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(Continued on Inside Back Cover)

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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"The Harbinger of Light" Saved This Woman's Life

CONTRIBUTED BY H. J. WILSON.

LAST March, I had occasion to visit Black Rock, a suburb of Melbourne; there I met a lady who, on learning that I am a Spiritualist, related to me the following experience by which, through reading the "Harbinger of Light," she refrained from taking her own life.

She said: "Many years ago I was driven absolutely frantic with grief, over the sudden and unexpected death of my two children. I had a good husband, and a good home, but the loss of both children left me as I felt, with nothing further worth living for.

Determined to Suicide.

"I firmly decided to take my life at a time when my husband would be absent from the house for several hours. My decision was to get his razor, come into this room, cut the veins of both wrists, then lay on that sofa and bleed to death. It seemed a simple and quick way to terminate a life no longer worth living. I had been out to our fowl-pen, and returning to the house secured by husband's razor, and came in here to end my existence. But just as I was about to use the razor, I felt that I must return to the fowl-pen to adjust something. As I approached the pen I was surprised to see lying on the ground inside the pen some kind of a paper, or journal—it was lying open.

"I could not understand it being there, as it certainly was not there half an hour previously. I picked it up and there, staring me in the face, was recorded a 'Spirit Message From a Man Who Committed Suicide.' I took it into the house, and read the

spirit message, but after I had read of the dreadful consequence to him for having himself terminated his life, I felt it impossible to carry out my former intention. The paper was called 'The Harbinger of Light'; I had never previously seen or heard of it.

How Did It Get There?

"What I cannot understand, Mr. Wilson, is how the paper got there!" I asked: "Did you at any time during your grief lead anyone to suppose that you might end your life?" She replied: "No! I belong to a strict orthodox Church, and I never gave my husband or anyone else any reason to suppose that I might end, or try to end, my life." "Were there any Spiritualists, or people interested in Spiritualism known to you, or living anywhere near you?" "No, sir. The country around here was at that time sparsely populated, and we knew everyone for miles around. There were no Spiritualists, or people interested in the subject; they were simply never heard of. Our dogs, too, were always tied up close to the fowl-pen; no one could approach, or put, or throw, the paper where I found it. The dogs would hear, and see them, and they always bark furiously when anyone comes, and I will swear that they did not bark from the time I left the fowls, and returned to discover the paper there."

The Explanation.

"Then, my dear lady," I said, "the explanation of how 'the Harbinger' came to be in your fowl-pen is as follows: Our

spirit friends are perfectly cognisant of our thoughts and actions—there is an abundance of proof as to that—knowing your intentions, they by impression induced you to re-visit the fowl-pen; they had precipitated the ‘Harbinger’ there as an ‘Apport,’ and they could, and did, deliberately arrange for it to be open at the page giving the message from the Suicide, knowing that on reading it you would desist from following the rash course you had contemplated taking.”

“Have you seen and read any ‘Harbinger’ since then?” “No, sir, I have never seen the paper since.” “That is a great pity;

you shall have several posted to you at regular intervals, and it will afford me pleasure in sending them to you.”

I find the “Harbinger of Light” a useful means whereby the whole course of people’s lives can be changed for the better after reading a few issues. A number of instances have come under my notice. Thus it is a source of pleasure to assist in spreading a knowledge of Spiritualism, knowing it to be—

A cause that needs assistance,
From ills that need resistance,
For the future in the distance
And the good that we can do.

The Controls of Mrs. Effie Leisk

By MRS. A. S. MOORE.

IN attending the wonderful Circles carried on by Mrs. Effie Leisk, one is impressed by the diverse and interesting personalities of her controls, also by their uniform desire to be of help and benefit to humanity and by their naturalness. We learn to look upon them as our individual friends. Their own life histories have held tragedy.

Dr. Willert and Dr. Stinson.

Wonderful Dr. Willert, an eminent art student, an archeologist specialising in Eastern Lands, impresses the hearer of his lectures with his versatility, also with his wit. A wealthy American, he lost his physical body in the great earthquake in San Francisco. His teaching is on a high plane, the very highest. On one occasion, Dr. Willert was speaking of the world’s Sacred Books, and said: “The Christian Bible, if read earnestly and sincerely, cannot fail to awaken in any man something to which the needs of his own soul respond, and having read the book through he emerges with the belief in eternal life.”

On another occasion, Dr. Willert said: “Jesus Christ sensed the surge of the great tide of God’s love that is being outpoured in the world, and He gave Himself utterly to the expression and manifestation of that Love, in service and sacrifice. He said to His brethren also, ‘Ye must be born again. . . . Ye, too, must be born of the Spirit.’ He meant the Spirit that manifests in individual love and service, and

this is the only road to immortality.”

His friend, Dr. Stinson, one of Mrs. Leisk’s new controls, has told us interesting and amusing facts about Dr. Willert’s investigations of various religious cliques in U.S.A. He even ventured into the meetings of “The Holy Rollers.” Dr. Stinson himself excels in the matter of giving concise and evidential messages from souls in the Beyond to their relatives on earth, not only giving Christian names, but surnames as well.

Dr. Robert Munro.

Dr. Robert Munro—who celebrated his 103rd birthday into earth-life last month, at a convivial “party” in Brisbane—is a name to conjure with. His humour and his striking medical work are outstanding. Having attended Mrs. Leisk’s Circle regularly in Brisbane for the last four winters, the writer has observed progress among some of the controls, notably so in the case of Dr. Munro. A few years ago he was so overflowing with the milk of human kindness that his one predominant desire in coming back to earth was to help people to be healthier and happier. The doctor made no secret of the fact that he was not interested in religion. His father, a church member of the old narrow school, had sickened him, when a lad, with his teaching about the hell of fire that awaited him; and so he turned his back on churches. But last winter, I saw a change in Dr. Munro’s outlook. In the concluding re-

marks of one of his fine scientific addresses he announced his change of attitude, saying: "I must pay a grateful tribute to my friend, Dr. Willart, he has taken me in hand, and has brought me to be a true believer in Christ." The reverent tone in which these words were spoken was most impressive.

Dr. John Elliotson.

Dr. John Elliotson is on a pinnacle as one of Mrs. Leisk's earliest controls. All that he states about his career as a London surgeon and also as to his work in India, has lately been verified by the article on "The Great Dr. Elliotson" published in a very old copy of "The British Medical Journal," which accidentally came into the hands of a member of Mrs. Leisk's Circle.

Of the charming women controls, I have not time now to speak other than to mention dear little "Margery" and witty "Bertha," the Scottish lassie.

I cannot conclude these notes without mentioning Jock MacGregor, the engine driver from Glasgow; he would take a whole letter to himself. His humour "brings down the house."

THROUGH SCIENCE TO THE SPIRIT WORLD.

W. J. L. Hamilton. "Presents the evidence for survival in a manner both clear scientific . . . admirable . . ." *The Seeker*, 3/6.

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BELIEFS ARE IMPORTANT.

OFTEN Spiritualists are told that "a man's beliefs do not matter if his life is right." That this is at best a half-truth is evident when we consider the mischief that may be done by wrong beliefs such as those in regard to Spiritualism and the Future Life. It is true that, in the Future Life, a man's place and opportunities of progress will be decided not by his beliefs but by his character; but it is also true that his character will have been moulded by his beliefs—his real beliefs, not what he pretends to believe, but the beliefs on which he acts and by which his life is governed.

Assume that a man believes that there is no Future Life, that death ends all. His life-policy may well be, and often is (although there are many notable exceptions): "Let us eat and drink, for to-morrow we die." Assume that another man does believe in a Future Life—really believes in it. His policy must necessarily be to assess the values of the present life in the light of the life to come. Beliefs are important, and it is one of the chief functions of scientific Spiritualism to provide facts relating to Man—to himself, his present life and his future life—by means of which erroneous beliefs may be destroyed and truthful beliefs put in their place.

From a social, political and economic point of view, that is indeed the most important work to which Spiritualism can apply itself; for, if only a clear practical belief in the reality of a Future Life could be taken into the Cabinets and Council Chambers of the nations, the world's difficulties would be seen in a new light, and new ways of solving them would be speedily evolved.—"Light."

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 American Press Capitulates

FROM AN AMERICAN CORRESPONDENT.

AT last the Associated Press (America) has been forced to come to terms with Spiritualism. It is with great pleasure that we read of this glorious victory in our American contemporary, "The Dale News":

For a whole week the syndicated press stories, centred around Lily Dale, have been distributed to more than sixteen hundred newspapers in the United States and abroad, covering the enormous field of between twenty and thirty million readers! What a stupendous victory! What proof of the mighty influence of our arisen collaborators. . . .

Interest was first aroused by the action of the Speak-O-Phone Recording and Equipment Company of New York in recording the voices of Mr. Horace Hamblin's guides, "Moon Trail" and "Ruan-fo," during a special trance sitting.

Unfortunately, many of the reporters rushed into print whilst still "seeing men dimly as trees walking," and their reports were consequently full of errors.

Some of the more reactionary papers treated our sacred truths and the earnest efforts of our exponents as a subject for coarse jibes and cheap ridicule. The dust created by millions of earth-bound souls whose lives are spent in the worship of the Almighty Dollar has so blinded the eyes of these literary time-servers that they are quite incapable of seeing the Light of the Spirit.

Many Reporters Impressed.

On the other hand, many writers were cured of their erstwhile blindness and others showed signs of being well on the way to recovery.

"Please do not show me any more. I'm punch drunk with it all!" pleaded one astonished reporter, and John J. O'Neill, Science Editor of the New York "Herald Tribune," published a splendid article in which he fairly stated the most recent evidence "tended to prove communications from beyond the grave."

This cautious scientist has submitted

test records of the Hamblin seances to the Bureau of Ethnology, Washington, D.C., and we await the verdict of this august body with interest.

We submit this evidence of the progressive spirit of the American papers to the press of Australia and New Zealand in the same spirit as that of the little girl who hung an ostrich egg in front of her bantam's nest with the exhortation, "Look at this and do your darndest."

(We also tender our heartiest congratulations to our brothers and sisters in the United States. May their good work prosper and their conquest of the Press extend until our Movement finally occupies the position it deserves in the estimation of the world.—Asst. Ed.).

—oOo—

PRACTICAL TIME TRAVEL.

By C. Bennett. (Rider & Co.).

ASSUMING reincarnation to be a fact, is it possible for us, by any systematic method, to look back into our past lives? The author of this book outlines various methods which have long been used in Occult circles to achieve this end. The recent books of J. W. Dunne on time-travel have paved the way for investigation into this fascinating subject. Mr. Bennett gives practical details which will help the reader to experiment for himself.

Contents: Time-travel preliminaries. Telepathy. Thought-forms and their projection. The structure of time. Pre-Natal indications in dreams. Time-travel and crystal-gazing. The hypnotic factor in concentration. Psychic concentration and contemplation. Cautions for the time-traveller. Pre-natal reality and the day-dream. Some thoughts on inner values. Systematising our efforts. Astrology and metempsychosis. Psychic and other auxiliaries. Past incarnations and the aura. A summing up. For rapid results. Price, 6/6; Post, 3d.

A Saint Who Was a Psychic

—
THERESA OF AVILA.
—

By W. E. M. ABBOTT, Scone, N.S.W.

MANY people tend to look on Mediumship and Spirit Communion as a product of a modern age, and imagine that it is only within the last hundred years or so that Mediumship has reached the pitch of reliability and excellence which it now enjoys.

When we stop to think a little, this is a great fallacy. Since the beginning of time, and ever since mankind has dwelt on earth and had any consciousness of a life beyond the grave, there have always existed those talented people who are able to pierce the veil between the two worlds and to bring the realisation, not only to themselves, but to others that survival is not only a theory mankind has built up, but that it, and an All Wise and Controlling Deity, are actualities proven again and again not only by faith, but by fact.

The Roman Catholic Church has handed down a legacy over the centuries in this respect, in the history of many of its saints and their lives which it has preserved and given to the world.

Though I doubt that the Church would admit such a fact, nearly all these Saints were people who possessed mediumship, usually of a spontaneous character, and often quite beyond their own powers to control.

This unusual gift soon marked these people out as apart from the every-day person, and by the lives they led, the revelation they were able to give, they attained an "apartness" which after their death often gave them membership among the list of Saints of the mediaeval church.

Mediumistic Saints.

Classic and well-known ones are St. Therese, known in the Roman Church as "The Little Flower of Jesus," who had the gift of flowers appearing in her presence, really what we would call a materialisation medium; further back, we have Bernadette Soubirais, the little peasant maid, who was the means of founding the world-famous healing Grotto at Lourdes. It was owing to her clairvoyant and clairaudient

faculties suddenly developing that her Blessed Lady was able to reveal herself to her, and out of this revelation developed a world-famous place of healing.

John Oxenham, although a member of the Church of England, wrote a very fine little book on the story of Lourdes and of the work done there. He visited that place as an impartial observer, and was deeply impressed by what he saw, and the book was the outcome.

These last two Saints and psychics lived in more or less recent times, but going back further we have the Maid of Orleans, Jeanne D'Arc, and a whole procession of others, no less notable, pass before our vision as we gaze back over the years.

St. Theresa of Avila.

One of the greatest of these early psychics and Saints was St. Theresa of Avila, whose life we are greatly indebted to Mrs. Cecil Chesterton for writing so brilliantly in her book "St. Theresa." In this book we get a brilliantly-written and forceful picture of the amazing life of this great woman, her lofty ideals which she carried into actuality against the heaviest odds. Her reformation of the Carmelite Orders throughout Spain, her whole philosophy, reveals her as an instrument through which a Greater Power worked.

Mrs. Chesterton asks: "How did she attain this strange supremacy in the teeth of national prejudice? How did she force her amazing doctrine of the power of poverty on the rigid traditions of her race? The story of Theresa is one of the triumphant chapters in the history of woman."

Mrs. Chesterton speaks of "the epic of this sixteenth century figure, who from the shuttered security of Spain quickened the whole of Christendom, instituted the most practical, as the most spiritual, of reforms and left her impress for all time on European thought."

The Secret of Her Power.

As we trace this great woman's life from

birth to its close, we find the secret which gave her the courage to push on with her reforms, to fight for what she knew to be right, and even at one time to run up against the dread of all unorthodox of that time—the Inquisition.

Theresa's unwavering fortitude and strength of character was always strengthened by her close touch with the Unseen World.

In her early days, before her psychic gifts had developed fully, we read of her saying: "How this which we call union is effected, I cannot tell. Mystical theology explains it, and I do not know the terms of science; nor can I understand what the mind is, nor how it differs from the soul or the spirit either; all three seem to me but one; though I do KNOW that soul sometimes leaps forth out of itself, like a fire that is burning, and is become a flame, and occasionally this fire increases violently—the flame ascends high above the fire, but it is not therefore a different thing; it is still the same flame of the same fire." This passage crops up in her early days, and we are told it was not till years later that Theresa the Mystic was to startle the drowsing theologians of that time.

In later years she was to startle the Church by her direct contacts with the Unseen, her own simple words give us the best picture of what occurred: "After having been deep in prayer one day, I fell into a trance—so suddenly that I was, as it were, carried out of myself. This was the first time our Lord bestowed upon me such complete ecstasy. I heard these words: 'I will not have thee converse with men, but angels.'"

The "Divine Locutions."

This was the first of what Theresa describes as "Divine locutions." She says: "The words are very distinctly formed, but by the bodily ear they are not heard (a clear case of clairaudience—Ed.). They are, however, much more clearly understood than they would be if so heard.

"When we wish not to hear anything in this world, we can stop up our ears, or give our attention to something else; so that, even if we do hear, we can, at least, refuse to understand. But from this locution of God to the soul there is no escape; in spite of ourselves we must listen. . . . I know

this by much experience, for my resistance lasted nearly two years, because of the great fear I was in."

So in the life of this Saint we read the common experience of many modern mediums in their early development, they hear clairaudiently, but are unwilling to accept at first the stupendous fact which has come into their lives.

Had to Suffer for Her Gift.

Theresa, like many a modern medium, was to suffer for her gift. The Church looked with suspicion upon her, the lay world was ready to doubt her, and at times while controversy raged all around her. She became tormented by fears lest her visions should indeed be of the devil, as her perplexed and angry superiors said. We read of her visions spreading beyond the confines of Avila, till she was talked of through the length and breadth of Spain. Her innate honesty and frankness compelled her to reveal the revelation given to her, with dire results. Her confessors were troubled by her and talked all over the place, and we read: "The more they gabbled the more the townsfolk squealed, until the clamour rose to such a height that the Inquisition intervened. It was then that the nun, who was beginning to doubt even herself, owing to the howls of the orthodox, was once more reassured, and she tells us: 'In great distress, I left the Church and entered an oratory. I had not been to Communion for many days, nor had I been alone, though I had no one to speak to, for everyone was against me. Some, I thought, made a mock of me when I spoke to them of my prayer . . . others warned my confessor to be on guard against me, and some said it was clear the whole business was the work of Satan.'

The Voice Sustains Her.

Then in this distress once more the Voice came to Theresa casting out all doubt and removing fear: 'Be not afraid, my daughter, it is I, and I will not abandon thee.'

This promise was carried out to the full, and though Theresa was harried, attacked and questioned by her accusers, they found her firm and her answers ever the same. "This frail woman," says her biographer, "against the terrors of the Inquisition, flung down her challenge . . . and never wavered."

In the end, she was allowed to go free, for though her methods of receiving the Divine Word were unorthodox, yet no ecclesiastic could pick holes in the matter received, and so the dread charge of heresy could not be preferred against her.

She lived to a ripe age, having achieved more to reform and establish her Church

than any other of its early workers.

Her experience, her persecution and her gifts showed her to be one of the great mediums of mediaeval history, and this woman, speaking to us over the centuries, tells us in her simple words experiences which many modern psychics have to-day.

The Story Of The Bells

By MARION STEELE, Brisbane.

MRS. EFFIE LEISK was the medium when we had an Indian night about eighteen months ago. Chief Joseph Hia-watha, Indian children, and Cora Richmond severally controlled Mrs. Leisk. I decorated the platform with a lot of greenery, because I knew the Indians liked it. In the middle of the day of the public seance, as I was walking along Adelaide Street, somebody spoke to me and pressed sixpence into my hand. I thanked her and then almost immediately after leaving the unknown woman, I heard a voice saying: "Buy some bells and ribbon and hang them among the flowers." I did not take any notice, because I could not understand why I should buy bells. I walked on again, and the voice repeated the request, so I walked into Woolworth's and bought one dozen small bells and some ribbon. Later, I threaded the bells and hung them up among the greenery. I did not take any more notice of the message and as nobody could see them, I did not tell anybody about them.

I was busy with my work for humanity, and I did not arrive at the meeting until it had started. Dr. Robert Munro came through first, and in the middle of his talk he stopped and looked all around, and said: "Margery is here, and she says there is something on the platform that belongs to her." I did not think of the bells, so as nobody answered the doctor, he resumed his talk. After a while, he said: "Margery wishes to thank Marion for buying the bells and ribbon, she is delighted that you heard her speaking to you, and wishes to tell you how pleased she is. She is ringing the bells now." To say I was as-

tonished would be to little express my thoughts. I said: "Give my love to Margery, and tell her how glad I am that she is happy."

More About the Bells.

The next time I was sitting in a private class with Mrs. Leisk, Dr. Munro said: "Sit next to me. I have kept a chair for you." There was a gentleman already sitting next to Mrs. Leisk, but when the doctor spoke he moved to another chair, and I sat down. As the evening went on, Margery came through, and started loving me, and said: "I want to tell you about the bells, Marion." I said, "Yes, dear!" And she answered: "Do you remember the bunch of bells?" I said: "Of course. They are still here in the room, hanging on the same hook on the palm stand." She said: "Well, the seventy children in my band all took a replica of them, and we go to the children's hospitals and we each ring our bells over the beds of the sick children, and sing 'Joy bells ringing, children singing.'" I was overjoyed, and she continued: "It makes them so happy. Thank you for buying them for me." I thanked God from my heart that my ears were unstopped that day and I could hear the angelic voices. That is the story of the bells.

I of Myself Can do Nothing.

I must also tell you this story. I had a very sad case in the kitchen where I feed about 150 people daily. A woman was about to become a mother, and as she hadn't a place to sleep in, only a room under a house, without a window in it, I procured a room well lighted and procured rations for her and her sick husband. The husband one day came crying and said the doctors (several of them) had given up his

wife, and said the baby would be still-born. I asked God for help, and was inspired to tell him that everything would be all right. He looked at me strangely, and went away. Then I asked spirit doctor Herman to help the woman.

The next day I attended the healing class. Mrs. Leisk was controlled by Dr. Herman, and everybody was sitting quite still, and Mrs. Leisk was sitting down. When I walked quietly in, Dr. Herman stood up, and said: "I have been waiting for you to pass me the bowl of water to wash my hands. I have been up to the kitchen to see why you were late. That was a sad case, but I will help you." I was amazed when he told me he had heard my call the day before, and he had confined the woman and that the baby was 9lb. and both were doing well. I nearly dropped the bowl of water, but didn't forget to thank him. After the meeting, I went to the hospital, and found the woman and her baby happy and well. The doctors and nurses were astonished at this because they said they thought there was no hope for them.

Dr. Carl Herman works with me now— isn't it wonderful? He passed over during the war through starvation. He told me that in the hospital in Germany where he practised he and the other doctors always prayed in the hospital chapel before they performed any operation.

THE BLUE QUILT WHICH DIPPED.

SOME years ago my uncle, who was a sailor, came to say "good-bye" before setting off on a voyage and my mother gave him a large blue quilt to take with him. At the time we lived in an upstairs house in Gateshead.

One night my mother came in terribly upset and told us that as she was about to mount the stairs she had seen the blue quilt spread like a sail on the stair-head. It seemed to dip three times and then vanished.

We thought it was just imagination and tried to make her forget about it. But a week later we got news that the ship my uncle was on had gone down in the Bay of Biscay with the loss of all hands.

LECTURE ON SPIRITUALISM.

By a Congregational Minister.

From "The Harbinger of Light,"
September, 1870.

JUDGING from the numerous lectures and discourses that have recently been delivered, Spiritualism is attracting considerable attention among the clergy of various denominations. On 11th July, 1870, the Rev. A. Gosman delivered a lecture at the West Melbourne Congregational Church, to an attentive audience—the rev. gentleman seems (unlike the majority of anti-spiritualists), to have made some investigations into the phenomena; and hence his views on the subject are much more moderate than those of many of his brethren, who consider themselves competent to explain and dispose of the matter without attempting its investigation. The rev. gentleman related some of his personal experiences, and considered that we had abundant evidences of the occurrence of the various psychical phenomena, attributed to spiritual agencies. He considered it useless to deny the existence of the phenomena, and equally absurd to attribute them to the Devil, the lecturer did not attempt to account for the phenomena; but expressed his opinion that were these facts proved to be the product of spiritual agencies, there would be nothing antagonistic to Christianity in their reception.

On the same evening, the Rev. A. Gosman delivered another lecture in the Independent Chapel, Emerald Hill. His lecture, though varying from the previous one in detail, contained essentially the same views as before enunciated by him, it was extremely liberal and tolerant. He considered it was our duty and not a dangerous one, to investigate the subject of Spiritualism, and we fully endorse his views; but, at the same time would advise all weakminded people who have not confidence in their own reason, to leave it alone. It is to man's God given reason we appeal, and are content to abide by its decision.

Ikey—The Cat That Grins

(WRITTEN FOR "WORLD DAY FOR ANIMALS"—4th OCTOBER.)

By ELSIE FLORENCE GRIMES, B.A.

I WAS ill in bed when Ikey came. Never shall I forget the evening when my friend brought him. My friend was wearing a coat and skirt costume, and I observed that the coat part bulged perceptibly. She unfastened her coat a little, removed the "bulge," placed it on the bed, and then proceeded to unwrap it. From the folds of a vivid scarlet "protector," there protruded a wee, grey head, two roguish grey eyes and a pink, tilted nose, and I caught a glimpse of a snowy white throat and shirt front. The artistic effect of the scarlet against the grey and white was superb. But Ikey was not troubled himself about artistic effects. With surprising agility he wriggled himself free from his red flannel, and then sat down on my chest. He put his two front paws forward, placed his head on them and gazed at me intently with his big, lustrous eyes. Long and thoughtful was the gaze. Then the grey eyes lighted up impishly, the pink, tilted nose wrinkled saucily, and there slowly expanded across his face a smirk of sheer devilment. Ikey was grinning.

For three months I remained in bed, and for three months Ikey sat patiently on my chest. This was, of course, shockingly unhygienic, and I deserved to contract every known disease from diphtheria to meningitis. I did not contract any such disease, and Ikey grew bigger, merrier, and more and more adorable as the weeks slipped by.

Ikey Grows Up.

When spring burst forth in a glory of blossoms, Ikey had grown big enough to climb trees, and I was well enough to stroll around the garden. Shall I ever forget that dear, grey bundle of rascality scrambling among the branches of the flowering nectarine trees? Once again the artistic effect was superb, the pink foam of the blossoms showing up to utmost advantage the loveliness of his glossy grey and white coat. And what a wild scamp

he was! Clambering up to the very tip-top of the tree, he would pretend that he could not get down again. Someone brought a step-ladder, and rescued him in truly romantic fashion. Then Ikey's eyes lighted up wickedly, his pink, tilted nose wrinkled saucily, and a smirk of sheer devilment spread from ear to ear. Ikey was grinning.

If ever there was a dandy, it was Ikey. Never was his appearance anything but absolutely immaculate. He lapped his milk daintily, ate his food as any gentleman would do, and afterwards made his toilet with careful dignity. Always he finished up with the manicure of his dear pink toes, which remained pink even when he emerged from kittenhood into the flower of cat-hood. Then, with head lifted high, he smirked impudently at us and invited us out to play.

We had an orange tree growing, so could afford to be a little extravagant with oranges. We bowled the burnished orange balls up and down the long garden path, and it was Ikey's delight to scamper madly after them, racing up and down, up and down the path after the elusive globe, then rolling over and over with the orange glowing against his silky fur. Once more the artistic effect was superb. Orange and grey! Ikey was ever to be found in a setting of beauty that enhanced his charm.

Twelve short months we had him, and during that time he snuggled into our hearts as warmly and securely as if we had him for twelve years. No other cat ever has occupied, or ever shall occupy, his privileged place as King of Cats, enshrined forever in the sanctuary of our hearts.

The Passing of a Sweet Little Soul.

But Ikey had to leave us. Very peacefully, very gently, he just slipped away as we held him in our arms. Tenderly, tenderly, we lowered the little body into the ground. Carefully, carefully, we tended the tiny burial place of our darling.

And shall the story end here? NO, NO,

most emphatically, NO! For, as a Spiritualist, I am firmly convinced that our adorable little Ikey is still climbing pink blossomed trees in celestial orchards, still racing after glowing orange balls along paths in the gardens of Paradise. And often at night, when I am in bed, tender hands ever so gently convey the loved darling and place him on my chest. There we snuggle down together, his warm little body pressed close against mine. With his dear grey head lying on his white paws, he looks at me long and earnestly. Then his grey eyes light up cheekily, his pink, tilted nose wrinkles saucily and a smirk of sheer devilment spreads across his face. Ikey is grinning.

* * *

("World Day for Animals" is celebrated on 4th October. The Australian branch of "The World League for Protection of Animals" has its headquarters at "Harmony Centre," 215 George Street, North, Sydney, and the Honorary Secretary of the League is Miss E. B. Moore, who gladly invites correspondence from all readers of "The Harbinger," who are animal lovers and who desire to promote animal welfare.)

PRAYERS FOR THE DEAD.

Liberty of Choice.

DR. D. McF. BARKER, in an address given some time ago at the Edinburgh Psychic College, on "Prayers for the Dead," said the Free Church divines believed that the soul lived on after death, but that it took a holiday in glory, to while away the time till the resurrection trump awakened the sleepers. The great Catholic Church, he said, holds the opinion that the wrenching away of the soul from the body, does not kill the soul, but the body only. The soul goes to a place prepared for it, a purgatorial or purifying place, which fits it for its passage into glory. The prayers of the priests left behind are supposed not only to fortify the soul, that it may endure the discipline, but to ensure also a shortening of the cleansing process.

Most Rational View.

The Spiritualist seemed to him to take the most rational view. The soul, with the

in-dwelling spirit, separated itself from the body, and, leaving this behind, passed into a sphere, or condition, that it had been pursuing all its conscious life. The trend of the life here fixed the trend of the life hereafter; as one sows, so one reaps. The Kingdom of Heaven was within one, and if you had nurtured it in your soul, and sought it diligently on earth, you would find yourself in it, when you woke up on the other side. So was the other kingdom; and if you had only heaped up treasure on earth where moth and rust doth corrupt, and where thieves break through and steal, you need not be surprised if you woke up on the Other Side, naked and ashamed.

Church Doesn't Help.

Could we get any advice from the Church in this matter? He did not think so. Jesus spent the first hours of His release from the tabernacle of the body among the weary souls who had been languishing in restraint for hundreds of years. If the Free Church divines had followed in His steps, instead of cavilling at their brothers in Christ for daring to pray for a royal soul, that had winged its flight to "that bourne whence no traveller e'er returns," it would have better suited the profession of their high calling.

He would advise them to forget what the Church said about prayers for the dead; and if they wished to pray for their departed loved ones, they should do so—pray even to them as well as for them, and perhaps the Father would hear them, and even send them to speak to them.

TRANSITION.

IT is with great regret that we record the passing of Mrs. Mercer, the daughter of our late editor, Mr. W. Britton Harvey. Mrs. Mercer assisted her father for some years in the business side of the "Harbinger" and will be remembered by her bright, cheerful manner and her friendliness.

She was a good daughter, a good wife and a good mother, and whilst her reunion with her parents will be a glad event for them, it leaves us with a sense of irremediable loss.

Peace of Mind

By M.K.M.

THE proof of the survival of our loved ones whom we lose by death, and the comfort of communication with them which the convinced and practising Spiritualist receives, enables him to meet the troubles and discomforts of life and its problems with a serener mind undoubtedly, but so far as one can judge for a great many of one's friends this new attitude of mind only seems to enable them to go on living for the same ends and aims as are sought for by the quite unspiritual and scoffing "man in the street"; they do not seem to be uplifted in aim or character by their knowledge, but quarrel with and condemn their brother man and try to exploit him just as do those without their privileges.

Naturally, this does not apply to all, but are we Spiritualists as a body noticeable among the ruck of mankind for our charity, service, tolerance, good works, or unselfishness, which the great privilege of this communication should build into our characters; as, for instance, the early Christians were noticeable in their days?

Something is Lacking.

This, of course, is only to say that we are of ordinary human nature (which, I am afraid, is rather used to connote our failings than our nobility), but for those who think things out and are reaching out after a manner of life which will enable them to enter on the higher and more satisfying joys of the next life of which they have now learned something, rather than on the drearier life of the lower spheres, something is wanted additional to the happy converse of friends, useful as that is.

This additional kind of message is constantly given in many Circles for the help of the sitters and of others who will listen to them, and, as this bears on the conduct of earth-life in preparation for the next, I pass on a recent message which seems to me to deserve a wider circle than the few who heard it:

A Solution From The Beyond.

"My friends, may the peace of God rest

on you and remain in your hearts throughout your lives.

"So often we come with those words: We try to bring you the peace of God whenever we come to you and speak to you: We do all in our power to bring it to you and to impress it upon you as a gift, and you in your turn must accept it, for you must realise that your part in the gift is as important as ours—there must be a giver and a receiver in every gift.

"Even in your earthly presents there is one who gives to another, and a second who must take the present, or the gift is not completed—your friend can give you something, but you can refuse it or ignore it.

"So is it with the spiritual gifts we have brought to you. We have given them to you, but unless you receive them they are not wholly yours.

"So often we know that something is right and good for you to have, we bring it to you, and it is ready for you, but you will not receive it, you shut your eyes and do not trouble to think of it, and so the gift is of no use to you.

Spiritual Gifts to be Accepted.

"My friends, you must accept the gift. That requires a definite attitude of mind—a definite completion on your part.

"I know that to some of you it is difficult to accept a spiritual gift; it is so much easier to understand material gifts, but usually it is not so very difficult, after all. If any of you is given a book by a friend as a gift, you receive it into your home and read it and talk of it and think it over, and it gives you pleasure and perhaps also helps in your life.

"So it is with spiritual gifts: We come to you with peace. We know that it will be happiness for you to have peace in your hearts. We know that it will help you to live your lives more happily, but if you do not accept it, it is all of no use.

"You forget that you are Children of God, and that He is within you, and that He is all-powerful, but ever you are worried and 'fussed' because you forget that

you are God's children and that you have a right to draw on Him to supply you with help and strength. When you do that the peace of God remains with you.

"So we want you to realise that you have an actual part to play in accepting the gift. You think it sounds nice to have it brought to you, but you do not realise your own part. Unless you accept it and show that you have it by using it, it cannot be of any assistance in your lives; just as though some earthly friend had given you a book of which you took no notice, but left and neglected it and forgot it.

The Gifts to be Used.

"Often this is the way with you when we bring you our spiritual gifts; you are probably grateful to us for the gift, but you do not give it a place in your lives or make an effort to use it, and we need not have taken the trouble to bring it to you.

"Do, then, try to remember your part—to carry it out fully—it is you who will benefit by it more than we, though we do get some help in our own progress by bringing these gifts; but it is you who benefit.

"But it rests with you, whether you accept the gift, or leave it neglected."

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I think that the idea that we must make spiritual gifts to us possible by active acceptance of them is new to many of us.

It is customary, for instance, in churches to dismiss the congregation with a blessing, and the foregoing advice doubtless applies to this practice equally, a point which is worth bearing in mind.

When we receive a blessing, we should mentally rise up and accept it and know that we have it.

AN HISTORICAL APPARITION.

By H. L. Williams.

THE Earl of Clarendon, in his history of the Civil War, relates the following incident which, he remarks, "rests upon a better foundation of credit than usually such discourses are founded upon"—an officer of the King's wardrobe in Windsor Castle, a man of honesty and discretion, had been befriended as a boy by the Duke of Buckingham's father, Sir George Villiers. On August 23, previous to the

assassination of the Duke, the apparition of Sir George appeared to the officer at night, in his apartment at Windsor, who recognised the spectre and the very clothes which he wore. The apparition bade the officer to go to the Duke and tell him that if he did ingratiate himself with the people and abate the ill-feeling against himself, he would not have much longer to live. The apparition appeared a second and a third time very angry, that his bequest had not been complied with, and assured the officer that access to the Duke would be easy. The ghost then told the officer "two of three particulars which he charged him never to mention to any person living, but to the Duke himself and that he should no sooner hear them than he believe all the rest he should say."

The officer told his tale to the Duke's kinsman, Sir Ralph Freeman, who arranged an interview which lasted an hour. Although Sir Ralph kept out of earshot, he noticed that the Duke was overcome with emotion. After the interview, the officer told Sir Ralph, "that when he mentioned those particulars which were to gain him credit, the substance whereof he durst not impart to him, the Duke swore that he could come to that knowledge only by the devil, since none knew but himself and one other person who would never speak of it." What followed was a stormy meeting, lasting three hours, between the Duke and his mother in her lodgings at Whitehall; "the noise of their discourse reached the ears of those who attended in the next rooms, and when the Duke left her his countenance appeared full of trouble with a mixture of anger . . . and the Countess herself was, at the Duke's leaving, found overwhelmed with tears and in the highest agony imaginable."

When the news of the Duke's murder was brought to his mother, she expressed no surprise but received it as if she had foreseen it, nor did she sorrow as might be expected of a mother.

Talks, Poems and Answers to Questions
—by—

J. KRISHNAMURTI

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An Actor-Manager's Confession

As Dreamt by H. H.

I DREAMT I was in the Junior Constitutional Club smoking-room, where I met a famous actor-manager of His Majesty's Theatre, Haymarket. I found him a sociable member of the club, and our conversation drifted on to the subject of Spiritualism. I asked him for his own opinions and beliefs, and he replied:—

Do I believe in Spiritualism? I should just think I do. Why, the position I hold in the theatrical world to-day is entirely due to Spiritualism. In my early days I worked in an armour-plate foundry in America, moulding molten metal, which was very dry and hot work.

One day my fellow-workmen found me lying in a dead faint, as they thought, near one of the underground furnaces. When they tried to revive me, I started talking in a loud voice and in a foreign tongue, for I had in reality fallen into a trance. This unusual incident caused a great sensation at the works, and it became noised abroad, the result being that I was told I was certainly mediumistic. Up till then I had no knowledge of Spiritualism, but a gentleman undertook my development. Later on I gave up my work at the foundry and held seances at a Psychic Centre in another town.

My special phase of mediumship was the production of materialised forms, and for many months I devoted myself to meetings which, from the records I have read, must have been exceptionally successful. I myself, being in trance, was of course unaware of the strange happenings that occurred in my presence.

Temptation.

One day Mr. Geoffrey Morgan, a wealthy merchant, called upon me and desired to have a private interview. What he said to me made my blood boil; I lost my temper and my language was strong; I, even to this day, remember that I called him a blackguard! The proposal he made was that I should hold a fake seance and act as he directed. In return for this service he offered me one thousand dollars.

When I showed him to the door he said, Never mind, my young spit-fire, think it over, and I will call upon you for an answer to-morrow at the same time. I have found that money can buy most things.

When I told my wife about it, she surprised me by saying, Well, Charlie, one thousand dollars is a large sum for one hour's acting, and we have the children to consider. I told her I was disappointed with her, that I had always done the straight thing, and that I would have nothing to do with the proposition.

Next day Mr. Morgan called again, and in the presence of my wife I informed him that I absolutely declined his offer. He, however, elaborated his scheme, which was that a sitting should be held at a psychic school, when certain members of the staff of the "Boston Bugler" and two doctors would be present. The "Boston Buglar" was at the time publishing a series of articles on Spiritualism, and Mr. Morgan appeared to have an intense hatred of the subject, and wished to show it up, as he expressed it.

I called him an arrant humbug and again said I would have nothing to do with such an imposture, but he harped on money being no consideration, and increased his offer to two thousand dollars. He said I was to look upon business as merely a stage performance which would injure nobody.

A Fake Seance.

His idea was that in one dark seance I should be dressed up in a kind of surplice, walk around the circle, and be suddenly clutched by one of the sitters, and thus be proved to be a fraud! I pointed out that I was always thoroughly examined and searched before each sitting, and that it would be impossible to conceal any surplice about me; also that I was always tied up with cords, even my thumbs being connected with sealed cotton. He however, made light of these difficulties.

I suppose I had begun to waver, for I asked if he would give me his cheque be-

fore the meeting, if I consented, as I did not trust such a man far. He said, Oh, no, I cannot do that; but you will receive instalments of the amount, anonymously, at stated intervals.

Eventually I was persuaded by Morgan and my wife to undertake the job, and we held several rehearsals at my house of the whole performance.

At the fake seance itself everything passed off to the entire satisfaction of Morgan. He sat next to me and brought with him all the properties required, and the "Boston Buglar" blew a breezy blast, giving a full description of the play and, of course, of my ignominious "exposure." Up to then I had received 1,200 dollars, and I got no more, for Morgan died shortly after.

The Wages of Sin.

Of course, it meant the end of my career as a medium, but Mr. Morgan had used his influence to belaud my histrionic ability among his theatrical acquaintances, and eventually I attained my present high position in the profession.

Do I regret my base action? No, I really do not think I do. If deceitful people go to Spiritualistic seances in order to prove them fraudulent, they sometimes succeed by what they do themselves, but at a price! I faked once, I lost everybody's respect and my mediumship, but as it happened I found a better job! Morgan, however, soon went down under; and that's a fact!

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At this stage in my dream, I awoke!

"A STRANGE EXPERIENCE."

By W. H. NEWMAN.

I MUST tell you of an unusual psychical experience which occurred to me a few months ago. My daughter, a friend and I were yarning on general subjects one day, just about noon. The conversation was of a bright nature and we were laughing over something that had been said when suddenly I felt as if some power were compelling me to leave the group and retire to my room. Not knowing what was the cause of this eerie sensation

which had come over me I threw myself down on my bed to relax for a few minutes. This was no sooner done when I had a clairvoyant vision of a little girl of about ten or eleven years of age. She had nut-brown hair and was wearing a beret and a white muffler showed through her jacket which was partly open down the front.

I had a feeling that the girl had something wrong with her throat and I asked her what was the matter. She told me that she had swollen tonsils and I was impressed to assure her that she would soon be well again.

"Do you think so?" she said; and then she made a very surprising remark, "I don't, but if the young lady that was with you were to say so I am sure everything will be alright."

I called my daughter into the room and told her of my vision. Lavinia is not clairvoyant, but she immediately turned to the place where I had seen the child and said, "Yes, little girl, you will soon be better."

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We had lunch and returned to our duties in the shop. There were two customers waiting but I passed them and looked toward the door for there stood the little girl I had seen in my vision.

"Hullo!" I said, "is there anything the matter with your throat?"

"Yes sir," she said, "I have swollen tonsils."

"You will soon be better," I remarked, as she walked past me.

She turned to my daughter and looking up into her face said, "Will I?"

"Yes dear," said Lavinia, "you will, I am sure."

This prophecy was fulfilled. The trouble adjusted itself in a few days without the need of any medical treatment.

The facts can be vouched for by my wife and daughter and two other people who were there at the time.

It is strange that I should have clairvoyant gifts, but no healing power, whilst my daughter should have healing power but no clairvoyance.

We have both had many experiences which cause us to wholeheartedly believe in the Survival and Return of Spirit.

I Told You So!

A ROMANCE IN THREE PARTS BY MRS. F. V. McLAREN.

Review by Dr. George Lindsey Johnson, F.R.C.S., Author of "The Great Problem."
(C. W. Daniel Co. Ltd.).

THIS is a psychic story, recording the experiences of a well-known writer on psychic subjects, one who is also the author of a most wonderful book on her psychical experiences in South Africa (*Psychic Phenomena in South Africa Today*, Esson & Co., Johannesburg).

This new story is written in the form of a novel, although it is partly founded on fact. It begins by relating the experiences of a young cavalry officer, who arrived at Capetown from England after having lost the greater part of his fortune. Having now to seek out his own means of living, he buys a large piece of waste ground and makes a fruit farm of it; his charming helpmate dies and leaves him desolate. Son and grandson carry on his work, and their doings form some exciting chapters. But in each phase some fresh dominating and usually psychic factor comes into view and is fully discussed and this forms one of the chief charms of the book—there are seventy-one of these chapters.

Is It Hafed?

At length the original hero of the novel steps out of the picture and his grandson takes his place in the household. Then a stranger—is it a re-incarnation of Hafed, Prince of Persia?—arrives, and wonderful things swiftly happen. Numerous conversations about the fourth dimension, the mystic side of numbers, astrology, clairvoyance and clairaudience occur in these chapters. In fact, the entire book is largely taken up with an explanation of these marvels and their significance is remarkably well explained, being at the same time interleaved with strange dramatic incidents.

There are many ways of imparting information and the writer has chosen a

very original method of doing so; but the teaching throughout is excellent, especially to a novice in psychic mysteries, since the arguments are so clearly put.

Our Lord was in the habit of teaching the Truth by means of stories, which although invented on the spur of the moment, were not actual facts, although they all contained profound truths. He was unable to impart in any other way. So, in this so-called novel, the writer has endeavoured to teach many things, which we are not always bound to accept as actual facts but which undoubtedly help one to understand more clearly the deep secrets and mysteries of Nature.

Unscientific to Deny Off Hand.

The reviewer does not intend to give any more details of the story of the book, as he prefers that the reader should find them out for himself. Some of the phenomena appear to the reviewer to be doubtful, occasionally even improbable, but that is no reason for denying the truth of them right away. It is unscientific to deny anything simply because it does not appear to run strictly in accord with the present day observed facts of nature; all we can say about them is, that even if we cannot accept them as facts at the present time, owing to our abysmal ignorance of the laws of nature, they may be true after all in spite of their apparent contradiction of our present knowledge of natural phenomena.

We need only give a single example. If anyone twenty years ago had predicted that one would be able to hear every word of the King's speech, while it was being delivered in London, at San Francisco, New York, Melbourne and Berlin, he would have been set down as an irrational

dreamer or a lunatic and would have been laughed at by the scientists of the world. But to-day we all know this to be a fact; for we have heard it for ourselves. So in spite of these apparent defects—which **may prove** to be not defects after all—the book is well worth reading, and presents life in an entirely fresh aspect, and we can heartily recommend it to our readers as a most interesting book, and one which stands by itself among all the novels which we find on our bookshelves.

CONVINCED THERE IS A PSYCHIC WORLD.

EVERY time the Rev. Leslie D. Weatherhead, the famous Methodist preacher of the City Temple, London, writes on Spiritualism, he seems to draw nearer to a full acceptance of our case.

Here are extracts from his latest article in "Methodist Times and Leader":—

"Take the normal man's belief about ghosts. He may pretend he does not believe in them at all. But he does. If he says he doesn't, I would like to get him into my study at 11 o'clock to-night, and tell him three stories and then make him go and stand in a churchyard while it struck twelve.

"I am quite serious in this suggestion. I think I am as hard to convince as most people. I want evidence. I want the exclusion of all alternative hypotheses.

"I know that the history of psychical research has some queer chapters in it. But it seems to me irrational to refuse the evidence of trained scientific observers like Sir Oliver Lodge, Sir William Barrett, Mr. Drayton Thomas, Mr. J. Arthur Bell and others, and to pretend that the findings of the Society for Psychical Research are what a friend of mine once called "a lot of bunkum about spooks."

"I am convinced that there is a psychic universe just beyond the one we know. . . . Some of my friends who have themselves made explorations into the phenomena of Spiritualism give me the same impression.

"I stayed once with an eminent judge who had himself witnessed what are called poltergeist phenomena. . . . Things

would fly about the room, books jump out of the bookcase, vases drop off the mantelpiece.

"Late one night he assured me, with real fear in his eyes and voice, that he gave up the whole thing because he felt he was on the threshold of a universe which he could not bear to know.

"The better type of Spiritualists have got right up to the walls of the universe we know. They have tapped on them, and something or someone seems to tap from the other side.

"One feels that on the mountain of Transfiguration, Jesus passed through the universe we know into the universe which most of us cannot bear yet, and in which few of us feel at home. When Jesus was talking with Moses and Elijah on the Mount, Peter shows all the signs of nervous distraction. He wants to do something with his hands, which he intuitively knew was a cure for distracted minds. 'Let us build three booths. . . .'

"But as in the case of the physical universe, the same is true of the psychical universe. Nothing will break in upon us until we are within reach of power to handle the situation created."—"Psychic News."

Trails of Truth.

(Jenny O'Hara Pincock)

Marks a new era in the progress of Psychic Science throughout the world.

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should be read by all who desire evidence of the After-Life of a convincing nature.

Special cover design, 400 pages, about 130,000 words.

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Spirit Message From A Living Man

Dr. Reginald Hegy's Remarkable Story.

DR. REGINALD HEGY'S "Witness Through the Centuries" is one of the really successful psychic books published. The author is a South African medical practitioner with many degrees. In a talk for "Light," he revealed, for the first time, the startling result of an investigation which he had undertaken to verify a communication received in his own home circle in Johannesburg.

He had inquired from the Guides if it were possible to bring the spirits of living people to communicate. The Guides answered in the affirmative, and, at the next sitting, the presence of two such people was announced. They spelt their messages through a sliding glass. One was a prisoner "doing time" in Glasgow. He gave his name in full, age, the charge, sentence and other particulars. This communication is in course of verification.

The second communication came from B.S., an unemployed London bricklayer. He had to be cross-examined in a hurry as the Guides were anxious to get him back. He revealed his name, his address and his full medical history. He had a broken leg and walked with a limp; he had gone blind in his left eye; he told the story of the treatment which he received in the hospital, the result of an analysis which he did not disclose to his wife and asked Dr. Hegy's advice. Dr. Hegy thought that the trouble with the eye was purely functional and said so.

Altogether three pages of information were noted down. Then the Guide came through and advised Dr. Hegy to write to the address given, and ascertain whether the facts were correct.

"I took good care," Dr. Hegy said, "to put my name and address conspicuously on the back of the envelope so that it should come back if the addressee could not be found. Many months passed. There was no reply. Nor did the letter come back.

"When I arrived in London early this year, I found myself, on a Sunday afternoon, at a loose end. I decided to make a personal inquiry at the address, which I

well remembered.

"I was almost fainting with cold when I arrived at the suburban home. In answer to my knocking, a woman came to the door. 'Can I see Mr. B.S.?' I asked. She looked at me. 'Certainly, would you come inside?'

"There was a man sitting in the room. The first thing I noticed as he stood up was the limp. I introduced myself. He got a shock. 'Are you the gentleman who wrote me a letter?' 'Yes, and I came to ask you why you did not answer it.'

"The man apologised, saying that he was too startled, that he did not know what the whole thing meant and left it at that. His wife got my letter out of a drawer and I cross-questioned him with regard to every point.

"There was not one piece of information that was wrong. Moreover, in the message received in Johannesburg, two words were peculiarly spelt. They were 'facinated' and 'shon' (shone). Before going any further, I gave him a pencil and asked him to write down these two words. He

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 psychical 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.

laughed, and said 'at that time I used to spell them wrong.'

"Then I asked both Mr. S. and his wife if the message which we received at Johannesburg was written in the way he expresses himself. They both answered in the affirmative, the husband saying: 'That is the way I speak in every particular and that is the way I would have written.'

"I do not know," concluded Dr. Hegy, "if a similarly striking case of verified communication from the living has been recorded before."

Price, 5/-; postage, 3d.

EVERY STAR A SUN.

The Majesty of the Heavens.

THERE is no study that brings the heart and mind of man nearer to the Infinite than that of Astronomy. And yet how few people bestow even a passing thought on the wonders of the Universe! To some, however—and they are a very, very small minority—it is a most enthralling theme.

Just fancy yourself for a moment standing on some open plain on a clear, star-lit night. Now, just look up, and what do you see? "Millions of stars!" you reply. Quite so. But do you know that each of those stars is not a "star" at all, as you possibly understand the term? They are all suns—some of them inconceivably larger than our own King Sol, which simply looks large because it is comparatively close at hand. True, it is over 90,000,000 miles away. But that is only like being a "next door neighbour" compared with the distance of the nearest "fixed star."

Look at that "star" for a minute, as you stand upon the imaginary plain. It is one of the pointers which nightly direct our attention to the Southern Cross. Its name is Alpha Centauri, and although it looks "just up there," it is, nevertheless, twenty-five million, million miles away. The human falls back staggered when faced with such figures as these! And if all these so-called "stars" are really suns, what does that imply? Well, we know that our own sun is the centre of a solar system, with

beautiful planets revolving around it, and by a logical process of reasoning, we are naturally led to the conclusion that each of these millions of suns may also be the centre of solar system similar to our own. It is true we cannot see any planets circling around them. They are too small, and too far off. The "stars" look small enough—mere sparkling points of light—and yet they are huge suns. So how can we possibly hope to see the comparatively little planets?

We are thus confronted with the bewildering proposition that the universe comprises millions of solar systems, and that they are all moving majestically through space, in obedience to the Creator's will. Talk about majesty! Talk about the wonders of creation! Talk about the incomprehensible power of an omnipotent God! It makes one think, does it not? And that is just the very thing we want people to do. Think! Think!! Think!!! And the more you dwell upon these marvels, the more will your mind expand, and the closer will you find yourself drawn to the All-wise and All-loving Father, Who has implanted in each of His children an inextinguishable spark of the Divine.

Verily, "The heavens declare the glory of God, and the firmament sheweth His handiwork"!

FULL DESCRIPTION OF RELATIVE.

ONE evening while visiting a friend she suddenly went into a trance. Her guide then began to talk to me through her. He told me I would be giving a test while at a meeting, proving that I had psychic powers.

Sometime later I attended a meeting and just before its close I felt someone place a garment around my shoulders and knew it to be my mother.

Within a few minutes of this happening a lady at the back of the hall stood up and said, pointing to me, "I have just seen a lady putting something around your shoulders, and this means spiritual protection."

She gave a full description of my mother, who has passed over.

Egypt Speaks

Blackpool Girl who "Lived" 3300 Years Ago.

"EVIDENCE FOR EXTENDED SURVIVAL"

IN the book "Ancient Egypt Speaks," by Dr. F. Wood and Mr. A. J. Hulme, it is stated that there is a young woman living in Blackpool, England, at the present time who in a former life was a dancer and contemporary of an Egyptian woman 3300 years ago. The young woman, named Rosemary, is claimed to be "a human instrument" for the Egyptian princess. Through Rosemary as medium Mr. A. J. Howard Hulme, a well-known Egyptologist, learned a number of little-known facts about the ancient Egyptian culture and language and the pronunciation in particular. Speaking to an "Evening Dispatch" reporter recently, Dr. Wood said that the value of the Rosemary case to modern psychic research was fourfold.

Value to Church.

Through it had been restored the spoken language of ancient Egypt, of which hitherto only consonants were known. Secondly, he said it was the most comprehensive case of xenoglossy or "speaking in tongues" that has ever been recorded. Thirdly, it demonstrated not merely human survival after death, but extended survival for not less than three thousand years, Dr. Wood said, and the persistence of individuality for that length of time. Fourthly, he believed that the case should be of interest to the Church as the most conclusive inference of immortality yet obtained by evidential means.

Hundreds of Messages.

During the last six years, he said, messages had been regularly received through an entranced sensitive which constituted a case of "speaking of tongues" as in New Testament times. He had taken down phonetically hundreds of these messages, which purported to come from an Egyptian lady, 'Nona.' The messages were made

on a gramophone record under the supervision of the International Institute of Psychic Research staff in London. The special importance of these messages was that they supplied the vowel sounds of the ancient Egyptian language of which the Egyptologists knew only the consonants. Memories of Egypt were given through this means, and they had also got some of the ritual and plain song of the temple of Amen Ra at Karnak. They had definitely restored the spoken language of the Eighteenth Dynasty of Ancient Egypt.

Proved Beyond Doubt.

In the spoken communications through the medium the vowel element was as freely and consistently used as the consonant element. The medium knew nothing whatever about the Egyptian language. As time went on it began to be clear to him that the lady, Nona, was giving phenomena which could not take place unless through a medium who had an incarnation in Egypt 3300 years ago. He could testify that in this case reincarnation was proved beyond controversy, although that did not prove that we were all reincarnated. The sensitive was shown to be an Assyrian girl who was contemporary with the communicator. Some of the phrases used in recording the messages had a quaint courtesy. Literal translations were:—"Saluted are thou at the end"—an indication of the conclusion of a message; "If we are to become-away, do thy packing up"—a similar intimation; and "Cramped or weary is the hand; make to cease"—a reference to the recorder.

"Ancient Egypt Speaks," by Dr. F. H. Wood and A. J. Howard Hulme. Price, 13/6; postage, 5d. to arrive in October.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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Editor:—REV. J. T. HUSTON, N.D.

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MOVING PICTURES IN CHURCH.

ONE of the most important steps forward ever made is being taken by the Christian churches in England. Two hundred Churches have installed "Talkies" and over two thousand other, except Roman Catholics, are using moving pictures. A Religion Film Society has also come into existence, subsidised by a millionaire.

For many years the editor has advocated and used lantern pictures both in church and in the lecture hall and shortly is installing a moving picture machine in his own church. Experience has taught him that not only are people more interested in illustrated addresses but that they are better taught by means of "eye-gate." In addition, there are always better attendances when pictures are used.

This is a valuable means that Spiritualists should not neglect, not only to attract audiences but to interest them in our subject and its application to every day affairs. It should be observed that the use of a film in religious services should be solely for instruction and not for entertainment. Science, health, economic and sociological subjects can be used and it is a poor lecturer who cannot link up such pictures with spiritualistic teaching. Two dangers beset the Spiritualist Church. The teaching of Survival to the exclusion of other religious subjects, and the undue prominence given to messages. Messages

give the evidence of survival, but that is only the gateway that opens into the Temple of Truth. Religion in general, and Spiritualism in particular is interested in the whole estate of man and to fix the attention solely upon future life conditions whilst neglecting those for which we have been incarnated to experience and conquer, is poor Spiritualism and results in losing many thoughtful people whom we desire to interest and retain.

We have broken away from the narrowness of orthodox religion. Do not let us be confined in a blind alley of messages and similar phenomena. Spiritualism in its true sense is all embracing. We claim it to be religion, a science, and a philosophy, teaching the Fatherhood of God and the Brotherhood of Man. Then let us use every means at our command to widen the outlook of our hearers, and show them our interest in their daily existence as well as in their future life by the use of moving pictures.

We have been fortunate in securing the services of Mr. M. Bouchier of the Cine Equipment Co., whose practical experience of this class of work has been placed freely at our disposal and who will be pleased to advise enquirers with respect to equipment and its possibilities. He advocates the installation of a 16 m.m. projector and, if funds permit, the use of a beaded screen. These projectors are of convenient size and are not expensive (they can generally be purchased on easy terms) and meet all the requirements of the Board of Health and the Fire-writers Association. Films, of which there are a considerable number available, may be hired for about 4/- per reel, giving an exhibition of about 15 minutes.

EMERGENCY FUND.

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Mrs. B. (Ascot Vale)	0	1	0

Arthur Ford in New Zealand

By L. J. OLDFIELD, Hon. Sec.

Auckland Quest Club and Psychic Institute.

ALTHOUGH Mr. Ford's work in Auckland was confined to two weeks, yet it was truly thrilling, the amount that was done in that short period; the wide public reached, and the extent of the publicity gained for this vastly important subject of Survival exceeded the most optimistic expectations. Owing largely to the popularity gained over the air in Australia, the radio outlet was opened for us here without much difficulty, and Station 1ZB is to be congratulated on its courage in conducting the experiment of broadcasting a public seance. Mr. Ford received most courteous treatment from the radio authorities and his four short talks over the air roused a great deal of interest in the speaker and in the subject; the results of which we are still tabulating at the Quest Club, and which will, we feel sure, help to stimulate the study of psychic matters.

As far as we are aware, Arthur Ford is the first Spiritualist and psychic, as such, to be allowed to give his message over the air in N.Z. Reports of the broadcast seance from those "listening in" say that it was most impressive to hear the messages given and the people in the audience responding to and acknowledging the names and evidence received—christian and surnames, and names of places were given through so easily and quietly that one could hardly realise the tremendous significance of it all. The remarkable part is, that although the first meeting was fairly well reported, this unique and successful experiment was totally ignored by the press. They were not interested to know that Survival had been proven, that death, that night, had been shown to many, to be but a gateway to a wider and freer existence, that women wept tears of joy on learning that their loved ones were very near and still very much alive; that men's hearts were moved with the great reality of a life continuous; many evidential facts being given to prove

the personalities known on earth. But over the ether went these messages of hope and cheer, and nothing can stem the rising tide of inquiry for more knowledge of these things. The majority of the messages given at the three public meetings have been verified either in person or in writing. One woman said that through Arthur Ford she had received evidence for Survival for which she has been waiting for twenty-five years—now she is perfectly satisfied, and she looks it.

Numbers of orthodox ministers were present at the various meetings, and it was rather significant that apart from one or two of the smaller and "narrower" sects, there was no opposition from the churches.

A masterly talk was given by Arthur Ford to several hundred members of the Rotary Club on "Recent Findings in Psychic Science," a talk that should make a direct appeal to any who were trying to solve the riddle of life and make them realise that "That were more things in heaven and earth."

The movement in N.Z. generally must benefit by this visit of America's leading clairaudient, so strong a psychic, so sane a man, so charming a personality, and even though confined to one city, yet the audience at times must have numbered many thousands, and the messages were so well delivered that they could not fail to fall on much fertile soil. It rests with those left to carry on, to see to it, that nothing but the highest motives and ideals prompt all work entered into for this great and abiding truth. We thank Arthur Ford for having passed this way.

WANTED.—Copies of "The Harbinger of Light" for 1930. January to December inclusive—for binding. Write stating price to "Secretary," Harbinger of Light, Wentworth House, 203 Collins Street, Melbourne, C.I.

SPIRITUALISM AND THE CHURCH.

Bishops and Church Leaders Described as Heretics.

"I WOULD say to those Bishops who are seeking to prohibit the teaching of survival as demonstrated by psychic knowledge that the heretics in this matter are not those who are resorting to the practice of the early church.

"The heretics are the modern bishops, the leaders of the churches, who would seek to hinder, even to forbid, this return to those ancient beliefs which gave life and inspiration to the enthusiasts of Christianity."

This challenging statement was made by Mrs. St. Clair Stobart at a meeting held in the Co-operative Hall, Castle Green, Bristol, under the auspices of Bristol Quest Club.

"Spiritualism is either true or it is false; it is either fact or fiction," she said. "There is no half-way house, for if one example of survival of human consciousness and of communication with those who have passed has ever been proved by trustworthy evidence the whole case for Spiritualism is proven.

"Either man is colloidal slime which perishes in the grave or he is an immortal being, a child of God and heir to an infinite universe. Spiritualism accepts the latter of these two alternatives and boldly affirms that man has a dual nature which enables him with full consciousness to survive the grave."

Mrs. Stobart said the Bible, upon which the Christian religion had presumably been based, was, from cover to cover, a storehouse of Spiritualist stories. We should have had no Bible but for psychic episodes therein committed in the lives, for instance, of many of the prophets.

Psychic Faculty.

God had made use of the psychic faculty to reveal to man those truths which the intellect could verify, but which unaided by the psychic sense it could never acquire.

But for the existence of the faculty which was the connecting link between spirit and matter, God and man, there

would have been no revelation and therefore no religion.

"If Spiritualism is fiction, we must relegate the Christian religion to the religion of fairy tales, for if communion with the spirit-world is impossible, then Jesus was either Himself deliberately deceiving the world or He was Himself deceived—or, alternatively, the whole Gospel is a fake or an invention," she said.

"It is almost unbelievable that the Church is proclaiming that those clergy who are acknowledging the wider truth are heretics. Yet it was the first Christian Church which first publicly proclaimed Spiritualism as a truth.

Truth of Survival.

"The Christian Church based its religion upon the truth of survival—the survival of Jesus. I feel that we Spiritualists should at least show our willingness to co-operate with the churches. We are fighting against a common foe—materialism. In union there is strength.

"There is no such thing as religion without Spiritualism, but there is, unfortunately, such a thing as Spiritualism without religion."

PROGRESS OF SPIRITUALISM.

To an enquiry from the "Sunday Referee," London:

"WHAT progress is Spiritualism making in this country? After the War there was a widespread interest in it. Now I seem to learn of its activities mainly in connection with law court cases. Are its adherents declining in number?"

Mr. M. Barbanell, the Editor of "Psychic News" replied:

"Spiritualism is certainly on the increase, except in dictatorship countries.

"I estimate there are now over two million Spiritualists in England, which is recognised as the world's leader in the Spiritualist religion.

"The Spiritualist Congress, which is held once every three years, is this year going to be held at Glasgow in September. A record number of thirty countries will be represented—America alone is sending 250 people."

ELECTRICITY AND ECTOPLASM.

ECTOPLASM is admittedly very mysterious and elusive; but, on the evidence of investigators like Dr. Crawford in Northern Ireland, Dr. Geley in France, and Baron von Schrenck Notzing in Bavaria, it is a real substance and the basis of materialisation and other physical phenomena. It has been photographed, and some of the photographs have been ridiculed because there appeared in them what looked like lace, or fine woven material.

How, it was asked, could a substance exuded or projected from the human body take on the appearance of a lace fabric? And as nobody could supply an explanation, the photographs and the ectoplasm were both denounced as "fakes."

Photograph of a Spark.

We were reminded of these photographs when, on 23rd June, we saw, in the "News-Chronicle," a photograph of a "million-volt electric spark." The photograph, as printed, measured over six inches, and throughout its entire length the spark showed a lace-like appearance. It might, in fact, have been a photograph of a very loosely woven fabric.

Now, we have heard recently a good deal about the electro-magnetic field which surrounds and interpenetrates living human bodies; so that it does not seem out of place to wonder if it is possible that ectoplasm is associated with electricity and if it may get its fabric-like structure in the same way—whatever that may be—as an electric spark.

It has been objected that ectoplasm is evanescent, and that therefore—if real—it is more likely to resemble steam than fabric. But it is lasting as compared with an electric spark; and if an electric spark can take on the appearance of fabric—as it apparently does—the objection loses all force when applied to ectoplasm.

Once more, it would seem, orthodox science is bringing evidence to show that the claims of psychic science are justified.

In "The Treasury of Knowledge," published in the Home Entertainment Library (which Australian readers may obtain from the Harbinger of Light Office) there

is an excellent photograph on p. 665 of a flash of electricity which illustrates the above article.

THE HUMAN TEMPLE.

By E. Mary Gordon Kemmis. (C. W. Daniel Co. Ltd., London).

ONE of the most interesting and fascinating books on this subject that it has ever been our pleasure to read.

The author's exposition of her case carries conviction and forms the most concise and detailed outline of procedure for self preparation and the practice of Psychotherapy on the soundest of spiritual and psychological lines.

Every healer should read this book, at least once. The wise man will probably use it as a text book and guide to the procedure of Spiritual Healing, applying its helpful hints to the benefit of both himself and his patients.

Even if you are not a healer you will profit greatly by adopting the principles put before you by the author, and we are sure that you will be grateful to us for giving you this introduction to one of the most thought provoking and illumining books of the year. Price, 20/-; postage, 6d.

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A MURDERER DENOUNCED BY HIS VICTIM'S SPIRIT.

By R. W. SNEDDON.

SOUTH-WEST France is full of Spiritualists, and those who sit in seances in the towns of Lyons and Toulon are numbered by thousands. One of those most interested in the Borderland was Madame Garton, who fifteen months ago was found murdered in bed. No clue could be obtained as to the murderer, and the crime was written off as beyond solving.

Madame Garton, like so many others, had promised that when she died she would make every effort to get into communication with her friends, so frequent gatherings of her particular group were held at her house, in hopes that through the medium the murdered woman would give some message.

On the night when contact was established between this and the Spirit World, the spirit of Madame Garton through the agency of the medium suddenly announced: "The one who robbed me of life is sitting in your midst." Pressed to name the murderer, the spirit at first would give no answer, but finally named one of the circle, a local farmer called Thibault.

When Thibault had finished saying what he thought of the charge and of those who took it as gospel truth, it was deemed wiser to break up the meeting and go home. Gossip would not die, however, and a report of the seance and what had happened reached the ears of the authorities.

They questioned Thibault, who denied any knowledge of the crime, but when his house was searched, in a drawer was found some of the murdered woman's jewellery. Under the examination which followed this discovery, he broke down and confessed he had done the killing to solve the problem of his financial difficulties as the result of leading a double life.

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A READER'S REMARKABLE EXPERIENCE.

To the Editor.

In your August issue (p. 309), an arresting experience is given by C.B., Sydney. The name "Lassiter" attracted my attention and I sent the paragraph on to a cousin of the Lassiter family, here in Christchurch. He writes:—

"The graves of my cousin, Sir Harry Lassiter and the family are just as described in the incident. General Lassiter died in Sydney about eight years or more since, and was buried in the family plot there. He was not the last of the Lassiters, however, as several of the family are still living in England. The family are extreme Anglo-Catholics. Now there is a remarkable co-incidence in the story of the Monk. My cousin Leslie Lassiter, who died over twenty-five years ago, joined the Roman Catholic Church when very young and was a monk in a monastery in Belgium, but in the later years of his life was a well-known priest in London and a great preacher.

"Who may this Priest or Monk have been who revealed himself to one of the living? May it have been General's brother and were the prayers those of the Roman church said in Latin?"

It almost appears as if this was the case.

E. M. LOVELL-SMITH.

Christchurch, N.Z.

A WITNESS THROUGH THE CENTURIES.

By Dr. REGINALD HEGY.

DR. HEGY is a born teacher, and his book is logical and convincing. Beginning with a description of his state of mind before starting on his "voyage of discovery," which, by the way, began in a joke, the author takes us fully into his confidence, and in a simple and ingenuous manner, enables us to see with his eyes and reason with his mind, until passing through experiences which grow more and more interesting, we at last reach the

portals of the Temple of the Highest. Although that is not avowed of the book, it is the impression made upon the mind of the writer of this review.

In a wonderful way, Dr. Hegy covers the whole of his subject without apparently being conscious of doing so. In a few words, light is thrown upon a subject, and the mind readily perceives the truth of it.

It is said that one who really knows his subject can expound it in simple terms, "A Witness Through the Centuries" is written in clear anglo-saxon without ambiguity and without the use of high-sounding technical terms; whilst it covers the field of psychic phenomena, it also expounds the spiritual philosophy of Spiritualism.

We can endorse every word of the publisher's notice who state: In this book the author relates how the desire to answer the questions of most vital significance, not only to himself but to every living man and women led, through a series of experiments and experiences as startling as amazing as they were unparalleled, to proof of personal survival beyond a shadow of doubt. Transcending these results, they led to the establishment of communication with a Teacher of Wisdom, from whom was received profound enlightenment concerning the purpose of our earth life and its most difficult problems, the reality of God and the Unseen, the fate of the suicide, the destiny of those we mourn, and the possibility of helping and being helped by them. This Teacher in his messages of warning, appeal and guidance, brings a revelation of the possibility of spiritual help, and the means whereby it can be received in every home. Price, 5/-; Postage, 3d.

WANTED.

Copies of Harbinger of Light for 1930.

Our file for 1930 is missing from our office and is needed to complete our files. Subscribers can help us by informing us if they have copies of issues for that year. We will gladly pay full price and postage for the same. Write first to prevent duplication.—Ed.

A DUKE OF WINDSOR STORY.

From "Christ of the English Road."

THE Prince of Wales (now Duke of Windsor) was asked one day if he would visit a little private hospital where thirty-six men, so terribly injured in the war that they could never hope for release, were fighting the desperate battle of patience and courage. The Prince named a day, and on that day he drove privately to the hospital. In the ordinary way he went round the beds, and was conducted to the door by the grateful staff. But he stopped suddenly and said "I was told you had thirty-six patients. I have seen only twenty-nine."

It was explained to him that the seven other patients were so tragically disfigured that the visit to their ward was purposely omitted.

"For my sake or their?" he asked.

"For yours, Sir," was the answer.

At once he insisted on seeing these seven men. He was ushered into the ward where they lay, and at each bed he stopped for some minutes, saying cheering words and thanking each man in the name of England for his self-sacrifice. Then, once again, he paused at the door.

"But there are only six men here," he persisted. "Where is the seventh?"

He was told that nobody could see this seventh man. Blind, deaf, maimed, and disfigured out of the likeness of humanity, this seventh man, they told him, lay in a bed in a room to himself, from which he would never stir.

"You must not see him, Sir," said one of the officials.

"I must see him," said the Prince.

"Better not, Sir. You can do him no good. And the sight is terrible."

"Still I wish to see him."

One member of the staff accompanied the Prince into little darkened room of unutterable tragedy. He relates that the Prince walked firmly to the bedside, that he turned very white but stood there with bowed head, looking at the man who could neither see him nor hear him. Looking at the awful wreck of manhood as though he

would see the final anguish of murderous and monstrous war. Then, very slowly, the Prince stopped down and kissed the man's face.

THE HUMAN AURA.

A Biologist's Investigations.

BEHIND a brief paragraph in an English newspaper lies the dramatic story of a scientist who is on the threshold of what may be an epoch-making discovery, but is unable to continue his experiments for lack of funds.

He is one of the first men to see with the naked eye the emanations which surround every human body in the form of an aura or "haze," says the News-Chronicle.

"There is nothing psychical or occult about this aura," he said. "It is purely physical fact."

The aura consists of two layers and follows the outline of the body. In colour it is from pale blue to grey.

The inner aura extends some four inches out from the skin. The outer aura extends a further six to 12 inches in a "good subject."

Changes of temperature do not affect the aura. Therefore, it is not a vapor.

A magnet appears to attract the inner aura slightly, but there is no polarity. Therefore it is not magnetic.

It Goes at Death.

Electricity, such as the charge imported by a Wimshurst machine, causes the aura to vanish, but later reappear much expanded. This definitely-established the fact that it is electrical in nature.

It completely disappears at death. It also disappears upon lack of consciousness and reappears with the return to consciousness.

The aura varies with the state of health, in colour as well as shape. A healthy person gives off a pale blue aura. In bad health the aura changes to grey.

In epilepsy it comes to a sudden end at the knees.

Diseased organs give no emanations. They are indicated by blank spaces in the aura.

The aura also varies with age.

A child has practically no outer aura.

Natural changes, such as puberty, pregnancy and senility definitely register themselves.

One of the most mysterious facts about the aura is that a woman's is larger than a man's.

The ordinary person cannot see the aura because its wave-lengths are too short. The shortest rays we can see are the violet. The aura lies in the ultra-yellow, three stages beyond the ultra-violet.

LIGHT.

A Scientist's Theory.

SIR AMBROSE FLEMING, the scientist, speaking on "Light" at the Victoria Institute, on 15th June, suggested that there might be supernatural light from another world about which science knew nothing.

"There are many mentions in Scripture," he said, "of light which certainly did not proceed from the combustion, incandescence or phosphorescence of ordinary matter, but which could under some conditions affect many human eyes at once, and, therefore, was not merely a subjective phenomena. Neither can we regard these as events wholly fictitious and non-occurrent.

Pillar of Fire.

"One of them was the 'Pillar of Fire' over the tabernacle which guided and guarded the hosts of Israel during their wanderings in the wilderness. Also at the giving of the Law on Sinai the mountain 'burned with fire' and was seen by the hosts of Israel.

"Then again the angel of the Resurrection, whose 'face was like lightning,' struck terror into the hearts of the sentry guard, in which there were perhaps four to six or more men. There must have been something unearthly in this light, so to alarm these hardened Roman soldiers.

"It is clear that there have been manifestations of light which were supernatural."

Sir Ambrose Fleming is one of the greatest authorities in the world on light and radiation, and was the inventor of the thermionic valve which made wireless telephony possible."

SPIRITUALISM IN BRISBANE.

A LARGE number of Brisbane church members went to see the Mission off on the s.s. Duntroon. The position of the work in that city is unique. All the churches take copies of "The Harbinger of Light." There are a number of extremely good mediums, including Mrs. Leisk, who lectured last year to crowded audiences in Sydney.

Mrs. McCormick the well known deep trance medium and minister of the Church of Spiritual Research generously supports all the visiting Missions. She suggests that the various leaders of the Brisbane churches should get together and form a Council, one which has members from each State, and convention to take place at a time when the majority of the members can attend.

Mrs. McCormick pointed out that as Mr. Herbert Soanes and Mr. C. Neil intend to caravan to outback townships giving lectures and selling books and literature, this should induce those in the cities to co-operate and so follow the example of those helpers, guides, controls—and greater than all, The Master, whom we profess to emulate.

Miss Marion Steel another deep trance medium devotes her whole life to providing meals at her soup kitchen for the unemployed and also visits the prison every week, where she distributes literature.

The Mein Street Spiritual Church has a wonderful record of pioneer work. The members of this church are now busy paying off the small balance of their debt on their freehold church, which cost £3000 and will later on, when this is completed, assist in all good work for the Cause.

Madam Loft a deep trance medium will visit Melbourne in October. She has done successful pioneer work in the Valley for years. It is largely due to her and also to Mr. H. Theeman that "The Harbinger of Light" is now better known in Brisbane.

Mrs. Kupsch had a busy time. She visited all the churches and went as far as Ipswich on Mission work. She was very popular and has been requested to come

back as soon as possible.

Mr. C. Neil was the first Spiritualist to lecture at the Rex Theatre under the auspices of the Queensland Rationalist Society. He took as his subject "Spiritualism and the Scientists." At this meeting he affirmed that the facts of Spiritualism are true and vouched for by the outstanding Spiritualists of the world. This meeting was a decided success. It produced a large number of inquirers and created a considerable amount of work. The theatre has accommodation for 1,250 people and there was a large attendance. The meeting was held on a Sunday night. Mr. Neil spoke for an hour and a half, answered questions and wound up the debate, which closed at 10 o'clock.

The Mission has returned to Sydney to complete the work there and will proceed to Newcastle about the 28th of September.

SPIRIT FOOTSTEPS ON THE STAIRS.

THIS is my proof of the after life exactly as it happened.

In the year 1918 (November 11) my son died. He was an officer in the mercantile marine.

I had a good friend that attended Spiritualist meetings; in fact, acted as medium sometimes. I met her at a meeting in November, the first anniversary of my boy's death. She said to me: "Don't fret, your boy will come and see you soon."

I had great faith and a week later, sitting alone in my home, in the dusk of a November afternoon, I heard a key put in the door and the footsteps on the stairs.

Turning my head, my boy was sitting at my side. He gave me a beautiful smile and just these words, "Mother I don't know how it happened. I saw a veil just come gently between us."

Yes I believe we will meet our loved ones again.

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WORLD DAY FOR ANIMALS.

October 4th.

WORLD Day for Animals, inaugurated by the World League against Vivisection and for Protection of Animals in 1928, issued its eight Annual Report this year. The account given therein of the Publicity, Press, Correspondence, and Observances of last year's event show how, increasingly, world-wide its scope of work and influence is becoming.

In reading the long list of countries who actively supported World Day observance last year, Greece (Athens) seems to be outstanding in its very full programme of events, and is worthy, therefore, of special mention;—"The programme, directed and supervised by Mr. Charilaos Lagoudakis, Professor at Athens College, comprised the following events:

(a) Public Lecture in the Hall of Parnassus by Mr. Costis Bastias, followed by speeches by prominent citizens; (b) Lectures in all schools, by order of the Minister of Education; (c) Distribution of badges by boy and girl scouts; (d) Display of large posters; (e) Circulation of 10,000 leaflets; (f) Increased circulation of the Animal's Friend; (g) Articles in the Press. The S.P.C.A. also sent out widely an appeal with suggestions, to Presidents or organisations, educational and other authorities, and to public men."

England and America loomed large in their share of energising activities for animal welfare, and it was pleasing to note that Australia, Tasmania and New Zealand found their places in active propaganda in forwarding the cause of justice for suffering animals.

October 4th (the Day dedicated by St. Francis of Assisi, whose name is pre-eminently associated as an animal lover) will, this year, fall on a Monday, and it is desired that a world-wide appeal be made to Clergy concerning World Day for Animals, and what it stands for, and to this end the Clergy are being approached and asked to speak from their pulpits on the threefold object of this observance, viz:—

- (a) To direct ATTENTION to the wrongs inflicted on animals for "Sports" Commerce, Amusement, and (so-called) "Science."
- (b) To focus THOUGHT on the speediest means of abolishing such wrongs.
- (c) To inspire ACTION on behalf of all suffering animals.

We are hopeful that this year's appeal of good intent, for fair play for animals, the world over, will be fruitful of big results.

A GREETING.

From The First Guide Book to the Anglecyn Church of Odin.

TO those of us beyond this life, beyond our sense:—We know that though unseen, you are in God, and only changed; we have seen change but power still remains; nor is there loss; and where you are, we do salute and send you greeting and goodwill and love to all we ought to love. Give us your love from out your spheres of God, our fathers named Thor the spirit of our race. Give us your care. For some of you our hearts especially yearn; to serve you, minister and aid were only our delight; we pass along the path that you have gone, sometimes too slow it seems, but still within His keeping and His life who loves us; conscious are we that all He is, is best, and we, our trust sometimes heavy upon us, look forward to that meeting-day, toward which our wiser, deeper selves lead us. Be then with us, and we with you; until life and truth fulfil themselves in us, past earthly time, when our work done, our trust paid, we meet you in our Father's home.

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.

Health and Healing Section

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A Lesson in Health Culture.

By REV. J. T. HUSTON, N.D.
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LESSON V.

MAKE HASTE SLOWLY.

RECOVERY of health by Health Culture methods can only be achieved by proceeding slowly, for restoration to health depends upon—

- (a) The growth of new cells in the tissues and organs; and
- (b) The cultivation of correct health habits, both of which take time.

As most disorders are the result of the violation of the Laws of Life and of Health possibly the patient has been ailing for a long time, because these Laws have not been known or obeyed. It will therefore call for patience, sincerity and perseverance on his part, for there is but one way to recover health—

Learn and Obey the Laws That Govern It.

The first step in Health Culture is to discover the cause of the trouble and the relieving of the symptoms. In proportion to your patient's faithful carrying out the instructions to be given, his distressing symptoms disappear, and there will be a gradual improvement of his general health. As all chronic troubles must return to the acute stage before recovery can eventuate, possibly he will experience some distressing symptoms as treatment proceeds. These are known as "Healing Crises," and need not alarm either you or him, as they are an indication that the treatment is proceeding on right lines, and are a stage in cure.

The instructions given are of equal im-

portance with the dietary, the remedies, and the general treatment prescribed, for only by understanding how Nature works will you be able to co-operate with her and achieve the results desired. Explain the cause of your patient's trouble, how the remedies assist in removing some of the symptoms, and the reason for the suggested changes in his diet, and in personal and hygienic habits.

Have Confidence.

The success of Health Culture depends to a large extent upon you and your patient having full confidence in it. Those who intelligently and conscientiously carry out the instructions to be given are more quickly cured of even an obstinate malady, than those, who having a less serious trouble, do not enter into the matter as they should.

Many patients who have "lost heart," take up Health Culture as a last resort; many again who have lost faith in systems of treatment, drugs included; these attitudes are an advantage, for such are not likely to do anything in the way of treatment or diet unless they understand what they are doing.

This is just what is required. It is not "faith" that is desired, but CONFIDENCE—established by an intelligent grasp of the natural Laws of Life.

Possibly there will be matters that are not clear to you, or about which you may desire further information; in such cases, please do not hesitate to enquire. We are

anxious that you should get the very best out of Health Culture.

The instructions are to be used with "common sense." Health conditions vary from day to day, so you must use your own discretion and modify the treatment as the general conditions of your patient's health and life varies.

A good working rule is that: "Treatments, to be effective, should be agreeable." Confidently rely upon the Healing Force at work within us all.

THE OBJECTS OF HEALTH CULTURE METHODS ARE:

(1) To cleanse the blood. To cleanse and strengthen the digestive organs. To regulate the bowels. To remove obstructions from the kidneys. To open the pores and equalise the circulation. These objects are partly secured through the use of the herbal remedies when prescribed. (This Course will be published in our columns later.)

(2) To prevent the further accumulation of poisonous waste matter in the system.

(3) To prevent the importation of injurious food substances by means of the scientifically arranged diet.

Two processes are at work in the body—the one building up, and the other breaking down.

From the food eaten the building-up processes take material to make blood, to build tissue, to repair waste, and to supply physical energy, and a part of the nervous energy.

Blood, tissues, nerves, muscles and bones are composed of microscopic "cells," all of which live independent lives. They are born, are nourished, grow, reproduce their kind, live for a certain time, and then die. All the tissues of the body are replaced this way every year.

The breaking-down processes remove the dead cells from the body. They eliminate, too, the waste products of the various processes of life, commonly called "uric acid" or "body poisons." Unless the dead cells and the poisonous waste be speedily removed, disease follows, with more or less serious results.

These two processes are not carried on

simultaneously. The breaking-down processes begins about 2 a.m. and continues until about 12 mid-day. Then the building-up process begins and continues until about midnight.

To enable each of these processes to perform their functions at their best, no food to be eaten after 7 p.m. This will give seven hours for digestion and absorption after the last meal of the day before the breaking-down process begins. The first meal of the day should be fruit only.

PREScription FOR CATARRH.

As eight out of ten physical disorders have their origin in catarrh, the following prescription will suit the great majority of cases:—

Diet.

Use your usual diet, with the exception of bread and ordinary wheaten flour products as cakes, biscuits, puddings, etc. Do not use sugar, substitute honey for it. The starches in the flour products, with the sugar, set up fermentation, which is one of the causes of your trouble.

Eat slowly; do not over-eat. Banish fear and assure yourself that there will be only comfort and satisfaction from eating. Eat nothing between meals, and nothing after 7 p.m. It is as important HOW you eat as WHAT you eat.

STOP PRESS.

A GENEROUS LEGACY.

V.S.U. and "Harbinger of Light" Benefits.

THE executors of the late Miss B. Fox, Messrs. Maurice Blackburn and Tredinnick, solicitors, of Queen Street, Melbourne, have notified the Victorian Spiritualists' Union, that Miss Fox has bequeathed to their Building Fund the sum of £100, and the income from the sum of £200 (which is to be invested in the Savings Bank) to the editor for the time being of "The Harbinger of Light," such income to be devoted to propaganda. As far as we know, this is the first legacy that the "Harbinger of Light" has received.

Drinking.

Do not use tea (except lemon tea), coffee or "soft drinks." Use fruit drinks made with lemon juice or other fresh fruit juice, a tablespoonful of juice to half a pint of water. Sweeten with honey, if desired. Drink at least half a pint at the following times:—On arising; half-way between meals; and half an hour before retiring. Do not drink at meals, nor within half an hour of a meal or for two hours after. Sip your drinks, do not gulp them. The fruit drinks will cleanse the mucus from the tongue, throat and stomach, and assist in cleansing the blood. The only fluid to be taken either immediately before or at meals will be the herb teas when prescribed.

Exercise.

One of the best exercises is walking. Whilst taking a walk for exercise, forget everything except that you are going to enjoy the walk. Head erect, chin in, shoulders back, look straight ahead and WALK, do not "saunter." Look out; not in. Now breathe as follows:—For the first five or six paces, breathe in deeply and then breathe out during the next two paces, and so on during the walk. This is known as Rhythmic Breathing. In breathing expand the waist as much as possible. During the day, whenever you think of it, take a deep breath, standing as above.

Rest.

It is important that you secure all the rest that you can. On your return from your walk, lie on a rug on the floor on your back, relax thoroughly, just let all your muscles sag. Keep out of the draught. A couple of minutes will be long enough, but longer if you feel that you need it. This is also a good plan before and after meals. Never eat when tired, but relax and rest first. The object of this relaxation and resting is to conserve your nervous energy, and enable the system to replenish its vitality. This is an important factor in your treatment.

Take life quietly. Above all, do not worry about health or anything else. Nothing saps energy more than worry.

Do not hesitate to ask your healer about anything that may not be clear to you, or about which you desire further information, and he is anxious that you should get the fullest benefit from your course,

and so seek your hearty co-operation with his instructions.

Breathing.

Fifteen thousand cubic inches of air should pass through the lungs every 24 hours. It is therefore important that we should fully use our lungs by breathing deeply, and that the air we breathe should be pure.

The lungs are a wonderful contrivance for purifying the venous blood, which is the sewer of the tissues, and for charging with oxygen the arterial blood, which is the life-carrying stream. Fifty million of millions of red blood cells carry oxygen—obtained by the lungs from the air, via the arteries, to all parts of the body—to assist in changing certain parts of our food into the heat necessary to the body. Returning by way of the veins, they are laden with carbonic acid gas and poisonous waste products.

The average person usually gets enough pure air during the day, but at night, owing to defective ventilation in the bedroom, the atmosphere gets laden with carbonic acid gas and other poisonous exhalations from the body; the supply of oxygen becomes considerably lessened, so that the red cells cannot obtain enough for their requirements, and in consequence it becomes laden with unassimilated nutrients and unexcreted waste materials.

It is of the greatest importance to have pure air for breathing by night as by day. There is no difference between night air and day air, except it may be a little purer at night. Whether the air is cold or warm is also of slight importance. Another bogie is "draughts," which is simply air in motion. The fear of draughts does greater harm than the draught is thought to do.

Air MUST circulate, it is of little use opening your window a couple of inches and keeping the door closed. Open the window wide, top and bottom, sleep in the largest room in the house, one having a fireplace if possible, and keep the door open. Breathe deeply. The difference between a living man and one that is dead is, the one is breathing and the other isn't. The word "spirit" means "breath." Most folks are but half alive because they breathe only half as much as they should.

Exercise.

A certain amount of exercise daily is necessary. The best for all purposes is skipping. The rope should be fairly heavy, about half an inch in diameter, and short, so that the arms are moved and not the wrists only. Begin gently, half a dozen turns, and increase gradually. If the exercise produces pain or aggravates the present symptoms, or produces others, desist at once and report to the healer. Playing a tennis ball against the wall with both hands before dressing in the morning is another excellent and non-injurious form.

Clothing.

The skin is an excretory organ. With the exception of stockings, cellular clothing next to the skin is recommended. Cellular is warmer in winter and cooler in summer than wool; it is easily washed, does not shrink, and never irritates the skin; it is also lighter than wool.

Avoid constricting articles as belts, tight collars, tight hats, shrunken sox or ill-fitting boots. This latter, and high heels, are responsible for many women's troubles. In winter, wear thick stockings. Rubber heels are recommended.

Rest.

Only a certain amount of vitality can be obtained daily, and that at a definite rate. If this rate be slow, the patient will have but poor vitality. It is most important, therefore, that what is obtained be conserved. This is best done by perfect rest in bed. Spend every minute that can be spared during the day in lying down in the most restful position, relaxing every muscle as fully as possible. A firm bed or couch gives the best results. When lying on the back, put a small pillow under the small of the back and slightly bend the knees. The head should be on the same level as the back, and a small pad placed under the neck. If the blood flows to the head raise the head-end of the bed by placing a brick under each castor. Be sure to have plenty of fresh air.

The mind should be relaxed as well, no true rest can be obtained, when there is worry or other mental strain. Should there be, tell your healer all about it, and let him help you in the matter.

At night sleep as much as possible. The more you sleep, the healthier and longer-

lived you will be. The bed clothing should be light, eider-down is recommended. Weight makes the body tired. Wear py-jamas and bed sox of thick wool loosely crocheted. See that the bed clothes are well aired each day. If the head is cold, wear a loosely-fitting silk balaclava cap.

Care of the Feet.

Blood circulates through every part of the body every two minutes. The blood in the feet, therefore, is the same as in the face. Any uncleanness in the feet shows itself in the face, neck and hands. The pores of the feet are larger and more active than any other part of the body; they must, therefore, be kept scrupulously clean. Cold feet indicates poor circulation and low vitality. Use one of the following baths:—

Foot Bath, No. 1.

Put an inch of cold water in a basin and paddle the feet in it, rubbing them one against the other all the time. Five minutes is long enough. Rub the feet thoroughly dry with a rough towel, and then well rub in a little hot olive oil.

Foot Bath, No. 2.

Fill a basin to a depth of six inches with hot or cold water; bathe the feet for from five to fifteen minutes, drying with a rough towel and using the oil as in No. 1.

Foot Bath, No. 3.

The Alternate Bath.—Fill two basins to a depth of six inches, one with cold and the other with hot water. Place the feet in one for a few seconds, and then change into the other for the same length of time; then back again into the first, and repeat this for five minutes or more, drying as before.

The Towel Bath.

Before dressing, or if more convenient, before retiring, wring out a towel in tepid water, and after exposing your body to the air for one minute or longer, rub the body briskly with the wet towel, which should not be wrung out too dry, but just sufficient to prevent it dripping. Then dip the hands in water, and rub the body briskly all over until it is slightly red, rubbing always towards the heart. Dry with a moderately rough towel, and quickly dress, or get into bed.

Physical Culture

DON'T try to be a physical freak. Imitate Nature. Who ever saw a horse or any other animal look as ugly as the "strong man." You don't need dumb-bells, clubs, or heavy weight developers to get strong. We shall teach you better than that. Huge masses of muscle are of no more use to the average man than a dictionary would be to a parrot. If you want to handicap your strength and shorten your life, then develop big muscles. Most strong men are muscle-bound and lack suppleness and agility; they are like draught horses, slow movements and slow brains. They usually finish up with "athlete's heart" and early death, because every fibre of their body has been drawn to a tension.

How to Develop.

The first essential is "common sense." Different people will need different exercises. Some need to develop one part more than another. The undeveloped, or delicate, will need simpler and gentler and fewer exercises than the strong. Yet the former will become strong and healthy if he will only use "gumption."

Study our instructions carefully, for our system includes care of the internal economy and use of the mind as well as the exercise of the muscles.

Find out your weakest physical point; build that up so that it will correspond to the rest of your body. If you walk a lot and don't use your arms much, develop the arms and so on. When your muscles are about equal, then develop all together by the routine of daily training.

The leading principle in our system of culture is the action of the mind on the body. As Dr. McComb says in one of the most valuable works published on the subject: "All functions of the bodily organism are controlled by the nerves, which end in the brain mechanism, which in turn is dependent on ideas."

Take your exercise in the open air, or before a widely-opened window, early in the morning. At no time need it exceed half an hour. Don't be afraid of exposing your skin to the air, and, if free from possible

observation, do your exercises without clothes or in your pyjamas. Do the exercises slowly, concentrating your attention to the part to be developed. For example, in the Side Breathing (exercise No. 3 below) keep your mind on the thought that you are developing that portion of the lung. Study a diagram of the lungs and try to see the picture as you exercising.

Breathing.

Health, strength, vitality, and beauty all depend upon how you breathe. Breathing is the most important act of life. No matter what else you do, you must breathe right. You can live a great while without eating or drinking, without exercise, without hands, feet, limbs, eyes, etc., but not even a few minutes without breathing. To breathe rightly you must have large lungs in a large, full chest, and this can only be secured by proper Lung Culture (breathing exercises).

Deep breathing not only affects the lung capacity and increases the size of the chest, but it purifies the blood, and it is a means of carrying the impurities from the body—the cause of nearly all diseases. Deep breathing also gives needed exercise to the muscles of the trunk and internal organs, especially the stomach and bowels, and so promotes better digestion and assimilation, and overcomes constipation and other troubles.

The man that once acquires the habit of using a large area of his lungs in ordinary respiration has entered into a new life of power and repose. The woman who has learned that the most important act of her life is her breathing realises she has found the key to power. Her personality, mental and physical, gradually changes. The skin becomes clearer, the eyes brighter, the carriage of the body acquires

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erectness and force, and the voice gains a new power and compass. So by simple breathing may the delicate woman become strong, healthy and beautiful.

Regularity and Constancy.

Regularity is more important in physical culture than the number of times an exercise is done. Start easily and gradually increase. Don't think a few days of physical culture will develop you into a strong man, or reduce your weight. Give it three months' trial. Don't "skip this once"; such weakness is fatal. "Stick-at-it-iveness" is the secret of success.

Soft and supple muscles give speed, strength and lasting power; so learn to be quick. The purer the life the better the athlete. Good temper and cool head is also essential to success.

1. **Clavicular or Vertical.**—Inhale breath slowly through the nostrils, heaving the shoulders upward. Exhale through the mouth quickly.

Note.—This method is called clavicular because the shoulder blades (clavicles) are raised in the exercise. It is a bad method or **regular** breathing as it leads to rigidity of the throat, and an imperfect use of the lungs.

2. **Costal.**—Raise hands slowly above head, the palms outward. Inhale slowly through the nostrils and exhale through the mouth the mouth. Shoulder blades must not be raised.

3. **Hypochondriac** or side breathing. Lean as far sideways as possible, putting feet apart, rest one hand on leg just above the knee, put other hand (fingers to front) on the side which is uppermost. Take a nearly full breath and with the muscles lift up bottom part of the side, and "will" the lung to fill on the same side. Hold the breath for a few seconds, then expel as quickly as possible. Reverse the position so as to develop both sides.

4. **Dorsal** or back breathing.—Clasp hands tightly over the stomach, just under the sternum. Bend towards the toes. Breathe as in Exercise 3, lifting the muscles of back.

5. **Diaphragmatic** or deep breathing.—Put one hand in the hollow of the back and breath the other on bottom of the sternum, and breathe in as Ex. 3, forcing the muscles of the upper part of the diaphragm to expand.

Don't Overstrain. Regulate your exercises according to the amount your body can stand without fatigue, and gradually increase the number and intensity of the exercises until you reach the point you are aiming at. If we haven't made ourselves clear, or you require further advice, write to the Editor.

Physical Exercises.

Ex. 1.—Full breath. Raise the arms from the sides to above the head, palms facing the front, fingers spread out. Let the muscles be tense, thumbs touching. Lower the arms. Exhale. Relax. Attention.

Ex. 2.—Extend the arms to a horizontal position. Take full breath. Bring hands slowly behind the head. Bring thumbs together and let them touch the backbone as far down as possible. Bring the hands back to the first position. Exhale.

Ex. 3.—Clasp hands on top of the hand. Take nearly a full breath. Bend sideways as far as possible. Return to attention. Exhale. Take in another breath and reverse.

Ex. 4.—Close the hands and bring them together touching the chest on the breastbone. Take a full breath and extend one hand at an angle of 90 degrees from the body, and halfway between the front and side, and draw the other back as far as possible. Recover and reverse.

Ex. 5.—Place about 12 inches apart. Place hands on hips, fingers to front. Take in a moderate breath and slowly turn the head and upper part of the body to greatest extent. Recover and reverse.

Ex. 6.—Knee-bending. Attention. Full breath. Hands on hips, raise heels slightly. Lower the body to a sitting position by bending the legs separating the knees. Back straight and vertical. Head and trunk erect. Attention. Exhale.

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The Gift of Healing.

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

MOST of the daily papers have told the story of the remarkable case of healing affected at the new centre established by the Anglican Churches at Brighton, in which a boy was cured very suddenly of a series of disabilities which had accompanied him from birth. This is all to the good, and we are glad to see the Churches taking up a class of work which they should never have forgotten.

Jesus of Nazareth, the founder of the Christian Church, embodied in Himself the dual functions of the healer of souls and bodies. If the stories of His healing are not true, then the Churches have no reliable basis upon which to rest their case. If His promise, that "Greater things than these shall ye do," has any meaning at all, then the Churches are convicted of neglect by the very existence of the medical faculty.

Jesus Hadn't a Medical Degree.

It is strange that this renewal of healing on the part of a section of the Church coincides with the proposed introduction of the Medical and Surgical Appliances Bill, which is to prohibit the treatment of sick persons by anyone but those who have passed their medical degrees. Yet we never heard of Jesus taking any medical degree, or of any of the apostles being able to write M.D. after their name.

There are many classes of illness which are helped by psychological processes. That is why the clergy are allowed free access to the hospitals. They can help to produce an effect upon the mind of the patient which is helpful to the treatment by the medical man. In cases of mental depression, neurasthenia, and various other complaints, it is quite probable that the psychologist or the parson can render as much help as the medical man. We suppose that is why the committee of the British Medical Association is inserting in the proposed Medical Bill a clause exempting Christian Scientists and others who heal by prayer and the laying-on of hands from the provisions of the Bill.

We have said, "It is good to see the Church taking up this work," but the papers never mention the tremendous amount of work that is being done by the healing circles of other denominations, including the Spiritualists. One healing class in the South of England has a dozen healers attending to the sick at its weekly circles, and the list of cures is comparable with anything which the medical faculty can show. Many of these cases are definitely cases of organic disease.

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Spiritualist Healing Centres.

We recently went through the list of cases which have been successfully treated by "The Seekers," who, despite the attacks made upon their financial position, are still doing excellent work. We chatted over their cures with a fully qualified medical practitioner, and examined the documentary evidence, which show that many cases of severe organic disease, growths, arthritis, rheumatism, etc., had been positively cured, some of them by absent treatment through the Harmony Prayer circles.

The power of the healer is a God-given gift, which can be developed by careful training and practice. We have no patience with the individual who is told that he is a natural healer, and ought to immediately start healing the sick. Any powerful faculty can do as much harm as it can do good, and anyone who undertakes the work of spiritual healing ought to have a working knowledge of anatomy, physiology and psychology.

Do not let us be misunderstood. We are not suggesting that there are healers who can cure everybody. Every healer has his failures, and he is very unwise if he does not recognise the fact. What we do suggest is that many of our healers are accomplishing as high a percentage of cures without drugs and without operations as medical men are accomplishing with these aids.

We believe good health is the natural possession of every one who has been decently born and naturally fed. The power of the spirit can, in many circumstances, overcome the weaknesses of the flesh. Mother Nature has very wide open arms. Medical associations often have narrow limitations. There is a wide field for mental, spiritual, and psychical healing, and we are glad to see that the eyes of the world are being opened to the good which can be accomplished.

FOOD PRESERVATIVES.

THE case against the use of preservatives in food cannot be too strongly put, though, curiously enough, says the "Yorkshire Evening Post," few people trouble to find out whether their foods are pure and fresh or not; fewer still have acquainted themselves with the effect of preserved foodstuffs on the digestion.

Foods are preserved by cold storage, drying, the exclusion of air, and chemicals. Against the first three means little can be said. Changes do go on even in frozen foods, of course, and care should be taken to prove that fruit is sundried and not dried with sulphur fumes. Dried fruits should be soaked before they are cooked; if sulphur has been used in it will leave a scum on the water.

The chemical substances most frequently employed to delay the natural processes of fermentation and breaking up are boracic acid; salicylic acid, alcohol, vinegar, and salt.

Boracic acid, used so much to keep milk and cream from going sour, has a specially injurious effect on the digestive organs when taken frequently in small quantities, and is known to be responsible for cases of eczema and other skin troubles. Milk is often preserved with boracic, unknown to the purchaser because this chemical is tasteless and free from odour.

Its action is to prevent the milk from curdling. Milk in the process of digestion should form curds. Try to make a good junket with milk preserved with boracic and you will have a good illustration of the effect of this chemical.

Numbers of people buy cream in jars or cartons, which actually bear a label stating that a certain quantity of boric acid has been used as a preservative. Far better to take sour cream, which is not harmful, than that which has been doctored and is actually dangerous, especially when taken by young children.

Vinegar is by no means wholesome, setting up irritation, as it often does, and creating a state of inflammation in the intestines. Anyone, by the way, who has tried substituting lemon juice for vinegar in a salad dressing will never again care to use the strong malt liquor.

Have you ever wondered why beans, boiled with bacon, are hard and indigestible, or realised that the salt in the bacon is the cause?

Try cooking carrots without salt, and see how tender and soft they will be. Cucumbers when fresh are crisp and digestible, but are made like leather when soaked in salted water or vinegar, in which condition they frequently cause acute colic. Salt toughens fried eggs; salt creates thirst, and causes indigestion. It withdraws animal juices in meat and hardens the tissues, thus considerably lessening its nutritive value.

Experiment for yourself, and you will soon be convinced that too much salt is far worse than too much pepper. If a sceptical cook raises a protest, call her attention to the toughened vegetables in her mixed pickles. They stay solid and firm in the jar because of the brine bath she gave them overnight.

THE LYMPHATIC GLANDS.

The Guardians of the Body.

WE know that the function of lymphatic glands is that of defence, that they protect the body, as a whole, from invasion by hordes of warlike microbes, that their presence in the abdominal cavity and the chest renders operations in these regions comparatively safe from septic complications, whilst their absence from the neighbourhood of joints, makes suppuration, in spite of the most exacting a-septic and anti-septic precautions, the

not unusual consequence of a surgical operation.

We have never asked ourselves the question, why do these results follow? The profound significance of the fact that operation on enlarged naso-pharyngeal tonsils, the so-called adenoids, or on enlarged palatal tonsils, are never followed by suppuration, or indeed by any septic complication, has escaped us. Yet the operations involve the production of a raw surface on which innumerable virulent germs fall, with every breath the patient draws.

We have largely overlooked the fact that, whilst we draw in through our nostrils from 1,400 to 1,600 deadly microscopic foes which fall on an otherwise unprotected and raw surface, suppuration virtually never results! This most remarkable feature of operations in this region is entirely due to the presence of the largest mass of lymphoid tissue in the body, which is massed at the very gateway of entrance to the citadel. The mysterious affection styled adenoids is merely the enlargement of the members of the inner of the two rings of lymphatic glands, known as the rings of Waldeyer, which encircle the neck. Their enlargement is merely the result of the performance of their duty. A swollen tonsil is thus seen to be a healthy tonsil. Adenoids are common in youth owing to the frequent colds acquired, and to the overwork of the tonsils in acquiring immunity from the infectious diseases of childhood.

The function of all lymphatic glands is to produce lymphocytes, literally soldiers, which attack and kill or otherwise render inert the entering microbes. The immense numbers of these defensive entities, literally soldiers produced by the adenoid defences of the gateway of entrance into the body, occasions the anæmia universally present in children suffering from adenoids. In the throat these cells are known as lymphocytes. Those which survive the conflict always proceeding in the naso-pharynx, are absorbed by the blood; in this fluid they are known as leucocytes, or phagocytes, and their function is this situation is universally held to be that of soldiers. Hence the anæmia from which

all adenoid children suffer, and the consequent flat-foot, high-arched palate and crowded teeth, and the mental backwardness affecting seventy-five per cent. of these subjects. Sixty per cent. suffer from deafness due to obstruction in the ventilating shaft of the middle ear by the swollen glands. Perforated ear-drums and discharging ears are really throat affections and can be effectually treated by measures confined to the naso-pharynx.

A FAMOUS SPIRIT HEALER.

Dr. J. R. NEWTON.

WRITING in "The Month" on "The Healing Hand" some time ago, the Rev. Father Herbert Thurston relates the story of Dr. J. R. Newton, an American medium, whose work as a healer brought him into much prominence towards the close of the last century. Father Thurston brought together some interesting historical documents referring to the case, and attributes the earliest description of Dr. Newton's work to that well-known Spiritualist, Hudson Tuttle. Mr. Tuttle's review of Dr. Newton's healing gifts brought the latter into favour in Spiritualistic circles generally, and later Dr. Newton visited England, and gave many demonstrations of his remarkable powers.

During his stay in London, Dr. Newton was visited by Mr. Van Meter, an American well known for his philanthropic work in New York. Mr. Meter was a cripple who had strong views concerning Spiritualism, and was at first disinclined to submit himself for treatment, but his friends persuaded him to submit his case to Dr. Newton's attention. He obtained immediate relief, and left the apartment of the medium without the aid of his crutches, descending the stairs with no difficulty.

Subsequently, the case was investigated by "The Weekly Mail," of Cardiff, and Mr. Meter wrote in reply to the questions of that Editor:

Dr. Newton placed his hand on my spine and relieved me in a few moments, and though for nine days I have been

actively moving about the city, the pain has not returned, and I have been growing stronger daily. But let me frankly say that I no more believe that there is a miraculous or spirit power in it than in a dose of pills that breaks up a fever.

It is, however, worth adding that prior to visiting Great Britain, Mr. Meter had obtained the best medical attention procurable in the States. In search of a cure,

he had also visited Paris, the Riviera, Florence, Sorrento, and finally took a course of baths in Germany, which benefited him at first, but a serious relapse followed.

It was the spirit healer, Dr. Newton, who accomplished the cure—and this by the “unscientific” method of the laying on of hands.

The Philosophy Of Healing

FROM THE GREAT HARMONICA—
VOLUME II.

By ANDREW JACKSON DAVIS.

The Medium's Lesson of the Saviour.

What are you impressed to acknowledge?

I AM impressed to acknowledge my belief in the existence of a Saviour, whose divine and directing power has shown brighter and brighter through the thoughts and deeds of men on their upward way, ever since the first man lived.

How long has this Saviour existed?

I believe that He existed before the world was made; that he was and is co-essential and co-eternal with the Father, Infinite Intelligence; that He is an incarnated essence, possessing in finite degree the attributes of the Infinite.

Was the presence of this Saviour promised?

I believe that He was promised, or rather, that His presence and spiritual influence were indicated in the morning of existence, in the infant or Eden stage, when reason awoke from the long night of creation and dictated its might and power.

What is a prevailing belief?

That the Father of Spirits predestined a Saviour for our earth, that He came and that through his instrumentality it is rendered possible for all men to be saved with an everlasting salvation.

It this intuitive belief justified?

It is a belief justified by reason and sound philosophy. The Saviour of which I speak is known by those who love His precepts and principles. The ignorant and prejudiced are skeptical concerning His ability to educate and save.

What do people think is required?

That something more potent, something special and supernatural is required, to refine their senses and lead them from error and discord into harmony and happiness.

From what do we need to be saved?

From physical disease, from war, famine, pestilence, indigence, servitude, injustice, prejudice, and uncharitableness; from the evils of present society and from every obstacle that tends to retard social, scientific and spiritual development. From all these we will ultimately be free.

What is the true Saviour of mankind?

The true Saviour is Wisdom which is co-essential and co-eternal with the Creator of all things and is incarnated and represented, more or less, in every correct movement that has been made since the world began.

It is that wisdom which is exhibited in the harmony of the worlds and which keeps them from chaos. It is in a finite degree the resident protecting angel of the human soul.

GIFT OF HEALING.

Horwich Man's Remarkable Record.

THERE were enthusiastic scenes at the Horwich Spiritualist Church recently, when its founder, Mr. John Ward, a man who has been born with the gift of healing, addressed a large reunion gathering.

Mr. Ward said he first discovered his powers whilst working in the forge at Horwich Loco Works, 30 years ago. A foreman, whose wife had lost her sight and had been given up as a hopeless case by the medical profession, asked him to see her. He went, and within a week the woman's sight was restored.

Other instances of "cures" given by Mr. Ward were men suffering from pneumonia

and tuberculosis. In each case the patients were thought to be dying.

On one occasion a forgerman carried him to his home and locked him in the house so that he would try and do something for a son who was dying with pneumonia.

Before he left Horwich, townspeople presented him with an illuminated address in recognition of his work for the sick.

Since leaving Horwich he had benefited and cured thousands of people by his natural gifts. He travelled over 600 miles every week on his mission of healing.

When Mr. Ward finished speaking, several people in the audience told how the "bloodless surgeon" had cured their ailments. A Horwich woman who could not walk for many years, said she was now able to run as the result of his treatment.

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.

It is often said that man has the latent ability to exercise the powers of clairvoyance, clairaudience, psychometry, telekenesis, fire-walking, levitation, prophecy, intuitive knowledge, and even materialisation without the help, guidance or power of discarnate spirits. If this be true, how can one tell the difference between phenomena which proves survival and that which can be explained by the theories of psychology and "meta-physiology"?

THE above theories must be regarded as provisional hypothesis formulated to explain the facts of supernormal phenomena. If we eventually discover them to be well founded—and present known facts seem to point in this direction—we will be assured, by such evidence alone, that man at least has the ability to survive. As one eminent scientist has said: "We can safely postulate the 'immortality' of man; but

immortality cannot be proved, it must be experienced."

Science demonstrates that all the faculties of man have been evolved in answer to the demands of necessity. With the exception of a few persistent traits which we may still inherit from our pre-human ancestors, all our normal faculties have been designed by Nature to exercise some function in this life; but the faculties which you mention could not have been evolved by adaption to the necessities of life, for we can live a purely materialistic life far more effectively without their intervention. Therefore, it is sound logic to say that if these powers are not called for in this life, they must perform some normal function in another phase of being. This hypothesis is further strengthened by the fact that many of these faculties appear in opposition to all known laws of time, space, gravity and normal cerebration.

But in addition to such limited phero-

mena, we have numerous cases where information quite unknown to the psychic, the sitter or any incarnate human being has been offered by the "alleged" control, such information being subsequently verified.

Under this heading may be grouped all the genuinely evidential cases in support of our belief in spirit return.

It is wise to retain your present attitude toward the phenomena until such time as you may acquire a knowledge of facts which defy such explanations as are implied in your question. Thus your personal knowledge of survival and spirit return will be based on a foundation which it will be absolutely impossible to disturb.

*

I believe in Spiritualism, but my husband is a Materialist. We are both near the allotted span, and yet have never ceased to be sweethearts. For myself, I would be ready to pass over to the higher life as soon as called were I but assured that we would not be parted. Will my husband's materialistic beliefs cause him to be confined to a lower plane than that on which I shall dwell?

Even were I to suppose the impossible—that is, that the man to whom your soul is so attuned has lived the animalistic life of the really **consistent** materialist, there would still be no need for you to be separated in the higher life, provided your love is great enough (as I am sure it is) to cause you to descend to his plane and lead him, step by step, toward the light. Where love is, God is, and those sparks of Divinity which you have cherished in your hearts through all the vicissitudes of earthly life will, I am sure, prove to be the salvation of you both.

There are very few **consistent** materialists. All men are inherently divine, but some manifest their divinity so unconsciously that they fail to believe in its existence. True spirituality is not other-worldliness, it is the art of living up to our highest ideals, and in this regard, many so-called materialists outshine professing Spiritualists by far.

Modern materialism, with its splendid ideals and unselfish attempts to reform the

world and evolve a social system based on brotherhood, equality, internationalism and peace, is really a form of Spiritualism afflicted with amnesia and myopia.

The lives of such servants of humanity demonstrate to us the power of the spirit in action, and despite their beliefs they will surely reap a just reward for their labours on the behalf of man.

Don't you remember what Jesus said? "Verily I say unto you, **inasmuch** as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Beliefs are unimportant **unless they govern our actions.** He who loves his fellow-men loves God, he who serves his fellow-men serves God. Will a just God neglect those who have loved and served Him?

A BRISBANE MISSIONER. Visits Melbourne.

Rev. David A. Leisk, of the Unitarian Fellowship Brisbane is now in Melbourne. Mr. Leisk comes with an international reputation and has had 30 years experience in matters psychic and spiritual. He is conducting a short mission in the V.S.U. Rooms, Victoria Street. A class for the closer study of psychic matters will be held every Tuesday in the V.S.U. rooms. Mr. Leisk can be seen by appointment only.

LEST WE FORGET.

OCTOBER.

"Their works do follow them."

- 2nd—Egg Day, inaugurated 2nd October, 1911 by W. Britton Harvey, former editor of "The Harbinger of Light."
- 3rd—Transition of St. Theresa.
- 4th—St. Francis of Assisi. World Day for Animals.
- 11th—Transition of Professor Larkin. Scientist and Spiritualist.
- 27th—Transition of W. H. Terry. Founder of "The Harbinger of Light" and Father of Spiritualism and Theosophy in Victoria.

(Continued From Inside Front Cover)

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