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The Harbinger of Light

A Monthly Digest devoted to

Psychical Research, Spiritualism, and Spiritual Philosophy

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Edited by

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

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LEADING FEATURES

The Incarnation

How to Make the Most of Christmas

Cruelty at Christmas

Christmas Customs and Tradition

Music and Mediumship

Are Christmas Tree Seances Exaggerated?

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

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TO OUR READERS, CONTEMPORARIES, AND CONTRIBUTORS

Christmas Greetings

In extending sincere wishes for a Festive Season of Happiness, we take this opportunity of expressing our appreciation of the friendly relations which have existed between us, and trust we may continue to merit your co-operation in the years to come.

Please accept Greetings and Best Wishes for Christmas, and may the New Year be a stepping-stone to your future prosperity.

HOW TO MAKE THE MOST OF CHRISTMAS

By Rev. C. Irving Benson, D.D.

In "The Herald," Melbourne

It is a true instinct which leads us to celebrate Christmas with feasting. But it will be a poor feast if we dress our own tables and spare no thought and give no gift to those whom poverty or sickness has overtaken. The happiest people this Christmastide will be those who think least of themselves and most of others.

As Christmas approaches, I picture to myself the celebration of the day in many lands — from Tasmania to Iceland, from China to Peru — the hymns that will be sung, the giving and receiving of presents and the joyous gatherings about family tables. I think, too, of minds stealing wistfully back to childhood days, the old home, the people we knew and loved in long-away days. In many a heart there will be longings for loved ones far away. Some will find it hard to be glad. There will be a watching Shadow they cannot forget; the cypress will mingle with the holly; to their ears the merry bells will ring but a muffled peal.

Festival of Life

Christmas is the festival of life and hope. It brings light to the dark places in our hearts. "The day-spring from on high hath visited us to give light to them that sit in darkness and in the shadow of death." Never let us forget what it springs from — the conviction of a few humble people ages ago that in the person of one little child, cradled in a manger, the world above, the world of eternal perfection, had invaded ours and will in the end clear all pain and sorrow out of human hearts and make earth like heaven. And it is the most precious hope known to mankind to-day.

Thinking of the Christmas celebration, there is a page in the Old Testament which suggests a guiding principle for our spirit and behaviour at this festival. It was after a time of grief that Nehemiah, the brave governor of Jerusalem, called the people to keep the Feast of Trumpets. "Go your way," he said, "eat the fat, and drink the sweet, and send portions unto him for

whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." What he meant was that whoever and whatever was against them, God was with them and for them. And the message of Christmas is that God is with us.

Christ and Feasting

It is a true instinct which leads us to celebrate Christmas with feasting. "God giveth us richly all things to enjoy." There is in this earth a rich provision of things, meant not merely for the bare carrying on of our life, but for our enjoyment. Our Lord Himself often sat at the festive table. The Son of Man, as He said Himself, came eating and drinking; and there is accordingly a great deal in the New Testament about eating and drinking. These necessary and pleasant acts appear as intimately connected with the life and teaching of Jesus, and with the Christian religion.

As soon as Christ gathered about Him a little group of disciples, they were all invited to dinner, and they accepted the invitation. Some of the most memorable things He said were spoken in the course of His table-talk. He was continually illuminating and applying His spiritual instruction by means of illustrations taken from the table. The parable of the Great Supper, the discourse at Capernaum on the Bread of Life, the picturing of the joys to come under the symbolism of a banquet, will occur to every reader of the Bible. He instituted a social meal as the characteristic sacred rite of His religion. To-day, the most important article of furniture in a Christian Church is a table — a supper-table, for the common meal of the Christian family. The homely outlines of the table may be lost in the glories of carving or hidden beneath embroidered cloths, but it is a table, nevertheless.

We have no reason to think that our Lord entered into the social pleasures of His time simply from a sense of duty, or that He went to dinner in order to get a good chance to preach a sermon to the host. He went because He liked to go.

Share Christmas

"Eat the fat and drink the sweet," which meant — go and enjoy yourselves, eat and drink the best you can get. God delights to have us enjoy His blessings. We are to eat our food with thankfulness and rejoicing. So let us keep the feast rejoicing in the delicious flavour of the fare.

But before we sit down to eat the fat and drink the sweet we should "send portions unto him for whom nothing is prepared." That is the way to sweeten one's own cup. Give a Christmas dinner to the poor, some appetizing dainty to the sick, a toy to a child. So much of our Christmas giving is to our friends who do not need. There is pleasure in so doing, but there is far greater joy in giving to those who cannot give us anything in return. This is a time to think in terms of Christ's words: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor they rich neighbours . . . But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

The "Choice Bits"

The host's venison and game would taste all the sweeter to him as he saw the poor eating it with relish. The best way to set joy singing in our own hearts is to give it to others. It is not enough to eat the fat and drink the sweet in our own selfish little corner; we must send portions unto them for whom nothing is prepared. We must make the poor portakers of our joy. The word rendered "portions" means, "choice bits." The Jews were constantly reminded to care for the poor, the stranger, the orphan, and the widow. Portions were to be sent to those who could not join the company. They were to remember the needy while enjoying God's gifts.

Our joy must not be selfish. Having a good time all alone is not the ideal of Christian gladness. When we

are prosperous we should not forget those who are poor. When we are happy in our home of love, with unbroken circle, we should not forget the families about us that are in sorrow and bereavement. The good things which God gives us are not meant for ourselves alone — they are given to us to be shared. Pour out your gladness for other hearts. Restrain it and you destroy it.

Ian Maclaren once declared that by far the finest peroration to any sermon he ever heard was that of a Shropshire labourer who brought his simple and moving address to a close by saying: "Friends, you may wonder why I am here to preach, when, after a hard week, I might well have rested. This is the reason — I cannot eat my bread alone." It is the glory of the Gospel that it makes a man want to share his meal, and, so sharing, to multiply the bread of life.

Think of Others

It will be a poor feast for any of us if we dress our own tables and spare no thought and give no gift to those whom poverty and sickness have overtaken. Is there anyone who has not read, or, having read, has forgotten, Jeanie Dean's touching plea for her poor sister? "When the hour of trouble comes to the mind or the body, and when the hour of death comes, that comes to high and low, then it isna what we hae dune for oursels, but what we hae dune for others that we think on maist pleasantly." And the happiest people this Christmastide will be those who think least of themselves and most of others.

There is no more pathetic sight than deserving old age sinking down to the grave in sickness and want; to see honest men and women unable to provide their children with nourishing food. There are hungry, sick, homeless people, and though in your daily journeyings you may not meet stark misery you cannot say, "I never knew."

Perils of Christmas

Feasting has perils like every other good things in this world. It may degenerate into such disgusting

bacchanalian orgies as the Romans practised. I remember being shown in Rome a basin let into a wall and I was told that when the feasters had eaten as much as they could hold, they would come to this sink and tickle their throats with a feather in order to make them vomit, after which they resumed their seats at the table. The Jews set safeguards against such conduct. Their rejoicing was not to be selfish; it was to stimulate practical kindness. Instead of gloating over it in secret, selfishly and greedily, they were to use it as a talent and endeavour to lessen the sorrows of others by inviting them to share it. He who is doing his utmost to help his brother may dare to be very happy.

"Neither be ye grieved for the joy of the Lord is your strength." "I am come that ye might have joy," said Christ. That is why He came — that our lonely, unquieted, grieved hearts might be glad. And because God is like Jesus we have reason to be glad. The feast passes, the toys get broken, the presents go out of date — these are but the outward symbols — the real joy of Christmas must be spiritual. It is to know God as Father, to rejoice in the gift of Jesus Christ. "Love so amazing, so divine," will lift us clear above all our sorrows.

Seeing the Star

During the Jewish festival to which the Old Testament Scripture refers the Jews bivouacked in greenwood bowers — so thin that at night they could see the stars shining through them. Amid all the decorations of Christmas so may we see the stars shining through, and most of all the star which will lead us to the soul's Bethlehem, where we shall kneel down and worship.

Let us then eat the fat and drink the sweet, remembering first to send portions to them for whom nothing is prepared, and may the joy of the Lord be our strength.

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(Heard in discussion): "A sick heretic is afraid he will die. A sick Spiritualist is afraid he won't."

A NEW REFORMATION COMING

By T. E. McMillan

"The National Council of Churches is not asking for better facilities for religious education in order to stop alleged national deterioration," said the Rev. Dr. J. D. Salmond, of Dunedin, director of youth work for the Presbyterian Church, in an address on religious instruction in schools. "It is said that our national character has weakened because we have lost the old faith, do not read our Bibles and do not go to church," he added. "However, the world which has seen us at war is unanimous in declaring that we have not deteriorated. Our people are still interested in religion and religious books of all kinds are readily salable."

I read the above in the general press, and late also some dolorous utterances by the Bishop of Wellington, the Rt. Rev. St. Barbe Holland, about the great difficulty in securing young men to enter the ministry. Lots of other things appear in print which indicate that all is by no means well with institutional religion. Particularly, one notes expressions of regret in that the more brilliant of the young men enter other callings, but not the ministry.

For my part, I believe that these things will in the end prove for the good of religion, inasmuch as this logic of events will impel, if not actually compel, religious leaders everywhere to realize that the fault lies, not with the young men, but with the retention of an Orthodoxy that is behind the times. It is not that the young men have "lost the old faith." What they have lost — and good riddance to bad rubbish — is the old superstition.

Science for a few centuries has played havoc with the old beliefs that have their foundation in sun-worship, and are a compound of rites, ceremonies, and baseless beliefs held by various races in barbaric times. But modern science realizes there is more to the Universe that mere physical or chemical quantities, that there is a spiritual content, and powerfully supports

spirituality and survival. Here, for example, is a very striking passage in the preface to "Philosophy of Religion versus Philosophy of Science," by Prof. Albert Eagle, Lecturer in Mathematics at the Victoria University of Manchester:

"I wish to state as emphatically as I can that no very much better state of the world is possible until people in vast numbers have come to believe that they are only in this world to fit themselves for an immortal life after death in an immortal world. And not believe it in the empty-hearted way in which many people now stand up in churches and repeat creeds; but realize it in a way that make it influence the whole of their lives and conduct, and makes it possible for them to go blindly and thoughtlessly through the world thinking of nothing except schemes for the more effective pursuit of their own worldly greed. Unless people can be made to believe this, and believe that the only qualities which will be of much value to them in the next life are those of sheer unselfish goodness, and especially the feelings of sheer unselfish goodness to their fellow-creatures, I, for one, cannot conceive of society getting very much better, but I can very easily imagine it getting very much worse. The reason for this is that human immortality is the fundamental fact about life in this world; and it always will be until mankind have become extinct. Nothing is capable of altering the truth of this by one iota."

"Man is incurably religious." That is because he is a spiritual being first and foremost, and for all eternity. There is now a great process of re-education going on, out of which is emerging a higher type of spiritual teaching, of a kind that will gradually make an irresistible appeal to both the heart and the head, that will prove itself worthy of acceptance by the profoundest intellects. A new Reformation is now on the way.

No cause can survive indefinitely once it has lost intellectual leadership, for then it is necessarily left to inferior minds to carry it onward, and they cannot do that in the face of the apathy or hostility of superior

(Please turn to bottom of page 9)

THE INCARNATION

From "Light"

For to the Christian community Christmas is the anniversary of the Incarnation. The portion of the Gospel for Christmas Day, in the Anglican Prayer Book, begins: "In the beginning was the Word and the Word was with God, and the Word was God," and it ends: "And the Word was made flesh, and dwelt among us . . . ." There are mystic words, but they express the most stupendous thing that anyone can be expected to believe; no less than that the Supreme Power, Creator of the Universe, God Himself, in the person of Jesus Christ, "for us men and for our salvation, came down from Heaven and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man." This is what Christians are expected to believe, and the tremendous surrender involved in such a belief is obvious.

We are not here concerned with the arguments for and against this belief; some Spiritualists accept it, others reject it. But Spiritualists generally believe in incarnation, that man is an incarnate spirit, and some hold the view that as the spirit survives the body, which they have proved, it must have existed before incarnation, even as Christ is said to have existed "before all worlds."

Sir Oliver Lodge says somewhere "Our Master undoubtedly pre-existed as the eternal Christ, and is as living and active to-day as ever He was, having acquired

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intelligences. This is all being realized, and the time is coming, slowly but surely, when the view given above from Prof. Eagle's book will prevail. When that time comes, economic troubles will vanish, because men will then be motivated by moral and spiritual principles, and will not devote their best energies to "laying up treasures on earth," where moth and rust doth corrupt, but will realize that this life is but a preparatory school, a mere second of time, for life eternal.

the power of omnipresence and many other faculties of which we have no present knowledge. He lived on earth for a short time as Jesus of Nazareth, and met with that rejection and contumely which await all pioneers; but already He has influenced and redeemed the world to an amazing extent. All the meaning and consequences of that Incarnation we are not likely to know, from any arguments based on scientific procedure."

Other Spiritualists say that the spirit comes into existence coincidentally with the physical form, and develops with it, and it is held by some that the Incarnation of Jesus was different only in degree, not in kind. Writing on this subject twenty odd years ago, the late Dr. Ellis T. Powell said: "The ordinary incarnation, whether it be an original experience of terrestrial life or a re-incarnation, is a spark of Deity descending to the physical plane: the Incarnation was, in some sense which we cannot fully fathom, affirmed to be the descent of the Deity itself, coming from the highest to the terrestrial."

In an age which is uncertain even of its belief in God, it is naturally difficult to find a general acceptance of the belief that, at a certain point in history which does not seem more appropriate than another, the Deity descended to earth and assumed human form. But even ordinary incarnation is a mystery. We know that it happens, but we do not know how; we know only the physical processes associated with it. To quote Ellis Powell again: "The normal act of generation does not create the offspring. All that it does is to act as a trigger, so as to release the reproductive functions from inactivity. Hence we speak of procreation in the marriage service; we never dream of regarding either parent as the actual creator of the child." And the reason for this is that the child is not the flesh, but the spirit which has assumed the flesh. We know well enough that the most casual intimacy, the most brutal lust, can result in the entry of a spirit upon its earthly sojourn, during which it prepares for its entry — or

re-entry — into the world of spirit, carrying with it the development of individuality it has gained from the impact of terrestrial surroundings. Truly the ways of the spirit are beyond our full understanding!

It is the tragedy of human life that the human spirit is so often not in harmony with the flesh it wears, so that it is clouded and distorted by wrong impulses from that flesh and becomes forgetful of the divine spark which was its origin. And it is one of the paradoxes of life that, when this distortion has resulted in a grim horror such as in world wars, the spirit bursts forth, true to its nature, in acts of glowing heroism or quiet endurance.

Whatever may be said about Christianity, few will deny that in the life of Jesus Christ we have an example of the perfect fusion of spirit and flesh. "The evil that men do lives after them, the good is oft interred with their bones," said Shakespeare. What manner of man is this, then, of whom no evil has been said since he rose from the dead? We may be unable to accept the Christian doctrine of Incarnation; we may deny the Virgin Birth and emphatically reject the Atonement, but we can hardly deny the example presented in the person and life of Jesus of Nazareth. Unless we postulate the most colossal falsehood and deception in the history of the world we must admit that here is One who was truly Spirit incarnate, One who kept faith with His divine origin; — in whichever sense we apply that phrase — One who suffered the supreme humiliation of the flesh in the assurance that the spirit is indestructible.

Therefore, this Christmas, let us spare a thought for One to whom the day does homage; One whose incarnation has shown us, for all time, the heights which may be attained by the spirit perfectly expressing itself through the flesh. Spiritualism shows us that the spirit survives physical death; Christ showed us this, too, and he has also showed us what we have since had much reason to doubt — that the spirit can survive incarnation!

CHRISTMAS CUSTOMS AND TRADITIONS

By Florence Pulsford

In "Theosophy in Australia"

There are more delightful, interesting customs and legends connected with Christmas than with any other festival of the Christian year. This is but natural considering the human interest surrounding the birth of Jesus, while the bitter weather of the northern hemisphere winters would encourage the development of any custom tending to add cheerfulness and warmth to the occasion. Most of these old customs date back for centuries. Some have never waned in popularity from their inception to the present day, others have fallen into discard, and still others have been dropped for a time only to be revived later.

Carols

An example of the last group is the beautiful custom of carol-singing. The word "carol" derives from the Greek "choros," a circling dance, and the carol was originally a song associated with dancing. It was not until the time of St. Francis of Assisi that the carol as we know it came into being. St. Francis brought to the popular mind a revelation of Christ as the "Little Brother of Mankind," replacing the picture of a stern and inexorable judge which had held sway for so long.

Before this time poetry and song dealing with the Incarnation were "rhetorically splendid and abstractedly theological," but now poets began to sing of the human simplicity of the Nativity, and people felt the appeal of the Babe in the Manger, watched over by His Mother and surrounded by cattle.

There is no record of St. Francis himself having written any carols, but many of his followers wrote them, foremost among these was Jacapone da Todi. The son of a wealthy family, da Todi was a wild, turbulent soul, given to gambling, drunkenness, and other excesses attendant upon superfluous wealth. He was reformed by the death of his beautiful, saintly wife, and became so extreme and violent in his devotion to his Lord that he was thought to be mad — crazed with the love of

Christ. He may be called the father of the carol, and the following lines are translated from one of his typical songs:

"One gift at your King's feet
Lay now. I mean
A heart full to the brim
Of love and all for him,
And from all envy clean."

Carol-writing and singing spread through Germany (the home of some of the finest of the mediaeval carols) to England, largely through the untiring efforts of the Franciscans. Carols were closely associated with the Nativity Plays of the Middle Ages, which played an important part in the development of English drama. The singing of carols was extinguished by the Puritans, but revived towards the end of the nineteenth century. To-day the lovely old carols are coming into their own again, mainly due to the publishers of the Oxford Book of Carols who have given us the choicest collection of carols and tunes ever published.

C. A. Miles has written of these old songs that they consist of "extreme homeliness joined to awe . . . a step more, and all would have been irreverence; as it is we have devotion — human, naive, and touching."

Yuletide Decorations

The use of evergreens for decoration is an old practice derived from pagan religions. They were never sought for their decorative value only, but also because of their connection with nature-spirits and gods. The ancient Romans at their great feast of the Kalends in January presented the people with greenery to carry blessings to their homes. In Christian countries the same principle is observed on Palm Sunday when blessed palm leaves are distributed.

The early Church frowned upon the use of evergreens because of their descent from paganism, but this antagonism gradually died away and the custom became universally approved.

The evergreens most commonly used have always been the holly, ivy, mistletoe, and rosemary, and each has its special significance.

From earliest times holly and ivy have been linked together, holly being considered the man's plant and ivy the woman's. The holly soon gained ecclesiastical recognition, but ivy was hampered by its Bacchanalian associations until in Italy it became linked with paintings of the Madonna and Child. In northern countries the holly is symbolic of the Burning Bush, and of the Chaste Maiden glowing with the sacred fire of the Holy Spirit. The spiky leaves and red berries have also been likened to the crown of thorns besprinkled with blood. The holly wreaths of to-day, with stars in their centres, symbolize the Mysteries of the Incarnation and of the Crucifixion.

The hanging of mistletoe is the most ancient of all Christmas customs and comes down to us from the Druidic religion of ancient Britain. One of the most important rites of the Druids was the annual ceremonial cutting of the mistletoe by the Arch Druid which took place about the middle of November. Robed in white, and armed with a golden sickle, the Arch Druid severed the mistletoe twigs which were caught in a pure white cloth as they fell. The ceremony was accompanied by sacrifices and followed by festivities. The sprigs were then distributed among the people who hung them over the doors of their dwellings to keep away evil and to attract good. Its protective and curative virtues were considered so great that it was known as the "all-heal."

In Scandinavia mythology we read of mistletoe in the story of Balder, "whitest and most beloved of all the gods," who incurred the enmity of the evil Loki. Balder's mother, Freyja, learning of this, extracted from all living things the promise that they would do no harm to Balder. Unfortunately, she overlooked the mistletoe and with a dart made from its wood, Loki slew the hapless Balder. However, we learn that the mistletoe was later redeemed by Freyja and shorn of its evil associations.

An interesting ceremony was performed at York Minster in the Middle Ages when the mistletoe was carried in procession by the clergy and placed upon the high altar. A public pardon for sinners was then proclaimed. A rather strange idea has grown up in modern times that it would be exceedingly wicked to take mistletoe into a church, though it is permissible in the home. This probably has its origin in the Balder legend.

The practice of kissing under the mistletoe bough appears to have come from the Kiss of Peace — Pax Vobiscum — of the early Church.

Rosemary occupied an exalted position among Christmas evergreens, because " 'tis the herb sacred to remembrance and therefore to friendship, whence a sprig of it hath a dumb language" (Sir Thomas More). Its aromatic qualities are said to have been gained when the swaddling clothes of the Infant Jesus were placed on it to dry. Spanish folk-lore says that the lavender flowers of the rosemary were originally white, and changed colour during the Flight to Egypt when Mary cast her purple robe over a rosemary bush while resting. It seems regrettable that rosemary should have dropped out of Christmas celebrations so completely.

The Yule Log

The burning of the Yule Log is perhaps the most popular of all Christmas customs in northern countries. There are many legends as to its origin, the best-known being that the Christ Child was first washed and dressed by an ash fire in Bethlehem.

In the Middle Ages the Yule Log, usually of ash, oak, pine, or olive, was cut, stripped of bark, and brought in with ceremony and singing:

"Come bring with a noise
My merrie merrie boys,
The Christmas log to the firing."
(Herrick)

The Yule Log could only be lighted by a last year's brand, and with clean hands. The flame of the Log was regarded as sacramental, and people placed their

silver and pewter where the flames would gleam on it. Its light symbolizes Christ as the Light of the World.

In early times the spirits of departed members of the family were believed to be present in the flames and embers of the Yule Log.

Candles were introduced at a later date and were lit from the Log. Like it, they were believed to radiate blessing.

The ashes of the Log were not taken out on Christmas Day, and much perplexity existed as to what should be done with them as they were considered sacred. Anybody familiar with sacramental church worship knows of the difficulties connected with the disposal of holy elements, and the care that must be exercised lest they be put to wrong use.

The Christmas Tree

The Christmas Tree can probably be traced to the early pagan reverence for trees which were thought to be the dwelling-places of gods and spirits. One old legend says that on the night of the birth of Jesus all trees blossomed and bore fruit, in spite of snow and frost. A German folk-tale tells of a child knocking at the door of a lonely forester's home on Christmas Eve. He was welcomed hospitably and given of the best the household could afford, sleeping in the bed of little Hans. Next morning the family was awakened by the singing of a choir of angels. The little visitor was the Christ Child! Taking a twig from a fir-tree, he planted it, and said: "I have gladly received your gifts, and here is mine to you. This tree will never fail to bear its fruit at Christmas, and you shall always have abundance." Another story is that the Christmas Tree in Germany was begun by Luther, who one Christmas Eve went out-of-doors and was enthralled with the sublime spectacle of the starry heavens. Returning to the house he set up for his children a tree decorated with candles "to represent the gracious heaven that had sent forth the little Lord Jesus."

The Christmas tree is "the symbol of Christ as the Tree of Life, who offers freely to all His gifts of light

and life and wisdom."

Christmas Bells

For many centuries peals of bells have been rung at Yuletide. In mediaeval England bells were rung for three mornings before Christmas, then at sunset on Christmas Eve the air was filled with the melody of bells. One quaint old custom connected with bell-ringing was known as "the Devil's Knell." Christ was supposed to have been born, and Satan to have died at midnight. For an hour before midnight a bell was tolled — the "Old Lad's Passing Bell" or "Devil's Knell." As the hour struck the bells pealed forth a paean of welcome to the Babe. Wesley is believed to have been referring to this when he wrote, in the original version of his hymn,

"Hark how all the welkin rings
Glory to the King of Kings."

Space does not permit us to discuss any more of these charming old traditions, although there are some obvious omissions — the Santa Claus legends, the exchanging of gifts, the Christmas Crib, and others. In the heat of the Australian summer we have lost touch with some customs faithfully followed in the Northern Hemisphere, customs such as the burning of the Yule Log. But we should endeavour to take the fullest possible advantage of those that are suited to our climate, for they all serve to increase our consciousness of the Christmas atmosphere, with its keynote of "Peace on earth," so sorely needed in our war-weary world.

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By Another Name?

We heard Rev. Chalmers Rogers, Chairman of the Congregational Union, preaching the other day. Like Canon Elliott and Leslie Weatherhead, he seems to know a good deal about our subject. Unlike some we could mention, we do not condemn these leaders for "not coming out into the open" and declaring themselves to be Spiritualists. So long as they preach the Truth what matter what they call themselves?

—"Free Press Spiritualist."

MOST SPECTACULAR MEDIUM OF MODERN TIMES

By E. J. Dingwall, M.A., Ph.D., D.Sc.

This article, reprinted from "Psychic News," is taken from "Some Human Oddities" ("Home and Van Thal," 15/-, "Psychic News" Book Shop, 15/4, post free, English currency) — portrait studies of some of the most extraordinary people ever recorded in the pages of history.

Dr. Dingwall, psychical researcher of international repute, here records some of the astounding facts in the life of Daniel Dunglass Home — the man who forced Sir William Crookes into saying: "I am convinced . . . that invisible and intelligent beings do exist, who say they are the spirits of dead persons." (Crookes was a D.Sc. and LL.D. of six universities and a President of the Royal Society and the British Association.)

The famous account by the late Earl of Crawford and Balcarres of Home's levitation out of a first storey window, is one of the highlights of all-time phenomena.

His sitters included Napoleon III and the Empress Eugenie, the Czar of Russia, William I of Germany, the King and Queen of Hanover, the King of Wurtemberg, the King of Bavaria, the Queen of Holland, Alexandre Dumas, Count Tolstoy, Lord Byron, W. M. Thackeray, Sir Edwin Arnold, Lord Lyndhurst (Lord Chancellor), Lord Lytton, John Ruskin, Lady Shelley, Laurence Oliphant, Rossini, and Elizabeth Barrett Browning.

Among the mysterious and puzzling personalities of the nineteenth century there can be little doubt that the famous medium, D. D. Home, was one of the most odd and the most interesting.

Much is known about him, for both he and his wife wrote books, but wherever he went the atmosphere of mystery which surrounded him made it difficult to know the real man; and the controversy which he aroused during his life has, as is the case with so many queer characters, not passed with time, but even to-day is sometimes more acrimonious than it was when he was

still alive, moving in high society and entertaining imperial courts.

Daniel Dunglass Home was born in Scotland on March 20, 1833. . . . We know little about his very early years, but it seems that he was taken to America when he was about nine, accompanying his uncle and aunt who wished to emigrate. At the time that he arrived in America what Spiritualists call "Modern Spiritualism" had not yet begun. The Fox sisters had not yet started to produce their famous rappings at Hydesville; yet the time was ripe for a spiritual revival of some sort, and the intense interest in animal magnetism, mesmerism, and what was called "electra-biology," suggested what form the revival would take once it began.

A short time after the occurrence of the Rochester knockings, through which the Fox sisters had initiated the coming of the new revelation, Home himself became the centre of similar disturbances, and furniture began to glide about the room without any physical agency being observed.

By 1851 Home was established as a medium with a reputation, and from that time until his death in 1886, with a few intervals, phenomena continued to occur in his presence.

Before he left America most of the manifestations associated with him had been reported, including complete levitations and the appearance of armless hands, which dissolved or melted away when seized for the purpose of inspection or examination.

He met many distinguished people, and several accounts of his sittings have been preserved in the memoirs, letters, and diaries of the period.

The years 1856 and 1857 saw Home in France, and it was in these years that he gave the famous series of seances in the Tuileries in Paris when many of the entourage of Napoleon III, and the Empress Eugenie attended the demonstrations which formed one of the principal diversions of the brilliant court of the Second Empire.

In 1865 he was in England again; and from 1867 until 1869 he gave the remarkable series of sittings which were recorded by Lord Dunraven and which were reprinted by the Society for Psychical Research in 1924. It was in Paris that Lord Dunraven first met Home, and some years later the interest in the remarkable phenomena that occurred in his presence ripened into personal friendship.

For nearly two years the pair were constantly together, and it was during this time that Lord Dunraven was able to observe Home as few were able to do. It was he who was present when the odd phenomena associated with the medium occurred under all sorts of conditions — in daylight, at regular seances, or just anywhere and at any time — day or night.

As far as is known Lord Dunraven never wavered in his belief that the physical manifestations around D. D. Home were genuinely supernormal, that is to say, due to unexplained causes and not in any sense connected with trickery or deceit of any kind. Certainly it would seem that he had unequalled opportunity for discovering evidence of such trickery, since he lived with Home for days at a time, slept in the same room with him and even in the same bed, and was present at a number of seances at which phenomena occurred which have hardly, if ever, been recorded as happening with any other medium working under the same conditions.

Objects moved without being touched; raps were heard and lights seen; the medium was both levitated and elongated; phantom forms appeared and curious sounds like muffled voices were heard together with the chirping of birds and the whirring made by their wings.

Home went to Russia, followed by Switzerland, Italy, and France, where more seances were held, and in June, 1886, he died and was buried in St. Germain.

Such in brief outline are the main periods in the life of D. D. Home.

Home Floats out of a Window

In 1871 the Master of Lindsay (the late Lord Crawford and Balcarres, F.R.S.) gave the following evidence,

which was corroborated by the two other spectators, the late Earl of Dunraven (then Lord Adare) and Captain Wynne:

"I was sitting on December 16, 1868, in Lord Adare's rooms in Ashley Place, London, S.W., with Mr. Home and Lord Adare and a cousin of his.

"During the sitting, Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve-inch projection to each window, which served as a ledge to put flowers on.

"We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window. . . .

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches; and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

"Home said, still entranced, 'I will show you,' and then with his back to the window he leaned back and was shot out of the aperture, head first, with the body rigid, and then returned quite quietly.

"The window is about seventy feet from the ground. The hypothesis of a mechanical arrangement of ropes or supports outside has been suggested, but does not cover the facts as described."

PLANCHETTES

We have now sufficient materials to make about twelve planchettes. We will be unable to procure a further supply of the necessary wood for some time to come. — "The Harbinger of Light," Box 64A, G.P.O., Adelaide.

A CORRECTION

The Act legalizing the Spiritualist Church of N.Z. was passed on September 22, 1924, not in 1942 as printed in the August Supplement.

ARE CHRISTMAS TREE SEANCES EXAGGERATED?

By D. Houghton

In "The Two Worlds," January 17, 1947

During the recent Christmas holidays I had the privilege of attending a Christmas Party for Spirit Children, held at the Southend Psychical Research Institute, the medium being Mrs. M. R. Gunning, the Institute's resident demonstrator for physical phenomena.

I had heard much of the alleged wonders of these parties and quite frankly, notwithstanding the amazing materialization and direct voice phenomena I had already experienced through this medium, I found it a little difficult to exclude the thought that perhaps such reports were somewhat exaggerated. I know now, however, that unless our five physical senses are to be regarded as utterly unreliable there can be no possible doubt of the existence of children in the Spirit World. I have also to admit the conviction that such children are as happily interested as ever in the pleasures so beloved by all kiddies at Christmas time.

The spacious lecture hall of the Institute had been suitably decorated, and there was a splendid tree over ten feet high, loaded with toys of all descriptions, many of which had been brought by the sitters.

The Branches Rustled Vigorously

After a brief explanatory talk by the president, the lights were switched off, and we started to sing a lively children's hymn. Before we had reached the end of the second verse, we became aware of great activity around the tree. The branches rustled vigorously as the toys were detached, and in a few minutes whistles and trumpets were being blown with gusto. Mechanical toys were wound up, rattles rattled, toy drums beaten loudly, and for a time — joyously encouraged by the sitters — pandemonium reigned supreme. Then quite suddenly, as if by a signal, there was silence followed by a sweet little voice literally stuttering with excitement, which greeted all the "Aunties and Uncles" present.

This turned out to be Louie, the medium's child-control, who soon affected us all with her natural and lovable excitement. The darkness apparently presented no difficulties to Louie, who came round quickly to everyone in turn, telling us that it was her party, and all about the boys and girls she had invited. By this time her little guests were apparently a trifle impatient at conceding the floor entirely to Louie. The toys began to get vocal again, cautiously at first, and then, as nobody apparently protested, the children evidently took silence for consent, and once again let themselves go all out in true Christmas party fashion.

There Were No Mistakes

To the rhythm of a waltz played on the piano, tiny star-like lights danced happily to the time of the music, and toys were distributed with unerring accuracy among the sitters. Some of the sitters, possessing clairvoyant vision, described the adult spirit helpers present, who could be seen lifting up the small children, and helping them to detach the toys from the tree. Mothers laughed and talked happily through tears of joy as their own children returned from the world of Spirit, and placed in their hands the very toys that had been lovingly brought along to be put on the tree for them. THERE WERE NO MISTAKES — the appropriate toy reached its proper destination every time.

This happy reunion went on for nearly two hours, and if the grown-ups on the Spirit side enjoyed themselves only half as much as we did, then indeed there can be no doubt that really and truly "a good time was had by all." At last Louie, who with the aid of a luminous plaque had shown us her little face, and most important of all (to her) her special party frock, which looked like finest gossamer, said the time had come for the children to go home. She made a pretty little speech of thanks with all the child-like precision of careful rehearsal, and after a few last jingles and rattles of the various toys, silence finally ensued.

The Tree Was Stripped and Moved

A strong masculine voice was then theard expressing

the appreciation of the spirit organizers for the assistance they said we had given them, and bade us good night and Good Luck for the New Year. Another Control then took over, and closed the event with a brief but eloquent blessing. After a few minutes, the medium was brought out of the trance state, and the lights were switched on. It was then found that the big tree had been virtually stripped of toys and trimmings which were piled on the laps of the sitters, and scattered all over the floor. Certainly no mortal person could have walked around during the party without crushing some of the more delicate decorations, etc. But nothing was harmed. We found also that the tree itself, weighing together with its sand-filled tub approxi- a hundredweight, had been moved bodily to a new position.

So ended for me an unforgettable experience and a perfect answer to the poet's anguished cry, "Oh, for the touch of a vanished hand, the sound of a voice that is still."

To the closing prayer of the Guide, I, silently and humbly, added my own petition for the protection and emancipation of the gifted souls, through whose service these signs and wonders come, and who to-day are treated — by antiquated law and the unenlightened church — as criminals and evil doers — "Father, forgive them for they know not what they do."

———:o:———

"WAKE UP, AUSTRALIA"

By W. H. Wallis, Elsternwick, Victoria

Information has just been received from New Zealand of the regular Direct Voice seances being held in the Dominion with Mr. L. Brice, of Christchurch, and also Mr. Lovell Smith — through whom recently passed Melbourne Spiritualists have sent messages home to their families. — In some instances the power is so strong that whilst the medium is seated and playing the piano clear spirit voices come through and converse for lengthy period with favoured recipients. As a

consequence knowledge of the Hereafter is familiar to New Zealanders, in which country the Spiritualist movement is respected and recognized as a religion on equal terms as orthodoxy. Free from the fear of prosecution, mediums can go about their work with confidence.

How different is the position in Australia; quite recently the writer was speaking with a leading Collins Street minister in Melbourne and thinking that the reverend gentleman would be pleased to have first-hand news of conversations with my companion from the Spirit World, he quite casually asked, "How did I know it wasn't an evil spirit masquerading as my wife?"

Could ignorance of the Truth be demonstrated any better by the most uncultured? But then 'twas always thus — the Great Teacher Himself was hounded off the earth by the Church of the period!

In England not so very long ago the late Archbishop of Canterbury, Dr. Temple, in a letter to a leading London paper, wrote that the two great problems of the day were "Is there a God?" and "Is there life after death?"

Ten bishops and clergy were appointed as a commission to enquire into our claims, and after two years' investigation came to the conclusion that "Spiritualism had something to offer," "That it filled a gap," "Proved survival," and further, "That the Church should keep in touch with responsible Spiritualists."

To-day it is known in England that something like 350 clergy of all denominations have formed a Confraternity and now openly preach and practise Spiritualism and draw the greatest congregations.

Are there fifty or even ten orthodox ministers in Australia courageous enough to speak the Truth as revealed by our present-day seers and gifted mediums?

———:o:———

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FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

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The sixth of a series of practical hints and elementary exercises for student mediums, specially written for the "Harbinger" by the author of "The Home Circle Handbook"

Some Hints on Concentration

In our last lesson we probably travelled a little too rapidly for some of our students; but a glimpse of the ultimate goal is encouraging, and it gives us heart to carry on with more elementary exercises, and with a programme of self-discipline which otherwise may seem irksome.

Let us sum up what we have learnt so far. We have learnt to relax. Some of us may even be able to relax by now without going through the elaborate mechanism of our elementary exercise. We can, to a certain extent, control the flow of vital forces and direct them to a given purpose. We are gradually becoming acquainted with our psychic centres, and we know the feeling of them. We can feel vitality, harmony, health, compassion, love, mental stimulation, perhaps a dim glimmering of spiritual vision, and the more fortunate of us have even experienced the awareness of spiritual inspiration. We know that exercises are only means to an end, and that in practice the required state must be attained without conscious effort; but we have learned that these exercises do help us to attain that state.

Now, what are our problems? Some students want to know if any special diet will aid them to develop more rapidly. There it is again: "More rapidly" — that anxiety to get on. You must become indifferent to results. Strive after spiritual unfoldment because it is right to seek a knowledge of spiritual things, not that you may have powers denied to your less fortunate brethren.

To quote "Light on the Path" — "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open

your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire for growth."

Effort is futile. Anxious striving for results is a definite sign that the student is not yet ready to blossom in the light of the higher worlds.

In any case the author has no intention of entering into the controversial subject of dietetics. Practise moderation in all things. Make full use of fresh air, sun-bathing, exercise, a daily rub down, a well-balanced diet including plenty of raw fruit and vegetables, and live systematically and to a time table. Particularly is this time table important when it comes to elimination. Auto-intoxication can play havoc with one's development.

Take an active interest in all matters which affect your fellow-men. This is one plane of the spirit world, and the spirits here incarnate in the flesh need your help if the Kingdom of God is to come "on earth as it is in heaven." Use your daily period of meditation and psychical development as a means of raising the dominant psychic tone of yourself and your environment and of the world at large. Give, give, give, without asking a reward. Send out your powers. Help others to unfold their own spiritual powers. Use the vital forces of your spirit to lighten others' burdens and in due time your psychic gifts will blossom into activity.

Many beginners have complained about their inability to concentrate. They say they "try hard, but get nowhere." That can be well understood. Concentration is not a matter of forcing one's self into a certain mental state. It is more a matter of surrendering completely to an idea, a subject, a symbol. Just let the subject of concentration float effortlessly in the centre of consciousness. Try not to indulge in introspection, and avoid the tendency to analyse your reactions. Just as a lecturer cannot do his best work when he is listening to and criticizing his own address, or when he is wondering how his message is being received by his audience,

so the student cannot concentrate until the self has become submerged and identified in consciousness with the task in hand.

The main causes of poor concentration are excitability of temperament, faulty relaxation, an over-active mind which is either engrossed in a multiplicity of secular interests, or on the other hand dashing away down side tracks which lead off from the central theme of concentration.

This latter fault is a very common one. All occult movements attract a type of person who seems to have a butterfly mind. They are very broad-minded — broad but shallow. Their tastes are catholic. and from their wide reading and many interests they have acquired a vast store of superficial and unco-ordinated ideas. The mind flits from point to point so rapidly that the images become confused. The victim has no time to assimilate the ideas, and to relate them one to the other. This is a difficult fault to remedy and it will be dealt with in a later lesson.

Other causes of poor concentration are lack of a definite goal or purpose; indolence; ill-health; nervous depletion; tiredness; over-indulgence in food, smoking, alcohol, or even in psychical training. It is useless to undertake these exercises while tired or indisposed, or after a heavy meal, or in the course of some metabolic disturbance such as adolescence or the menopause. There may still be a few students who are undertaking this course with the mental attitude of: "Oh, I'll give it a try." If so, go right back to Lesson One and master each stage in turn. If you have no success with the elementary exercises you will not succeed with the more advanced ones. On the other hand, success with the elementary exercises gives one the confidence essential in order to master the more difficult stages of development.

Hasten slowly. Some of you may tire of my constant repetition of this advice, but years of experience in training student mediums has taught me how necessary it is to continually stress this point.

Some people complain that they cannot shut out sensory impressions. The obvious explanation of this is that they are not properly relaxed, or that they are not sufficiently interested. You know how you can lose yourself in a really exciting book. The radio may be blaring in the background, and the family are trying to talk above it, and perhaps someone is at the sink washing the dishes, but you don't hear a sound. You're lost in the world of fiction. Well, that's how you must be with these exercises. Interest develops attention, and attention simplifies concentration. The silence of the spirit is not dependent upon absence of noise. It dwells within you. It can only be attained by shifting the centre of consciousness from the sensory world to the world of thought. Any attempt to overcome sensory impressions by an act of will — an effort to shut these things out — will defeat its purpose, for you immediately begin to concentrate upon the very thing which you wish to forget. There is only one secret of detachment and that is to ignore distracting influences and to permit your goal to monopolize your entire attention.

Perhaps your subject of concentration does not possess sufficient intrinsic interest to hold your attention. In that case, try something else. You cannot force the mind to become immersed in an idea. It must become so interested that it loses all interest in other distractions.

When you are concentrating intently with the body perfectly relaxed and the consciousness centred in the higher mind the silence will embrace you.

Our next lesson will deal with a number of exercises which may help to remedy conditions leading to faulty concentration.

———:o:———

"Against Spiritual Truth, Logic hasn't a leg to stand on."

"Why?"

"Because it stands to reason."

—"Vision."

THE MEANING OF CHRISTMAS

None of us dare relax in our efforts to assist in bringing about the real Christmas in the hearts and minds of men and women everywhere

By Edward A. Lohman (St. Petersburg, Florida, U.S.A.)

In the "Psychic Observer"

I must confess that at times I feel a little in doubt about this Christmas Spirit which we so lavishly bestow upon our families, our friends, and our relatives. That is, I wonder at times whether it is real and genuine, or whether it is a sort of exaggerated "make-believe."

Whether we honestly mean it, or whether we dishonestly just pretend. If we are honest in our showering of gifts upon friends and loved ones, and if it really and truly expresses our affection for them, why do we do it only one day out of three hundred and sixty-five? Why do we do it only on Christmas Day?

If we are not honest in our giving, and we only give because we feel we "must give" because of having received, then we are false and untrue, and Christmas has lost its meaning.

Love and Give

Love really is the key-note to Christmas. "God so loved the world that He gave His only-begotten Son." Love and giving, giving and love, are for ever united. If we really and truly give, we must also really and truly love. If we love with all our hearts, we must likewise give with all our hearts. Any other kind of loving or giving is false and not to be desired.

Personally, I am not so great an enthusiast any more about this one day in the year which we name Christmas. Of course, it is nice to see the smiling faces and hear the merry laughter and sense the friendly feeling.

Of course it is fine to have the boss shake hands with you and say Merry Christmas, even if it is only once a year.

Of course it is a grand and glorious feeling to have hubby put his arms around you and press a kiss upon the cheek, even though it is the only one you received all year.

Only at Christmas?

Of course we like to see the friendly spirit of fellowship amongst the different churches and organizations, even if it is a strain.

Of course it is fine to have the butcher, baker, and candlestick maker mail us a "Merry Christmas and Happy New Year" for your continued business throughout the coming year.

Of course it is loving and Christian-like to mail a card to all the relatives near and far and half forgotten.

But why all of this only at Christmas time?

False Doctrines

Is love spasmodic or periodic? Is it such that it can only be aroused and stimulated by giving of gifts, even as they of old laid their fatted calves upon the altars of sacrifice to appease an angry God?

Must I wait for the return of another Christmas in order to be assured of my wife's or children's love and affection?

Can I not know the love of a friend until another year? Have we lost the true meaning and purpose of Christmas?

God so loved, that's the spirit, that is the meaning of the day. He so loved that He just had to give. He did not give that you and I should love. It is a false doctrine which says, you must or ought to love God because He gave His Son Jesus to die for you. That is false. He loved the world, His gift was love pure and simple.

Peace on Earth?

It is love that will sacrifice, it is love that allows itself to be crucified, it is love that heals, it is love that is wise and understands all things, it is love that will suffer and not hurt, it is love that will conquer the world.

No one shall find God until they find Him in real, genuine, human, and divine love. It is the only thing that God could give, for God is love, and love is God. When once we understand this lesson of love, and practise it three hundred and sixty-five days a year, then — don't you see? — that what the angels sang,

"Peace on earth, goodwill toward men," shall be literally true.

We shall not rightly interpret Christmas Day until we fill every day with unselfish love and living. All other pretension of a religious life, and all this festivity and elaborate celebration of a Christmas Day shall continue to be mere mockery, unless our lives shall exemplify a love which knows no time.

Just before Christmas

As a matter of contrast between the time just before the birth of Jesus and to-day, just before we are again to celebrate that day — this Christmas of 1947 — I find there were many conditions existing then that were very similar to conditions we find all about us to-day. The pivot upon which the old had turned into the new was in reality the occasion for which we are again preparing to celebrate, the birth of Jesus.

The birth of a great character is always the sign for new things and a new order. There were many who knew what the birth of a soul such as Jesus would mean to an old regime and order of political and religious orthodoxy.

When the World Needs

Just before Christmas nearly two thousand years ago there was moral stench and drunkenness even as there is to-day. Things were not right before the birth of Jesus, else He would not have been born. Only when people begin to disintegrate and become too corrupt does a change seem necessary.

Great men always appear when the world needs them. Just before Christmas then there was all manner of corruption, even in the high places. There was exploitation and graft and treason then as now, just before Christmas. There were the poor and the hungry; the sick, the lame, and the halt. There were men without jobs, women and children without shelter and clothing. There were the plutocrats as also the aristocrats. The few who ruled the many, and the rich who crushed the poor.

The Real Christmas

But how does the past with all its history of events

really affect your life and mine? What does all of the world's turmoil and unrest really mean for us? After all, it is not what any doctrine or theology says or preaches about Christmas, it is what you and I understand about it.

Now two thousand years after the first Christmas, where do we find ourselves just before Christmas. Has the real Christmas really been brought any nearer, or are we drifting back into a religious and social life of formalism and rites and rituals such as existed just before the birth of Jesus?

Is it possible that we are moving further away from the real Christmas rather than coming closer to it? Just before the dawn of that new day, inequality was rife in every place. There was no respect for poor and unfortunate. They were left to perish by the temple gates and starve by the wayside.

No one cared whether a man had food or home or comfort until Jesus came with his new doctrine of tolerance and compassion. To-day, just before Christmas, there are thousands who are hungry and ill clad within the gates of our rich cities.

To-day, just before Christmas, thousands are being killed and slaughtered all over the world, some in the name of war, others in the name of the law.

A Master Needed

To-day, just before Christmas, there is cruelty, sin, and disease on every hand. Children abused, babies forsaken in the streets and alleys of our cities; old mothers and old fathers forsaken and forgotten. Listen to the voice of humanity which cries to us from the hovels and shacks of every great city.

Let me tell you, my friends, none of us dare relax in our efforts to assist in bringing about the real Christmas in the hearts and minds of men and women everywhere. We need a Master, a Christ born again in our consciousness. We need another Manger, another Bethlehem, some more shepherds and wise men. Where is Mary; where is Joseph? Can it be you, can it be me — just before Christmas?

VICAR'S "UNDENIABLE PROOF" OF SURVIVAL

By Judi Watts

In "Psychic News"

"We don't want abstract ideas of survival but concrete proofs," asserted the Rev. C. McDonald Hobley, Vicar of the Old Parish Church, Hove, when I interviewed him in his study at the vicarage recently.

For years the vicar has been both a priest in the Church of England and a keen investigator of psychic matters, but unlike so many of his colleagues he has the courage of his convictions and openly declares his beliefs from the pulpit of his church.

"After all," he went on, 'psychic research is only another name for research into the soul, the work that clergy are supposed to be doing all the time.

"The whole gist of the matter is that the church needs to have a fuller understanding of the communion of saints."

"Agnostic"

For seven years, the vicar told me, he was a chorister at St. Paul's Cathedral, London. But at Oxford he had agnostic tendencies.

The late E. G. Bennett, M.P., vice-principal of 'St. Edmund's Hall, first aroused his interest in Spiritualism and since then he has carried out a keen investigation in many parts of the world.

In Brighton he sits in a well-known direct voice circle.

When I asked for his opinion of the seances that he had attended there, he declared, "I received undeniable proof of survival." He paused and added with emphasis, "the evidence was irrefutable.

"I have had many conversations with my 'dead' mother, and the evidence was first class. On one occasion I have heard four voices speaking at the same time."

The vicar, so he informed me, has at times taken one or two of his fellow clergymen to prove the truth of his claims.

From there our conversation was led on to the philosophy of Spiritualism.

"What do you think of the philosophy as propounded by some of the well-known guides?" I queried.

"It is but the teaching of the Bible over again," he pronounced. "The guides, however, give a more up-to-date understanding of the communion of saints."

Then we talked of more seances that he had attended and of a trance medium with whom he has sat in Brighton.

But "Father Don," as he is affectionately called, does not stop at mere personal investigation. He considers it his duty to pass on to his parishioners the fruits of his various and manifold experiences.

Each year he gives a series of lectures from the pulpit of his little church on subjects of spiritual and psychic significance. These are well attended and have aroused a great deal of interest in and around Hove.

The size of his congregation, which varies from five to six hundred and an average of 130 communicants every Sunday, is ample proof of his popularity in the parish.

"I should say that quite thirty per cent. of those who come to the Old Parish Church are practising Spiritualists, who probably attend Spiritualist churches during the week," he told me.

Healer

But there is yet another facet to the character of this remarkable churchman.

Not resting content with administering only to the spiritual needs of his parish, he regularly holds services for the laying on of hands — which he maintains is one of the Seven Sacraments of the Church, for those who are sick and maimed in body.

Assisting him in these services are members of the Healing Guild, a body of twelve people commissioned through the sanction of the diocesan Bishop.

They heal by the laying-on of hands and as a result some wonderful cures have been effected within the church.

On alternate Fridays these healing services are carried out, and it was to one of these that Harry Edwards

offered his services the other week.

On one of the chancel walls there hangs a leg iron, a silent testimony to the power of spirit healing.

Clairaudient

Joan King was condemned to wear it for life. It was thought she was suffering from the results of diphtheria. "But I sensed that it was not diphtheria, but infantile paralysis," said the vicar.

"After a comparatively short time, she was able to dispense with her leg iron."

Since then she has had some treatment from Harry Edwards with highly beneficial results.

Another case concerned a woman who had sustained serious injuries when she fell out of a moving jeep. After a few months she was completely healed by the divine healing power which flows through the vicar and his band of willing helpers.

Others on the list of cures are a case of restored sight, and a chronic hip condition which has been healed.

The vicar is also clairaudient. This he revealed to me after we had finished discussing his healing work.

"I am only clairaudient in so much as I can hear my mother, who has passed on, speaking to me," he explained.

"Many nights I have a long conversation with her. At first when I heard her voice I thought I was suffering under a delusion.

"But since then I have questioned her about my early childhood. Without hesitation she has recalled memories which had long since escaped my mind."

———:o:———

In the long-ago, when a woman's husband died, the widow was expected to not only wear heavy black garments and veils. She was obliged to remain at home for many weeks, and to receive her visitors in her chamber, hung heavily with dark crepe curtains and drapings. A fifteenth-century writer says in his volume, "Honneurs de la Court" — the Queen of France must remain an entire year without leaving her chamber, after the death of a king.

—Anon.

MUSIC AND MEDIUMSHIP

By Horace Leaf, F.R.G.S.

In "The Two Worlds" (Abridged)

The effect of sound in its dual form of Tone and Noise on mediumistic phenomena has not been sufficiently attended to for us to be able to speak scientifically about it; nevertheless, it has always been recognized as of great importance. The same principle, however, applies to light. There can be too much or too little of it, or it may be the wrong kind. Ultimately it may be discovered to have an even greater "personal equation" than illumination, and just as one medium can work better in a brighter light than another, one medium may be found to respond better to certain sound vibrations than another.

I have long realized that in the training of mediums, to discover the type of sounds that best affect them in the production of supernormal phenomena is worth while. One medium will react better to slow, soft music, whilst another prefers quick loud music, to take extreme examples. If the type of music played irritates the sensitive, one may be sure that his mediumistic production will depreciate either in quantity or quality, and in some cases it may render the seance abortive.

Unfortunately, this applies almost as much to the sitters, who frequently complain about it. From a productive point of view this is bad, as they may affect the results as much as the irritated medium.

Whether we shall ever evolve music which is ideal for mediumistic purposes is doubtful, although there may be a type which will suit general conditions. There is music for almost every mood and occasion, and it is often useful for collective purposes, as religious music and military music, each of which has its antithesis. To play a dirge at a dance would be as distinctly out of place as to play dance music at a funeral.

One reason why a mediumistic type of music is unlikely is because of the mixed moods which prevail both on this side of the veil and the other. There is plenty of evidence that some spirit communicators prefer

certain kinds of sound. I have known them to ask the sitters who have, in accordance with the wish of the medium, sung a certain kind of refrain, to change it for a livelier and more secular air. The reverse sometimes occurs. Add to this the different physical, as well as the psychological, reactions of the company assembled, and the matter becomes so complicated that one may well be excused for feeling more or less hopeless of ever attaining the ideal.

The physical nature of sound is highly important, although it is generally overlooked in favour of mental and emotional reactions. It must not be forgotten that sound waves are material, and produce material effects. Examples of this are legion. A loud noise will actually damage property. Sound will make impressions in sand or other sensitive bodies, a fact which has made the gramophone possible. If a person notes what is called the "natural tone" or "vibration number" of a wine glass, and someone with a powerful voice leans over the glass and sings that note strongly, the accumulated impulses will often break the glass. The voice is said to be in natural resonance with the natural period of the glass.

Governments have been compelled to recognize this physical feature of sound, and move gunnery practice far from human habitation lest the sound caused by the guns breaks the windows of peaceful citizens, and, even more, drastically affect their health. Not merely because of the mental disturbance, but because of the physical disturbance also. Deaf people sometimes illustrate the physical reaction in an extraordinary manner. A person who has never been able to hear a sound can nevertheless often dance in perfect time to music through being able to register the sound waves through the nervous system, especially the sense of touch.

Perhaps the most dramatic record in history of the physically destructive power of sound is the falling down of the walls of the City of Jericho. Finding he could not take the city by assault, Joshua, the Hebrew general, devised the unusual method of conquering the

city with the aid of sound. After commanding his host to walk round the city walls several times, he instructed the priests to blow upon trumpets, and the people to shout in unison: "So the people shouted with a great shout, and the wall fell flat."

When it is remembered that one person can break a glass by singing over it, it is not unreasonable to suppose that a vast crowd of people may cause a wall to disintegrate if they shout in harmony with its natural period.

Physical effects in the seance room as the result of the music played or melodies sung must, therefore, contribute to the supernormal results. That is why mediums usually encourage so much singing during their seances.

One thing is clear in this connection: tone is much better than noise for mediumistic purposes. Tone is smooth, even, regular, whilst noise is rough, uneven, and irregular; between them some ten thousand different grades are capable of being registered by the normal ear. This is an amazing quantity, and will require a good deal of experimenting if ever we are to find out their relative values to mediumship.

Every medium knows how distressing noise can be during the time psychic faculties are active. The effect of a creaking chair or of a slamming door is often as painful to the sensitive as the caterwauling of a cat to the tired householder, who longs only for sleep. The reaction to such noises may be definitely painful to the psychic, as if the vibrations of the drums of the ear have been reflected throughout the entire physical organism, as indeed they have been.

———:o:———

Swap for Pegasus

"Man should 'change horses in the middle of the stream,' from his heavily-armoured warhorse to the spiritual Pegasus, if he is to gain victory over the monstrous chimera of his own creating — sin, sickness, death, and their epitome, war (not only war against his fellow-men), but war against the Spirit."

"HOW ST. PAUL SPENT HIS LAST YEARS"

Obtainable from "Psychic News" Book Shop, 5/4 post free (English currency).

It may not be generally known that "When Nero Was Dictator" is the fourth volume of the automatic writings called "The Scripts of Cleophas."

These books were written through Geraldine Cummins by an entity describing himself as "The Messenger of Cleophas," and he was assisted occasionally by other Messengers.

"When Nero Was Dictator" concerns the last days of St. Paul's life and incorporates history hitherto unknown. As the Rev. A. H. E. Lee, M.A., in his introduction to the book, says: "There has always been considerable speculation as to how St. Paul spent the last years of his life.

"We can trace his movements up to — approximately — A.D. 62 or 63; after which a gap occurs which has never been filled in until his death which (it is generally agreed) took place in A.D. 68. . . . In some ways this is perhaps the most fascinating and remarkable of all the books associated with Miss Geraldine Cummins."

The volume under discussion takes up the tale of St. Paul's life where "Acts" leaves it and carries on to the closing scenes of the great Apostle's career — years wrapped in mystery.

The book is, both historically and for Spiritualists, of enthralling interest and importance. Apart from the beauty of the language employed and the descriptions of psychic phenomena in the early Christian Church, Paul's meetings with many individuals known to history are woven into the narrative.

Thus we have an illuminating account of his meeting with Nero, the Roman Emperor, of conversations with Seneca, Nero's tutor, and descriptions of the investigations of Poppaea, the harlot, into the magical practices of those days.

There has always been doubt as to whether or no Paul visited Spain as was his expressed intention. The

first part of "When Nero Was Dictator" gives an account of his travels there before he hastened on to Rome.

But perhaps one of the most graphic stories ever written is the description in this book of the burning of Rome, which lasted for nine days, and the death of Peter at that time.

The narrative of St. Paul's last months in prison is told with rare feeling. The aged Apostle longs to see his beloved young disciple Timothy, who is in Asia (Tim. 2).

His emotion in writing the letter entreating him to come to Rome and his arrival there are described in moving detail.

On the day of his execution Paul bids farewell to Timothy in the following words: "My faith is in thee, Timothy; my peace, the peace of Christ I leave with thee, well-beloved."

Turning to the centuriou he said, "I am ready; it is finished."

The book goes on:

"Two guards advanced and led their prisoner to the block. They were speedy and merciful. Swiftly the head was severed from the shoulders of Paul of Tarsus. Above and beyond the dark shrunken body, the freely flowing blood, the kneeling saints perceived a white light, a radiance as of the spirit rising from the clay. They knew that it was the spirit of Paul, and they were contained for a while in his everlasting peace."

If we may give our own personal opinion, the part of this book which appeals to us most is that which deals with Pomponia Graecina (p. 104), a British woman, later known as Lucinia. She was converted by Paul to Christianity. Plautius, her husband, compelled her to keep her faith a secret and to avoid contact with the Christians.

This was her great sorrow. But it was she who ultimately secured the dead body of St. Paul; no Gentile knew of her secret treasure, and few brethren were aware that Paul lay there.

THE MISUSE OF TITLES AND VESTMENTS

By H. F. Bendall, President of the Greater World Christian Spiritualist League

Some time ago a letter from a Diploma Holder suggesting that ministers should be ordained by the League Council, was submitted for consideration by the Management Committee. The suggestion found no support from any member of the committee, and it was agreed that the need for such action does not exist in Great Britain, also that if ordination were conferred, there would be the tendency to adopt clerical attire and titles. To this we are definitely opposed.

We pay the highest tribute to the splendid workers who hold our diploma, and are well aware of the spiritual qualities that characterize them; and we know that they do not seek to be distinguished from their fellowmen and women by the assumption of such titles as "Reverend" or by the wearing of dress that has come to be looked upon as the "uniform" of the orthodox churches. The workers who have done most for Christian Spiritualism are the humble-hearted souls who are content to give service without thought of recognition in any material form.

We would add that we agree that on ceremonial occasions, such as weddings, funerals, and christenings, it may be helpful if the officiant wears a plain black robe, but no other adornments should be worn. We protest strongly against the wearing of distinctive articles of wear, such as the clerical collar, when the qualifications it implies are not possessed by those who do so.

Our attention has been drawn, also, to the fact that some workers are in the habit of placing letters after their names which have no real significance, and are not indicative of any standard of spiritual learning. This is particularly the case with letters indicating membership of social, artistic, and secular organizations. We have known those who even add to their names such letters as F.Z.S. — Fellow of the Zoological Society! The only aim of doing this appears to be to mislead the public, and dishonesty of this nature should be

condemned. In the same category should be included the so-called degrees of "schools" and institutes, which confer degrees upon payment of a fee.

We are moved to write in this strain because of the action of a body of persons who claim the Spiritualist faith, and have formed themselves into a "church," with the usual officers and incumbents wearing clerical garb and assuming the title of "Reverend" and other distinctive rank. This in the end can only lead to ridicule and animosity, and may well result in legislation to protect those who are entitled to these distinctions. We should welcome such legislation.

—"The Greater World."

LOVE HEALS

By L. Squire-Tucker, M.Es.Psy.

In "Spiritualist Free Press"

Just as there are "Lords many and Gods many," so it would appear that we have distributed all over the world, "Teachers many and Healers many."

All readers of magazines and students of various Teachers are confronted by, not only the great diversity of opinion expressed, taught, and practised, but the manner in which many such opinions flatly contradict one another.

For example, one section of Teachers states that Healing of mind or body is never the result of our own individual efforts but that all Healing is due to Divine action — some force that is beyond or outside of us, but which manifests itself within us.

Divergent Opinions

By way of contradiction, another group of Teachers states that sickness and discord are the direct result of our own transgressions in past lives, so that under the law of cause and effect we should not seek relief, but regard it patiently, as reaping what we have sown.

Yet another Teacher, with whom the writer has recently fully discussed the question of Healing the sick, stated most emphatically, that no one can heal another, and that the sufferer possesses all the requisite power to heal himself. This point of view is entirely reversed by the clergy of the Church who are now reviving the Gift of Healing, after centuries of neglect. The clergy practising "the laying-on of hands," state that the Healing gift is dependent upon what is called apostolic succession, and therefore exclusive to the clergy. The claim is based upon Biblical history and authority, and that all benefits, if any, received by sufferers arising out of the laying-on of hands is the direct intervention of Jesus Christ. Should others, not ordained priests, however, practise the Healing Gift and obtain glorious results, such Healers are, to put it mildly, considered to be greatly usurping the sole rights of the Church.

Church Claims Privilege

One could multiply these points of view by the score, such as Mental Therapy, Hypnosis, Psycho-analysis, Healing through colour and sound, and last but not least, what is termed Absent Treatment, and Intercessory Prayer.

It would therefore appear that the student and suffering humanity are confronted by a very formidable array of ways and means with regard to the reclamation of Health.

The question is, as Pilate asked over nineteen hundred years ago, "What is Truth?" The writer suggests that no one knows the whole Truth concerning the Healing of Nations, save God alone, and that has not yet been fully revealed to mankind. Each must therefore seek such means as make a direct appeal to his heart, not necessarily his intellect, the latter being only a vehicle of the mind of man, whereas the heart, the inner sanctuary, is the domain of the consciousness of God, our Father Creator.

THE PSYCHIC

By D.E.H.

In "Spiritual Vision"

It was at Mamre it happened. At the hour of siesta when all slept, possessed by a spirit of wakefulness I sat at my tent door, meditating. Before me stretched the endless flatness of the great plains. How vast was eternity, I thought, as I dreamily watched the undulating waves of hot air trembling on the far perspective. Thus lay before one the future wide, expansive, unknown. But the will of God would be done — of that I was sure.

Suddenly thought broke and fled as the stillness of night at the shattering thunderbolt. Unbelievingly, I rubbed my eyes. For there, right before me where had been emptiness, stood three men. Had they approached from the rear whilst I unknowingly slept? But no! the Voice within spoke telling me all was well. These were friends; and there was nothing to fear.

Hastily I rose to welcome them. In quietness and calm the strangers listened to my salutations, as I invited them to rest within the tent. My servant Ali sprang to my call, and soon water was brought that they might wash, whilst I bade my wife make ready a meal. I was loth to stir her from her sleep for she was long past her youth. Yet, as ever, graciously she came to show hospitality to our guests. So while we talked together, she baked cakes, dressed meat, and set forth milk and butter.

Now we were a lonely couple for God had denied us the great blessing of children. You can imagine the great joy that filled my heart when one of the strangers suddenly said that before a year had passed a babe should be born to us. My wife was entering as he spoke, and heard him. But her faith in the unseen was never so strong as mine, and to my displeasure she laughed in scorn. Yet the Voice within spoke clear. "This promise is true, though your wife laughs." But when I chided her she pretended she had not heard.

After we had talked and feasted, the strangers rose and made ready to depart. And as I went outside with them, the heavens opened. I saw a mighty city destroyed by fire, people fleeing from their homes, but none escaped — not one. And I was sore afraid. For I knew that some terrible catastrophe was shortly to befall the city near our camp. And the Holy Ones set forth toward the cities of the east and I — I knelt and prayed that God might spare all souls who turned to him."

. . . . . .

And so Abraham, you had your gift of clairvoyance and of prophecy, but who to-day would believe you save a Spiritualist?

———:o:———

MARIE CORELLI

Marie Corelli, the popular Victorian novelist, was also among the well-known writers who spoke of the help she received from the Spirit-world. She reiterated her firm belief that we are all helped in this life by influences from the higher spheres; and never failed, whenever she was interviewed, to draw attention to the help and comfort the Christian Spiritualist finds in the knowledge of an after-life. She wrote:

"I have not the slightest doubt whatever that we are aided by those beyond us. I myself have experienced this time and time again, and I know positively what a great thing it is. . . .

"The subject of the soul's immortality has long settled itself in my mind. I do not say merely I believe it; I say that I know it. Death to me is nothing. The fact that I am is sufficient proof for me that I always was, and that I always shall be. Our duty here is to place ourselves in tune with the Infinite.

"Death here is merely the putting off of a garment, to find ourselves in another sphere; and our condition then will depend upon how our present life is being spent."

—"Spiritual Vision."

CRUELTY AT CHRISTMAS

(Contributed)

A Trance "Message" from the Spirit Realms on the subject of cruelty at Christmas time

"Looking down upon the Earth as I see it to-day, it is much like looking at the full moon when clouds are passing before it, and when the light breaks through it shows more clearly the clouds and mists surrounding it. And the deepest and blackest cloud hovering over your Earth is that of the mutilation and torture of God's humbler creation. The waves of fear, the waves of agony ascending ever from your Earth are causing disquietude and unhappiness at many other levels. Perhaps you do not realize what is taking place unless you stay to think that wails of agony are circling all round your Earth. Not thousands or millions, but thousands of millions of evolving creatures are rudely separated from their kind and their bodies offered up to the baser appetites of good-meaning and otherwise right-living people. This is holding back the evolution of the race perhaps more than any other thing. And where can you see one redeeming feature in this holocaust of living things? Where can you find one spark of brightness in this living picture of thousands and thousands of millions of forms emptied of the indwelling life, and hung, waiting the feast? To us, as we view it from the distance, it seems too horrible, too terrible, to associate with the records of a Christian country; too horrible for any who have seen these things and have felt the burning of love for all God's creatures to view it with complacency of satisfaction. Could this by the wave of magic wand be broken away from human experience, life would progress with leaps and bounds till embodied humanity would stand where the angels now stand. How men and women with an affectionate place in their hearts of their own kind can be so blind as to suffer this injustice to the 'lower order' passes the comprehension of those who have never lived in embodiment on your Earth. There is no escaping from

the horror of this thing when once it is met and visualized and recognized in its true light. And as ye want to be dealt by at the hands of the Great Powers, so deal ye with those which are in your power."

———:o:———

THEOSOPHY AND SPIRITUALISM

By C. W. Leadbeater

"But," some Spiritualists have said to me, "we always thought that you Theosophists supposed all our phenomena to be the work of elements, or fairies, or devils, or something of that sort!"

No Theosophist, who knows anything about it, has ever made any such foolish assertion.

What may have been said is that some part of the phenomena were occasionally produced by agencies other than "dead" men or women; and that is perfectly true.

It has often seemed to me that there has frequently been a great deal of unnecessary distrust and misconception between Theosophists and Spiritualists.

Perfect Understanding

Various Spiritualistic organs have frequently abused Theosophy in no measured terms, and there is no doubt that on our side also both speakers and writers have often referred to Spiritualism with much scorn, but with little knowledge.

But I hope that with more knowledge each of the other we shall come to respect one another more as we understand one another better — for we each have our part to fill in the great work of the future.

It would, indeed, be foolish of us to quarrel, for we have more in common with each other than either of us has with any of the other shades of opinion.

Page 200 — chapter XI — "Spiritualism and Theosophy."

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"PEACE" — ? "GOODWILL" — ? WHERE ARE THE ANGELS?

By the Editor, N.Z. Supplement

What a hollow mockery is that blessed message given two thousand years ago by angel singers — for we to-day seem further than ever from Peace or Goodwill amongst men. The Prince of Peace has no place at the council tables of the nations — their leaders are too engrossed with the "muckrake of power-politics" to see the angels above their heads!

With sorrow and suffering, discord and disillusionment, man is treading the weary road of life and until he recognizes the Reality of the Spiritual as the basis of all Life and makes it a part of his every-day living, he will not attain that Peace and Harmony, which is his birthright.

The Spiritual Forces are striving from Higher Planes of consciousness to break through the heavy pall of materialism and help, but our co-operation is necessary.

So many urgent messages, from various places and channels of communications, are coming from these Invisible Helpers, that we are impressed to pass on as much as possible, for we feel they are more important than many people may realize.

We thank those who so kindly allow their recordings to be printed for the benefit of others, and we will be wise to read carefully, ponder deeply, and act — according to instructions! Thus may we help to bring the angels nearer to men and, all working together, attain a true and lasting

PEACE ON EARTH, GOODWILL TO ALL MEN.

ETHERIC COMMUNICATIONS

The following are extracts from communications received by a finely attuned "sensitive" during 1946-47. For various reasons, which cannot be entered into here, we consider these communications to be unusual and evidential.

The Call to Help

"It is important that every channel, however small, may be used to its fullest capacity to bring into active use some of that Life for which the world is starving. This Life, as absorbed and lived by you, reflects itself in your auric bodies and inasmuch as you keep that body steady, free of all the lesser things, so that wherever you may be, there is that Life on which others may draw. . . . Peace in your minds and hearts brings a serene, clear shining. . . .

Help all you can by your peaceful minds and steady emotions. Time is racing as never before, the more perfect your state of preparation the more calmly will you surmount the difficulties."

Angels Are Waiting

"Strange things are happening. Great archangels of the Deva kingdom are gathering in numbers filling all empty space and standing in readiness beside us, giving balance and stability, and acting as screens between us and the great downflooding force which is Life Eternal, allowing to pass only that stream that we as lesser beings can pass on; guardian angels in very truth. Something of themselves or rather the light from their own kingdom comes with them. It is this new element that is to be the connecting link between the two phases of consciousness, the added something that the world has been seeking but which the world would not receive; incredulity creating the barrier through which it could not pass.

"Great Brothers in Light, without whom the world only half lives, soon now to be known and accepted. That acceptance opens the door to that added something which will act as a stimulant to the Life that lies behind beauty, music, all the arts, colour and sound.

A lighter atmospheric condition will prevail because of this new inflow. Intuition becomes full knowledge, a living reality.

"From your side now are many crying for help, these calls reach us and form a connecting link with one here; that link once made can be used as a line through which some of this overflowing Life-fire can be transmitted. Open yourselves to receive. Think often of this great and beautiful other half of our evolution, which stands eager and waiting for us to accept once more after so many aeons of time. They bring the joy, lightness, and colour into life, all the dear, beautiful things the world has forgotten or put aside in its acquisitiveness, its greed, its lust for power. . . .

"It is the plan that death will no longer be a thing of loss and grief, the door between must be unlocked so that those who wish it may be in touch. . . . This linking-up will help you all, your vibrations will be charged by the addition of this angelic life, so that those heavier impacts will not be so difficult to bear. Think constantly of these loving ones who live by giving. Open yourselves to them; only by **your** ability to receive can **they** give. I see them gathered round you now, eager ot pour into you this living force of which they are the channels from others greater than themselves in whom they also live."

"The Greatest Truth of All"

Another appeal came to a Home Circle of earnest folk as recently as September 29, being portion of a talk on Truth.

"Speak to each other of the truth of Survival when and where you are sure it can be received. This is the greatest truth of all and we want to feel that each soul we contact from our side is spreading it still further. We are anxious that the great truth of Survival show grow and grow. We are disappointed that it is taking so long for earth people to realize this wonderful thing. **Believe me, when all men really understand it, you will get no more wars or strife; discord will vanish and in its place will dwell the sweet peace of harmony and understanding.**

"From this side we are spreading out a larger and larger circle which will eventually circle your world, and it is with people like yourselves that we like to contact and ask that you help to enlarge our circle. We ask you to have the courage to talk of your beliefs and show the world that there is more in your earthly life than just death — with no future life. Tell them all they too shall live and they too shall be messengers of Truth for the great gospel of Survival."

"Glad Tidings"

From another source we take this extract:

"Survival, when rightly understood, with all its implications, **must** change the hearts and lives of people.

"We on this side of Life seek every avenue of approach to your plane of consciousness that this Gospel of glad tidings may be heard."

. . . . . .

Thus from one short radius we gather these gleanings, but that it is a concerted barrage to this earth plane there is no doubt, organized with wisdom and love, from the World of Spirit.

Several years ago, we were given a beautiful message received clairaudiently in England, with the same plea for co-operation with Angelic Forces. Individuals who wish to help and hardly know how to set about it, may find one or two extracts helpful.

"Stairways of Light"

"It has been a time of conflict between the forces of Light and the forces of Darkness and it is of the utmost importance that we keep the Light shining. Where there is light there is no evil, it cannot live. Think Light therefore; think of a ray or series of rays coming from Heaven and spreading out over the frontiers most in need. Down such rays Angels can descend. Angels cannot exist in the darkness and turmoil of the earth except under special conditions, but down a pathway of Light spiritual power can descend, . . therefore visualize Stairways of Light, up and down

which are ever passing an endless stream of Beings of a radiance indescribable. Let others join you in this work of visualization and anchor the bottom of the ladders firmly to Earth. Each has his or her part to play, even those who have never set their foot beyond their houses or gardens, just as much as they who go forth into the midst of the struggle. It is not a battle of the body. It is a battle of the spirit and he who can be faithful in spirit, watchful of himself, his thoughts, words, and deeds, can play an active part in holding firmly to earth the Stairways of Light. They must, of course, be held by hands which are spiritually clean, minds that are thinking pure and loving thoughts, bodies that are cleanly and well employed.

"Let us all take our place in the Heavenly Ranks day by day, and keep our minds and bodies pure and sweet, realizing that by so doing we are destroying the powers of darkness and evil in all forms, and are establishing a base for a **universal peace, which will free the world for all time.**"

"The Need Is Great"

Our final message—an impressive and urgent "call"—is taken from Lord Dowding's recent book, "Lychgate," where the author speaks of the work of the Guides, "the deep intensity of their love for mankind and their passionate desire to tip the balance towards the Light in the dark days that are about of us and which lie ahead."

In their own words, "The task is so tremendous, humanity's need so great, that we must needs work everyone to the uttermost. If you could see how terrible is the need. If you could realize, as we do, how near, how terribly near, to the brink of complete and utter disaster the earth plane is, you would gain some measure of understanding."

MEDIUM AND DOCTOR WORK TOGETHER

Chloroform Ejects Possessing Spirit

The following is another case from our psychic Healer's experiences, as told by herself.

One day, a lady came to my healing rooms, looking very distressed and mentally ill. Her condition was so bad that she confided to me her intention of throwing herself into the Auckland Harbour, as she could go on no longer. However, when I assured her that she could be helped, she told me her story. For four years, she said that she had had no peace and sleep was almost impossible, because of a voice that persisted in talking to her; most upsetting things were said; in fact, the suggestion was made that in the end she would go mad.

She had been to see various doctors who had treated her, with no results whatever, until in desperation she decided to come to me.

Now, while she was telling me all this, I could see with her (clairvoyantly) the spirit of a man, who was, I felt sure, the cause of all the trouble, and I could tell that at times he actually took possession of her. So then I explained the position, telling her what I saw and suggesting certain treatment to which she readily agreed. For a month or two I treated her with fairly good results; her general health improved, but, unfortunately, we could not get rid of this man who was literally "haunting" her. Indeed, he became so annoyed with me that finally he threatened to kill me if we continued the treatment.

At this time I was working with a doctor, and in talking about this case to him, I put forward the idea that the patient might be cured if chloroform could be used to get rid of the spirit, as I had been told some time before this that spirits could not stand the smell of it. The doctor was interested, so with the patient's consent he agreed to give her the anaesthetic and keep her under for a given period. I have seen many patients take chloroform but never like this woman; she fought for nearly half an hour before she lay quiet. When she came to, she was perfectly normal and felt no after-effects; in fact, went to the cinema that same evening and, as far as I know, has never been troubled since!

THANKS!

This Supplement is made possible through kindly thought and arrangement, whereby a group of friends met for a delightful luncheon, followed by a demonstration of clairvoyance and psychometry through Mrs. Gertrude Brooks. Quite apart from the worthy cause, everyone felt well rewarded for their liberal donations, and the medium is to be congratulated on her ability to contact the various vibrations and give such a wealth of evidence. Our grateful thanks go also to the hostess, Mrs. Bramley, who always thinks nothing too much trouble where the Cause is concerned!

A TEACHER REPLIES

The following questions have been received from Sydney, to be placed before a Teacher from the Beyond, and the answer is given as it was communicated:

Q.: Can the teachers or guides tell me why some earnest patients are not healed by absent treatment? Would it be more likely to have results if one could contact a healer?

A.: We cannot always connect, it is like the wave-length of a wireless, it does not always bring in the music uninterrupted, the weather and atmosphere make all the difference — and so the "atmosphere" of some patients retards rather than helps healing. It is not always faith, its just that some people have not the capacity to tune into the healer's wave-length. I put it like this for you to get the understanding. Do you? In answer to the second half of the question, that would depend on the healer and whether, as I have explained, the two would harmonize or connect. It all depends on the patient and the healer's vibration; if they are of the same rate, then healing is much easier. Sometimes, after a period of time, the two wave lengths agree and then healing takes place. This is very satisfactory because it shows that both patient and healer are earnestly trying to adjust themselves to help on the work.

GLEANINGS

Mainly from "New York Spiritualist Leader"

Against Pretenders

Striking out against pretenders in the field of psychic demonstrations, Ford pronounced new allegiance to a programme to defend the genuine only. . . . "Spiritualism has great principles behind it, and once you have accepted certain standards as a Spiritualist you are not free to compromise them. . . . There is no value in pretending to do what you cannot do. . . . A question mark is the most uncomfortable seat on which a soul can rest!"

* * *

"Back from the Dead"

For a "back from the dead" story, can you top this: Hit on the head by shell fragments and left as dead by withdrawing troops, four days later found "still as dead" and buried, blown out of the ground eight days later by another shell and found to be breathing, unconscious in a hospital for five months (with twelve operations, taking part of the skull away), — and during this time "talking to his dead grandfather, brother-in-law, and many others he had never seen on Earth." W. C. Corns, Torrance Avenue, Childwall, Liverpool, England, experiencing these things, can tell you "what it's like to be dead"!

* * *

"There is too much of the slot-machine attitude toward God. Some people put in a prayer or a decent act and expect to take out a prosperous business or an eternity of bliss." —"Spiritualist Free Press."

* * *

Be Thankful

"In failing to retain the feeling of being grateful, we lose one of the greatest factors of happiness and contentment! As long as you live, you will have something to appreciate — something for which to thank God! . . . Figuratively speaking, your shoes may be worn and shabby — but remember the man without feet!" —L. E. Eubanks.