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SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

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The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

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

Founded 1870 by W. H. Terry.

APRIL 1, 1937.

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Spiritualism Seen as an Aid to all Religions.

ARTHUR FORD AT U.S.A. SPIRITUALISTS' CONVENTION.

From "The Dale News," U.S.A.

WHERE was the customary investigation after the crash of the British blimp R-101 a couple of years ago. The report was drawn, setting forth what the group of technical experts decided had been the principal structural causes for the tragedy.

As the statement was being submitted, a clerk in the air ministry office suddenly recalled a warning which had come to the department about three months before the mishap. It had been dictated by a Spiritualist medium, had been received with formal thanks from the air ministry, and then neatly cubbyholed. Although it purported to be a statement from former air service men now in a spirit world, and set forth what were supposed to be dangerous weaknesses in the R-101's construction, the air ministry scarcely accorded it a reading.

But now the air minister is dead, having been one of the victims of the crash, and so the clerk brought the report forth. It was found that the warning and the post-tragedy report coincided to an extraordinary degree!

The incident, along with others such as Major Colley's story of how he was inspired suddenly to invent an electrical ray which paralysed the motors of the enemy aircraft and stopped the air raids over London during the World War, have done much to make Spiritualists of ten million

of England's forty million population. So says Arthur Ford, internationally known medium and lecturer, who is here for the General Assembly of Spiritualists' Convention.

Nearly half of the clergy of England, while continuing their regular charges, are Spiritualists, Mr. Ford says.

Development of the science-faith has been slower in this country, although the present movement had its birth in New York State, Mr. Ford declared. He said that

while Spiritualism had a particularly prominent part during the first three or four centuries of the Christian Church, and that phenomena have been reported frequently since then, it was not until the Fox sisters heard and interpreted strange rappings in their home at Hydesville, near



ARTHUR FORD.

Rochester, in 1848, that the present era was started.

He explained that he believed the retardation in this country had been caused by the attempt of some individuals to racketeer on the claim of supposed mediumistic powers. Recognised mediums have teamed themselves with scientists in exposing these necromancers, Mr. Ford stated, and the public seems ever eager to make its own study of the phenomena. Moreover, churches associated with the General Assembly are making strict requirements of their pastors. Once a candidate has demonstrated psychic ability he must spend three years in preparation and then must convince the church, state and national board of his ability and character before he is permitted to begin his work. And thereafter his certificate may be revoked at any time by the national board, of which Fred W. Constantine, of Buffalo, is Secretary.

Aid to Other Faiths.

Spiritualism, far from wanting to be a rival of other faiths, is eager to help all worshippers strengthen their faith in the hereafter, Mr. Ford said, declaring that he believed all clergy should encourage their communicants to study the phenomena available. There are now thirty million Spiritualists in the world, with all world religions represented, he stated.

In this country ample phenomena are accumulating for research efforts, Mr. Ford declared. The first tax-supported school in America was founded at New Harmony, Ind., by Robert Dale Owen, who publicly declared that his inspiration had come from the spirit world. Mergenthaler, who invented the linotype machine, worked for a long while on his invention until, despairing, he saw a medium, and was advised to use several principles absolutely opposed to those on which he was working. Though inclined to be distrustful at first, he followed the suggestions, and was successful. William Seward, a member of Lincoln's cabinet, attested to the statement that the Emancipation Proclamation was dictated to the President by a voice from Beyond. When Houdini, the magician, who spent a great part of his last years trying to expose mediums, died,

he left a message in code for his wife. Mr. Ford says he was able to contact Houdini's spirit, and received a message, now having this signed statement from Houdini's wife: "Regardless of all other statements to the contrary, I wish to declare that the message in its entirety and in the agreed upon sequence, given me by Mr. Ford, was the correct message agreed upon by Mr. Houdini and myself."

Mr. Ford also told of the experiment performed in the East a little over a year ago, when the footprints of an unborn babe were taken through spirit control, and were compared by experts with prints taken after the child's birth, and found to be identical. He also spoke of the habit of prominent persons in the East of leaving their fingerprints with the American Society of Psychical Research at Boston, and how 90 sets of fingerprints of these persons who have died agree with those on record, except that they are fourth dimensional or reversed.

But Spiritualism is interested in much more than presentation of phenomena, Mr. Ford declared. It reflects the observations of forces in the spirit world, it is claimed, and is fighting constantly for more ideal living conditions. It has four principal enemies: Mechanistic science, materialistic philosophy, traditional theology and selfish individualism. Practically everything that Spiritualism has been advocating for 82 years has been enacted into law so far during the Roosevelt regime, Mr. Ford said. Spiritualism also has been seeking the abolition of child labour, active in the suffrage movement, and eager for economic justice, with dethronement of vested rights. It wants world peace, and believes that the 11,000,000 men who laid down their lives during the World war under the delusion they were fighting to end wars are exerting their influence upon their countrymen to-day.

See Better Conditions.

The Spiritualist believes the world is emerging into a mild form of socialism, and that the leaders of to-morrow will be only men who are motivated by ideals for the betterment of humanity, and that those with selfish motives will be cast aside quickly. They view death as merely going from one room to another, with the job of

self-improvement continuing; the more one does to better himself here the better off he will be in the next world. It substitutes this theory of progression for that of hell.

It is their contention that signs point to the coming of a new world teacher during this century, who, like his predecessors will use the good in all religions and effect world unity on the basic principles of brotherhood rather than upon dogma. It is expected to be scientifically sound as well as idealistic and ethical, Mr. Ford explained, holding that Spiritualism is paving the way by its demonstration of the

evidence of the after life, and by its four-point fight against conditions in the present social order.

Mr. Ford is a native of Florida, being descended from a long line of churchmen. He started out to be an Episcopal clergyman, but his spirit experiences in the trenches during the World War changed his course. He told of received messages from dead buddies and having mentioned names of soldiers who subsequently were found to have been slain. Nine years ago he became actively interested in Spiritualism as a lecturer and medium, and in 1927 made the first of his world tours.

Pentecost.

IT cannot be said that all Spiritualists are Christians. Some are Jews, some are Muslims. Spiritualists may belong to any creed or to none, for Spiritualism underlies all religions which include belief in human survival of bodily death. But it can most emphatically be asserted, in the words of Bishop Welldon (the retiring Dean of Durham) that, "All Christians are Spiritualists." True, some Christians do not know this or refuse to admit it. They are like the gentleman who was astonished and somewhat bewildered by the discovery that he had been talking prose all his life. Christians are Spiritualists because they believe in a spiritual world inhabited by spiritual beings, because they accept the after-death appearances of Jesus as objective proof of human survival, and because they accept as true the record in Acts ii, 1—4, of the psychic manifestations on the day of Pentecost.

To the Spiritualist, as to the Christian, Pentecost is, or should be, an anniversary by which memory is stirred and hopes are renewed. To the little band of early Christians who "were all together with one accord in one place," and who, without knowing anything theoretically about psychic laws, provided the conditions necessary for spiritual manifestation, there came the outward objective signs of "rushing mighty wind" and "tongues like as of fire," and there came also the afflatus of the

Holy Spirit which caused them to speak as "the spirit gave them utterance."

Often in modern times, these signs of the nearness of the spirit world and the presence of beneficent spirit-beings have been repeated—never, perhaps, with the same intensity as on the first occasion, and certainly never with a corresponding effect on the history of the world. But the signs and experiences have been repeated, as is proved by the authenticated records quoted on another page; and this suggests that they may be repeated yet again with all their pristine power and significance, if only the necessary conditions can be again provided.

In many churches, it is to be feared, the "wind" and the "fire" and the "speaking with tongues," are described Sunday after Sunday either as marvels that cannot be repeated, or as figures of speech calling for mystical and uncertain interpretation; and in either case their true meaning will be buried under a load of obscuring words.

It is for Christians who are Spiritualists to bring back to the Churches the knowledge that the events of Pentecost were real and that it is the fault of the people in the Churches if these events are not repeated in present-day Church gatherings—as they are, in varying degrees, in gatherings of Spiritualists.—"Light."

Anzac Message---April, 1937.

By a Former Member of the A.I.F.

Through the Hand of one of The Sunshine Circle, The Friendship Centre, Hobart Tasmania.

GOOD evening all. I am indeed privileged to be here to-night and to be able to give you a short talk. You know what my subject is and you know also of our feelings towards war on this side.

What a small mind man has, after all, when we look around and see so many agitating for another ghastly war. I wonder why it is that the people on earth in general are never satisfied unless they are destroying something. Although man is civilized, deep down there is that incentive to kill whatever crosses his path. In some that incentive is more active than in others, but you will nearly always find, that, given the opportunity, incentive rises to the top and there is the desire as I have said, to destroy whatever is unfortunate enough to cross their path. It may be only a rabbit, or a bird, or even an insect, but after all is said and done, it is life nevertheless, and no matter how small the insect is we cannot give it life.

Worse than all this is the terrible scourge that you call war. What agony it brings, not only to individual people, but to nations, where everyone suffers as well as all the loved ones that they have to leave behind. Many on earth think that because we are over here we are the best off, and so we are in a good many ways. But what about our life that we should have lived on earth, of the lessons we should have learned? For that is what life was given us for. When we first came over here we suffered more than anyone will ever know, because of the partings that should not have been not for a long time for many of us, but now we are glad that we are here, although our lessons have to be learned on this side instead of on earth, and you know how difficult it is to learn lessons over here. So now you can see how war affects us all.

I wish you could see us as we stand here

to-night, army upon army, but with a wonderful joy dwelling in all of us, because coming here we come happily. We are not dragged back to earth and all its conditions, as we are when they have the religious services for us. I pray all that will cease before long.

I want to speak plainly to-night and I tell you these services seem a mockery to us. All we went through on earth, and when we first came over here, is all wasted time as far as the earth's progress is concerned. Last week you were holding services for us, and all the time there was a constant talk of war. The word war is on the lips of every nation. Now you can see why I say it is a mockery to remember the "glorious dead," when there are so many just itching—may I use that word—to start another terrible war. Earth people have a tremendous lot to learn, and they are going through a lot more before they do learn.

And now I commend to your thoughts all those comrades who are still fighting on. How strange it is that while one is alive, and suffering, hardly any notice is taken, but directly they enter into this life they are spoken of as earth's "glorious dead." Many of those fellows are suffering untold agonies, but how many care, how many think of them! Why not go and hold a service with them every year instead of at a cold dead stone? They should be given first and every consideration, but in most cases they are not even thought of until, as I say, they come over here and enter into the peace of heaven. May God, our Father, be with each one of them, and help them to fight on until they enter into Eternal Life, where there is no pain, no suffering, and no more war.

We one and all thank you for this opportunity of allowing us to say a few words. I say us, because I am speaking for all the boys. We are all giving the salute, and we leave you now with uplifted hearts full of gratitude for allowing us to give you a piece of our minds. Farewell, and "Peace, perfect, peace."

Arthur Ford.

PSYCHIC WHO OBTAINED HOUDINI SECRET CODE MESSAGE.

Internationally-known Lecturer and Psychic, will deliver a Series of Lectures on Psychic Phenomena, followed by Psychic Demonstrations, under the Auspices of the Psychic Research Society (Australia), Sydney, 333 George Street, Sydney, New South Wales.

INTERNATIONALLY famous as a lecturer and medium, Mr. Ford has toured Europe several times, demonstrating his remarkable powers before great audiences. No living man has a better understanding of matters psychic in its world-wide aspects. Sir Arthur Conan Doyle said of him: "Arthur Ford is one of the most amazing mental mediums of all time." Mr. Ford was formerly an orthodox clergyman and served as Lieutenant of Infantry in the World War.

Arthur Ford, will give a lecture tour through Australia under the auspices of the Psychical Research Society (Australia), Sydney. The lectures on psychic phenomena will be followed by psychic demonstrations. Mr. Ford's visit to Australia is limited, so you are advised to take advantage of hearing the famous psychic during his stay here.

Editor of "Immortality," the official publication of Spiritualists, Ford was the psychic medium who claims to have received a message from the late Harry Houdini, magician, for his wife, Beatrice Houdini, several years ago. The medium transcribed the words which the magician and his wife had agreed upon as a code message in the event that Houdini's spirit continued to exist and could communicate with this world.

Houdini was an unbeliever of the spiritual world and in communication with the dead. He left the code message in a safe deposit vault as a challenge to all mediums to prove or disprove spirit communication. Houdini promised, if it were possible, to deliver the code message to his wife after death.

Reared in a family of Episcopalians and Baptists, Mr. Ford decided as a youth to become a minister. He studied at Transylvania University, Lexington, Ky., and was

ordained a minister of the Christian Church. He served as pastor of a Kentucky church, and upon the outbreak of the World War enlisted, later becoming a first lieutenant.

It was in the trenches that Ford claims to have discovered his psychic powers. As a child he had mystic experiences, but had not understood them. Frequently, while in France, he asserts, he would hear a voice as over a telephone, informing him of the death of a comrade or acquaintance. He would relay the information to his associates and later would find the information verified in the casualty lists.

Following the war, Ford met Conan Doyle in New York, obtained an audience with the British exponent of psychic matters, and told him of his psychic experiments. Doyle urged him to develop his power as a medium and sponsored a world tour for him. For a time, Ford was pastor of the First Spiritualist Church of New York. He is now devoting all his time to lectures and demonstrations.

Mr. Ford will also conduct a course of lessons for mediums and those wishing to develop. For information, apply to Mr. F. Buick, c/o P.R.S., Post Office Chambers, George Street, Sydney.

Special Notice.

Arthur Ford's lectures on psychical research, and his own remarkable gifts, have won wide recognition for him not only throughout the United States, but in England, Scotland, Sweden, Denmark and Germany. It is interesting to note in this connection that his psychic gift operates with the same evidential accuracy when dealing with foreign-speaking audiences of whose language he may have no knowledge. The coming appearance of Arthur Ford in Australia may rightly be considered an important and epochal occasion.

Press Comments.

One of the most amazing things which I have seen in my 41 years of psychic experience was the first appearance of Arthur Ford at Grotrian Hall.—Sir Arthur Conan Doyle, "London Daily Express."

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Whatever one may think of psychic matters in general, the fact is that Arthur Ford completely awed a huge audience.—"Berliner Mittag."

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He has a marvellous gift, and the world over he is in the front rank, with but few compeers, as a public demonstrator of clairaudience.—"Light," London.

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Twenty-five hundred people listened to Arthur Ford tell about psychical research, and sat in amazement throughout a public seance that sent this reporter away with a desire to know more about it all.—"Svenska Tagblatt," Stockholm, Sweden.

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Regardless of all other statements to the contrary, I wish to declare that the message in its entirety and in the agreed upon sequence, given me by Arthur Ford, was the correct message agreed upon by Mr. Houdini and myself.—(Signed) Beatrice Houdini.

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Arthur Ford is recognised as the greatest American psychic.—New York "World-Telegram."

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America's greatest clairaudient.—"Psychic News," London.

WATCH THE PRESS FOR LECTURE DATES.

"THE ART OF HEALING."

By E. S. Souster.

THIS is a practical and helpful health book covering each phase of healing. After giving a general survey of the art of healing it deals with physical healing, mental healing, spiritual healing and the philosophy of healing. Price, 2/-; Postage, 2d.

POLTERGEISTS.

POLTERGEISTS—"spirits" which knock the furniture about, play other pranks—are, to those not afflicted by them, the most engaging of ghosts.

Census of historic poltergeists has just been published.

Also, in "Month," the Rev. Herbert Thurston, most sceptical of Jesuits, records without comment three cases lately brought to his notice.

All are vouched for by observers of good character.

Case 1 is reported by ex-sergeant of Royal Irish Constabulary, who was at least puzzled by happenings at a farmhouse.

In Case 2 woman artists records poltergeist that tipped a 14-year-old boy out of bed every night in a French cottage; two strong men failed to stop bed rocking.

As in many poltergeist stories, the boy was "feeble-minded."

Case 3 happened many years ago, in a British family in India.

Stones and bricks fell from, apparently, nowhere. Stopper flew out of scent-bottle. As family sat down to dinner, plates would vanish—crash!—be found broken in next room. An egg stood up immovably on its small end.

One member of this family suffered from curious fits.

Priest was called in to bless house. His book was whisked up to roof, stuck there; its leaves fluttered as tho fanned by wind.

Native magician performed strange midnight blood-rites: "spell" was lifted.

Mischief done by poltergeists wherever they occur is usually of much the same sort.

Stories of them published centuries ago are, as evidence more valuable. Modern poltergeists seem imitative: they—or neurotic humans who consciously or unconsciously produce their phenomena—probably read the newspapers.

The Home Circle.

The Seance Room.

THE choice of the seance room often has a determining influence on the success or otherwise of the seance. If practicable, a room should be set aside entirely and consecrated to the work, being used for no other purpose. It should be kept scrupulously clean, well ventilated, but not draughty, and should have fresh-cut flowers in it all the time. Incense may be used if desired by the majority of the sitters. It aids in creating the necessary devotional atmosphere, and at the same time has a beneficial effect on the higher bodies of the sitters, facilitating the creation of the necessary psychic forces. It should not be used if any of the sitters find it objectionable.

The Lighting of the Seance Room.

The seance room should be so fitted that all external light may be shut out at will. Darkness is not essential for ordinary purposes, but it is as well to hold all initial sittings in as dim a light as possible. Physical phenomena usually requires either a dim red light or total darkness. Blue lighting is to be preferred in all other cases unless the controls advise to the contrary. The lighting of the room has an effect on the physical and emotional natures of the sitters, and these conditions re-act on the psychic atmosphere. Red light stimulates the blood circulation, the emotions and the nervous system. In excess, it has a heating effect on the body as well as producing irritation, nervous depletion and restlessness among the sitters.

In materialising seances, red light facilitates the production of certain necessary psychic substances and radiations. Blue light is cooling and promotes a tranquil, serene, somewhat serious and deeply spiritual-mental atmosphere. It tends to reduce the circulation and induce repose, but an excess of blue light may cause melancholia and depression. In the seance room, one becomes super-sensitive and open to influences, which, under normal circumstances, would fail to effect one.

It may be advisable to use blue light for

hot weather and red light for winter sittings.

Music and Singing.

Excessive hymn singing and revivalistic emotionalism in the seance room is to be deprecated, producing a morbid or emotional frame of mind which is fatal to good mediumship. Hymns or songs which arouse mental activity and emotional thought should be avoided. Endeavour to induce a condition of passive quietness, silent aspiration, meditation and free association. Choose music which allows the consciousness to drift away from material affairs and so be wafted upward to awaken to the things of the higher life.

The primary purpose of music and singing is to raise the vibrations of the sitters and to create harmony among them and to induce a happy, cheerful, and peaceful atmosphere. Singing prevents the sitters from concentrating their thoughts on themselves and their sensations, by which, otherwise, would inhibit the accumulation of the psychic force and substance essential to a successful seance. The music accelerates the gathering of this force and substance, and creates wave upon wave of power which ascends into the world of spirit like a ray of spiritual light within which countless electro-etheric particles, coloured by the æsthetic feelings and emotions of the sitters, may be observed by anyone gifted with spiritual clairvoyance. This ray, which is visible to all those in the heaven-world who are attuned to it, acts as a beacon, attracting—by the law of association—all who are in harmony with it.

Unless you desire to attract undeveloped and emotional entities whose minds have not grown beyond the limits of the fundamentalist teachings acquired in their earthly life, do not sing emotional revivalistic hymns such as: "A poor sinner like me," "Shall we gather at the river," etc. To create good conditions you must have **good music.**

If there are no good vocalists in your Circle, use a gramophone, or, better still, a

musical box. Unmusical droning and "Da-da-de-daing" only shatters the vibrations and annoys the other sitters, so those who cannot sing should keep quiet.

Organ solos, selected concertos, choral numbers and even good light opera creates suitable seance room conditions, the type of music used should be dictated by the type of phenomena sought for, and the type of sitters in the Circle. It is necessary for the sitters to deeply appreciate the music, and to respond to it if it is desired to obtain the best results. Obviously, "high-brow" music would only bore a Circle of unmusical sitters, so discretion should be used.

Cheerful, high-pitched, quick-time music is the best for physical phenomena, direct voice, percussion, table tilting, levitation, materialisation, apports, psychography and supernormal photography.

The music of Handel and similar composers will produce a deep spiritual atmosphere and assist trance and inspirational speakers. Harmonious chants and soft rhythmic music is also an aid to meditation, inspiration and trance phenomena.

Descriptive music, opera, etc., is an aid to clairvoyance. Purely religious music is by no means necessary, and is, in some cases, a hindrance.

Should you be aware of the favourite music of your spirit guides, controls and spirit friends, by all means play it as it is a great aid in creating the conditions they desire.

If you desire to sing, be sure that you know the tune and the words of the chosen song or hymn. It is advisable for the leader to plan out the routine for the Circle each week, to select all music and to see that the sitters are perfectly familiar with it.

A period of about twenty minutes community singing before each sitting in the seance room is recommended, you may then rehearse the desired tunes. Nothing disturbs the harmony of a Circle more than frequent breaks and "stalling" during the singing, or the annoying vocalist who lags behind to hear how the next line goes.

Discipline.

Every Circle should have a leader. It is desirable for him to have a knowledge

of healing and also of the fundamental principles underlying spirit control.

He should be ready to check facetious, mischievous, undeveloped or unwanted controls or communicants, and should be able to aid or prevent any sitter going under control as desired.

Clairvoyance is a great aid to a leader, but in no circumstances should the Circle be left entirely to the direction of a trance medium, although the advice and assistance of trance controls will often be found of great assistance. It is always preferable for the leader to be a positive type of person. One who is able to keep his wits about him, and take control in any awkward situation. His word should be final on all questions of discipline.

He should conduct the prayers, invocation, meditation and benediction unless these services are performed by a trance control, and he should generally direct the entire routine of the seance.

Where no known medium is present, the most promising sitter should be appointed as the official medium until such time as the guides indicate the person whom they have chosen for that position. The medium should occupy the cardinal chair (North), and should be the focal point for the power of the Circle. If she is clairvoyant, she will be able to direct the attention of the leader to any sitter requiring his assistance.

The Circle should commence on time, and no sitter should be admitted after the seance has commenced. (It is advisable to keep the door locked throughout the sitting.)

Any sitter who persistently behaves in a manner which is not in the best interests of the entire Circle should be requested to leave.

It is wise to conduct the Circle according to a set routine, this facilitates smooth running, and aids the guides and controls in their work.

D ON your wrapper indicates that your subscription is due.

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Automatic Writing.

ADVICE ON USE OF THE PLANCHETTE.

THE simplest, and, for the beginner, the best method to develop automatic writing is to use a planchette. This is a scientifically-made instrument of wood, usually heart-shaped, attached to the broader end are ball bearings. Near the pointed end is a hole, into which a piece of pencil is inserted. A large sheet of paper having been spread upon the table, the sitters or sitters (two people often use it) lay their hands, or the tips of their fingers, lightly upon the upper surface and await results.

If sitters are sufficiently mediumistic, the instrument will begin to move, slowly at first, but faster and more decidedly later, and probably, after some preliminary strokes, circles, etc., it will settle down as if guided by an unseen hand and begin to write. Sitters need to be patient, this is the first and most essential quality. Neither on this side of life, nor on the Other, can results be easily obtained; they may have to wait for some time—even to try, try, try again. If it will not move for one person, it will probably do so for another. When it does move, do not be too hasty in asking questions—do not expect to get tests right away.

Some people feel that the planchette moves of itself, so to speak, as if it were alive; with others, the impulse to movement seems to be given as if from their arms. Sitters occasionally do not know what has been written until the planchette is removed and the writing deciphered; others get the thought of what is about to be written simultaneously with the movements. Scarcely two mediums have exactly the same experiences, therefore experiment, wait, persevere, until you get clear communication with Intelligences who have gained pretty full control of the instrument, and are able to give you satisfactory messages.

The unseen operators use the magnetic and psychic forces of the user, which gather at the large end of the instrument and are directed to, and focussed at the pointed end that holds the pencil. The

ability to obtain satisfactory results by means of the planchette is a form of mediumship that is more common than is generally known, and which enables one to develop his psychic faculties as well as to get into communication with spirit friends.

Not a Plaything.

Neither the planchette, nor any other form of mediumship, should be used as a mere pastime or entertainment. To do so is to desecrate a wonderful faculty, and may be the means of losing it, which at a later time may be greatly regretted.

If possible, use the same room for each sitting. Quietness and subdued light is helpful. It is not necessary to sit in the dark. The body should be comfortable and the mind free from care and anxiety. Maintain a positive attitude. Keep awake—sleep is a negative state. The waiting time may be passed by reading a devotional book, as "Christ in You." This will give good conditions.

Set apart a regular hour and length of time for the sitting. Announce aloud when and how long you intend to sit. Give it that time and no more. It is unwise to neglect one's everyday duties in the desire to develop mediumship; "The common round, the trivial task," are factors in our development of character, or we would not have them to do. Do not discuss the fact that you are sitting for the development of automatic writing with anyone who is likely to be antagonistic to it. "See thou tell no man," advised the Master Psychic.

Fasten a large sheet of smooth paper upon a table. The table should be of a comfortable height, so that there shall be no strain on the sitter's arms. A card table is ideal. Place the planchette on the paper, the tips of the fingers resting lightly upon the centre of the instrument. Keep the arms free from the table. (Should two persons be sitting, the right hand of the one and the left hand of the other should be used).

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As far as possible, keep your thoughts

off the subject of automatic writing during the sitting; this is the advantage of reading a book. When movements begin, neither aid nor resist them. Curiosity or over-anxiety respecting what is being written often interferes with the communication, whilst resistance entirely inhibits it. When writing begins, keep calm, and ask for directions respecting future sittings and other particulars, as methods, etc.

Although there may be a sincere desire on the part of the sitter to get into communication with the spirit world, it may take some time to obtain satisfactory results, calling for patience and perseverance. Do not think, however, that nothing is being done during this time. Those on the other side may not find it convenient to work through you just at the time you have chosen, or existing conditions may not be favourable at the outset; but if you are in earnest and are persevering, keeping your part of the arrangement, success will come. Those in the Beyond, because of their own life and duties, are not always able to respond at once to our call, but are nevertheless more anxious to get into touch with us, than we are to open the channels of communication with them.

Use Your Judgment.

When communication has been established, there will come the necessity of using your judgment. Submit the messages to the test of common sense, accept nothing unless it commends itself to your reason. At the same time, do not reject a message because it does not agree with your religious, philosophical or other opinions. "Prove all things; hold fast to that which is good."

When you have got into contact with a guide on whom you feel you can rely, and of whose identity you have no doubt, do not accept messages from any other source except by his approval. Further, if you desire good and trustworthy messages, keep your mind filled with good thoughts; the communications then will be of a mental and spiritual character, giving you a deeper knowledge of the things that matter.

It is interesting to note the accounts of spirit messages received by people who previously have known nothing of Spiritu-

alism by the use of the planchette or other mechanical devices.

There was Judge Dahl, of Norway, who became so convinced by messages received through the mediumship of his daughter, Ingeborg Kober, on the ouija board and by automatic writing, that his sons lived on, that he not only was converted to Spiritualism, but wrote two books about it. Dr. Reginald Hegy, of Johannesburg, South Africa, an agnostic, received such convincing messages and high spiritual teachings over an instrument similar to the ouija board that he, too, has published a book setting forth his findings and conclusions. ("A Witness Through the Centuries"; 3/6, post free.) Lady Caillard, of England, also published a book, the contents of which were received by her from her husband over a mechanical device known as the Communigraph. ("Sir Vincent Caillard Speaks from the Spirit World"; 1/1, post free.) In America, we have Margery Crandon, who is perhaps the most outstanding physical medium in this country.

Sir Arthur Conan Doyle.

Sir Arthur Doyle, in "The New Revelation," says:

This form of mediumship gives the very highest results, and yet in its very nature is liable to self-deception. Are we using our own hand, or is an outside power directing it? It is only by the information received that we can tell, and even then we have to make broad allowance for the action of our own subconscious knowledge. It is worth while, perhaps, to quote what appears to me a thoroughly critic-proof case, so that the inquirer may see how strong the evidence is that these messages are not self-evolved.

This case is quoted in Mr. Arthur Hill's book, "Man is a Spirit," and is contributed by a gentleman who takes the name of Captain James Burton. He is, I understand, the same medium (amateur) through whose communications the position of the buried ruins at Glastonbury were located:

A week after my father's funeral, I was writing a business letter, when something seemed to intervene between my hand and the motor centres of my brain, and the hand wrote at an amaz-

ing rate a letter, signed with my father's signature and purporting to come from him. I was upset, and my right side and arm became cold and numb. For a year after these letters came frequently, and always at unexpected times. I never knew what they contained until I examined them with a magnifying glass; they were microscopic. And they contained a vast amount of matter with which it was impossible for me to be acquainted.

Unknown to me, my mother, who was staying some sixty miles away, lost her pet dog, which my father had given her. The same night I had a letter from him consoling with her, and stating that the dog was now with him. "All things which love us and are necessary to our happiness in the world are with us here." A most sacred secret, known to no one but my father and mother, concerning a matter which occurred years before I was born, was afterwards told to me in the script, with the comment: "Tell your mother this, and she will know that it is I, your father, who am writing." My mother had been unable to accept the possibility up to now, but when I told her this she collapsed and fainted. From that moment the letters became her greatest comfort, for they were lovers during the forty years of their married life, and his death almost broke her heart.

As for myself, I am as convinced that my father, in his original personality, still exists, as if he were still in his study with the door shut. He is no more dead than he could be were he living in America. I have compared the diction and vocabulary of these letters with those employed in my own writing—I am not unknown as a magazine contributor—and I find no points of similarity between the two. There is much further evidence in this case for which I refer the reader to the book itself."

Explanations and Evidences.

People who maintain that in such operations it is the personality of the automatist which is doing the writing or speaking are as foolish as those Spiritualists who maintained that it is always some discarnate entity at work.

Automatic writing or speaking might

sometimes be explained by the normal knowledge of the automatist, sometimes by forgotten knowledge, sometimes it was abnormal, and in some few instances it might be said definitely to indicate some supernormal intelligence at work—perhaps from 10 to 15 per cent. It is foolish to attribute to a discarnate intelligence that which could be better attributed to incarnate intelligence.

A working-class Frenchwoman, investigated by Professor Richet, in his presence wrote long connected sentences in Greek. The "Scripts of Cleophas," were written automatically by Miss Geraldine Cummins, and purports to be an account of the times of the early Christian Church, and a supplement or continuation of the "Acts of the Apostles." The book contains information of a kind that could not have been known to the writer. An American automatist, Mrs. Curran, has written books purporting to come from Patience Worth, who lived in the time Elizabeth, and which has become best sellers through their intense interest. One of the best known contained a larger proportion of Old English words current in the time of Shakespeare than even the authorised version of the English Bible.

Mr. Shaw Desmond's book, "Echo," is another outstanding case of the kind. It was written at an extremely rapid rate, and dealt with the life and times of the early Roman Empire, depicting the life of the gladiators and the Roman Court. Certain items had been questioned by authorities on the period, but later investigation had practically proved that the writer of the book was right.

Automatic writing has the danger that it is so easy to indulge in that some people overdo it. Self-control is necessary. If such experimenting be kept within reasonable limits—once or twice a week is enough for most people—they would be more likely to get reasonable communications.

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.

What Life In The Spirit World Really Is.

By W. T. STEAD.

RECEIVED BY AUTOMATIC WRITING THROUGH THE HAND OF
MRS. ANNIE BRIGHT, MAY, 1912.

THOSE who are inclined to scoff at the idea of my being able to write so soon about my experiences in these new surroundings, limited as they must necessarily be, are reminded that all my previous life had been a preparation for this one. I did not pass over, as the vast majority do, with a mind clouded by the or-

having become a household word in many homes. For nearly fifteen years that little volume now called "After Death," directly given from the Spirit World, has been in constant demand, and it has passed through many editions. I knew that automatic writing was a valuable way of communication with those who had passed on. My experience with Julia told me this, for her personality was proved to me over and over again, by test after test, corroboration after corroboration.

Great as had been my belief in all these realities, fully as my mind was of the importance to the world of a knowledge of the continued existence beyond the borderland, still, while in the midst of the turmoil of daily life, it is necessarily dimmed, and looked at from this new perspective, my great surprise is that I was able to see as clearly as I did, and that I proclaimed the truth in the face of such enormous odds. What more natural than that I should want to tell the world that all this is true and more wonderful than I had ever dreamed of in my most sanguine moments. As I said in that first message, I was able to send through this paper: "I am full of delight at my surroundings; full of delight that this world is even more full of joy and ecstasy than I had essayed to tell the people in earth life; so full of joy that I want to wipe the tears from eyes that weep through this terrible disaster; so full of joy that I want to take doubt from every downcast soul." It was pointed out to me by one of the angelic beings that here in the editor of this paper was one channel through which my work could still be carried on. Like myself, she was a writer, and an automatic writer, Julia herself, in 1893, having been the first to use her hand. It was almost as easy as writing myself to use her facile pen, and conditions were, for a beginning, as good as possible. And now, how can I tell in mortal language the happenings since that fearsome night when the "Titanic" went down with its precious cargo of human lives?



MRS. ANNIE BRIGHT
A Former Editor of "The Harbinger of Light."

dinary ideas of death. For years to my great worldly detriment, as people were never tired of reminding me, my eyes had been opened to the realities of the Spirit World. Writing, I need scarcely say, was my forte, and I was also an automatic writer, as "Letters from Julia" testify,

Extreme Confidence in the Ship.

There could not have been a more brilliant company than the one which took passage in the greatest steamer afloat. Disaster was the last thing to be expected, and the ship's enormous size gave a solidity that is experienced only when on land. It seemed too strong, too big, to meet with any disaster. I was roused from my berth by one of the first collisions with an iceberg, dressed, and went on deck without panic or fear, and found the boats being launched to rescue the women and children. So great was the confidence in the vessel that many refused to venture in the boats, and believed that their best chance of safety lay in sticking to it. Soon I realized that we were doomed. A moment's anguish, the thought of loved ones at home, the horror of the situation overwhelmed me, and surrounded by the cries of the helpless drowning creatures, I passed into unconsciousness in the icy water.

To tell you the transports of joy when I awoke to what was awaiting me is beyond mortal words. Think what it would be when, after a long separation from loved ones on shore, perhaps having given them up for lost, you should be suddenly brought face to face with them. It seemed as if a whole phalanx of angels and friends were ready to welcome me. Scenes of delight opened on my vision, and the reality and the magnificence of the whole almost bewildered me. First of all, I was led to a home that had been preparing for me all my life. It is quite true that "In my Father's house are many mansions." Oh! if the most beautiful architecture of the earth were put beside these, they would be dwarfed to insignificance. Here, in this home prepared for me, were on the walls representations of everything I had done on the earth life, of help to unfortunates, help to reform. The help in spreading the great fact of immortal life was represented more fully than anything else. Many facts in my career to which I myself and the public would give greatest importance, were not represented at all; only such that had helped the growth of the soul. I longed to get back to the dear ones still on earth, but was just led to a place of rest in my home, accompanied by the beloved

son whose communications with me had confirmed my belief in continued existence. Through him the river of death had been bridged for me. It was necessary to rest, and here, surrounded by beautiful ravishing scenery, and music of which you have only the faintest echoes on the earth, I gradually adapted myself to the new environment, and grew calm and restful.

A Great Republic.

What impressed me most was the colossal system of government that pervaded everywhere. Angelic beings had evidently been instructed to meet me, and every question I asked was answered by an angel guide into whose care I was placed. I wanted to see my dear ones on earth, and swiftly was carried to my home, only to find that for the moment no direct word could be given them, no assurance that all was well. Oh, the anguish, the terror on their countenances, and I powerless to do more than spread around an unseen spiritual balm and comfort that might be apprehended. I felt that I must work, work more than I had ever done when in the flesh, to spread the truth abroad of immortal life, that some way must be opened to me to tell of my delight and assure my beloved ones that all was well.

I asked to be taken back to my heavenly home, to be shown some way to get at these dark places. There it was explained to me that conditions have to be made for perfect communication, that machinery, so to speak, for sending messages through the ether had to be studied. Here, also, are schools of learning for those who needed instruction even in the rudiments of spiritual knowledge; here were vast enterprises that included work in glorious regions of which those in earth life and in the fog of material selfish thought can form no idea. There were vast armies, it seemed to me, of advanced spirits setting forth on missions to other planets than ours, as well as worlds beyond our little solar system. The whole universe alive with spiritual beings all under discipline, doing the behest of some supreme director whom I have not seen, but who seems in some way I have yet to learn an Invisible Force. All this I was shown by my director, and told that soon my work would be

shown me, something that would put me in touch with those all over the world who were now engaged in spreading this great gospel. That much had to be learned by me, but that I could make a beginning at once.

It is the reality of the spiritual world and its nearness that I want first to impress on the world. In spite of death-dealing disasters, in spite of the fact that every minute of your days some soul is passing on, the mass of people go on as if the life you are now living was the only one. They cannot conceive of a world that is more real and beautiful than earth, and yet entirely spiritual. There are here the realities of what is reflected only in earth life—flowers, trees, landscapes, and, above all, a sense of youth and elasticity that no one can fully experience in the flesh, though humanity will grow gradually to a more spiritualised condition of body. Then here we realise what it is to be among our spiritual peers. The meetings in the homes of the great and enlightened ones who have passed over are beyond mortal understanding. It is something for me to be able to say this much so soon after entering the promised land. Later, I shall tell you of the people I meet, of the matured plans for work on which I am to enter.

Meanwhile, let every one know **there is no death**, that my life is fuller and brighter and with limitless possibilities, that I had never really dreamed of. We live and move by virtue of the love force of the universe. No need for food; we are filled with the life-giving force of the Universe, that subtle fluid that feeds every material thing. To be filled with it is life everlasting—the more you have of it in earth life the more you can appreciate heavenly things. It is the love supernal of which you have a glimmering in the true loves of earth life. Here it radiates from advanced spirits, and there is communication of soul with soul that in your earth limitations can scarcely be comprehended. **I am alive! alive! for evermore!** That is the burden of my message to-day.

SPIRITUALISM AND A RELIGIOUS REVIVAL.

By GEORGE ATKINSON.

IN spite of superstitious prejudice, and often absolutely ignorant criticism, Spiritualism is making steady progress while other denominations are admitting a decline.

Why has there been a drift from religion? The people have sat in the temple of the priest patiently waiting to be fed with the spiritual bread of Heaven, but have been offered only the stones of ceremony, pomp and ritual. Education is the enemy of priestcraft, and to-day people desire not to blindly believe but to know that which it is possible to know.

May I suggest that instead of adopting the old evangelistic method proposed, good mediums should be allowed to give 20 or 30 minutes' clairvoyance at the end of the usual service in the churches? In this way, members of each congregation will be brought into evidential contact with their loved ones, they will realise that Our Father was not the cruel Father they thought Him to be when their loved ones passed, and that they were not taken away because of something that they or we had done or failed to do, but because it was best that it should be so.

Would any clergyman, if opportunity offered, be sufficiently broad-minded to co-operate with the Spiritualist movement by allowing mediums to prove to his congregation the reality of religion and that God is more merciful than men?

To many Christians this proposal may appear ridiculous, but many things are accepted to-day as common that were rejected in times not so far past. I know the arguments put forth by Christian writers against Spiritualism and mediumship and also the arguments of atheists against the Bible and Christianity. Many of the best workers of the Spiritualist movement are people who have left the churches and are happy in being able to prove to some at least the reality that God is Love and the God of the living. There is no dead in God's wide world but one eternal scene of change.

Queer Story of An Old Squire.

THE HOUSE THAT HE HAUNTED.

AUTHENTIC ghost stories are welcomed by Dr. Stanley Baker, of The Close, Salisbury—a former Vicar-Choral of Salisbury Cathedral—because, he says, they demonstrate clearly the survival of the soul after death.

He told me a striking story of an incident in a haunted house.

It was the experience of Sir Frederic Ouseley, a composer of Church music in the last century.

The story is this:

Sir Frederic Ouseley, while curate at St. Barnabas', Pimlico, once spent a holiday with a former college friend, who had taken an old house near Windsor. On the last night of his stay he remembered, when he reached his bedroom, a book which he had left in the dining room, and so, by the light of a bedroom candle, he went to find it.

The Figure Vanishes.

He went along a passage running on one side of the first floor of the house, and from which the bedrooms opened.

He became aware of someone approaching him—an elderly man in clothes such as were worn in the middle of the eighteenth century. He distinctly saw the face, which had an evil expression. The figure disappeared into one of the bedroom doors.

Before starting for London, Sir Frederic made inquiries in the village, and learned that the house was supposed to be haunted by a former squire, who had murdered his wife there.

Some weeks after Sir Frederic's arrival in London he received an urgent message from his friend asking him if he could put him up for the night, as he had to come to town on urgent business.

Scream in the Night.

On his arrival he told what the business was. Owing to some small repairs to his bedroom, he had moved his quarters to the room which had proved to be the one into which Sir Frederic had seen the figure disappear.

In the middle of the night he had been

awakened by a loud scream in the passage outside. He sat up in bed and listened, and presently heard a sound as of the dragging of a human body.

It stopped outside his door; he heard someone fumble with the latch, the door swung open, and then he distinctly heard the bump, bump, bump as the body was dragged down the three steps which led from the passage to the room.

The noise of dragging was continued along the bedroom floor, and then he heard the noise of the body being dropped to the floor.

Telling the Landlord.

By this time he had collected his wits sufficiently to strike a match, and when he did so there was nothing to be seen.

Sir Frederic then told his friend his story, and they went together to the landlord to say that the house must be given up without delay.

They were shown into the dining room, where hanging upon a wall was a portrait which Sir Frederic recognised as that of the man whom he had seen on the passage.

The landlord listened to their story, and consented at once to the house being given up.

He knew the story, which he had hoped all along was not true—that the house was haunted by one of his ancestors who had stabbed his wife to death on the passage, and had concealed her body in the bedroom into which Sir Frederic had seen the figure disappear.—“Evening News,” London.

TO BE ALIVE—YOU MUST BE CURIOUS.

George Ade, the Hoosier Humorist, young at 70, says the way to preserve youth is to “keep your boyish interest in people and things.”

Good advice. You actually live only as long as you want to know.

When you stop wanting to know, death begins, no matter how many years longer your heart may beat.

IN OTHER DAYS.

MARIE BUCAILLE, a native of Normandy, became, towards the end of the year 1700, the subject of fits which ordinarily lasted about three or four hours. It appears, by the depositions of persons of character on her trial, that Marie effected many cures seemingly by her prayers; that she comprehended and executed directions given to her mentally; that she read the thoughts of others. When in the fit, the Cure of Golleville placed in the hands of Marie a folded note, without opening the note, she replied to the questions which it contained: and without knowing the writer she accurately described her person.

Although Marie only employed her powers to cure the sick and in the service of religion, she was not the less condemned to death by the Parliament of Valogne. The Parliament of Rouen mitigated her punishment to whipping and public ignominy. — "Popular Superstitions," Mayo (1851).

SEANCE ROOM EVIDENCE IS NOT "TRIVIAL."

By JAMES NORBURY

Organiser, Leicester Society for Psychical Research.

THE main points raised by opponents in regard to Spiritualism fall under two heads. One, that the practice of communicating with the dead is not upheld in the Bible; and, two, that the evidences obtained in the seance room do not happen to be the evidences that particular individuals want.

In dealing with the first point, it is necessary to emphasise the fact that the Bible is literally crammed with psychic incidents and psychic evidences. Jacob saw God's messengers ascending and descending from the other world; Saul consulted a woman of Endor (not a witch); Jesus appeared to the woman in the garden proving His resurrection; the disciples held a seance in an upper room where Jesus appeared to them; Jesus materialised in order that Thomas might place his hand in His wound and his fingers in the nail-marks.

When we turn to the second point, it is essential to emphasise that natural law takes no account of personalities. The principle embodied in the expression of such laws is the important thing, and when we turn to psychic laws the principle is that dead men have proved they survived, not by giving the particular or peculiar evidence that certain individuals want, but by simply giving evidence of their survival.

To say that much of the evidence of the seance room is trivial, is stupid and unscientific, for many of the most astounding discoveries in physics and chemistry have risen from what were at the time "trivialities."

Most of the scientists who have studied psychic phenomena have accepted it as genuine, and many have stated that it gives to us definite and undeniable proof of survival.

Even Father Thurston, the celebrated Jesuit, has not attempted to deny the validity of the phenomena of the seance room, although he differs with us as to its significance and implications.

There are those who say that this thing is of the devil. All I say to that is that if the devil is commencing to preach a gospel of love, of justice, of tolerance, of charity, and of mercy, he has certainly mended his ways!

THE SECRET PATH.

By PAUL BRUNTON.

IN response to numerous requests from readers of "A Search in Secret India," and at the bidding of one of his spiritual Guides, the author here presents a fully-detailed description of the method of meditation which he pursued in the East, a method which rewarded him with amazing spiritual experiences. He also reveals for the first time a hitherto unpublished Yoga breathing exercise, the only exercise safe enough to be practised without the supervision of a teacher, and one which yields remarkable results.

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Crown 8vo; 222 pages; price, 7/6, postage 3d.

Trails Of Truth.

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

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

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

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

The Presiding Intelligence, who guides

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

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

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

Price, 7/6; postage 6d.

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LIMITS OF TELEPATHY.

Major C. H. Nowbray, speaking on "Telepathy—the Bugbear of Spiritualism," at the Edinburgh Psychic College, said that telepathy was often put forward as an explanation of mediumistic communications. He quoted cases where prominent scientists, in their endeavours to explain these things, had made ridiculous blunders, and he gave numerous examples from his own experience of mediumistic communication in which telepathy was ruled out.

"Dick The Devil."

A STORY FROM THE SPIRIT WORLD.

By NORAH J. C. FOSTER.

At a sitting held in New Plymouth, N.Z. when only six were present, including the medium, the control told us a story to illustrate that love is the only thing that matters, and that our idea of a wicked person is not always synonymous with that of the spirit world. Briefly, the story was as follows:—

There was a man whom everyone despised, and condemned as utterly bad. He lied, cheated and stole, and earned for himself the sobriquet of "Dick the Devil." In the slum where he lived everyone, except the little children, avoided him like the plague. For some reason, the children had no fear of him, and they would stop their play in the gutters to smile up at him as he passed.

One night, there was a terrible fire in one of the poor tenements in which slept a woman with her four children. She awoke, almost blinded and suffocated by smoke, and managed to escape with two of her little ones. When she would have rushed back to save the others hands held her back. It was suicidal to attempt to enter that roaring furnace.

Just then along came "Dick the Devil," and hearing that two of the children were trapped in the burning building, he rushed headlong into it. A shudder went through the crowd of helpless humanity. Presently, there was a shout from one of the upper windows, and "Dick the Devil" was seen leaning out with a child in his arms. Willing hands caught it as it was thrown to safety, then its rescuer disappeared. Those below waited tensely expectant for Dick's black head to appear again, and the half-demented mother called to him to save the remaining child.

There was a crash as the roof collapsed. Now all hope was gone. When at last the firemen quenched the fire, and a search was made among the debris for the two who had perished, "Dick the Devil" was discovered with the child in his arms. His body was partly burnt, as was that of the child, but on his face was a smile of such happiness that those who saw it marvelled.

"Dick the Devil" was thoroughly bad, judged by human standards. but when he

reached the little white gate through which we all must pass, a sweet voice bade him enter, saying: "Of such is the Kingdom of Heaven." Dick's love for little children was what counted in the final reckoning, and more than outweighed his failings.

"Love is everything," these sweet spirits from the Summerland try to impress on us. Love for our fellow-men and all God's creatures.

God Himself is a God of Love. This is proved by the fact that He permits those we have loved and mourn as dead to come back and assure us that they live and love.

Death is nothing to fear. It is the beginning of a grand adventure where, free from the physical case in which we are now imprisoned, we shall join that joyous spirit band in the Summerland, and live and love for ever.

————— :: —————

FORETOLD HER OWN END.

Famous Clairvoyante Was Right.

MADAME CECIL CAMPBELL, the Society clairvoyante, of Belgrave Square, London, died on 6th January, says the "Daily Sketch" (London)—and fulfilled the prediction of her death she made shortly before Christmas.

"My mother told us about a month before Christmas that she would be passing over—to use her words—somewhere about 3rd January," Mr. Gainsborough, her son-in-law, told the "Daily Sketch" soon after. "As a matter of fact she died shortly after midnight on 5th January."

Madame Campbell, who was 82 (Mrs. Maud Castle was her real name), counted many members of Royalty among her friends and clients.

S.O.S. Bureau in Spirit World.

TEST FOR NOTED MEDIUM. By L. A. B.

How do people on the Other Side know when anyone on earth desires to get into touch with them? A "Daily Sketch" investigator learns of "The Gang's" efforts to find lost relatives for talks with Earth.

REMARKABLE new light on this controversial question, and on the whole question of survival, has now been thrown by Miss Nea Walker, who is Sir Oliver Lodge's secretary for psychical research. She has evolved a method of putting to the most rigorous tests not only the powers of Mrs. Gladys Osborne Leonard, the famous medium through whom she works, but most of the statements which come through. To help in this she claims to use what she terms "The Group," or "The Gang"—a number of her friends who died in the war.

Their efforts on the other side, according to the records published, have been extraordinarily successful in bringing to "Feda" (Mrs. Leonard's "spirit-control") various departed people from whom messages are requested. At one of these sittings, Miss Walker asked a member of "The Gang": "How do you get at these people?" The reported reply is astonishing. "You know, don't you, that we've got a kind of bureau? Quite a well-known affair on our side. . . . There are continually people coming to inquire. . . .

"We get from you: 'Now then, boys, you'll do so-and-so.' Like small children at school, we all sit round respectfully while you ladle it out.

"S.O.S. Society."

"There are many poor devils wandering about, people who have heard through talking to people on this side that so-and-so does this work. So-and-so does messenger work. Bridge work, that's what it's called. They say, 'Where can I get in touch? Just as you would ask for a post office abroad. It isn't any more mysterious than that.

"Through applying at some of these places, they get into touch. There aren't half enough people doing it. There ought to be an S.O.S. Society. . . . The next time you get reading out the rules and regulations you can visualise us all sitting respectfully around. You are in a sense our

sergeant-major about it. We come for orders and we jolly well get them."

Miss Walker's stringent test methods can best be shown by taking one of her own experiments as an example. A woman in America—a stranger, given for record purposes as "Mrs. Smith"—wrote to ask Sir Oliver Lodge how she could get into touch with her dead husband, mentioning only a few preliminary details.

Unknown to "Mrs. Smith" or to the medium, Miss Walker then wrote to "The Gang," asking them to find "Mr. Smith," and to bring him for a sitting with "Feda" at a certain time. The secret letter was merely read over repeatedly by Miss Walker, usually at night, and then filed away. When the sitting took place, therefore, the medium did not know who was expected to come through. Miss Walker knew little more than his name, age and date and place of death, and the widow, in America, was not even aware that the attempt was being made on the other side of the Atlantic.

Yet, according to the full record of the sitting now published, not only was "Mr. Smith" found by "The Gang" and his very detailed evidence passed on by "Feda" through Mrs. Leonard—but the evidence he submitted was afterwards checked off by "Mrs. Smith" and found correct in all but a few unverified particulars.

In her book, "Through a Stranger's Hands," published by Hutchinson, Miss Walker gives the full records of this experiment and seven others, in all of which similar safeguards were taken. These records—bald transcriptions with detailed annotations though they are—make engrossing reading. They show the characters of unknown persons being built up phrase by phrase, with a wealth of circumstantial evidence, often interspersed by the chirpy, pungent remarks alleged to be those of "Feda" herself.

("Through a Stranger's Hands" is in the "Harbinger of Light" Psychic Library.)

"THE HARBINGER OF LIGHT."

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THE AURA.

THERE is nothing psychical or occult about the aura. 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 twelve inches in a "good subject." Changes of temperature do not affect the aura. Therefore it is not a vapour. A magnet appears to attract the inner aura slightly, but there is no polarity. Therefore it is not magnetic.

Electricity, such as the charge imported by a Wimshurst machine, causes the aura to vanish, but later reappear much expanded. This definitely establishes 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 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.

The secret of the power of mediums is that they possess more yellow-sensitive nerves than blue or red.

It is thought that many of us can become clairvoyant artificially, and that those who already have this power can vastly improve it.

Writing to the "Yarmouth Independent" some time ago, Mr. Guy P. J. L'Estrange said:

"Comparatively few people, I'm afraid, realise that the belief in the human aura has been substantiated by scientific demonstration. Yet such is indeed the case! Years ago, Doctor Kilner, after intensive experimentation, was able to prove that this curious radiation, long spoken of by Spiritualists, does actually exist, and he claimed that by the use of a small instrument he constructed, it could be seen by most normal people. The doctor went further, and showed how, by noting particular characteristics of individual auras, it was possible to diagnose and locate various diseases from which his patients were suffering—yet, be it noted, he was not himself a Spiritualist. This is but another case of a scientist establishing as a fact one of the claims previously made by serious students of psychic realities. Of late years, Harry Boddington, the well-known Spiritualist, has done much to popularise the results of Kilner's experiments, by himself preparing the little screens invented by the doctor, through which one may visualise the human aura."

Auras and Odours of Sanctity.

In the history of prodigies there are many references to persons who radiated light.

The halo or nimbus around the heads of Christian and Buddhist saints symbolise this radiance. Sacred history reports, rightly or wrongly, that Saint Arsene, when praying, was surrounded by a brilliant luminosity, as were also St. Fintan

and St. Congall. St. Marion of Regensburg used to see her hand enveloped by a diffused light; it lit up the book she read in darkness. When Bernard de la Tour died at the monastery of Farneta, in Tuscany, a light was seen all around his face. When a child was born, who was afterwards a Carmelite nun named Margaret of the Holy Sacrament, flames of light were seen around her cradle and a voice was heard saying, "These flames prefigure the celestial fire which will embrace her soul."

In the 18th century a lady of Verona drew at will and for pleasure wreaths of sparks from her whole body and veritable flames from her hands. And there is also a case spoken of by the English author, Cormack, in which the sick babe of Portaferry was surrounded by a phosphorescent light; his legs became luminous and sparks poured out of his body into the hands of his mother.

We are indebted to an article in the "Mercure de France" for this collection of historical instances. The author explains them chemically by the decomposition of the albumen in our tissues! He refers to the work of Dr. Kilner in making the human aura visible to our physical eyes, and he cites also the researches of Reichembach and Durville.

He treats, too, of the fragrant odours attributed by legend and history to many celebrated or sacred personages. Aristotle said that Alexander the Great exhaled a penetrating odour of violets. In Mallory's history of Prince Arthur, the companions of Lancelot discover his body by its exquisite odour—"the sweetest savour about him, that was ever smelled." St. Lydwine spread various odours around him which came forth from his body. Diana of Poitiers and Madame Maintenon exhaled naturally the odours of the iris and the violet. St. Therese smelt of jasmin and St. Catejan of orange blossom. As soon as he died St. Joseph of Capertino was surrounded by an exquisite odour. St. Francis of Paule smelt of musk on his death-bed, and the same occurred with St. Philip of Neri, St. Omer, etc. The room of St. Rose of Viterbe smelt still of roses 400 years after her death.

A VALUABLE GIFT.

VALUABLE records of the early history of Spiritualism in Victoria has been presented to "The Harbinger of Light" by Miss Terry, daughter of the late Mr. W. H. Terry, the Father of Spiritualism in this State and the founder of "The Harbinger of Light" magazine.

We have not yet made an inventory of the documents, photographs, etc., but will do so in time to publish it in our May issue. As soon as convenient we purpose holding an exhibition so that our friends may have an opportunity of seeing them.

On behalf of the Movement and of ourselves we tender our very best thanks to Miss Terry for her generosity and public spirit.

HIS MISTAKE.

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.
He never thought that fame might lurk
Along the dreary path called WORK.
He never thought to go and see
What marked the road called
INDUSTRY.
Because it seemed so rough and high
He passed the road to SERVICE by.
Yet had he taken either way . . .
He might have come to fame some day.

EMERGENCY FUND.

We gratefully acknowledge the following:—

J.P.G. (Willeroo)	10	0
D.H. (Greenmount)	10	6
G.M.H. (Owens Creek)	4	10
W.C.S. (Wellington)	3	0
Mrs. McD. (Albert Park)	2	6
G.G. (Moama)	2	6
E.E. (Pentone)	2	6
A.E.S. (Gilgandra)	2	6
Mrs. B. (Kew)	2	0
E.G. (Gordon)	2	0

Health and Healing Section

THESE pages will be devoted to practical information respecting the development of mind and body; physical culture; domestic remedies; the prevention and home treatment and cure of disease; diet and food preparation; and other articles of kindred subjects. There are many English and American magazines on these lines that come to Australia; but these are written for people whose conditions, surroundings, and needs are different from ours. The editor has had a wide Australian experience, and for twenty-five years has made a practical study of methods of developing health and personal power. His experience in dietetics and natural methods of healing is at the disposal of our readers free of charge.

"The Health Section" aims at being reliable and up-to-date. Its articles will be lucid and intelligible digests of important matters, as free as possible from technical terms, and each complete in itself.

We trust that you will find this number helpful enough to merit your good wishes and if not already a subscriber you will give "The Harbinger of Light" your benediction in the form of a postal note for 9/6, which we will reciprocate by sending to you our magazine monthly for a year.

Go forth our messenger, and may you be a Harbinger of the Light of knowledge in every home in which you will find a resting place, bringing to each gladness, health and happiness.

:: :: ::

"The days of a Man's life shall be 120 years." So it is recorded that God declared (Gen. vi., 3). So, too, say modern scientists, following the law that the mammalia should live five times as long as they take in arriving at maturity. Two things militate against our arriving at this age:

1. The impossibility of living as Nature intended we should, on fruit, nuts, and juicy herbs, and thus obtaining a well-balanced diet, supplying only what the body needs, and maintaining the nitrogenous balance.

2. The Augean task of cleansing our body of its waste matter and the micro-organisms that feed upon it.

:: :: ::

Man's body is composed of what he eats. Every atom of his make-up is conveyed to its place by the blood. If the right foods are supplied, and they are masticated, digested, and assimilated properly, oxidised by a plentiful supply of pure oxygen, the body kept warm and clean within and without; if exercise, recreation, rest, and sleep are supplied in the proper amount and at the proper time, there should result a body fit to be the expression of its master—the Spirit.

:: :: ::

"As a man thinketh in his heart, so is he." Thoughts affect the body. Thoughts of fear, of hate, of selfishness, of envy, of jealousy, of covetousness, of worry, or of grief, have a poisonous effect on the body, just as joy, laughter, happiness, contentment, love, and similar virtues have a beneficial effect. This phase of the matter, however we must leave aside for the present.

FREE.

On receipt of 1d. stamp we will send you one or more copies of:

A Remarkable Healing in U.S.A.

Reprinted from the February issue. Do not send for more than you can actually use as we have but a limited supply.

"Nature Hits Back."

A VALUABLE HEALTH BOOK.

By Dr. Lawrie (Methuen & Co.)

Reviewed by "Touchstone" in "The Herald" Melbourne.

That fear—unreasonable, uncalled for, fear of the future, fear for one's job, fear of what others think of us—is the supreme malady of our age, the price we pay for what we call "progress," is the theme of Dr. Lawrie's "Nature Hits Back" is a striking and original approach to the problems of everyday life. The author handles his important subject in a way that gives the book a personal importance to every thinking man or woman.

"I MAINTAIN," Dr. Lawrie begins, "that our whole outlook upon disease is wrong, that a mild degree of nervousness is much more tragic in effect than cancer, that despondency is much more deplorable than galloping consumption, and that chronic mental tiredness is much more pitiable than true insanity.

"In my opinion the real tragedy of illness is not the illness of the hospital and that institution. It is not the illness which the doctor sees, but the illness which cripples healthy living, haunts the worker and pervades the home. Nervousness, despondency and lassitude are the most tragic illnesses."

These three maladies—nervousness, despondency and lassitude—are the price we have to pay for our civilisation and its constant drain on our nervous energy. Man's physical organism has not yet adjusted itself to its new environment. Our bodies need exercise and we spend most of our time sitting at the office desks or in trains, trams or cars. Eye-strain can produce definite nervous exhaustion. Irregular hours and the effects of noise rob us of the beneficial effects of healthy sleep.

But the greatest chance of all, and the most far-reaching is the matter of diet. It is a subject about which the author feels keenly, and to which he devotes considerable space.

"Through countless ages," he writes, "Nature has slowly moulded the process of our evolution. Through all these ages she has provided her living organism with its source of energy. Man and his food are both a part of Nature. She builds her man and she creates for him his food, and it is upon her supply alone that he can hope to develop and to prosper. Yet suddenly, within one hundred years, we have departed fundamentally from Nature's diet. We have

exchanged bread made from whole grain for white bread; we have increased our sugar consumption by five times per head; we have flooded our provision market with dead and artificial foodstuffs manufactured in the laboratory and factory."

When our bodies rebel we soothe or stimulate them with drugs that can only have a temporary effect just as we relieve the inevitable resulting strain on our nerves by periodical but insufficient relaxation. "Nature hits back" at man when he ignores her laws, and he pays the price of his ignorance in increasing nervous strain.

* * *

There will be few who will quarrel with Dr. Lawrie's analysis of this aspect of modern life. Its effects can be seen everywhere, from the council chamber to the suburban home, in the clash of rival nationalities, in the widespread interest in all forms of psycho-analysis and fancy religious cults, in the hectic pursuit of pleasure and in the modern attitude towards sex.

In this connection the author says, "The influence of sex upon nervous disquietude is powerful, and although this must have existed in some degree through all the ages of mankind and be to some extent inevitable, to-day the element of sex has become a striking feature in the explanation of nervous disorder."

In its search for health and happiness humanity is often like the man who goes searching for treasure in a far country while ignoring the wealth that lies in his own backyard. He is that familiar figure, the dyspeptic millionaire whose millions can only buy him a glass of water and a piece of dry toast. He wastes his energies in pursuit of futile ambitions—wealth, social position or the applause of his fellows—and ruins his health in attaining them.

Yet all the time health and happiness are his almost for the asking. All he has to do is to understand his own body and his own peculiar physical limitations, and to exercise a certain amount of restraint in his appetites.

Here is Dr. Lawrie's prescription for a happy, healthy life: "Proper food, a liberal supply of oxygen and water, and above all consistent exercise, which not only circulates these nutritional elements, but maintains internal drainage, will prevent more nervous disorder than all the psychological clinics and explanations in the world can ever hope to cure."

And above all, do not worry about your subconscious mind. If your body is healthy your subconscious mind will look after itself. In the author's opinion, "Pure psychological interpretation has had its season and its day, and it can die most gracefully by bowing to common sense and to the principles of maturer and more learned nature."

THE HEALING ART NOT A MONOPOLY.

A CASE of great importance to non-professional healers and other so-called "quacks" was tried at the Old Bailey on January 27, 1932.

Rupert Charles Handley Ensor, a clergyman and the son of a clergyman, described in the charge sheet as "an unregistered medical practitioner," was indicted for obtaining money by representing that he was a qualified doctor. For the defence it was stated that Ensor had passed all his medical examinations except part of the final one. He was found not guilty and discharged.

Sir Ernest Wild, K.C., the eminent Recorder of London who tried the case, in delivering judgment, said:—

"The medical profession has no monopoly of the healing art. It cannot merely say 'Quack' to a man and rule him out of the healing universe. It might like to, but it must not."

Sir Ernest added, there were plenty of unqualified men like Sir Herbert Barker,

who had survived with great success the dislike of the medical profession. There were osteopaths and others, who professed the healing art in various directions, who had a perfect right to treat patients, every bit as much right as any qualified doctor, so long as the public knew with whom they were dealing. The public was entitled to go to such persons, except where the law said that unqualified practitioners must not treat certain diseases.

Before Sir Ernest Wild was elevated to the Bench he put a very vigorous defence of persons accused of so-called "quackery" under the Vagrancy Act—including Mr. Allan Leo, the distinguished astrologer, and Madame Brockway, the well-known American medium, and his insight into the iniquity of these cases of uncalled-for police persecution has evidently not been lost.

His verdict and comments in this case are a symptom of a more just and equitable view on the Bench of such trumpery technical offences, in which no crime has been committed nor any harm done to anyone. It is to be hoped that they will be carefully noted by the police officials responsible for such oppressive proceedings, who usually collect their "evidence" by means of agents-provocateurs, without any excuse of genuine public complaint.

HEALTH BOOKS ON SALE.

At "The Harbinger of Light" Office,
Wentworth House, 203 Collins St.,
Melbourne.

"Beyond" (From Bock Catalogue).

Cancer—Its Prevention, by H. W. Keens, M. Inst B. Th. The object of this book is to enable lay readers to understand that the prevention of malignancies lies with nature and not with science. Hence measures can be used to reduce the possibility of having such diseases. Price, 2/-; Postage, 1d.

Prosperity and Self Healing by Mind Power, by E. S. Souster. This book shows the way to Health and Prosperity through

the Power of mind. Partial Blindness, Constipation and Swollen Glands quickly healed without drugs or Medicines. There are no theories in this book; every idea has been tried and proved. Price, 1/6; Postage, 1d.

The White Man's Scourge—Cancer, by E. S. Souster. An authoritative book giving the opinions and advice of World Famous Doctors and Authorities on the Cause, Prevention and Cure of Cancer. The book is free from obscure Medical and Technical terms. Easily understood, and can be easily practised. Price, 1/-; Postage 1d.

On Order.

"Nature Hits Back."

"The Grape Cure," by Dr. Johanna Brandt.

SPIRITUAL HEALING.

In the American Protestant Church.

SPIRITUAL healing is gaining the endorsement of many American Protestant Churches. The Chicago "Herald and Examiner" says, *inter alia*:

Divine healing, once looked upon as a fanatical notion, is now being increasingly endorsed by Protestant Churches throughout the world, according to Dr. Franklyn Cole Sherman, President of the American Guild of Health and rector of Grace Episcopal Church of Cleveland.

Speaking at services in St. James' Episcopal Church, Dr. Sherman declared that it is God's will always for health and never for sickness—that every death, except as a result of old age, is premature death and contrary to the will of the Almighty.

"Our American Guild of Health uses the word 'health' in its true sense, that of 'wholeness,' the making of the whole man sound and harmonious," said Dr. Sherman. "To treat body, mind and spirit separately we hold to be unscientific because we think of man's being as a whole.

"To seek healing along one line, or by treating one part of man's being to the neglect of the other parts, must be unscientific because account is not taken of all the facts."

Declaring that such a movement as this must be in co-operation with medical science, Dr. Sheman instanced cases where he called in psychologists and psychoanalysts to aid his "patients" in making emotional adjustments.

Physical, mental and nervous health, he said, is always a by-product of experience of God. He concluded:

"When we allow God to live in us, when we surrender mind and body to be the instruments of His purpose, our problems of health are either completely solved or we succeed in rising above them."

HEALING HYMN.

Healing Rays.

Healing rays from Heaven,
Pouring down through space,
Sent from God the Father
In His loving grace;
Sent that each sad sufferer
May find sweet relief;
Sent that ev'ry sorrow
Shall give place to peace.

Healing rays from Heaven
We may all partake
Praying that our Father
Will, for Jesu's sake,
Send the healing love-rays
From the cosmic stream,
Making every longing
For relief, no dream.

But a glad fruition
Of His promise true:
"Greater things than these ye
In My Name shall do."
Praise the Mighty Father
For His gracious Word:
Blind shall have their eyesight,
"Silence" shall be heard.

Lame shall lose their crutches,
Halt shall run with joy:
Love shall reign o'er all things—
Health, disease destroy.
Pray that gifts of healing
Shall come uppermost,
In the Name of Father,
Son and Holy Ghost.
Eldora —Amen.

The Ministry of Healing.

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

MODERN medicine is divided into two groups—(1) Prophylactic, the art of preserving health; (2) Therapeutic, the art of restoring health. To each of these groups there is a physical or objective side and the mental or subjective side. The medical school are almost completely concerned with the physical side. The physician studies Anatomy, or the structure of the body; Physiology, or the functions of its organs; Surgery, or the treatment of injuries or disease by manual operations; Pathology, or the science of disease; Therapeutics, or the cure or alleviation of disease; Materia Medica and Pharmacy, or the general knowledge of the preservation, mixing and action of drugs; Dietetics, or the study of foods; and Hygiene, or the science of health. But the most important subject—that of the action of the mind in the treatment of disease—is strangely ignored in the medical books and class rooms.

No healing, in the true sense of the word, can be performed without the action of the mind. Psychology (the science of the mind) gives us a rough and sketchy, but correct, explanation of the mind's power of healing. Let us briefly endeavour to understand the greatest of all temporal gifts placed in the hands of the sons of men.

Man's Two Minds.

Man has a two-fold expression of mind. The late Dr. Hudson has explained their function as objective and subjective. "The objective mind," he says, "takes cognisance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning—the subjective mind or the spirit takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions. It performs its highest functions when the objective senses are in abeyance."

At one time, not so very long ago, mind was regarded as the product of certain ac-

tion of the brain, so that when the brain decayed mind ceased to be. But mind is no more the product of the brain than a sailor is the product of his ship. The ship comes to port, the sailor is discharged, and although he cannot sail in that ship again (say it is worn out), he may rest on the land or take another ship. So the mind of man is the real thing, and the body is but its vehicle.

Once learned men claimed that matter was the only real and substantial thing. They spoke of the atom as something which couldn't be destroyed; to-day scientific men have broken up the atom and show that matter has no fundamental existence; that mass, formerly thought indestructible, depends solely on the velocity of negative electrons. Matter, Ether, and Energy are but expressions of One Persistent Mind. "Matter is the outward and visible expression of an intense inconceivably potent energy." (Dearmer).

Man's True Self.

In the beginning only spirit existed, and the mind of God gave expression to thoughts which materialised into the visible universe. "And God said . . . and it was so."

Man is not a body creating and possessing a spirit, as we have been taught; but a spirit possessing a body, which every moment it is creating and re-creating. Spiritualism teaches us that remarkable changes may be effected in the body by means of the spirit, in other words, healing of disease.

Man's personality, or spirit, may be compared to an iceberg floating in the sea of which, as is known, only one-eighth is visible above the surface. That portion of the mind that is above the surface of consciousness we shall call reason, the other, spirit. Spirit controls the functions of the body without our will or conscious guidance. It is responsible for our health. A lot of ignorance is hidden under a learned medical term, "*vis medicatrix naturae*" (the healing or recuperative power of nature) when it might have been described, and rightly, too, to the function of the

spirit, the guardian of our life and its well-being, and the healer of disease.

Disease and Healing.

What is disease? Simply want of ease, due to the neglect of the elementary laws of life. One result of which is the blood, the builder and cleanser of our system, is unable to perform its functions. This is one great origin of disease; impure blood.

Medical treatment may assist, but cannot effect the restoration of health. At the most it removes obstructions, thus making it easier for the in-dwelling spirit to do its work. The farmer does not create the corn; he merely assists the processes of Nature. So the physician or healer does not create healthy tissue, but merely assists the spirit which controls the bodily functions to restore the patient into closer conformation with God's laws.

When we speak of the work of the subjective mind, or when the physician speaks of "the healing power of Nature," we are in the presence of the same power as S. John was when he spoke of "the Word," and S. Paul, when he said, "to another gifts of healing by the same Spirit," and S. Peter, when he said to the lame man, "In the name of Jesus Christ of Nazareth, walk"; or when he said to Aeneas, who had kept his bed for eight years, being paralysed, "Aeneas, Jesus Christ cures you, rise!" The difference between the physician and the spiritual healer is the point of view. The physician views his patient physically or objectively. The healer makes a direct and radical appeal to the spirit, and therefore often succeeding where the physician fails.

The True Healers.

Who are these healers? All those who in the name of God and in the unselfish interests of humanity desire to exercise their spiritual gifts. "Is anyone ill?" Let him send for the elders, and let them pray over them . . . and the prayer of faith will raise him up to health." S. James v., 15. (Dr. Weymouth's translation). In the Early Church, in the Middle Ages, and in Reformation days, the gifts of healing were exercised by the Christian ministry; but prayer for the sick, instead of being exercised for the recovery of the patient, became a preparation for death, and so

really did more harm than good.

The true process in healing is a direct appeal to the spirit of the patient. If people would only develop faith, believe in the reality of their spirit and its tremendous power as the controller of the body, they would call healers to their sick beds, who, exercising their knowledge, their gifts of healing, and their prayers, would restore the sufferers to health and happiness.

A MODEL CHAPEL.

Investigators would be well advised to visit Prana Spiritual Chapel, Clyde House, 182 Collins Street, Melbourne, if they desire to see a church conducted in accordance with the highest traditions of Spiritualism.

The leader, Mr. Morrison, is a practical psychologist who carefully approaches all psychical matters in the calm analytical manner of a true scientist. His motto is "Research, and still more research." His opinion on the technical and theoretical side of our work is generally worth listening to. His lectures are of exceptional interest and always up-to-date, even slightly in advance of the general knowledge of the topics with which he deals.

The medium of the Chapel, Mrs. Harden, is one of our best Clairvoyants and has been responsible for bringing a conviction of the reality of spirit return to many investigators.

The Chapel is open daily and has become a popular rendezvous for enquirers, interstate and overseas visitors, and investigators who may always be assured of a hearty welcome.

The officers of this group have been responsible for the advance propaganda and general organising of the activities of many visiting exponents, and their services are always at the disposal of anyone who sincerely desires to help forward the interests of Spiritualism.

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Spiritualism has shown that the greatest possession one can have in after life is not a pair of wings but a character; not a harp or crown but memories that are worth preserving. It assures us that professions of faith are of no value, but that service to one another constitutes the highest passport to happiness.

Spirit Doctor's Miracle Cures.

THOUSANDS TREATED EVERY YEAR.

By Dr. NANDOR FODOR, in the "Sunday Despatch."

IN no city in the world are so many miraculous cures claimed to-day as in London. Through "prayer circles" and "direct healing," over 100,000 people receive treatment from the other world in a year.

At The Seekers (of the Way), Queen's Gate, prayer circles work for between 5,000 and 6,000 people a week, and more than 400 receive direct diagnosis through Mr. C. A. Simpson from "Dr. Lascelles," or treatment from trained healers. The Seekers are expanding at a great rate. They treat cases generally classed as incurable, and claim 75 per cent. of successes in direct treatment and 65 per cent. through prayer.

The founder, Mr. C. A. Simpson, was an electrical engineer and a natural psychic. He started healing seven years ago in a poor quarter of London. Now The Seekers own two magnificent houses in Queen's Gate, and they have just bought a 286-acre estate called Addington Park, near Maidstone, Kent, to found a City of Prayer, where they aspire to pray day and night for a million people.

"Dr. Lascelles."

I wanted to meet "Dr. Lascelles." In the course of conversation, Mr. Simpson was seized with convulsions and shivers, his face assumed a different expression, and a voice from the Other Side wished me good morning.

I explained what I wanted. "Dr. Lascelles" answered:

"It is no easier for us to arrive at a speedy diagnosis than for a doctor on earth in a post mortem. Sometimes I can see disease at a glance and can give its full history from an early date. At another time I have to ask questions to direct your thoughts.

"For us, however, diagnosis is of little importance. We can cure without that. Disease is a disturbance in the vibratory balance. We restore it, and the physical

body automatically adapts itself to it. Think of the etheric as a pendulum. When the physical body swings to the same vibration the disease is cured.

Expunged from the Bible.

"From the Akashic records I have discovered that several things which Jesus and the Apostles taught have been expunged from the Bible. One of these was: 'If a certain number, seven for preference, gather at the Cross, two angels will be allotted to them. They must say a prayer, and those who are in need, body or spirit—if their name is called and they pray at the same time—their prayers will be answered.'

"This tremendous discovery is the origin of our Harmony Prayer Circles. Seven sitters, acting as magnets, draw seven colour rays from the earth and from above the earth. They become generators of power. To get sufficient pressure they say the Lord's Prayer, then the prayer for healing, and then they call out the names of the sick.

"This is very important. Sound has a peculiar value. By using exactly the same words at the psychological moment when he is prayed for, the sick man, from whatever distance, will tune in to the vibration of the circle.

"Spirit forms, speeding along that vibration, will find an access. The patient will feel a peculiar throbbing. His aura is being manipulated, so that during sleep the angels can operate on it. This is how contact with the angel world is established. This is how the sick are cured. It is the greatest evidence of the nearness of the spiritual world."

"Dr. Lascelles" finished his explanations with a challenge. He is ready to meet any medical man or scientist to discuss these theories.

How To Keep Cool.

SUMMER is the time when life is at its fullest, and is most active. Yet man and the animals associated with him feel the heat. Why? Because they live an artificial life. They live on unnatural foods, do unnatural work, and violate eight out of ten of Nature's canons.

Personally, I like the summer. I am more active than at any other time of the year. I thoroughly enjoy the early-morning heat, in which energy is received and stored up for the afternoon, and the enjoyable evening on the lawn or by the sea beach. Contrast this with the wretchedness of the winter, when the skies weep over the barren and seemingly dead earth, whose life hides from the piercing and distressing cold. We are children of the sun, and while avoiding his fierce noon-day rays, enjoy his warmth and the good gifts he brings—the golden corn, the blushing fruits, and the refreshing green with which Nature has mantled herself.

The secret of my enjoyment of summer is that I have learned how to keep cool. Our bodies are engines for the development of energy. The fuel consists of materials for body-building, for warmth, and for producing energy. The amount needed for body-building is small. Little internal heat is required in summer, while we need all the energy we can get. Nature supplies us with an ideal diet—fruit and nuts. They contain just what the body needs, and in the proportions required. Don't cook the fruit; that would be realising the proverb—"God sends the food and the devil sends the cooks." The fruit is cooked—sun cooked. Fire is destructive of life, and when we try to improve upon Nature by cooking fruit we defeat Nature's intention and destroy the vitality or energy stored up, and change its chemical constituents. It is a mistake to eat much starchy food, such as bread, rice, sago, etc., or too much sugar. These are heating foods, and are excellent for winter use. Nor do we want stimulating flesh foods. These, too, increase the internal temperature. Note the red faces of the flesh eaters, and how distressed they are in

summer. Eating too much or too often is also a mistake. Breakfast and an evening meal, with a pound of fruit at mid-day, will supply every one's need. Avoid condiments such as salt, pepper, sauces, etc., which not only create an unnatural appetite, resulting in the eater taking too much food, but increase the thirst, for they insist on being washed out of the body. What, then, shall we eat? There are in addition to the fresh fruits, dried fruits of all kinds, currants (which are two and a-half times more nutritious than the best lean beef), raisins, apricots, peaches, apples. Try this sandwich. Put through the mincer a handful of currants and half the quantity of almonds, and spread thickly between slices of bread and butter. It is simple, more nutritious than twice its weight of meat, and tastier, and better than jam.

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Nature intends us to drink water, which, after all, is the thing the body takes out of every beverage. If we can improve upon plain water at all it will be in the nature of fruit drinks—not cordials or artificial fruit drinks—but the pure unadulterated juices of fruits. Lemons stand at the top of the list; next best are limes, grape juice with water, the addition of water is important. Pineapple juice and water is delicious. Next to fruit drinks tea, carefully brewed (not to stand longer than three minutes) is a good drink, and cold, unsweetened tea, with a slice of lemon, makes a refreshing beverage.

Bathing is a necessity for keeping cool, and a hot bath is not only refreshing, but makes us cooler. When under a cold shower, or in the cool water, we feel just the thing, but we come out into a hot atmosphere, and we feel it accordingly. The hot bath raises our body temperature, opens the pores, and enables much internal heat to escape, and we come out into a cooler temperature, and in consequence enjoy it. Hot baths should never be taken after a full meal; allow a couple of hours to elapse. Of all forms of bathing, the dip in the sea is the best. The salts in solution

are beneficial. The free play of the air upon the skin; the morning or evening sun-bath; the varied exercises, walking, swimming, bending; the deepened and quickened respiration are all factors that make seabathing the value it is.

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Not only is the texture and quantity of clothing worn an important matter, but the colour of it should be taken into consideration. The very best advice that science has to offer is to wear cotton cellular underwear dyed a deep ruby colour. White outside clothing reflects most of the sun's rays, but the chemical rays, that are not always good for the body, pass through unchecked. The red underclothing obstructs these rays. Must you wear a black hat? Have it lined with ruby-coloured silk and save those mysterious back headaches and that faintness that comes over you. The British Government supply their soldiers in India with undergarments of this colour. Ruby red is quite as cool as white, and more comfortable. A ruby sunshade or motor-veil adds that touch of colour that is often lacking in ladies' summer street toilette.

To protect your eyes from the glare of the mid-day sun, use "Crooke's" glasses. Avoid cheap dark glasses as you would the plague. The eyes are too delicate and valuable to be ill-treated. It pays to go to a respectable optician and get decent glasses; they will last you for years, to say nothing (which, after all, is everything) of the comfort and protection to your sight.

MESSAGE WHICH SAVED TWO LIVES.

THE "Hampshire Observer," England, of 9th May, 1936, has the following:

"The banqueting hall at the Winchester Guildhall was crowded out on Friday, when a Confraternity meeting, convened by the Winchester Branch of the London Spiritualist Alliance, was held. The Rev. Harry Horton, B.A., presided, and he was supported by two prominent speakers, Mrs. St. Clair Stobart and the Rev. G. Maurice Elliott, and a well-known clairvoyant, Mrs. Helen Spiers."

There follows a report of the addresses, in the course of which Mr. Maurice Elliott said he became a convinced Spiritualist twenty-five years ago, mainly through the influence of Sir Oliver Lodge, and later on an angel, or a guide, was the means of saving the lives of his wife and daughter. A Harley Street specialist ordered an immediate operation on his wife to remove from her body a malignant growth. He refused to consent to the operation, and was told he was a fool. It was not a malignant growth, but became the gift of his daughter! It did not matter two straws what any philosopher, scientist, theologian or bishop were to say to him about contact with angels, he would respond that the lives of his wife and daughter were saved by the intervention of a messenger of the Unseen. At that time he was at Christchurch Priory, and he told the Bishop of Winchester, Dr. Talbot, about it. Dr. Talbot said, "You must accept the advice given you by the messenger of God." Mr. Elliott continued that his daughter was baptised in Winchester Cathedral as a special thank offering for God.

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SPIRIT VOICES.

ON Monday night, I woke up from a natural sleep fresh and invigorated. No sooner had I began to dress than I heard the voice speaking to me. (It is necessary to explain that I have for some time past received communications by means of an external voice, which is not objective, inasmuch as it is not audible to others, but which seems to be borne to my ear from a distance, as though on a soft breeze. I not infrequently feel a gentle movement of the air as I hear the low but perfectly distinct tones of the voice. It is always clear, and sounds as though from a distance, and perceptible by spiritual faculties. This is as near a description as I can give; and many who have had similar experiences will recognise my description). On this particular morning, the voice was louder than usual, and other voices were there, too.

"Researches in Spiritualism," by Wm. Stainton-Moses, M.A. (Oxon), "Human Nature," March, 1875.

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.

Mr. Ernest C. Vider requests his fellow-spiritualists to send an occasional thought of love and power, and a concentration for the spiritual guidance of a group of earnest sitters who meet at the home of Mr. H. B. Raine, of Killara, N.S.W. each Wednesday evening. This circle, which works under the spirit leadership of a one-time Tibetan monk, is called the "Thasha Circle," and has done remarkable work in the sphere of Spiritual Healing.

Mr. Vider requests information on "Cross Vibrations," and also on "Adolescents and Psychic work."

We can only state general principles governing these matters; there are many points which must be taken into consideration before we could venture a definite opinion regarding specific cases.

Cross Vibrations in Circles

The most common cause of cross-vibrations in circles is over-concentration on the part of sitters who are anxiously desiring personal development, comfort, guidance or evidence of survival for themselves. This causes an (often quite unconscious) antagonism toward any medium or control who occupies the attention of the circle with what appears to them to be vague symbolical messages, wordy trance addresses, lengthy prayers, invocations, exhortations and other non-evidential manifestations of a psychical or neo-psychical nature. Incompatibility of temperament is another rich source of disturbance. Over-sceptical investigators become disgusted with credulous sitters who prate of "high guides," "masters" and "beautiful influences" at the slightest provocation, and on the other hand the less critical devotee of the seance room is irritated by the analytical methods and attention to detail which is demanded by the scientific enquirer. Effeminate male sitters arouse the natural antagonism of

their more virile brethren, who, in turn are regarded as being coarse and unspiritual by their more gentle contemporaries.

Mediumistic jealousy also causes cross-vibrations. In fact, we strongly recommend that there be only one recognised medium in each circle; on in cases where more than one good medium is present, they should take turns in leading the circle. All other psychics, with the exception of the medium of the circle, should give their full attention to the well-being of the circle as a whole. When each medium or would-be medium concentrates on the development and manifestation of their own gifts the power is broken up into a series of whirlpools which centre round the offending sitters and wall them off from the circle as a whole, and the general psychic tone is lowered, only the more personal astral entities being able to manifest. A circle should work as a unit and not merely as a collection of individual sitters.

Arrange an even number of men and women in alternate order. Let all be agreed to sit for a specific purpose. An investigator at a developing class or "rescue" circle would be certain to create adverse conditions, whilst open-mouthed and wonder-stricken enthusiasts are equally as disturbing to a research group. Try and select virile, manly men and womanly women, well balanced types of good physical health. Anyone whose moral life or sobriety is suspect should be strictly debarred from participating.

Adolescents in the Seance Room

Adolescents, menopausants and, in fact, any person passing through a stage of life where the balance of glandular activity is disturbed, should take no active part in psychic work. This is not because of the risk of "obsession" so much as the risk of developing glandular and psychical abnormalities.

The endocrine glands are the physical organs by means of which the spirit governs personality, temperament, physical and mental characteristics, so determining the specific phases of its nature which it desires to manifest during this incarnation. The psychic centres which control the glands are very sensitive to external psychic influences (both from this and higher planes), during such transitional periods, and as the spirit has not as perfect a control over its vehicle at this time as it exercises under normal conditions, any excessive external stimulation of the centres may cause abnormalities in glandular activity which may upset the general endocrinal pattern and greatly affect the future life of the sitter. Cases of effeminacy in men, masculinity in women, neurasthenia and other psychological conditions can be directly traced to the influence of extreme emotional excitement, and other disturbances of a psychical nature experienced during these decisive periods. Communication with the other world is permitted to enable us to make this plane more perfect. Anything which hampers the perfect manifestation of the individual spirit incarnate in matter is to be strictly discountenanced. Let us make "*Mens sana in copore sano*" our motto in the psychical as well as the secular sphere of activity.

How Should We Address Spirit Controls?

Address spirit controls just as you would address any other human being. They are only people who have ceased to use their physical vehicles for a while. Thankfully receive enlightenment from those who are enlightened, and attempt to educate the ignorant so far as that can be done without ignoring the demands of common courtesy and politeness. Refrain from addressing the control by the name of the medium, nothing causes the spirit more distress than this thoughtless habit, for the medium's spirit, recognising its own name, strives to eject the controlling entity and take charge of its own body again. In fact, calling the medium by name is a very effective method of throwing off an unwanted control. If you know the control's name, use it, if not, address it as "sir" or "madam," as the case may be.

Try to refrain from calling the spirit "dear," or "darling"—you would not like an absolute stranger to take such liberties

with you. The terms "Friend," "Brother," or "Sister" are permissible; but no more so than they would be in conversation with any casual acquaintance on this plane.

Above all, avoid adopting the silly, simpering tone which a dear old lady would use to a little child. Spirits are men and women, your guests from another sphere, let your conduct toward them be that of a polite and well-mannered host entertaining visitors in his own home.

Would the Fact of my Being a Materialist Prevent Me from Obtaining Messages from The Other Side?

No! Any man who loves his friends who have passed over into the Beyond will stand an equal chance of contacting them again, providing he sets about the matter with an open mind. The materialist who is agnostic, rather than antagonistic toward Spiritualism, may even have a better chance than an orthodox Christian who usually enters into the seance room at one moment half afraid that he is disobeying the archaic laws of Moses and drawing the wrath of God upon his defenceless head, and the next half suspecting that he is throwing himself open to the subtle attacks of the evil one. Go ahead expectantly, tolerantly, courageously, and do not be put off by earlier failures. It may take some time before you can build up the necessary conditions, or even find a medium who is psychically in harmony with yourself and your dear one; but I know of no man or woman who has ever been disappointed by the other side—the seeker always finds the light, providing he has patience and approaches the subject in the right spirit.

I Am Stone Deaf. How Can I Get Evidence of Survival and Return of Spirit?

Arrange for a friend to attend a seance with you, advise the medium or her control of your trouble and she will talk slowly enough for full notes of the sitting to be taken.

Alternatively, send an article to a good psychometrist and ask her to give you a written report on the impressions, messages and visions which she associates with it. The world of spirit will always find a way if you but seek earnestly.

Books Worth Reading.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However, we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published. It usually takes about three months to get books from overseas. Address your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

NOTE.—The following are reviews of books sent to us for that purpose—we have put them in the Psychic Library, and can obtain them from England for those who may desire to purchase them.

The Secret Wisdom of the Qabalah.

By Major-General J. F. C. Fuller
(Rider & Co.)

In this book is revealed the secret doctrine of the Qabalah—the Key to Hebrew mysticism and magic. In it the author discusses not only the origins of this occult science, but explains its symbolism as a world philosophy which may be made use of either for good or evil. Further, he traces its relationships with Illuminism and the most modern theories of Science, showing how religious movements originate and why it is that they decay. This book is a veritable key to both past and present occultism, and, consequently, of profound significance in understanding the nature of those hidden forces which to-day are still attempting to control the world.

Price 7/6, post 4d.

What Is Your Will?

By Mrs. Rhys Davids D. Litt., M.A.
(Rider & Co.)

Here is new light on the man behind the Will. Mrs. Rhys Davids has a long record of works on Psychology, and in this book she ranges through the whole gamut of the life of man. The author is noted for her learning in Buddhism and of Eastern concepts of the life of man and the reader has the advantage of this knowledge. The book proceeds into the realm of psychics, to which Mrs. Davids has gradually been led. A most striking passage in the book is that which deals with judgment following death. The testimony is given as personal and directly acquired and as such must possess additional value. This powerful book cannot fail to help all who read it.

Price, 7/6, post 4d.

Thrust in the Sickle.

By Walter Clemow Lanyon (Fowler & Co.)

The author writes:—"This book, 'Thrust in the Sickle,' is an attempt to catch the fourth-dimensional idea of the Jesus Christ Revelation, in three-dimensional words. It has been almost impossible, and has resulted in an endless succession of words, phrases, illustrations: broken and mixed metaphors.

"In reading and re-reading the various chapters I was constantly impressed with the thought that they were nothing more than a jumble of ideas, but this was strangely denied by a great 'feel' or 'urge' of consciousness which made itself manifest before each chapter was finished.

"It is because of this strange impartation of the message written between the lines of what appears to be a repetition and a rehashing of ideas, that the book has been allowed to come into print." Price 7/6, post 4d.

Here and Hereafter.

By J. A. Douglas Parker (Rider & Co.)

You have often wondered about the "Hereafter" and the reason of life. This book tells you about these things. It shows that you can never die and that it is necessary to know the simple facts about the Hereafter. It explains why you are here and what will happen when you go into the world beyond. You will learn that you are part of the Great Infinite Mind of God and that everything depends on the way your life is lived. A very illuminating little book. Price 3/6, post 3d.

Light In Our Darkness.

By W. S. Montgomery Smith and Ellinor M. Taylor (Psychic Press Ltd.)

Spirit communications proving that love continues beyond the grave.

A record of messages from the "dead," given through the trance mediumship of Mrs. Osborne Leonard, the world-famous medium, and by Ouija board writing jointly received by the authors. Explanatory Notes; Evidence of Identity; Some Details of Life on the Spirit Planes; Vital Need of Preparation for Spirit Life; The Christ Within; Spirit Communication; Psychic Power; Affinity; Communications of Miscellaneous Topics. Price 4/6, Post 3d.

After Thirty Centuries.

By Dr. Frederic H. Wood.

This is the story of the Lady Nona, a contemporary of Pharaoh Amenhotep III. (1406-1370 B.C.). It tells how she was instrumental in helping to form the character of Ankhaten, the ascetic reformer. The Lady Nona has endeavoured to establish her identity by more than 300 language tests in pure, spoken, ancient Egyptian, phonetically recorded by the author, and rendered into English by Mr. Howard Hulme. As an evidential structure this psychic record would be difficult to equal. Price, 5/, postage 3d.

The Eternal Question: Are The Dead Alive?

By Allen Clare. With a foreword by Sir A. Conan Doyle.

(J. M. Dent and Sons, Ltd.)

A Book of Angel News and Comfort for the Bereaved.

The most remarkable narrative of "spirit" appearances ever published. A scrupulously honest account of "spirit" communications, without any professional mediums or seances, which came unexpected, unsought, to the Author and his wife. Trickery is out of the question in this case. Telepathy does not explain the messages here received. The only solution of the mystery of the phenomena herein described is that the "dead" live. Price 10/6, postage 6d.

Spiritualism in India.

By V. D. Rishi, B.A., LLB.

"Spiritualism in India" is the second publication of Mr. V. D. Rishi. It is a summary of his activities and experiences in India and in Europe during the last eight years, and is being issued for the benefit of those interested in Spiritualism. Mr. Rishi's claim to enlighten the Indian public in this important matter is now based on nearly fifteen years of close study, constant thinking, extensive travel and prolonged research. In fact, it can be truly said of him that he is the only authority in India on this branch of knowledge, and I can sincerely say of Mr. Rishi what the late Sir A. Conan Doyle once wrote to him to say, "You are the Apostle of Spiritualism and we all look upon you as the representative of the cause in India."

Price 4/6, postage 3d. (Can be obtained if required).

GEE UP, NEDDIE!

In Brick Lane a curate met a coster.

The curate, professionally bound, was not long in coming to the question of the coster's soul. In despair he said at last: "What, then, do you believe about the future life?" The son of toil gave a derisive sniff. "I don't know," said he, "you don't know. And nobody don't know. Gee up, Neddle!" Whack!

Trails of Truth.

(Jenny O'Hara Pincock)

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

Edited by the New York Section of the American Society for Psychic Research.

Ranks easily with the best and strongest of all evidential works on the subject.

It will be classed with Sir William Crooke's classic *Researches into the Phenomena of Spiritualism*; and Zollner's *Transcendental Physics*. Eighty years of Spiritualistic publications have produced nothing better.

"TRAILS OF TRUTH"

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.

SPECIAL PRICE 7/6, Postage 6d.

Talks With Spirit Friends.

Received by Automatic Writing.

"**B**EHOLD I stand at the door and knock." "Know ye not that your body is the Temple of God, and the Spirit of God dwelleth in you." That is the real God and in you is His real location. He is the Temple of man's life actually identical with the truth, the goodness and beauty that may be found there. God is not remote and lost amongst the stars, He is within, and all around and about. To have any conception of the greatness of God is beyond us, He is so vast, and so it behoves us to know first the God that dwelleth in ourselves. Therefore it is necessary to devote our time chiefly to essential things.

Make commonsense your constant guide. Cultivate the friendship of helpful progressive worthy people. Utilise little spare moments, which are usually wasted, to improve your mind. Develop clearness of judgment, dignity, seriousness, and sense of the vastness of life. Try to make everything contribute to your physical, mental and Spiritual progress. Rid yourself of undesirable thought and acquaintances, or any evil influence that may retard your well being. Make each day count as an advancing factor in your life, in the best interest of all around you. Be eager to receive helpful suggestions from any source.

Seek guidance of God in morning and evening Prayer, and let your Prayers be not just lip service, but from the heart fervent, real pleas for assistance and also thanks. Never forgetting those texts:—

"As ye sow, so shall ye reap." "Behold I stand at the door and knock."

I will give you a few conditions requisite for successful communication. In the first place, there must be a listening attitude; the whole being must be uplifted to catch the whisper that would penetrate the mind embodied from the mind disembodied. As the transmitter thinks, the thought must reach the receiver, or the thought will be deflected in its passage, and will be the thought, not of the disembodied, but of the embodied, distorting

and not registering correctly. What is thought? Ah, you yourself cannot answer this. Thought is the activity of the spirit, its occupation, its joy. Do I say joy? Yea, for the pure, the loving thought is a joyful activity. You have read of other spirit thoughts that are far removed from joy, for the thoughts of those spirits are the continuation of the earthly thoughts that occupied their minds before they passed into the world where thoughts are things, and recognised as such. We can blend our thoughts with the thought substance that surrounds you and thus penetrate your physical brain; but only when you lift your thoughts to this level where all is loving, all is peaceful. Should your thoughts lack these qualities, the conditions will be inharmonious, the result distorted.

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Peace, therefore, is the condition we speak of to-night. Be at peace with all, peace within yourself, then will those who dwell in peace overshadow you, and the harmonious vibrations will carry our thoughts to your inner ear. Oh, peace, peace, little you on earth know the meaning of the blessed word, but by lifting yourself in spirit to those who dwell in perpetual peace may you obtain the reflection of this peace in your self-disturbed, intranquil lives. Turn to us then, as you desire this beautiful quality to flood you spirit, and we will answer and bring you the Father's peace, the peace of God, which passeth understanding.

—Laus Deo.

THE PRAHRAN SPIRITUALIST CHURCH.

216 HIGH STREET, PRAHRAN.

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Sunday, 3 p.m.—Message and Healing Service.

Sunday, 7 p.m.—Lectures and Demonstrations.

Wednesday, 10 a.m. to 4 p.m.—Free Health Readings (Mrs. A. Plum).

Thursdays, 7 and 7.30 p.m.—Psychometry (Mrs. A. Plum).

Hon. Secretary: L. J. PLUM, 15 Trinian Street, Prahran, Melbourne.

Out They Go! Out They Go!

WE MUST HAVE MONEY.

For the Month of April Only.

- W**E have one or two copies in stock of the following books, many of which we will probably not stock again. These have been reduced to cost price, some even below cost. In case the book you require is sold, please make a second choice. See Catalogue in November issue for particulars. Figures in brackets indicate postage.
- "The Aquarian Gospel," by "Levi"; Usual price 15/-; Sale Price, 12/6 (7d.).
 - "And With the Morn," by Robertoson Ballard; Usual Price 6/6; Sale Price, 4/6 (4d.).
 - "Angels and Others," by Dr. J. H. Stowell; Usual Price, 4/9; Sale Price, 3/- (3d.).
 - "Ask the Spirits," by David-Gow; Usual Price, 7/6; Sale Price, 6/- (4d.).
 - "Book of Talismans," by Pavitt; Usual Price, 7/6; Sale Price, 6/- (7d.).
 - "The Bridge," by Sir O. Lodge; Usual Price, 21/- Sale Price, 6/6 (7d.).
 - "The Children of Mu," by James Churchward; Usual Price, 20/-; Sale Price, 15/- (7d.).
 - "Claude's Second Book," by Mrs. K. Bamber; Usual Price, 6/-; Sale Price, 4/-
 - "Communications With the Dead," by J. C. Gibson; Usual Price, 6/-; Sale Price, 4/- (4d.).
 - "Death Bed Visions," by Sir W. Barrett; Usual Price, 4/6; Sale Price, 3/6 (3d.).
 - "The Edge of the Unknown," by A. C. Doyle; Usual Price, 7/6; Sale Price, 6/- (5d.).
 - "Elementary Astrology," by Sepharial; Usual Price, 2/-; Sale Price, 1/6 (2d.).
 - "The Gateway of Understanding," by Dr. C. Wickland; Usual Price, 17/6; Sale Price, 15/- (6d.).
 - "Gift of the Spirit," by Arthur E. White; Usual Price 3/6; Sale Price, 3/- (2d.).
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TRANSCENDENCE AND IMMANENCE.

Thou mighty and eternal God.

All nations shall confess Thee and bow in reverence before Thee;

For there is no other God than Thee

Thou art the Great, the High, the Holy, the Great Supreme.

:: :: ::

I Am the Ever-Present by virtue of my Presence. All things are of Me.

I send my thought into space, and lo! universes are built up.

I AM the ALL. Without Me there were nought. A million suns and ten million worlds are small numbers unto Me.

I build not in millions but in trillions of trillions.

All things obey my will,

For all things are brought into being by my presence.

Without Me there were nought but void.

I created Man, but cramped him not.

I gave him liberty to work out his own salvation.

He has climbed to great heights but has become vain and puffed up with his own conceit;

And hath fallen from the heights of glory to which he hath attained.

But he hath left his trail behind him, and again he climbs the heights.

He seeth the trail he made in the far distant past, and he remembereth his faith.

He cutteth deep steps in the rocks.

He maketh firm holes for his hands.

He passes over the place where he fell before he gained the heights.

For I am ever with him urging him on.

—D. FLOYED.

A GIPSY'S PROPHECY.

A NUMBER of young officers in 1909 were gathered together in a native cafe at Oudja, in French Morocco. A dark-skinned gipsy girl came into the establishment and wanted to tell the fortune of the officers. Stopping before a young lieutenant of artillery, she said, "I see you living many years in this country, and here you will win all your stripes. Here in this land you will see much active service, and you will conduct yourself as a brave man should; but fear nothing, for you will never be even slightly wounded. I see you rising to be chief of all." The young lieutenant is now General Nogues, and he has returned to Morocco to be "chief of all," Governor-General, as the gipsy had prophesied, says "L'Avenir d'Agadir," which prints the story.

MRS. EDDY AND SPIRITUALISM.

CHRISTIAN Scientists constantly deny that Mrs. Eddy ever belonged to a Spiritualist Church. In a letter to the Leicester (Eng.) Daily Mercury, in a reply to a statement made in that organ, that "Mrs. Eddy never belonged to a Spiritualist Church and consequently could not secede from it," Mr. E. W. Oaten, Editor of "The Two Worlds," wrote:

"I would like to inform your correspondent that Mrs. Baker Eddy was a member of a Spiritualist Church, and that she appeared upon the Spiritualist platform on many occasions when she gave addresses on Spiritualism, followed by clairvoyances by Mr. John Slater. Mr. John Slater made that statement scores of times during Mrs. Eddy's lifetime, and she made no reply. Further, I have a friend in Sheffield who was a fellow-member with Mrs. Eddy of a Spiritualist Church, and who can give full particulars of the reason why she left the church, and took up study with Thomas Quimby. The facts are on record, and the evidence overwhelming.

CHEER UP.

THE great Bishop Wilberforce a hundred years ago declared: "I dare not marry; the future is so dark." The Duke of Wellington in 1851 said: "I thank God I shall be spared from seeing the consummation of ruin gathering round me." William Pitt bewailed, "There is scarcely anything round me but ruin and despair;" and Disraeli said: "In industry, commerce, and agriculture there is no hope."

Splendid! And we are still alive.

MESSAGES IN 1874.

At a Circle held on February 1, 1874, as recorded in "Spirit Teachings" as it was written and signed by two well-known composers:

"The conditions were bad last night for the music. You are yet to learn the conditions under which it may be had. Not until you hear the music of the spheres will you know the true poetry of sound. Music depends, far more than your wise men have dreamed, on these self-same spiritual conditions of which we say so much. The spiritual elements must be in harmonious arrangement before a good development of that which is attainable even on earth can be reached."

"Spiritualism is the coming world religion. Guides tell us that the dictators of the world shall not succeed as long as one Englishman, one Welshman and one Scotsman draws breath."—Shaw Desmond.

AT THE GATE.

ONCE upon a time a pompous man died. All through his life he had been dominated by a delusion of his own importance.

He strutted to the Golden Gates and hammered loudly.

"May I ask your name?" inquired the Keeper of the Golden Gates.

"What!" exclaimed the pompous man. "Is it possible that you do not know my name?"

"Well," replied the Keeper, gently, "you see, we have thousands of millions of people inside, and there are about two thousand millions still on the earth. I am sorry to say I have never heard of you."

"My name," said the pompous man, "is Mr. D. Super Silious."

"Wait a moment," said the Keeper, "and I'll look you up in our Card Index."

A few minutes later, the Keeper said: "I find that your card will barely admit you. It says—'All for self. No kind actions. Immature and childish. Needs reconstruction.'

"For the first time in your life," said the Keeper, "you will receive justice."

Turning to an angel attendant, he said: "Take this man to a small flat in a back street and enrol him in one of the kindergartens."

—Efficiency Magazine.

HEALING PRAYER.

**I Ask the Great Unseen Healing Force
To Remove All Obstructions
From My Mind and Body
And to Restore Me to Perfect Health.
I Ask This in All Sincerity and Honesty
And I Will Do My Part.
I Ask This Great Unseen Healing Force
To Help Both Present and Absent Ones
Who Are in Need of Help
And to Restore Them to Perfect Health.
I Put My Trust
In the Love and Power of God.**

"I have seen, and many of you, too, have seen, the dead materialise in strong light close to you from the air . . ."

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