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LEADING FEATURES:

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There Are More Things in Heaven and Earth . . .
The Character of Easter Defined
The Medium of Endor
Psychic Evidence of Life After Death

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EDITOR: REV. J. T. HUSTON, N.D. ADELAIDE

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The Trumpets of Easter

(By the Rev. C. Irving Benson, D.D.)

It is not sufficiently realised that Christians celebrate Easter every week. The first day in seven is kept sacred, not because of Jewish Sabbaths, but because the first Christians by instinct fixed the day of Christ's resurrection for their festival of worship and fellowship. Easter is the great festival of life. It is the supreme day of the year. It is the supreme fact of our religion. Easter is not confined to one Sunday—it belongs to the whole year round.

The characteristic note of Christianity is victory. Edward Burne Jones, the artist, attended the solemn funeral service for Robert Browning in Westminster Abbey, and complained that it was altogether too sombre: "I would have given something for a banner or two, and much would I have given if a chorister had come out of the triforium and rent the air with a trumpet." Easter trumpets the victory of life over death.

On the resurrection morning, Jesus met those women who had come to pay tribute to a dead friend, but instead of a dead friend they found the living Christ. "All hail!" was his greeting, and that word is the trumpet note of Christianity. We

look not to a dead Christ who has been lying in state through all these centuries. He is alive, and what He is saying to us today is "All Hail!" And as we look into His face we lift the trumpet to our lips. Trumpeter, sound for the splendour of God!

* * *

As Jesus met those women on the Easter morning, so He was meeting His friends all through that day and all through the weeks that followed. In varying ways He met them, present with them in the Upper Room, joining them as they walked and talked with one another, meeting them as they went about their daily work. Gradually there grew within their hearts a sure sense of His continual presence. Gradually they came to know that behind the veil of the visible, only as it were a cloud hiding Him from their sight, He was near, ever ready to make Himself known to them. Gradually they were being prepared for the time when no longer even in such thrilling glimpses should they see His outward form. They were being trained to an inner sight that would be able, even when He had departed from before their eyes, to find Him in their hearts, gradually they came to count upon His help in every time of need, and to know that He was always with them, all the days, even as He promised.

* * *

In Burma, at certain festivals, they parade with elaborate ceremony some reputed relics of the Buddha in a sacred temple on the pagoda-covered slopes of Mandalay Hill. After one of these festivals, in the unostentatious service of a nearby Mission Chapel, the preacher quietly but thrillingly asked: "Have you ever thought what it would mean if, instead of these relics being of the Buddha, they had been of Christ?" "It would mean, he tellingly added, "that this could not be Easter Sunday."

Jesus Christ had conquered death in the only way in which a stubborn fact can be conquered—

by showing that it is not what it appears to be. Death appears to be an end, but Jesus showed that it is nothing more or less than the gate of everlasting life.

What Jesus demonstrated is not merely the bare continuance of human existence in the world beyond, but the rich personal quality and character of that existence. Not merely that life endures like the waves, after a moment of individual existence, sinking into the boundless sea. The wave is but a ripple; it is the ocean that endures. But Jesus came back—with personal identity, love, memory and character undimmed. That is unspeakably precious. We shall take our individuality with us from this planet into the cosmic universe.

* * *

Omar Khayyam puts the pagan attitude when he sings: O make haste! Death is the end of every story, the last note of every song. The curtain falls, the play is ended. We come and go "like sunstarts on a stream," and nothing is left of us but a grave and a memory.

Paul answers such a view in the fifteenth chapter of First Corinthians. "My friend," he says, "you are behind the times. You haven't heard the news. The curse of mortality has been lifted and the day will come when this mortal Paul shall put on immortality, when this poor corruptible thing that I am shall put on incorruption, and this mortal has put on immortality, and then shall come to pass the saying that is written: Death is swallowed up in victory."

"That is good news," someone might have said, "but when did it happen?" He would have answered very quietly: "In a garden, on a spring day, early in the morning."

Death had no dominion over Jesus. He had power to lay down His life, and power to take it up again. The grave could not hold Him. His enemies tried to make the grave secure. They rolled a great stone against it and sealed it. But they

might as well have rolled a stone to the gate of the morning to keep back the dawn.

* * *

In what form did Jesus show Himself? The best commentary on the records as we have them is that word of St. Paul: "It is sown a natural body, it is raised a spiritual body." He had power to materialise it at will, to make the invisible visible to their earthly eyes until they could learn to trust the unseen world. When we say, "I believe in the resurrection of the body," we do not mean the reassembled atoms of this body. No chrysalis can understand the glory and freedom of the butterfly, nor can we imagine the beauty of the life beyond this.

Whatever death can do—it could not be the final fact about Jesus. It could not detain Him. He came back to tell us "All's well." He came back. Now we know what lies on the other side of the hill—not a land of ghosts, but the Father's house, where we shall find our own and love and be loved and find happy work to do.—Melbourne "Herald."

———:o:———

REMEMBER

The value of Time,
The success of Perseverance,
The pleasure of Working,
The worth of Character,
The dignity of Simplicity,
The power of Kindness,
The influence of Example,
The obligation of Duty,
The wisdom of Economy,
The virtue of Patience,
The joy of Originality,
The beauty of Cheeriness.

———:o:———

Honesty is the first chapter in the book of wisdom.—Thomas Jefferson.

INCIDENTS IN THE LIFE OF JESUS

Given inspirationally to Winifred L. De'Ath by "Monica," who was a French nun during her earth life.

A stable home, a manger bed;
A gentle mother, meek and mild;
Come wise men three, a star o'erhead,
To gaze upon a little Child.

A river wide, a crowd which tries
To understand a chosen one;
A dove from Heav'n, a Voice that cries:
"I give you My Beloved Son."

A holy city now bestirred;
A figure grave upon an ass.
"Hozanna to our Living Lord!"
Rings out as through the streets they pass.

A garden dark, in which He prays
(Meanwhile the tried disciples sleep).
Men come upon Him—one betrays.
Eleven are in anguish deep.

A courtyard large, a scene so grim;
A figure silent stands and grave;
A few who risk both life and limb
To be with Him Who came to save.

A figure bowed beneath its load;
A body nailed upon a tree;
A crowd who mock and jeer and goad
And watch Him in His agony.

A garden fair, an empty tomb,
A sweet fulfilment of the "Word";
A woman's joy dispels the gloom
As she beholds the Risen Lord.

An upper room, a chosen band
Behind the doorways safely barred—
Amazed, they see a figure stand,
With pierced side, with hands bescarred.
"The Greater World."

"THERE ARE MORE THINGS IN HEAVEN AND EARTH . . ."

(By Kennth Bradshaw, in the "Sunday Referee")

"I do not want to believe in ghosts, but I do not see how I can escape belief."

This sentence from the letter of one of the many readers who have written to the "Sunday Referee" quoting their psychic experiences, is pretty well representative of the viewpoint of a large number of people.

* * *

There is an enormous amount of spiritualist apologetics, much of it written by men of undisputed scientific repute and integrity, whose psychic experiences are all fully authenticated.

Indeed, so startling are many of these accounts by intelligent and unprejudiced observers that we are compelled to ask: Are spirit believers telling the truth? Are they victims of some mirage of the mind or of optical delusions? Or are they rather specially gifted people, able to feel and see phenomena which is denied to others?

* * *

In view of our present lack of knowledge, it is quite impossible to answer these questions with any accuracy or conviction.

We have not yet sufficient knowledge by which to prove or disprove the existence of spirits. All we have is a mass of conflicting opinions, shot through with superstition, and to catergorically deny or confirm the truth of such opinions is a task for which nobody has either the necessary exact knowledge or experience.

* * *

Most people have had some contact with what, for want of better terms, we call the Supernatural or Supernormal. We may have heard our names called at dead of night, attended a Spiritualist seance and felt the temperature of the room drop

suddenly when the spirits were walking, or we may have actually seen a spirit—I nearly said in the flesh!

The writer, for one, certainly heard the sound of bells ringing upstairs in an empty room on the eve of a neighbour's death, and most of us know of the scientifically vouched for cases of levitation, and of chairs, tables, and heavy furniture suddenly performing a wild Highland Fling for no apparent reason.

We likewise know of the terrifying happenings in the West Indies, in some islands of which the most hair-raising happenings on this planet are said to occur. There are stories of Zombies: dead negroes who have been brought back to life by the witchcraft of mamolois; of people who suddenly disappear to reappear in the space of a few seconds at a spot hundreds of miles distant; of Obeah, a sorcery which has produced such awful and inexplicable results that such a modern writer as Mr. Alec Waugh confesses himself beaten by it.

* * *

In view of the modern recrudescence of necromancy and Spiritualism, especially amongst the most sceptical scientists, it seems foolish to continue laughingly to dismiss spirits are being nothing but the figments of the imaginations of neurotics and superstitious peasants, although it is a strange fact that countrymen and seamen are more prone to believe in spirits than townsmen.

What we must ask, rather, is the question: If spirits exist, are they part of the natural or supernatural order?

* * *

Opinions naturally differ as to the correct explanation of spirits and suchlike supernormal phenomena.

Many high authorities consider the key to this riddle can be found in the fact that certain supersensitive people do undoubtedly possess some power —some sixth sense—of being able to get into tele-

pathic communication with almost anybody, whether living or dead.

Others think that the medium breaks through into the Fourth Dimension, and if, as Einstein asserts, time and space are one, this explanation seems possible.

Still more believe that the question can be answered by a theory of vibrations.

Every object, human or otherwise, is composed ultimately of vibrations, and these vibrations persist after death or decay.

Certain supersensitive people have the power of not only feeling these vibrations, but also of seeing them grouped together, exactly as at death, the whole forming, in fact, nothing less than a preserved photograph of the deceased person, decayed object or scent, which we call an apparition.

Preserved in this way may be all the scenes and personages of history, which are invisible to most, but visible under certain conditions to specially gifted folk.

One man swore that he once saw a mighty host fighting in the sky over the site of the battle of Hastings.

Two schoolmistresses swore on affidavit that, whilst holidaying in Fontainbleau, France, they suddenly walked straight out of the twentieth century into the eighteenth, and saw French aristocrats, in old-time costume, conversing and walking, although nearly all of them had perished on the guillotine over a century before!

* * *

It is a fact that when we die we **do** leave behind us some traces, however weak, of our personality. Even an inanimate object, like a doll or favourite toy, which has been the recipient of a child's affections, is certainly not dead in the accepted sense of the word, for it retains traces of the child's personality.

How much stronger, then, must these traces be in battlefields, old castles, intimate rooms, and much-

read books, all of which have been in close contact with many people, and which preserve vague but definite traces of personality, imperceptible to normal men, but perceptible to certain specially gifted people who may really see a ghostly presence.

* * *

In one of these hypotheses may lie, then, the key to that riddle of the ghost which has baffled and scared the world since the dawn of history, and those scientists known as parapsychologists may eventually succeed in discovering the truth.

———:o:———

TRUTH AND RIGHT

When the anchors faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right,
That it is not good to lie:
That love is better than spite,
And a neighbour than a spy:

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
And faith is better than doubt.

And fierce though fiends may fight,
And long the angels hide,
I know that truth and right
Have the universe on their side.

And that somewhere beyond the stars
Is a love that is better than fate.
When the night unlocks her doors,
I shall see Him, and I can wait.

—Author Unknown.

THE CREDIBILITY OF PSYCHIC EVIDENCE

Florence Marryat, in her book, "There Is No Death" (Psychic Press), advances the following reasons why her testimony as to the facts of Spiritualism should be believed:—

"When the late Lady Brassey published "The Cruise of the Sunbeam," and Sir Samuel and Lady Baker related their experiences in Central Africa, and Livingstone wrote his account of the wonders he met with while engaged in the investigation of the Source of the Nile, and Henry Stanley followed up the story and added thereto, did they anticipate the public turning up its nose at their narrations and declaring it did not believe a word they had written? Yet their readers had to accept the facts they offered for credence on their authority alone. Very few of them had ever heard of the places described before; scarcely one in a thousand could, either from personal experience or acquired knowledge, attest the truth of the descriptions.

"What was there, for the benefit of the general public, to prove that the Sunbeam sailed round the world, or that Sir Samuel Baker had met with the rare beasts, birds and flowers he wrote of, or that Livingstone and Stanley met and spoke with these curious, unknown tribes that never saw white man till they set eyes on them? Yet, had any one of those writers affirmed that, in his wanderings, he had encountered a goldfield of undoubted excellence, thousands of fortune-seekers would have left their native land on his word alone and rushed to secure some of the glittering treasure.

"Why? Because the authors of these books were persons well known in society, who had a reputation for veracity to maintain, and who would have been quickly found out had they dared to deceive.

"I claim the same grounds for obtaining belief. I have a well-known name and a public reputation, a tolerable brain and two sharp eyes. What I have

(Please turn to foot of next page).

CHRISTIAN COMMUNITY IN JAVA THREATENED WITH EXTINCTION

The Information Service of the Royal Netherlands Indies Army in Batavia reports that, on January 14, a woman of the village of Toegoe, near Batavia, which is a 200-years-old Chrisian community, came with the request to have the Indonesian Christian community evacuated. The woman revealed that members of the youth movement and other extremists had given the villagers the option either to become Mahommedans or to have their throats cut.

After the drama of the Christian village of Depok, where practically the entire Christian community was massacred by the extremists, the British military authorities did not hesitate, and immediately supplied Gurkha protection for ten Dutch army trucks.

The evacuation succeeded according to plan. The evacuees were billeted in empty houses in Batavia, prepared by the Protestant Church Mission.

———:o:———

Independence is my happiness, and I view things as they are, without regard to place or person; my country is the world, and my religion is to do good. —Thomas Paine.

---

witnessed, others, with equal assiduity and perseverance, may witness for themselves. It would demand a voyage round the world to see all that the owners of the Sunbeam saw. It would demand time and trouble and money to see what I have seen, and, to some people perhaps, it would not be worth the outlay. But, if I have journeyed into the Debatable Land (which so few really believe in and most are terribly afraid of), and come forward to tell what I have seen there, the world has no more right to disbelieve me than it had to disbelieve Lady Brassey."

DR. BESANT CAME BACK TO BISHOP ARUNDALE

The passing of Dr. George Sydney Arundale, President of the Theosophical Society, recalls that Dr. A. Besant, his predecessor, returned to him shortly after her death.

George Arundale, whom Dr. Besant regarded almost as her own son told of her spirit return on the high seas between Los Angeles and Suva, in a 6d. booklet, "Conversations With Dr. Besant."

"At her first return," he said, "there was a semi-materialisation which quite overwhelmed me for a few moments until she adjusted me to her presence."

That was not the only occasion she came back. On the same voyage, when sailing between Honolulu and Pango Pango, the bishop noted: "I had a talk this afternoon with the President."

She gave him advice about the Theosophical Society, saying that "the lodges have become confused. They are weak and uncertain. The members pull in a hundred directions. . . Now, do not let your delight at being so near to me and seeing me make you inattentive."

Of her semi-materialisation, he wrote: "Her hair was white. Her body firm and in all the flush of youthful vigour, even though old in appearance. She was wearing a white silk sari edged with gold. . . . She put on this body with its appurtenances, I could feel, so as to give me pleasure and ease."

———:o:———

THAT WHICH IS TO COME

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

—Lowell.

TRUE CHARACTER OF EASTER DEFINED

(By Mary Billings)

At this time the Christian world celebrates in glad commemoration the rising of Christ from the tomb; yet the name given it is not appropriate. This name "Easter" is derived from a heathen goddess in whose honour festivities were inaugurated at this time of the year. It is mentioned only once in the Scriptures, and then it is the result of a blunder on the part of the English translators of King James' version of the Scriptures.

Tthis word occurs in the 4th verse of the 12th chapter of the Acts of the Apostles. It is in this wise: King Herod, who had stretched forth his hand against the Christians, putting James, the brother of John, to death with the sword, and seeing that it pleased the Jews (whom for political purposes he sought to favour), he apprehended Peter also, and shut him up in prison.

It is further said that Herod intended to bring forth Peter and deliver him to the people after Easter for them to destroy. Here we have the term "Easter" for the first and only time in the Sriptures. The cause of this mistake of the translators is supposed to be due to the Anglo-Saxon retention of this name, originally signifying a festival to their heathen goddess, formerly observed by the old Saxons before embracing Christianity.

The festival that is observed by the Christian world under the name of Easter was not instituted at the time the book of Acts was written, and not until long afterward. The true meaning of the word "Easter" as given in this passage is "The Passover," which was celebrated about this time of the year, and being a Jewish festival, even Herod did not consider it the proper time to bring Peter forth for execution. Adam Clarke, the noted Methodist commentator, says of this term "Easter" in the passage before us: "Perhaps there never was a more unhappy, not to say absurd, translation."

All reliable commentators agree in this view of the matter. "Easter," "Eostre," "Astarte," or, as some scholars claim, "Venue," the Roman goddess of love, were the names under which these spring festivals were celebrated. This was in honour of the awakening of life and love in nature when the earth put on her new garments and fresh life was generated in the inanimate and animate world.

These festivities were said to have been carried to excess, indicative of indelicacy and licentiousness. Thus there is all the more reason why the name "Easter," originating in a heathen celebration of questionable morality, should not be used for our Christian anniversary, which is commemorative of a spiritual uprising from the mortal and perishable.

This, however, we are compelled to acknowledge, is not the only instance where heathen customs, names, and dogmas have been grafted upon the pure stock of primitive Christianity, and which have been still retained—unfortunately, as we believe, to the detriment of the same.

Certainly it is important that appropriate names should be given to our Christian ordinances and celebrations. Thus, instead of Easter, this ought to be called Resurrection Day. This expresses a glorious truth; as grand and as far-reaching as eternity itself.

"It is sown a natural body; it is raised a spiritual body." "Howbeit, that was not first which was spiritual, but that which was natural, and afterwards that which is spiritual."

———:o:———

Patience is the support of weakness; impatience is the ruin of strength.

* * *

I love the man that can smile in trouble, that can gather strength from distress. 'Tis the business of little minds to shrink, but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.—Thomas Paine.

THE MEDIUM OF ENDOR

(By Barbara Waylen, in "Light")

The account of King Saul's seance with the medium of Endor contains a profound message for the modern Spiritualist Movement. Its main purpose is to point out the distinction between the Prophets of Yahweh and the mediums of the Baals, or spirit cults which flourished in the surrounding countries. The strictest regulations and punishments had to be imposed to maintain this distinction so that the higher teachings might be given to Israel preparatory to the foundation of the Christian Religion.

Before recounting the episode of Endor, it would be helpful to consider the historical background and events leading up to this seance. After establishing themselves in the land of Canaan, the twelve tribes of Israel continued for some time to settle their civil affairs as directed through the Prophets, and a series of judges—God, revealed to them under the name of Yahweh, being their invisible King. A pure theocracy was beyond their spiritual capacity, and for this reason they cried out for a king who would judge them and go before them into battle. Samuel was permitted to give them one, although he clearly pointed out that this demand was displeasing to the Lord, and he showed them what a tyrant this king would prove to be. Saul was then chosen, whose name, meaning "asked"—for they had "asked" for a king—was formed, like the word "sheol," from the root in the verb "sha'al," to enquire. "Sheol," in our Authorised Version, is rendered "grave," "pit," or "hell," but none of these words conveys the real meaning, which is that of a place or state of "enquiry," the region into which the soul passed after death. Not only was the past life enquired into, but to go "sheoling" meant enquiring through occultists and psychics, as in Dan. ii 10, "There is no king . . . who

has enquired ("sheal") such a thing of any magician . . ."

The prohibition against "seeking" after the "dead," as in Isa. viii. 19, implied, most probably, souls which had not been liberated from "sheol," for the prophet says that if these do not speak according to the word given to Israel, "there is no morning for them" (v. 20): i.e., they have not risen into the Light of Heaven. They were spiritually "dead" as well as physically. The same might be said of the "oboth," badly rendered "familiar spirits" of Lev. xix. 31. This region of "sheol" might be compared with the Hall of Osiris, a testing-place where the heart was weighed in the scales. It corresponds to the Greek Hades, which is the word used in the Septuagint to translate this word. On the other hand, angel communications from spirits who are superior to this state, run through the Bible from beginning to end.

The spiritual decline of Saul can easily be traced through the Book of Samuel (Sam. xv. 3). First the king is commanded to destroy the Amalekites, both the people and their domestic animals. No doubt this was a spiritual message having an interior meaning; for the Amalekites were a corrupt people and the enemies of Israel, which was representative of the Heavenly Kingdom on earth. As this message was taken literally and translated into the natural plane, the destruction of these people precluded any material gain resulting from war. Saul only half obeyed this command. He did not kill their King Agag, neither did he destroy their sheep and oxen, which he kept on the plea of sacrificing them to Yahweh. Naturally Samuel was distressed, and reproached Saul with not executing th ecommand of Yahweh—not having done so, the Kingdom was rent from him and given to David. "To obey is better than sacrifice . . . for rebellion is as the sin of divination and stubbornness is as idolatory and teraphim" (household images). Furthermore, we read that the Spirit of Yahweh departed from Saul, and

a spirit of evil troubled him, which means that he became obsessed. He grew jealous of David and tried to kill him. Later, when the Philistine host had struck fear into his heart and he was unable to get messages by dreams (for he had developed psychic faculties), or by prophets, he went to consult a medium of the Baals.

The Biblical comment upon the episode which ensued (in Chron. x. 13) was that Saul died on account of his unfaithfulness to God and because he had attempted "to enquire" by means of an "ob"—translated "familiar spirit." According to the Talmud, an "ob" means a Pythonic spirit; taking the symbolism in its lowest aspect it denotes sensuality. It is probably a term used by contemporary occultists to describe a spirit of the astral world of Spirits, or in an earth-bound condition. It meant a water-skin, i.e., symbolic of one whose consciousness is tethered to the most exterior part of his though-sphere as in an earth-bound condition. An interesting sidelight is thrown upon this word, connected with the Endor incident, in the Talmud (Shab. 152 B.), when a certain Sadducee said to Rabbi Abuha: "Ye say the souls of the righteous are deposited underneath the throne of honour. How then could the woman of the skin-bag (ob) whom Saul consulted, bring up the soul of Samuel?" Rabbi Abhua answered, "That happened during the first twelve months after the death of Samuel, as we have learned from a tradition that during the first twelve months the souls of the deceased come up and down, but after that period the soul ascends to heaven and does not return."

According to the Talmud, the woman called a "witch" in the margin of the Authorised Version, but not in the Hebrew text, was Zephaniah, mother of Abner, a general in Soul's army. This lady exercised her psychic faculties in a cave at the Fountain (ain) of Dor. Endor lies on the slopes of Tell Ajout, and is a small village with bural caves,

grain-pits, and cisterns dug in the rock, to this very day.

The medium had evidently known Samuel, but did not at first recognise Saul, who had disguised himself. The seance having commenced, she perceived a form building up resembling the prophet Samuel and was naturally alarmed, knowing his attitude to, and Saul's suppression of mediums of her type. Impressed by her guiding spirits she then realised that her guest was none other than the king. On being assured that no harm would befall her, she risked her life by delivering a terrifying message to Saul, saying: "I see 'elohim' coming up out of the earth." This word, translated "God" or "gods," was a term used to cover God Himself, the gods of other nations, angels, prophets, spirit guides, and judges when considered as spiritually inspired persons. In the present case, it meant spirit forms building up. The reference to the mantle of Samuel was very likely a means of identification. Saul had seized it on the last occasion when he had seen the prophet alive (1 Sam. xv., 27), and being a prophet's mantle it may have been distinctive. Saul had rent it when he clutched at it, and now the kingdom was "rent" from him, as Samuel had predicted. A conversation then followed between Saul and the spirit purporting to be the prophet, which ended with the ominous words: "Tomorrow shalt thou and thy sons be with me."

The Rev. Maurice Elliott rightly points out in his book, "Spiritualism in the Old Testament," that if the medium had been fraudulent, she would never have dared to deliver such a message, but would have ingratiated herself with the king, at whose hands she had risked her life. Those who have had experience of true mediumship will see the unjust criticism of the Church upon this episode in "A Commentary on Holy Scripture," which says: "The medium pretended to see a ghost which she described, but her dupes only heard a voice, which by ventriloquism seemed to come from the ground."

Much as I admire the courage of Mr. Elliott in his championing of the spiritualistic cause, I feel that in his treatment of the Endor Seance and psychism in the Old Testament generally, the deeper issues have been thrown overboard and the great spiritual message to Israel too easily reduced to the level of psychism of an astral character.. While I do not wish to underestimate the gift of mediumship, I think it needs qualifying. I would like to stress the teaching exemplified in the distinction between the prophets of Yahweh and the mediums of the Baals. When psychic development takes precedence of spiritual integration and growth, it is out of the Divine Order. I have so often heard Spiritualists say that mediumship has nothing whatsoever to do with the spiritual stature of the medium. No doubt this attitude account for the astralism in the movement as it is today.

If Spiritualism is to be a movement for the uplift of mankind, it cannot remain a mere demonstration of personal survival, but must learn to discriminate between what is of God and what is from agencies acting outside the Divine Will.

———:o:———

TO SILENCE GOSSIP

For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth . . . The words of a whisperer are as dainty morsels, and they go down into the innermost parts.

Never repeat what is told thee,
And thou shalt fare never the worse,
Whether it be of friend or foe, tell it not;
And unless it is a sin to thee, reveal it not.
Hast thou heard a word? let it die with thee:
Be of good courage, it will not burst thee.

———:o:———

Spiritualism is like truth, self-evident, self-explanatory, unquestioned.

TWELVE PROPOSITIONS IN SUPPORT OF SPIRIT COMMUNICATION

The argument for the spiritual hypothesis has been summed up in the following propositions:—

1. The phenomena cannot result from the blind forces of nature, because they are unmistakably controlled by intelligence.

2. The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has in thousands of cases evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts.

3. There can be no source of intelligence but that of conscious thinking beings.

4. As the intelligence displayed in the spirit circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle or present at it in some other than the ordinary material form which distinguishes the sitters.

5. They cannot be persons in the ordinary conditions of material existence outside the circle, for they hold converse with, and even read the thoughts of, those who are present there, with no means of communication beyond the walls of the house in which they may be sitting.

6. There must, then, be conscious, thinking, intelligent beings presented in the circle who do not belong to the number of sitters.

7. The sitters comprise all the persons present in the material conditions in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form.

8. There must, then be spiritual intelligences of some kind.

9. As they are conscious, intelligent, thinking

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IS THE BIBLE UNDERSTANDABLE?

(By E. W. O., in "The Two Worlds.)

Dr. Nathaniel Micklem is well known for his religious broadcasts, and often makes some interesting admissions. I was listening to his chat recently, concerning the need to distribute translations of the Scriptures throughout the world. He made the statement that the "Bible is not easy to read," and added that when read, it is not easily understandable. When I was a lad at Sunday School, I was always told that the Biblical plan was so plain that the wayfaring man, though a fool, could not err therein. Dr. Micklem evidently takes a different view.

Does not the great difficulty arise from the fact that the theological mind has perused the scriptures and used them as the basis for a theological scheme, which has crystallised into a creed? The reader is therefore expected to read the Scriptures, not with an independent mind, but rather with the object of interpreting them in the terms of an established ideology. Not all men are content to do that! Small wonder, then, that a recent report on religion

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beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.

10. They all declare, in unmistakable language, that they are the spirits of our deceased friends and fellow-creatures, who once lived here in the flesh as we do now.

11. Not only do they state this unanimously—for their is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be.

12. These proofs areto be obtained by anyone that will take the trouble to seek for them.

(From J. J. Morse Pamphlet, published by "The Two Worlds.")

in the U.S.A., states that there are some 256 different religious bodies in that country.

Perusal of the Scriptures makes one man a Roman, another an Anglican, a Christadelphian, a Quaker, Christian Scientist, Methodist, or Unitarian, and with the growth of education, the tendency is for these differences to multiply; though a larger humanitarianism is increasing their respect for, and tolerance of, one another, so that persecution is less obtrusive than of yore. I can see no help for the position. The more thoroughly men read the Scriptures, the more surely will they put emphasis on aspects which have been ignored by the theologian, and discount the incidents which the ecclesiastic mind has considered important.

To me, as a Spiritualist, the importance of the Scriptures lies in their records of psychic phenomena, which clearly demonstrate that the revelations of the past are similar to those of the present. The means by which "the Gods" spoke to the ancient Hebrews are exactly paralleled by those in operation today. The only difference is that age has winnowed the revelations of the past, so that (as in the realm of art) only the best is preserved.

Read the Bible by all means! But let it speak for itself, and do not be misled by the preconceptions of the theologian, who is often trying to build a granite structure with bricks.

———:o:———

CONDUCT

Heed how thou livest: Do not act by day
Which from the night shall drive thy peace away.
In months of sun, so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good; so shall there be
Another and a happier life for thee.

—Translation by Whittier from "The Mahabharata."

PSYCHIC EVIDENCE OF LIFE AFTER DEATH

(By Arthur Lamsley)

When I have the opportunity of cross-examining a spirit speaking through an entranced medium, I do so within reason and with due regard to the other sitters. I hold this to be a perfectly legitimate form of investigation, although some over-sensitive sitters think one should not be too persistent, and accept without comment what the spirit has to say. But, as I hold that life on the other side is as natural as it is here, I have no hesitation in examining anything said to me, in the cause of truth. Intelligent scrutiny is vital in estimating the truth of all one is told by earthlings, and I shall always exercise the same right with spirits not in bodies!

It was for the above good reason that I cross-examined a spirit named Jimmy X, who claimed to be an intimate friend of my boyhood. Indeed, Jimmy was . . . if this were the same person. After much bantering conversation, I asked the spirit to tell me something more definite, as quite a number of my boyhood friends would have known of the trivialities he mentioned, and I did wish to clinch his identity without the slightest doubt. Jimmy was not the least put off by my further questionings, and, after a moment's pause, called me by a name, a nickname, known at that time only to a few and to my people, and given to me by the Chaplain to the Forces whom we choirboys called "Nanny-goat" from his long beard.

Mention of my nickname startled me: it took me back over forty years. Then Jimmy recounted the story of how he and I, with two other choirboys, filled our cassock pockets with apples and pears during a Wednesday night of a Harvest Festival, and rolled our spoils out through the open vestry door on to the Green, our playground, and picked up the fruit afterwards in the darkness with the aid of the organist's tricycle lamp. Certainly

I remembered! And, better still, the fact that we were never caught! A further episode was mentioned. We had in the choir a boy who always carried a bag of sweets in his cassock pocket and never shared them with us. On one occasion I changed the bag of sweets for a bag of similar size "sweets" made of clay. During the sermon, our friend fished out a "sweet" from his pocket and popped it into his mouth. After a few moments he spat it out! This was bad enough in full view of the Chaplain, but the offending mixture was so nasty that in getting rid of it he soiled his surplice. The boy got two weeks' suspension from the choir, and Jimmy and I were fined a shilling each for our uncontrolled mirth. It was Jimmy right enough!

These flippant intimacies are often far more evidential than heaps of meaningless messages. One of the major criticisms of Sir Oliver Lodge's book, "Raymond," was the meaningless homely chat and family jokes it contained: to me these were the clinching proofs of the great scientist's argument. I do not expect my relatives to come back and talk to me in high philosophy (even if they could), and Sir Oliver did not expect, neither did he get, the same from his son, Raymond.

* * *

Into the serenity of my study one morning came a medium who had gained some reputation in America for being a good clairvoyant. The lady was to conduct several services in my home town, and came to us for lunch. As she stepped into my room she paused, peered at me, looked down at the floor, and seemed a bit scared. "You're well protected," she volunteered, offering her hand. "In what way?" "Surely you know you have many wild animals around your desk, including a lion and a leopard," came the amazing answer.

I dismissed this introduction, believing it to be a characteristic bit of introductory American ballyhoo, or personal publicity on the part of the lady. We did not continue the subject, as I flatly denied

all knowledge of such animal spirit protectors. I have a great fondness of animals, but have never kept a Zoo.

Some weeks later I had occasion to visit the Duchess of Hamilton on semi-professional business in her flat in Bond Street. The Duchess has a great love of dogs, and as I entered her room, shown in by the secretary, the little dog, toy size, which was resting on her lap, jumped down and rushed at me, barking frantically. I am very fond of dogs, and make friends with most of them easily, and complained to the Duchess on the unfriendly behaviour of her small dog.

The answer startled me. "If you must bring your wild animals into my room, of course my dog objects, and rushes out in self-protection and is afraid." With that she picked up the dog and fondled it, whilst I pondered over this strange evidence of spirit animals.

The American medium had told me the same thing. This might explain why, at the same period of my life, my favourite cat would suddenly arch his back while we were sitting alone and walk out of the room, and when he came back smelt in all corners of the room as if looking for something . . . what?

* * *

My grandfather and I were inseparable friends, spending all our free hours together during my youth and youngmanhood. He was almost unconsolable when my duties took me abroad to live in Zanzibar. I had been away about a year when I had the most distressing experience—a bad dream, cynics might call it—that I have ever had during sleep state. I had been asleep about two hours when I woke up choking, literally fighting for breath. I could not utter a sound, and everything was pitch black around me. In the midst of my struggle, my grandfather appeared, standing over my bed and peering into my face. Then he spoke: "I have seen him. He is quite safe." He then dis-

appeared as suddenly as he had come . . . and so did the choking sensation. I switched on the light of my bed, sat up, and tried to compose myself, took the time, and wrote down all the sensations of the experience.

Next day a cable came, saying my grandfather had passed on. No details. Subsequent letters told me the day, date, and time of his passing; these details all concurred with my own notes. Still I was not satisfied. What caused him to pass over? Why had he come to me? Why did I experience that terrible choking sensation, which disappeared as soon as he left my bedside? I had to return to England before gathering the answers.

At home, my mother told me the story of his illness and passing. He contracted sudden pneumonia, called for me in spells of semi-consciousness, and during his last few minutes, in the presence of the doctor, when life was ebbing fast and he was choking, he sat up in bed, fighting for breath, and, pointing across the bedroom, uttered: "I have seen him. He is quite safe!" He then fell back and passed on.

I knew the doctor very well, and visited him to enquire about the last few minutes of my grandfather's passing, as he had been present. He recited exactly the same story as my mother, adding: "But why the old chappie should have said he saw you, and that you were safe, beat me."

I undertsood. He has come many times since. —"Prediction."

———— : o : ————

The spirit of friendship that flows through me, and of which I am a part, is your portion too. —Elbert Hubbard.

* * *

We do not need the forgiveness of gods, but of ourselves and the ones we injure. Restitution without repentance is far better than repentance without restitution.—R. Ingersoll.

HERO PRAYS, AND DEATH PASSES BY

OKINAWA—A muddy marine pushed into the entrance of C Medical Company's field hospital near Naha. He said he had a badly wounded man in his truck, and could the hospital take care of him?

Casualties had been heavy and the small hospital already was overcrowded, but the Navy doctors—Lt.-Cmdr. Robert J. Crawley, New Orleans, and Lt. (j.g.) Dietz Jnr., New York City—nodded wearily.

* * *

The injured man, a marine lieutenant, lay on the truck floor. His right leg was gone at the hip. His right arm had been shorn off just below the shoulder. He was conscious.

"I've got to keep breathing," he said. "I've got to keep breathing."

Not far up the road his jeep had taken a direct hit—an artillery shell—the truck driver said.

* * *

The lieutenant was carried to the operating table. He looked up at the doctors. "Keep me breathing, doc," he said.

"Keep on talking, son," replied Crawley softly. "I like to hear you talk." The doctor could gauge by the marine's speech how well the anaesthetic was taking hold. "Keep on talking," the doctor insisted.

The man paused briefly. Then, slowly but steadily, he began:

"Our Father, who art in heaven . . ." He recited the Lord's Prayer—through to the end, and started it anew, but more faintly now.

Tears welled in the eyes of doctors and corpsmen as the voice trailed off and finally was still. The medical men went to work.

* * *

Next morning, the marine officer was still alive. And, when he was evacuated to a larger hospital, doctors were confident he would "keep breathing" for a long time.—"Chicago Daily News."

"THE TRUE CONAN DOYLE"—BY HIS SON

Sacrificed a Peerage

It is a pity that "The True Conan Doyle," a booklet written by his son Adrian, is not available to the public. The reason for its compilation is to reply to some erroneous statements made by Hesketh Pearson in the alleged "biography" of Sir Arthur.

It is a fascinating account in brief of the world-famous protagonist for Spiritualism, a man of amazing versatility. He played for Hampshire in both football and cricket; reached the third round of the amateur billiards championship; drove as one of the British team in a race against Germany; introduced ski-ing into Switzerland, and "was a dangerous man with the gloves." Adrian says that an old pug who boxed with his father said that, if all else failed, "Conan Doyle could have made a living in the game."

It is mentioned incidentally that he took up oil painting in his 70th year.

Adrian reveals that his father "deliberately sacriced a peerage rather than withdraw his public championship of Spiritualism."

To Thrash a Rascal

There are fascinating sidelights of Conan Doyle's character. At the age of 70 he "sallied out in a capital city of the Empire with the express purpose of thrashing with his favourite umbrella the rascal who had publicly stated that he was making psychic propaganda from the death of his eldest son."

A few minutes before he went on the platform to address an audience at Tunbridge Wells, the news of his son's passing was conveyed to him. Yet Sir Arthur spoke unaffectedly for an hour and a half on Spiritualism—and the audience was not told by him about his bereavement.

Adrian reveals that, just as his forbears sacrificed all for the Roman Catholic faith, so Conan Doyle followed devotedly in their footsteps in regard to

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"THIRTY YEARS AMONG THE DEAD"

This is the arresting title of a book from the penof Carl A. Wickland, M.D., who was a member of the Chicago Medical Society, the Illinois State Medical Society, and the American Society for the Advancement of Science. In addition to his activities in these directions, his experiences in Psychical Research extended over three decades, and the records contained in this work bear ample evidence of the zeal and thoroughness with which he conducted his investigations, in co-operation with his wife, who proved a very efficient and sympathetic sensitive. "The psychic demonstration which was given by Mrs. Wickland," states Sir Arthur Conan Doyle in "Our Second American Adventure," "was certainly a most extraordinary performance, and left us all in a state of amazed admiration . . . It was very impressive."

The seances took the form of what are known as Rescue Circles, to which earth-bound spirits were brought, and by various devices made to understand the perplexing and often painful condition in which they found themselves. Many victims of obsessing spirits were also relieved—men and women who might otherwise have eventually been sent to an

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Spiritualism, and denies that he was credulous. His father began his investigation as a bitter opponent of any belief in a life after death, and refused to pronounce any final judgment before he had devoted 33 years to his researches.

Sir Arthur came from a third generation of painters, and he was expected to continue the artist tradition. Instead of that he rebelled and, at 10s. a word, became "the highest paid author in the world."

When he knew he was dying, he wrote these words: "I have had many adventures. The greatest and most glorious awaits me now."—"Psychic News."

insane asylum. The patients were brought to Dr. Wickland, and by the application of electrical treatment, the obsessing entities were compelled to withdraw. They could not stand the "shocks," the effect of which was something analogous to acute physical pain, and on being thus driven out of their victims, they were allowed to take possession of the physical organism of Mrs. Wickland, who was in deep trance. "By this method, and without detriment to the psychic, it has proven possible to relieve the victim, as well as release the entity from its condition of spiritual darkness through an explanation of the laws covering the spirit world."

From the transcription of stenographic records, full details are given—question and answer—of the discussions that ensued between Dr. Wickland and the bewildered and sometimes abusive spirit. And they certainly make very extraordinary reading. It is impossible to read page after page of these voluminous interchanges without being deeply impressed with their reality and the essentially Christ-like character of the work in which Dr. and Mrs. Wickland are engaged.

The explanatory matter of the author on the inter-relationship of the two worlds, the nature and methods of his researches, the sub-conscious mind and auto-suggestion, and many other phases of this many-sided theme is written with lucidity and scholarly finish, and in the concluding section he argues: "Psychic Research Circles, formed to learn the truth of life and spirit existence, should be of inestimable value to churches, for such investigation would prove positively the continued existence of the soul, and convert mere faith and belief in a life hereafter into definite knowledge."

The book is published by the National Psychological Institute (Incorporated), Los Angeles, California.

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Ten cents' worth of help will make more religion than a dollars' worth or argument.

"KNOW THYSELF AND THOU WILT KNOW THE UNIVERSE AND THE GODS"

(By Adrienne Peabody, New York, U.S.A.)

This was the inscription over the Delphic temple, and Man has been interested in the enigma of himself through the centuries.

Life is a mystery, and the greatest mystery of all is Man himself! "But," I hear you say, "I know myself." As a matter of fact, you are the last person in the world you thoroughly understand.

Knowledge of self is the first law of the Universe, and until you have mastered this great lesson, you cannot hope to understand your relation to the Cosmic scheme. One of the keys to the understanding of self is the science of numbers, used by ancient civilisations thousands of years ago, and formulated into a science relating to man by Pythagoras, about 500 B.C. The Greeks used this science to help them in their every-day affairs, just as we are using the modern system of numerology today. The science of numbers is a study of vibration. Every letter in your alphabet has a number value according to its place in the alphabet. Letters in turn form syllables, which are sounds, and sounds are rates of vibrations set in motion. The question most often asked me is this: "How can my name which my mother happened to call me mean anything?" Nothing is accidental. This is an orderly world. The fact that you were called by that particular name is just as much a part of your experience as the day on which you came into the world to play your part in the Cosmic scheme. And your date of birth tells the story of your environment and necessary evolution. It also shows, through the law of periodicity, just when the "tide is in" and when it is out; when to be active, and when passive, so as to harmonise with these aspects, knowing that anything can be accomplished at any time, but not by the same methods. The

numbers of our name date of birth also show with whom we can best associate for harmony, and when we are learning needed lessons in our association. In other words, what Karma we are taking in this incarnation. The constructive and destructive sides of our qualities are also shown, knowing that they are merely positive and negative sides of the same thing, and how we harness or handle these qualities is the difference between success and failure. Oh, if we all could take an honest survey of our own assets and liabilities, and decide to make the best of them where we are right now, as if they were goods displayed in a shop window, how much happier we could all become. Then, if we could go a step further and try to understand the other fellow (I say "try" advisedly, for do we ever understand?) we would some pretty close to understanding our Creator—or the Universe, of which we are part.

"All there is of mortal power
To each other lin'd are
Thou can'st not pluck a flower
Without troubling a star."
—From "Your Astrology Magazine."

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"Death is either an eternal and dreamless sleep, wherein there is no sensation at all; or it is a journey to another and a better world, where are the famous men of old. Whichever alternative be true, death is not an evil, but a good.—Plato.

AND NOW—A REAL WORLD?

We commend to our readers' thoughtful consideration the following important article by Mr. James Leigh and published by him as his editorial in the February issue of "Prediction."—Ed. "H. of L."

The war, which was fought with such savage fury, has left behind a legacy of fear. International relationships are poisoned by mistrust and suspicion. Europe has a spate of headaches—problems of malnutrition, moving populations, war criminals, disease.

At home we are facing an austerity almost as severe—in some respects, almost more severe—than we were called upon to suffer during the war. Strikes are all too easily precipitated. Grievances are ventilated loudly on every side.

Indeed, the voices of mankind seem to mingle in one word only: Woe, woe, woe!

What does the Occultist see in all these unhappy signs? What is their meaning, and what do they portend?

He sees them as symbols of man's refusal to accept the obvious.

And what is the obvious? The obvious is what every hard-headed and matter-of-fact sceptic was beginning to see on the day he first read about the atom bomb. The obvious is what he was beginning to see more faintly, months before, when he read about ten-ton "block-busters," about 1,000-plane raids, and about saturation bombing.

The obvious is the simple, stark, brutal truth that worship of material power is the short, sure road to destruction—that, in the end, it always betrays its devotees, and lures them to their own undoing.

Too Simple to be Admitted

Of course, this sounds too much like a Sunday School echo for the ordinary adult mind to absorb it.

Consequently, there is still, throughout the

world, an instinctive refusal to face the fact that spiritual things are the only real things, and that the unseen world is the only permanent world.

Here we have at Nuremburg the sorry spectacle of Goering, Hess, Ribbentrop and company brought to trial for their miserable lives. Was ever the writing more plainly written on the wall?

These men once stood at the pinnacle of material triumph. They possessed undreamt-of power over the life and death of millions of human beings—and did not shirk from using it pitilessly, ruthlessly.

And yet see how absurdly grotesque this once dazzling throng looked in the Court of Justice.

Once they stood, proud and defiant, upon the very rim of the world. It was then, in the dark and terrible days of their power, that the Occultist predicted their fall.

The annihilation to which material greed always leads its victims is still not seen or admitted by the millions who watched and marvelled before this miracle. There is still, as we say, an instinctive antipathy towards accepting the simple and obvious truth.

All Fruit From the Same Tree.

Hence the disagreement and fear which colour the relations between the three great powers, between all the little powers, between the citizen and the state, between man and his neighbour next door.

All these and other symbols of a world in doubt must be seen together. The food queue at your local grocery is not a thousand miles removed from the queue of homeless Poles and Jews who form around the canteen of a Displaced Persons' Camp, deep in Germany.

All this want, this doubt, this fear, and this misery are the heritage of war. An adroit government may abolish food rationing, a clever statesman may fill the shops overflowing with goods, a new conception may build new suburbs to house the homeless.

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LADY TRISTRAM BERESFORD AND HER BLACK RIBBON

(By Dr. Gordon Leigh Bromley, in "Prediction.")

Beresford is a name famous in Irish and English annals; and this story was one that filled London society with interest in the Unseen, at the end of the seventeenth century. The facts were very well known at the period; and the Black Ribbon which appeared on the left wrist of Lady Nicola during two decades remained there until her own demise. The story was used by Scott in one of his ballads.

Nicola Sophia Hamilton, daughter of Hugh, Lord Glenauley, had her education given privately with some other children, including her favourite friend, John, the son of the Earl of Tyrone. Neither the parents nor the tutors had any religious beliefs other than a nominal acceptance; and these children had no dogmas imposed upon them concerning any life after death or similar teaching. Nevertheless, being intelligent young people, they did discuss these affairs; and eventually they made a solemn pact. The two were firm friends and no more; they agreed that the one who first died should, if it were possible, return to visit the survivor, and tell what could be told about conditions, if any, after death.

Appearance of the Black Ribbon

As they grew up they parted, but they still

But the doubt and the fear and the misery will survive so long as men continue to be mesmerised by material power. We, who have seen the Hitlers and Mussolinis and Goerings trampled in the dust —must look for yet another sign? Or has man now seen enough to convince him that at last the unseen things are eternal, that spiritual values alone remain, and that a society based on these simple precepts can never be lured to its undoing in war, but rather will turn to a fuller life and happiness—in a world of real and permanent peace?

maintained regular communications. The father of John died, and he became the third Earl of Tyrone. Then, while he was still a young man, he died, having reached only his twenty-ninth year, on October 14, 1693. Meanwhile, his friend, Nicola, had married Sir Tristram Beresford of Waterford; and it seems they were living in Dublin at this time. On the morning of October 17, Lady Beresford astonished her husband by her sudden pallid appearance at breakfast. She seemed older and careworn; and he noticed a strange band of black ribbon, bound upon her wrist. She declined to answer his pressing enquiries; she would not explain what it was doing there.

Anxiously she asked if the mail had arrived? He wondered at her perturbation; and he was surprised to hear her say that she expected to hear of the death of her old friend, the Earl of Tyrone. This he denied; the Earl was a young man and in good health; and how could she know of such an event, even if some accident had happened? But Sir Tristram was far more surprised when what his wife said so clearly, proved to be the fact.

Lady Nicola has said: "My friend died on Tuesday last at four o'clock." When a letter arrived from Lord Tyrone's steward, it stated that his master had, in fact, died at the day and hour stated by Lady Beresford.

"There is more I can tell you," sail Lady Beresford to her husband, Sir Tristram. "And this piece of intelligence will be far more welcome to you. Next year you will be presented with a son!"

Appointment with Death

This prediction was fulfilled in due time. Eight years afterwards, in 1701, Lady Beresford became a widow; but Sir Tristram had died—on June 16—without learning the reason why his wife had continued to wear that mysterious fragment of black ribbon.

Some two or three years later, Lady Beresford made a second and far less fortunate marriage,

with an officer named Colonel Gorges. She continued to wear the black ribbon wristband; and still refused to offer any reason for the habit. In due course, she gave four children to the Colonel; and after the birth of the last, some friends came to her birthday party a motnh later. With them was a clergyman, who had some information for her. He had been searching some parish records, and had accidentally discovered that Lady Georges was a year younger than she had believed.

"This is the notice of my death," she said. "If I am forty-seven, not already forty-eight, then now I have but a few hours to live."

The lady calmly began setting all her affairs in order, after the departure of the visitors. She also explained the reason for wearing the black ribbon. She had expected to pass away the previous year, which she had thought was her forty-seventh year, but as it did not happen, she had been relieved. Now she knew why. To her most intimate friends, she then divluged the circumstances of the after-death appearance of her girlhood friend, the Earl of Tyrone.

On the night of October 14, 1693, and the day before the strange behaviour noticed by her husband, Lady Beresford had awakened suddenly from deep sleep to behold the figure of Lord Tyrone standing by the bedside. At once she had screamed in terror; and immediately she tried to arouse her husband. For some mysterious reason, she had failed; he slept on, despite her loud calls and her violent shaking of him. The apparition remained impassive until, after some time, she gradually recovered her composure. At last she realised that at this hour their youthful pact was fulfilled.

The Pact is Kept

She had immediately recognised the figure as Lord Tyrone—she asked him why he came. The figure then spoke, to remind her of their mutual promise; and said: "I departed from life on Tues-

day last at four o'clock, and I am now permitted to tell you of the reality of another world."

Still she could not realise that she was not dreaming. Quietly the spectre went on: "I may inform you, too, that in time you will give to Sir Tristram a son; and after his death, you will again marry, and have other children; and you will die in the forty-seventh year of your life."

"How can I be certain," exclaimed the distressed lady, "that seeing you now, hearing you speak here — is not all just a dream, an illusion?"

The apparition, still gently as before, then waved his hand; and the heavy curtains of the bed were all raised and drawn through a large iron hoop over the four-poster bed. Still she was not satisfied; she said that she herself, could perhaps do that while asleep, even though strength would be necessary. To give her further proof, the vision took a pencil and wrote his name in her pocket-book. Still she was doubtful; she might herself have traced again the well-known signature. Could he give her some better proof?

A Ghostly Seal

Assenting, the ghostly visitant asked for her hand. He took her wrist in an icy though gentle clasp—and, leaving it at once, there was a circle of shrunken skin, now black. Now she exclaimed with final certainty, whereupon he vanished; and to cover it she used the black silken ribbon. This was the story she told to her wondering friend. Then the lady calmly expired in the arms of her friend. The ribbon being removed, the black mark was seen for the first time by other eyes. Lady Beresford died on February 23, 1713, and was buried in St. Patrick's Cathedral in Dublin.

This silken ribbon, and the pocket book containing the midnight signature, were retained in the family. Her great-granddaughter, Lady Betty Cobbe, possessed them a century later; and they were relics at least down to her death, and that of her husband when he died in Bath in 1814.

LOST CONTINENTS OF THE WORLD

(By F. A. Ridley)

What were they like—these legendary land marshes of Atlantis and Lemuria? Where are they now? The views of ancient and modern historians are surveyed in this absorbing article.

Mankind lives in a warld of limited space inhabited by five Continents and many smaller islands. But has he always done so? This is a more speculative proposition. Rumours and legends, somewhat vague, it is true, as would be expected from their vast diffusion, but universal in diffusion and pointing unmistakably towards a single source, point towards the existence, in some remote age, of lost continents: Atlantis, now buried in the ocean named after it, the Atlantic; and Lemuria, in the southern seas, corresponding to what are now the South Atlantic and the South Pacific. Nor, or so the tradition persistently recounts, were these submerged lands inhabited by mere barbarians. On the contrary! It has now been conjectured that they furnished the dwelling place, now sunk far below the Atlantic's rollers, of an impressive civilisation and a formidable military empire, which sought the conquest of the then known world, including Europe. Some stupendous catastrophe of nature, of a kind that makes the imagination reel, has swept all this away, "leaving not a wrack behind." The great city of Atlantis, perhaps the "London" of an elder age, has "suffered a sea-change" and now sleeps far below the Atlantic breakers.

Such is the tradition. Nor is there anything inherently impossible in it. For no less a person than the great Aristotle, most encyclopaedic of the thinkers of the ancient world, has recorded it as his opinion that "all the arts and all the sciences have been lost and found a great number of times." And modern discoveries in archaeology have tended

to confirm rather than to disprove the legends handed down to us from the ancient world. Thus, for example, we now know for certain that Troy existed, and that such Greek traditions, long regarded as fables, as Theseus and the Minotaur, and the Voyage of the Argonauts in search of the Golden Fleece, had, at least, a solid foundation in fact. Why not apply the same yardstick of probability to the story that Atlantis and Lemuria, which also do not lack impressive testimony.

For, with regard to Atlantis, in particular, there is impressive confirmation in classical Greek literature. Below, we cite the more significant passages.

The historian, Aelian, records an interview between the King of Phyrgia and Silenus, in which the latter referred to a great continent beyond the Atlantic, larger than Europe, Asia, and Libya together.

The neo-Platonist philosophere, Proclus (c. 400 A.D.) quotes an extract from an ancient writer who refers to the islands in the sea to the west of the Pillars of Hercules (Straits of Gibraltar), and says that one of these islands had a tradition from their ancestors, of an extremely large island named Atlantis, which for long ruled over all the islands of the Atlantic.

The most detailed, as well as the most authoritative of all these classical writers is Plato (c. 400 B.C.), who is stated to have acquired his knowledge of Atlantis directly from the priests of ancient Egypt, the oldest culture of his age. In his dialogue, the "Timaeus," Plato refers to Atlantis in these terms: "A mighty warlike power, rushing from the Atlantic Sea and spreading itself with hostile fury over all Europe and Asia. For at that time the Atlantic Sea was navigable and had an island before that mouth which is called by you 'The Pillars of Hercules.' But this island was greater than all Asia and Libya together, and afforded an easy passage to other neighbouring islands, so that it was

likewise easy to pass from those islands to all the continents which border on this Atlantic Sea."

And in another dialogue, the "Critias," Plato returns to the same subject in more detail, to Atlantis and its civilisation.

"They (the people of Atlantis) had likewise everything provided for them which, both in a city and in every other place, is sought after as useful for the purposes of life. And they were supplied indeed with many things from foreign countries, on account of their extensive empire; but the island afforded them the greater part of everything of which they stood in need." And the greatest of the Greek philosophers went on to describe in glowing terms the character of the extinct civilisation of the Far West, which had left such vivid recollections behind it.

It is evident from the above citations that the prince of ancient philosophers firmly believed in the truth of the Atlantean traditions which he recorded. And additional value may perhaps be attached to his remarks from the fact that they appear to have represented not only his own personal views, but, equally, the accepted view of the ancient Egyptian civilisation; for Plato had formerly resided in Egypt, and seems to have derived many of his ideas from Egyptian sources.

Further indirect evidence may, perhaps, be derived from legends current amongst the American Indians at the time of the Spanish Conquest in the 16th century of our era. Both the Toltecs and the Aztecs, the two leading aboriginal tribes of Central America, traced back their origin to a place called Atlan or Aztlan; ,though, it is true, this may refer to some at present unknown point in their tribal migrations.

Of greater evidential value, perhaps, is the well-known tribal legend of the Aztecs of Mexico, that their deity Quetzalcoatl—"The Plumed Serpent"—having taught them the arts of civilisation, returned to the East (note the direction) in a canoe of ser-

pent-skins. Quetzacoatl was represented as a white man with a beard, though the Indians were beardless. Incidentally, whatever its origin, we know that the Spaniards under Cortez found this story very helpful in their later conquest of aboriginal Mexico, when they successfully posed as descendants of the white god, and thus played on the superstitions of Montezuma, the Aztec ruler, and his subjects!

Such, then, is the tradition of "The Lost Atlantis," and, though less precisely documetned, of its sister continent, the also lost Lemuria in the Southern Ocean. How much truth, if any at all, is there in it? The evidence for some cosmic catastrophe which has submerged great parts of the earth appears fairly strong. And, indeed, such an universal flood is recorded in the folklore of most ancient peoples, including the biblical story in the book of Genesis, which records how Noah and his Ark—carrying a whole zoological garden!—survived the otherwise universal destruction.

Was the ancient empire and civilisation of Atlantis the less fortunate victim of a similar cosmic catastrophe? The persistent tradition of the lost continent seems to point unmistakably to some such conclusion. To be sure, many eminent astronomers concur in holding that the moon was originally a continent in the bed of (what is now) the Pacific Ocean, which was torn so violently from the parent body of earth by some prehistoric natural catastrophe. And we know from recent experience that atomic explosions do not lack force! Was the moon the lost Lemuria? It could hardly have been Atlantis, since the remote date of the alleged lunar catastrophe excludes any possibility of human civilisation or even human life. But Atlantis may have perished in a similar catastrophe, an early victim of atomic energy.

In an interesting and learned, if somewhat speculative book, Mr. W. Scott-Elliott records "The Story

(Please turn to foot of next page).

THE KEY TO THE KINGDOM

From "The Two Worlds"

(By the Editor, Ernest W. Oaten)

"I merely wish to say what Johnston said:
That in the course of some six thousand years
All nations had believed that from the dead,
A visitant appears.
And what is strangest upon this strange head
Is that whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf—let those deny who will."

—Byron.

The poet herein expressed the universal belief that there is an inner world, which influences the activities of this and which from time to time, Vesuvius like, bursts into external activity and attracts attention. Milton expressed the same thought in the words:

"Millions of spirits walk the earth unseen,
Both when we sleep and when we wake."

The idea of a spiritual world which is in a measure of contact with this, is as old as humanity and is embraced within all the religious systems of the past and present. Is it, therefore, strange that so many people who accept the basic sanctions of religion, raise their eyebrows when they hear the

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of Atlantis." Six maps preface his work with a bold attempt to reconstruct the world as it was before Atlantis and Lemuria vanished from human ken. A preface by the well-known theosophist, A. P. Sinnett, explains the purpose of the ensuing work.

Those readers who wish to investigate, in all its ramifications, the evidence available for the rediscovery of the submerged continents, can be confidently referred to Mr. Scott-Elliott's scholarly book, where they will find the evidence carefully collected and lucidly set forth.—"World Service."

word Spiritualism: Yet the Spiritualist is only acting in keeping with the progressive spirit of the times.

Is it not true that the greatest minds of all ages —and particularly the moral and spiritual teachers of the world—have claimed a direct contact with a spiritual world? The Buddha, Socrates, Jesus Christ, Mahommed, and in a lesser category, perhaps, St. Francis, Joan of Arc, Swedenborg, John Wesley, John Fox the Quaker, and a hundred others have affirmed that the strength of their lives and source of their teaching was dependant upon contact with a spiritual world. Now what is Spiritualism but a sustained effort to ascertain and determine the processes under which such contact is obtained, in order that it be made more available and more understandable?

Centuries ago, the agriculturist ploughed his land, sowed his seed, and hoped for the best. The results were variable. Can it be said that the application of science and experiment to the processes of growth, and the chemical and organic composition of the soil, the improvement of seed selection, etc., have not improved agriculture? And is it not reasonable to suppose that the laws which govern intercommunication between the two worlds are as capable of determination as any other of the processes of nature? The laws which govern the growth and fruition of a soul, or a consciousness, are as truly a part of the economy of the Universe—or, if you prefer the term, of God's methods—as the growth of a human body, or a tree. Spiritualism is, then, an honest and honourable attempt to replace the blind ignorance and superstition which have too long characterised spiritual activities, and to bring them as far as possible within the orbit of human understanding. Scientific research is surely concerned with the processes inherent in all phenomena, and the phenomena of spiritual activity cannot be divorced from Universal processes. I'm afraid men often boggle at words rather than facts—though

names are only labels we attach to things. During last century, it is interesting to note that mesmerism was often looked upon as stuff and nonsense, but when Dr. Braid labelled it hypnotism, it became quite respectable, though it meant largely the same thing. The nineteenth century laughed at "the healing touch," but when it became "massage," all was well. An era which ridiculed thought-transmission was mollified by the term telepathy, for the latter is "strictly scientific—don't you know!" Even those who today laugh at the term Spiritualism become quite friendly when we talk of psychical research or occultism—these are so very respectable.

What's in a name? Apart from prejudices, names mean little, provided we agree on their true application. The old rustic, on reading the story of the creation, said he didn't blame Adam for calling a pig—a pig—for he was a pig.

Facts are more important than names, and Spiritualism is not only endeavouring to ascertain the laws which govern interaction between the spiritual and physical worlds—which are but two departments of the same eternal universe: but, in the light of that knowledge, to offer some explanation of obscure happenings which have influenced humanity in all the past stages of its history. Because it "sits down before a fact as a little child—or follows it wherever it may lead," it is throwing a larger light upon man's spiritual nature—the operation of his consciousness—his innate, and probably unlimited possibilities, and his position as a unit of the divine order.

Spiritualism is, therefore, the harbinger of a greater future for man—and the revealer of his relationship to the Eternal. In this spirit it will extend its sway, and blaze the trail that leads from atom to angel—from earth to heaven—from man to God. It will banish superstition and reveal man as an intelligent entity, evolving under the influence of eternal law and love.

A MESSAGE FROM THE UNSEEN
Through Mrs. Osborne Leonard, London, England

(Contributed by Wm. McElroy, Canada)

"There are no triangles here—and every soul, sooner or later, meets his or her affinity. Otherwise it would be a 'higgle-de-piggledy' universe—a picture puzzle with pieces missing.

* * *

"The truth of Spiritualism opens up life in a wonderful way, and helps us to see much deeper into the Scriptures, which have been so badly interpreted. . . You can give practical help to any friend in difficulty by sending him strong positive thoughts, and visualing him as full of power, conquering all obstacles. These will reach and help him, for 'thoughts are things.'

"Concentrate on one thing at a time. When one goes to too many lectures, teachers, or mediums, the effect is analogous to the pouring of a few drops of water in a dozen places. Your water is soon gone, without much to show for it. Energy ditto!

"The homes and gardens here are very beautiful. I am so thankful I can still have a garden! On this side of life we can read character instantly—we can literally see the mentality of the soul.

(The question of reincarnation was broached.) "It is a fact for some souls—not for all. Only those who pass through life without being spiritually awakened have to come back. The people who are reincarnated are so often those who had great possessions and power, but were asleep spiritually, so they have to come back in poorer circumstances and find themselves."

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Countess Ermine Natoli, of Venice, is a refined biographer of marked ability. She writes: "I have found Spiritualism everywhere; it is sowing the seeds of a sytematic morality, which is preferable to the dreary negations which materialism offers us."—"Journal of Science," Milan.

A HOPEFUL FUTURE

Before Spiritualism, as demonstrated in this modern age, reaches its century mark, the world will have so advanced in an understanding of the sciences and have become so accustomed to picking song, music, and speech from the air, that it will settle comfortably back in the thought that there is no limit to human discovery and invention, and that communion between spirits and mortals has always been possible.

With the passing of 1946, a new generation will be born which in its adult years will, as a matter of course, be so familiar with the radiations of electro-magnetic forces, with and without instruments of transmission, that it will have no amazement in picking up spirit messages from the atmosphere.

The time is not far distant when not only echoes from the summerland will be caught by the listening ear, but veritable messages of love and cheer and instruction will be received and understood by the eager world. We could get these now by radio were there less hatred between men and nations; less of the influence and thought-vibration of wrangle and discord in human life to interfere with the higher currents of spiritual activity; but, in spite of crossing lines and disturbing waves, the world is making progress rapidly.

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DONATIONS TO THE LIBARY

We acknowledge with thanks the following gifts to the "Harbinger" Reference Library:—

Mr. J. J. Clarke, Hawthorne, Victoria—"Western Mysticism, by Dom. Cuthbert Butler; and "The Belief in Immortality" (Polynesia), by Sir James Fraser.

Mr. W. T. Craig, Leeton, N.S.W.—"Raymond," by Sir Oliver Lodge.

ROME SAYS TOO MANY STAY AWAY

The Roman Catholic Church seems to be suffering from a set-back, both in England and in France.

Mgr. Thomas Adamson told 200 Catholic Actionits at Liverpool recently:

"The number of Catholics attending church is becoming less and less. The number of lapsed Catholics was great even before the war. It is greater now."

And in France, non-attendance at Mass was the chief concern of 500 priests and 300 laymen at a Roman Catholic Congress at Lyons.

In certain parishes, it was stated, only two per cent. of Roman Catholics habitually attended Mass, while many country priests often celebrated before congregations of two or three.

Even where attendance was more satisfactory, the delegates thought "conventional respectability" sent the faithful to church more often than "genuine piety."

But Bishop Myers, addressing a meeting in London, declared there was "no justification for pessimism." He said that when in the past the Church has seemed to weaken in one part of the world, it had gained strength in another.

And he pointed with hope to the 25,000,000 Roman Catholics in the United States—though he did not say how many of them regularly went to church.—"Psychic News."

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CONGRATULATION

A subcriber for twelve years writes: "Congratulations on the very fine standard you have maintained in the "Digest," the selected articles being informative and evidential of the truths of the Bible and the life hereafter. Best wishes for your continued success."—J.C.K.S., Brisbane, Queensland.

SPIRITUALISM AND ITS TEACHINGS

THE principles and teachings of Spirtualism, as set forth in "The Harbinger of Light," Adelaide, may be summarised as follow:—

1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.

2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!

3.—That death is not a cessation of life, but a mere change of condition.

4.—That man is a responsible being, even while encased in flesh.

6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.

7.—That communication between the living and the "dead" has been scientifically proved.

8.—That there is a Light (Divine Life) that lighteth every man that cometh into the world.

9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.

10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.

11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life

12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

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