice was heard which was readily recognized as that of a naval officer well known to the person to whom he had come. Various voices spoke for members of the group. At the end of the meeting, a paper from out of the air was dropped in my lap and on it was written, in the handwriting of my grandfather, my grandfather's name, "Rev. Richard Howard." Nobody present or in the whole city of New York knew whether or not I had a grandfather on the other side of life — much less his name or occupation.

Another instance of direct voice is told by Professor Neville Whymant, an English linguist and Oriental scholar of Oxford University; the author of "Psychic Adventures in New York," in which he tells of voices from the beyond speaking in different languages. One spoke pure Italian, another ancient Chinese which the professor recognized as belonging to the period of the Classics, of over 2,400 years ago, as edited by Confucius — a dead language. The medium had no education and no one present but the professor knew the languages. The communicant cleared up obscurities in the writings of Confucius.

Still another instance of interest is that recorded by William Stevens, the author of "Beyond the Sunset," in which he tells of an American missionary to the Karens, a Burmese tribe, who was persuaded to attend a sitting with a medium in Washington. He was amazed to hear a voice addressing him in Karen — the voice of Ko San Ye, an old Karen preacher, who during his life was much beloved by the missionary. At subsequent meetings with other mediums the experience was repeated. The conversation was all in Karen, an obscure language which probably not more than six or seven of us in the United States have ever heard — we who have been missionaries in that section of the world.

Dr. Horace Westwood, author of "There Is a Psychic World," a Unitarian minister, tells how astonished he was at one of the meetings he was attending, when the trumpet lifted itself from the table and came circling over his head and he heard voices that he recognized. Then suddenly, without the use of the trumpet, he heard a loud voice, with an English accent, say to him, "Pardon my intrusion, but I knew you would be here and I have for so long wanted to meet you again. This is Sir Arthur Conan Doyle speaking." He then went into details about a sitting they both had attended together years before and at which sitting he had had a luncheon engagement with Westwood which the latter had found it impossible to keep. Sir Arthur also mentioned the name of the medium and told the minister that she was now in his world with him.

Westwood has been able to record spirit voices by means of an office dictaphone, which in a meeting in his own home he placed on a round dining table. The machine was supported on a pedestal in the centre, after the table had been extended out to exceed the occupied space by two leaves. Immediately that the medium had fallen into trance, the guttural voice of the Control came

through. He understood what was wanted — Blue Hide—it was on this occasion a recording of direct voice. The meeting proceeded for a few moments, when suddenly from the open space in front of the medium, Westwood felt a huge hand, warm and dry in texture, seize his right wrist, pull him to his feet, and direct his hand toward the mouthpiece and tube of the dictaphone. Westwood immediately releasing the recording mechanism, caused it to resolve. His hand holding tube and mouthpiece was then directed upward toward the left, and the voices began their recording. There was singing, whistling, and speaking. When the space of the cylinder was almost filled, the huge hand, which had never let go of Westwood's wrist, redirected it to the machine. He then hung up the mouthpiece on the catch—by this process shutting off the machine. He was pushed back in his seat; and the seance proceeded to run its usual course.

When the meeting was over, Westwood ran off the cylinder. There were the spirit voices—a permanent record. When the medium came out of the trance, she was utterly amazed, never having heard any of the psychic voices before. She had not moved during the whole sitting, and when she tried to examine the dictaphone and to come within range of the recording mechanism, she found that she would have to increase her height at least a foot, to make use of the dictaphone—for the position of the vocal mechanism was well over six feet from the floor. Any present to have gone near the dictaphone would have had to crawl under the table to the opening in the centre and then assume an upright position, standing on something to increase his or her height—again, the opening was not wide enough to permit any such possibility. Those present tried to see if the voices could possibly have come from any present, but discovered that there was not the slightest possibility of this. Besides, Dr. Westwood, through-

out the whole series of his experiments was most painstaking to see that everything was thoroughly scientific.

At the next meeting, the experiment with direct voice was repeated and was even more successful. This time the invisible people operated the dictaphone without physical assistance from any present in the flesh. The psychic controls also managed the phonographic records for the meeting; that is, they wound the machine, changed the records, and announced what they would play, saying, "I will play ——" calling the name of the record. Sometimes it would be a female voice, other times a male. Very often there was singing—the voices were very sweet—Dan, a disembodied spirit, sang tenor, and there was a woman who sang soprano.

Those of us who have heard spirit music will never forget the impression it made upon us. It was my privilege for over two years to attend and to study the seances of a Mr. Johnson and his wife in Los Angeles, California, in which every week there were materializations, direct voice, and spirit singing. I well remember a certain soprano and an alto that materialized before us and sang very beautiful duets together.

Materializations did not attend the vocal phenomena at first in the Westwood meetings—not until later. While the spirit intelligences were operating the dictaphone and the recording apparatus, Dr. Westwood was free to place his hands on the medium's throat to see if there were any vibrations of any kind. He found none. She was dead to the world.

At one of the Westwood meetings, the minister asked an intelligence named Dan, who understood psychological problems, to explain how direct voices came. This intelligence said that "they" built up a psychic vocal machine through which the voices were produced. When Westwood put out his hand into space from which the voices

seemed to emanate, it encountered no substance sensible to touch. These voices seemed to come from about six feet above the floor, directly opposite where the medium sat.

At the end of the meeting, after Dan had sung in his beautiful tenor voice and had conversed some time with Dr. Westwood, another direct voice sang a soprano solo. The Control, at this time, bade the little group of sitters to look in a certain direction. As they did so, right before their eyes, made visible by a strong psychic light, was a full-dressed and completely developed bodily form, from the moving lips of which came a volume of song.

Thus the two sides of life are being brought nearer together by those who are interested in immortality—a fact that has really been proved more than any other fact in the universe.

FROM "YOURS FRATEERNALLY"

We have just received some rather astonishing information from Dr. Rudolf Schwarz, of Germany:

German Public Prosecutor Demands Proof of Survival

The inventor and producer of the "Astralograph," an improved planchette for spirit communication, Mr. Felix Weltenberg, Berlin, Hasenheide 12, has been arraigned for fraud. The Public Prosecutor in Berlin-Neukoelln (American Sector) sustains this accusation by the statement that there exists no survival of death. The Public Prosecutor requires of Mr. Weltenberg that he shall prove that survival of death exists.

Dr. Schwarz thinks that this case has happened but once as yet in the history of Spiritualism. And further adds that the incomprehensible and lamentable part of it all is that it did not happen in an Eastern country behind the Iron Curtain, but in a Christian country under the government of a Christian Western nation.

THE WORLD IS IN A MESS

The following is a message to American Spiritualists by the Rev. Charles R. Smith, President of the National Spiritualist Association, in their official paper, "The National Spiritualist":

We often hear the remark, "The world is in a mess." What has caused this thought to have entered the minds of so many people? It would seem that the "mess" so-called is rather a case of confused thinking. There is a lack of understanding by a majority of the people of countries of Eastern Europe and Asia. Having lived under systems of monarchy for centuries, almost any change was welcome, and the value of the individual man was forgotten.

We in this country do not condone the absolute monarchy of the past, or the totalitarian rule of the present. We have only to read the reports of missionaries to know the wretched conditions in which peoples lived in some of these countries. Their attempt to relieve this situation through education was not entirely lost, even with the present attempt to make man a chattel of the state and keep him in ignorance of world affairs outside of his own country.

There is a difference in religious thoughts in all countries of the world and no doubt each one believes his creed or cult or form of worship is the correct one to follow. There is loyalty in this thought. But creeds are static, not subject to analysis and change. Spiritualism alone advocates changes as investigation reveals more positive truths. Herbert Hoover expressed a good thought when he said, "We need to think less about the next election and more about the next generation." How true! Are we looking ahead? World in a mess? No! Confused thinking? Yes!

Spiritualists, are you grasping your opportunities? Have you grounded yourselves well in the Science, Philosophy, and Religion of Spiritualism? If you have, you will know the answer to the

charge that the "world is in a mess." You will say to such: "Know man"—know him as the highest type of God's creation. Know that when you harm him spiritually by keeping from him the facts of life, "Spirit," you are creating misunderstanding and that creates confusion and wars. Let us forget some of the petty differences which exist and give our time to constructive thought.

The National Spiritualist Association has the facilities to help those who need a better understanding of its Principles and its explanatory Philosophy. We have the Bureau of Education for the student; "The National Spiritualist" magazine for general information regarding our movement—why not read it? Our Manual is an invaluable reference book—why not own one? The Lyceum Manual and Lyceum Spotlight are an indispensable twosome for the children. Are you moulding their minds to take up your work? All of these sources of information are here to help do their part to sweep away confused thought and bring mankind into a realization that all are brothers in Spirit.

THE PRINTING FUND APPEAL

We desire to express our thanks for the additional donations to the above fund: E.S., Croydon, 11/6; F.F.F., Canterbury, 10/6; W.H.S., Perth, 10/6; J.H., Te Harato, 8/4; R.G., Mangawai, 8/3; R.C., Howick, 5/4; G.C.A., Wellington, 2/-. Total to date, £166 13/5. Paid to printers, £55. Balance, £111 13/5. Transferred to the "Harbinger Emergency Fund," National Bank, King William Street, Adelaide.

THANKS

We have received several copies of back numbers advertised for a Siam subscriber and on his behalf tender thanks to the senders. This is another example, out of numberless others, of the Brotherhood that exists among Spiritualists.

THE JESUS OF SPIRITUALISM

Part 2

By R. C. Keast, Leeton, N.S.W.

Jesus, it is essential to realize, if He is to be envisaged in a clear, true, and full perspective, was not only a man of much spiritual illumination. He was, also, a man who possessed and exercised great psychic power. In an impressive trance address which the writer of this article, some years, was, at a seance privileged to hear, the controlling spirit, the Rev. S. Baring Gould, referred to Jesus as "the Master Medium." And another responsible, discarnate statement has affirmed of Him: "He was a medium, using the same gifts, spiritual gifts, that mediums are using to-day." Probably, because of this, many of those who witnessed His impressive, psychic demonstrations would tend to think of Him, as many do to-day, as Divine, or as the Son of God; as, in brief, One who belonged to another order of being. But the Jesus of Spiritualism is not so regarded. As again, W. Stainton Moses, discarnate, has stated, concerning mankind: "We are all, every one of us, one no more than another, Divine Sons of God."

Nor need this conception of Jesus cause anyone, however devout, any dismay. Mrs. M. A. St. Clair Stobart has, on this question, aptly commented: "When the Churches accuse us of denying the Divinity of Jesus, there is but one reply. The Spiritualists do not deny the Divinity of Jesus any more than they deny the Divinity of God. But they demand that the Divinity of Man shall also be recognized." Like Jesus, all humanity embodies Divinity; is a combination of the two elements. F. W. H. Myers — another of Spiritualism's earlier, cultured investigators and exponents — has, in regard to Jesus and ourselves, explained this human-Divine relationship in these words: "There is nothing to hinder the reverent faith that though we be all 'the Children of the Most High,' He came nearer than we, by some space by us im-

measurable, to That which is infinitely far." Although, then, this conception of Jesus is that of a different Being from that of the Jesus of tradition, of Orthodoxy, it is, nevertheless, a conception of an entirely noble and enlightened Personality — of One whose example is an abiding inspiration to all men.

Impartially, intelligently considered, is not such a Jesus a more reasonable and a more estimable Personality than the other Jesus? As for His alleged Virgin Birth — which attributes to Jesus a human mother but a Divine Father — Spiritualists would ask, in the words of Oliver Lodge who, after stating that "a miraculous birth is, certainly, not distinctive of Christianity," that it has "appeared in other religions, too," has pertinently asked: "Can a divine spirit not enter into a man born of two parents?" Such in fact, is constantly being done; and it alone! Spiritualists, indeed, would ask if the principle of natural, normal, human parenthood and birth were not, in itself, sufficient to beget even the noblest of our race. Has it not served to beget other noble, other Christlike men — and women — throughout the ages? Moreover, if Jesus were, unlike the rest of mankind, Divine as to His nature, and supernatural as to His birth, would not these distinctions provide Him with advantages, with certain initial advantages, denied to the rest of us? And render life on earth, with its difficulties, disappointments, and tragedies easier of being surmounted?

It is, indeed, precisely because Jesus was as human as ourselves, and occupied the very same relationship to God as does the rest of mankind, that His life on earth is such an example and inspiration to us all. As Longfellow has beautifully expressed it:

When Christ ascended
Triumphantly, from star to star,
He left the gates of heaven ajar.

And because we and He are, in the broadest sense, as regards origin, constitution, and destiny, identical and enjoy equal possibilities of attainment, we, too, can, in our respective spheres, splendidly triumph, and ascend the heights of human achievement. Among those flashes of truth which, probably, still remain in the Gospels, is, surely, that in which Jesus is reported as having said to His disciples: "I go to my Father, and your Father; my God and your God." There is here no suggestion even, on the part of Jesus, that His relationship to God is, in any respect, different from that of other men.

And Spiritualists have reason to believe that Jesus is still desirous of being regarded, not as God, incarnate, or as God's "only-begotten Son," but as a perfectly natural, normal person. Judge J. W. Edmonds, of the United States — to whom early Spiritualism is greatly indebted — has stated in his memoirs that, in time, he, himself, became mediumistic, and that it was even his privilege to then meet and converse with Jesus Himself. Judge Edmonds has added that during their conversation Jesus advised him to avoid two errors — that of identifying himself with any sect, and that of worshipping any man as God! And Sir William Barrett, discarnate, in conversing, through a medium, with Lady Barrett, his wife, told her that he had seen Jesus. And, he continued, in referring to the attitude we on earth should adopt towards Him: "He wants you to think of Him as a great friend."

Well, is there any nobler, more ideal relationship between persons than that of friendship? Was not Napoleon right in his statement: "A faithful friend is a true image of the Deity"? Should not the conception of Jesus as **the Great Friend** of all mankind satisfy every requirement of man's being? In this regard it is interesting to recall that, also in the Gospels, Jesus is reported as having said to His disciples: "Henceforth I call you

friends." Many orthodox people, of course, would object that such a conception of Jesus deprives mankind of its Redeemer; man, having fallen, requires a Saviour to raise him. To which Spiritualists would reply that there is no real evidence of the Fall of Man. As Oliver Lodge — one of the greatest minds ever associated with Spiritualism in its higher aspects — has affirmed: "Taught by science, we learn that there has been no fall of man. There has been a rise."

And in his book, "Science and Immortality," Sir Oliver continues, in regard to the alleged fall of man and his alleged redemption by the sacrificial death of God's Son: "But all this is much older than Christianity. And it is clarifying to realize that these strange doctrines, preached even at this day, represent a survival of religious beliefs held five or six centuries before the Christian era." The Jesus of Spiritualism, then, is not mankind's Redeemer, mankind's Saviour. The Jesus of Spiritualism who, when on earth, is stated to have said to His fellows, "The Kingdom of heaven is within you," directs men to rely, not on Another's conduct, but on their own conduct, for their salvation and for their happiness in the Hereafter. Spiritualism's teaching, in this respect, has been clearly and admirably expressed by Whittier in these lines:

The tissue of the life to be

We weave with colours all our own.

And in the field of destiny

We reap as we have sown.

That, of course, Jesus was a revelation of God, Spiritualism both readily admits and constantly teaches. As again Oliver Lodge has affirmed of Him: "He has revealed to the inhabitants of this planet some of the salient features of Godhead to an altogether exceptional extent." And Spiritualism would add these words of Ernest Renan's: "No transitory appearance exhausts the Divinity. God was revealed before Jesus. God will reveal Him-

self after him." And Spiritualism believes, also, that, inspired and directed by Jesus, another and fuller revelation of God has been given to mankind — in and through Spiritualism. Let there be no mistake in regard to this new revelation. Conan Doyle has correctly referred to W. Stainton Moses as "one of the greatest mediums England has ever produced." And it was through his mediumship — as well as that of others — that advanced and enlightened spiritual beings have announced and explained the new psychic revelation; their words, through this gifted medium, being: "A new revelation is needed." And these words: "We solemnly reiterate our claim to be the bearers of a Divine message." And these, also: "The words we speak are the words of God."

At a seance in England some time ago, Lord Northcliffe, discarnate, said: "We want to teach Christianity over again. It is no longer the simple, direct message from God it was intended to be." And the intelligences communicating through W. Stainton Moses have affirmed of Jesus: "His teaching lives again in ours." In, then, this new revelation, the real teachings of Jesus are resuscitated, expanded, and modernized, so as to render it, as a revelation, entirely adequate to satisfy all of mankind's highest social, mental, moral, and spiritual aspirations. Clearly, therefore, in this great, contemporary, psychic revelation, Jesus occupies a central — indeed, **the** central — position. As William Barrett, discarnate, again, has, of Jesus, affirmed: "He was the greatest demonstrator of these very truths that we are trying to explain to poor, misguided humanity to-day." And thus being, in a very real sense, its Premier Pioneer, Jesus naturally and necessarily occupies a unique place in this revelation.

This, however, is not to be interpreted as meaning that, in Spiritualism, Jesus is worshipped. In yet another arresting statement, regarding Him,

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THROUGH THE INVISIBLE VEIL

Spirit World Manifestations

By Major J. W. Crampton

A young man of my acquaintance, who, for family reasons, prefers to remain anonymous, and who lives in a quiet suburb of Christchurch (New Zealand), recently had the startling experience of seeing his grandmother materialize during the early hours of the morning. This young man knew absolutely nothing of psychic phenomena, and, indeed, was greatly troubled through the occasional hearing of voices. This alone caused him much annoyance, and at times some embarrassment. He would frequently hear voices while cycling along the streets, and on one occasion, when the voice appeared to come from a lone traffic officer, he received a sharp rebuff when he asked the officer if he had spoken.

"The hearing of voices was frightening enough for me," he said, "without having to endure the startling experience of seeing my grandmother materialize in the early hours of the morning."

from an authoritative, discarnate source, are these words: "We do not worship Him." Nor does Spiritualism! For the real Jesus, the historic Jesus, the Jesus of Spiritualism, does not desire to be worshipped. Even in the Gospels this at least appears clear in His regard. For when one approached Jesus and addressed him as "Good master," Jesus is represented as saying: "Why callest thou me good? There is none good but One; that is God." If Jesus has in this case been correctly reported, it is surely obvious that He would not desire to be worshipped. Spiritualism, instead, would repeat the words of Ernest Renan: "Let us place, then, the person of Jesus on the highest summit of human greatness." The Jesus of Spiritualism is, therefore, not a Deity to be worshipped, but the Exemplar to be followed, the Counsellor to be trusted, the Friend to be loved.

She was always very fond of me," he said, "and as I am, more or less, an invalid, it was my duty to attend to her needs up to the time of her death—about two years ago. On the occasion of her appearance I was awakened out of my sleep by the noise of the opening of my bedroom door. There was sufficient light in the room to enable me to distinguish what appeared to be the spirit form of my grandmother moving slowly towards an enlarged photograph of herself and her deceased husband hanging on the wall. She stood and gazed at this for some moments, and then turned towards my bed, and after a few moments disappeared on the spot.

"I was paralyzed with fear, and although I felt like calling out I was unable to utter a sound. I felt absolutely helpless, and in making an effort to sit up found that I could not move. I managed, however, to pinch myself, just to make sure that I was fully awake and not dreaming. By this time I had become more composed, and made some mental notes as to her general appearance and wearing apparel. She did not speak, nor did I, but she seemed to be moving towards my bedside when she disappeared.

"I was astounded at what I had seen, as it all seemed to clash with what I had been taught as a boy. I had no knowledge of such phenomenal happenings, and I remained awake until it was time to get up. Naturally I was very worried, and wondered if it was some sort of omen that was meant for me. My grandmother appeared much the same as when last I saw her, and her hair was done up in a knot at the back of the head, as was her usual custom of doing her hair. She was clothed in a long flowing robe of white, and over her shoulders she wore a brown cape with a tasselled cord at the neck. I thought how like an angel she appeared.

"Later, when I came out to breakfast, I told my parents of my early morning experience, and at

first they tried to make a joke of it, and told me that I must have been dreaming. They themselves had never had such an experience, and my father said it was a lot of nonsense, and told me to forget all about it. However, this did not convince me, and I am still positive that what I saw in the early hours of that morning was real, and that it came to me through the invisible veil."

MRS. GERTRUDE LEONTY

Contributed by Mr. Chas. Neil

The Sydney Society for Psychic Research advises that Mrs. Leonty, who recently arrived in Sydney from England, will be working with them. Mrs. Leonty comes from England with most excellent credentials as a medium and lecturer. The following are a few of the associations she had in England, all of whom speak very highly of her: Spiritualists' National Union (she has a registered certificate from same), Harrow Spiritualist Church, The Great Metropolitan Spiritualist Association, and the Luton Psychic Centre. The latter centre says, "Mrs. Leonty is one of the foremost exponents of our philosophy, a clairvoyant, a healer, and a psychometrist."

Those of the Society who have already had an interview with Mrs. Leonty state that, to them, she has proved a most outstanding medium and an equal of any with whom they have come in contact.

Mrs. Leonty has given several lectures and established a healing centre, also classes for healing, development, and psychometry, under the auspices of the Society.

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

Lowell.

THE GIFT OF GIVING

Most people are taught to accept that the main objective in life is to get and to hold, without any question arising of the need to give in return. As a result, the Law of Love is violated with consequences that are only too apparent on every side.

Those who give freely all that is within their power to give will find that their own needs are always met. To give in the spirit of selflessness is to get, but to attempt to get without giving is surely contrary to Divine Law and can bring no lasting satisfaction. I think it can be safely said that the working of this law is as applicable to nations as it is to individuals. Nearly all world problems could be solved by an understanding of the principles involved in giving and in the giving of thanks.

The following illustration has been used before, but it is very apt:

There are two seas in Palestine. One is filled with fresh and sparkling water. Trees and flowers grow around it. Fish live in it and its banks are green. The pure waters of this sea, which possess a healing quality, are brought down by the River Jordan from the hills around Mount Hermon. The Master loved this sea and many of the happier moments of His ministry were spent beside it. It is a place filled to this day with serenity and power.

The River Jordan flows on south into another sea. Here there is no life, no song of birds, no children's laughter. The air hangs sinister and heavy above its water and neither man nor beast nor bird will drink. This sea is dead.

What makes so mighty a difference between these two seas of Palestine?

This is the difference — the Sea of Galilee receives but does not keep the waters of the River Jordan. For every drop that flows into it another drop flows out. The more it gives joyfully away the more it receives in return. This is the Sea of Life.

The other sea hoards every drop of water reaching it and gives nothing in return. The Sea of Galilee gives and lives. The other sea gives nothing and does not live. It is truly named "The Dead."

It seems to me that to give and to give thanks will open many doors that would otherwise remain barred against us.

Jesus gave thanks and blessed the five barley loaves and the two small fishes in the sure knowledge that as a consequence the Divine Law of supply would be brought into operation. He gave thanks to His Father **before** the manifestation had taken place, and abundance followed as a natural sequence. It is easy to give thanks after a blessing has been received, although we often forget to do so. It is not so easy to give thanks when everything looks black and the problem facing us seems to be insoluble. Surely this is the thanks that counts because it flows from a faith which understands the working of the Law of Love.

Is it not well worth while to observe the Silent Minute at Nine each evening in the spirit of thankfulness that seeks no reward beyond the joy of giving?

There are those who use the Minute to ask for strength and courage to meet and solve their own personal problems and perplexities.

There are those who use the Minute to link themselves in thought and prayer with absent relatives and friends or with loved ones who are no longer here.

Many keep the Minute in prayer for the nation's leaders, for understanding between the peoples, and for the coming of universal fellowship and peace.

Then there are others who remain silent and receptive, listening for the still small voice of guidance and inspiration.

An increasing number use this simple prayer: "May Thy will be done on earth. Show me how

to do my part," and then remain quietly still, knowing that opportunities of service will come to them in God's own way and time.

Complete uniformity of method in keeping the Minute is not to be expected, but it is hoped that a bond of fellowship may invisibly unite all who meet in silence at Nine each evening. What I would like to suggest is that we should agree to keep what for many is the most important moment of the day in the spirit of thankfulness. By this I do not mean to suggest that Remembrance and Resolve, the other two watchwords that have been chosen for the Minute, should be absent from our thoughts, but simply that Thanksgiving should be the predominating keynote of the Observance.

To give and to give thanks, in the increasing recognition of Christ's presence in our midst, will fulfil the law and bring us happiness and peace.

W.T.P.

The whole world is to-day in dire need.

Man-made remedies prove again and again to be but crumbling expediencies.

The instructed know that not we, but God-in-us, can give the only answer.

On the other hand great numbers are God-hungry, but grope blindly.

Longing or theorizing can bring them nothing but frustration.

Here then is the significance of the Silent Minute Observance.

In the Silence the hesitant beginner will experience the inflow of the power and life of God, although perhaps at first unknowingly, but with realization will come Thanksgiving — Then he can give.

Those called by God to know their own powerlessness, come to know also the transforming reality of His Spirit. Gaining, in the Silence, renewed certainty and strength, they can, with Thanksgiving and calm minds, give themselves to God's purposes for us all.

MODERN SPIRITUAL AND PSYCHIC HEALING

Reprinted from "The Two Worlds"

The mission of Jesus and the early Christian Church was to give spiritual guidance and to heal the sick. So it is with Modern Spiritualism which also has a twofold mission to fulfil. The rapid development of Psychic Healing Centres all over the country has become an outstanding feature of Twentieth Century Spiritualism, particularly during the last two decades. For centuries healing has been ignored by the Church, yet Jesus said that others, as well as Himself, could achieve wonders in this direction. His disciples and their successors carried on the good work for a time but the human instinct to monopolize and exploit for selfish motives caused the Church to exert its growing power to prevent its popular practice, until to-day the Church either ignores or forbids it altogether. There are isolated cases where brave clergymen have obeyed the words of their leader, but on the whole psychic and spiritual healing are regarded as miraculous gifts which were possessed only by Jesus and His disciples. Gradually it has reappeared and developed as a principal feature of Modern Spiritualism and this has been mainly due to the pioneering work of men such as are referred to below, until to-day there is a veritable network of centres attached to the numerous churches and societies in the movement, and the news of the great work being done is now spread by the popular press.

W. T. Parish

Parish, perhaps more than any other man, gave spiritual healing its present-day popularity. His name has made spiritual history. He began his ministry because he was told by the spirit people that he was a born healer, and could cure his wife, who was suffering at the time from cancer. Mrs. Parish had been told, after her first operation, that

her days were numbered. As a last resort Mr. and Mrs. Parish turned to Spiritualism and at a seance Mr. Parish received his first instructions. After nine months' treatment, laying on of hands, and absent healing, Mrs. Parish was cured. So began his great work in 1927. News of his wife's outstanding cure spread around and others asked for treatment. His patients increased until his fame as a healer became known all over the world. His mail increased to 15,000 letters a year. By means of absent healing thousands were cured who had never even seen the healer. During the seventeen years he served the sick he received over a million letters, which is a tribute to the work which created such a demand for his services. Since his transition healing has been carried on by his wife at their sanctuary in East Sheen, London.

Mr. C. A. Simpson

The work of Dr. Lascelles, spirit guide of Mr. C. A. Simpson, the healer, is characterized chiefly by the fact that patients are healed both by spiritual teaching and spiritual healing simultaneously. This work is carried on daily at the Guild of Healing, known as "The Seekers," in the West End of London (opened 1928). Trance addresses and trance consultations are the two chief aspects of the part Dr. Lascelles plays at this healing sanctuary, where Mr. Simpson and his band of workers maintain a continuous service of spiritual, psychical, psychological, and absent healing. Dr. Lascelles contends, however, that "the physical healing, valuable as this is, and great as is the happiness it has brought into many lives, is a comparatively small matter compared to the spiritual benefit received." The influence of this Healing Centre is nation-wide and the enormous number of cures which have been achieved is a great credit to the spiritual and healing leadership of Dr. Lascelles. Great importance is attached to prayer, and twenty thousand letters testify to the

help, healing, and protection received through the "Harmony Prayer Circle."

W. H. Lilley

In the midst of industrial ruins, factories, offices, chimneys, yellow smoke and acrid fumes, another centre of healing was inaugurated in Leeds in 1939. Down a grim street known as Black Bull, the first patients began to arrive at The Sanctuary, a small upper room in a hive of industry. The healer was Mr. W. H. Lilley, the earthly instrument of a Hindu spirit, Doctor Lejan Tari Singh, who had passed on in the year 1914, the year Lilley was born. This doctor is better known to his patients as Dr. Letari, who for five years previously prepared his medium-healer for the work he was to undertake. Dr. Letari has always insisted that, in his absence, his medium should be fully qualified to carry on the good work, diagnose and advise his patients. Every type of disease came under review and at the age of twenty-two Lilley was permitted to commence general healing. Then Letari instructed him in the use of herbs, and as Lilley walked in the countryside his inspirer would point out, or show by a spiritual light, the herbs required. An industrialist, Mr. A. C. Richards, heard of Lilley's work and invited two Leeds doctors to meet the medium and test his power of diagnosis. The results were astounding and he was so impressed with the great possibilities of Lilley's healing mission that he provided him with a Healing Centre in his own works. Later Mr. Lilley opened a centre in London and in 1947 made a healing mission to South Africa.

Harry Edwards

In 1946 W. T. Parish passed to the higher life, and shortly afterwards, Harry Edwards, who had been a practising healer for some considerable time, took his place as the leading demonstrator of psychic healing in Britain. The role that Edwards has assumed is quite different and unique. He has come to be recognized as an

"Apostle of Healing." His chief work consists of tirelessly touring the country from end to end, popularizing Psychic Healing everywhere he goes. He will demonstrate his wonderful powers before large audiences, requesting that the most difficult cases be sent to him. Cripples will limp on crutches or be carried up to the platform and be healed before a thousand people. The infirm will jump down or walk from the platform, throw away their crutches, and return to their seats greatly improved. Mr. Edwards does not claim, however, that such patients are cured; he merely demonstrates the power of psychic healing so that those who have been benefited will follow up the treatment at their local Psychic Healing Centre and continue with Absent Healing treatment. Consequently Mr. Edwards is doing a wonderful job popularizing healing everywhere he goes and extending the work of other healers. In addition to this he has published two excellent text books, "The Science of Spirit Healing" and "Psychic Healing," so that the most advanced methods and knowledge of the healing art will be available to the numerous recruits who are now taking up the work. Private healing is given at his Healing Sanctuary, "Burrows Lea," Shere, Surrey.

If Spiritualism is to grow as a religion, we all must work together. I believe it can be done and why should we not be the first to extend our right hands to our fellow workers.

G. E. C. DOWNING

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DEATH, LIKE LIFE, IS SIMPLE

By Dortch Campbell

In "Psychic Observer"

How can anybody say that death ends all or that the soul with only a vestige of the human drifts into the misty unknown at that transition when all the facts of God and Nature are against such a superstitious belief?

One has only to watch the evolution of great scientists like Professors Jeans and Eddington, the astronomers, or Doctor Alexis Carrel, author of "Man the Unknown" and Nobel Prize winner, to see the inexorable trend to a spiritual view of matter, declares Shaw Desmond in his brilliant book, "You Can Speak with Your Dead."

"If we observe the later developments of the mathematicians and physicists from Einstein to that most remarkable of scientists, J. W. Dunne, with his 'An Experiment with Time'," Desmond concludes, "we find how implacably, in the world of science, matter is becoming dematerialized, and how spiritual interpretation is taking the place of the now old-fashioned materialist science. Dunne, indeed, claims to have found irrefutable proof of human immortality."

Book of Nature

A hundred scientists, philosophers, and scholars — perhaps, indeed, a thousand of the world's most learned men — have found proof of the fact that there is no death. Yet we need not go to Science nor to the researchers in the isolated places to gain that irrefutable proof that human life goes on for ever in the beginnings here or elsewhere. Nor is mediumship required to make us understand that this is so.

All we need do is open the Book of Nature and we find the true facts of life on every page. The heart tells man the truth. Divine intuition is always revealing the fact that there is no death. You can get the tremendous truths of life from the simple things.

Nature tries to make us realize that there is divine order; that this order of charge is never abrupt or radical but simple. Death cannot end all suddenly; that is not the divine order. All life moves onward and there is no death of anything and only transition.

Let us look on Life and Death from the plain and simple point of view. Everything that has to do with life is very simple. Continuity of life is a part of that divine order of simplicity.

Of all the acts of life dying is the simplest, the easiest, if man does not interfere with that simple change in his egotism; death is like a going to sleep at night. We die simply and we awake simply. There is no fanfare of trumpets. We are not ushered into heaven with all its glory. Stupid men of ancient times made the Unseen World a travesty.

The world we go to is simply like our own. The new world is so like earth-life that tens of thousands of men and women who have died believe they have not died.

Death is a change, not abrupt but in the nature of birth, that has been likened to a higher rate of vibration. The soul divests itself of the earth-body but comes alive after a brief coma, or a more extended period of sleep, in a so-called etheric body very much like the old flesh and blood. Conditions in the new life are not precisely the same for each individual any more than they are the same in a maternity home on earth. Nevertheless, all is very simple, all is very natural, all is very pleasant.

A Brief Journey

Man approaches his problems from a wrong direction. That is why there are so many problems; that is why so few have got an inkling of the riddle of the universe. We think that unless the approach is scientific the findings cannot be true. But, truth is, the approach to all problems,

cosmic as well as individual, must be from the viewpoint of simplicity.

Death is quite as simple as Life — indeed, that transition is only the evolution of life. The approach to this issue should be from the vantage ground of simple spirituality. We should be able to see that we are only going on a brief journey to a more beautiful garden. It needs but a glimmer of common sense to perceive that man is not made to go out suddenly.

Let Others Say It

All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws rays of light along the dark paths, everything that makes us see across our drab lives a splendid goal and a boundless future, can come from looking at Life and Death in a very simple manner — a point of view that means so much because it is true.

Let others say that it is the dead of winter in their lives since death has come, and the snow lies deep, and it is bitter cold, and the maples, elms, oaks, and poplars have shed their leaves. Let others say that the grass is dead, buried under funereal robes of snow.

Let others say that since one has died that their lives are dead. Believe them not! Trees and grasses and shrubs and flowers are not dead. They have merely changed their clothes for new ones. In that which has come to me by living that I may never die, I can assure you that the only change for you will be a more beautiful garment.

There is only one real failure in life possible, and that is to be untrue to the best one knows.—
Selected.

'Tis not enough to help the feeble up,
But to support him after.

—W. Shakespeare.

GLEANINGS

From "The New York Spiritualist Leader"

Jessie Curl Active in England

Unconsciously using the Huna methods so effectively publicized by Max Freedom Long (Hollywood, Box 2867), Jessie Curl, English spirit-healer whose first successes were achieved in Australia and the U.S.A., has been amazing English audiences during the past few months with her public demonstrations of instantaneous relief directed to patients of all types. "A single glance" from the medium or a pointing of the finger effects relief in ailments of long-standing virulence . . . More stubborn cases are treated by direct contact—all accompanied by rapid-fire clairvoyant impressions imparted to the patients in proof of the spirit source of her power.

* * *

"Faith requires the qualities of a good receiver—a certain awe and thanksgiving that we are recipients—and a certain humility that possibly there are things being done through us that are beyond us . . . There are powers beyond the individual, and beyond the frequency on which our reason operates."—Robert McLean (a Yale University senior, writing currently in Yale's "Et Veritas").

* * *

Bailey Apports Were There!

In defence of Clarkson Dye (with reference to the recent "Fate" magazine memos on the Bailey apports), Wing Anderson, of Los Angeles, says, "I saw those Bailey apports myself, at Leland Stanford University, about twenty years ago . . . They were in charge of Prof. Coover, in a room about twenty feet square across the hall from his office (where there were several wall cases with costumes, hides and skins, a bird's nest, and more than fifty to one hundred items of fair size), and in an outer room to his office were the cases with coins, stones, arrow-heads, etc.—in the Tower of the

Psychology Building on the Stanford campus! . . . Prof. Coover was hospitable, and told me something of the history of the apports through Bailey, and his experiences with apport mediums in this country."

* * *

Zulus

In future we shall get some of our greatest materialization mediums from among the South African Zulus, Shaw Desmond predicts. "Their intelligence and their 'magic' are of a superior type."

* * *

Poltergeist Activity

Australia's "Sunday Herald" recently got around to reporting a full page on the "most astonishing examples of poltergeist behaviour in the history of psychic research," on a dairy farm near Tarcutta, Australia, which started more than a year ago. . . . Though twelve moving parts of the milking machine involved are "still missing," due to poltergeist activities, the plant is "in working order" even though dog-chains have to be used to hold down parts (which, despite this, "continue to fly about, twisting the heavy chains like soft copper-wire" — according to the testimony of fifteen eyewitnesses, including an electrical engineer who one day "kept his eyes glued on the master pulsator-block in the creamery for four hours, then suddenly became aware that it had disappeared. It was found later fifty yards away in the paddock . . . On another occasion he saw the lid of a cream-can "lift itself off the shelf, rush through the air, and strike the opposite wall.")

"It is the fortune of all good men that their virtues rise in glory after their death, and that the envy which any evil man may have conceived against them never survives the anxious." — Plutarch.

PRAYER AND INVOCATION

By Stuart Morrison, Melbourne

Verifiable facts viewed in the light of personal experiences, and logical deductions based upon such facts and experiences, are deemed by Modern Spiritualists to be the final arbiters in all matters affecting their personal philosophies and religious beliefs.

In addition to this, however, it is essential that we have some guidance as to what is Modern Spiritualism and what is not Modern Spiritualism. In such matters the majority of us endeavour to discuss what our founders and pioneers thought, and the most authoritative source of such opinion is "The Lyceum Manual."

Even a superficial study of this excellent booklet will convince one that from a theological point of view our pioneers were consistent Pantheists. The very first reading in the book commences with Alexander Pope's inspiring lines:

All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
and, as if to clinch the matter for all time, the second reading is an extract from a poem by Lizzie Doten:

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.

The second verse concludes with the words:

Know that, like birds, and streams, and
flowers,
The life that moves you is divine!
Nor time, nor space, nor human powers,
Your God-like spirit can confine.

The Deity and his manifestations are one. On all planes of being life is one aspect of God using another aspect of God as a means of self-realization through a continual process of self-manifestation. The Demiurge is both the Source and the

Repository of all that is as yet attained, and of all that will ever be attained in the future. In one sense we see Him ever groping toward more perfect expressions of himself, and ever unfolding and evolving through this trial and error process. In another sense we realize Him as omnipotent, omniscient, and omnipresent.

We look around us and see imperfections, and we feel that if we and all the phenomena of all the worlds of form are, in every sense of the words, aspects and manifestations of the Deity, then these imperfections must necessarily exist within the Body of God. On the other hand, if we can conceive of a more perfect state than that which exists, that conception in itself must be deemed a Divine conception. In other words, we realize that God — through us, as aspects of His Being — is ever striving to bring such ideals into a state of actual manifestation. Until such time as they are actually manifested they remain ideals, theories, virtually abstractions. This manifestation of our divinity is the alpha and omega of life.

We may theorize about God the Absolute, but can only know God Incarnate. Life itself is a mystical experience, and although the glory of God may transiently shine through the many forms of life around us, we know Him best when we realize Him within ourselves. To all who have realized their divinity God is a personal experience, and in the light of this experience His Presence shines more clearly in every aspect of our environment.

God is the sum-total of all perfection; but the perfection of yesterday is but a stepping stone to the perfection of to-morrow, and it is logical to contend that even God is not beyond progress. Were the Deity perfect beyond all progress imperfection could not exist in any aspect of His Being.

To realize that we are the hands and feet of the Almighty is a glorious experience. We see an evolving God in an evolving universe using us to

aid Him in His never-ceasing effort to fulfil that perfection which is fundamental to His nature.

In the light of such a philosophy, why do we continue to invoke the presence of Him who is completely present everywhere? Why do we voice wordy thanks and praise or verbose supplications to the Omniscient? Why do we beg the Omnipotent to exert more power on our behalf when we, as essential aspects of His Being, are heirs to all His power? The truth is that the majority of us have not paused to consider the full implications of Modern Spiritualism. We fail to realize that the phenomena of Spiritualism, while objectified in symbols of form, points the way to that which is beyond form. We are hypnotized by sensory and emotional impressions into a state in which form appears to be pre-eminent. We unquestioningly accept the false sense of values current in our environment, and while boasting of the unorthodoxy of our New Revelation we have not the courage to depart from the forms of orthodoxy. In our public services we stress the significance of the insignificant to such an extent that our true message is lost — even to ourselves. We claim to believe in the immanence of God, and yet in our prayers we treat Him as if He were some Being separate from and quite distant from ourselves.

We, like everyone else in our environment, have been hypnotized into a state of psycho-spiritual blindness. We are ever groping outwards and away from ourselves for That which can only be found within. We make so much noise invoking and supplicating a false god — something quite distinct from our real selves — that we fail to hear the Inner Voice which is ever striving to guide us into the Way of Peace.

Let us endeavour to escape from a religion of sound and form into the silence where Reality dwells. Let us use the power of the silence in our devotions. Where we find that forms, symbols,

or words are necessary to orient our meditations, let them be kept to the minimum required to direct our attention toward a desired idea or state. Such ideas, or states of consciousness, should not be valued for themselves, but because they point the way to the attainment of the apparently unattainable.

It is essential for us to realize that all that we require is ever striving for expression through us, even though it may appear to be beyond us. *In our church services let us aspire hungrily in the silence which follows the Leader's cue, with perfect confidence that that for which we hunger is already within our reach. Strive to attain the unattainable through **your own power**, for your power is the Power of God working through you.

This is prayer, this is faith, this is worship in harmony with the philosophy of Modern Spiritualism. Through it we will be inspired into action, to express God in all our actions is the highest form of praise.

*In the Victorian Spiritualist church services, led by Mr. Morrison, there are no prayers in the conventional sense of the word. In their place positive affirmations, voiced by the leader, are used as subjects for silent meditation. The silence during these periods of directed meditation have proved of great value to both platform workers and the congregation.

The Church errs in opposing the claims of Spiritualism. To oppose new revelation through the voice of prophets, rightly or wrongly, is within the Church's theological sphere, but in opposing the pursuit of knowledge through the discovery of new facts concerning post-terrestrial existence it is leaving the realms of theology and entering the world of science, and past experience should warn it of the dangers of endeavouring to restrict the evolving mind of man to the scientific ignorance of the age of Divine revelation.

THE AUCKLAND QUEST CLUB

By L. Oldfield

The Quest Club and Psychic Institute, opened in Auckland, N.Z., in 1935, was an Adventure in Faith.

Looking back, we feel it was fully justified. Much more might have been done and, maybe, should have been done, but with no paid or full-time officials, it meant considerable expenditure of time, energy, and often money, on the part of those who were "fired with zeal for the Cause."

Faith, enthusiasm, and confidence in those Unseen Helpers, who first planned the Club, were our only assets. We were told there would always be sufficient to finance our needs. There was, but the faith of any Mr. Timorous was at times tested when the outlook seemed cloudy! Spirit guidance was clearly manifested in many ways and an interesting story could be told of how our clubrooms "materialized"; in the centre of the city, a large clubroom, office, library, kitchen, and healing room at ridiculously low rental. To those "Upper Rooms" came many hundreds of people, questing the truth of Survival.

The most popular activity was the weekly lunch talk and discussion (made possible by self-sacrificing and capable hostesses).

The highlight of the years was the broadcasting of messages given through the mediumship of Arthur Ford, from the Town Hall, July, 1937, plus his four talks over the air on psychic subjects, thus making history in N.Z. for Spiritualism.

Tremendous help and inspiration came during the first critical year through those two splendid colleagues, Mrs. Ida Rolleston and Gladys Davies, of London. Our thoughts go to many others, of whom we have not space to mention—individually, from N.Z. and abroad—who by their talents and psychic gifts made valuable contribution to the evidence for Survival.

The war years crippled activities as regards personnel and finance; then, unfortunately, when our barometer rose, the building we were in was sold and the Club had to vacate.

Going into recess, we hoped to secure other premises, but as elsewhere the position has been hopeless and reluctantly the Executive decided to disband and dispose of library and assets where good use could be made of them, viz., Auckland Branch of the Spiritualist Church of N.Z. (and assistance to the "Harbinger of Light," a gift of £31.—Ed. "H. of L.").

The results of the ten-years of active work can not be assessed, but we do know that greater knowledge of the philosophy of Spiritualism and understanding of Psychic Science has been given to the public by the many propaganda meetings, lectures, and debates arranged during that time.

On our walls hung the sign, "Our mediums are here to prove Survival, not to tell fortunes," and above was the poem, "The Quest," by Kabir (the Weaver Mystic of Northern India).

The Quest

O Friend, hope in Him while thou livest,
 Know Him while thou livest,
 For in life is thy release.
If thy bonds be not broken while thou livest,
 What hope of deliverance in death?
It is but an empty dream that the soul must pass
 into union with Him,
 Because it hath passed from the body.
If He is found now, He is found then:
 If not we go but to dwell in the city of Death.
If thou hast union now, thou shalt have it here-
 after.
Bathe in the Truth: know the Master:
 Have faith in the true Name.
Kabir saith: it is the spirit of the quest that
 helpeth.
I am the slave of the spirit of the quest.

SHE WAS DEAD RIGHT

Reprinted from "Prediction"

"I see a uniform and a peak cap. You travel a good deal," said a suburban clairvoyant to the stranger who consulted her.

She was dead right, for at Croydon Court, some little time later, it transpired that the visitor was P.C. Dorothy Long who, for the purpose of securing this petty conviction, had changed into plain clothes.

The clairvoyant was fined a nominal sum of £1 for pretending to tell fortunes.

Now for the story behind this conviction. Some while back the Federation of British Astrologers engaged a well-known London solicitor to make a study of the quaint Vagrancy Act.

An archaic provision in this otherwise excellent Act makes foretelling the future a legal offence. Incidentally, it would be interesting to know whether prophetic dreams come under this heading — and also whether it applies to university precognition. However, it undoubtedly does apply to professional fortune-tellers, the genuine and spurious being legally heaped together.

The solicitor engaged for the defence communicated with "Prediction" and was soon in possession of the Astrologers' memorandum on the Vagrancy Act.

He subsequently wrote to tell me that, at the hearing, "it was quite clear that there had been a purported prediction of a future event in precise terms. In the circumstances, I advised my client to plead guilty, as she was not in a position to deny what she had said. I made a plea of mitigation of penalty in which I emphasized that criminal law in proceedings under the Vagrancy Act was originally directed against fortune-telling only in so far as it was part of the vagrancy problem as such, so that my client only came within the law and not the spirit of the Vagrancy Act.

Concluded bottom page 38

"STUDY TO BE QUIET

And Mind Your Own Business"—Paul

In "Prediction"

Spiritualists who compete with the clergy act in only slightly worse taste than those misguided ministers who enter into competition with Spiritualism.

Quite clearly both have their work to do, and it would be much better for each party to get on with it instead of conducting an incessant class-war.

So I can't altogether find it easy to excuse the Rev. Dr. Butterworth, who at a Battersea Ruridecanal Conference, delivered an address condemning Spiritualist meetings which, of course, are conducted by laymen.

"If we were meant to know what the next life was like," said Dr. Butterworth, "we would have been told on far better authority."

But we were—as the New Testament records show—I should have thought Dr. Butterworth would be better acquainted with them. They are very much in tune with the Spiritualist's picture of a house of many mansions.

Modern Spiritualism, which Dr. Butterworth rebukes, exists only because the Church has turned its back on revelation. Let it take heed of the evidence for survival after death, let it note the many present-day parallels to New Testament miracles, let it open its heart and mind to the inflow of new inspiration . . . then there would be no need for Spiritualist services. There would likewise be no need for lay preachers, untrained in the art of ministry, to succour those for whom orthodoxy has no sure conviction or comfort.

"The Bench gave me a courteous hearing and merely imposed a fine of £1."

This solicitor's plea, obviously based on a correct reading of the Act, is worth noting for future reference.

THE MEDIUMSHIP OF GERALDINE CUMMINS

Tributes from Many Lands **By E. B. Gibbes**

In "The Two Worlds"

Every tried and tested medium renders service in one or more of the following ways.

1. In relieving sorrow. 2. In advancing the knowledge of the Spiritual World. 3. In helping through evidence to eliminate a widespread and, in some cases, dogmatic belief in materialism. 4. In psychic healing.

In the case of Geraldine Cummins, her automatic writings appear to have benefited people of varied types in all four categories, for she has received many grateful letters during the last few years from readers of her psychic books. Letters have reached her from every country in the British Commonwealth; and from such far-flung lands as Iceland, Brazil, Uruguay, Nigeria, Tanganyika, the Pacific Islands, New Mexico and other American States, and almost every Western-European country, including Czechoslovakia. So it may be of interest to readers to learn something of Geraldine Cummins's recently published books which come under the above headings.

Relieving Sorrow

I will first mention "Travellers in Eternity," which describes experiences of a certain family in the immediate life after death.

As regards "relieving sorrow," I cannot do better than quote the following extracts from personal letters concerning "Travellers." For example, Nina, Viscountess Molesworth, writes: "I have been wanting to write to you ever since I read 'Travellers in Eternity' to tell you and Miss Gibbes how much I enjoyed it and how I loved her 'in-laws,' especially Hilda. I love her personality and sense of humour. Whenever I get the 'blues' I turn to her doings. . . . I am now reading 'Travellers' for the fourth time. It is so comforting . . ."

Commander C. Melas, R.H.N., C.B.E. (late President Athens Town Council and Governor of the Island of Samos), writes: "It is impossible for me to express my gratitude to you and Miss Cummins for having published that most precious book, 'Travellers in Eternity.' For me it is one of the greatest proofs of survival. Many very obscure questions are answered in that wonderful book . . ."

Not only does this book bring comfort and consolation to readers, it also presents a special kind of evidence which cannot be explained away by extra-sensory perception. It is evidence in style, phraseology used, and in revealing traits of character.

Advancing Spiritual Knowledge

Under Category II ("In advancing the knowledge of the Spiritual World") the newly published "Manhood of Jesus" presents a vision of Spiritual life, while it tells the story of Christ's life during some of the years unrecorded in the Gospels. As will be seen, the value of this psychically communicated book and the preceding one, "The Childhood of Jesus," have been recognized in the Church and in educational circles.

From Canada a schoolmaster writes: "I at once seized upon 'The Manhood' and to-day commenced reading it to the children. You could have heard a pin drop in the room, they sat so quietly . . . Many thanks for a lovely book which gives such a vivid picture of the Master . . . I feel that through the 'Childhood' and the 'Manhood' I may give the children an aspect of Jesus and His life and mission, which they will not get elsewhere. Again I thank you for these treasures . . ."

Banishing Materialism

"In helping, through evidence, to eliminate a widespread belief in materialism," we have "They Survive," a book compiled by me from scripts of Geraldine Cummins. The review in the "Journal" of the Society for Psychical Research states:

"The first book about Miss Geraldine Cummins's mediumship and one that offers remarkable evidence of its genuineness and outstanding quality . . . The interest of the book lies in the high standard of accuracy in Miss Cummins's work . . . There cannot be too many books of this type and very few are so well presented as this."

Under the same heading would also come "The Road to Immortality." The communications contained in this book purport to emanate from F. W. H. Myers. Sir Oliver Lodge, Sir Lawrence Jones, Bart, and Dr. Gerald Rendall accepted them as coming from their old friend (F.W.H.M.), for, as they said, the ideas contained in the book, the style and character of the writing convinced them of his identity. The reproduction of the personality of a poet and essayist in this book is a remarkable achievement and, again, cannot be explained away by extra-sensory perception.

Healing the Sick

Lastly, under the fourth category, "Psychic Healing," comes "Perceptive Healing," by Dr. Connell, F.R.C.P.I., and Geraldine Cummins. This book tells of how difficult cases of neuroses were cured through psychic means.

Numbers of personal letters from grateful patients or their relatives have been received by Dr. Connell and Miss Cummins. These tell of complete cures due Miss Cummins's control (Astor) revealing the train of events, the suppressed memories, that led to the patients' neurosis. These, on being related to them and advice given, have led to their immediate recovery.

The books mentioned in the foregoing article are all obtainable from the Two Worlds Bookshop. "They Survive," 12/9; "The Childhood of Jesus," 9/10; "The Road to Immortality," 8/9; "The Manhood of Jesus," 10/10; and "Travellers in Eternity," 10/10. Prices include postage (international money order) or through Mr. Chas. Neil, 8 Hatfield Waruda Street, Kirribilli, N.S.W.

GREETINGS FROM SOUTH AFRICA

**A Letter to our Readers from Mr. L. Lloyd,
President, Spiritualist Union of South Africa
(slightly abridged)**

Dear Brother/Sister,

There comes to me the urge to share with you the thoughts and inspirations that are given to me.

When we look on the human conditions that are existing in all spheres in different countries, one feels justly entitled to ask, "Of what value are all the different religious denominations in the world?" Even they are, to a great extent, in opposition to one another, whilst some invoke the aid of their God against the activities of others.

Men have lost faith in a God who can be cajoled, who rules arbitrarily and capriciously, subverting the whole order of things to gratify the wishes of his worshippers, and are turning, with a new light in their hearts, to the "God of Law." And to Him they turn, not for personal happiness and gratification, but for knowledge, for wisdom, for liberation from the bondage of self. These are not, however, to be had just for the asking, it calls for that intensity of purpose that increases with the growing magnitude of obstacles encountered.

The weak man, who grieves because he is misunderstood, will not greatly achieve; the vain man, who steps aside from his resolve in order to please others and gain their approbation, will not highly achieve; the double-minded man, who thinks to compromise his purpose, will fail.

The man of fixed purpose who, whether misunderstandings and foul accusations, or flatteries and fair promises, rain upon him, does not yield a fraction of his resolve is the man of excellence and achievement; of success, greatness, and power.

Hindrances stimulate a man of purpose; difficulties nerve him to renewed exertion; mistakes,

losses, pains, do not subdue him, and failures are steps in the ladder of success, for he is ever conscious of the certainty of final achievement.

Men who have moulded the destinies of humanity have been men mighty of purpose.

We now begin to realize something of the "God of Law," that perfect justice upholds the universe; perfect justice regulates human life and conduct. All the varying conditions of life, as they obtain in the world to-day, are the results of this law reacting on human conduct. Man can (and does) choose what causes he shall set in operation, but he cannot change the nature of effects; he can decide what thoughts he shall think, and what deeds he shall do, but he has no power over the **results** of those thoughts and deeds; these are regulated by the overruling law.

Man has all power to act, but his power ends with the act committed. The result of the act cannot be altered, annulled, or escaped; it is irrevocable.

This brings home to us our responsibility as Spiritualists. By the aid of millions of bricks a city is built. By the spiritual thinking of millions of Spiritualists will a new era of Spirituality and Brotherhood be built among the different nations of this earth.

God does not alter for man, for this would mean that the perfect must become imperfect; man must alter for God.

May I ask, that from to-day you will build your quota into the spiritual era that has now dawned on this earth; without **your** quota it would be incomplete.

My gift to you is this beautiful thought: "Blessed is he who has no wrongs to remember, no injuries to forget; in whose pure heart no hateful thought about another can take root and flourish."

Yours fraternally,

L. LLOYD.

A SUCCESSFUL CHURCH

From "The National Spiritualist"

Among the hills of West Virginia is the Way Memorial Temple at Wheeling, where a large membership of fine, progressive Spiritualists have been meeting for many years. In September, after vacationing for the summer months, the members resumed services with the Rev. Lytle Sensabaugh of Ohio as their minister.

Under his able leadership and progressive ideas, many changes have taken place which have resulted in greater growth and harmony. One block from the church, the members secured an apartment for their minister and furnished it for his comfort and those who serve the church.

A great pride is the extraordinary active group of young people who began to raise funds to build an auditorium and parsonage on the lot next to the church, which belongs to the church property. More than \$200.00 has been raised and this fund is set up in a trust fund that will be used only for the new building. These young people alternate with the older group of the church in serving monthly dinners, which have been served for the past thirty-three years and have become known throughout the valley. This experiment has been a great success thus far and gives everyone chance to help carry some of the responsibilities of the general church work.

Mr. Closin Spoon, secretary of the church, very proudly states that the Lyceum is one of the finest and best attended in the Spiritualist movement, with a regular attendance of seventy to ninety every Sunday. The various classes are engaged throughout the year selling jelly compounds, neckties, cleaning products, combined with the bunco parties, bazaars, and socials, funds of which make a great showing in the annual donation day the second Sunday in June.

Old members have become reinstated, new members have been given the right hand of fellowship and another membership drive has been planned for Easter. Service of worship is held each Sunday immediately following the Lyceum session, beginning at 10.45 a.m., until noon, and the members much prefer this time of the day rather than the evening service.

SPIRITUALISM OPPOSITION TO PRIESTS

Under the caption, "St. Louis Priests Taking Church to Amazon Valley" (Belem, Brazil), reporter Ernie Hill states that one of the fathers said that their "strongest opposition comes from Spiritualism that seems to be gaining strength in Belem."

The strongest opposition from Spiritualism — a religion of thousands and yet we practise brotherhood week and the brotherhood of man. Who needs to be educated to tolerancy to the rights of all men to think and worship as they see fit?

If Spiritualism, as a religion, rightfully taught and practised, could be taken to every city in the world, the inhabitants of the globe, we would have no more wars. Lives could be greatly enriched, if only the seventh Declaration of Principle could be taught and practised, that of personal responsibility. People would have a greater sense of justice and fairness through their moral obligations with one another. The teachings of Spiritualism have never harmed anyone, it is the abuse of anything that results in condemnation and often ridicule. May we so live that our lives will be exemplary of our religion.

FIGURE THIS OUT!

From a British Weekly Newspaper

A man walked into a London hospital one midnight last week, and saw Dr. (name withheld at the doctor's request).

"There is nothing wrong with me," he said, "but my wife, who is very sick, has met an illiterate Spiritualist women who claims she is 'controlled' by a doctor who died in 1865."

"Don't worry!" said the doctor, "just ask the medium when she is in trance what this is." He wrote an obscure medical term on paper.

Two days later the chap reappeared — with a string of words that were meaningless to him. But it was the right answer!

Wagner tells us: That he has brought his conscious self into communication with his own soul, the real self, which receives the whispered breathings, through the ethers, or messengers, from Infinite Energy, and then longing to give its wisdom to intelligence had become dominant, and criticism, censure, abuse, could not change his purpose.—Floyd B. Wilson, in "Man Limitless."

PRAYER

O God, our Father, Lord of humanity and Ruler of the world, grant us a deeper sense of brotherhood, a greater respect for men, a finer reverence for women, a new loyalty in service, a better happiness in work, and a sense of justice in our regards, so that our economy may be rebuilt, our land made to prosper, and our homes become secure in a new birth of freedom and justice and of fair play.

Break thou the spell of enchantment that makes the nations drunk with the lust for power. Grant a quiet and tranquil mind to our leaders in these days of turmoil and strife. Strengthen in us all the sense of righteousness, and grant a profound regard for the rights of other men, of other nations and races.

If you would like to hear more about the Big Ben Minute and its Fellowship, write to W. Tudor Pole, Big Ben Council, Parliament Mansions, Westminster, S.W.1.

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