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THE HARBINGER OF LIGHT

A DIGEST OF
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

BODY SOUL

Leading Features:

A Few Hints to the Investigators.

Reporter at a Seance.

The Teaching of the Twelve.

How to Keep Well in War Time.

MIND Mistakes of Mediums. SPIRIT

We search the World's Press to tell you of Spiritualism's progress

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(Continued inside back cover.)

The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

Founded 1870 by W. H. Terry. MAY 1, 1940. PRICE 9d. VOL. 71.—NO. 5.

A Few Hints to the Investigator.

By ERNEST W. OATEN, Editor of "The Two Worlds."

WE receive many letters from various investigators concerning difficulties which they experience in their home circles, and particularly from those whose methods of obtaining communications involve the use of automatic writing or the planchette. It is quite a usual experience that the first and early communications are of high evidential value. Messages are obtained from deceased personalities well known to the sitters, and in the majority of cases such messages are sufficiently conclusive to establish confidence in the communicators. The door of communion has apparently been opened by those interested in the sitters, but it often happens that this open door becomes visible to a great host of beings who appear to rush in, and who have no apparent connection with the sitters, but who cause confusion in the subsequent messages.

It does not necessarily follow that this confusion is due to distinct attempts to mislead. It may be, and often is, due to the attempt of several communicators to use the same instrument at the same time, each getting a word in here and there. Further complication arises from the fact that all such communicators are not necessarily aware of each other's existence, since folk on various levels of spirit life may be unaware of the presence of those on different planes.

Human Nature Changes Little.

We can understand the position if we postulate this world as one of the planes of existence. We are not normally conscious of the presence of spirit people, whether of advanced or lowly planes, since our normal perceptions relate us to our own particular world, and it does not follow that an individual is either wise or good because he happens to have passed through the gates of death. Human beings are human beings, whether in or out of the flesh, and though the inhabitants of the spirit world strike a slightly higher average of spiritual worth than do the dwellers on earth, they nevertheless include the undeveloped as well as the spiritualised, but a little circumspection and careful testing will enable us to speedily assess the value of any communicator.

There are those whose unreliability is instantly apparent by their flattery. It occasionally happens that the budding medium will experience an appeal to his vanity. He is told that he will become "the most wonderful medium in the world," or "the prophet of a new dispensation." All such messages should be viewed with the gravest suspicion. They may sometimes be given with the purpose of impressing the investigator with the sacredness and importance of his psychic gifts; but generally speaking, effusive flattery and grandiloquent promises are the hallmark of ignorance and self-importance, unaccompanied by any particular ability. We have such flatterers and bombastic individuals here, and since they die we may expect to find them in our dealings with the other side. Their communications are all words, but they seldom accomplish anything.

The Use of Great Names.

A variant of the same class is the communicator who is fond of using the names of celebrities, like the lady who claimed to obtain communications from a late Queen of England, and discovered thereby that the said Queen "always polished her oil-cloth with beeswax and turpentine." We find here a few individuals who masquerade as Lord This or Duke of That, and strut a brief while in self-importance by a form of confidence trick, but when such claims are made from another plane of existence identity should be carefully tested before credence is given them.

Claims are made that Jesus Christ, or some special messenger from Him, is communicating messages which are professedly of great importance, but which on examination prove to be trifling and superficial. Great men, of course, do communicate. They are as human as any others, but the fact of the use of these names is often a sop to the vanity of the receiver, and they should be carefully tested.

Rescue Work.

A different proposition arises with a class of spirit who solicits our prayers and our aid to assist him out of a lowly conditions of darkness and misery. Penitence and sorrow for past errors are expressed which win our sympathies, and it becomes a pleasing duty to minister to the needs of such souls. It is certainly the duty of those who care to assist the needy in mind and spirit, to place upon the path of progress the feet of those who have missed their way and stumbled in the darkness, but not all of us are fitted for such work, which involves a great deal of psychic exhaustion. Great care is needed in this branch of activity, and such work should only be undertaken by the inexperienced where the direct guidance and presence of larger and more developed souls is evident, and where a close contact with advanced spirits is evidenced. Under no circumstances should this work absorb the whole of one's sittings to the exclusion of higher influences.

It will sometimes happen that when assistance has been extended to a soul in darkness there is a reluctance on the part of such spirit to leave his benefactor. He clings like a leech. He is fearful of trusting himself, and wants to ride on the back of the man who has helped him. There are parallels on earth. It is possible to assist some folk until they dare not attempt to help themselves, for fear of making a mistake. Such conduct should not be encouraged and it is possible to avoid it by advising the weakened individual to begin to help others.

These are but a few of the threshold difficulties which sometimes arise, and it should be remembered that since planchette, automatic writing and table messages are the easiest means of communication, they are in the nature of the case open to the greatest measure of interference. A well-balanced judgment, firmness and the careful examination of all communications will soon enable the investigators to determine to a nicety the value and worth of the communicating spirit, and we venture to suggest that the experienced investigator is less likely to be deceived in his dealings with the other side of life than in his dealings with people on this earth.

Under all circumstances, keep an even mind.

—oOo—

MY HEAVENLY FATHER—

Lead me into Light, for Thou are Light. Set Thy Seal upon all my life. Let it be in accord with Thy Divine Will. Open my soul to loving-kindness. Strengthen my resolve to serve Thee in all things. Let Thy Grace so permeate my senses that all power derived shall be used willingly in Thy Service. Evermore incline my heart to wisdom, and set my feet on pathways of light. Amen.

—T.J.W.

The Layman's Prayer:

Help us good spirit of Love and Light
To think, to do and to say the right thing in the right way—
To banish ignorance and intolerance, envy and jealousy, hatred and revenge—
To place principle before men, however high and mighty—
To recognise Right as opposed to Wrong —equal with the Almighty.

Reporter at a Seance.

WHAT HE SAW AND HEARD.

Hears Mouth Organ Play By Itself.

BITTER controversies have raged over Spiritualism. Eminent men of science letters have been some of its most faithful adherents, and have devoted many years to probing into the regions of psychic phenomena.

The opponents of Spiritualism dismiss it as chicanery and fake, as a highly developed form of entertainment, in which Houdini and Maskelene and Devant mystified hundreds of thousands of people. Strange, and probably often wildly exaggerated tales are told of the happenings at seances, but there are few people who are not interested in the mystic and abstract, so when an invitation to attend a seance was extended to an "Evening Star" reporter he spent an evening at the Harley House Spiritual Healing Centre, at 218 Cauldwell Hall Road, Ipswich.

There were about twenty of us, including the medium, Mr. Jack Webber, of the Balham Psychical Research Society, who writes: Mr. Webber is the son of Devonshire parents, and has lived for the greater part of his life in South Wales, where he worked as a miner. Like most miners, he is a small man, with the powerful sloping shoulders that come from working in confined spaces. The rest of us were a mixed company, with the sexes about equally represented. There was a doctor, a farmer, a retired schoolmaster, a young woman, a charming old lady, and a youthful business man, keen-eyed and intellectual, who, like myself, was having his first experience of a seance. Everyone was very cheerful. They might all have been attending a birthday party. There was only one person who might have been described as of a highly emotional character, a middle-aged woman.

The only furniture in the room were the chairs arranged in a circle around the room, and a table bearing, among other things, a tambourine, a bell, a mouth organ and a skipping rope. On the floor were two tin or aluminium trumpets. Most of the articles bore luminous paint.

Medium Roped Up.

The medium removed his collar and tie. With a needle and white thread I sewed up the front of his coat, and then, with the aid of the business man, roped the medium to his chair. There was a cupboard in the room, which I examined and tested. It was empty, save for a reel of cotton.

The lights were extinguished. The blackness was impenetrable. We linked hands and sang. This was apparently to assist the medium. Popular songs of the moment and hymns were kept up for about a-quarter of an hour. Then commenced the demonstration of the phenomena which, with intermissions, were maintained for nearly two hours. The tambourine and other instruments were played in time with the songs. The mouth organ apparently hovered in mid-air playing a tune and at the end struck me with some force on the shoulder and fell to my knee, where it rested for a little time before sliding to the floor. The trumpets danced in the darkness and described circles at an alarming rate, sometimes whizzing back to the medium and seemingly striking him forcible blows.

One of the trumpets danced and hovered in front of me. A thin husky voice greeted me, like a man talking in a falsetto. The names of other reporters who had attended seances were given. I was told I was less nervous than they were, and adjured to write something good. That was the only "message" I received. Others present received similar visitations from the trumpets, which sometimes knocked against the sitters. One woman received a

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DON your wrapper indicates that your subscription is due.

1. 2 3.

One of these figures on your wrapper indicates the number of months you are in arrears.

"message" which she said came from her mother. Like most of the deliverances of the voice she was told that all was well now and everyone was very happy. "I could feel the touch of my mother's hand upon my cheek," said the sitter.

None of the "messages" made any reference to current national or international events.

At various points in the seance the lights were put up in obedience to the instructions of the medium. The sitters could then see that objects had been moved. At one point when the lights went up the medium sat in his shirt sleeves with his coat lying in a jumbled heap on the floor. "De-materialisation of the coat" is the explanation given. Later the lights again went up and the coat had returned. I examined the stitches. They were apparently the same as when I made them.

What Is the Explanation?

At the end of the seance we untied the ropes, and the knots had, as far as could be seen, not been tampered with. What is the explanation?

The Spiritualists say, "There is only one—the spiritual."

The unconvinced dismiss it. "Nonsense," they say.

But it is a matter for the individual. You must find out for yourself.

Mrs. Annie Johnson's Startling Visions.

PERHAPS one of my most remarkable experiences was my association with a titled lady. I first met her while giving a demonstration of psychometry—soul-sensing by touch—at the British College of Psychic Science—which was many years ago when I was comparatively new to London.

The lady handed me an article—I think it was a ring—and by holding it I was able to give startling revelations relating to her early life.

I think what impressed her most was the detailed description I gave of her father. I gave his name. I said he was a famous scientist and doctor and I was able to state that he had died in Africa.

The lady herself attracted me. She had a beautiful aura. I read in her strength of character and kindness. I knew I was dealing with a good woman. I was therefore gratified when, as a result of my work, this highly placed woman showed me that she was deeply interested in me.

At the time I was none too happy. It is true that I loved my work at the College, but my lodgings were very lonely and so far I had made few real personal friends. Moreover, I was in poor circumstances.

I was the servant of the College, and the salary I was paid was small. I am not blaming Mr. and Mrs. McKenzie, the founders of the College. They had sacrificed many thousands of pounds to establish such a place for the furtherance of our teaching. They paid me and the other mediums as much as they could afford.

I only mention my circumstances at this time because this fact undoubtedly influenced the decision I was to make.

This titled friend surprised me one day by coming to me and saying, "I think, Mrs. Johnson, you would do even better work in ideal conditions and environment. I am anxious to help you to help others. Especially am I anxious to give the world the benefit of your powers of medical diagnosis by spirit means. Come and live with me. I will gladly place a nice room in my house at your disposal."

For a time I hesitated. There was my loyalty to the College to consider. The people there had been very good to me. I felt I could not let them down unless the change would really mean that the cause I had at heart would benefit. I asked for time to think the offer over. And it was only after very serious thought that I agreed to the change.

So I left my modest lodgings and went to live in one of the best homes in the West End of London. The security of my new position made me more happy than I had been for years. I was free from financial and domestic worries, and able to concentrate every ounce of energy on the

work I felt I had been chosen to do. The conditions were ideal. It was the sort of life I had often dreamed about but dared not hope for.

My work was to give diagnoses, healing and readings to poor people, and the arrangement was that I should receive my board and lodging plus half the wages I had received from the College, and any small fee my sitters could afford.

I am happy to say that I was able to bring comfort and solace to many troubled hearts among the poorer classes—people who in the ordinary way would never have been able to afford to pay for such sittings as I gave. I was very successful, too, in diagnosing disease, and it was this which induced the lady one day to take me to Professor ———, of Harley Street. I had never met this gentleman before. Nor was I told in advance who he was or what he did.

When we arrived I was taken into a room, which was obviously a surgery, and I knew then that I had been brought to seen a medical man of some description. The gentleman who appeared was not English. I could tell that from his speech and from his appearance. He was a man round about fifty years of age with penetrating black eyes and a dark pointed beard. He looked at me a little strangely, I thought, and then said, "I hear you possess strange powers. Can you tell me anything about this article?"

And with that he handed me some kind of surgical instrument. I took the delicate little thing in my right hand and almost at once began to speak.

"This article," I siad, "once belonged to Dr. Baradac of France. He gave it to you. He is now in the spirit world. I am in touch with him at this moment."

The professor looked at me out of incredulous eyes.

"Remarkable," he then exclaimed. "Remarkable. It is quite true. Dr. Baradac was one of my greatest friends."

"Dr. Baradac," I went on, "was keenly interested in your work. His own son died from the disease you are trying to conquer."

Again the professor's face expressed surprise, and he signified agreement.

"It broke his heart," he said.

My guides then surrounded me and I began to speak very rapidly.

"You have spent many years in the East trying to find a cure," I told him. "An Eastern guide is helping you even now. You have great gifts but you badly need money to carry on your work. It can be given you if you will seek your help from the right source. You must pray for guidance."

"Madam," cried the professor, "you are amazing. It is all true. I have given the best years of my life to fighting this disease, and I mean to go on fighting. But I do not acknowledge the help of any guide. What has been done has been done with my own brains and my own hands."

At this I felt myself go cold. I shuddered. Poor man, I thought, to rely solely upon his own powers. I wanted to get away. The whole atmosphere of the place had changed. My inspiration had gone.

A few days later the professor rang up my hostess and said he would like me to pay him a second visit. I did not want to go, but the lady was very eager and I did not like to disappoint her. I was taken to the same rooms as before.

Strange things happened at that sitting. I cannot describe them in detail. I was tested in many ways, and I remember vaguely passing on numberless messages from my spirit guides. From what was said afterwards I believe that during that session I was able to give the professor great assistance in the important experiments he was conducting at that time. Just what this was I do not know. Quite probably I should not have understood had I been told.

Perhaps some of my readers will remember the gallantry of Captain Oates, one of the members of the ill-fated Captain Scott expedition to the Antarctic. Captain Oates sacrificed himself—unavailingly it turned out—for his comrades. Conscious that he was delaying the party in its race against time through the recurrence of an old leg injury, he walked out of the camp one night to certain death, in the blizzard.

I was reminded of this action during a seance I once held at the private house of an Eastbourne lady. I led the seance, at

which only members of the local Spiritualist society were present. There were twelve of us in all.

After singing a hymn and prayers, the customary preliminary with the object of inducing perfect conditions for communicating, I felt a very powerful presence. All my guides came within my vision.

It was a hot summer's day in August. Yet bitter cold breezes began to pass over the circle. It got colder and colder. My teeth began to chatter. Then I could not keep a limb still.

It was a most unusual experience. We sometimes get low temperatures at seances, but never so low as it was then. Presently I saw the spirit form of a well-built middle-aged man.

My guide, Popsy, introduced him as Captain Oates, "who died in a blizzard—much cold," but I did not then recognize in him the personality of the man whose heroic self-sacrifice on the last Scott expedition won the admiration of the whole country.

Captain Oates, using me as his mouthpiece, spoke to the assembly about his experiences in spirit. He also mentioned other famous explorers who were with him. As far as I can remember them, these were his words: "I am glad to have this opportunity of proving that I still live and I am glad, too, that you are preaching the gospel of survival in a town of which I retain so many happy memories of my younger days."

Then Captain Oates struck a personal note. He said that what he had done he would do again. He had hoped by his action to save the lives of men who were more useful to the community than he was.

"It was nothing," he said. "I have gained in happiness by what your world termed a sacrifice."

This was the message Captain Oates had to give: "I want to see bands of scientific men organized to explore the realms of spirit as well as the Arctic and Antarctic regions. It will be worth it."

A lady in the circle enlightened me as to Captain Oates' association with Eastbourne.

"I knew him and his parents," she said. "He used to go to school here."

Though I have never confirmed this I have no doubt at all that this was so. I had not been discussing Captain Oates. Indeed, I knew only dimly of the circumstances of his gallant death. Nor did anyone in the circle ask for him. As a matter of fact I have never yet asked for any particular spirit to come through. I prefer to leave this entirely to my guides. Their knowledge is greater than mine.

Only a few days ago Eastbourne came into a clairvoyance demonstration I was giving at the "Greater World" Sanctuary. The spirit form of a young man of about twenty-eight appeared before me. He was very excited.

"I want my mother," he cried. "She is here. I am Fred. Please put me in touch with her."

I asked for a little more assistance as to his identity before passing on the message, and was then told that he had been killed only a short time before while motor cycling at Eastbourne. His motor cycle had come into head-on collision with a car. At the time he was on his way to post a letter to his mother.

I repeated this message and waited for an acknowledgement.

A sound of sobbing reached my ears. It came from a woman sitting in the centre of the building. This, then, was the young man's mother. She confirmed it by raising her tear-stained face and say, "That is my boy."

With the help of Popsy I then passed on to this stricken mother messages of comfort and encouragement. I was able to tell her that her son was happy in his new life and that he was anxious that she should not worry. His only serious concern was for his wife and child who had been left in poor circumstances, and he charged his mother to do what she could to help them.

The poor woman promised and went away. I am sure, with peace in her heart. Like so many others, she had bridged the gulf between this world and the great beyond.

During my stay at the "Greater World" house in Herne Bay I was invited to address an audience at the County Hall, Can-

terbury. I followed with a demonstration of clairvoyance and many names I gave were recognised. Some were surnames. But the outstanding incident of the meeting was the appearance before me of the spirit form of a boy of twelve. I gave his name and said he was wearing the robes of a choir boy.

There was no response until I called out the Christian name and surname of a gentleman whom it was revealed to me by my guides was a member of the audience.

"You know this boy well," I said. "You were associated with the development of his beautiful voice."

The silence was then broken by a gentleman, who admitted that he bore the name I had given. He said he was a choirmaster and that he recognised the boy of whom I had spoken as a former member of his choir.

How do you explain this? It was impossible for me to know anything about the choirmaster or the choirister. I had never been in Canterbury before, and on this occasion had arrived only a short hour before my meeting.

One woman at this Canterbury service was staggered by the revelations I was able to make about her life and the life of her family. I was able to tell her, through Popsy and her spirit friends, that she had four daughters, all musicians, but each playing a different instrument, that she herself made fancy dresses and that her son, who was under a cloud, would be vindicated.

The woman expressed amazement and agreed that every word was true. But this was not all. I went on to say that she had lived in Popsy's country, Africa, and that her daughter, Trixie, who was very psychic, was born there.

Every detail was correct. The bewildered woman came to me afterwards to compliment me on the accuracy of everything I had said.

I was glad to be able to tell her that she had a wonderful aura and was lucky indeed to be the mother of such a fine family as hers.—"The Weekly News."

*

It has been said in regard to the last world war, that we won the war but lost the peace.

TONGUES OF FIRE.

By C. L. C. (Sydney.)

On occasion, the lessons presented to students in circle will be duplicated at the same moment.

At a casual meeting in Goulburn, two persons were presented with a tumbler of clear water which sparkled and was effervescent. My guide remarked 'I will supply them with Living Water!'

Often the lessons will be closely parallel to those narrated by the ancient seers.

Noticing that a glow of light shone down from over my brow I directed my sight upward and tried to observe the source of that light.

Immediately the guide transferred his consciousness to me. I then stood at the right side of a seated man, who was myself. Over the centre of the top of his head was a lotus-shaped flower, but every petal was a Tongue of Fire!

One night my guide took me along a main street at Enmore, Sydney, which was crowded with people. But I remarked on the great darkness and the absence of neon lights. "The Lights in our Kingdom" said the guide, all have a spiritual source.

We paused outside one dwelling, which showed one room brightly alight. "He is one who affirms" said the guide "and the Light with him ever abideth."

"But the people in the street?"

"They are those who **deny"** said the guide "and they walk and live in outer darkness."

We then came to the dwelling of Mrs. Eleanor Morell, of Enmore, which surprised me by having a large extra upper storey surmounting it, and which the guide said had to do with her work as a teaching medium.

The guide remarked "She is one of our many active and faithful witnesses. But look again at the upper storey."

Then I saw that, all the way around the roof, the eaves were illuminated with a countless number of Tongues of Fire!

"Man marks the earth with ruin."
Lord Byron.

"The Teaching of The Twelve."

By ARTHUR FINDLAY, in "Psychic News."

THIS very interest document was discovered in 1873 and is dated by Professor Harnach, the eminent Biblical scholar, as early as A.D., 140. It was discovered in the library of the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople and discloses a Christianity devoid of doctrine and dogmas, with ministers, not priests, in charge of the churches, whose services were conducted by mediums.

Before Creedalism Began.

Here we have the liturgy of Christianity before dogmas and doctrines came to surround the religion. The document begins, "Doctrine of the Lord through the Twelve Apostles to the Gentiles" and then goes on:

"There are two ways, one of life and one of death, and there is much difference between the two ways. The way then of Life is this:—Firstly, thou shalt love God who made thee: secondly, thou shalt love thy neighbour as thyself; and whatsoever thou wouldst not have done to thyself, do not thou either to another.

"Now the doctrine of these words is this: Bless them which curse you, and pray for your enemies, and fast for them which persecute you. For what thank have ye, if ye love them which love you? Do not even the Gentiles the same?

"But do ye love them which hate you, and ye shall have no enemy. Abstain from fleshly and bodily lusts. If any one give thee a blow on the right cheek, turn to him the other also, and thou shalt be perfect. If any compel thee to go one mile, go with him two"—and so on in the same strain.

After having extolled the virtues and denounced unrighteousness, we read the warnings agaist lustfulness, fornication, filthy talk, adultery, idolatry and similar vices. Then we come to honouring the Lord—

"My child, night and day shalt thou remember him that speaketh to thee the word of God, and thou shalt honour him as the Lord for in him by whom the Lordship is spoken of is the Lord. And daily shalt thou seek out the faces of the saints, that thou mayest rest on their words. Thou shalt not desire division, but shalt set at peace them that strive; thou shalt judge justly; thou shalt not regard persons, when thou rebukest for transgressions."

"Way of Life"

It continues in a similar strain, till we come to the end of these injunctions, which conclude with the words, "This is the Way of Life."

Then comes:

"But the Way of Death is this; first of all it is wicked and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, sorceries, ravenings, false witnessings, hypocrisies, a double heart, guile, arrogance, malice, self-will, covetousness, filthy talking, jealousy, boldness, pride, boasting.

"Persecutors of good men, haters of truth, loving a lie, not knowing the recompense of righteousness, not cleaving to good, not to just punishment, watching not for that which is good, but for that which is evil: from whom meekness is far off the patience, loving vanity, hunting after reward, not pitying the poor man, not sorrowing over him that is weighed down by sorrow, knowing not him that made them, murderers of children, destroyers of God's handiwork, turning aside from him that hath need, grinding down the afflicted, advocates of the rich, unjust of the poor, steeped in sin. May ye be delivered, my children, from all these."

"Concerning Baptism"

The document continues in the same strain and then we come to the following:

"And concerning baptism, baptize ye thus. Having first declared all these things, baptize into the name of the Father, and of the Son, and of the Holy Ghost in living water. But if thou have not living water, baptize in other water; and, if thou canst not in cold, in warm. But if thou have neither pour water thrice upon the head into the name of the Father, Son and Holy Ghost. And before the baptism let the baptizer and him that is baptized fast, and such others as can: and thou shalt enjoin the baptized to fast for one or two days before."

Then comes the following, after some

remarks about fasting:

"And as regards the Eucharist, give thanks in this manner. First for the cup. We thank thee, our Father, for the holy vine of David, thy servant, which thou didst make known to us through Jesus, thy servant. Glory be to thee for ever. And for the broken bread. We thank thee, our Father, for the life and knowledge which thou didst made known to us through Jesus thy servant. Glory be to thee for ever.

"As this bread that is broken was scattered upon the mountains, and gathered together, and became one, so let thy Church be gathered together from the ends of the earth into thy kingdom: for thine is the glory and the power through Jesus Christ for ever. And let none eat nor drink of your Eucharist, but they that are baptized into the name of the Lord; for as touching this the Lord hath said: 'Give not that which is holy to the dogs.' "

Such then was the Holy Communion in the eyes of the early Christians before it became a sacrificial meal as practised by the pagans. Then follows a pæan of thanks to the Holy Father for the belief in immortality made known "through Jesus thy servant." Next comes advice as to how the mediums who conduct the Church services are to be treated:

Prophecy Defined.

"And every prophet that speaketh in the Spirit ye shall not try nor judge: for every sin shall be forgiven, but this sin shall not be forgiven. But not every one that speaketh in the Spirit is a prophet, but if he have the manners of the Lord. By their manners then shall the false prophet and the prophet be known. And no prophet that ordereth a table in the Spirit shall eat of it, else is he a false prophet. And every prophet that teacheth the truth if he doeth not what he teacheth, is a false prophet.

"But every approved true prophet, who doeth for an earthly mystery of the Church, but teacheth not others to do what he himself doeth, shall not be judged among you, for he hath his judgment with God: for even so did the ancient prophets also. But whosoever shall say in the Spirit: Give me money, or any other thing, ye shall not hearken to him: but, if he bid you give for others that are in need, let no man judge him."

Duties of Bishops.

These injunctions about prophets go on, but I have not space to give more than this extract. The document concludes with the duties of the bishops and deacons, who in those days were just the men appointed to look after the conduct of the Church, its finances, and the poor.

The bishop leads the service, so far as the prayers and singing were concerned, and the reading of the Scriptures, the medium giving clairvoyance and clairaudience or a trance address. This was known as the Communion of the Holy Spirit, the name given to the medium's control.

Early Christianity.

Thus we see that primitive Christianity was vastly different from what it became in the fourth century. It is more to be compared with Christian Spiritualism of to-day than anything else one can think of.

These extracts make clear how far the Church has wandered from the truth, and explains why its priests fear to face the truth and have to rely on misrepresentations and mis-statements.

———oOo———

"AWFUL" CHILD WANTS TO KNOW.

"Why is the Government giving army recruits a special diet?"

"To make them fit and strong."

"Why?"

"To fight somebody, I suppose."

"Why weren't they fit and strong before?"

"Because they didn't have enough to eat when they were children."

"Why didn't the Government give them a special diet then?"

"Because nobody realised they would be wanted as soldiers."

"Does the Government only feed people up when they've got to fight somebody?"

"Obviously."

"If they had been given a special diet when they were children would they be fit and strong now?"

"Yes, and half as big again. There would also be enough recruits to fill the army twice over."

"Why?"

"You can't expect the Government to feed children who may not be wanted as soldiers."

—"Sunday Express," London.

Future Life a Fact—Not a Hypothesis.

CLEAR AND IMPRESSIVE STATEMENT BY SIR OLIVER LODGE.

SIR OLIVER LODGE, in an interview with a special representative of the "Daily Telegraph," made the following impressive statement:—

"There is no hypothesis about the future life. That is a fact. When a man dies, his soul does not go out of existence: it is separated from the body. Existence goes on just as well without the body. I am convinced about that. I do not think there is any loss of individuality or personality, memory or affection. They continue.

"Life takes hold of matter, becomes incarnate for a time, and then goes away. But it does not go into nothingness. It evaporates into the ether and persists."

The interviewer states that Sir Oliver has been speculating profoundly on the supreme mystery of Life—where it comes from and where it goes, and that this subject will be dealt with in the book he has just completed and in which "he may be said to have embodied his final philosophy of life."

Sir Oliver told the interviewer that his view might be summarised in its essentials as follows:—

"In our search for the origin of life we have reached this stage: If we get an enormous number of atoms (each atom consisting of sets of minute electrical particles that revolve about an electrical nucleus) we get an aggregation of molecules which, by reason of some strange impulse, is constituted into a substance we know as protoplasm. But how, or why, life enters that molecular aggregate we do not know.

"For many years I have given much thought to the great mystery. I have postulated an ether of space that has a substance far more continuous than that of matter.

"In other days we regarded space as an empty background. Limitless, unfathomable, apparently lifeless, it was, so to speak, a place of nothingness. But now, it seems to me, we must realise that space is of supreme importance. Instead of nothing happening there, everything happens.

"It is a hive of tremendous energy. The ether, far from being lifeless, throbs with teeming life, and is, in fact, the great storehouse or reservoir from which we on earth merely draw fragments of life that become individualised.

"Only dimly can we apprehend the magnificence of it all, and that is because of our limited powers of perception. The great necessity is to bridge the gap that lies between physics on the one hand and psychics on the other. We must probe the mysterious connection by which matter becomes unified with the ether.

"The ether pulsates with life, but we cannot perceive it. Life is revealed to us when it enters organs that, for one reason or another, are sufficiently receptive. The material body in which life is displayed to us may take many forms. Life is so eager to proclaim itself that it may just as easily assert itself in a flower struggling for existence on a refuse heap as in the person of genius.

We may analyse the organisms in search of the secret, but by so doing we lose the meaning, just as we lose the meaning of a picture or of a symphony if we use the microscope. Death comes to the physical vehicle, but that is not the end of life. Life goes on. It escapes.

"In a recent publication, 'Beyond Physics,' I have assumed that the latent possibilities of animation are already existent in space, but that they cannot come to fruition, or display themselves, at any rate in our present condition, unless they interact with matter. How does that interaction occur?

"The work done by G. P. Thomson in relation to group-waves leads me to accept the possibility of some periodic disturbance or motion in the ether, some excessively fine-grained, kinetic structure of unknown nature, aggregating itself here and

there into group-waves. These are either constituted or associated with an electric charge which, interacting with other charges, results in the building-up of the atoms, the molecules, and the other structures."

This, Sir Oliver said, was pure hypothesis, but there was no hypothesis about the future life—that was a fact.

AFTER-DEATH TEST MESSAGE.

The possibility that he might be "bothered" by messages from this world when he dies was suggested by Sir Oliver Lodge, who has deposited an "after-death" message with the Society for Psychical Research.

"I do not know," he told a special correspondent of the "Daily Telegraph," "whether seekers for messages from me, when I am in the other world, will have the power to bother me, but, if they think they have, they will cry out for me to come to them. Well—that will be a nuisance."

Referring to the message, Sir Oliver said: "It consists at the heart, of a message that is placed in a sealed envelope. This envelope is placed in a second one, also sealed, and that in a third, and so on. Each of these sealed envelopes carries a direction that will serve as a reminder. But each fresh envelope is to be opened only at intervals. When the right people are sitting with the medium, I shall try to give them a message, but that may take a little time—it may take as long as a year. I shall not get anything in a hurry.

"The directions on each envelope are designed to prevent forgetfulness about this message of mine. In many cases there has been such forgetfulness. When the message I have written is received, it will be seen to be a very trivial thing and people may say it was not worth making a fuss about.

"Suppose I were to give a childish rhyme, it might be viewed from that standpoint alone, unless it were realised that its value lay in its agreement with the message I have already written and secreted without anyone being aware of the contents.

"But my only problem is this: Is there any danger of my forgetting it myself?"—"Light."

AN ANIMATED CHRISTMAS TREE.

Spirits Have A Jolly Party.

(By H.E. in "The Two Worlds.")

A heavy Christmas tree, 11ft. high, nailed to a barrel, levitated and played with like a toy in a restricted space was one feature of a Christmas tree party given for spirit children at the Balham Spiritualist Church, the medium being Mr. Jack Webber, who voluntarily gave his services.

The tree, laden with toys, was fastened in the barrel to the floor-boards with eight 6in. spikes, yet it was freed from the floor. Owing to the large number of people present, the floor space between the people was only 6ft. square, yet the tree was moved about—once very gently resting on the shoulders of sitters and then laid on the floor, with the tree top between the sitters' chairs.

Such manoeuvring of a heavy tree provides a remarkable testimony to the strength of the psychic forces present.

This incident occurred half-way through the seance. In the early part of the seance the toys were taken from the tree and played with. Balls were bounced, clockwork toys were wound up and ran along the floor, bon-bons were pulled and the paper caps placed on sitters' heads, musical instruments were played in harmony with the songs and hymns. The voices of the spirit children were heard as they were playing with the toys.

A toy piano was used a great deal, being played as it floated over the heads of the sitters.

After the three had been wrenched from the floor and finally carefully placed on the floor, filling up the entire space, yet still more toys were taken up in the air, right over the heads of sitters on the far side of the hall, and played with.

How To Keep Well in War Time.

By LESLIE ROBINSON, N.D., M.N.A., of Crewe, England.

This article was specially written for "The Greater World" in view of the great responsibility resting on spiritual workers in this time of world turmoil.

ALTHOUGH practically everyone has accepted rationing philosophically, there are yet housewives who are seriously concerned in their own minds with this problem of restricted foodstuffs, mainly because so many of them look upon bacon, butter, meat, white sugar and fats as indispensable to health.

Actually, rationing will serve a good purpose if it jerks the average housewife out of her rule-of-thumb dishes, and makes her investigate the possibilities of other types of foods and the more modern and efficient methods of food combination and preparation.

There is little need for any concern as far as rationing goes to-day. Most people eat too much of the rationed foods in any case, and will enjoy better health through restriction.

Meat and bacon are the two body-building protein foods that have so far been rationed; but they contain much animal waste, and the end products of their digestion are predominately acid.

Varied and Nourishing Foods.

Eggs, cheese, soya beans and all their products, together with oatmeal, nuts, wholewheat bread, lentils. peas, figs and apricots, all offer valuable sources of proteins. They give greater variety of meals, and if food reform and vegetarian cookery books are consulted, many interesting recipes will be found whereby these better-class foods can be utilised to the greatest advantage.

Butter is probably the one food that will be most missed, though two ounces of all fats are sufficient for the average adult per day, which shows that most of us are taking more fat than our bodies can comfortably handle. However, butter is one of the best forms of easily digestible fats and contains both vitamins A and D.

There are two brands of margarine on the market that are made from non-animal fats, and many that have been treated to bring their vitamin content up to that of butter. In addition, ample fat can be obtained from nut-butters that have been made up from unroasted nuts, emulsified by machinery; from egg yolk, cream, nut oils, etc., as well as from the usual rendered animal fats.

The solids of tomato and spinach contain more vitamin A per hundred parts than butter; and all green leaf vegetables, as well as many yellow ones, such as yellow corn, carrots, etc., contain ample supplies. Other sources are cod and halibut liver oil and the glandular organs of animals.

Are Your Nerves Affected by the Black-Out?

If troubled by the black-out, take a small cupful of raw carrot juice with a little water daily, and increase your green foods, for you are probably short of these vitamins. Milk is unrationed, and should be given to young people, especially with fruit as a meal—not as an extra between meals. Taken this way, drunk slowly or sipped through a straw, it is a valuable addition to the fat ration, but see that it has not been pasteurised.

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necessary to health as it controls calcium and phosphorus metabolism in bone and tooth formation. Light and sunlight acting upon the exposed body-surface provide all that is needed, though it is scarce in foods apart from butter, milk, fish oils and the irradiated foods. Sunlight lamps can be bought very cheaply these days and treatments given to the whole family for the cost of a few pence. Clinics and many Public Baths have ultra-violet ray installations, and they are a step in the right direction towards better health, and may be used by all.

Sugar is generally eaten in the form of manufactured products, such as chocolates, sweets, cakes and biscuits, jams, marmalades and preserves, as well as in its familiar form of soft or lump for the table. Unfortunately it has been processed, and like many other processed foods, has been demineralised and devitalised. Sugar, together with white flour and pasteurised milk products, are responsible for most of the catarrhs and colds, and through them the more serious eliminative diseases that plague mankind.

Sugar is an excellent heat and energy fuel food and should, therefore, be taken in its natural form. Barbados and demerara sugars, black treacle, maple syrup, raisins, muscatels, dates, sultanas, grapes and bananas, both dry and ripe, all offer natural forms of sugar. So even if sugar is further curtailed, no harm need arise through a shortage, if other forms are used in the daily meals.

Tea can be substituted by Mate,, Numa Tea, Peppermint, Lime Blossom, and other herbal teas or tisanes, by Dandelion and Fig Coffee, as well as by many other excellent food beverages obtainable through Health Food Stores.

Herbal medicines are a great help to aid the body in its eliminative efforts, and to supplement its needs in natural salts or vitamins. Then comes diet, and it is through the kind of food that is eaten that the well-being of the body is maintained.

A well-balanced diet of whole grain foods, wholewheat bread, green salads, root vegetables, sun-dried and fresh fruits, with a small amount of natural fats, oils and sugar, together with some milk and ample fresh water, will provide all the body needs to maintain full and abounding health.

Suggestions Regarding Salads.

A salad a day will do more good than the proverbial apple. These disease-resisting foods contain natural mineral salts that are vital to body health.

Many people complain that salads are a real difficulty at this time of the year. This is true if one has the typically English salad in mind. Cucumber and such like vegetables we must do without, but as long as we can get a lettuce—and they are available all the year round now—we have our foundation. Failing this, there is finely-grated heart of cabbage, sprout and other foundations.

Take a two-way grater and rub down or finely chop an average of a dessertspoonful of two or three vegetables per head of carrot, beetroot, kohl rabbi, sprouts, heart of cabbage, swede, turnip; to these can be added one tinned vegetable, such as peas, beans, soya beans, or cooked and diced carrot, potato, etc.

Put into separate dishes grated nuts, grated cheese, Bemax or coarse bran, and supply a salad dressing containing a good olive oil, and lemon; no vinegar. These accessories can be added as the user wishes.

Box cress, watercress, celery, tomato, spinach leaves, raisins, sliced apple, pear and other fruits can be used, and the variety of dishes thus increased almost without limit.

Then give your family a small glass of tinned pineapple or tomato juice, and from time to time fresh carrot juice with water to break it down, and fresh orange juice. These all help in neutralising the effects of the acid foods, which we all eat in greater quantities than the alkaline fruits and vegetables.

Men and women owe it to themselves, in war time above all others, to get fit and keep fit; to lift the load of disease from the community, and give of themselves in the Common Cause. All who are interested in better health, rational diet, and the rebuilding of the spiritual temple, must be

prepared to pay a price which demands effort, but the rewards are sure.

. . . . .

Mr. Leslie Robinson is a Member of the National Association of Medical Herbalists and of the British Institute of Naturopathy.

—————oOo—————

LIFE'S LITTLE PROBLEMS.

TRUST THE OTHER FELLOW.

By the People's Friend.

At every stop my right foot pressed hard against the floorboards. At every corner I was mentally changing gear and decelerating.

Actually my companion was driving well. It was his car and he knew it better than I did, but, like every motorist, I was vaguely uneasy with someone else at the wheel.

I know I should have enjoyed the journey much more if only I could have got rid of that feeling and relaxed in complete and unquestioning trust.

But it was no use. I could not, and as we drove I began thinking how easy it was to spoil not only little pleasures like that, but life itself through lack of faith.

. . . . .

It seems that as we grow older we grow more suspicious. Has it ever struck you, for instance, how much happier this world would be if, by some magic, we could retain the trust of our childhood days?

But, with the passing of the years, it slowly dies. Doubt and distrust rear their ugly heads in our hearts and life loses a certain sweetness that can never be recaptured.

. . . . .

The clouds of war hang darkly over troubled Europe only because men refuse to trust each other; and where there is no trust there can be no peace nor ease of mind.

What a lamentable state of affairs that mankind, which should be bound in one vast brotherhood by their faith, must scheme and plot against itself. How different if we could but learn that the other fellow is much like ourselves, with the same doubts and fears, the same hatred of trouble and argument and the same desire to remain at peace!

. . . . .

"Love one another" was the message Jesus spread; but how can there be love when there is no trust?

Faith and trust you must have if you would follow Him. See, therefore, that these feelings towards you fellow men are in your heart.

—————oOo—————

SPIRITUAL HEALING.

By E. James.

I have seen wonderful cures as well as brilliant diagnoses by those with powers of X-ray vision. Naturally, this science is in the pioneering stage, and not understood by the bulk of people. There is no doubt that future development of religion and healing will necessitate trained psychics. The hard, plodding work has been done by Spiritualists.

Man, as a being of spirit, soul and body, cannot be treated as merely a physical carcase. Many diseases originate in a sick soul, and this applies to social organisations as well as persons. The whole of Spiritualism teaches universal brotherhood, that we cannot live unto ourselves and be healthy, nor happy.

And what untold comfort for the harassed, to whom proof is given of the continued personality and affection of those "gone on before." Such knowledge certainly has tremendous effects upon one's whole life.

My greatest respect and gratitude goes to all the true psychic healers, who gladden this sad world.

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THE SPIRIT WORLD AND WAR.

In reply to the enquiry, "What is the Spirit World doing to bring this warfare to a speedy and righteous end?" Mr. R. E. Wardle replies:

Perhaps the Spirit World is asking what we here are doing to bring righteousness and peace to our own earth. At any rate, man is responsible for present conditions; and those who have passed on did, in their day here, either help or hinder the progression of mankind, and they continue to so now. One thing they are agreed upon is that death-bed repentances and sudden conversions do not absolve the individuals from the results of wrong-doing. These have to be worked out.

In the same way a soul that leaves this earth for another sphere is at first essentially the same in thought and desire as when here. Likewise some progress and attain knowledge there quicker than others, just as they do here. Therefore your readers will realise that the spheres around this world hold both good and bad, and that when they contact this earth, whether we are conscious of it or not, they find their own level. One can imagine the type of spirit which this warfare and hatred of combating nations attracts.

If, therefore, the dominating spirit of the world is that of hate and injustice it is more difficult for the good and just from the spirit spheres to help bring peace. Similarly, if finance is allowed to profit by war while withheld from works of progress and reform in times of peace, then those advanced and progressive minds in the spirit world are prevented from accomplishing their desires through the minds of the world's practical reformers because man, having been given free-will by the Creator, can only be guided through His desires.

—————oOo—————

MINISTERING ANGELS.

The actuality of ministering angels was discussed in an address given at the weekly meeting of the Edinburgh Psychic College by Mrs. L. Baillie, O.B.E., in a trance address.

Influences, she stated, were transmitted from another plane by means of the aura or radiation which surrounded every human being. In this way there could be communicated help that might be of use in the physical world. In facing the sufferings of the small nations involved in the present war we must remember that human beings were endowed with free will, so that there was no absolute control. This free will might be so used as to shut off higher influences. If human beings had a knowledge of the actuality of such influences, and knew of the efforts of the unseen witnesses about them, there would be no war.

The German leader had great opportunities, and might have been a great instrument for the good and progress of his people, but with free will there had been created a desire for dominating force, an ambition which tended to shut him off from the greater souls who are always willing to help human beings. They must all realise the important influences which each one might have in his lifetime on earth. Their aim should be always one of kindliness and of service to others.

At the close of the address a number of questions were put, particularly relating to service in the Forces. The speaker stated that while they were all convinced that war was wrong, nevertheless, when it was a question of defence against aggression and dominating force, they had to take such measures and precautions as were obvious in the circumstances.—"The Scotsman."

—————oOo—————

AFTER-LIFE CONDITIONS.

After-Life Conditions would be found to afford new opportunities of development and the continuity of earth interests. On this side the development of many individuals was frustrated by economic conditions. There were many avenues of culture and occupation which had a value for individual development, but which were closed to those for whom they would be of highest value, due to the everyday limitations of life on this side. With the disappearance of physical conditions, there disappeared also the numerous barriers to such a development.—Bertha Harris.

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MELBOURNE, AUSTRALIA.

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Editor:—REV. J. T. HUSTON, N.D.

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SYDNEY SPIRITUALISTS' CELEBRATE THE 92nd ANNIVERSARY OF MODERN SPIRITUALISM.

(Editor's Note.—This report reached us too late for insertion in our April Issue.)

In spite of a heat-wave which made an indoor meeting in the afternoon not a very attractive proposition, over four hundred people attended the United Anniversary service which was held in the Savoy Theatre. This year the anniversary day, March 31st, fell on a Sunday, which enabled all spiritualist organisations to do honours to the foundation of our movement.

Rev. J. Nicholson presided, the first speaker being the Harbinger of Light's Sydney representative, Mr. Charles Neil. Mr. Neil dealt with the progress made during the past years, and also with the prospects for the future. Mr. Neil is a sincere and energetic worker who seems never to get tired, the increased circulation of our magazine in Sydney, has been the result of his work.

Mrs. Twelvetrees is also a very old worker (she was one of the pioneers in England who kept the flag flying when Spiritualism was anything but popular), and was the next speaker. Mrs. Twelvetrees' address was much appreciated. In the course of her remarks she mentioned, that another old worker, Mrs. Fisher, the secretary of North Sydney, was celebrating her 81st birthday on this day. In spite of her great age she is still acting as secretary, a position she has held for over twenty years. Mr. T. Martin the president of the United Christian Spiritualist Church of N.S.W. followed on with a well chosen speech.

Owing to illness, Mr. Rayner, who was to demonstrate, was unable to attend. Mr. Roy McNeilly, kindly consented to demonstrate, and several members of the congregation received wonderful proof of their dear one's survival.

One gentleman stated that it was the first time he had seen Mr. McNeilly, and the names and descriptions given and the message received that afternoon were to him a very convincing proof of survival.

Mrs. Archer presided at the piano. Mrs. Black gave a very nice solo. Mr. Riley rendered a flute solo which was warmly received. Two splendid violin solos were played by Mr. Frank Hammond, and was much appreciated. The stage was tastefully decorated by Miss Palmer, the beautiful flowers being given by Mr. Walters. Vote of thanks to all workers, was proposed by Mr. Phillips and carried in the usual way.

—James J. Dolton, Hon. Sec.

—oOo—

S.O.S. EMERGENCY FUND.

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"New truths grow strong amid the rough winds of scorn, oppression, and contumely. It is thus that their vitality is tested."—Desertis.

Mistakes of Mediums.

By LEIGH HUNT.

CURIOUSLY enough, only a few days previous to writing this article, I found I had made a somewhat droll mistake in connection with a vision I had had. Briefly the circumstances were these:—

Resting in my arm-chair at home, no one else being in the house, and thinking only of the work which decorators had to do to the house, I suddenly saw a fine figure of a man standing by the fireplace in the room. He was fully six feet in height, handsome of feature, though the cheekbones were somewhat prominent. His countenance could be truly said to be illuminated with a spiritual light—an indication to me of a high spiritual state. Much astonshed as his sudden appearance I said, "Who are you?" I understood him to answer, "Elostan." Later in the same week my North American spirit friend controlled me at a seance, and asked that I should be told that the person I saw was not named "Elostan," but that he was a North American Indian who desired to be known as "Yellow Star." I had mis-heard his name, and had then got "switched off" from psychic conditions, so that "Yellow Star" could not correct my error. (If the reader will repeat aloud, "Elostan" he will notice its similarity in sound to "Yellow Star").

Pitfalls For The Medium.

There are several similar pitfalls which may beset the path of the clairaudient Medium. Another incident of this kind occurs to me as I am writing. At a public meeting a Medium accurately described a spirit person to a friend of mine. "He speaks very rapidly," she said, "I hear him saying 'will Harold catch it?' What does he mean?" My friend quickly comprehended and said "He is trying to get 'through' his full name, William Harold Hatchett." And then followed a most evidential message.

One of the most amusing instances of the difficulty in getting the name of a communicator occurred at a seance when the guide of the Medium said, "I cannot get his name, but I see a tank full of water. It isn't 'Fish,' for there are none!" I said, "That is very good, for, with your description of him and this picture you see, I am sure it is my friend, 'Waterhouse.'"

Full Development Advised.

The need of a Medium being fully developed before venturing to exercise her gifts in public was forcibly demonstrated to me at a sitting when a friend possessing physical mediumship suddenly rose from her chair and dragged her hand over my face; a beautiful fragrance came from her fingers, but she was quickly controlled by her guide (her own father) who said, "I couldn't help this movement; I wanted the scent to go out, free of the Medium, but didn't get things quite right." What would a stranger have said, or, at least, thought? This same Medium was "caught" by me, moving her hands rapidly around the trumpet, but not touching it, after which the trumpet literally sprang up in the air. In this instance, the spirit-operators were unable fully to control the power, so that it should act entirely free from the body of the Medium. But again, what would a stranger have thought? Yet some Mediums will not wait until full control has been obtained before they venture to bring their gifts before all and sundry.

A Surprising Incident.

I have witnessed many other mistakes made in the course of the development of Mediums, but I must now conclude with one most surprising happening at a seance —this time one that cannot be exactly described as a mistake, for it had a purpose behind it, and a fully developed Medium was concerned.

We were sitting with Mr. Charles Williams (who was a very old and valued friend of my father), and, just at the beginning of the seance, the magnesium slate suddenly rose from the table on which I had placed it, and a face appeared outlined against the slate, in front of myself and Mr. Williams, who was sitting next to me. He, at once, called out, "Look, Mr. Hunt, there's my face," and, sure enough, there was an exact replica of Mr.

Williams' face some three feet distant from him! (A red light enabled me to see both Mr. Williams' face and its counterpart). The next face which appeared was that of my father, with his long beard and pronounced features, so familiar to me, and so totally different to Mr. Williams' countenance. Later on, the guide, speaking in the Direct Voice—using the trumpet—said, in response to my query regarding the appearance of Mr. Williams' face: "We have to make a mask to work upon, and this time we showed you one of the methods we adopt." I was very glad to have witnessed this, for it helped me in my study of such phenomena.

Nine different faces were shewn at this seance—men, women and children—and my father's features moved quite naturally as he spoke the few words "God bless you, my boy. We are with you."

I may add that Mr. Williams was even more astonished than I was, when he saw a copy of his own features in bold relief some three feet away from him!—"Light."

—————oOo—————

HITLER AN EVIL SPIRIT.

By "Daily Mail" Reporter.

The Dean of St. Paul's, Dr. W. R. Matthews, said recently that he was "inclined to think" that Hitler is an evil spirit in contact with a malignant power which reinforces his natural gifts and drives him to destroy.

The Dean did not use those words, for he was addressing the Society for Psychical Research in London on "Psychical Research and Religion." But he was no less emphatic.

The Word "Demonic"

There were, he said, mystical states which were morally and spiritually evil. He went on:

"There are persons who have what we can only call 'spiritual power,' who are apparently in contact with some source of energy which reinforces their natural endowments, and gives them a unification of purpose which makes them most formidable.

"But these persons are often evil and their mystical experience is a heightening of their will and their capacity for destruction.

"In other words, I believe in the word 'demonic.'"

The Dean raised his eyes from his manuscript for a moment, and gave his hearers a keen glance over the top of his spectacles as he added in deliberate tones:

"We should not have to look very far for an example of a mystic of this type, or for the evidence of his power for evil."

There was a chorus of "hear hear!"

Faith in Survival.

Dr. Matthews went on to discuss the question of the survival of the actual personality of a human being after death. He said he was in sympathy with the theory.

—————oOo—————

A. G. HALES AND A PSYCHIC PICTURE.

By David Gow, in "Light" (9/12/32).

It was in the autumn of 1916 that I first met A. G. Hales, although his name was quite familiar to me. He had been correspondent for a London daily, and his novels (especially the "McGlusky Books") had gained him some renown.

I learned from him that he was a Spiritualist, obviously an unusually vigorous one, and had just previously gained a remarkable proof of the reality of messages he had received in the family circle from his departed wife. She had died in Buenos Ayres some five years before. Many communications were received from her—through the mediumship of his daughter and Miss Jean Reid, his secretary. One day, the daughter—the wife of a medical man—had a strong impression that her mother would be able to give her portrait, and begged her father to get a camera for her. He did so, a second-hand one bought for him by a fellow-journalist who also supplied some spare plates.

Hales's daughter and Miss Reid then set about trying to obtain spirit photographs, but with no result. Nothing daunted, the two women then suspended a cord across the room and hung over it

a sheet to provide a background for any picture that might come. The camera was set up in front of the sheet and there for the time the matter was left. It did not look very hopeful.

And then a curious thing happened. Miss Hales (as I must call her, not remembering her married name) heard a voice saying very plainly: "Go and take the photograph now." Supposing it to be Miss Reid speaking from an adjacent room, she went to her. But Miss Reid declared that she had said nothing.

It at once occurred to them that it was a "message," and they went together to the room which held the camera and exposed two plates. Inexperienced in photography, they spoiled one, but took the other to a neighbouring chemist to develop. It puzzled him when it became plain what the picture was—a woman's face, all the rest of the figure being, as he supposed, concealed by a sheet!

It was the face of Mrs. Hales, clearly recognisable, but looking much better and brighter than in her last days on earth. There was no similar picture of her in existence.

There is the story as I had it from Hales himself, together with some interesting reminiscences of his advenurous life as Australian "bush-whacker," explorer, gold-miner and journalist. I gave the story in "Light" of September 9th, 1916, with a reproduction of the picture.

Hales, in those days, was well-known in Fleet Street, a man of rugged character and uncompromising honesty who missed chances of becoming rich by reason of his fidelity to the truth. He was known as "Smiler" by reason of the solemnity of his visage. But he had gone through enough to make any man serious.

He would listen quietly to any reasoned arguments against his faith. But any jibes about "spooks" always led to the display of a huge fist. The old "bush-whacker" would stand no nonsense of that sort.

Curiously enough, it was through a meeting with Hales's son in New Zealand that Mr. A. C. Simpson, the healer, became interested in psychic matters, and this led to those developments with which most of us are acquainted, as, for instance, the two healing establishments at Queen's Gate, and the Society now so widely known as "the Seekers."

—————oOo—————

SCIENTIST SPIRITUALISTS.

Iron and stone are hard to us, but spirit passes through them as nothing. No doubt the spirit will eventually bring to earth their wonderful contrivances.—Ferdinand de Lesseps.

*

My thesis of psychical research is accepted in every community. It is becoming known in educational and religious circles. —Frederic Myers.

*

The symbol of "foot washing" is to cleanse the body from evil, enabling worshippers to converse with angels who are already purged from sin.—Thomas Huxley.

*

My friend attended a seance. Communication was established with his son, who stated that he was still alive and vigorous in the spirit world.—Sir William F. Barrett.

*

Sometimes a fluidic hand is visible in full light, holding objects, picking the strings of a mandolin and putting the metronome in movement without a key, at our seances.—Prof. George Fremy.

*

The spirit of Zolanda, under psychic influence, continued to come for three years, and it was found possible to photograph her.—Dr. Aksakoff.

*

It is readily comprehensible that inspirational power is measured by quality of soul, given by spiritual essence of a better world through healthy nervous matter.—Dr. William Osler.

*

In answer to questions about Spiritualism or psychic science, I certainly take it to be the best working hypothesis in the field to explain the phenomena concerned. Prof. James Hyslop.

*

Our present existence is fully recognised by our friends in the spirit world. I have

given examples of messages which the survival of personal identity beyond death.—Sir Oliver Lodge.

✲

There is no heaven above or on the earth beneath. If the earth is lifeless matter, heaven and the angels are the only substance.—John Stuart Mill.

✲

A genius seems—by the variety and amount of his powers—to be a composition of several persons. The visionary is a man of spiritual discernment, and leads the most real life in the world.—Ralph W. Emerson.

✲

The pantheistic theory of spirit dwelling in matter is set aside when I reflect that the voices I hear in the seances are those of the spirit forces.—Paul Leymarie.

✲

The influence of the Paris Psychical Society has reached Petrograd. I am in Paris, as I now verify the truth of spirit communion and its blessings to humanity. —Princess van Ratief.

✲

When I wish to make spirit photographs, the sitter must be able to attract them, and have finer vibrations than material persons. This finer vibration belongs to the spirit world.—Duncan Dallas.

✲

The spirits, clothed in light raiment, floated above us, carrying our guides and playing correct music. They received their raiment and temporary bodies (ectoplasm) from both the medium and the sitters.—Prof. James Burns.

✲

There is no pure blood. The ancients tried to make it pure; but I believe that we can make ur minds pure by education in the seance and in the spiritual science classes.—Dr. Louis Pasteur.

✲

I saw a detached spirit hand playing an instrument which moved up and down without any apparent visible cause.—Alfred R. Wallace.

✲

I am spirit—solid, indestructible. Space, time and locality are only provisional sensuous limitations.—Herbert Spencer.

We cannot teach anything in Spiritualism but what we know to be true and what will bear scrutiny and investigation.—Prof. Guiseppe Urio.

✲

The healing principle is universal and part of nature. It is the chief tribute of the mind and the religion of man.—Prof. Ernest Renan.

✲

Slaves to conventionalism need psychic science to open their eyes and broaden their minds. Soulless people are to be pietied; they are blind to truth and the beauties of spiritual life. — Victorian Sardou.

✲

The spirit formers appeared to be made of a fluidic substance with volatile transparency. They came up through the table and were easily distinguished, as they were easily distinguished, as they were covered with luminous ether.—Dr. Victor Noir.

—"Progressive Thinker."

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SALVATION.

"Omero" presents this problem: "Spiritualism teaches that everyone must work out their own salvation, whereas the Bible teaches that salvation is of and through Jesus Christ only."

The New Testament as well as Spiritualism teaches that men must work out their own salvation. Nowhere does the Bible teach that salvation is through Jesus Christ alone—this is orthodox church teaching and can only be supported by isolated texts twisted out of their context.

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WORLD PROGRESS.

A Transition Stage.

Mrs. Helen Hughes, Seaham Harbour, addressed the weekly meeting of Edinburgh Psychic College recently on "Spiritual Truth" in relation to the present situation. There was a crowded attendance. Mrs. Hughes said they had a special responsibility in present conditions; they must be alive to the world's spiritual blackout. If there was anything that should distinguish the Spiritualist, it was his calm fortitude amid the strife and his unbounded faith that God would eventually triumph.

The Spiritualist realised that God worked behind all things in life. Never was a time in human progress when man was more in need of spiritual guidance than to-day, nor when responsibility lay so heavily on the shoulders of teachers and leaders of humanity. It was a testing time for religion.

The world was in many respects but the product of man's ideals. It was through the mind and spirit of men that the divine spirit carried out its purpose. Only as man became more responsive to the divine spirit and was guided by divine inspiration could this world grow in spiritual truth.

Mankind, she believed, was on the verge of a great spiritual awakening. They stood between two eras that of the material and the spiritual. Man must reconstruct his affairs into harmony with truth, justice, and honesty, or he would be faced with increasing chaos. Owing to the evidence of genuine mediumship a new spiritual universe had been made manifest.

—"The Scotsman."

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WHAT IS THE EXPLANATION?

Professor C. E. M. Joad, in an article contributed to the "Daily Mirror" tells of the following strange case of Eleanor Zugun.

This was the most remarkable set of psychical happenings I had ever witnessed. They occurred in connection with a Rumanian peasant girl named Eleanor Zugun. She visited London some years ago for observation by the National Laboratory of Psychical Research. Eleanor, who was a girl of twelve or thirteen years old, possessed an undeveloped mentality of a child of seven or eight, and firmly believed herself to be possessed of the devil. Evidence which lent some countenance to this view was of two kinds—first, teeth marks and scratches. Weals would suddenly appear on her face and arms without visible agency.

Secondly, it was alleged that small objects in her neighbourhood would alter their position, fly through the air and disappear. The teeth marks and scratches that appeared on her face and arms, Eleanor would attribute to Draco, the devil.

She would sit on the floor of the laboratory in broad daylight playing with her toys. With other observers, I sat and chatted and waited for something to happen. What happened was that small metal objects, marked coins and so forth, would appear unexpectedly in people's pockets, or in the drawers of desks, or they would drop from a high ledge which ran round the wall of the room. The ledge was bounded on the inside by a raised rim of wood. It was used for picture and curtain hangings. Nothing placed on it could fall off by itself. Nevertheless, marked coins did fall from the ledge, and appeared on the floor in the middle of the room.

A friend of mine, who went to say goodbye to Eleanor on the last day of her visit, found that he was unable to get near her owing to the crowd of visitors. The best he could do was to wave to her across the room. A few minutes later, he left to catch his train. In the train, he opened a new book, with pages that required cutting. Feeling in his pocket for his knife, he grasped what seemed to be a strange object. Taking it from his pocket, he was amazed to see that it was his knife with a steel metal band around it. There was also a metal letter C. They were so tightly fixed that he had to get a hammer and chisel to remove them.

What was the explanation? My friend had none to offer, unless it was the work of Draco. What lies behind these and similar happenings?

All ages and countries have their own

records of queer occurrences. They run like a continuous thread through the skein of history. So baffling are these occurrences that they have led many people to think that they must be due to the intervention of spirits; that is to say, of human being who were once alive in the body, have left the body, but still continue to live.

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TRAILS OF TRUTH.

This forceful work from the pen of Jenny O'Harra Pincock of St. Catharines, Ontario, Canada, marks a new era in the progress of Psychic Science throughout the world. It is endorsed by the New York Section of the American Society of Psychic Research, and ranks easily with the best and strongest of all evidential works on the subject. It will be classed with Sir William Crooke's classic "Researches into the Phenomena of Spiritualism"; and Zollner's "Transcendental Physics." Eighty years of Spiritualistic publications have produced nothing better.

The reader is carried directly into the presence of a body of learned men and women, largely professional and collegiate, numbering seventy in all, who are intensely interested in that problem of the ages —Life after Death, and who seek by actual experience and demonstration to find logical and convincing proof that man's conscious memory and affection survive the ordeal called death.

In this book of 400 pages is a full and practically perfect record of answers given by the spirit intelligencies to questions addressed to them during 30 sessions. Three-fourths of these were highly evidential, and contain amazing proofs of survival and identity. In human interest, as well as in spiritual instruction, the record appeals with tremendous force to all readers.

The Psychic for these communications was Mr. William Cartheuser, now famous throughout the world, and who has been employed by the New York Section of the American Society for Psychical Research for some time past. Through the extraordinary psychical power of this Direct-Voice human Instrument, our departed friends are able to manifest their presence with great clarity in voice and song, and in such a manner as to convince every serious seeker of the reality of Survival. His gift is that of a Human Radio, bridging the gulf between Etheric Intelligences and our own physical plane.

The Presiding Intelligence, who guides and directs the seances recorded, is one, Dr. Anderson, who passed from earth-life over 100 years ago. He is a personality whose wisdom, spirituality and fatherly love have endeared him to all the sitters. Even those who read are strangely stirred in heart and mind by his brief, inspirational addresses.

The wit and humour of "Jane" of the spirit-life and her wise interrogations are most impressive: as are the records also of the marvellous singing and instrumental music given from "the other side." Small wonder that the seventy people who witnessed this phenomena attained the happy conviction that death is an open door to the "many mansions of the Father's house" and to a blessed reunion with friends gone before. Serious as is the theme of this work, its pages are by no means devoid of very humorous situations and dialogue. The experiences and antics of "Uncle Bob," for example, in his efforts to understand and master the use of ectoplasm in the process of materialisation, and his ludicrous interpretations of his "suit of clothes" are side-splitting in the extreme.

"Trails of Truth" should be read by all who desire evidence of the After-Life of a convincing nature. Special cover design, 400 pages, two portraits, about 130,000 words, quotations from the best authors, a choice specimen of book making.

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MEDIUMS—HUMBLE AND OTHERWISE.

By Dorothy Agnes.

The ordinary public are gradually beginning to understand the value of mediums.

They range in various grades, from the naturally developed clairvoyant to the highly advanced prophetic seer or mystic.

In the olden days they were burned as witches; later they were scorned, laughed at, and always unjustly criticised; and even with the great progress and freedom of the 20th century, mediums are still unrecognised by law as having a legitimate right to perform a work which is an upliftment to humanity.

Many of our older mediums have laboured for years. Under financial difficulties they have performed unselfishly and cheerfully the great work which they so faithfully and firmly believed in. It is true that many of our mediums are uneducated in the general meaning of that word, yet they give useful, elevating, and reliable information to the public.

There are thousands interested in Spiritualism in the poorer districts of the large cities all over the world, and we will say that they understand best their own language.

Talk to these people about solar complexes, cosmic vibrations, or astral influences—they would most certainly go away from a meeting feeling disappointed; but when a hearty message is given, such as the following: "Yes, friend, thy John knows all about thy frets and worries. He says, 'Buck up, lass, brighter days are coming.' Ah, friend, now he is putting a posey in thy hand, and says, 'God bless thee! God bless thee,'" then you will see a face glowing, smiling through the tears that are for a moment dimming the eyes. From the whole audience a wave of sympathy pours forth to both medium and the cheered up friend, who has received a true and loving message. She knows her John has not altered. So let us respect and admire all honest mediumship.

Let us remember their faithful service and hard work. Many a mother is saved a doctor's bill by the sensible advice and simple but efficacious remedies given by the guides through our good-hearted and great-hearted humble mediums. — "Two Worlds."

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MEDIUMS AND THE LAW.

In the last Address he gave in the Æolian Hall, Mr. Hewitt, K.C., who passed over almost suddenly some few months later, spoke eloquently and emphatically on the subject of Mediums and the Law.

He said it was not until the Church had linked witchery with heresy (about 1324) that witchcraft was seriously dealt with by law. But from 1430 onwards was the first period of really sustained persecution. The second such period followed a bad sea-crossing experienced by James I, for which the "witches" were held responsible.

In 1735 an Act was passed which is the now existing "witchcraft" Act, and states that anyone pretending to have such powers, or undertaking to tell fortunes should be pilloried. Through the pillory has long been abolished, the statute still remains!

At the time of its compilation the Vagrancy Act was intended to apply to "itinerant and workless people and gipsies and fortune tellers." The speaker suggested that "itinerant" alone could come under the title of the Act! However, according to the reading of the law vagrancy included physics, physiognomy and palmistry, which were termed "crafty sciences and fantastic imaginations." During the reign of Elizabeth the word "physics" was exempted from this category.

Mr. Hewitt declared the present law with regard to mediumship to be a disgrace to a civilised power, a disgrace which should be wiped off the statute book. It was essential that the safety of the honest Medium be secured.—V.L.K. in "Service."

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MEDIUMSHIP AND ITS PHASES.

John Borowski, from the Lyceum of the First Spiritualist Church of West Allis. U.S.A.

MEDIUMSHIP is the demonstration of communication of the spirit through the Medium. It is spoken of in the Bible

in the first book of Moses, called Genesis. The people who could forsee the future in olden times were called seers or prophets; in modern times they are called Mediums.

Jesus was one of the greatest Mediums who ever lived on the earth plane. He was supposed to raise the so-called dead, make the blind see and do many things most mysterious to the people of that time.

Moses was also a great Medium. While he was a shepherd he saw a spirit in the burning bush. This showed that Moses was clairvoyant.

Samuel was also a Medium, as were Paul, Joseph, David, John, Elijah, Peter and Jacob. Joseph was the son of Jacob. He had clairvoyance and prophecy for his phases of Mediumship.

Of the more modern Mediums, Andrew Jackson Davis was one of the greatest Mediums our country has produced. He had clairvoyant powers and the gift of diagnosing diseases. The Fox Sisters had raps as their phase of mediumship.

Mediumship is divided into two separate classes. The first is mental, or that which pertains to the mind. The second is physical, or that which the eye can see, such as materialisation.

The different phases of mediumship are:

Clairsentience—which means clear feeling.

Clairaudience—clear hearing.

Clairvoyance—clear sight.

Complete trance—when spirit leaves the body it is still attached to the body by a cord, which is elastic. Clairvoyant Mediums can see this cord; it looks like silver. If this cord is broken the Medium passes out.

Inspirational—seemingly normal at all times.

Independent writing—when the spirit writes messages.

Materialisation—making the form of a body similar to the physical body when on the earth plane.

Trumpet—When the trumpet is taken by spirit power up in the air and voices sepak. It is usually done in the dark.

Raps—bars of ectoplasm contacting a solid object, thereby producing a rap.

Slate-writing — Spirit imprinting the words upon the slate. Mr. Pierre Keeler of Lily Dale is a very noted slate-writing Medium.

Levitation—Phillip of the Bible possessed this gift, as also does Margery, the wife of Dr. Crandon, of Boston. Another levitation Medium was Mr. D. D. Home. His body was carried by spirit power out of a sitting room through one window and in through another window. This was done several feet from the ground.

Independent voice — When the voice spoke to Moses on the mount. Margery also has independent voice.

Materialisation—When Moses and Elias appeared to Jesus and his disciples. Margery's brother, Walter, also materialises. Miss Ada Bessinet is a materialisation Medium.

Healing—There are two kinds: magnetic and spiritual. Healing in the real sense of the word means to make whole, to cure or to restore. Magnetic healing is healing by articles. Spiritual healing is when healing thoughts are sent out by a Medium who has this spiritual gift of mediumship. —"National Spiritualist."

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Beautiful Katie King.

THE SPIRIT CONTROL.

By DR. NANDOR FODOR.

"DOORKEEPERS of the invisible world" is a phrase that aptly describes those persons who are known as mediums. While in a state of trance they become "possessed" by a personality called a control or guide. The control uses the medium's body to direct or relay messages from the dead and to keep away undesirable or evil spirits.

The Unseen World.

The protection of the medium from the dangers of the unseen world is one of the main tasks of these guides. And these perils are real. Mediums must lead a clean and moral life and have a strong will. There are powers of evil which may smash the weak-willed medium to smithereens or drive him into an asylum. He who embarks upon mediumship must have a religious mind and pray for guidance. Most

of the controls perform their duties in a religious atmosphere, but not all of them are of saintly disposition.

Walter, the dead brother of Marjorie Crandon, the famous Boston medium, curses freely if something displeases him. When the late Harry Houdini played some tricks of his conjuring trade on him, Walter called down curses on his head and used unprintable language.

Swore in Verse.

Eyen, an Egyptian control of Mrs. Hester Dowden, who claimed to have been a priest in the reign of Rameses II, had the quaint habit of swearing in verse.

John King, the most romantic spirit control, claims to have been Henry Owen Morgan, the buccaneer who was knighted by Charles II, and was appointed Governor of Jamaica. He first came at the head of a band of 160 spirits who claimed descent from a race of men known by the generic title Adam, and having "the most ancient angels" as their leaders. They signed their communications, in a loghouse in the wilds of Ohio, as King No. 1, No. 2, etc., and sometimes as "Servant and Scholar of God."

In his last incarnation John King strayed from the path of virtue and became a redoubtable pirate. He was expiating his sins by missionary work through mediums. His association with Eusapia Paladino, the famous Italian medium, was the most memorable one. He is still carrying on, but his identity with Sir Henry Owen Morgan has never been satisfactorily established.

Embarrassed Husband.

The same thing applies to his "daughter," Katie King, the famous spirit control of Miss Florence Cook, with whose materialised form Sir Wiliam Crookes (the great physicist and chemist) was photographed arm-in-arm.

Katie was almost a permanent inhabitant of the Cook household, roamed about the place, and went to bed with the medium—much to her annoyance.

When Florence Cook married, complications arose. Captain Corner, her husband —according to notes made at the time— declared that it was as though he had married two women, and was not quite sure which of the two was his wife.

Katie, according to all accounts, was a beautiful girl. Crookes took 40 flashlight photographs of Katie and wrote: "Photography is inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner." She manifested for three years.

Aside from these striking instances, the personality of the control is of comparatively little importance. Serving as gatekeepers for others, it does not matter much whether their identity can be established. The knowledge which they may transmit, or the personal identity of others which they help to establish, is of far greater consequence.

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THE ANGLICAN CHURCH AND SPIRITUALISM.

Divergence of Opinion.

After investigating for nearly four years the claims of Spiritualism, the Church of England has decided to keep secret the findings of its committee of inquiry.

"There is a considerable divergence of views among the members of the committee, the Bishop of Bath and Wells told "Renolds News" recently. "In view of this it is not thought wise to publish the report at the present time," he added.

The Bishop, then Dean of Rochester, became chairman of the committee of Church dignitaries when it was appointed by the Archbishop of Canterbury to examine every aspect of Spiritualism.

The committee completed its report eight or nine months ago. Since then it has been in the hands of the Bishops. Now they have decided that none but they may see it.

"Spiritualists generally would like to see this report published," commented Mr. F. Hawken, secretary of the Nationalist Spiritualist Association, "because we are confident that it would have appeared had it been mainly adverse.

Report of '60's

"Even if the report were adverse," he went on, "Spiritualists would like to see it. I think it is a great pity that this re-

port should not be published, especially at this time," Mr. Hawken added, recalling that in the last war huge casualty lists brought thousands flocking to the Spiritualist Churches.

"We are not afraid of adverse criticism. If any of the Bishops who opposed the publication of the report likes to state his views against Spiritualism he is welcome to a free platform at any of the meetings we hold every Sunday at Queen's Hall, London."

"In 1860 the Dialectian Society made an inquiry into Spiritualism. The report was unanimously in favour, and the Society broke up as a result of refusal to publish the report."

There are about 2,500 Spiritualist churches in Great Britain, having a paying membership of about 160,000 in all, but the number of those interested in Spiritualism may run into millions.

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BOOKS ON MEDIUMSHIP.

Special Offers for May Only.

MENTAL PHENOMENA OF SPIRITUALISM. By Rev. G. Drayton Thomas. Describes Automatic Writing; Clairaudience; Clairvoyance; Crystal Gazing; Direct Voice; Inspiration; Mediumship; Psychometry; Spirit Forms; Table Messages; Telegraphy; Predictions; Trance Control, etc. An invaluable books for beginers. **Price, 2/-; postage, 2d.**

SOME THOUGHTS ON MEDIUMSHIP. By Margery Bazett. This useful book is the outcome of the very natural desire on the part of those for whom communications have been received, to know something of the process which is involved in their transmission. Foreword by Sir Oliver Lodge. **Former price, 6/-; May price, 2/-; postage 3d.**

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WHAT MEDIUMSHIP IS.

By HORACE LEAF, F.R.G.S.

In preparing this book, the author has aimed throughout at two things. First, to explain the psychological characteristics of the various psychic faculties and mediumship in the simplest possible terms; and, secondly, to instruct the reader in the best methods to develop them. The book is, therefore, a most suitable guide to all who desire to develop their latent supernormal powers, whether by sitting alone, or in group form. **May Price, 5/-; Postage, Free.**

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JEWS AND THE WAR.

By Hannen Swaffer, in the "Daily Herald," London.

Why is it that, according to the official figures, there are, among the 200,000 British officers and men in France, only 243 Jews?

Basing it on the fact that the percentage of Jews in Britain is about 1 per cent., this should be 2,000.

No, there is no shirking. Besides, only one Jewish conscientious objector is reported. Jews generally regard this as a holy war.

The truth is that, afraid of being ill-treated, merely because of their race, if they are captured, Jewish recruits are stating that they belong to other religions.

"C. of E. for the duration," is the phrase used describing this by Rabbi Alexander, one of the chaplains.

I learned yesterday of one battalion in which 14 Jews have put themselves down as being Christian Scientists or Spiritualists or as belonging to other religious bodies not having chaplains.

"I don't mind dying for England," said one, "but I object to being tortured by Germany."

The result is that so few are the official Jews in the Army no Rabbi has been sent to France.

This has caused much argument in Jewry—in some quarters resentment that the community has been "let down."

"Any unduly vigorous treatment of British prisoners at the hands of the Nazis, by reason of their race or religion," comments Rabbi Alexander, "must incur the risk of reciprocity against German prisoners captured by us.

"Fear of retaliation seems the real reason for Hitler's restraint in not bombing civilian towns. The same fear holds good with regard to the treatment of prisoners of war."

——————oOo——————

Verse from the Bishop's Prayer:

"Give me a healthy mind, good Lord,
To keep the pure and good in sight,
Which, seeing wrong is not appalled
But finds a way to set it right.

SIR FRANK BENSON.

Great Shakespearean Actor and Spiritualist.

By Herbert E. Wiseman, in "Eastern Daily Press"

None of the obituary notices I have so far seen has mentioned that this great Shakespearean actor was a convinced Spiritualist. The omission is important, because his psychical experiences and the beliefs based upon them were largely responsible for his spiritual outlook on life and also, according to his own account, helped him considerably in his stage interpretations of the characters created by Shakespeare's genius.

Sir Frank frequently appeared on Spiritualist platforms. One of his most popular lectures was that on "Some Psychic Elements in Shakespeare's Plays." In this connexion he was fond of quoting two of his own remarkable experiences of communication between this world and the next. At his very first seance (to which he was taken by the world-famous editor of "The Reviews of Reviews," W. T. Stead) a deceased sister came out of the cabinet into the well-lighted drawing-room, fully materialised, and carried on an animated and very evidential conversation with him whilst the psychic power lasted.

On another occasion, during the Great War, whilst sleeping in a canteen building in France, he was suddenly awakened and saw his son, Colonel Eric Bension, in uniform, standing before him. "My God, Eric, are you dead?" exclaimed the father. The son replied, "Dad, you know we always agreed that there was no such thing as death." "Of course, God bless you, my boy," replied the father. Some days later Sir Frank learned that his son had been shot on the day of the vision.

He of course totally disagreed with Shakespeare's dictum that death is "that bourne from which no traveller returns." On the contrary, he affirmed, "I have interview scores of them."

SCIENCE AND PSYCHICS.

A Psychical Research studentship, to be established at Trinity College, Cambridge, is believed to be the first of its kind at any of the leading universities in any country.

It will be opened to both men and women over 21 and the first election will be made in May. The winner of the studentship must investigate some problem of psychic research.

But it is pointed out by Mr. Harry Price, who has devoted a lifetime to this subject that university recognition of psychical research is far from a new thing. There are official departments of parapsychology both at Leiden and Utrecht Universities, and Dr. W. M. C. Tenhaeff, of the latter university, was the first student officially to be appointed to a psychical research post in any university.

America is well up in the van of this movement. There is a Psychical Research Fellowship at Harvard in memory of the late Dr. Richard Hodgson, and a similar post has long been in existence at Leland Stanford University in California. All these are official. Semi-officially Dr. Hans Bender has been engaged on psychical research work at Bonn University, and not long ago London University, while accepting the principle, turned down a psychical research studentship merely because of lack of accommodation at Bloomsbury.

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SCOTS SEER AND DOOM OF HITLER.

At a midday dinner given for old people in South London recently, Donald M'Leod was the guest of honour, being the oldest. In addition to being nearly 90 and boasting the longest beard known to Cockneys, Mr. M'Leod claims to be psychic.

This picturesque character was born somewhere in the Western Isles, where he followed his father's trade—"chair mending." He wanted to see the world, so managed to mend chairs right through Scotland and Northern England, reaching London before he had passed his twentieth birthday. He says that he has mended chairs for many celebrities, including Melba and Bonar Law, and he remembers a London which Londoners have forgotten.

Last of the Phophets.

Although the old man has outlived his family, his district regard him as a kind of patriarch. His friends—young people getting on for 80—call him "The Last of the Prophets," and take a great interest in the plaid he wears. At the dinner they urged him to speak of the future.

"He knows what will happen," said sharp-featured men who did not look easy to deceive. "Said the war would come, so he did."

The seer was preternaturally silent, and sat stroking his beard, but was persuaded to speak by an old lady, who exclaimed, "Who's going to do in 'Itler?" "His friends," returned the oracle. "A person in whom he places trust will be the cause of his downfall." "A woman?" "A man. A clever man. I see only one woman in his life, and she is past. He has not long to live. I see a cream-coloured coffin with the dictator in it.

"Look to the East"

"He will not die a natural death. Germany is on the brink of terrible ruin. Poland will rise again in another form. Scandinavia will do her utmost to protect her integrity. . . . There will be great trouble in the East. Look to the East in future. The Balkans and the Orient may have many graves from the Western world. For this war—Britain and France win."

"What next in Germany?"

But M'Leod shook his head and closed his eyes, intimating that the interview was over.—"Glasgow Herald."

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Oh! shame to men, devil with devil damned,
Firm concord holds, men only disagree;
Of creatures rational,
Though under hope of heavenly grace and God,
Proclaiming peace
Yet live in hatred, enmity and strife among themselves,
And levy cruel wars, wasting the earth.
Each other to destroy.

—Milton.

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