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The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
Psychical Research, Spiritualism, and Spiritual Philosophy

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

Founded 1870 by W. H. Terry.

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Dr. Hegy Explains Basis of Spiritualism

"PROOF OF SURVIVAL OF SPIRIT."

Communication With Those the World Calls Dead.

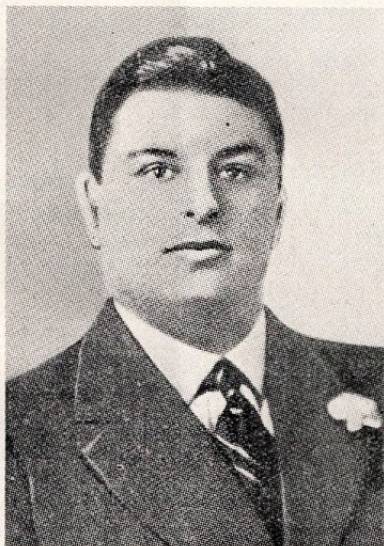
Crowding the Selborne Hall, Johannesburg, to its limit, more than 2,000 people heard Dr. Reginald Hegy, author of "A Witness Through the Centuries" reply to an "unbridled and vicious" attack on Spiritualism and, in turn, strongly criticise organised religion, the colossal failure of which, he said, had "brought mankind, in a state of hopeless lassitude, to await the approaching spectre of a world conflagration."

Hours before the doors opened a huge crowd gathered outside the hall. Men and women, unable to find seats on the floor in the aisles, clambered on to window ledges and the Press tables, or else stood in the passage way outside, where loud speakers were fixed.

THE basis and background of Spiritualism were explained by Dr. Reginald Hegy, author of "A Witness Through the Centuries," at a crowded meeting in the Selborne Hall, Johannesburg (S. Africa) on Sunday evening, 27th June last. The lecture aroused the greatest interest, and hundreds were unable to gain admission to the hall.

Death, said Dr. Hegy, was the concern of every living thing. It was inevitable and inexorable. The Spiritualist not only believed, but had proved beyond reasonable doubt, that those who died had in reality only passed on to a different and greater sphere of activity. Under special circumstances it was possible to communicate with these people. This was the

whole essence of his message—proof of the spirit's survival beyond the grave, and the fact of communication with those who had passed on to a wider field.



Not a Modern Movement.

In outlining the historical background of Spiritualism, Dr. Hegy said that Spiritualism was not a modern movement. It was as old as history. Although Spiritualistic phenomena had been noted by all nations and peoples, it was only now that they were becoming widespread and universal. But though it was spreading rapidly, Spiritualism

still had to face and overcome great misunderstanding and opposition from science and some forms of organised religion. Spiritualism, he explained, was not oppos-

ed to any creed or religion. Moham-medan, Brahim, Christian, Jew—all were supposed to believe in the continuity of life after death.

Dr. Hegy submitted that everybody would be better for further spiritual knowl-edge based on personal experience.

"As a medical student at the univer-sity I was taught that facts are sacred things, and that it is the duty of science to follow truth fearlessly, no matter where it may lead. Eight years ago I set out to prove for myself whether those great intel-lects, scientists, philosophers and prop-hets, who claimed that man was a spirit and survived death, were right. And prove it, I did," said Dr. Hegy.

Materialisations.

"During those years, my friends and I have seen, heard, spoken to and even em-braced scores of our friends and loved ones, whom the world calls dead. We have taken photographs of them. They have reminded us of hundreds of intimate things which only they could have known. They have given us the soundest advice, have raised our ideals to the highest plane, have comforted, consoled and given abund-antly of their love to us. Fact upon fact, truth upon truth, about which we were ignorant they have impressed upon us. Books, and books of the profoundest knowl-edge of God and heavenly things, they have blessed us with. We have made hun-dreds of friends of men and women whom we have never before known, and of whom we have never before even heard. They have laughed with us. They have prayed with us. They have taken us out of our narrow gloomy den of materialism and led us into the sunshine of God's open gardens, along the avenues of holy truth and into the temples of beauty, self-sacrifice and sacred love where they themselves have worshipped. Is it, then, any wonder that we are willing to make ourselves a target against which the venomous darts of ig-norance and bigotry are hurled? Is it any wonder that we are only too eager to bear witness to the wonders of God's universal love and to spread far and wide the great-est of glad tidings—that there is no death? And our little home or family circle is only one of tens of thousands where these things are happening daily!"

Conception of God.

Spiritualism had changed his conception of God as nothing else could possibly have done, he continued. In this world the prize so often went to the most heartless money-grabber, the most cunning and crafty politician, the fiercest racist and hater, the time-server. Mockery, scorn, mis-understanding, ridicule—these only too often were the fruits of idealism and hu-manitarianism. If death were the end, only fools would strive to serve others at their own cost, only idiots would give their all for truth. But death meant only a passing on, a release from a world upside down, an entry into a kingdom right side up. So all was understandable, all was logical.

To those who had been granted the bless-ing of spirit communion, God had become vitally real and near. They knew Him as their most intimate consoler, their dearest friend. They knew that whatever He willed was best. What, then, need they fear, except their own baser selves? They had learned that true prayer did not consist in empty repetition or recitation, but was an earnest heart-to-heart communion with the Spirit Almighty Who understood their needs, hopes, sorrows, joys and them-selves far better than they could ever do. Spiritualism made God's word a living message down the ages. It confirmed the miracles of the Bible and of Christ, those very miracles which theologians had striven hardest to explain away. Spiritual-ism had changed blindness into sight, hope to certainty, faith to conviction and fear to strength. What real living spirit com-munion had done for small groups it could do for everyone.

Dr. Hegy, referring to a recent attack on Spiritualism, said that coming as it did from a minister of the Gospel—the very Gospel which was based on teachings of love and not hate, and on psychic and spiritual happenings—it made fearful reading. "More lies and half truths," he said, "more misrepresentation and more nonsensical twaddle had been written on the subject of Spiritualism than on any-thing else."

"It was only to be expected that Spirit-ualism should be singled out for another attack. What did it matter that this man

did not know the very first thing about the object of his venom? And so the onslaught, so the hurling forth of abuse and falsehood, of hate and gall; so the infliction of wound after wound, lash upon lash on those sensitive souls who sought with success to come nearer their Heavenly Father, a little closer to those they loved and had lost. And to think that this pitiful spectacle, this mockery of love and sacred belief occurred in what is called God's house."

Bible's Evidence.

If speaking to those who had passed on was wrong, said Dr. Hegy, then Christ Himself had sinned for He had spoken on the Mount of Transfiguration with Moses and with Elijah. It had been said also that Spiritualism sought to destroy the Bible, but he had proof that the Bible was a record of spiritual happenings from beginning to end. The antipathy of the church to the new spiritual revelation became stranger still when they learned that the early Christian Fathers, by means of their psychic gifts and mediumistic powers had communed with their leaders on the other side of life.

Dr. Hegy deplored this attack and said that of those from the other side who spoke to men on earth were all evil spirits, as the antagonists of Spiritualism would have men believe, then those spirit beings who ministered to Balaam and Joshua, Manoah, Samuel and David, Solomon, Elijah and Elisha, Daniel, Ezekiel, Amos, Zachariah and the rest of the prophets must also have been evil. Jesus, Dr. Hegy recalled, had been accused of communion with evil spirits. Spiritualists saw the Creator as a God of love, with the attributes of love alone—understanding, superhuman wisdom, mercy and infinite patience. And as with God, so with Christ and the Bible.

Dr. Hegy again emphasised that Spiritualism was the direct antithesis of materialism. It directed the attention upwards to the unseen and ideal, whereas materialism kept its eyes focussed on things of the earth. The materialist believed that only those things perceptible to the senses existed, and that his body was himself, that when that body died, he died. The Spiritualist, on the other hand,

knew that the spirit was imperishable, that when his body died the spirit still carried on in another plane of life.

Opposition of Orthodoxy.

"With a final thrust the enemies of Spiritualism assert that Spiritualism seeks to destroy God, the Bible and Christ. Like the very titles they give to their lectures such as "Spiritualism versus Christianity," but which it would be more correct to term "Churchianity versus Christianity and Spiritualism," they can have but one purpose and that is to deliberately deceive those who know no better, for God and His inspired messages constitute the very faith of Spiritualism.

"Is history repeating itself?" he asked. "Is this mighty new revelation to be combated by the very ones who should support it, by those who call themselves the ministers of God?"

He would say finally to the enemies of Spiritualism that if, in spite of the almost embarrassing abundance of evidence of personal survival, if in spite of the renewed hope and comfort this great blessing was giving and if, in spite of the fact that Spiritualism had re-established trust in a God of Love and Wisdom, they still hated and feared the truth, then their case was indeed pitiful.

Spiritualism had faced the opposition of science, but that opposition was as nothing compared with that of organised religion. That hostility should come from that of all sources seemed incredible. Instead of welcoming this greatest of all modern blessings, organised religion held up its hands in horror. . . It was ironic and completely incomprehensible.

Printing, astronomy and anaesthetics had had to run the gauntlet of theology, and so it was only to be expected that Spiritualism should be persecuted by organised religion. But like all truth it had grown more powerful for that persecution.

Dr. Hegy attacked what he called the enemies within the camp, frauds who posed as mediums. It had become the fashion recently for cheap fortune tellers to call themselves clairvoyants and to advertise themselves as such. "These people are as much clairvoyant as dustbins, and it should be a penal offence for them to extract

money directly or indirectly under cover of this term," he declared.

Reign of Unreason.

Unfortunately the earth to-day had become pervaded by out-and-out materialism, went on Dr. Hegy. Hence the worship of force and physical armed strength—the reign of unreason, hypocrisy, brutality and selfishness. The worship of temporal power had ousted all else, with the result that there was persecution, misery and injustice on all sides.

"In spite of the veneer of civilisation it might well be asked whether, beneath the surface, mankind is not as barbaric to-day as in any period in history. Is not the spectacle of abject poverty in the midst of luxury and wealth greater than the world has ever known before, proof of the grossest lack of human compassion? As for modern religion, in its place we are only too wont to find empty ritual, words without meaning a body without a soul?"

"Abject Failure."

"Every movement for peace, with the possible exception of those which depend on inculcation of paralysing fear, every attempt to overcome the forces working for the disruption of unity, understanding and toleration between nations has ended in abject failure. Deliberately forgotten are tens of thousands rotting in loathsome gaols and terror-stricken camps because of their race, religion or political convictions. This is what the colossal failure of organised religion has brought us to. But hope still remained, for side by side with the growing materialism was a spiritual awakening which would ultimately transform the world into a Kingdom of God.

Dr. Hegy, in conclusion, asked his hearers not to believe blindly, but to prove the truth for themselves. "Form your own home circles, get your own proof, obtain your own sacred communion," he said. "Remember God's promise: 'There is nothing covered that shall not be revealed or hid that shall not be known.' 'Seek and ye shall find.'"

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"Man—The Unknown"

A CRITICAL REVIEW.

By GEO. E. TERRY, Editor of the "Cohuna Farmer's Weekly."

THIS new book (1936) by Dr. Alexis Carrel, the noted Nobel prize-winner and experimentalist of the Rockefeller Institute, is an arresting and peculiarly challenging one, especially to Spiritualists, and, indeed, to thoughtful and religious people generally. Already it has been translated into nine different languages. It is certain to powerfully stimulate thought on great fundamental problems and to bring about reverberating repercussions. Shortly put, it is an appeal for the reconstruction of man and of society on the basis of applied modern science. The author points out that despite the endless speculations of philosophy and confident religious dogmas our ignorance of man is still profound. "Most of the questions put to themselves by those who study human being remain unanswered. Immense regions of our inner world are still unknown."

Dr. Carrel begins by throwing overboard all "metaphysical abstractions," as did Auguste Comte, the French philosopher of last century when he commenced to lay down his famous system of Positivism. The philosopher Descartes is our author's special aversion. He blames Descartes' doctrine of Dualism—the doctrine of the soul and body as being two distinct entities—as the source of the confusion and perversity of thought regarding man's nature that have prevailed ever since. "It has engendered the false problem of the relations of the soul and the body. There are no such relations. Neither the soul nor the body can be investigated separately . . . man is an indivisible whole of extreme complexity."

This is a tremendous dogma, but it is arrived at inductively, and, of course, is provisional only. But therein lies the principal challenge of the book, the greater portion of which is taken up in an amazingly comprehensive and detailed review of all the biological and cognate sciences to demonstrate his general proposition of

monism. The knowledge displayed in this book is encyclopedic.

The Challenge to Religion.

And what does this analysis and synthesis lead to? It challenges religion, and especially Spiritualism, as these are ordinarily understood, by virtually denying the dominance and independence of the Mind and soul, and by consequence, the survival of death of the human personality. The interest, of course, lies in the point of view. Sir Oliver Lodge, though so prone to dualistic thought in his philosophic treatment of Spiritualistic phenomena, is not opposed to monism. "Dualism," he writes, "is always rather repugnant to philosophy, which is bound to seek some more monistic view; but the progress of science more and more shows that ultimate monism cannot be materialistic in character" ("Phantom Walls," p. 197). That is the point Lodge, however, is a physicist, whilst Carrel is physiologist—scientific truth seen from two diverse points of view.

But, to do him justice, Dr. Carrel seeks to preserve an open mind. Complete explication depends upon more and more evidence. What gives this challenge to Spiritualism (or Spiritism, to use the author's own expression) its chief force and subtilty is the circumstance that he is a psychic researcher himself. He regards psychic data, though elusive, as being perfectly legitimate, and as cogent as any other scientific data. It is a matter, not so much of the phenomena as of interpretation. Carrel regards as established, however, the faculties of clairvoyance and of telepathy. He even treats as genuine the strange mental and spiritual phenomena of mysticism, and actually goes the length of accepting miracles, because, as he admits, the evidence is too convincing to be resisted. "In telepathic phenomena, he (man) instantaneously sends out a part of himself, a sort of emanation, which joins a far-away relative or friend. He may cross

oceans and continents in a time too short to be estimated. He is capable of finding in the midst of a crowd the person whom he must meet. Then he communicates to this person certain knowledge. . . . The specialists of Spiritism interpret certain of these phenomena as proof of the survival of consciousness after death. The medium believes himself to be inhabited by the spirit of the deceased. He may reveal to the experimenters some details known only to the dead man, and the exactness of which is verified later. According to Broad, these facts could be interpreted as indicating the persistence after death, not of the mind, but of a psychic factor capable of grafting itself temporarily upon the organism of the medium . . . its existence would be transitory."

Qualifications for Investigation.

In a footnote elsewhere, the author writes: "Metaphysics may bring to us more important information on the nature of man than normal psychology does. The societies of psychical research, and especially the English society, have attracted to clairvoyance and telepathy the attention of the public. The time has come to study these phenomena as one studies physiological phenomena. But metaphysical researches must not be undertaken by amateurs, even when those amateurs are great philosophers or great mathematicians. To go beyond one's own field and to dabble in theology or spiritism is dangerous, even for men as illustrious as Isaac Newton, William Crookes or Oliver Lodge. Experimenters trained in clinical medicine, having a profound knowledge of the human being, of his physiology and psychology, of his neuroses, of his aptitude for lies, of his susceptibility to suggestion, are alone qualified to investigate this subject."

Here we seem to be up against that unconscious prejudice of experts which seeks so constantly to magnify the importance of their own particular profession. Are only those qualified to test the comforting realities of religion who are under the direction of priests? Spiritual phenomena occurred and were registered centuries before the systematic theologian came along. Had such an arbitrary condition been imposed two thousand years ago there would certainly have been no Chris-

tianity. What special scientific qualifications had Peter or Paul for accurately discriminating between genuine and spurious psychic phenomena that a highly trained and widely instructed modern mind as, say, that of Sir Oliver Lodge does not possess? The learned savant seems to overlook the fact that there is a field and an approach, for physical as well as for expert physiological expertness in psychical research. In any case, it is practically certain that psychical research can make no substantial progress if the perceptions and judgments of sincere and educated laymen are not to be trusted.

The Re-Making of Man.

All this, however, would no doubt be considered irrelevant by the author, whose professor purpose is not the promotion of Spiritualism or religion per se, but to show the way to the "Re-making of Man," in the light of the discoveries of his structure and nature as revealed by science. And to this the concluding chapters of the book are devoted. It is seriously open to question, however, whether the vast social and spiritual superstructure that Dr. Carrel envisages can be successfully reared on such a narrow basis as he lays down. A philosophy of man that definitely lacks the promise and assurance of a future life is almost certainly doomed to failure, on generally recognised principles of human nature. It lacks the most powerful of mental and spiritual dynamics. Dr. Carrel speaks glowingly of the scientific "direction" of men's minds. But suppose they refuse to be "directed"? He hints at force as a final resource; but the idea of effecting mental and social emancipation and salvation, though mental serfdom does not seem very promising. Carrel urges the pressing need for "self-sacrifice" for human ends. "Men grow when inspired by a high purpose." We fancy we have heard that before. But what is there really to inspire the very highest in men if life ends with the grave? If the mind and soul of man are but as the flame of a burning candle reaching each day nearer to the guttering socket of extinction, why worry about culture? Men being what they normally are, there will be for the average man but one practical conclusion—"Let us eat and drink, for to-morrow we die."

"Create Your Own 'Lourdes'"

By J.S.M.

THERE is no reason why every city should not have a healing centre producing results comparable to those of the sacred pools, shrines of saints and other healing centres of Rome.

The combined emotional, mental and psychical efforts of a band of earnest sitters working in harmony with spirit healers and directing their forces to a given centre is all that is necessary to create a healing shrine in your own city, your own church, or your own home if so desired. The cures are brought about by the spiritual powers and vehicles of the patient becoming attuned to the potent spiritual and magnetic forces of the healing centre.

Such healing forces are actually present everywhere; but, generally speaking, the individual mind reacts spontaneously to the subtle influence of the mass mind, and it attunes itself to a pitch more or less in harmony with the dominant tone of the psychic atmosphere of the environment in which one is immersed.

Certain localities are impregnated with mental and emotional forces arising out of the psychic activities of people associated with them. Such psychically charged centres may have a beneficial or adverse influence upon a sensitive subject. The effect will depend upon the psychical response awakened by the dominant forces in the locality. For instance, we have **malignant** centres such as places associated in the mass mind with suicide. Such centres have an attraction for people whose circumstances may be such as to cause them to consider taking their own life. The forces may even arouse a spontaneous desire to commit suicide in the minds of hysterical subjects who may otherwise have no apparent motive for taking such a step. The more suicides that take place in these centres the more potent and malevolent do they become.

Haunted Houses.

Then again, there are many houses and other localities reputed to be haunted. Very seldom are the forces at work in such localities attributable to the direct influence or presence of the spirits of de-

parted spirits, although the fact that someone may have actually seen a human apparition there at some time or another may be responsible for setting the original psychic forces in operation. The mental emotional reaction to such a sudden vision would liberate forces which would impress the surroundings with an image of the phantom as it appeared to the observer, and probably an entire series of events may be indelibly photographed on the psychic atmosphere in this manner. After this the more frequently the image (or series of mental images) transfer themselves to the minds of other people, the more intense and active will the haunting become. The original forces would gradually lose their potency were it not for the fact that they are continually being augmented by the thoughts of people cognisant of the haunting being directed toward the centre, and also by the added psychic influence of every person who actually sees the "ghost."

Epidemics of stage fright and radio jitters are governed by exactly the same law. One artist makes a slip, or suffers from a sudden attack of microphone nerves, then another does the same, and soon the atmosphere becomes tense with expectancy and fear of failure, and even tried and experienced artists may go to pieces without apparent cause. To offset these malignant centres, we have many beneficent centres which arouse an immediate response in the higher octaves of our spiritual nature.

Spiritual Centres.

One may mention the Spiritualising influence of churches—especially those in which the Eucharist and other Sacraments take place at regular intervals.

Quite apart from any theory of the apostolic succession of the priesthood and other debatable questions associated with ecclesiasticism, we know that the intense religious fervour of all who earnestly participate in such services creates spiritually uplifting forces which sanctify the environment.

Sincere psychic circles exercise a similar influence—providing they are disasso-

ciated from selfish message-hunting, sensationalism and the other failings of cheap psychism. Even one sincere man or woman can set such beneficent forces in operation, and the home of one who loves his fellow men can be seen glowing with the gentle radiance of mental and emotional forces which radiate out into the world to find a resting place in the heart of one who hungers to be loved.

To sum up: Man is a microcosm of the macrocosm, and every spiritual force existing in the universe has an attuned centre at some level or another in our psychic constitution. It depends entirely on the ruling suggestion of the moment as to which of these centres will be active, and as to what forces will most affect us.

This governing suggestion can be given through the consciousness; but it is a thousand times more effective if augmented by the more subtle forces of the mass mind which play upon the individual mind at levels transcending normal consciousness.

The forces of the mass mind may be directed spontaneously or volitionally to the development of a certain dominant psychic tone in any given physical locality, or around a given object.

This is the basic principle underlying the creation of healing pools or shrines.

Creating a Healing Centre.

An earnest body of people concentrating intently and confidently upon a certain centre (or object) and persistently visualising and willing (or praying) that that centre should become a consecrated healing shrine, can create psychic forces which influence the minds of their patients in such a manner as to make a cure possible. Once a cure has taken place at the shrine, and once a number of people are definitely convinced of its efficacy, its potency is intensified a hundred-fold. The more cures that are performed there the stronger will be the forces.

In addition to this fact, the healers in the world of spirit are compelled to work by the road of least resistance so as to avoid the dissipation of psychic energy, and so they take advantage of the unfavourable conditions in the vicinity of these centres to pour down their forces upon the sufferers, who, reacting to the

dominant atmosphere in the locality, and also having a strong healing current of expectancy active in their own minds at the time, are there in a more receptive condition than they could possibly be in any other environment where less beneficent forces hold sway. Why shouldn't the Spiritualists in every large city in the world combine their psychic forces in one massed local effort to create a "Lourdes" of their own. Let us have such a healing centre in every town. The world of spirit is only waiting for you to play your part and you can be assured of their enthusiastic co-operation.

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Generally speaking, the book carries conviction and its original theme will appeal to all who are groping amidst the clouds of occultism for transient rays of light from the lamp of Truth.—J.S.M.

Price, 10/6; postage, 6d. In the Library, can be obtained if desired.

Hints for Intending Physics

By J. STUART MORRISON.

(This article is condensed from one of the lessons in a course dealing with the subject, which, later on, Mr. Morrison will publish in book form.—Ed.)

THE ability to become passive, to relax, to concentrate, to enter into the Silence and to meditate are all essential to one who would unfold the latent powers of the spirit. These steps should be mastered before attempting to sit in a developing class or experiment with your psychic powers. A few hints on the attainment of these virtues will, I am sure, be very acceptable.

Relaxation.

The ability to relax is best developed by the regular practice of a simple relaxation exercise such as the following.

1. Stretch every muscle. A few simple bending exercises will help to do this effectively.
2. Rest in a recumbent attitude and relax every muscle from the toes to the shoulders, then from the fingertips to the neck, then relax the lower jaw.
3. Commencing at the toes let the mind dwell on each muscular centre in turn. (Ankles, calf, thigh, abdomen, solar plexus, thorax, biceps, neck, lower jaw.— If you feel any tenseness relax the offending centre by moving into a more comfortable position.

NOTE: If you find any difficulty in relaxing any centre, breathe deeply and slowly and imagine that you are drawing in psychic energy. Visualise that energy flowing into the offending centre and at the same time tighten the muscles in that vicinity. As you exhale relax the muscles and imagine that you are drawing every atom of energy away from that centre.

Practice this exercise until you feel your body becoming quite limp and heavy, and until it requires quite an effort of will to move an arm or leg.

Rise and stretch every muscle again and then repeat the exercise whilst lying on the right side, then on the left side, then

the abdomen, and finally whilst sitting in a chair.

This condition of perfect relaxation is necessary before you can enter into the state of detachment necessary for psychic phenomena. It also releases the psychic energy from the physical body and permits it to flow into the higher bodies through which the phenomena is produced.

It is not only essential to the functioning of your own psychic powers, but every sitter should relax in this manner if he or she expects to obtain the best results from a medium.

Passivity.

The body should be kept comfortably poised, relaxed, and perfectly still. The mind should be passive; the rational and analytical faculties held in abeyance; and no effort of will should be brought to bear upon the phenomena at all. Just allow the mind to dwell passively upon the idea of spirit communion. No emotional states of fear, anger, anxiety or impatience should be allowed to disturb the psychic atmosphere. If one permits any portion of their own personality to intrude and intermingle with the essence which one is seeking to penetrate the result will be a distortion of the impressions and consequently an inaccurate message.

Concentration.

Concentration and meditation aid in submerging the lower self and raises the consciousness to higher levels so that spiritual forces may impress and guide the practitioner. It is the practice of directing the entire attention towards the attainment of a clearly defined goal; to concentrate every faculty upon one subject in such a manner as to shut out all foreign or distracting thoughts, emotional conditions, or sensory disturbances. It consists in picturing the subject in all its phases, in listening to it, in tasting it, in smelling it, in feeling it, and generally associating every organ of sensory perception with it (in so far as that is possible). It is a state of isolation and detachment from all externalities resulting from a definite and intense interest in the subject

in hand. One must so endeavour to identify themselves with the subject upon which one is concentrating that to all intents and purposes they become at one. It is a condition somewhat resembling a state of trance in which the consciousness is just beneath the threshold.

Surrender everything; but do not try to "make the mind a blank." Do not indulge in introspection, for this is in itself a form of conscious mental activity which distracts the attention.

The Main Causes of Poor Concentration.

The main causes of poor concentration are nervous depletion, shock, illness, excitability of temperament, over-anxiety for results, too many interests, or a lack of interest in the subject, mental indolence, lack of ambition, superficial living calling for little expenditure of mental energy, inharmonious environment, excessive monotony or at the other extreme an over active mind which is ever jumping from subject to subject. These conditions must be remedied before the art of concentration can be really mastered.

It is especially important that you should learn to control the speed of your thoughts, for if your ideas and impressions arise more rapidly than you can assimilate them you will dissipate quite a deal of psychic and mental energy and lose the greater part of whatever guidance may be given you.

The Silence.

The secret of detachment is to ignore all distracting influences and to permit your goal to monopolise your entire attention. Should you strive to overcome sensory impressions by an act of will you immediately defeat your purpose by concentration your entire attention upon the very thing which you desire to forget.

You cannot enter the silence by plugging your ears with cotton wool, or by endeavouring to shut out all external noises, for the Silence is of the spirit, it dwells within you and no mere absence of noise can create it.

If you are concentrating intently, but **without mental strain**, if your body is perfectly relaxed, and if your consciousness is centred in the Higher Mind the Silence will embrace you, envelop you and protect

you from all distracting influences. A good psychic can enter into the Silence in a boiler factory.

You must **expect** it when concentrating. It must be realised, affirmed and attained no matter what the objective conditions may be.

Meditation.

Meditation is a process of letting a thought or impression sink into the higher self so that it may draw around it all complementary ideas, impressions and forces. This process arouses into consciousness all that may be associated with the subject of meditation, all our memories regarding it, or anything at all which may have some bearing upon it. We must not reason over the impressions we receive during meditation, nor must we strive to deduce conclusions, but merely dwell passively upon the subject until the series of ideas which are aroused automatically group themselves around into a system of pros and cons which will automatically balance each other, until you can perceive the subject in all its fulness and so deduce its probable bearing upon your life.

Concentration may be likened to an elevator which raises the consciousness to the level of the Higher Self, meditation is the activity of the consciousness when it attains that level. (Also see Queries and Answers).

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In Pity's Name!

THE GOULD LEAGUE OF BIRD LOVERS.

By LEIGH HALL.

THE writer of this article, in reply to an enquiry by the Editor states: "There is, in New South Wales at least, a special day set apart as Bird Day. It is the last Friday in September. This is a day of special activities in schools, and then are enrolled thousands of pupils (and adults) as members of the Gould League of Bird Lovers of New South Wales. The President of this body is Mr. G. Ross-Thomas, Chief Inspector of Schools, Department of Education, Sydney, and the Secretary, Mr. D. Leithhead, 9 Royal Street, Maroubra, New South Wales. Juvenile and adult members number thousands—I do not know how many off hand. Much is made of Bird Day, and I am quite in sympathy with its objectives, namely the preservation of natural bird life, but in the article submitted I give a thought to the animals. It seems to me that the roots of human vanity go deep, and that the rationalising process enters and colours all our thoughts. So that we pride ourselves upon our Bird Lovers' membership because it is fashionable in these days among a certain class to pity the birds; but with spurious inconsistency people do not give a similar thought to the animals. Yet I have known many animals whose companionship I preferred to that of some human beings."

*

Sitting at my window with the morning carols of magpie, butcher-bird and other feathered songster greeting the perfect dawn, I wonder why my heart fails to respond to their sweet joy of life. Of course, I am a teacher with twelve years of teaching experience behind me—and I know not how many before—so I do sometimes find it difficult to maintain that confident enthusiasm and wondrous idealism of youth. But I hope this partial failure has not soured me, that I find myself unable to respond in utter carefree abandon to the songs of the birds.

With me, I know, there are many who really believe in caring for our native

birds. Most of us support the Gould League of Bird Lovers, considering that in this one matter at least we can support an enlightened official policy with all our hearts and with all our minds. Teachers enrol the young pieces of posterity in their classes, collect the pence which are more or less willingly given, hope that something may be done thereby to relieve the sufferings of bird life, and wish that they did not know that their pupils were more interested in the pretty designs on the League certificates than in the preservation of native birds. After all, when even governors and executive officials patronise the League, it must be a grand institution.

And so—particularly on Bird Day—pupils are reminded once more of the League pledge, and classes are dismissed. And teachers to to dinner, there to enjoy the steak-and-kidney pie done to a nicety by wives whose culinary skill is beyond reproach. Of course no thought is given to the sufferings of the unlucky beast that provided the flesh withal. Such things are thought of only by vegetarian cranks and anti-vivisection faddists. One should not mention such things.

What is a "Crank"?

Still, I cannot help thinking of A. S. Neil's definition of a crank:—"A crank is a man who differs from the crowd." The dear old dominie is perfectly right. Anyway, who wants to be like the crowd these days?

The other day I stood on a country railway platform and watched a live-stock train draw in on the loop. Shall I tell you all that I saw? I am afraid that you will class me as one of those confounded bores that always make a man feel uncomfortable, but I feel that I must tell you a little. There were oversized calves packed into sheep-vans so that some could not stand upright, but stood with forelegs spread until they fell and were trampled underfoot by others. Some had rumps rubbed raw from friction with overhead beams of the van; one lay with twisted

and broken leg protruding through the bars of the infernal prison. Another truck contained fat bullocks with fine spreading horns, one of which had impaled a neighbour's eye, the liquid from which matted the white hair of the suffering bally face. Next came trucks of odorous pigs, packed tighter than sardines. Occasionally a medley of protesting squeals drowned the suffering moans of tortured bullocks and calves, but on the whole even the swine were beyond squealing, and suffered in dumb misery.

This insulting, disgusting sight was witnessed by crowds of children, who, returning to school, were awaiting the incoming train. I hope that when each returned he and she became an enthusiastic member of the Gould League, and no doubt most have done so. I trust there will be some very beautiful thoughts expressed next Bird Day by well-meaning teachers and Departmental officials, of whom, day by day, add to the vast sum of misery inflicted upon helpless animals. I greatly hope that the Gould Leaguer's enjoyment of the breakfast mutton-chop will not be affected by the image of the pleading, beseeching eyes of the sheep in the slaughterman's yard—and I know it won't be, anyway.

So now, friendly pedagogues and philosophers, having gained a reputation for mild insanity, I efface myself. But as long as Man continues to inflict useless suffering upon the lower beasts, while he devours animal flesh like the greatest of the Carnivora and walks upon the skins of beasts who were once quick with life, while the mighty throb of pain and misery ascends daily Heavenward from hosts of quivering, suffering animals—so long shall I, for one, regard with a contemptuous sneer the sanctimonious platitudes of men who cry "Spare the birds." It is BUNK—all of it.

AUTHORS AND COMPOSERS.

MSS of all descriptions are required by Arthur H. Stockwell Ltd., 29 Ludgate Hill, London, England. £50 cash is offered in prizes for Poems. Spiritualist and Psychic MSS is specially invited. Current Catalogue and advice free.

INHIBITION OF PHENOMENA.

DR. PRINCE finds it difficult to understand why the methods of psychical research should tend to inhibit the production of genuine phenomena. Here is the reason: It has been proved, beyond all reasonable doubt, that these phenomena are produced by the deliberate efforts of intelligent entities, making use of a medium which is malleable to the influence of deliberately directed thought-waves. In other words, discarnate or incarnate spirits may so effect or influence a sensitive and suitably gifted and developed person as produce phenomena, mental or physical, according to the gift.

It stands to reason, that if a medium is sensitive in this way, he is receptive to all the influences which may come within range. Besides standing to reason, this has been proved. The grudging mentality of certain psychic researchers of itself must have a dampening effect on phenomena, while the conditions they impose are sometimes damning. This explains why some psychic researchers are so pleased when curtains wave or handkerchiefs flourish; better phenomena never come their way.

If Pederewski was gagged and bound, sewn up in a sack stark naked, with a hostile critic clutching each hand and a hostile critic stamping on each foot, and a circle of cold, hypercritical researchers all around him, we wonder what sounds would proceed forth from the piano? It stands to reason that conditions are everything. Every concert artist knows it. But the medium knows it better than any. We are surprised at Dr. Prince even questioning this point.

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Man's Arm Suspended In Mid-Air

"TAKE IT OR LEAVE IT."

An interesting little book on Spiritualism has just been published under the title of "Transition." The author is Major C. H. Mowbray, of 43 Lee Park, London.

MAJOR MOWBRAY has been one of the leaders of the Spiritualist movement in the Old Country for many years, and his book tells of some of his more interesting experiences. He makes a point of his own initial scepticism, and throughout is at pains to emphasise his continued vigilance against fraud. For the layman the chief interest in the book lies in an assessment of its value as circumstantial evidence of survival after death, and in this respect it must be said that the Major has made out a very good case.

Common-sense makes it certain that he has not "invented" all the incidents he describes, so diverse are they, and so wide a range of human affairs do they cover. He tells of a discussion with Sir Hiram Maxim of Vickers in which, after Sir Hiram had derided the idea of the reality of God, the author replied: "Well . . . it is possible that something may happen to you which will make you realise that there is one." "If I ever discover there is one, I will let you know," replied Sir Hiram.

Major Mowbray adds that some ten to eleven years later he read the following headline in an evening paper: "Strange Spiritualistic Seance: Sir Hiram Maxim purports to speak; he says: There is a God." "A strange coincidence," comments the author, "but I know when I read it I turned cold all over—it seemed exactly like a voice from the dead."

Telepathy Theory.

He is very scathing in his remarks about people who seek to explain away Spiritualism by the word "telepathy"; in fact, he is most insistent on this subject, and adduces a whole mass of evidence to rule out the telepathy theory. The strongest point he makes is that names are frequently given by spirits to "sit-

ters" at seances, although the correct name of the departed being was not that by which he was generally known. If telepathy were operating between the medium and the subject, he argues, would not the name by which the dead person was usually known be given? Some of the sittings he describes in detail, such detail, in fact, as seems to discredit emphatically the idea that he has "made it up," even if it does seem a little difficult to stomach for the uninitiated.

For instance, he tells the following story of spirit materialisation: "At this same seance, I passed my hand along the arm of a young man who had materialised in front of me; it felt quite normal, though warmer than I would have expected it to be. When I got to the elbow, the rest of the figure vanished, leaving the forearm suspended in the air. I passed my hand round and round it in all directions to find if there was anything supporting it, but discovered nothing."

"Tongues of Fire."

Major Mowbray claims that a certain seance there occurred phenomena exactly similar to those recorded as accompanying the first public appearance of the Apostles on the day of Pentecost. . . . A tongue of fire flitted about the room, reminding me, more than anything else, of two butterflies. . . . During these manifestations the breezes were so strong that I judged they would blow a newspaper across the room. I had no thermometer, but I should say the temperature had gone down several degrees, as I was shivering with cold. I wonder why the question of cold is not mentioned in the "Acts of the Apostles," as I have little doubt that it was experienced. I saw the whole of the Pentecost enacted before me that day—"voices," "tongues of fire," "rushing mighty wind."

"Full of New Wine."

The author adds the dry footnote, "I showed a friend of mine an account of this sitting. . . . He remarked, 'You must have been to that seance after a regimental dinner'—the modern equivalent for 'These men are full of new wine.'"

One paragraph would, I should imagine, be received even by the Spiritualist with somewhat mixed feelings, for it opens up a line of thought which must run counter to the ideas of many of those who believe in survival in some form or another. It describes how the spirit of a clergyman told the author that after "passing over," he had had to be punished for teaching wrong doctrines. The author was incredulous, but the spirit went on: "I had done harm. I had incurred a penalty and I had to try to undo the harm I had done by trying to influence other clergymen to preach the truth."

Touch of Humour.

This is astonishing enough, but still more astonishing (and to the sceptic, I suppose, ridiculous) is the Major's further observation that "even after he had worked out his retribution, my uncle (the clergyman) seemed to be very obsessed with a very narrow outlook . . . he was just as dogmatic as he had been on earth. I told him to go away and try to advance a little and not to keep on coming and wasting his time and mine!"

Although Major Mowbray is chiefly concerned with the serious business of putting the case of Spiritualism, the book has here and there a touch of humour. He tells, for instance, of how a certain "ghost" was in the habit of annoying him by smacking him on the back in bed at night and waking him up, until one night he turned round and "snarled out 'What the h— did you do that for?'" The ghost never disturbed him again. It seems as if it had been well brought up.

"Take It or Leave It."

This book makes very interesting reading. It is written simply and directly, and is mainly a testament of witness. "This is what I have experienced," the author says. "You may take it or leave it." He advances no elaborate arguments and em-

barks on no stronger invective than a gibe every now and then at the "telephists." One statement on the last page seems to stamp the writer as man of common-sense and not a mere fanatic: "(Spirit) Guides are no more infallible than they used to be on earth, and . . . sometimes their advice is less to be trusted, as they have been out of touch with mundane things so long. Listen attentively to what Guides have to say, but never go against your better judgment."

Price, 1/6; postage, 1d.

TRANSITION.

NEWS comes of the passing at Dunedin of Mrs. Edward Jago, daughter of Mr. R. N. Ridd, president of the Spiritualist Church of New Zealand, of the Dunedin branch of that Church, and Mrs. Ridd. Mrs. Jago had not been in good health for some considerable time, but the actual call came rather suddenly and she went away very peacefully during sleep. Mrs. Jago, who was in her 35th year, thus follows her younger sister who passed on about five years ago, and a son is all that is left on the earth plane to Mr. and Mrs. Ridd. The remains, which were followed to the cemetery by a very large number of friends, were cremated. Mr. A. W. Stables conducting the Spiritualist service at the house and at the crematorium delivering short and appropriately inspiring and comforting addresses in each case.

Burns, the Scottish poet, was at fault when he said a man was made to mourn. Man was made exaltation, knowing that his angels are his friends—not quite departed.—Lombroso.

:: :: ::

O Son of Humanity! If thou desirest me, love not thyself, and if thou seekest my pleasure, regard not thine own.—Persian Prophet.

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Mediumship and Fortune Telling

RE-PRINTED FROM "LIGHT."

I WANT to discuss the present legal and social position of mediumship and the medium, vis-a-vis fortune-telling, and the so-called fortune-teller.

Mediumship may be described as the developed qualities which enable particularly gifted men and women to act as media, or links, between incarnate spirits temporarily encased in the physical body, and discarnate spirits, or those who have passed through the change called death, and who now function on a higher plane. Mediumship divides itself into several classes, such as clairaudience, the direct voice, physical mediumship, psychometrical mediumship, and so on; but we are concerned with the different forms of mediumship, but rather with the faculty in general, and its relation to the law and fortune-telling. In the present state of the law such a thing as mediumship doesn't exist, and it follows naturally that neither does the medium.

Neither the medium, nor mediumship, have any legal existence as such. It is only when some phase of mediumship resembles, or appears to resemble, some other feature of legal entity, that the law takes any cognisance of the existence of the medium or of mediumship. In that case, the medium is regarded, not as a medium at all, but as an ordinary citizen, who has brought himself or herself within the purview of the law, because of a breach of the provisions of some Act or other which, as Spiritualists, we know full well has no relationship with genuine mediumship.

Legal Non-Existence of Mediums.

This legal non-existence of a person and a profession, both of which almost everybody knows to exist and function, reminds one of the story of a young aristocrat who was taken prisoner by the rebels during the French Revolution. He was hauled before a Revolutionary Tribunal. "You are an aristocrat," said the judge. "Yes," replied the prisoner. "And you have a title." "Yes, I have a title; I am the Vicomte De Bonnefoy." "Well," said the

judge, "we have killed all the aristocrats, we have abolished all titles, and last night we burned your town of Bonnefoy." "In that case," replied the young prisoner, "I do not exist." The Tribunal is said to have been so impressed by this smart retort that the young man was allowed to go free. We mediums are much in the same position as the young French aristocrat—legally, we do not exist.

Neither does the fortune-teller legally exist. But pretending or professing to tell fortunes does have a legal existence, and this is clearly specified in the Vagrancy Act of 1824, Section No. 4. Fortune-telling is also mentioned in the Witchcraft Act of 1735, bracketed with such things as sorcery, enchantments, conjuration and occultism. One thing is clear—namely, that the profession of fortune-telling is illegal. It is equally illegal whether done by an impostor or by a person who genuinely has the power to do it. The medium therefore stands in the same position as anyone else in this respect. The question would be, not whether he is a Spiritualist, but whether he has done that which amounts to telling fortunes. As to the meaning of "fortune-telling," there is no legal definition. The words are to be understood in their ordinary English meaning. I think the essence of fortune-telling is the forecasting of what is to happen to a particular person. There must also be the holding oneself out as having the power to give such forecasts, but the nature and origin of the power is, from the legal point of view, immaterial. The mere giving of advice as to future conduct would not amount to fortune-hunting. Nor would the communication of spirit messages which are not concerned with the future of a particular person.

Vagrancy Act, 1824, Section 4.

"Every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any

of His Majesty's subjects . . . shall be deemed a rogue and vagabond." Maximum punishment, three months hard labour for first offence.

On a charge of professing to tell fortunes, it is not necessary to prove an intent to deceive. Thus, two women who carried on the business of telling fortunes for money, using psychometry and clairvoyance, were held to be rightly convicted, although the magistrate had declined to find that they had any intention to deceive. (Stonehouse and Marson). It therefore makes no difference whether the person professing to tell fortunes believes that he has the power to do so or not. In the Statute, the words "to deceive and impose, etc.," but not "pretending or professing to tell fortunes," which Parliament considered was an evil in itself. In *Monck v. Hutton* (1877), a fraudulent medium was held to have been rightly convicted under the Vagrancy Act, the devices used (table-rapping, etc.) coming within the words "or otherwise." The Court pointed out that the legality of Spiritualism as such was not involved, as the medium was proved to be an impostor.

The Witchcraft Act, 1935.

This Act repeats various enactments against witchcraft, but only enactment No. 4 makes it still an offence to "exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend, from his or her skill or knowledge in any occult or crafty device, to discover where or in what manner any goods or chattels, supposed to have been stolen or lost, may be found. A prosecution under this Act of two palmists took place in 1904.

Note.—Apart from its prohibition of fortune-telling, this Act may probably be regarded as obsolete; i.e., it is very unlikely that the occasion would ever arise which necessitated proceedings being taken under it.

Having given you a legal definition of the law on the subject of fortune-telling (which was very kindly given me by a barrister friend), I am going to extract the more salient points and deal with them in contrast with what we Spiritualists know

as mediumship. I take the following extracts from the legal opinion:—

1. "The essence of fortune-telling is the forecasting of what is to happen in the future to, or with regard to, a particular person."

2. It is interesting to note that it is an offence to forecast, or to pretend to be able to forecast, what is to happen with regards to a person, but judging by the sporting columns of our newspapers, it is not an offence to forecast, or to pretend to be able to forecast, what is to happen in the future with regard to a horse or a dog. In this connection, the medium who told Saul, the son of Kish, where to find his father's asses, would have been quite safe from our law, but not so the woman of Endor, when she "contacted," as we say to-day, the spirit of the prophet Samuel.

Christ on the cross says to the repentant thief: "To-day thou shalt be with me in Paradise." That brings up the question as to what the law may regard as the future. Is the future legally any time still in front of us. Does it legally begin to-morrow, or next week, or next year. If time be not past or present, it is clearly future, so that logically, every time we use the future tense, we are fortune-telling. In that case, Christ's words foretell the future of the thief. He uses the future tense with regard to something happening to a particular person, and that, in this country to-day, would be fortune-telling, inasmuch as it would be even to-day legally impossible to prove the existence of the Paradise to which the dying thief was to go.

Most of you know, or have heard, of the late Mr. Vout Peters, the famous medium, who passed over some two or three years ago. At the medium's reception at the British College of Psychic Science in London, Mr. Peters himself said to me: "I shan't be here much longer; I'm going to shuffle off this mortal coil." He passed over five months later. This raises the question, can a man be prosecuted for telling his own fortune. About a month before he passed over, Mr. Peters was in the audience at one of the largest halls in London. A famous medium took the clairvoyance and gave Mr. Peters a message

from the Other Side. He was to put his house in order, and to prepare for transition. I invite any of my readers to define the legal difference between this and so-called fortune-telling.

Advice to Future Conduct.

My second extract is "the mere giving of advice as to future conduct would not amount to fortune-telling." This is a very graceful concession on the part of the law! If the reverse were the case, we should have to reform the Bible, abolish the churches and the schools, the medical profession, all the lawyers and all the parents. Apparently, under this aspect the fortune-teller in her tent on the sands at the sea-side, and the medium giving clairvoyance in a large public hall, are equally safe provided they confine themselves to the mere giving of advice. But all advice relates to the future; nobody gives advice relating to the past. To do so would clearly be absurd. In fact, it cannot be done. Therefore all advice must relate to the future, and if that advice be related in any way to a prediction, even if the prediction should have been correct, and the advice perfectly sound, the person making the prediction and giving the advice comes the law. The law does not say that persons professing to tell fortunes need necessarily demand money for doing so before they become answerable to the law. One may assume that amateur fortune-tellers come within the purview of the last, just as surely as professionals.

What of "Messages"?

My third extract from this legal opinion is: "The communication of spirit messages which are not concerned with the future of a particular person is not fortune-telling."

Then in that case the communication of spirit messages which are concerned with the future of a particular person must be legally fortune-telling. Every day Spiritualist meetings are held, many of them in public, all over this country, at which some future event in the lives of some particular person is foretold, correctly or incorrectly, and advice is given. Again, I invite anyone to indicate the legal difference between this fortune-telling. I know that a mistaken idea exists that

everything covered by the magic word "Spiritualism," or by the equally magic words "Psychic Research" is necessarily good and true. I know also that among Spiritualists and the minor Psychic Researchers it is supposed that every professing psychic who is not either a member of some Spiritualist or psychic organisation is regarded as an outsider, and gets branded with the name of fortune-teller, as though the fortune-teller were naturally and sequentially a kind of criminal.

The fact appears to be that those persons outside Spiritualist and Psychic Research circles who use their psychic powers to foretell the future, and many of whom do it for money, contain proportionally just as many good, honest, and truthful psychics among their number as we Spiritualists ourselves.

I have been a subscriber to the "Harbinger" for three years now, and I must compliment you on the improvements you have lately effected. The cover, for instance, is very bright and neat. Wishing you increased success with the good work you are doing.—Yours, etc.,

South Africa.

P. C. Milton.

The Case For Astral Projection

By SYLVAN MULDOON.

Author of "The Projection of the Astral Body," etc.

It cannot be emphasized too strongly that you must not miss reading Mr. Muldoon's latest contribution to psychic research, "The Case For Astral Projection." He is, in the words of the late Sir Arthur Conan Doyle, "a researcher second to none . . ." and of whom Hereward Carrington writes, "knows more about this subject than anyone else."

PRICE, 9/6; POSTAGE, 4d.

The Resurrection

The Fundamental Fact of Christianity.

IN a letter to the Church of England organ "The Guardian," the Rev. Charles Tweedale, author of "Man's Survival After Death" writes:

It is "distressing" to find Christian priests with little knowledge of the facts of resurrection and survival. Martha did not gain the assurance of the immediate resurrection from the Words of Jesus. She said, "I know that he shall rise again at the Last Day"; and that she did not believe that Jesus would be able to raise her brother is shown conclusively by her protest, "Lord, by this time he stinketh."

The proof of resurrection was not in the Words of Christ, but in the evidential and objective phenomena of resurrection and survival. His words brought no conviction even to the Apostles, for we read in John xx, 9, "As yet they knew not that He must rise from the dead," and in Mark ix, 10, "Questioning within themselves what the rising from the dead should mean." The words of Christ and His teaching in themselves were not sufficient. It needed the objective psychic facts to prove resurrection to the Apostles, by the return of one who had departed this life, and even Jesus could invent no other and no better plan. What was true in Christ's time is true to-day, and each generation as it comes upon the stage of life requires this proof and evidence for itself, and will be satisfied in no other way.

Ancient and Modern Phenomena.

The phenomena of spirit manifestation to the Prophets, the Christ and the Apostles were identically of the same nature as the spirit phenomena of these modern times, and if the modern phenomena are not reliable, evidenced as they are by leading scientists and hundreds of responsible and careful observers, then we have no certainty that the phenomena recorded in New Testament times were reliable. They stand or fall together.

The relevancy of this matter is, perhaps, best set forth in a few words, by the

following questions and answers:—

Q. What is the fundamental fact of Christianity?

A. The resurrection from the dead (I Cor. xv, 16).

Q. How is resurrection from the dead, or the existence of the spirit world, proved?

A. By the return of those who have died, and by the manifestation of spirit beings. This evidence, coming from the spirit world, is termed spiritualistic.

Q. Has resurrection from the dead and the existence of the spirit world been proved by any other means than this spiritualistic evidence in Bible times?

A. No! There is no other proof. Even Christ could devise no other, nor did He try to do so.

Q. Is it possible to prove resurrection from the dead, or the existence of the spirit world, by considerations, or arguments, of philosophy or metaphysics?

A. No! Such arguments only establish a probability, and more than a probability is required in this matter.

Q. Have we proof of the resurrection of persons who have died in modern times?

A. Yes! The modern evidence is exactly of the same nature as that of Bible times, and conjoins the same. It is abundant, scientific, permanent, and capable of verification.

Best wishes and more power to yourself and helpers in the good work. The more business-like and enterprising attitude in the magazine is heartily appreciated.—Yours, etc.,

New Zealand.

T. Oldham.

DON'T FORGET!

That you can assist your development by looking through our descriptive Catalogue, and selecting whatever books you are in a position to buy.

"The Mind In Animals"

A Mediumistic Pony.

UNDER this title Mr. Frederick Bligh Bond records in the Journal of the American Society for Psychical Research, some curious experiments he has made with a pony named "Briarcliff."

This question of thinking animals, that are expert in calculating and capable of telepathy, has been one of the most entrancing subjects since the historic precedent of the Elberfeld horses. The pony now exciting attention is a black Shetland stallion, aged ten and a half years, and is the property of Mr. Thomas Barrett, of Briarcliff, New York, in whose possession it has been since it was five months old.

Mr. Bligh Bond, as our English readers will know, is the architect and expert psychic who discovered a long lost Chapel at Glastonbury by following precise instructions from spirit-communicators who had been "dead" for centuries.

Extraordinary Faculties.

He first saw the pony "Briarcliff" on August 22, 1927, and learnt that it possessed extraordinary faculties. He carefully studied it, and came to the conclusion that this four-legged mathematician really entered into a sort of trance before replying to the questions put. While it was exhibiting its powers it seemed to be "sleeping on its legs."

"I first asked it," he says, "for the square root of the number 1,369, which I chalked on the blackboard. The pony declined to reply, but when it was asked for the root to the fourth power of 1,874,161, it picked out with its foot two wooden cubes with the figures 3 and 7 printed on them. And 37 was the correct answer! On October 22, a heart surmounted by a cross was sketched on a blackboard, and the pony at once picked out the cubes bearing the letters H-A-R-T and C-R-O-S-S, showing a slight defect in spelling, but otherwise correct. Asked the date the pony picked out correctly two cubes with the figure 2—the 22nd day of the month.

Mr. Bond says he put on the board a number unseen by anyone else, and

showed it to the pony in the hope of getting an example of its powers with a figure unknown to its master. This was not successful, and a request for the square root of 841 was only partially correct. The pony thereupon went to a rack and picked out these letters:—"D-O-N-T F-O-O-L-M-E, S-I-C-K." Mr. Barrett said it was quite true that the animal was not well!

General Knowledge.

On another occasion, "Briarcliff" was shown a four inch square sketched on the blackboard, and it picked out the letters, "S-Q-U-A-R-E." A diagonal line was drawn in the square, and the animal made the remarkable reply in letters, "L-I-N-E O-F T-H-E H-Y-P-O-T-H-E-N-U-S-E." Mr. Bond adds:—"I now again showed the pony the square with its diagonal, and explained that I wanted the nearest approximate measure of the diagonal when the side of a square was five inches. After a short interval it went to the rack and picked out the number 7. I asked, 'Is that right?' It shook its head, and advancing to the rack picked out the figure 1 and then 5-0, as though to signify a fraction of one-fiftieth as the margin of error."

"Briarcliff" was next tested with questions of a non-mathematical nature. Asked, "whence comes your knowledge?" it replied "God." "But what agents are employed by Him to give it you?" Reply, "Angels." "Can you name one of these angels?" Reply, "Gabriel." Asked if it perceived any radiant colours around the heads of persons present, it answered "Light," without indicating any colour. Asked, "What American President was assassinated in 1881?" Reply, "Garfield." "Who was his assassin?" Reply, "Geto" (a phonetic way of spelling "Guiteau," Garfield's murderer).

Such examples of a Shetland pony's intelligence are almost too wonderful for belief, but Mr. Bligh Bond is too trustworthy a witness to be lightly discredited. His suggestion that "Briarcliff" is really an instrument or medium operated by some human intelligence in the spirit-world is not unfeasible.

"THE HARBINGER OF LIGHT." MELBOURNE, AUSTRALIA.

Published Monthly.

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Editor:—REV. J. T. HUSTON, N.D.

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OUR 68th BIRTHDAY.

WE have received some criticism and have lost several subscribers on account of our including articles against war, vivisection and serum-therapy, and for including others having for their object the health of the body and the power of mind.

In the first number of "The Harbinger of Light" the editor, Mr. W. H. Terry wrote as follows.

The object of this Journal is purely progressive. It is intended to act as a vehicle for all subjects which are out-growth of natural thought and intuitive reason, and calculated to enlarge our perceptions of nature and appreciation of the Divine Laws which regulate all her operations. It will be our endeavor to give to our readers, food for thought, interesting facts and phenomena in Spiritualism and mesmeric science, and to present evidences of the unity of science and religion. In matters pertaining to religion, doctrinal points will be studiously avoided, and we shall reject all matters that is intolerant or dogmatic. We should wish our friends who desire to use our columns for discussing religious matters to write their communications in a spirit of kindness and brotherly love, seeking only to enlighten or be enlightened.

In short, our object is to cast as much light as possible upon many interesting subjects which are at present to the multitude shrouded in darkness. We

solicit the co-operation of all progressionists and reformers, and shall be happy to publish any contributions that are interesting or instructive, and in accordance with the spirit of our paper.

This is essentially an age of Free Thought, and among other matters attracting the attention of the thinking public, Spiritualism occupies no insignificant place, nevertheless it is a subject of which the larger portion of the public are profoundly ignorant, and it is principally with the view of ventilating it and offering a field for a fair and impartial discussion of its phenomena and principles, that the "Harbinger" is called into existence. Although a number of its pages will be devoted to Spiritualism it is not intended to make it exclusively a spiritual paper, but sufficient space will be reserved for articles and letters on religious, and all other subjects tending to man's mental and spiritual development.

The Basis of all discussions will be Reason and Revelation. Articles on Mesmerism, Psychology, Phrenology, etc., will appear in its columns. The matter will consist principally of original articles from the pens of several able contributors, which will be supplemented by extracts from all the best and latest literature on the subjects to which the "Harbinger" is devoted.

In 1892 the writer met Mr. Terry who kindly took an interest in him guiding his reading in Spiritualism and Healing. Many of Mr. Terry's views were adopted by him and became guiding principles in his life. Speaking to the present editor through a Melbourne medium, both Mr. Terry and Mrs. Bright (a former editor) endorsed the original policy of the magazine and desired that it should be restored. From time to time they have given unmistakable evidence of their interest in the "Harbinger" and approval of our methods. It must be remembered that the establishment of the paper was due to the "Other Side" and by them its policy outlined. To the restoration of this policy the editor has devoted himself and whilst welcoming suggestions and constructive criticism will continue to maintain the objects stated by our founder.

Approach to Reality

By ARTHUR FORD.

AS a result of the critical and scientific study of psychical phenomena, a philosophical and religious movement has developed and spread to every corner of the globe.

This movement does not minimise the importance of phenomena, but declares that phenomena are simply a means of arriving at an intelligent understanding of human personality and its place in the Divine scheme.

Psychic philosophy rests squarely upon a foundation of mediumship, and evidence can be obtained only through mediums and



psychics. But it warns its devotees that evidence is given from the inner planes for a definite purpose, and ceases unless it is used in a redemptive manner. Unless the messages of the seance are translated into terms of human service and improved character, the whole purpose of the higher world is defeated.

* * *

In England and America there is evidence of a shifting of emphasis in our movement. Our great leaders are in the vanguard of every movement for the ameli-

oration of social evils, crusading against war and every form of cruelty and oppression.

New voices are heard protesting against that materialistic philosophy and mechanisation of life which has brought us to the brink of despair. These voices echo those things which they have heard from liberated souls, and cry out that the great need everywhere to-day is for a clearer grasp upon the moral and spiritual values of life amid all that is crumbling and passing away.

Men and women everywhere, whether they know it or not, are reaching out for such ideals, more or less vaguely seeking a more spiritual conception of life that shall make possible a freedom and truth heretofore denied them, earnestly craving the light that shall enable them to see the invisible behind the visible, the unseen within the seen.

* * *

The older philosophy that pictured death as a "monster with hideous mien" is either totally dead or else dying. The philosophies of idealism all enunciate confidently some kind of immortality for man, and the philosophy of spiritualism declares a real immortality in just so far as man brings his life into harmony with the eternal verities of the universe. The very science that was once so generally materialistic and sought to clip the wings of faith is now, through some of its foremost representatives, learning to soar into supra-sensible realms.

The great world among thinkers to-day is not belief, but realisation. A belief may be merely the intellectual acceptance of a certain statement or definition of some truth, whereas to realise that truth means to perceive the truth as reality in one's own inner-consciousness. It is one thing to believe in God; it is quite a different

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thing to realise God as the self of ourselves, the soul of our souls, the life of our lives. It is one thing to believe in the ideals and principles of a great Master; it is a vastly different thing to realise those ideals in one's inner life and then translate those principles daily into thought and word and deed. So it is one thing to say, "I believe in immortality," but a much more wonderful thing to know upon the basis of ascertained fact that we are already immortal and that death can never

touch the real self at all.

So, correctly understood, psychic science becomes another path to God. A path which one may walk without relinquishing reason, or blinding oneself to modern thought. In this way the work of the research scientists who have laboured in this field becomes an invaluable asset to the churches. The facts which we have unearthed provide the best ammunition for the churches in their war on indifference and atheism.

Interview With Mrs. Harry Houdini

By R. G. PRESSING, Editor of "The Dale News."

"SOME day I'm going to find out the truth about this Houdini business!"

For years I said that. Of course, I knew; along with the rest of the newspaper-reading world, that for many years Beatrice Houdini tried to communicate with her husband, who had promised to return after his "death" with the agreed-upon message. I knew that in 1928, through the mediumship of Arthur Ford, she received this message and that she signed a statement testifying to its correctness. Naturally, I wondered why she refused to admit receiving the message.

I suppose I hoped vaguely that the facts might drop in my lap, or that evidence from the spirit side of life might "kill" the newspaper stories of Harry Houdini's failure to communicate. Then, while in Miami, Florida, recently, a chance tip sent me rushing to Tampa, where I was fortunate enough to interview Mrs. Houdini herself, together with a magician friend, Dr. Edward Saint, former associate of Houdini.

Now I have found out the truth about "this Houdini business."

Briefly, it is this: The white-haired wife, who for years kept a light burning before her husband's picture, admits that she received the message agreed upon secretly between herself and the magician, that she received it eight years ago through the mediumship of Arthur Ford. Plaintively, his widow said:

"But I have never seen Harry Houdini, nor heard his voice. Oh, yes, my signa-

ture to the statement declaring that the message is entirely correct still stands, but—why does he not appear to me, or speak to me?"

Evidently attempting to develop mediumship along phases of trumpet and materialisation, Mrs. Houdini, assisted by the bewhiskered Dr. Saint, conducted a famous "seance to end all seances" on the roof of fashionable hotel in Hollywood, last Hallowe'en eve. Surrounded with motion-picture cameras, Mrs. Houdini pleaded with her dead husband to "come" or to "speak." Nothing transpired.

No Medium Present.

"But there was not even a medium present," I explained. "You or Dr. Saint could not produce a materialisation. You or Dr. Saint are not direct-voice mediums. Of course, you did not SEE or HEAR Harry Houdini!"

But the widow looked at me with wonder, her dark eyes puzzled. "I don't understand. Why does he not come to me or speak?"

"It is not in keeping with the laws of psychic phenomena," I replied. "You can no more get a message without a medium than you can get a radio programme without a radio. You admit receiving this secret code message through a series of sittings. Then your husband has communicated with you."

"I have not seen him or heard him," she declared stoically. "Why does he not speak to me?"

Dr. Edward Saint nervously paced the

floor, and tried from time to time to direct the conversation from the message of Harry Houdini.

"We are going to Hollywood to supervise the making of a picture about Houdini's life," he interrupted anxiously. "Of course, we won't be able to reproduce his finest tricks. Those died with him."

"Mrs. Houdini, when you tell the public press that you have not heard from your husband, then you are referring to his direct voice," I managed to say. "When you state that you have received no message from him, you refer to that fact that you have had no direct communication. You acknowledge the indirect communication through Arthur Ford."

Mrs. Houdini hesitated—"But I have not seen—"

"No one can ever duplicate his tricks," volunteered the elderly magician.

The Truth of the Matter.

And so the truth about this Houdini business is that Mrs. Houdini is disturbed by the fact that her husband refuses to materialise for her, especially since it would be so fitting as advance publicity for the coming Houdini movie. Her statements, carefully guarded by the bald-headed Saint, are those of a widow who does not "believe in spirits," but tries "vainly" for years to communicate with her "dead" husband; one who maintains that, although she has received a completely true message, known only to Houdini, has never herself communicated with him.

According to Spiritualist's records, Arthur Ford communicated with Houdini in a series of seances held in 1928. Ford's "control," Fletcher, stated at the first meeting that "Rosabelle" would be the one to unlock the secret. The message in its entirety read:

"Rosabelle — Answer — Tell — Pray — Answer — Look — Tell — Answer — Answer — Tell."

As the last word was given, the control said, "He tells you to take off your wedding ring and tell them what Rosabelle means."

And Mrs. Houdini drew off her wedding ring and explained that, in the code arranged before her husband's death, the

words arranged in this way spelled "BELIEVE."

The Houdini Messages.—This little book presents the salient facts of the case, written by Francis R. Fast, who compiled them from stenographic records made at the sittings by Mr. J. W. Stafford, associate editor of the "Scientific American," and by Mr. Fast himself. Price, 1/-; postage 1d.

BECKONING ARMS.

ONE night not so long ago I was lying awake with only a glimmer of light shining through the venetian blinds when I heard my mother apparently talking in her sleep in an adjoining room.

As she was ill at the time I went into her room to inquire whether she was alright. She told me that my deceased brother had entered her room just previously to me, and that although he had grown into manhood she had recognised him. He had (she said) approached her with open arms, but when she spoke to him he backed away, and disappeared as suddenly as he had entered.

My brother died at the age of one year but appeared before my mother as a man of about 40 years of age. My dear mother passed away shortly after this incident.

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Usefulness of Spiritualism

AN oft' repeated question is: "What use is Spiritualism?"

It would seem the reply is self evident; but many persons cannot understand the great need of the truths unfolded by spirit communications, nor the benefits obtained therefrom.

We can only outline these; for the truths and benefits are written in many books and expressed in thousands of human lives.

A denizen of or visitor to an unknown country usually obtains interested auditors to listen to his descriptions. Every detail of that country, its climate, people and customs are supremely interesting to the hearers. Should not such details be yet more important and interesting to earth dwellers when one from the spiritual planes of life comes to tell them of its people, customs, life, how formed, where located, occupations of residents, possibilities of life therein, homes, schools, meetings, unions of those related by love and consanguinity, etc.? For all of us are going to that spiritual world; and but few expect to visit the foreign land we have heard was explored in some remote part of the earth. The spiritual planes of life after death on earth would appear to be more supremely of interest to us; and indeed, that is true of most people. Thus, the search for such information has attracted many millions of people; and they have obtained the desired knowledge and communications.

When a loved one goes to a foreign country, they who are left behind anxiously await the mail to bring a message. And now the message is expected from the one who has journey to the spirit world. Such messages are obtained and the gloom of death has been dispelled. Instead, comes the exultation of the arisen ones that they have gone into a larger life of joy and utility.

Thus, despair and sorrow has been taken from human lives.

The grave is no longer an affliction that has no panacea; nor is death a mystery. All ideas of affliction sent of God is banished and the edicts of nature known

to be the fiat of law.

Supernaturalism is destroyed and naturalism shown to be the eternal law, with blessings and not afflictions the paramount condition of life.

Spiritualism has brought incessant blessings to the spiritually minded; has brought knowledge to every earnest seeker; has caused morality, virtue, honor and justice to be better expressed in human lives than ever before.

Science, art, music, mechanics, literature and all concomitants of human progress have been accelerated and unfolded by Spiritualism.

Religion is expanding from creedalism and ceremonialism and belief, into philosophy, naturalism, knowledge, responsibility of life, divine inheritance for all, universal salvation, eternal progress, inevitable consequence, spiritual life, altruism and eternal utility. The eternal God, or good, is acknowledged; and Christ is a force of incarnation for every child of immortality.

All shall inherit immortality; and all shall go forth into a continuity of progressive unfoldment.

"All are but parts of one stupendous whole, whose body nature is, and God the soul."

Who represents all this? The organisations known as Spiritualists.

What are these organisations doing? They are holding public meetings for teaching of spiritual truths and to demonstrate spirit communion. They are erecting edifices or temples wherein to assemble for such purposes; and they secure competent teachers under spirit ministration in order that sublime truths may lead the people to better lives.

Think of all this and then do your share in the great movement that means a better humanity and a purer civilisation, and a truer church that shall serve all possible good for earth people, to be builded upon the positive demonstration of life continuous beyond the grave; and the holy, sweet communion of loved ones gone before enjoyed by every family, thus sanctifying and blessing every fireside.

Witchcraft IN PAPUA AND FIJI.

THOSE who have lived their lives in peaceful English towns can have no idea of the strange atmosphere which broods over Papua, Fiji and other South Sea islands. Experiences of the supernatural may and do happen frequently in English towns and villages, but to a sensitive person the very air in Fiji is filled with a strange and undefinable something—a something which gives the impression that there the unseen world is nearer and that certain powers—certainly not powers of good—are abroad.

I have had friends who lived in Papua, and all of them agreed that there was more in the witchcraft which the natives there practice than the average person was willing to believe. But of Fiji I can speak with more certainty, for my brother lived there for nine years, and until the war came, and with it the end of so many women's hopes, it was my intention to make my own home in that garden of the South Seas.

My brother is not a believer in the supernatural. Only on rare occasions can he be induced to speak of those things which he has seen for himself, and for which he has no reasonable explanation to offer. He has all the Briton's dislike for "tall stories," and he keeps silence rather than permit the average man whom he meets to dub him one of the Munchhausen type of travellers. But to me, sometimes, he will speak of Fiji and the natives, for whom he has a genuine affection and admiration; and more rarely he will tell of strange and weird happenings.

Shark-Charming.

He has told me of a brilliant sunny day, when the blue sky was reflected in the bluer sea below, when a little schooner lay tossing at anchor near a great coral reef. Two white men, wearied with the monotony of the schooner's decks, the everlasting smell of cocoanut oil, and the endless warfare against the giant cockroaches which infest all vessels engaged in carrying cocoanut and coir, had rowed across the reef. On the far side they found a

small group of Fijians, gathered behind an old, old native, who crooned in a quavering voice a strange, haunting tune. He sat at the edge of the water, and his weird song mingled with the lap-lapping of the waves against the coral. At a little distance, motionless in the water, were seven sharks remaining apparently attentive listeners. Then he finished his song on a long wailing note, and rose. Instantly the monsters swirled through the water and disappeared. Politely, as is their custom, the Fijians bade farewell to the white men, and departed in their fishing canoe. Whether the rite had been for the obtaining of good luck in the fishing, whether it was a purely religious rite—some form of ancestor worship—those white men never knew. But they will never forget the eerie feeling which possessed them as those man-eating sharks lay apparently charmed by the thin notes of an old man's voice.

Fijian's Revenge.

This is another tale of Fiji, but it is not a pretty story. In an inland village there lived a white man—one of those derelicts who drift to the South Seas to hide from all who once knew them. This man was a university man, and had been a doctor. One day, maddened by drink, he shamefully mistreated the little Samoan girl with whom he lived. My brother noticed that his natives seemed restless and excited, and inquired what was wrong. He was told that early that morning the white man had beaten S——, his native wife. My brother lived three days' journey from the erstwhile doctor, but he knew enough of the strange system of bush telegraphy which exists in Fiji to make no comment on the rapidity with which the news had reached his people.

I ate in the afternoon my brother's natives betook themselves to the bush. He heard afterwards that with many rites and to the chanting of strange songs they had buried some threads of the white man's clothing in a split bamboo stick. It was perhaps a week afterwards that my brother learned that the woman-beater

had been seized with paralysis at the day and hour when unseen guardians were called upon to avenge the Samoan girl. That bamboo stick was dug up and turned around and reburied more than once, and on each occasion that it was touched another stroke of paralysis stole the use from limbs and tongue. The unfortunate man lingered for a few weeks, speechless and helpless, until a final ceremony took place in the mysterious bush, and the tortured spirit left the broken body.

It is a beautiful place, is Fiji, but there is something evil, something mysterious and terrifying, hidden beneath the smiling playful exterior.—“Occult Review.”

SPIRITUALIST MISSION.

TOWARDS the end of the visit to Sydney, the Mission became very active. There were three seances with large attendances, varying between 60 and 80 present. These were held at Baalestown, Chatswood and Stanmore. Mrs. Kupsch doing the lion's share of the work. On another occasion, Mrs. Kupsch at an afternoon service gave overhead reading to 85 people at the Chatswood Church. This created a record for her. As the work of the Mission is not completed in Sydney, the Mission will return there on the 1st of September.

Previous to leaving for Brisbane, Mr. C. Neil called an important meeting of all leaders to discuss what steps should be taken to found and work for the Spiritualist Mission in Sydney. At this meeting, Mr. Neil outlined the object of the Mission as published in “The Harbinger of Light.” He stated that general support for the Mission would create a spirit of unity among the churches and also provide a definite scheme of organisation for propaganda and the distribution of literature. There would be no charge or annual subscription to join in the work of the Mission, and, further, every church would be free to arrange their own services and manage their own internal arrangements.

The churches were invited to support the Mission and to discover some way of giving financial support, as under our present Economic System this was necessary

to advance the work and to give the public an opportunity of examining the proved fact of Spiritualism. Our work would always be retarded unless money was wisely spent on propaganda.

Spiritualism to-day was carried on in Australia without endowments or financial assistance, and yet its work and influence was spreading at great speed.

The ambition of the Mission is to help all churches to extend their work and influence.

After considerable discussion, it was agreed to elect officers and a committee with power to add to their numbers to go thoroughly into this matter and report to the next meeting. Mr. Martin was elected President and Mr. J. J. Dolton, Secretary.

On Saturday, 31st July, the Mission proceeded by the s.s. “Duntroon” to Brisbane. They arrived at 7 o'clock on 2nd August, and were met on board by representatives of the churches. Mr. and Mrs. Elkin had already found rooms for the party and conveyed them there in their own car.

A few days later a reception and welcome was held by all the churches at the Mein Street Church, at which there was a record attendance.

Another Spiritualist Church is to be built at Logan Road, Brisbane, and the work is to start at once. Mr. Sinclair, who is President of this church, stated that £2000 had already been left for this purpose by a member who had recently passed over.

THE “Australian Financial Gazette” in its July issue on one of its most important pages writes:

“The Harbinger of Light for July contains much interesting reading matter; amongst the more noticeable articles may be mentioned: “Story of a Murder”; “The Pharaoh Bone”; “Rudi Schneider”; “A Haunted Cottage”; “You Will Kill a Man”; and “The Case for Astral Projection.” The “Harbinger” merits not only the moral but the financial support of every thinking man and woman, for it deals illuminatingly with topics of profound interest to the human race, and in a fashion that few journals—at least in Australia—have the courage to adopt.”

Queries and Answers.

Conducted by The Hon. Assistant Editor, J. Stuart Morrison.

Readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, etc., in fact, everything within the range of our subject on which they require an authoritative reply. In each issue answers will be on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

We have only a very small circle and cannot afford to allot one person to attend to the gramophone. Would a wireless provide suitable music for a seance?

YES. As long as you take care to select good music. Purchase one of those publications which specialise in providing the programmes for all stations and write out a programme for the night. Avoid celebrity concerts, as, despite the fact that the music provided would be excellent for your purpose, the applause would be very distracting. Do not have too much volume. The sitters should be just as detached from the music as from all other sensory disturbances. Don't listen to the wireless, but simply permit the music to sink down into your consciousness and so bring about a condition of emotional rhythm.

It is not necessary to have the music going all night. Short periods of absolute silence will often be found to be very advantageous to the phenomena.

*

How can one retain a condition of passivity? As soon as the planchette moves, I begin guessing what it is writing.

You have my sympathy. I have learnt to overcome this fault by writing in the dark. It is also necessary to adopt an attitude of indifference to results. Don't worry whether you are writing common sense, merely scribbling wriggly lines all over the paper or only having a good rest. Results will come when, and if, you enter the necessary psychic state. Switch on the wireless (keep the volume down very low). Place your paper and planchette on a low table (about 9in. high) alongside a comfortable armchair or couch. Relax thoroughly, and allow the arm to droop carelessly over the side of the chair with the fingers barely touching the surface of the

planchette. Hold the mind in a state of receptivity. Thank God you can't "keep a vacant mind." Detachment means passive fixity of the attention, not a condition of empty negativity. Centre the consciousness at a point midway between the ears and listen inwardly without strain. It is also a mistake to "try and think hard about something else." Just allow the mind to drift quietly around the central idea of spirit communion.

Judge all results by the content of the message. Don't worry whether the writing originates in your own subconscious mind or in the mind of an extraneous personality. The majority of automatic writing is of subliminal origin, but occasional messages from the beyond occur like the pearl in an oyster. If the subject matter of your writing is good, treasure it, for if it is not the work of your guide, it is that of your own spirit, which is just as important as the spirit of any other entity—and just as wise. If the subject matter is not so good, reject it, no matter from what source it may originate.

Do not expect to get immediate evidence of survival and spirit return. In seven years' investigation of Spiritualism I have only had four personal experiences which could not possibly be explained away by any other hypothesis than the Spiritualistic one. Such evidence arises spontaneously and when we least expect it.

Learn to regard automatic writing as an interesting experiment. The mission of mediumship is simply to demonstrate the truths of survival and return of spirit, and to help to unfold latent faculties in man.

If used for message hunting, fortune telling, or as an idle pastime, the results will be poor and often misleading.

Keep on keeping on in a spirit of earnest enquiry. Refrain from analysing results (or even reading what has been written) until after the seance; or at least until after the writing has ceased.

MEDIUMSHIP AND HYPNOTISM.

By Dr. ALEXANDER CANNON.

IN reply to the statement that, "Any kind of training cannot change its quality. . . . Those who tell you that they can develop mediums, or make or change them, tell you what is wholly unsound," Dr. Cannon answers:

I have trained, and am training, mediums to be better trance mediums, deeper trance mediums, even when they did not know such a power was latent in themselves. The proof of the pudding is the eating thereof. Of course, mediums can be both made and trained; this is one of the etheric powers given to the present age.

The nerves of the central nervous system (commonly called the "nervous system") are not used. It is the etheric body which is used. This reacts on the "etheric double" which is the "tuning fork" between the astral and physical bodies, and reacts upon the sympathetic nervous system and parasympathetic system (the autonomic system), which is a microscopic mechanism little understood in England except by the few, including Sir Langdon Brown.

I have, as a matter of fact, discussed this matter with competent authorities on the Other Side, including Sir William Crookes.

He definitely states that they need our help to perfect mediumship, as we can just give the "finishing touch" to the more coarse physical vibrations which need to be adjusted and which are extremely difficult to deal with from the etheric planes under the most favourable conditions. In some cases, the results are unsatisfactory, but on this side these coarse vibrations are easily controlled.

This accounts for the fact that so many mediums not only "pick up" the vibrations of the sitter, but also of people with whom he has an affinity and often give the finding as those belonging to the sitter, who says, "That fits my sister down to the ground, but not me." By hypnosis, the selectivity is improved.

Whether we like to think it or not, hypnotism used by competent people is the method of training good mediums, who will be extremely accurate and reliable, in the near future.

In every hypnotic experiment, there is an unseen hypnotist working from the etheric planes along with the hypnotist on the physical plane. This is an important point to remember.

I have dealt with this fully in some of the chapters in my latest book, "Powers That Be."

SPIRIT HELP FOR EGYPTOLOGISTS.

Oxford Claim That Big Problems Were Solved.

"THERE is urgent need for a society to start off from the fact that survival is proved," said Dr. F. H. Wood to the Oxford Spiritualist and Psychical Research Society, in the Reform Club, Oxford, recently.

Dr. Wood, who brought his medium "Rosemary," to the meeting, is a Churchman. He has had sittings over a long period with Rosemary, controlled by Nona, who has thrown light on the Egypt of 3,000 years ago.

Dr. Wood is anxious that other Churchmen should find their proof of immortality in Spiritualism.

"I started as a sceptic about Spiritualism and I loathed re-incarnation," said Dr. Wood, "but I am learning through Nona that Rosemary's sub-conscious personality is Syrian."

The speaker described Rosemary's sittings and the control of the Lady Nona, who claims to be the Babylonian wife of a Pharaoh.

Hundreds of Egyptian words and phrases, he said have been spoken by Nona while Rosemary was in partial trance, and Mr. A. J. Howard Hulme, the Egyptologist, has translated them.

Their value lies in the fact that the hitherto missing vowel element of ancient Egyptian has now been established, while only the consonants were known hitherto to Egyptologists.

Health and Healing Section

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A Lesson in Health Culture.

By REV. J. T. HUSTON, N.D.
(Copyright).

LESSON V.

ACID BLOOD.

ACID blood is the starting point of most diseases. No cure is possible until the blood is free from acid and made alkaline. Acid blood is the origin of impure or poisoned blood, making it a culture ground for all sorts of disease germs.

Healthy blood is alkaline (the opposite to acid). Alkalis neutralise acids. So that to make the blood alkaline is to create a condition that will enable it to destroy germs and purify itself to its waste matter and body-poisons.

Acidity of the blood is due to an excess of acid-producing foods in the diet; to unexcreted acid waste matter in the blood; uneliminated broken-down tissue and the by-products of the processes of life in the tissues (body-poisons); or to the sour fermentation products that are characteristic of digestive troubles. Sugars and starches fermenting in the stomach and digestive system produce acid which, when absorbed, reduces the alkalinity of the blood, making it more or less acid.

The failure of the excretory organs to remove the body-poisons also increase this acid condition.

When this acid is in excess it produces inflammatory conditions of various parts, as the membranes lining the joints, or the connective tissues binding the bundles of muscular fibres, resulting in redness of the parts, swelling and pain. There is a disturbance to the nerves, which, in turn, affects the tissues, the local circulation, and

the elimination from that part, producing some "itis," as neur-itis, etc.

Excess of animal food and proteid (body-building) foods produce acid, and should be used with caution when an acid condition of the blood is present.

Fruits, nuts and salad vegetables contain the elements necessary to make the blood alkaline. Certain herbs also purify the blood by neutralising the acid, and these foods and herbs are prescribed by naturopaths to this end; besides which, they eliminate the body-poisons deposited in the liver, kidneys, as well as those in the blood. The treatment for the cure of this condition consists in—

1. Neutralising and removing the acid present in the tissues and in the blood;
 2. Preventing more acid being formed.
- Unless this be done, health cannot be restored, nor cure be permanent. This will be achieved by—
1. Obedience to the Laws of Health;
 2. Observing necessary hygienic measure;
 3. Strictly using the eliminating diet;
 4. Using certain remedies and treatment.

Acidity of the blood is a stubborn condition to remove. It necessitates loyalty on the part of the patient to the instructions prescribed, and perseverance in carrying out the treatment. Generally, the patient does not realise the seriousness of his condition, and fails to carry out his treatment as prescribed. He

should be impressed with the fact that he has everything to gain by doing so, and much to lose otherwise. Fidelity to Health Culture treatment will certainly restore his blood to a normal alkaline condition.

URIC ACID.

The chemical substances of the body are of two opposite characteristics: Acids and alkalis. These must be present in the right proportions. Acids producing "tensing" of the nerves and tissues; alkalis are "relaxing." If acids are constantly in excess they produce the symptoms of disease.

In addition to the acids, body-poisons, the products of the decomposition of food waste, and the fermentation of undigested foods combine to form accumulations which produce a group of acids to which the general term "uric acid" is applied, and which are directly responsible for various inflammatory disorders. It is only when these acids are in excess that they become the source of irritation and the cause of disease.

Endogenous uric acid is that produced within the body from its worn-out tissues and by-products of life-processes, as well as from the unoxidised final products of food. The pancreatic juice liberates the urates in animal food which is then acted upon by the liver. If the liver is overworked the urates are decomposed and uric acid is formed.

URIC ACID IN FOOD. (Exogenous Uric Acid).

For every 106 grains of proteid (body-building) food eaten during the 24 hours, 1 grain of uric acid is formed within the body, but uric acid may be taken in such foods as meat, peas, beans, etc., and in tea and coffee.

The following list shows the grains of uric acid that may be produced from each ounce (480 grains) of the food material used:—

Tea	75	Pork	8
Coffee	70	Salmon	8
Sweetbread	70	Rabbit	7
Cocoa	59	Mutton	7
Liver	19	Tripe	4
Beefsteak	14	Haricot beans .	4
Turkey	9	Oatmeal	3
Chicken	9	Peameal	3
Ham	8	Asparagus	2

URIC ACID IN THE BLOOD.

Normal healthy blood being alkaline, it dissolves the uric acid, converts it into soluble urea, and carries it to the kidneys and the skin for excretion. If the foods mentioned are used in excess, or if there be defective elimination, the excess of uric acid in the blood combines with food-waste and forms a sticky substance; the blood is then said to be in a colloid (glue-like) condition. This state is known as Collaemia. This results in the capillaries being blocked up so that the blood cannot readily pass from the arteries to the veins—particularly in those parts far distant from the heart with consequently less force behind as in the hands and feet—producing the coldness which is a symptom of defective circulation.

As there are capillaries in every organ and in all the tissues, collaemia can affect any or all of them. The pressure of the blood against the heart is increased and affects it, the circulation of blood through the whole system is retarded, reducing its ability to nourish the body, and limiting its work of eliminating the body-poisons and uric acid, which are then deposited in the tissues.

SPIRITUALIST MISSION

The Objects are:

1. Development training and protection of Mediums.
2. Arranging tours for speakers and Mediums.
3. The sale and distribution of books and literature.

Subscriptions and help are
Invited for this work.

CHARLES NEIL,
Organising Sec.

Excessive uric acid in the blood acts harmfully upon the nerves, tissues and mucous membrane, producing symptoms as: Headaches, flushes, dizziness, depression, etc. The skin, too, is affected, and is one of the causes of skin diseases.

Specially Note.—The use of certain drugs may produce a condition which is often performed by the blood itself: precipitating the uric acid and depositing it in the tissues. Then the symptoms suddenly disappear, and the patient is deluded into the belief that he is cured. This condition is more serious than the one above.

THE "URIC-ACID TIDE."

After a period of rest, the blood regains its power of dissolving and re-absorbing the uric acid from the tissues. This produces a recurrence of the symptoms. This action occurs after a night's sleep, and reaches its full height before noon, producing headaches, depression, etc., as before. Tea, for example, being rich in uric acid forming substances, when taken acts as a drug, precipitates the uric acid in the blood, with the disappearance of the symptoms, but little excretion of the acid now takes place. The continued repetition of this produces rheumatism and later on arthritis.

OTHER ACIDS.

The acids produced in the body are:—

- 1.—Lactic, Oxalic, and Uric Acids.
These are responsible for Rheumatism, Sciatica, Lumbago, Gout, Arthritis, etc.
- 2.—Carbonic Acid. One of the causes of Aenemia, Tubercular diseases.
- 3.—Phosphoric, Sulphuric and Sulphurous Acids, producing Bright's Disease, Dropsy, Open Sores, Ulcers, etc.

Phosphoric acid over-stimulates the nervous system, producing nervousness, irritability, hysteria, etc., and is partly due to using an excess of proteid foods as meat, eggs, legumes (peas, beans, nuts, etc.)

The various acids are formed during the digestive processes and in the breaking down of the cells and tissues of the body. The immediate result is that the blood pressure is too high in the arteries, too low in the veins owing to the clogging of the capillaries. This defective circulation has many and far-reaching effects.

EARL OF SANDWICH A HEALER.

The Earl of Sandwich, in an address at University College, London, recalled that after the South African war he had sixty wounded officers at his home, and there was never a doctor or nurse in the house. He acted as both to the wounded men, and he was gratified at the success. There were few serious maladies he had not attended with success. Indeed, he thought he might say he had never failed to relieve people in pain. He had attended them in palaces, in colleges, in hospitals and in homes. He had been asked to explain his healing power, but he had nothing to explain—he only knew what happened. He thought it possible that many possessed a similar power, which they could exercise with great usefulness.

THE SECRET OF HEALTH.

Daily come patients anxious to know the newest secrets of health. It would seem that there was some magic formula invented afresh every year and only known by those who have studied the medical art. Nothing could be farther from the truth. The secret of health has been known for thousands of years. The Greeks knew that good food, adequate exercise and abundant sleep were the trinity of health and everybody else has known—but not acted upon it—ever since.

Tonight I have been reading afresh the Rhymes of Salerno, the famous medical school of hundreds of years ago. What more perfect recipe than this could modern doctor advise:

"If thou to health and vigour would attain,
Shun weighty care—all anger deem profane,
From heavy suppers and much wine abstain;
Nor trivial count it after proper fare.
To rise from table and to take the air.
"Shun idle noonday slumber—nor delay
The urgent calls of nature to obey.
These rules if thou wilt follow to the end,
Thy life to greater length thou may'st extend."

Magnetic Healing.

LESSON V.

TREATMENT.

Stomach Trouble.—General treatment to head, heart and lungs. Then tell patient to lie on his back, and **close his eyes**. For ten minutes make passes with both hands, begin with fingers at centre of the patient's chest, pass downwards over stomach, close hands, throw off at the sides of body. Hot insufflations over stomach through red flannel 3 to 6 breaths will be sufficient.

Bowels and Bladder.—Make passes with both hands following the course of the colon. Hand back of patient drawing out with hand in front and off. Hot insufflations to part if serious enough. Complete with few passes over legs, finishing with magnetising passes.

Bladder.—Treat kidneys, ureters. Affirm positively that the effect desired is taking place.

Liver.—Patient on his back, passes from throat to bottom of ribs, right side, using both hands. Throw off, 5 to 10 minutes; (2) left hand from below right shoulder blade, drawing up to waist line, right hand passing over liver at same time, 3 to 5 minutes. Give special attention to gall, bladder and duct.

Gall Stones.—Palpate part if no severe pain. If pain, use insufflations, draw this off.

Congested Liver, Tumor, Etc.—Similar treatment. Hot insufflations to break up obstructions. Vitalising treatment except if growth, hydatids, tumor, etc.

Constipation.—May be due to inactivity of liver, or secretion of bile. If so, treat liver. Give usual treatment for digestive organs. Concentrate on colon to remove accumulated fecal matter. Mental: Affirm parts to do their work, digestive juices to flow, bowels to act independently of drugs or remedies.

Heart.—It is advisable always to ascertain condition of the heart. Start on it early if any trouble. Down passes over chest may depress the circulation and a few upward passes over heart will prevent faint or collapse; in the latter case, upward

passes from feet to head will restore consciousness and equalise circulation. Passes over the heart made from below left arm in a half circular movement to the throat made with left hand. The right between the shoulder blades. The right hand should draw most, the left **intentionally** lifting the heart to its normal position. Affirm positively, "the heart is doing its work easily." "All nerve trouble (is going) has gone." "All Vascular disorder (is leaving) has left." Time: As long as thought necessary. In severe cases hot insufflations, when heart beat is felt, first above lower rib, up to collar bone (where the veins and arteries are most influenced).

(2) Pass from top of head down neck under armpits up as before to throat. Give patient the affirmation: "The heart is acting naturally." "All fear of heart trouble is gone." "Health and strength is filling my body."

Vitalising passes should be made in the same direction. Quivering especially good. Heart conditions generally respond at once to magnetic treatment, and is noticeable by the patient. Rapid pulse: soldier's heart, etc., can be treated with the utmost safety.

Hemorrhage.—Passes to the heart. Other suitable passes if any complications. If cut in head or arm, left hand under right over arm to shoulder, begin an inch above cut, close hands at end of pass and repeat 10 minutes; use cold insufflations on the bare skin (no flannel). (2) Cold water compress applied. Suggestion: "All bleeding is stopping."

Clots, Abscess.—Break up the same as other obstructions. Hemorrhage may take place, the clot being in that way removed from the system. A clot should be removed from a dangerous position (i.e., under the skull) drawn to some place where it can get away. Hemorrhage of brain can be treated with far more satisfactory results than other methods in that the obstruction is dissolved and removed and the tissue strengthened.

Make passes with intention of breaking up the clot, clutching or intentionally gathering the obstruction in your hand, pull out over the area of the trouble, throw away; two to five minutes. Then passes down and off at one of the usual places for a few minutes. General treatment for circulation is necessary as the blood has to dissolve and carry away the trouble. If anything is wrong with the blood it may otherwise add to the trouble (clot) and make an abscess or tumor.

Bruises and Varicose Veins.—Down passes, removing obstructions then as in all blood conditions. Strong vitalising processes to build and strengthen necessary parts.

St. Vitus' Dance (Chorea).—Spasmodic contractions of muscles. Give the nervous system general treatment. Most cases are girls 10 to 15 years. Begin with full length passes 10 to 20 minutes. Brain and spinal cord next. Intention: To get control of involuntary nervous system. Follow by legs and arms. Lie the patient face downwards. Give general treatment. Pay special attention to heart and circulation. Hot insufflations may be given to heart and kidneys. If due to organic trouble in pelvis, the main treatment must be concentrated there.

Pelvic Organs.—Patient on her back. Passes from bottom of ribs to below trunk throw off, 10 minutes. When advisable, hot insufflations over immediate trouble. Make curving passes from top (side) pelvis bone to groin, curving round and up to naval. Throw off. Treat both sides (1) Simultaneously; (2) each by itself.

Second Method.—Demagnetise down and throwing off, leaving any upward passes such as lifting organ into correct position till vitalising process. The Intention: To remove all obstructions, to correct structural defects. In Hysteria St. Vitus' Dance: To draw off all inflammation and irritation. Make suggestions to secure co-operation of patient: "All pain, inflammation, obstructions are leaving the organs."

In the vitalising processes the suggestion should be to the effect that "All the ligaments, sinews and muscles are being strengthened, are functioning correctly, are going to act normally, regularly, without inconvenience." For uterine trouble especially the vitalising treatment should

be an upward pass, mentally picturing the organ resuming its normal position.

The operator may have one hand on the lumbar part of the spine and the other in front throwing on magnetism. The quivering pass is very good.

The patient should be given daily affirmation as: "The organs are improving." "They are acting properly." Explain that there is a real progress in spite of appearances, and that "In every day in every way she is getting better."

If passes are made in contact, they should be very light, so as not to cause pain.

Sometimes impacted matter may come away between treatments. Use suppositories to assist. Hot foment, douches and remedies may be used also after demagnetising passes, upward passes may be made from ankles to thighs especially if varicose veins.

For delirious, restless, violent patients, close hands and make passes with thumb down spine.

Lung Trouble.—Patient lies on his back. Passes from a few inches above shoulder to extremities of lungs, then quickly off at each side each hand at the side it is treating; five minutes. In congestion or disease, hot insufflation over each lung. Quivering downward passes for three minutes over all sides and front of the chest.

Now seat patient. Treat head, neck, shoulders, down spine to waist and off. (2) From spine to each side and off. (3) Back and front treatment, left hand in front, right at back drawing off.

To magnetise, position (3) is good, use quivering passes and suggest proper breathing. (This must be taught; i.e., proper breathing). The breathing should improve during treatment. make this suggestion and ask if it is not so.

Special attention should be given to cause, stomach, liver, catarrh, etc.

The End.

THE CHRISTIAN SPIRITUALIST CHURCH.

Rechabite Chambers, 125 Willis st., W'ton., N.Z.

Leader: Rev. E. M. Craigie.

Sunday Services, 3.15 p.m. and 7 p.m.

Trance Address and Clairvoyance.

Marriages, Dedications and Christenings Solemnised.

VISITORS & FRIENDS CORDIALLY WELCOME

Chairman: C. H. Jones.

GERMS.

By MAY C. PARRETT, Hobart.

“**W**HERE are you going,” asked an Eastern pilgrim on meeting the plague one day. “I am going to Bagdad to kill 5,000 people,” was the reply. A few days later the same pilgrim met the plague returning. “You told me you were going to Bagdad to kill 5,000 people,” he said, “but instead you killed 50,000.” “No” said the plague, “I killed only 5,000 as I told you I would; the others died of fright.”

Waldo Trine says: “Fear can paralyse every muscle in the body. Fear affects the flow of the blood, likewise the normal and healthy action of all the life forces. Fear can make the body rigid, motionless and powerless to move. Practically all disease, with its consequent suffering has its origin in perverted mental and emotional states and condition. The mental attitude we take towards anything determines to a greater or lesser extent its effects upon it. If we fear it the chances are it will have detrimental or even disastrous effects upon us. No disease can enter into or take hold of our bodies unless it finds therein something corresponding to itself which makes it possible. I wish you specially to bear the foregoing quotation in mind in studying this germ question.

All life starts originally from a germ a cell whether it be human, plant or any other form and nothing can start unless it is present so you can see that it really becomes the basis of everything created and without it nothing could be that is.

But unfortunately following some investigation into the processes of fermentation, Pasteur in April, 1864, gave utterance to the generalisation that “Life is a germ and a germ is life.” Had he stopped there it would have harmed no one but he did not. Within ten years his advertising instincts led him to coin a new generalisation that “Disease is a germ and a germ is disease.”

Origin of the Germ Theory.

A great hunt was then started to locate the different germs. Different diseases must therefore produce its specific disease.

Plants depend for their growth and development upon germs that are in the earth and Pasteur asserted that the disease germs were found in the air and the reason, for example, that an open wound became septic was because these air-borne germs get access to the broken surface and into the blood stream. If Pasteur were right, that all disease arose from air-borne germs then none of us should be alive seeing that they exist in countless millions and that within a few hours one germ, in a suitable medium, has three million descendants.

The most necessary people in our city life to-day are the sanitary engineers and those whose work it is to keep our cities clean. In like manner are the germs for without them we could not live. The moment human or vegetable matter becomes unhealthy the germs attack and change it into its various constituents, nature's way of scavenging.

If we allow the natural defences of our bodies to become unhealthy by constipation and our resistance and vitality lowered by nerve pressure, etc., why blame the germs because they attack us. That is the work to which they have been appointed by the Creator, and His laws cannot be broken. In the words of Dr. Claude Bernard, the greatest physiologist of his day “The microbe is nothing; it is the soil (i.e. the impure and impoverished blood.—Ed.) which is everything.” Injecting filthy serums such as anti-toxin etc. into your blood stream and that of your little child will not save you but make matters a great deal worse, for the blood being the life its natural resistance is broken. To quote Fitzgerald “So tender and so delicate are the various organs within us and so precious the blood stream which flows through all our veins and arteries and through the millions of microscopic capillary vessels that Nature has provided a thick and tough protection for them in the skin which covers us all over. Only by means of the mouth and gullet can anything enter us without grave danger and even this means of access is elaborately furnished with tender membranes and delicate senses of taste and smell to warn us of lurking danger in the things we swallow. A stupendous, complicated and mysterious apparatus awaits these things

inside, analyses them and separates the good from the bad and injurious substances without delay. This elaborate organisation, however, is far too cumbersome for the 20th century experts of medical science, who, knowing better than the God who made us what is needful for us, have devised costly nostrums to be injected direct into the blood stream by means of a syringe furnished with a hollow needle, which penetrates the tough skin provides by Nature as a shield."

The great pioneer of the nursing profession, Florence Nightingale wrote: "The specific disease doctrine is the grand refuge of weak, uncultured, unstable minds such as now rule in the medical profession. There are no specific diseases; these are specific disease conditions. To appreciate the full significance of this let me

call to your mind again Dr. Claude Bernard's famous dictum "The microbe is nothing, it is the soil which is everything."

A very eminent French doctor, Dr. Martin du Theil has just published in Paris a book entitled "Defence by Means of the Nervous System."

In order to demonstrate the weakness of the germ theory of disease causation, this distinguished doctor takes among others the specific example of typhoid fever—he asks why we should regard the typhoid germ as the main factor in the disease if in a town of a thousand people only forty are taken with typhoid fever, although all the inhabitants drink the same polluted water. Obviously, he says, it is the soil in the diseased body rather than the germ to which we should direct our attention.

Directed by a Spirit Doctor

SIGHT RESTORED AFTER SEANCE MESSAGE.

By a Special Correspondence of the "Em pire News," Manchester.

HOW a message received at a seance led to his recovering his sight after being blind for years was described to me by Mr. Walter Chadwick, who lives at 31 Thomson street, Manchester.

In 1921 Mr. Chadwick was working at Trafford Park when he met with an accident and lost his sight. The Manchester Eye Hospital tended him for years, and from time to time the sight came and went—now in one eye, then in the other.

Operation after operation failed, and at last the eye specialists gave up the struggle.

Blindness, worry, and want came all together. "I was unable to enjoy a show or to go out in the sunshine," said Mr. Chadwick. "Light was a torture, and time hung terribly heavy on my hands. Then one day my wife suggested that we should go to a hall where seances were held.

"I did not have much faith in that sort of thing, but I thought it would be a change.

The Message.

"I sat near my wife, and my eyes were

giving me some pain. The medium was a man I had never heard of, and I am positive that he had never heard of me.

"I sat there while the medium went 'under control,' as my wife explained to me, and the whole thing seemed to me futile, if not a bit ridiculous. Still I sat on, and then—

"The medium called me by name. This startled me, for I had no idea that I was known to anyone in the assembly. I indicated that I had heard, and then he approached me.

"He stood over me and told me every detail of the struggle I had endured. I was amazed. I could only nod my head, and then he sent a thrill through me by telling the audience that he was then controlled by the spirit of a doctor who had died in tragic circumstances in London a short time before.

"I recalled the incident of the doctor, for he and his brother had died together in London after they had spent many years and a fortune in tracing the source of cancer. The death of these two bril-

liant doctors stirred the world. They had spent their wealth and youth in trying to discover a certain cure for the fearful disease. The story was vividly impressed on my mind, and imagine my surprise when the medium said:

"You must return to the institution where you have already undergone four unsuccessful operations. You must insist upon another operation, and though you will be met with refusal, and continued refusal, you must insist. The operation will be performed by one who will be directed, and it will be successful.

Piece of Steel.

"The doctors had insisted that I suffered from a disease of the ear, and operated for that. But it was my eyes that pained, and the specialists had failed to give me back my sight.

"As indicated by the medium, I met with blank refusal to operate again. The doctors honestly believed my case hope-

less, and refused to operate.

"But I had become imbued with faith in the mysterious message given me by the medium. I did just as instructed, and in the end Dr. Alexander, a surgeon of the highest repute, undertook to try again where others had failed.

"It was then discovered that a piece of steel had become embedded in the nose and pressed upon the nerves controlling the sight. This was removed and from that moment my sight began to return.

"I still have that piece of steel. It was sent to me by my good friend, Dr. Alexander.

"I have my sight restored, though not sufficiently strongly as yet to enable me to tackle a job requiring the full use of both eyes.

"The name of the medium who expressed the message to me from the 'departed doctor' is Gibson. He will corroborate all I have said to you."

A Bible Truth That Helped a Hopeless Cripple To Success

By PAULINE CLEAVER in "Nautilus Magazine."

"He shall have whatsoever he saith."—Mark II: 23-24.

SOME twenty years ago in the middle West in a town of prosperous farmers lived a young man. I shall call him William for convenience. William's position was in a brickyard. One day, through some accident, a pile of bricks fell. William fell and lay crushed beneath them. All the men about immediately dashed to his rescue, but when they had finally pulled him out from under the weight of the bricks, they found that his legs were badly crushed. Unconscious, he was rushed to the hospital. When he came to, he discovered he no longer had either of his legs. William was then twenty.

William's friends felt that it was undoubtedly "all over" now for their unfortunate chum. But they came and read to him, bringing flowers, games and books. Every shade of sympathy was expressed and quite a substantial sum collected for his benefit.

One day late in the afternoon, the boys called to present the money as a gift to William. They found him, much to their surprise, unusually bright and cheerful. How a boy who had so recently lost both his legs could smile and talk cheerfully, they failed to understand. The one who was to make the little speech of presentation could find no words to say. What he had planned on saying was for the ears of a destitute, miserable unfortunate. But here was William, now able to half sit up in bed, with a smile of radiance and good cheer on his lips that seemed to defy the world. After the boys gave William the envelope with the money to help him on his way to recovery, William remarked,

"This thought of yours is wonderful and no one could value your friendship and sympathy more than I do. But if only you could know what has happened to me through this accident, you might believe

that I need no sympathy. I know it is going to be difficult for any of you to really believe this, but it is true that what I've discovered about myself, lying here with my legless body, is worth more to me than my legs. I would not give up the truth that I've discovered to regain my loss. And I know that had I been whole, I should not have been in the right receptive frame of mind, nor had the faith to appreciate that I have discovered."

All of his friends' mouths gaped in amazement at this. It seemed an enchanted atmosphere had suddenly enveloped them. A feeling of reverence for William swelled in their hearts. They recognised the beauty of his spirit and unconsciously they bowed their heads.

Finally, one of them voiced the question they had all been too speechless to utter. What could be so great that for it a man would give up his two legs? William told them that one of the nurses had left a Bible near his bed and that running through the pages, he'd noticed certain passages were marked. One verse in particular in the book of Mark he had read and reread, striving to fathom its full meaning. It was the verse containing these words: "He shall have whatsoever he saith." Then he went to sleep and had a dream. He saw himself as one of the busiest men in the world, telephoning, writing on a machine, and sending messengers here and there on important business.

His friends didn't quite understand what he was driving at when he had finished. What was so wonderful? What was his compensation! He looked at their wonderful faces with a smile in his eyes.

"I'm going to make that dream come true," he said with quiet determination.

And this is exactly what William did. He started working on his plan that very afternoon, and during the weeks to follow, as William's plan materialised, his friends stood by watching him with deep admiration and wonder.

He had built within easy reach a sliding table on which he had installed a telephone. Another table was built over his bed, the legs standing on either side, and on this he had his typewriter. From the

top of his bed were pulleys with the aid of which William could move himself to any part of the bed. He could open and close his windows. He could actually, through the aid of electrical appliances, prepare himself toast and coffee or whatever simple food he desired.

He began a modern type of mail order business. He wrote stories. He engaged others to fill places that he learned of, on a small commission. His telephone was constantly ringing; he was succeeding.

Later on, his work became so remunerative that he engaged his best friend to help him. They moved to larger quarters. His new companion lived in the room adjoining William's and proved to be great company and of much assistance to the crippled boy. Together they cared for many jobs.

So William, a boy with no legs, worked out his own salvation. He is forever grateful that he had the faith that could accept this promise from our Lord. In place of despair, William put faith, courage and cheer. As always, when a constructive element replaces a destructive one, the result was wholesome and successful.

MIRACLE HEALING BY THE ABSOLUTE "MUST"

By Brown Landone, F.R.E.S.

IS it not strange, that for the 300,000—or perhaps 3,000,000—years man has been on earth, he, of himself, has made no change in the inner structure of his body?

He still has the molar teeth with which he once ground raw grains; he still has hair in his ears to keep out insects.

But now, with the revelation that spiritual desire is the power which transforms the body, and with the discovery of another brain—the secret spirit-brain of the body—we are able to work marvelous changes in structure.

And the healings effected are miracles!

Desire is the basic soul power, but whenever I assert that truth I hear others say: "But I have desired things all my life which I have failed to get. WHY?"

Because your desires have been mere wishes of the mind or longings of the

heart; and there is a secret attitude, which you have failed to use, which turns mere wishes and longing into power. It is consciousness of spiritual necessity—the absolute “Must” of the soul.

You know, and I know, that an individual often goes on for years wishing and praying and trying to attain something—and fails. We also know that when conditions become desperate, that same soul is given power to attain what he wants. There is a spiritual secret in this which we have overlooked for ages.

You remember—when I was ill and too weak to walk upstairs—of getting up out of bed and dragging a great heavy trunk down two flights of stairs and across the street, and then coming back upstairs and dragging down another one.

I was given power to do this because my soul desired to save those trunks and the treasures in them, and felt that it must save them.

You remember also, that later, when I realised what I had done, I affirmed that since I had had the power to lift those trunks, I could do it again, and that, although I used all the power of my mind, believing that I could do so, I failed because the must-save-them desire had passed.

It is lack of this consciousness of “Must” which makes so much of our Truth work fail. Thousands of practitioners hold thoughts for their patients, thousands desire to heal their patients, but their souls are not stirred to the depths by the feeling of the absolute necessity of healing.

ANOINTING WITH OIL.

UNDER the above caption the Editor of the “Two World” writes:

In searching my memories for past events which may be of interest to our readers, I recall my attendance at a seance held at the house of Mr. Thompson, at Mount Florida, Glasgow. It was held on a Sunday evening, after the public services.

A small company of us had really assembled for supper; but someone suggested a seance. A lady present was

suffering from a heavy bronchial affection, and was coughing badly. On of the mediums there, Mrs. McLean, was known as a clairvoyante and healer, and was drawn to the sufferer. Passing under control, she began to stroke the chest. (We were, of course, sitting in full light.) Then she paused and held out her right hand. Slowly in the palm of the hand there formed a viscid, oily desposit of a smoky-grey colour, and of strong aromatic perfume. There was about a tablespoonful, and this was gently rubbed into the chest. A dozen times at least the hand was held out, and each time it was filled with this peculiar oily substance. I took the precaution of taking my handkerchief and wiping the hand quite dry on several occasions, but there, under my very eyes, there oozed up this strange liquid. In the course of ten minutes or more the breathing of the patient had considerably improved, and by the close of the seance the breathing was quite normal, while the distressing cough had ceased.

Meeting the lady some months later I was told that there had been no return of the bronchitis, from which she had suffered intermittently for a number of years.

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Healing By Herbs

HOW IT BEGAN AND WHAT IT HAS ACHIEVED.

By JAMES ROBINSON, N.A.M.H.

THE art of healing would appear to be traceable back to the earliest times, for both antiquarians and historians have dealt voluminously with its early aspects and relics. In this they have been assisted tremendously by the surviving chronicles of ancient writers, who devoted a generous proportion of their writings to the subject—one which after all is of fundamental importance, for it is difficult to conceive of the existence or an organised community lacking in knowledge of medicine and surgery, however elementary.

We learn how man in sickness turned for aid to the roots, leaves, flowers, and stems—a perfectly natural gesture, and the origin of herbalism; not the herbalism we know to-day, for the boundaries of knowledge have extended, but nevertheless the commencement of a system of therapy which will, we sincerely believe, ultimately prove its infallibility in the treatment of the ailments of mankind.

The Father of Medicine.

The first name that springs to the mind in contemplation of early medicine is that of Hippocrates, aptly styled "The Father of Medicine," since he was undoubtedly the master spirit of the age, and whose fame and writings have withstood the tests of time and remain to this untarnished. His descriptions of disease, after all the revolutions of customs and habits, both physical and moral, are still found to be correct, while his indications of cure and treatment are generally rational and practical.

When we reflect that at this period knowledge of anatomy was crude and fanciful to a degree, physiology a subject almost unheard of, and *Materia Medica* confined to vegetable substances indigenous to Greece and the neighbouring districts, our admiration of the skill and talent of Hippocrates increases, and we are compelled to regard him as one of

those rare geniuses who so far outstrip their contemporaries as to form an era in the history of medicine. We can regard this man as perhaps the greatest of the early herbalists, for it is certain that he employed only vegetable remedies.

Herbalism in Favour.

It would be impossible in this space to even briefly outline the history of medicine from the time of Hippocrates until the introduction of mineral practice, but it is quite certain that until the end of the 14th century the administration of vegetable remedies in sickness was universal.

From this period onwards herbalism fell in favour, the allopathic system coming more and more enforced until the present day, when, as all are aware, the latter occupies a supreme place in society, other systems of medicine not having legal recognition.

It is gratifying to note, however, that in spite of this tremendous handicap and prejudice, the craft of the herbalist is again, by sheer virtue of merit, gaining its rightful position among the systems of medicine. As the public are learning, its methods are scientific and accurate—to-day there is no place for slipshod quackery. All the weight of pharmaceutical reasoning has been brought to bear on the extraction of the entire therapeutic principals of herbal drugs, constant in strength, wide in range, and whose actions are now more truly understood. The administration of such may be undertaken with perfect confidence and safety, this last being a factor of the highest importance; far too often have we heard of serious illness resulting on dosage with medicines from less natural sources.

The principals of botanical medicines are truer to-day than ever, and its treatment of diseases even more effectual. Indeed, it could scarcely be otherwise, when its whole structure is founded upon

natural laws, and its practice conducted with observation thereof.

Training the Herbalist.

The educational headquarters of the National Association of Medical Herbalists are at Bloomsbury, London. A course of lectures is available on the following subjects: Anatomy, Physiology, Materia Medica, Therapeutics, Pathology, Physical Diagnosis and Chemistry, whilst for the benefit of those who are unable to attend in person there is an admirable system of postal tuition. Membership is attained after three years actual practice of herbalism, and the passing of an examination set by the Council of the Association, and is only retained by those whose conduct is exemplary—dishonesty or breach of good faith results in immediate expulsion.

In brief, then, the herbal practitioner who is well schooled in the knowledge of man and his construction, the drugs of his craft, and the ethics of his Association, may claim the noblest, oldest, and most constant of all records in medical history.

In conclusion, let it be said that he harbours neither antipathy nor petty jealousy towards any system of medicine which is to the benefit of mankind and not at variance with either scientific facts or plain commonsense. Rather does he appeal for a concerted effort by all schools of thought in an attempt to conquer the ailments that beset us.

THE SUBCONSCIOUS IN HEALTH.

Effects of the Emotions.

MR. W. ERNEST HUNT, the well-known writer on mentality and health in a lecture given at the Edinburgh Psychic College sometime ago, on the above subject said, inter alia: that there were people, who literally enjoyed bad health. As a result of mental attitude a passing illness might become chronic.

We were continually changing. Every thought had its reflex on the body, and everything in the body had its reflex on the mind. If people realised this they would be more careful about their

thoughts. In the partnership of mind and body, mind must always be the master. Directly one allowed indiscipline to creep in, the morale of the whole was disturbed. One of the first things we had to learn was to master our organism.

The lecturer mentioned experiments which showed that the concentration of the attention on a particular part of the body resulted in an increased supply of blood to that part. Nothing escaped registration in the subconscious mind; and it was unfortunate that in the ordinary course so many thoughts we had on the subject of health were thoughts of disease. People expected disease. They should keep their resisting power high up by positive thoughts. Negative thoughts had a depressing effect. If one gave the subconscious the suggestion that one could not digest cucumber, then the cucumber could not be digested.

Servant or Master ?

The subconscious was a splendid servant, but an impossible master. Everyone was accumulating gradually the effects of health thoughts or disease thoughts. Conscious thinking must be positive or negative, harmful or helpful, good or bad. Every negative emotion produced definite poisoning of the bloodstream. These negative emotions were anger, hatred, malice, jealousy, and all uncharitableness. A poison so introduced could actually be traced in the moisture of the breathing, or the exudations of the sweat glands. People who were jealous impaired their own physical health. Jealousy was always the effect of an inferiority complex. Jealous persons felt themselves inferior to other people, and so began to be jealous of them.

Fear could inhibit every secretion in the body, and had the power to injure right up to killing one stone dead. There were numerous records where fear had absolutely killed a person. The one thing to be afraid of in life was fear. It was a deadly poison. Negative thinking was bad for nations as well as individuals. He pitied nations that nourished themselves on hate. Even economic nationalism, where they began to hate everyone outside their own boundaries, was bad for the body politic.

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