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Psychical Research, Spiritualism, and Spiritual Philosophy

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

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Spiritualism The Foe of Superstition.

"WE KNOW, WE DO NOT MERELY BELIEVE."

By I.D.G.

A LOGICAL Spiritualist must feel an intruder into the question of religion, paradoxical as the statement may seem, and despite the fact that hundreds of Spiritualist Churches abound all over the land. For Spiritualism is not a blind belief. Though the faith that results from knowledge may flow from it, and though the fact which it establishes—the survival of bodily death by human personality — buttresses more than one of the great religions, it cannot be called a religion in the ordinary sense of the term.

Properly considered Spiritualism is a science. Just as precise modern chemistry had its roots in the old alchemy; just as astronomy evolved from the old astrology, so modern psychic research evolved from older speculations, and following the true scientific method of direct appeal to Nature, is exercising a rapidly-growing influence over thinking men and women.

Just because I am a Spiritualist, just because, by definite objective proof, I know that certain things are true, I hate all superstitions as much as I do the unscientific attitude of the so-called scientist who condemns without examining the evidence.

And I have no use for the credulous fool who swallows every silly sentimental theory, or for the charlatans who hang on the fringe of the Spiritualist Movement, and will continue to do so as long as the law remains in its present impossible position.

I am a plain man. I have neither the knowledge nor the time necessary to split theological hairs, and still less time for the fool who says he "does not believe" in Spiritualism, when he has never spent ten seconds in examination of the evidence.



SIR ARTHUR CONAN DOYLE.

A pertinent story: In a certain abbey in the Middle Ages, a group of learned clerics fell into argument as to how many teeth a mule has. Logic, natural history and mathematics were cited to prove that a mule must have so many teeth and no more. Dull Laybrother Stultus, reputed half-witted, suddenly interrupted by saying that a mule had so many teeth. Frowns from the learned. "How do you know, Brother Stultus?" demanded Father Abbot.

"Well, reverend Father, while you and the learned brothers were disputing, I, who know my place too well to take part in

the discussions of the learned, went down to the stable, opened the mouth of old Dobbin, our mule, and counted his teeth."

In like manner, while the theologians and the "scientists" who have never examined the evidence dispute and wrangle learnedly, unnumbered armies of Spiritualist, people who are great in the world and humble folk alike, have examined the evidence. We have, as it were, counted the mule's teeth.

What the Evidence Leads To.

And examination of the evidence has led to proof, not mere belief, that:

Death is the end of a phase, not the end of all things.

That, when the temporary earth body perishes, we live, work and love in an etheric body which functions in the etheric world that interpenetrates this temporary and very frail world of matter.

All the universe is ether vibrating at different periodicities, and each level of vibration has its own proper life.

That our departed loved ones live on, and, that in certain conditions which can be provided, can and do communicate with us.

There exists an army of men and women, called clairvoyants, who can see and describe the etheric bodies of departed friends. There are people with the faculty of automatic writing which can be used by personalities on another plane to communicate with earth people.

There are people termed materialising mediums, from whose bodies extra-bodily entities can extract a substance called ectoplasm in which they can build up the recognisable form which they wore on earth. There are people through whom the recognisable direct voice of people who have passed the change called death can speak.

Can I Believe it All?

Believe it all? It remains for you to exercise your intelligence just as if I were to put before you a baked lump of clay, and say, "This is a brick." Examine the evidence. Touch it, weigh it, name it the sorriest mud and of the earth earthy, if you will; break and shatter it, if you will, and can, but, I implore you, spare us that fatuous inanity of asserting "I don't be-

lieve in bricks." You think this an exaggerated simile? I submit that it is not. It is a precise parallel with the attitude of many people who refuse to examine the evidence for Spiritualism.

Great scientists, brilliant intellects in every walk of life have examined the evidence and have come to the conclusion that survival is proved. Spiritualism is the foe of superstition. We stand or fall by objective evidence.

Our Opponents.

Now as to our opponents. It is noticeable that the Catholic Church admits the phenomena, admits the existence of spirits, but says that they are not the human dead. Here again we have to judge by the evidence, just as I should judge if a man rang me up one the long-distance telephone and said he was my brother. If I were not sure, I should ask him questions the answers to which would settle the matter for any intelligent person.

Now, sling your stones, scientific believers in the subconscious-mind hypothesis or purveyors of theological negations and subtleties! To such I say, in the words of that very great scientific pioneer, Leonardo da Vinci:

I do not understand how to quote, as they do, from learned authorities, but it is a much greater and more estimable matter to rely on experience, their masters' master. These men go about puffed up and boasting, adorned, not with their qualifications, but with those of others, though they will not admit mine. They scorn me, who am a discoverer; yet how much more do they deserve censure, who have never found out anything, but only recite and blazon forth other people's work? Those who only study old authors and not the works of Nature are stepsons, not sons of Nature, who is the mother of all good authors.

That rebuke is for the arrogant theologian as well as for the arrogant sceptic. My feeble pen cannot better it. In this tremendous matter, I say: Do not believe me or anyone else. Examine the evidence for yourselves, remembering that, contrary to a common idea, many Spiritualist seances are not held in darkness, but in

broad daylight, and that the best evidence is obtainable, not only from paid mediums, but often in the privacy of the home circle.

Turn to the Bible, and you will find that it is saturated with Spiritualistic phenomena from Genesis to Revelation.

Examining the evidence reverently and according to the known laws, you will receive proof that the universe is infinitely wider than you thought and that death is but the gate of a wider life—"Mors janua viae," as the ancients phrased it.

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LOOKS FORWARD TO IT.

"The Harbinger of Light" is something to look forward to every month. The amazing part of it to me is, that quite a number of different phenomena that have puzzled us at various times have nearly all been explained to us the following month in your magazine, and questions been answered without us asking you. We would love to know more about the fairies, a friend of mine often sees them about the house, garden, etc. Do they help us? They seem so happy.

—A. Bristow.

Pukekoke, New Zealand.

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

Dastardly Attack on Mr. Arthur Ford.

A CLUMSY "FRAME UP"

A letter was published in a certain newspaper last week purporting to have been signed by Mr. F. W. Buick. I wish to state that Buick's signature to that letter is a forgery I have seen the letter held by the paper in question and compared it to Mr. Buick's signature. There is no connection between the two.

This letter is a stupid concoction and could never have been dictated by me. Not only are the contents contrary to my manner of thought, but I never give messages in that way.

This letter was published by a lecturer for the "Rational Society" who wants me to debate with him. I hope the temporary fame that has come to him by attacking me has been satisfying to him. Such attacks never upset me at all. I expect them and only marvel that those who make such attacks always seem so dull and stupid in their methods. In the meantime I go ahead with my work.

(Signed) ARTHUR FORD.

I have been shown a photograph of the letter purporting to have been signed by Mr. F. W. Buick, and compared the signature with those known to me. There is no point of resemblance between the two and we are satisfied not only that the above statement of Mr. Ford is true, but that the letter in question was not signed by Mr. Buick.

J. T. HUSTON,

12th April, 1937.

Editor, "Harbinger of Light."

"The Harbinger" on Tour.

LECTURES AND DEMONSTRATIONS ON MODERN SPIRITUALISM.

OUR travelling representative, Mr. Charles Neil, accompanied by Mrs. Arthur and Mrs. Reynolds—mediums—will visit the leading cities of the Commonwealth with the object of explaining and demonstrating the truths of Spiritualism, and incidentally introducing to the general public and to those interested in the subject, "The Harbinger of Light" and a few of the modern books on Spiritualism.

Mr. Charles Neil is well qualified for this work. He is the eldest son of the late Rev. Charles Neil, D.D., Editor of the "Protestant Dictionary" and many other works, including "Thirty Thousand Thoughts." For seven years he was a member of the Southend-on-Sea (England) Borough Council. From 1914-1930, a member of the Committee of the Public Library of that Borough, which has now a population of over 150,000.

As a young man he was a Lay Preacher, assisting his father at St. Mathias' Church, Poplar, where for ten years he acted as honorary secretary to the day schools and superintendent of the Boys' Sunday School. He was also a member of the Committee

of the Blackwall and Poplar Evening Continuation Schools for the London School Board. Mr. Neil was educated at St. Lawrence College, Ramsgate, and at the London University.

Coming to Australia in 1931, he met Mr. Edgar Tozer and with his assistance commenced a thorough study of Spiritualism. Three weeks after reading "Origins of Christianity," he gave up his membership in the Church of England, and devoted the whole of his spare time to helping the Spiritualist Cause, lecturing at many of the Melbourne and Geelong Churches.

Finding the "Harbinger of Light" psychic library of immense value to him, and discovering that all the Spiritualist Churches he visited needed books, for the last three years he has encouraged students to read more, and has given over 800 books to them, including J. A. Findlay's works, "On

the Edge of the Etheric," "The Rock of Truth" and "The Unfolding Universe"; "Spirit Intercourse," by Hewat McKenzie; "Toward the Stars," by Dennis Bradley; "Oashpe, The Kosman Bible," and many other works of distinction.



Mr. CHARLES NEIL.

Four months ago, on the death of Sister Joyce (Mrs. Sealey), he took over the Church for All at Windsor.

Mr. Neil As a Business Man.

When Mr. Neil gained his seat on the Southhead Borough Council, he considered that the time was ripe for further civic development. He prominently identified himself with a policy for providing houses for the workers; the development of the Town Planning Act; the widening and improvement off the foreshore; bringing the public library up to date; and the provision of large open-air baths and paddling pools on the foreshore. He worked on the public library, town planning, and finance committees, and was Chairman of the Markets Committee.

Evidently, he gained marked support for these objects, for they were eventually carried out. On one occasion, in consequence of his activities, he lost the election for a seat on the cry of "Down With the Bolsheviks," as such rapid development must in some mysterious way be connected with "Socialism" and "Bolshevism."

For years he worked in political life, with the purpose in view of developing the existing form of Government to provide the people with better conditions and raise the standard of living for the working classes.

Mr. Neil worked on the staff of a dominion Bank, situated by the side of the Mansion House in the City of London, for twenty-seven years. Afterwards he was engaged in estate development on town-planning lines at Westcliff-on-the-Sea. On his own estate, the main roads were 100ft. wide. A large portion of his estate was tied up and dedicated in perpetuity as a private open spaces and is now used for seventy-two tennis courts and two hockey pitches. To-day the borough has grown to such an extent that these private sports ground, once on the outskirts of the borough, are now surrounded by houses. This method of development and policy was adopted to make provision for the open spaces so sadly lacking in English cities.

Mr. Neil states that for him personally the depression was the best thing that could have happened, as otherwise he

would never have arrived in Australia, and would never have known anything about Spiritualism. He is firmly of opinion that if people will properly and carefully investigate the phenomena of Spiritualism that at least ninety-nine per cent. will come over to our side. He quotes from "The Vital Message," by Sir Arthur Conan Doyle:

"I have never in my thirty years of experience known one single scientific man who went thoroughly into this matter and did not end by accepting the Spiritualist solution."

Mr. C. Neil has for the last two years acted in the capacity of organiser for Spiritualist propaganda in Victoria. In this connection he has edited a small book, "The World's Greatest Mystery." He is a clear, concise and convincing speaker and an enthusiastic and powerful advocate for the Cause.

The Church for All Mission will start for Brisbane on 26th May, and afterwards will visit Newcastle, Sydney, Adelaide, and Perth.

MEDIUM WALKS ON THE WATER.

AN astonishing story of a woman medium who is declared to have walked on water has reached this country from Austria.

It began one moonlight night when a family were boating on the lake near Graz. In one boat were Maria Silbert, mother of a family, and a young boy who lived with her as her son. The boy stopped rowing, and, to his surprise, found that the boat continued to move. Maria Silbert rose, stepped out, and walked on the water to the bank. Her shoes and her garments remained dry. The story of Maria Silbert is told by Adalbert Evian, the lad who lived with her as one of her family, in his book, "The Mediumship of Maria Silbert." Life in her household was terrifying. One All Souls Night the Silbert family took a walk in the local cemetery. Suddenly a clanging was heard. The gate had been shut, and they were locked in the cemetery. Then, says Evian, from the graves stole queer ghostly shapes. The dead walked again, and, in the midst of them, walked Maria Silbert, holding by the hand the ghosts of two dead children.

The Origin of Spiritualism.

AN INTRODUCTION TO ITS PRINCIPLES.

By George W. Kates.

VERY few people have doubted that a life beyond the grave awaited every human being. The existence of Soul that would survive the ravages of time to destroy our physical bodies, has been the common belief of humanity, and yet in all ages there have existed Materialists who saw only proofs in nature of positive birth and death, with no possibility of continuity.

The races and tribes of all time have had some evidences of conscious life beyond the grave, and to some extent held communion with spirit denizens of the Soul-World that lies beyond the dimensions of space as related to the matter we cognize with our earthly faculties.

The history of all people give glimmerings of spiritual beings manifesting to the children of earth. We need not enter into a discussion thereof, but refer to it in order that the reader may inquire on observe. Spirit life and communion is the foundation of all religions of the world.

The Bible and Spirit Return.

The Christian religion is thoroughly founded upon spirit facts of return, deeds and communication. The Bible is a record of spirit revelation, not only in the New Testament, but with the Jews from Moses to Jesus. It is particularly notable that Jesus and the Apostles were what we call in modern parlance, mediums. Spiritualists make the claim that the works, called miracles, performed by Jesus, and the sermons delivered by him were the results of spirit power over him. That he was born a psychic, as the result of parentage and circumstances. This does not lessen his divine origin, but increases our understanding of it.

The Apostles were called by their master because of their psychic ability. Paul was converted by spirit power.

If you take out of the Biblical record, all that relates to spirit, spiritual gifts, spiritual manifestations, then nothing of value to the human family will remain.

Hence, we claim that the Bible supports what we call modern Spiritualism more than it does the creeds of any other "ism." But, the Spiritualists make no sole claims for truth, because the Bible supports their teachings, for they accept nothing as final unless provable. They announce that proofs of spirit life and communion exist and are within the reach of all who shall earnestly seek therefor. These proofs have ever been within a possibility, as may be witnessed by the testimony of the many who have told of haunted houses.

Modern Spiritualism's Forerunners.

The visions of Swedenborg stand out with luminous evidence of the possibility of humanity in that direction.

The history of John Wesley records spirit manifestations in his home.

Mesmerism developed marvels of mind and resulted often in spirit communication.

Andrew Jackson Davis, the Poughkeepsie Seer, under mesmeric influence, began and completed the marvellous book, "Nature's Divine Revelations," whilst he was almost unlettered.

Thus the world became gradually prepared for an understanding of the mysterious raps now universally spoken of as "The Rochester Knockings." They ushered in modern Spiritualism; and the raps soon resounded over the entire world. Attention was first called to the rappings in the humble cottage of the Fox family in Hydesville, N.Y. That was in the year 1848. Three little children were annoyed, and in turn amused by the rappings. Having been reared under orthodox influences, they believed that "Old Splitfoot" roamed the earth and was seeking souls for his kingdom. After these children discovered that the raps could see and hear—in other words, that there was intelligence back of the raps, they still addressed "Old Splitfoot" for replies to their questions.

But they instituted an alphabet for the raps, and soon had communications from

intelligences claiming to be the spirits of once men and women of the earth. So they soon became famous, and wise people went to their humble home to prove the fraud being perpetrated by three innocent girls. These girls were subjected to every possible investigation, but no other hypothesis than spirit force was proven. Many scoffers went away convinced enthusiasts. People everywhere began sitting at tables for raps and levitations. The evidences of spirit communication became quite general—and other phases of mediumship began to unfold.

Our "Spiritual Gifts."

The spiritual gifts spoken of by Paul in his message to the Corinthians became a fact in the development of humanity. It is now generally admitted that they are dormant human powers. But to say they belong to sub-self admits the spirit-self; and it is that self-hood, that condition of our faculties and forces we should cultivate. Thus only can we know our limitations and realise spirit help.

For eighty-nine years the phenomenal evidences have constantly increased in power, and more greatly diffused. There have been psychics developed in every country of the globe, and possibly nearly every community. It was isolated, but widespread in its manifestation.

We do not claim that Spiritualism is perfected—but is only in process of developing its force and utility. We do not claim it is a new fact just discovered, but we do say that humanity has but begun to understand and employ it for benefit. The varied phases of manifestations is in accord with the differing talents of humanity. We cannot all possess the same qualities, and we could not each expect to obtain the kind of psychic phenomena that other people do. Thus there are persons so endowed that the physical forces only can be used by spirits, whilst others possess mental, moral or spiritual qualities that congenial spirits find helpful to an exercise for a varied form of communication and instruction. The important phenomena are not those of physical characteristics, which convey only the

possibility of an occult force, or an imperfect mode of communication; but the phases that include trance, clairvoyance, clairaudience, psychometry and inspiration, are of the greatest value to the human race.

Spiritualism a Fact of Nature.

Spiritualism has no doubtful origin, nor temporary destiny. It has been during all time a potent factor in human growth and will lead the nations and people to true civilization and every possible peaceful relationship, for the unfoldment of arts, sciences, mechanics, music and literature. It is the hope of the world for a true church of humanity, wherein shall be taught the higher ethics of life. It will demonstrate with positiveness that every human being is an immortal principle, destined to a conscious life in future aeons.

It is perfecting powers and possibilities here on earth, to hold communion with spirits of humanity gone before to the Soul-Realm on the outer rim, and in the vastness of space beyond the world we here inhabit.

Spiritualism as a religion is just being unfolded, but the spiritual teachings are now not uncertain, for they have led many to the light of the truth—and truth is the goal every Soul seeks to obtain.

The question, then, is not so much what has Spiritualism accomplished, but what is its capacity and promise. Without regard to past crudities and failures, we should go forward to achieve every possible good.

The marvellous achievements, however, of eighty-nine years, are promises of an ever increasing utility.

Spiritualism will be to each what they can obtain from it. May each one, therefore seek for the beautiful, good and true!

Maurice Barbanell, editor of the "Psychic News," in a recent article for an evening newspaper, computed that "In England alone there are at least 100,000 home-circles." This seems to us quite a modest estimate, but Mr. Barbanell is careful never to over-state his case.

The Derelict.

By J. STUART MORRISON.

THE steam flows steadily on its way; but here and there its waters are diverted from the onward course and whirl round and round in ceaseless eddies. On the surface of these little whirlpools sundry pieces of flotsam seem to display quite a deal of activity, but make no progress despite it all. Pitiful flotsam! The cast-offs of our system, left to the mercy of the drifting currents and vagrant winds which stir the surface of the river of life.

The turbulent waters toss these remnants to and fro. Sometimes they are piled against each other, bumping each other in mock combat. Again pieces are flung out to the edge of the vortex and there left to bob idly up and down until again drawn into the mimic struggle, or else, becoming waterlogged, they sink to the bottom to decay. Such a whirlpool is Hyde Park. In the centre of the vortex the tub-thumpers air their grouches and carry on an endless, futile battle of words. At the outer reaches of the park, sleeping under trees or dozing on benches, are other discards of civilization—friendless, homeless, workless, ill-clothed and half starved. In misery and poverty they live and die whilst the world goes on, hardly conscious of their existence.

Within a stone's throw of the park jewelled women and languid men squander fortunes on pleasure and diversions in a vain effort to escape the ennui and boredom of idleness.

Almost side by side we find these two glaring examples of the failure of our present social system. The retreats of the idle rich and the retreat of the idle poor—backwaters of humanity where valuable material rots and decays for the lack of an opportunity to direct its talents and latent powers into channels which would be of service to humanity.

The Derelict.

How long will these uneconomic extremes of poverty and riches be permitted to blot the history of our age? When will man learn to realise the truth of his com-

mon brotherhood? When will humanity learn to be humane?

See that lonely derelict sitting with his hands thrust deep into his pockets and his coat collar turned up in an attempt to protect himself from the biting wind. Even the two-day's growth of beard on his hollow, sunken cheeks cannot hide the signs of his gentility. Despite his rags, his carriage and expression bespeaks his honesty; but within his brooding eyes is to be seen the misery of a thousand torments as he views in retrospect the events of his life. The promise of his youth—the glories of his early manhood—the beauty of her who shared his joys—and then . . . unemployment. The weary round of casual work ever becoming more and still more difficult to obtain. His wife's illness—his helplessness—and then the shadow of death. The anguish and despair; and now . . . the lonely bench, the pangs of hunger, the bitter cold, the indignity of sleeping on the river-bank only to be moved on from time to time by an officious policeman—the symbol of that smug respectability which knows not the shadow of poverty. He removes his hand from his pocket and gazes at an object which lies hidden in his palm. A slow self-depreciating smile tugs at the corners of his mouth. A hopeless smile which brings tears to one's eyes.

A gust of wind blows some scattered leaves and papers round his feet, he kicks them away, but they return again. He stoops and plucks a persistent news-sheet from his emaciated ankles, and casts it from him. It whirls round and round in an eddying spiral whilst the derelict rises to his feet, and looking towards the heckling crowd raises his hand in a mocking gesture. A mirthless, cynical smile distorts his face and his lips form the words of a half-forgotten Latin tag "*Morituri morituros salutant.*" (Those who are about to die salute those who are about to die.) He falters for a moment and the eddying paper blows against his hand almost dashing the contents to the ground.

He looks at the paper, which is now wrapped tightly round his hand by the wind, and the smile on his face softens to one of amusement. "Well, comrade," he mused, "you, too, have served your purpose and been cast away." Something in the print catches his eye. He shakes his head, half doubtfully, ponders a moment, shrugs his shoulders and tearing the interesting article from the paper, carelessly drops it—together with the object which aroused our curiosity, into his coat pocket, and moves toward the gates of the park.

The Spiritualists.

Let us follow him. He leads us into a crowded hall where a meeting is being conducted. One is struck by the warm and congenial atmosphere that pervades the place, and the reverent attitude of the audience who are listening spellbound to a dainty woman who is speaking to them of a life beyond the veil, and giving descriptions of spirit friends to people who are seeking evidence of survival. It is heartening to see the manner in which the faces light up as they recognise names and descriptions of loved ones in the higher life, and receive messages which prove that their dear ones are still bound to them by ties of love, still guarding and guiding them in their lives. The medium gives helpful advice to those who are facing important issues, or who are perplexed by the difficulties of life. She turns in our direction, and points to the man who led us to the meeting. "You are facing a great decision and have almost been tempted to take the easiest road," she says. "You have been led here by your father who is accompanied by your wife. I want you to see me at the end of the meeting. I have some personal guidance for you."

She then passes on to other enquirers. Here she gives a word from a fireman who was killed in a burning building, and there she gives a blessing to a dear old lady, a blessing from her husband who was blind when he left this plane. "But I can see now, my dear," he says, "I can see." All her messages are accepted and much joy is shed by her cheerful and uplifting meeting.

Our friend waits behind. We see the medium ask him a question. He shakes his head. She seems very persistent, and

is holding out her hand for something. He pauses a moment, and then with a shrug of his shoulders he hands her the object which aroused our curiosity in Hyde Park. A well-dressed, elderly gentleman is introduced to the derelict. They converse for a few minutes. The younger man nods his head. His face wears a look of bewilderment which gradually changes to gratitude and relief. The two men leave the hall together.

Extract from an article by Harold Collins, published in the "Sunday Referee," 31st May, 1936.

Stopped Suicide.

A phase of Mrs. Robert's work is her clairvoyance at public meetings. At a Spiritualist meeting in a large London hall, she recalled, she felt a strong urge toward a certain portion of the auditorium. Out of a gathering of two thousand people, she pointed to a man and asked him to see her at the end of the meeting.

"Will you give me the prussic acid you have in your pocket?" she asked him in a private room. "You intend to go from here and do away with yourself, and they on the Other Side will not let you do it."

At first, the man denied the possession of prussic acid, but later confessed the whole story. He was down and out, and had little or no food for days. While sitting on a bench in Hyde Park, he was preparing to drink the poison when a piece of paper was blown by the wind to his feet. It advertised a Spiritualist meeting in which the name of Mrs. Roberts appeared as clairvoyant. He went to the meeting, just for the sake of an hour or two of free warmth.

"After the meeting," said Mrs. Roberts, "I was able to interest some good people in his case. They put him on his feet again. He has been to see me many times. He is now a happy man."

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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.

Why Can't Mediums Trace Murderers and Criminals?

THEY can and have done so. We admit that there is much difficulty in exercising one's psychic faculties in this manner because the art of tracing people by means of mediumship depends upon one having the ability to become attuned to the fugitive's thought forces. By handling an article associated with the crime or the criminal the medium may become attuned to that person; but her attention is also distracted by the vibrations of other people who may have handled the same article and the medium may end up by tracing the wrong person altogether. In the case of a murder the medium may be given an article associated with the victim in the hope of contacting him or her in spirit and obtaining the spirit's version of the crime, description of the criminal, and account of the criminal's subsequent behaviour. As the spirit's account of the crime and description of the criminal will be distorted by his or her emotional reactions one can rarely depend upon it, and as the soul is precipitated into the other world in a far from normal manner its attempts to trace the criminal through the medium of astral forces with which it is not yet familiar may also end in confusion.

In the case of the medium who endeavours to trace the criminal by means of her own powers and the powers of her guides and spirit helpers, difficulties are created by the spirit friends of the fugitive who are just as concerned in defending him as the forces of law and order are in apprehending him. There are just as many social enemies in the lower astral plane as there are in the lower strata of this plane and the combined forces of a

group of these darkened souls can create destructive and misleading vibrations which negativate the medium's efforts.

By persistent effort, and with the assistance of a strong circle of helpers both on this and the higher planes a medium can rise superior to these conditions and gain the information she desires from the more exalted spirit guardians of the victim or by contacting the mind of the criminal and exercising her normal clairvoyant powers to discover his whereabouts.

Owing to the fact that our materialistic legal code often functions in a manner which is not the best interests of the spiritual progress of the race our friends on the other side may, at times, be opposed to co-operating in the apprehension of criminals so that they may be subjected to the **vengeance** of society. When the laws of this plane are more in harmony with the laws of the higher world spirit co-operation may become more general.

Man is an Offshoot of the Animal Kingdom. At What Stage in Evolution did he Acquire an Immortal Spirit?

All phenomena are but outward manifestations of spiritual unfoldment. Spirit is involved in every stage of evolution from nebulae to man. Spirit has been slowly acquiring a consciousness of its latent potentialities by means of millions of incarnations in an ever progressing series of forms rising from the lowest organic levels through vegetable and animal species until eventually it attains self-consciousness in man. Here the evolutionary process still continues until the spiritual possibilities of this plane are exhausted. This may take thousands, even millions of years. Then—and not till

then—does the spirit finally leave this world of matter to carry on its eternal search for self-knowledge and its process of self-unfoldment in still higher spheres. Man never acquired a spirit, for spirit is immanent. It is the essence and impulse behind all being. Read "From the Unconscious to the Conscious," by Geley and you will realise the extent to which evolutionary theories are dependent upon psychic science for a clear exposition of the mechanism of evolution, and for the answer to the ever recurring question: "Where are the missing links?"

What is the difference between an Apparition, a Ghost, a Phantom, a Wraith, an Astral Body, an Etheric Double, an Elemental and a Spirit? Are any of these Terms Interchangeable?

A strict pedant would not regard these terms as interchangeable; but, for general purposes all, with the exception of "Astral Body," "Etheric Double" and "Elemental," may be used synonymously.

An Apparition is a supernormal appearance suggesting the real presence of someone distant or deceased. The form may be perceived subjectively or objectively and spontaneously or experimentally (by the use of hypnosis or scrying). The percipient may be in a normal or abnormal mental condition. Such appearances are caused by intense mental or emotional stress, danger, worry, illness or death on the part of the agent. Phantasms occasionally appear without apparent motive but, as a rule, they have a set purpose and cease to exist when this purpose is served.

A Ghost is the image of a deceased person encountered in the environment with which the deceased was familiar. This image is devoid of rational faculties and usually re-enacts a scene associated with some intense mental or emotional stress or excitement experienced immediately before passing out. Hudson contends that emotion has the power to saturate physical surroundings, which, under certain circumstances, give off the image of the impressing agent in a similar manner to that in which a gramophone record preserves and reproduces sounds. Ghost

ships, animals, cities, islands and other objects have been reported, and, if genuine, probably owe their origin to intense psychic forces set in operation by people associated in some way with the original object.

A Phantom or Phantasm may mean a ghost, apparition, wraith or any such phantasmic appearance. It is a general term.

A Wraith is either the appearance of the exteriorised Astral Body of a living person, or that of one deceased. It generally acts as though possessed of intelligence and normal consciousness.

The Astral Body is the vehicle used by the spirit immediately it leaves the flesh. It co-exists and is in co-incidence with the physical body during earth-life. It is the vehicle of all psychic activity and may be projected in such a manner that the agent can govern its activities intelligently and consciously. Such rational faculties are usually lacking in other apparitions, phantasms, and ghosts.

The Etheric Double is an invisible counterpart of the physical body. It is presumably comprised of a substance partaking of a semi-physical semi-astral nature so forming a bridge between the physical and astral bodies carrying sensations from one to the other. The partial withdrawal of the etheric body will cause analgesia or anæsthesia according to the degree of such withdrawal.

Elementals are hypothetical mortal spirits of a sub-human nature. Theosophists also use this term in reference to the so-called "Astral Shell" which is allegedly discarded by the spirit at death or at some period soon after transition. Elementary Spirits are alleged to inhabit air (Sylphs) earth (Gnomes) fire (Salamanders) and water (Nymphs and Undines). There is no scientific evidence to support a belief in such entities and hardly any justification for even postulating them hypothetically.

Spirit, strictly speaking, is the Vital Essence, the Divine Spark, the inherent actuating element in life. We never see spirit (or a spirit) but merely recognise its presence through the phenomena by means of which it manifests on this plane.

The Immortality of The Soul.

PLATO, "DE REPUBLICA."

By H. L. WILLIAMS, Norfolk Island.

PLATO, while unfolding the theme of his ideal of a state, in the ten books of his Republic, here and there discourses on the Deity, or Deities, on the soul of man and on the other world, and approaches by easy stages the climax in Book X, where, by dialectic, he proves his thesis that the soul of man is immortal. The objections raised by Plato to the popular God of his day apply "mutatis matandis" to the God of Christian theology. For, says he, God least of all, should be subject to phases, and shapes. To say that God, Who is good, is the cause of ill to anyone, we must by all means oppose, nor suffer anyone, in a well-regulated city, to say so. But, if they say that the wicked, as being miserable, need correction and, in this way, are benefited by God, we may suffer them to say so much. We should never, at any time, say that God is deficient in goodness and excellence.

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In Book X, Plato introduces a brave, young soldier, Erus, the son of Armenius, who fell on the field of battle and lay in a trance for ten days, till all the corpses round about him had decomposed. On the twelfth day, when placed on the funeral pyre, he revived and told his tale. This Erus, while in trance, went with many others slain in the battle into the region of spirits, where he was permitted to acquaint himself with conditions and events there, and, before his return to earth, a High Personality bade him tell his fellow-men what he had witnessed. The region of spirits, according to this messenger, contains eight spheres. Whether the earth counted as a rudimentary first is not clear, and Erus saw the spheres as circles, one within another, in a united convexity, each shining with the light from above and a rainbow arch over all, and the whole turning round on an axis, like one cask within another, and he saw the bands which held them together. He saw much that was

beautiful and much that was sorrowful. He saw how the newly arrived just persons were conducted to their proper place, and they gladly went to rest themselves in a meadow, as in a public assembly, and saluted one another. And those from earth asked the others concerning the things above, and those already there enquired how matters fared on earth. Some of the heavenly throng described spectacles of inexpressible beauty.

On the other hand, Erus saw some souls full of squalidness and dirt; these were the wicked and unjust, and they suffered remorse for whatever acts of injustice they had committed, each according to their several iniquities. And if any even of these had to their credit any good deeds, they reaped what was worthy accordingly.

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He also related the cases of those who had died very young and of suicides. He also told of the case of one, Aridaeus, who had been a tyrant of a City of Pamphylia, and had killed his aged father and his brother, and had done many other unhalloved deeds, and how he suffered terribly with many other tyrants, and so forth. How daemons choose humans, and try to guide them aright. How there were souls of renowned men of beauty, strength and agility, and souls of renowned women in like manner. As to other things, riches and poverty, sickness and health, and the like, they were mixed with one another, and some were in a middle station between these, and there, as it appears, is the whole danger of man. For this messenger from the other world said that to him who shuns extremes, both in this life and the life hereafter, who chooses with judgment and lives consistently, there is prepared a delectable life in Elysium. The plain of Lethe is void of trees and of everything the earth produces, therefore pass thereby speedily.

After he had seen much in the world of

spirits, Erus returned to his body, and, looking round, found himself on the funeral pyre.

I now subjoin a short excerpt from the dialogue:

"Have you not perceived," said I, "that our soul is immortal and never at all perisheth?"

On which, he, looking at me and wondering, said: "Not I, indeed. But are you able to show this?"

"I should otherwise do a wrong," said I. "And I perceive you yourself can show it, for it is in no respect difficult."—Dr. Spens' translation.

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Plato holds that unless the evil of the body create an evil of the soul, the soul cannot be destroyed by an evil which cannot be destroyed by an evil which is foreign to it. We cannot allow it to be said that corporeal evil, not inherent in the soul, itself can destroy the soul. No one shall ever be able to show that the souls of those who die shall by death be rendered more wicked. When, therefore, it can be destroyed by no one evil, neither peculiar to itself nor corporeal, it, of necessity, always exists, and is immortal. We should perceive the soul not soiled through contact with matter, but in its intrinsic purity. Justice itself is the best reward of the soul. Accounting the soul immortal and able to bear both good and evil, it will always hold to the road which leads above, for disease both of body and soul destroys itself. And justice with prudence we should at all times pursue, so that we may be friends both to ourselves and to God, whilst we remain here and also when, like victors assembled, we receive our rewards, and we shall both here and in the world to come enjoy contentment and bliss.

So we see that a greater seer than Plato never lived; not Swedenborg or any other.

GHOST DRIVES JUDGE OUT.

AS a specimen of the "News for Spiritualists" supplied regularly by the "Sunday Referee," we reprint the following:—

Driven from his home by ghostly disturbances, Judge Coloman Toth, distin-

guished magistrate of the High Court of Hungary, has become an ardent student of Spiritualism in an attempt to solve the mystery of the weird manifestations.

Sounds of heavy footsteps, loud knocks on doors, tossing of furniture, smashing of crockery have been among the terrifying incidents at his beautiful house in Szolnok.

The judge decided to move for the safety of his infant daughter Veronica. Her body was covered with painful pin scratches, although nobody could have entered the nursery.

House a Mecca.

While the judge is consulting well-known mediums and attending seances in the hope of laying the "ghost," his deserted home has become Hungary's best-known haunted house. It is visited by crowds of curious people.

"I am not a nervous man," Judge Toth told me, "but I have been worried and confused by disturbances at my home which can only be explained by the supernatural.

"At first I thought we were being annoyed by practical jokers or by fanatics who hated me for some Court decision. I had a police officer stay at my house to keep watch. He could find no natural explanation of the disturbances.

All Glass Smashed.

"One night, when he was at the house, every piece of glassware was smashed. Windows, glasses, dishes and vases were destroyed before our eyes, although no sound of breaking was heard."

Prominent Hungarian Spiritualists believe that the Judge's home has been besieged by an evil spirit, perhaps the spirit of a murderer he had condemned to death.

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EMERGENCY FUND.

We gratefully acknowledge the following:—

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Inspiring Effect of Melody.

THE PART PLAYED BY MUSIC IN THE SPIRIT WORLD.

By GUY P. J. L'ESTRANGE.

HOW are you?" Scarcely had the sitting commenced, when I was greeted by the voice of a well-known Yarmouth musician, Mr. Thomas M. Tunbridge, Mus. Bac. (Oxon.), who had passed over as the result of a motoring accident, in 1932.

"How are you?" I exclaimed enthusiastically, for here was a chance to obtain good "copy," with a vengeance.

"H'm! Well, I've had a nasty attack of indigestion," was the startling reply.

"Surely——" I began; and then burst out laughing as my jovial visitor gave vent to a chuckle.

"No," said he, "we are not liable to those complaints on the spirit side of life, thank goodness. Well, how are you getting on?"

"That's exactly what I want to ask you," I smiled. "Do you like the Spirit World so much, that you have no wish to take up an earthly career again?"

"I should think so! You can't compare the two states of existence at all. The Spirit World is immeasurably the better place to live in."

"Tell me something about your passing, will you, Mr. Tunbridge?"

"Well, it happened so suddenly, you know. One minute I was fit and well on your earth—the next, I had made a quick dive into the spirit spheres. I remember realising that I had lost control of the car; then the wretched thing mounted the bank, my wife cried out, 'We're over—we're going over'; and it seemed only a moment later when I opened my eyes to find myself in strange surroundings."

"You can't recall the actual crash?—You felt no pain?"

"None at all!" came the brisk response. "My last recollections of the earth-plane are the mound up which the car dashed, and my wife's cry. After that, as I said

before, I woke up to find myself in a place which I couldn't recognise."

A Garden of Rest.

"A garden, wasn't it?"

"Yes, a very fine garden. I found I was lying on a soft, grassy bank, with trees and flowers growing all round. It seemed a beautiful sort of place, and for a few seconds I didn't bother to wonder where I'd got to, but just lay still to collect my thoughts a bit.

"Then, all at once, I remembered my wife and niece, both of whom had been with me in the car. How had they got on, I wondered? I sat up suddenly and gave a glance round, to see if I could catch a glimpse of them, and next moment I nearly jumped out of my skin."

"How was that?"

"Because, you see, I saw my father standing by my side, and, of course, I knew he was 'dead.' With him was a very charming woman, and several other people who were strangers to me, including a swarthy-looking chap of the Arab type.

"As soon as they saw I was awake, my father came forward, with the young woman on his arm, and then, I believe, I tumbled to the true state of affairs. I had passed over, in the accident, of course, and my father and mother had come to welcome me on my arrival in the Spirit World."

"You didn't recognise your mother at first, then?"

"No! she passed over when I was newly-born, and none of her photos ever did her justice."

"I daresay, Mr. Tunbridge, that your knowledge of Spiritualism helped you to realise what had happened to you sooner than might have been the case if you had known nothing about such things."

"Oh, yes!—Yes!—Not the least doubt about it. As it was, I kept wondering, occasionally, whether I should presently wake up to find the whole experience was a dream. These sudden transitions take

some getting used to, you know."

"I expect so. Was it your father's and mother's garden in which you awoke?"

"No; it was a kind of convalescent home or garden of rest, where many people are brought when they pass out of the body. You lie there till you wake up and have grown accustomed to things a little, and then you go where you like."

"I expect your father and mother were pleased to have you with them?"

"Well, they gave me a very nice welcome, yes; and, after we'd been chatting for a little while, some of the strangers came up and introduced themselves. Most of them were spirit guides I had met at different seances, and I thought it was very good of them to be there. The Arab turned out to be an old friend."

"Did you remain in the garden very long?"

"No. I was soon able to find my feet, and I went to my parents' home. They've got a very nice garden, too, you know."

"As nice as the one you quitted, do you think?"

"Not so big and perhaps not so elaborate; but just as pretty in its own way."

Musical Feasts.

"I suppose you have made several new friends since you passed over, Mr. Tunbridge?"

"Oh, yes; we have our little clubs and friendly societies in the Spirit World, of course. You have heard about a few of our experiences, already, haven't you? I remember you published one or two."

"That's right," I affirmed. "People were much impressed by your account of that wonderful religious service you attended in the spirit cathedral. Have you been to any more services like that, lately?"

"Not quite like that; but all religious ceremonies in the Spirit World are extraordinarily beautiful."

"The music is exceptionally splendid, isn't it?"

"The music! Yes, it certainly is. You don't get melodies on the earth anything like the wonderful compositions you hear over here. People don't realise what true music is like, until they've passed out of the body."

"Do you have concerts?"

"Musical feasts!" corrected my visitor. "Yes, we have special palaces, dedicated to music in the spirit spheres, and the glorious melodies you hear there can't be described in words."

"Apart from the actual music, are the palaces themselves very beautiful?"

"Yes, they are," was the reply; "but you have no eyes for the beauty of the surroundings whilst such magnificent compositions are being played."

"Who arranges these—er—entertainments?" I asked, wondering if I had employed the wrong word.

"Sometimes they are organised by a music society which exists in the particular sphere where they take place, but occasionally they are arranged by exalted guides from a higher plane. The inspiring effect of melody is fully realised in the Spirit World, and that is the reason it plays such an important part in our lives over here."

"When a concert is organised from a higher sphere than your own, does the music seem better than usual?"

"Of course it does! It is beyond anything you can imagine on earth and has a most overpowering effect on the audience. I have heard fine music on the earth plane, but none that would bear comparison with what one hears in the Spirit World."

"How do the instrumentalists appear to you?"

"Oh; as often as not you can't see them. A bright light floods the place and the music seems to come to you on that light, if you can understand what I mean. It is possible to recognise various instruments by their sound, but there are some which are new to me—anyway, I can't classify them by their notes."

"March of the Priests."

"Mrs. Tunbridge tells me you have composed certain music since your passing."

"Yes! A 'March of The Priests.' I hummed a fragment of it over to her one day and she was very struck with it. Only a little thing, you know, but it was suggested to my mind by a procession I saw."

"You have priests attached to your temples in the Spirit World, don't you?"

"Sort of! They are really inspirational

mediums; that is to say, they are capable of giving sermons under the inspiration of an exalted spirit. Like that, we are able to listen to most impressive addresses when we attend Divine service—very different from the kind of stuff you get in some churches on the earth-plane.”

“You don’t find yourself dropping off to sleep in the middle of the discourse, then?”

Mr. Tunbridge laughed. “No,” said he; “far from it. I used not to be fond of long speeches, but somehow everything is different over here.”

“I suppose you never grow tired of the life you are leading.”

“Of course not!” was the emphatic reply. “How could one grow tired of it, when there is so much to see and so much to do? You may get sick of the daily grind on the earth-plane, but spirit life is much more varied and beautiful. No, you can’t get tired of the Spirit World, unless you’re a very peculiar individual.”

FAIRIES.

Preparations to Photograph Them.

MISS PAULA SPERE, a twenty-three-year-old Glasgow young lady, is preparing to take photographs of fairies during the coming (English) summer months. She believes that she has seen fairies, and will endeavour to photograph them to prove what she believes is true.

For three years she has been studying them, and she thinks that, given hot, clear weather, and time for experiment, she will be able to catch them with a camera.

“I shall use an ordinary small camera,” she said. “If I used a finer camera with more complex mechanism people could suggest that I had in some way tampered with it. To me there is nothing very remarkable in seeing fairies. There are so many millions of them. In England there are brownies, elves and gnomes who are connected with earth, the roots, twigs, buds and leaves of trees, shrubs and bushes. They stimulate growth and the flow of sap. Mannikins are chiefly connected with

grass. They are very tiny and flit about among the blades of grass in thousands.”

Work in Groups.

“Undines are connected with fresh water, sea sprites with the sea, fairies with flowers, sylphs with the air and cloud formation, salamanders with fire. Angels are an altogether more highly evolved type of being. Fairies are low in the evolutionary scale. They have no individuality, but work in groups like ants and bees, carrying out Nature’s plans. People are sometimes sceptical because published photographs of fairies have shown them in the traditional fairy form. It is most natural that they should. Ever since I became interested in fairies and fairy lore, I have been trying to train my perceptiveness to be able to see them.

“I have seen them, but as I do not expect to be believed, I have not spoken of what I saw.

“I am waiting until I have the absolute proof of photographs taken under unquestionable conditions.

“I shall not have to look anywhere special. They are everywhere in the country.”

Fairy photographs have been published from time to time, and the late Sir Arthur Conan Doyle was a firm believer in the genuineness of some of them, including one in which the fairy appeared with shingled hair!

AN INTERESTING “TEST”

An interesting seance test is described by Captain V. M. Deane, of Colchester in a recent issue of “Light.” Being blind, the Captain took a Braille watch to a dark direct-voice sitting. During the proceedings, he pulled out the knob of the watch and gave it several turns to a point unknown to himself, “or to anyone in the world” and then he asked the medium’s Guide to state the time indicated by the hands. The answer given was absolutely correct, as Captain Deane ascertained by “feeling” the watch; so once again a baffling problem is presented to those sceptics who insist that seance-room communications can invariably be explained away on a basis of “thought-telepathy.”

The Home Circle.

How to Conduct a Circle.

HOME Circles should be conducted in a serious, earnest manner, and no hilarity or foolishness of any kind should be permitted, but it is not absolutely necessary for it to be run as a religious service or with the solemnity of a Transition Service. Some people attend a seance with the idea that they are about to contact angels from the highest spheres; others seem to regard it as having some kinship to a funeral, with the exception that instead of burying their dead they are about to resurrect them. Neither of these mental attitudes are conducive to the best results.

Conduct yourselves in the same manner that you would toward your earthly friends whom you love and respect. All one does at a seance is to meet a few dear friends who, at the present stage of their spiritual development, are functioning without the encumbrance of a physical body. Some of these friends may be serious-minded, earnest folk, who are attempting to carry out their mission of service to humanity. Some may be like overseas lecturers, who, failing to find anyone to take them seriously on the other side, have come over here for a while to get an audience; still others may be just "silly asses," who would have no compunction about "pulling your leg" or misleading you generally. Ordinary people, with all the virtues and all the shortcomings that most people have.

If you desire to keep the "silly asses" away, you must plan your behaviour and your routine in such a manner as to "freeze them out." That is why it is wise to conduct a seance in a spiritual, but not in a sanctimonious manner, and it is also the reason why you should choose music and philosophical readings which will have an especial appeal to the cultured and intelligent, or to those spirits who are, at least, seeking the best and the purest.

A Suggested Routine for the Home Circle.

(a) **The Invocation** which should slowly be repeated aloud by the leader, who should deliberately pause after each point. The

sitters should mentally follow the prayer, and, by the use of the imagination and the will, endeavour to visualise and feel the condition with these words are planned to bring about.

Almighty Spirit Power in whom we live and move and have our being Life of all life and Fountain Source of all wisdom and truth, we earnestly seek to awaken a consciousness of Thy eternal presence, and, in all reverence, we consecrate ourselves to Thy service. Purify our physical and etherial bodies that we may be fit vehicles for Thy holy power, Cleanse of hearts and minds to receive Thy love and wisdom and surround and protect us with Thy angel ministers of light, with guides, helpers, teachers and dear ones from the world of spirit.

Open Thou our ears, O Lord, that we may hear the message that they bring. Give sight to our eyes that we may gaze upon them in all the splendour and purity of the Spirit; and give unto us that understanding heart that we may enter into a complete fellowship with them and join with them in the delights of Thy Kingdom.

We now surrender ourselves with perfect faith into Thy care and protection, saying:—

(b) Here the entire Circle join in the Lord's Prayer, which may be sung, chanted or repeated.

(c) This may be followed by a short reading from some work of philosophy, mysticism or poetry if the sitters desire it.

(d) An item of music, a song or a hymn.

(e) Meditation and concentration conducted by the Leader. The sitters endeavouring to attain a state of physical relaxation with all muscles free from any sign of tenseness, the feet apart, the hands unclashed and resting on the knees palm upwards, the lower jaw unlocked. They should meditate upon the words of the Leader and by a process of visualisation, ideation and mental projection they should send their thoughts out into the

universe in a spirit of compassionate love for humanity, faith in God and the world of spirit, and an intense desire to serve as channels through which the higher powers can flow and operate. (See pamphlet on "Devotional Exercises" for fuller details.)

(f) The lights may now be extinguished or dimmed.

(g) Form a psychic chain—the sitters clasping hands, the finger-tips of the right hand resting gently in the palm of their neighbour's left hand (right over left). Sing one or two verses of a hymn which should be chosen for its musical value rather than its sentiment.

(h) **The First Silence** during which the sitters should apply the hints given in the notes on "The Mental Attitude." The official medium should report all subjective impressions or experiences of a psychical nature. Any sitter who is conscious of any seemingly objective phenomena should attract the attention of the leader or medium to such manifestation. An audible recognition of the phenomena should be made and the spirit friend welcomed to the Circle, and requested to make his or her presence more evident, to repeat the manifestation, or in some other manner to intensify the evidence of a spirit presence.

At the end of fifteen minutes each sitter, in turn, should be given an opportunity to report any subjective experiences or impressions. Symbolical messages should be unfolded, inspirationally, by any sitter who feels moved to do so.

A verbatim report should be made of all phenomena and messages.

(i) An item of music, a song or a hymn.

(j) **The Second Silence** of a duration of twenty minutes following the same procedure as before. Should any one be moved to sing any special number during this period, he may do so, the rest of the sitters joining in, providing they are familiar with both the words and the tune. (This may be an impression from a spirit who desires that certain conditions should be created to facilitate results.)

(k) Another item of music, a song or a hymn. Sitters to make themselves comfortable and to pay attention to physical relaxation.

(l) **The Third Silence.** This may be conducted as before, or the Circle may indulge in simple experimental work, building conditions for healing, inspirational speaking, instrumental mediumship, trance, psychography, automatic writing, etc. Do not make this period too strained or intense, be passive, retain both physical and psychical relaxation. If the sitters become fidgety, close the session.

If at any stage during the seance, raps, percussion, table tilting or other objective phenomena be noticed, the Leader should question the spirits audibly and strive to set up communications; should the Leader fail, the medium should try.

If objective phenomena is repeatedly taking place in the vicinity of any particular sitter, that sitter should strive to communicate. The guides may be attempting to indicate the medium whom they have chosen. At a table seance, the tilting or raps are usually most pronounced in the vicinity of the responsible medium.

Should no phenomena of any nature be received during the first thirty minutes, the sitters should be re-grouped, and if failure persists, the Leader should commence light conversation of a non-controversial nature, allowing all the sitters to take part. This will relieve any mental tenseness and create harmony. After about fifteen minutes of this conversation, another short silence may be tried. If this results in failure, close the Circle for the night.

**DO NOT BE IN A HURRY TO
GET RESULTS.**

(m) **Closing the Circle.** Always close the Circle by forming the psychic chain. The Leader then thanks the spirits for their presence, and wishes them "Good Night," inviting them to be present at the next sitting. This should be done irrespective of whether any phenomena has been noted or not. Our spirit friends may be there, but unable to manifest owing to poor conditions.

The psychic chain should be retained for a few moments while all relax in silence. This re-distributes the psychic force, equalises it so that every sitter may leave the Circle feeling fresh, and re-vitalised instead of psychically depleted.

Each sitter may silently use affirmations during this process if so desired. "I am laden with psychic force." "My spirit friends are giving me perfect health and vitality," etc.

(n) Close with the Benediction. Turn the lights on slowly and remain in your seats for a few minutes.

NEVER ALLOW TRANCE CONTROL AFTER THE BENEDICTION HAS BEEN PRONOUNCED.

AEROPLANES IN SPIRIT WORLD.

I DON'T hesitate to tell you I have spent many hundreds of hours on the spirit side of life," said Mr. E. W. Oaten, Editor of "Two Worlds," addressing members of Sheffield Society for Psychical Research at Sheffield City Hall recently.

"I saw aeroplanes in the spirit world way back in the last century. I tell you it won't be long in this world before we have aeroplanes with engines as small as my fists, and without noise and smell, and with a much greater velocity."

"I know, because I have seen them over there," said Mr. Oaten. "I don't care if I go out to-night, and if the call comes to me to-night there won't be a happier man in Sheffield. Whenever it comes it will find me ready, willing and glad."

Took Character With Them.

Mr. Oaten continued that after death a person took all his character and interests to the spirit world. In the Spirit World, it was necessary to apply one's interests and personality for the betterment of the world just as one had here.

He gave an example of a number of his acquaintances who declared that Thomas Edison had appeared to them, and had asked for an electric-light bulb. He held it by the metal end, and they saw that it contained a kind of liquid fire which lighted the whole room. Edison, they said, told them that he was going to inspire someone to invent a new kind of electric light which would not need wires.

Mr. Oaten said six of those present had testified to him and he quoted the happenings as evidence that a man took his interests with him to the Spirit World

after death. He knew of a number of similar instances.

Schools and Colleges.

Referring to children, Mr. Oaten said they were looked after in the Spirit World by adults and were trained and taught until their parents joined them.

"There are schools and colleges there—I have seen them," said Mr. Oaten.

No matter what form a person's death would take, even if they were knocked down by a motor car and died suddenly, they would always be met in the Spirit World by someone who loved them, and looked after them.

In his talks with members of the Spirit World, they had all told him they were looked after by someone who loved them.

No Permanent Hell.

On the question of religion, Mr. Oaten asserted that people retained their particular religion on entry into the Spirit World, and, he asserted, there were little bodies of religious people, but gradually they became more broad-minded.

"This is a beautiful hall," said Mr. Oaten, "but I have seen far better over there. They do not need a roof to keep the rain out, and the walls are transparent."

Mr. Oaten asserted that the greatest asset in the spiritual world was love. There was, as far as he knew, no permanent hell, and no burning pains, but anything a person had done wrong in this world had to be put right.

"I find the magazine more and more interesting and helpful, and after a busy and worrying day half an hour or even ten minutes reading the paper I feel rested and cheered and ready to face Life with a fresh heart. The day has dawned when people will turn to Spiritualism as a means of obtaining a fuller knowledge of Life and Death and their meaning, as a help to following the teachings of Christ."
—M.E.M., South Australia.

Death is the chief event of life. Death is the climax, the apex, the zenith, the physical limit, the highest mountain-peak. Death is the dawning of a new life.

"THE HARBINGER OF LIGHT."

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Editor:—REV. J. T. HUSTON, N.D.

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"THESE EXPOSURES."

SENSATIONALISM and sensualism are potent drugs which do much to ensure that man's spiritual senses should be kept in a chronic condition of anaesthesia so that he may be an easy dupe to blind conceited sophists who would lead him into paths of ignorance and doubt and encourage him to sneer at all that tends to raise him out of the darkness of materialism into the light of Truth.

In Spiritualism we have an infallible antidote for these pernicious opiates, for it directs the mind away from cowardly innuendo, lurid stories, and petty gossip about the great, near-great and would-be-great, to vital and eternal truths which, when generally accepted, will do much to ensure a rapid re-direction of all man's spiritual, psychical and physical energies into evolutionary rather than counter-evolutionary channels. Such a reformation would mean the end of all the abuses which make our world such a difficult and unhappy place in which to live, and it would also mean the end of callous parasites (journalistic and otherwise) who exist by imposing upon the weakness and ignorance of poor, undeveloped, earth-bound Sons of God.

For this reason we find all the forces

of materialism and its offsprings united against us in our mission of light and liberty.

No means are too despicable to be used against those gallant men and women through whom irrefutable spiritual evidence is being brought to our modern world.

Mr. Arthur Ford is not unacquainted with the methods of these scurrilous sensation-mongers. He tells of one of his experiences with an American publication which, it is alleged, had been eventually forced into insolvency because of its inability to meet the claims of successful libel actions which were brought against it. The details of this campaign of bribery, apparent blackmail, intimidation and petty spite can be read in Mr. Francis Fast's booklet "The Houdini Messages."

It is not to be wondered at that Mr. Ford's triumphant campaign in Sydney should call for a garbled rehash of this discredited Houdini Message controversy.

The charges against Mr. Ford and Mrs. Houdini were carefully investigated by the District Attorney of New York, and they were found to be without foundation, and the honour of the libelled parties was completely vindicated. The woman who started the rumor in the first place is said to have subsequently confessed her guilt.

In the face of these facts and in the light of the details published in Mr. Fast's booklet, there is no justification for further doubt in regard to the accuracy and genuineness of the Houdini Messages.

Realising this, another charge has been raised. It is alleged that a leading Sydney rationalist wrote a lying letter to Ford filled with a lot of "sob-stuff" about an imaginary sister who was supposed to have met her demise under circumstances suggesting suicide soon after the accidental death of her recently acquired husband.

Claiming to be tortured by thoughts of hell-fire and the spiritual sufferings of his "sister," this romancist—stronger epithets may be inserted here if so desired—implored Ford "in the name of suffering humanity to see what he could do."

Neither Mr. Ford nor Mr. Buick have any recollection of ever having set eyes on

this triumph of a rationalist's (?) imagination.

Despite the fact that Mr. Ford makes no claim to be a psychometrist, and that he can produce evidence to prove that he does not make a practice of giving readings by mail, it is still further alleged that the fake letter was answered and that Ford was supposed to have contacted the spirit of this non-existent woman, who sent a message to her brother.

The letter, which purports to have been written by Mr. Buick (Mr. Ford's manager) displays a superficial knowledge of the less scientific literature of Spiritualism such as is often encountered among the fanatical enemies of our Cause, and its contents may well have been inspired by any one of the hundreds of books about life beyond the grave.

Mr. Buick denies having written the letter, and it would be interesting to have the epistle—if it exists—referred to an unprejudiced expert who will be able to decide whether it was typed on Mr. Buick's machine, and if it actually bears his signature. Further developments are expected in the matter and so, we will leave further comment until the full facts on both sides have been laid before the public.

"Sob-stuff" traps are never used by **earnest investigators** or by anyone having the most rudimentary knowledge of the science of Psychical Research, or even of the simple principles of Psychology.

Every earnest medium will give an enquirer the benefit of the doubt, and even against their better judgment and the advice of their guides will attempt to help and comfort any mourner who solicits his or her aid.

The subconscious mind is governed by suggestion, and once a medium in a trance or psychic state accepts a premise (whether false or otherwise) her sub-conscious mind may continue to extend that premise to its logical conclusion by a process of subliminal deduction.

Despicable lying "investigators" of the calibre of the author of such cruel hoaxes who defy all the laws of science and morality—so say nothing of common decency—can never expect to discover the truth about anything. All they deserve is

to draw down upon themselves the condemnation and contempt of every lover of science and justice.

—J. S. M.

THE HARBINGER OF LIGHT.

Readers Express Their Opinions.

I enjoy reading your paper, as I have been living out here in S. Africa for the last nine years, and it seems to be a link with home.

—Mrs. C. T. Wakeford.

S. Africa.

:: :: ::

I always read your paper with great interest, it is a great credit to your untiring work in connection with the advancement of Spiritualism.

—Mr. G. S. Blair.

Enfield.

:: :: ::

I value your excellent paper very much and am thankful to receive it and wish you more and ever increasing success. It is an excellent exponent very liberal and broad. God bless you all.

—"The Mater."

Hawkes Bay, N.Z.

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I hope that "The Harbinger of Light" will long continue to supply us with all the news of Spiritualism. Each issue seems more interesting and it certainly is well printed and every article more prominently headed and its cover most attractive.

—Howard Drew.

Tasmania.

:: :: ::

Accept my sincere wish that "The Harbinger of Light" will light the way to increasing thousands of people who seek to see beyond the "veil" of density closing in on this world. The torch must be kept burning brightly, and held by fearless souls who are prepared to pay the price of self-sacrifice for the sake of those who are helpless in the ocean of doubt and despair. There are many torch-bearers, and their combined light will overcome the darkness, till the day comes with everlasting light.

—C. Chapman (Author of "The Blue Room"). Sydney, N.S.W.

Health and Healing Section

Come Back! Come Back!

TO THE GARDEN OF EDEN

(By Elsie Florence Grimes, B.A.)

DR. ABRAMOWSKI was a German who migrated to Australia, setting up private practice at Mildura, South Australia. He died on 8th December, 1910, at the age of 58, from the ill effects of an experiment which he was carrying out.

Professor Arnold Ehret was also a German, who went to America. He died in 1922, at the age of 56, from fractured skull, the result of an accident.

Now, the reader is saying to himself: "Who are Dr. Abramowski and Professor Ehret? I've never heard of them, and, anyway, what have they to do with the Garden of Eden?"

"Well, let the story unfold itself.

When Dr. Abramowski was approaching middle age he found himself getting into bad health. He also made the discovery that practically all his acquaintances were more or less ill. Finally, he concluded that nearly everyone in the world is ailing to some extent (in which conclusion he was certainly correct), and he set himself the tasks, firstly of curing himself, and then of aiding a sickness-ridden world to win its way back to health.

Professor Ehret, as a young man, became ill, at length developing Bright's disease. He was pronounced incurable by his medical advisers. He, also, set to work to cure himself, and then to help humanity to help itself. In the former task both men succeeded—they cured themselves. The both likewise did their best towards teaching mankind how everyone can keep well, or regain health which has already been lost.

So far as one knows, these two investigators were quite unknown to each other, yet their experiments, and the conclusions derived from them, were almost identical.

Why "The Garden of Eden"?

Dr. Abramowski and Professor Ehret asked themselves these questions:—When Adam and Eve lived in the Garden of Eden, what did they eat? Did they light fires and cook such weird combinations of food as cakes, bread, pastry and puddings? Did they kill animals and then make their stomachs burying-grounds for the corpses? Did they plunder eggs from the fowls and steal the milk which nature provided for the calf? Did they understand the mysteries of baking powder and yeast, sausages and wine, cheese and pickles?

They did not. The Genesis story quite clearly gives the impression that the Garden of Eden was a luxuriant orchard and that all Adam and Eve had to do was to saunter forth and pluck the delicious fruits from tree and vine.

Moreover, the theory of evolution tells us that man's physical body belongs to the anthropoid group, which are fruit and nut eaters, and are not carnivorous (flesh eating) animals.

The "Fall of Man."

The inevitable conclusion is that so far as his physical body is concerned, the "fall of man" (a very real one) was due to man disobeying the laws of nature. When he ceased to eat the fruit provided by his Creator and began to kill animals, cook food, and manufacture all kinds of mysterious foodstuffs, then his sins began to be visited upon himself and his children's children, and so the sickness-stricken world of to-day is the just penalty for sin.

Having quite satisfactorily proved that fruits, nuts and green-leaf vegetables are the only natural foods for man, these courageous experimenters then turned their at-

tention to the problem of curing disease by right eating.

Though diseases may bear many names, in reality there is only one disease, namely, the undigested, uneliminated waste retained in the body through eating unnatural foods. How to eliminate this waste, this aggregation of poisons? Dr. Abramowski and Professor Ehret unhesitatingly answered—Fasting. When we stop piling rubbish into our burdened digestive organs nature has a chance to assert herself and eliminate the waste, thus lessening congestion.

Fasting for Health.

It was in method only that these two men differed a little. Dr. Abramowski put his patients, in most cases, immediately on to a complete fast or a fruit fast (a little fruit only being allowed). Professor Ehret advised a "transition diet" followed by a series of short fasts, before embarking on a more prolonged fast, as he maintained (and rightly, one thinks) that indiscriminate

fasting may, in serious cases, prove dangerous or even fatal.

Then, when by fasting, all waste is eliminated, the body is able to assimilate nature's own food, the luscious fruit of the Garden of Eden. Then comes the Millennium. No more sickness and suffering, no more irritability, no more frayed nerves. Instead, marvellous peace, glorious happiness, increased power, physically, mentally and spiritually, are the blessings which Dr. Abramowski and Professor Ehret prophesy will be showered upon the human race when we learn to revert to nature and live once more on natural foods—fruits, nuts and green-leaf vegetables. What a Paradise!

Come Back! Come Back! is their call, to the Garden of Eden.

References.—Dr. Abramowski's "Eating for Health" (revised and edited by Rev. J. T. Huston). Professor Ehret's "The Muscleless Diet Healing System."

Mental Healing.

By J. S. M.

(These Notes are Published for the Information of Advanced Students and Healers. Further Advice may be Obtained and Questions Answered by Addressing J.S.M., c/o The Harbinger of Light Office.—Ed.).

HAVE you a friend who is ill? Why not heal him? You can if you will but try.

The subconscious mind controls the functional mechanism of the body by means of its influence over the endocrine glands and the autonomous nervous system. In all organic and functional diseases originating in the physical body the normal endocrine pattern is disturbed. As the endocrine glands work in perfect co-ordination with the psychic centres by means of which the spirit governs its physical vehicle, any disturbance of these organs disrupts the normal flow of the life forces from the higher to the lower bodies and so disorganises the mental and emotional life. This state of psychic chaos prevents the spirit from co-ordinating and directing its powers so as to overcome the condition of disease. The spirit then needs some psychic stimulus to help it to reassert its normal control.

On the other hand functional disorders

may owe their origin to purely psychical causes. Fear, worry, anger, uncertainty, dissatisfaction and other mental and emotional disorders direct the psychic forces away from the physical body. This body is a complex organism—a corporate state comprised of millions of cells, each having a relative degree of consciousness, and all working under the direction of the central mind. Any force which lowers the co-ordinating influence of this central mind will permit the "cell minds" and "organic brains" (the ganglia and plexii) to go their own sweet way. Some may function excessively, and others take a rest. This is the first step toward the dissolution of the body, and if not corrected will lead to such a state of disintegration that the spirit is compelled to surrender its control entirely.

The subconscious mind is governed by suggestion, and once a suggestion is accepted, all subconscious activity is gov-

erned by it until such time as its influence is neutralised by counter-suggestion.

Healing suggestions may be given consciously, subconsciously, unconsciously, verbally, mentally, directly or by implication. They may be formulated volitionally by the mind of the patient, or originate in the mind of an external operator.

Until the suggestion of health is firmly impressed on the mind of the patient, ill-health will continue to rule. This is true whether the complaint was originally of a physical or purely psychical origin.

Treating the Patient.

If you are in contact with the patient you can help him by your cheery faith in his rapid recovery and by tactfully implying that he has the power to cure himself. Suggest by thought, word and deed that he is improving in health. Be positive, confident and convincing and have faith in your power to help him.

As much as possible make your suggestions by implication. Avoid direct methods. To assure a man with an attack of dyspepsia that there is nothing wrong with him, or to suggest that a person with a cold in the head is quite well, or to try and convince one with the toothache that he has no pain will only aggravate matters. The symptoms in themselves act as such strong suggestions that your attempts at direct counter-suggestion irritate the patient and arouse in him a feeling of self pity and generally succeed in making things many times worse. Try and direct his attention away from his troubles to more healthy, active and vital subjects.

Don't waste pity on him, yet refrain from appearing callous. Make positive **mental** affirmations and suggestions. Will to share your own vital powers with him. Let your outward general behaviour towards him be the same as if you were simply paying a social call.

Every man and woman is a telepathist. We continually influence the minds of those with whom we are "en rapport."

Telepathy is the normal means of communication between two subjective minds and telepathic suggestions are usually more potent than verbal suggestions because they directly influence the subcon-

scious mind without having to overcome the resistance of the rational consciousness. When using verbal suggestions the idea must be first accepted or at least tolerated by the rational mind of the patient before it can pass the threshold consciousness and influence and subconsciously. If you first make your suggestions to **your own** subconscious mind, convince yourself that your friends will be healed, and be firmly assured that you can perform that cure; then confidently imagine your subconscious mind telepathically impressing these suggestions on the mind of the patient, and the battle is won.

Distance no Barrier.

Telepathy knows no barriers. It penetrates matter and traverses space in the twinkling of an eye. So your healing suggestions can be just as effective as even though your friend be hundreds of miles away from you.

A healer has complained to us that, despite his frequent attempts to practice absent treatment on a friend of his in the next flat, he has not produced the slightest beneficial effect. On enquiry we discovered that he was endeavouring to force his magnetic healing power through the brick wall which separated him from his subject. Now, this wall had no existence in the thought world, but by fearing its resistance he created one there, and the more mental force he expended the stronger did this imaginary barrier become.

The correct procedure is to ignore all barriers, to act as if the patient is actually in your presence, and do not **strain**. Thought forces flow quite evenly, and without the necessity of any mental effort. Just be calm, confident and self-assured.

Telepathy functions between two subconscious minds. The subconscious reaches its highest degree of activity when the conscious mind is passive. During sleep the conscious mind attains its most passive condition, and this is the best time to practice mental healing. Suggestions—both verbal and telepathic—given to a sleeping patient is far more effective than any given whilst the patient is in the waking state.

Not only this. If the healer properly instructs his own subconscious mind be-

fore going to sleep it will carry out these instructions during the night.

You have the power to send out healing suggestions, not only while you are awake,

but also while you sleep. Use these wonderful powers which are latent within you and so bring happiness and health into the lives of your fellow men.

Health Culture.

THE NATURAL ROAD TO HEALTH.

OUR natural food—fruit, vegetables, nuts and grains—contain everything required for the nourishment, growth, and general well-being of the physical body.

When the functions of the various organs, tissues, and glands of the body are impaired or diseased, the Creator has provided certain plants for their restoration.

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be made known? And He hath given men skill that He might be honoured in His marvellous works. With such doth He heal men and taketh away their pains." (Ecclus. 38: 4.).

Minor complaints can be remedied by correct diet, or obedience to the natural laws of life and of health. More serious affections need, in addition, certain foods in their most active form. These are wild vegetables or herbs. Herbal practice is simply an extension of food treatment, and is one with it.

Wild vegetables and fruits contain more food-salts and vitamins than cultivated varieties. Cultivation gives larger sized plants and fruits, and substitutes fruit sugar in fruits for the more active properties of the wild varieties. Similarly, when wild vegetables are cultivated, the properties for which they were valued are lost.

In addition, medicinal plants are only at their best in the lands in which they are native. So the conscientious herbalist must search the world to obtain the herbs necessary to restore your health.

The Unity of the Body.

When a man weakens, when his vitality gets to a low ebb, it is not always a general deficiency in the whole of the organs of the body. Some particular organ, upon which other organs generally depend, has received a rude shock, or by misuse has

been gradually weakened, and the general system feels the effect. Add to that a wrong use of another part of the body, and more dire results follow.

The aim should be to keep the body in health—not simply to restore the normal action of the various parts after they have become diseased. Prevention is better than cure.

Let it be understood that there is not a single organ of the body but what can be ministered to, built up and sustained, first by God's pure air, good water and the products of the vegetable kingdom—the fruits, cereals, nuts and vegetables, wild or cultivated, with which the face of the habitable earth is covered. The plants are not of one property only. Some appeal directly to one part of our organism. Others have an affinity for other organs of our body. It is for us to become acquainted with their specific properties: to use them intelligently, as foods, to build up the various tissues of our body.

Use Common Sense.

An intelligent knowledge of physiology would show the needs of the body. A knowledge of medical botany would show how to meet those needs from day to day. When the surface of an organ is raw and inflamed, good sense would not advocate the use of an irritant—nor when congestion and inflammation have a hold of the system should we apply that which is stypitic, congealing or astringent in its nature or calculated to restrict the circulation of the blood.

There are some who, going to extremes, declare that you should not use any medicines, but should simply diet yourself correctly, and your ailments will disappear. These words may be so used as to contain the truth, but the question remains: where does food end, and the use of medicine begin?

I am much opposed to the use of any crude mineral as food or medicine. I do not believe that a crude mineral can assimilate with the animal frame. But I do believe in the use of wild vegetables and fruits as well as cultivated vegetables and fruits. I think, for instance, that the active principles of the wild carrot, the vegetable salines it contains, are more pronounced than in the cultivated carrot. Many instances of a like nature might be given.

Home Treatment.

When we have to deal with acute disease we find useful and valuable aid in the wild vegetables which act more quickly than the general dietetic variety. But by all means let us have a healthier cuisine than is found in the average home. If intelligence were used in the choice and use of food, sickness would bother us little.

Where the excretory organs are not working freely, bathe them, flush them with good long drinks, between meals, with fruit juice, the water in which is naturally distilled.

Few drinks are more refreshing and sustaining than pure grape juice. Water in

which raw oatmeal has been steeped is grateful, comforting, most agreeable during the heat of summer, sustains the flagging powers, and never excites to undue activity.

The activity of alcoholic stimulants is bad, and is always succeeded by depression.

The grape fruit contains a juice which is particularly helpful in kidney trouble.

Your liver will not be so torpid, nor your kidney disordered if during at least one meal every day your teeth are kept busy masticating fruit.

Whilst the meat eater will surely suffer through eating an excess of fish, flesh or fowl, and give his kidneys so much filtering work that they will get clogged with impurities, the non-flesh eater needs to guard against taking an excess of such foods as eggs, cheese, peas, beans and lentils—and especially should these be eaten in moderation if we lead a sedentary life. But be good friends with such fruits as apples, pears, oranges and grapes.

When you take milk sip it slowly. Never gulp it. It coagulates and thickens in the stomach before it is digested, therefore let the stomach handle it in small doses.

A Lesson in Health Culture.

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

Lesson I.

HEALTH Culture is a course of study in the science and art of living, and is directed to the development of the whole man—physical, emotional and mental. It includes the treatment and cure of disease, and the restoration to health; and the creation of a condition so normal, that the body is practically proof against sickness and disease.

The first part of this Course, teaches the Laws of Life and of Health, and aims at developing the natural resistance of the body to sickness and disease.

Health Culture recognises that everything in the Universe is governed by law, and defines the term "Law" as an intelligent explanation of how, and why, natural forces work.

It also teaches the fundamental principles of Life and its well-being as taught

in the sciences of Matter, Life and Mind (the sciences of Physics, Biology and Psychology respectively).

What appears mysterious, complicated and confused, becomes simple to explain and clearly understood when these laws are known.

The Processes of Life.

There are two processes at work upon the human organism:—

1. Constructive.—This is the building process. It builds the physical body and keeps it in repair. It develops and moulds the higher "bodies" by means of the experiences (sensations) in the world outside ourselves.

2. Destructive.—The destructive or pulling down process is constantly breaking down or disintegrating the physical body,

changing its worn-out tissues into substances (body poisons) that must be removed from the body if health is to be maintained.

Not only the physical body, but everything else is in a state of "dynamic equilibrium"—in a condition of constant change. Although apparently opposing one another they (i.e., the constructive and destructive processes) are but one, at work in different directions. When the balance is lost in one direction, the action is exerted in the opposite one.

HEALTH is that state in which the processes of life work in harmony with each other in the various "bodies," and in harmony, too, with their surroundings.

DISEASE is that state in which there is some discord or want of harmony in the forces controlling life. To restore the body to a normal condition, the cause must be discovered and removed.

Summary.

- 1.—Disease and weakness is the result of disobedience of the Laws of Life.
- 2.—That Health, Success and Happiness is only possible by learning these Laws, and obeying them.
- 3.—That only natural methods of living and treatment, that are harmless, and within the reach of everyone, should be used to restore the body or other "vehicles" to normality.

Methods of Treatment.

1.—Give Instructions in:—

- (a) The Laws of Life, in which the patient is taught the cause of the disorder, the methods of cure, and prevention.
- (b) The diet most suitable for him, how it is to be selected and combined.
- (c) Hygiene, Deep Breathing, Bathing, Clothing, Recreation, Rest and Sleep.
- (d) Curative exercise, Self-massage, Friction and Relaxation.

2.—Elimination of body-poisons by:—

- (a) Scientific use of foods and drinks.
- (b) Simple water treatments.
- (c) Light and air baths.
- (d) Hygienic measures.

- (e) Non-poisonous herbal remedies, to purify the blood and supply the necessary food-salts.

3.—Conservation of force:—

- (a) To develop strong nervous and vital energy.
- (b) Preventing its loss or misuse.

Disease May Be Acute or Chronic.

Acute disease is the result of an effort of Nature to cleanse and heal the body, by eliminating the poisonous accumulations in the body, purifying the blood, and repairing injuries to the tissues.

Chronic disease is a condition of the body in which:

- (a) It has become so loaded with body-poisons that Nature is no longer able to eliminate them by an acute effort.
- (b) The vital organs and tissues are so injured that their functions are seriously impaired.

Two methods of treating disease:

- 1.—Medical—Combative.
- 2.—Health Culture—Preventive.

Medical.—"Kill the germs and cure the disease." Wait until disease is fully developed, and then, if possible, subdue it with drugs, serums, anti-toxins, etc.

Health Culture.—Does not wait, but concentrates on elimination and prevention by hygienic and natural methods of treatment. It is not blinded by, nor confused with, conflicting theories of books and authorities, nor by the attempt to treat symptoms. Health Culture is the application of common sense reasoning to the problems of health, disease and cure.

"**Medicine**" searches for cure in the murky atmosphere of dissecting rooms and in vivisection.

Health Culture finds its remedies in field and forest, smiling orchards and running brooks, sunshine and fresh air. Man has been civilised out of his primitive instincts, but by observing what wild animals do, he can arrive at the successful solution of his health problems.

Health Culture seeks the cause, and whilst alleviating pain and modifying symptoms (which point to the cause),

teaches the Laws of Health and urges obedience to them.

Health Culture is the art of happy, healthy and successful living. It uses all that science, philosophy and religion teaches.

Health Culture or Nature Cure was originated by Priessnitz, a simple farmer in Grafenberg, in the Silician Hills in Austria at the beginning of the nineteenth century. His treatment consisted of fresh air, water treatment in cool sparkling brooks, simple diet (black bread, vegetables and milk fresh from cows fed on nutritious mountain grasses). Drugless Healing spread. Hahn the Apothecary, Kuhne the Weaver, Rikli the Manufacturer, Kneipp the Priest, Lahmaine the Doctor. Turnwater Jahn, the Founder of Physical Culture, followed Priessnitz's system, and improved it.

The U.S.A. was its first western home. Dr. Trael of New York, Dr. Jackson of Dansville, and Dr. Kellogg of Battle Creek went to Austria to study the methods, and on their return established the work in America.

Ling of Sweden, Smedley in England, contributed Swedish movements and water treatments respectively. The teachings of Hahnemann and Kneipp gave the herbal and homeopathic remedies. Quimby at first used hydropathic treatments, massage, magnetic and mental treatments, but gradually concentrated on metaphysical methods, which produced Christian Science and New Thought. Dr. Still of Kirksville, Missouri, and Dr. Palmer of Davenport developed Osteopathy and Chiropractic respectively. Dr. Benedict Lust, Lindlahr of Chicago, and Cummins of Davenport gave Health Culture as taught in Australia.

Each of these, as all healers, are born and not made. No medical school has such a comprehensive field of operations as Health Culture, for it takes into consideration man in his entirety; body, soul, mind and spirit. We seek to "know ourselves" and teach others. we regard our bodies as temples of that Spark of the Divine Fire that is the source of all that is. (Exodus XV, 26).

THE MAN WHO CAN LEAVE HIS BODY.

By ANDREW KIDD.

WILLIAM GERHARDI, famous novelist and critic, has been invited to turn himself into a human test-tube in a scientific experiment.

Psychic investigators want him to enter a "cloud chamber" and project his astral body so that they may take the first photograph of a human "soul." For many years Mr. Gerhardt has possessed the power of projecting his astral body, leaving his physical body behind. He has often fallen asleep and on awakening has looked down on his body, which is attached to his "soul" by a luminous ray.

Now the International Institute for Psychical Research has asked him to take part in a difficult test. William Gerhardt will be asked to project his "astral body" while cameras are trained on the "cloud chamber" he has entered. It is believed that if the test is successful photographs will show a shadowy, gossamer-like body, an exact duplicate of the human form, leaving the novelist.

"Many difficulties lie in the way of such an experiment," William Gerhardt said: "There is the risk that if I were placed in some kind of tank and succeeded in projecting myself I might not be able to return to my physical body. That would mean death."

His Spirit Voyages.

This tall fair-haired man of 41, author of best-selling novels, tells in matter-of-fact tones something of his spirit voyaging.

While voyaging in the spirit, Gerhardt can handle material objects, but they no longer feel solid. He has passed through closed doors, walked on ceilings, and passed through solid walls into space.

The longest astral journey he claims to have made was from London to Hastings. His spirit visited the house of a friend in Hastings—and afterwards he was able to check up with this friend exactly what he had seen.

Magnetic Healing.

INSTRUCTIONS FOR HEALERS AND HEALING CIRCLES.

BY THE EDITOR.

LESSON 1.

(All Rights Reserved).

Theory.

DISEASE may be cured by the elimination of waste matter through the skin. Where the circulation is feeble, as at the extremities (hands and feet), there is a tendency for such waste products as the uric acid group to accumulate. Hence the pores of the hands and feet are larger than elsewhere to aid in elimination.

"Passes" increase the functions. This is evidenced by the hands of the magnetic healer becoming clammy with the waste matter from the patient's body.

The Vital Force, (magnetism or human electricity) acts in various ways. It can act between the healer and his patient even at a distance. When the hands of the healer is held with "intention" close to the skin of the patient a cool current is felt.

"Vampires" are those who absorb the Vital Force of those with whom they come into contact. The healer must be on his guard and protect himself by force of will. Crossing the feet, clasping or shutting the hands and folding the arms short circuits your own vitality and protects you.

Passes.

Passes are made with the INTENTION of straightening out the emotional entanglements of the patient, stimulating the etheric body to correct functioning, influencing the sub-conscious mind, and controlling the circulatory and lymphatic systems; "holding the thought" of drawing the disease from the patient or whatever intended, but NOT to take VITALITY from him.

The immediate effect of the treatment should be: decrease of pain, improvement of circulation, etc., (the heart's action is quickly influenced).

Three things are done at the same time:

The Will uses the intention; the mind holds the thought; and the body uses the vital force through the hands of the healer.

Passes must be made correctly, otherwise harm instead of good will result. In no case should the body of the patient be touched.

Method.

A Full Length Pass is made from the crown of the head to a few inches beyond the feet.

A Local Pass is made a few inches above the part to be treated, to the end of the nerves.

Magnetising Passes are those in which vitality is imparted to the patient.

De-magnetising Passes are made to remove disordered conditions.

In repeating a Pass the hands are raised by turning the palms outwards and away from the patient. This is important because if made close to the body it counteracts the effect of the healing pass and may carry the disease back to the part.

In demagnetising passes the healer does not impart magnetism, but draws away "X" from the patient.

"Throwing on" wastes the healers force.

The two processes are: Removing the disease or "X". Imparting vital force.

Note: The upward sweep of the hands with the hands closed is not so good, as when the hands open the effect is to "throw on" which is, in any case, at the wrong time, (should be later).

Practice full length passes over an imaginary person, who is supposed to be seated, or lying at full length on a couch or table.

The passes must be made gracefully, smoothly and with ease.

All demagnetising passes finish with a shake of the hands, like throwing off

water, if this be not done disease may be carried back to the patient.

Local Magnetisation. Point the fingers toward the part to be treated and "Will" that the part is being magnetised, built up, restored to perfect health. Or, by "quivering" the hands over the part, showering vitality upon and into it.

These passes are made at the end of a treatment and should not be counteracted by "drawing off."

Reverse Pass. Made from the feet upwards, with the palms of the hands towards the patient's body to a few inches above the head, bringing both thumbs together, then parting the hands quickly and back to the healer's sides. This pass restores equilibrium to the patient and "switches off" his influence as far as controlling or dominating him, or its possibility.

A FRUITFUL MISSION.

Mr. and Mrs. G. E. Wright in New Zealand.

Mr. and Mrs. Wright are not of the type of folk who are given to the clashing of cymbals and the beating of the big drum, and were it necessary to obtain from them personally opinions concerning the results of their mission, the picture presented would be a modestly tinted one, the chief features of which would undoubtedly be of an analytical and helpful, rather than of a pretentious or dogmatic, character.

But the reports concerning their missionary efforts in the various centres of New Zealand all indicate that the movement has been stimulated and individuals benefited by the efforts put forward by these visitors from England. Not unnaturally, the response in some quarters has been greater than in others, and here and there have appeared blots which, while regrettable, are not uncommon in the Spiritualist movement wherever it has spread. While human nature retains its frailty, there will continue to be displayed selfishness and worse; yet herein lies the opportunity for the earnest and honest teacher.

The North Island.

Mr. and Mrs. Wright, having concluded their visit to the South Island, devoted some three weeks to Wellington, where

they addressed meetings at the Wellington Spiritualist Church, the Christian Spiritualist Church and the Greater World Spiritualist Mission. Home circles were also attended, and many personal appeals for help and guidance were received. And Mr. and Mrs. Wright have been impressed by the fact that these personal enquiries have by no means been limited to such as relate to the survival of friends and the possibility of communicating with them, but extend to matters concerning the present earth life. There appears to be a growing hope or conviction, even among people outside the ranks of the Spiritualists, that on these subjects Spiritualism is able to speak with some authority, or at least with sympathy and understanding.

In Napier, as in most other centres in New Zealand, the missionaries found that, while there was displayed—in varying degrees—enthusiasm within the ranks of the local churches, a lack of outside support prevailed. Rotorua was visited by Mr. and Mrs. Wright for the purpose of obtaining a rest from their labours, but, although they were able to view, with amazement, the marvellous thermal activities, they found it impossible to deny the earnest requests of a section of the people there that they should hold a service. This service proved most successful, and is likely to result in the establishment of a Spiritualist Church in Rotorua.

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.

Rankes 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.

The Banana.

LEAD ALL CHIEF FOOD CROPS IN PRODUCTION.

IN a comparative study of the world's leading food crops, including wheat, rice, maize and potatoes, the banana has been found to lead in total production and fuel value to the acre.

A fair yield of wheat is estimated at 1620 pounds an acre. In the banana it is 32,000 pounds an acre. The comparative fuel values from an acre are 2,673,000 calories for wheat and 8,320,000 for bananas.

Of rice, maize, white and sweet potatoes, the acre yield of sweet potatoes, with 6,160,000 calories, approaches closest to the banana.

The banana is really a species of plantain. It may be eaten raw, well-ripened fruit in which the skin has become darkened, even shrivelled a little, should be selected. This is because these changes in the skin indicate the activity of the ferments inherent in the banana, and improve its digestibility. The large, full, fair yellow or red fruit has not undergone these changes and in consequence often taxes a delicate digestion.

The banana, you should know, has a definite food value. A careful analysis shows that it contains twice the amount of tissue-building elements as the orange, and four times that of the apple.

Of the fruits the banana is much the richest in protein, having approximately 41 times as large a proportion as the apple, and nearly five times the pineapple.

They are 44 times of more nutritive value than the potato, and 26 times more nutritious than white bread, and do not make fat as the starchy foods do.

In relation to heat-producing energy it has one-third greater value than the apple, and twice the value of the orange. It is these elements which raise it to the rank of a food.

The amount of tissue-building material is identical with that of milk, while it is estimated that one pound of banana meal equals nutritively two pounds of wheat flour. The sugar it contains is a valuable

asset. It takes 7 lbs. of fresh fruit to make 1 lb. of banana flour.

In simplicity and wholesomeness of preparation lies the secret of the banana's best use.

In domestic science it is not only necessary to know food values in relation to normal digestions, but to the energy of civilised ones. Civilised digestions have a strong tendency to depart from the normal standard.

Cooking the Banana.

Combined in cooking with sugar, butter, flour, cream, flavouring extracts or spices, the digestibility of the banana is lessened or destroyed.

Whatever disturbs digestibility interferes with nutrition.

Let the fruit be well selected, red or yellow—the red variety is the richer—with a good, fair skin absolutely intact, and under no circumstances cut at the ends. It must not be overripe nor yet too green.

The size does not matter, save that the larger fruit takes longer to cook properly. The action of the heat, whether in baking or boiling, serves to convert the starch granules present into the more readily assimilable dextrine, while the fruity, delicious, pentup richness and fragrance is not destroyed.

In baking, the banana should be placed upon the grid, not in a dish or a baking-tin, in an oven heated as for baking potatoes. From twelve to fifteen minutes is the time limit, according to the size of the fruit, or twenty to thirty minutes in a slow oven.

For boiling, five to seven minutes in boiling water is sufficient. Removed from the oven or boiling water, the skin will be blackened and so delicate that the fruit should be served at once in individual dishes.

The skin of the banana, in common with other fruits and vegetables, contains unpalatable principles, which should not be eaten but which are taken up and absorbed by the very delicious fruit when it

is permitted to lie in the skin after completion of the cooking process. Therefore whether baked or boiled, it should be served instantly.

Do not skin before sending to the table. Then remember, no butter, no sugar, no sauce, though, to some, a little salt improves it. And above all, no teaspoon, for the insult to the fruit is as great as is the knife to the baked potato. Eat it fresh from its cradle with a fork.

Not all other methods of cooking are objectionable, but dredging this fruit with flour or cracker-crumbs and baking or frying in butter or boiling fat detract not from its taste but from its nutritive value.

The addition of a banana, baked or boiled in its skin, to one's breakfast is fundamentally grounded in its relation to digestion and nutrition. The bachelor maid, or the less frequent bachelor man upon whom the preparation of breakfast depends, will find a boiled banana a desirable breakfast food.

And the better equipped housekeeper can serve it equally well baked or boiled. It has been happily added to the menu of many inefficient as well as normal digestions in my experience. Its comparative inexpensiveness should recommend it to the woman who is struggling to make ends meet.

The Banana as a Food.

The banana is a complete food, 95 per cent. is nutriment there is little waste matter. Athletes have lived on them entirely without loss of strength. They must be properly ripened before use. As a rule, they are eaten too green. They are best ripened on the tree, but it may be done artificially. Chittenden gives their composition as 22.6 per cent. energy and fat producing, and 1.8 per cent. tissue forming elements, with 75 per cent. water. Thus it is not only a perfectly balanced food, but it contains more muscle and bone producing substance than any other fruit. A green or yellow banana is not fit to be eaten under any circumstances; but should be kept till the skin is blackened. Sometimes the fruit is picked too green; when this is so, or when they have not

ripened properly, they have a dark, solid substance in the centre. To ripen so that the best will be got from the fruit, buy a bunch or a number attached to the stem, cut off a thin section from the lower part of the stem, and place in water, to enable the fruit to retain its life as long as possible and secure its fullest flavour. Put in a place where they can obtain a certain amount of sunlight, in a dry atmosphere, and at a moderate temperature. The first stage of ripening is indicated by the skin becoming freckled with black spots, which will become patches of black. The flesh should be fairly solid. The blacker the skin, the better the fruit, provided the flesh has not decayed. Decay indicates either that the fruit has been picked too green or that it has not properly ripened, and is, of course, not fit to eat. It will be seen that substance contained in the thick green skin has been absorbed, leaving the black skin there. Bananas may be prepared in various ways:—1. They are delicious sliced and eaten with cream. 2. Slice the fruit and add acid fruit of some kind—oranges, apples, peaches, pears; add cream and a little olive oil. 3. They may be sliced and olive oil added. A little lemon juice will take off the sweetness. 4. Mix bananas and pitted dates, and serve with cream. 5. Sliced bananas may be mixed with sweet fruits and olive oil added. 6. A sweet salad may be made by adding to sliced bananas, ground nuts, and chopped acid fruit. It makes a delicious dish. Dried bananas and banana flour can be obtained, which may be used like ordinary flour, and from which delicious, harmless substitute for ordinary coffee may be prepared.

Banana Cream.—Select sound and ripe bananas, remove peel and stringy part. Mash the fruit and beat it into a smooth paste, mix with cream to taste; add lemon or orange juice.

Banana cream can be taken in cases of inflammation of intestine, or used as a nutritive enema by adding an equal quantity of warm barley water, as bananas are rich in iron they are valuable in cases of anemia. Banana skin relieves inflamed sprains or bruises.

"The Story of Louis Pasteur"

Trenchant Criticism by "World Film News."

A STIRRING article written by L. J. Dole, in "World Film News," bring to light with startling clarity the motive behind the production of the film entitled "The Story of Louis Pasteur." The object in producing the film is simply one of business interest, namely, to play upon the emotions of a gullible public, and so assist a money-making medical profession to scoop in the shekels by the sale of poisonous vaccines and serums which, far from curing disease, are fast killing off the population—not to mention the torture inflicted upon countless quivering brutes which are the victims of these pseudo-scientists, the diseased blood of animals being used in the concoction of these death-dealing nostrums.

In plain words, the film is an advertising stunt.

The following is the gist of L. J. Dole's article in "World Film News":—

This film, "The Story of Louis Pasteur," may best be described as the last attempt by a profiteering medical profession to "cash in" on the tainted reputation of the greatest quack history has ever known—Louis Pasteur.

Why The Truth is Not Told.

Those who would point out to the public the insidious propaganda of the film are largely thwarted from giving the matter the publicity it merits owing to lack of funds, for the truth-revealers are not rolling in money as are the doctors and manufacturing chemists of serums who profit by this gigantic money-making scheme.

A study of the records (all duly attested), which are in the possession of the French Academy of Sciences, is astounding in its revelation of Pasteur's character. His career may be summed up in one word—**Plagiarism**, all his so-called "discoveries," which have been of any consequence at all, having been filched from the careful researches of Professor Antoine Bechamp. If the film producers want a film, based on documentary evidence, they must go to the original sources

and not to the advertising department of the manufacturing chemist.

The necromancy of Pasteurism is killing scores of children and other innocents. In the recent rabies panic in Philadelphia several Pasteurised patients died, and no others. This is reminiscent of the time when Pasteur was said to have "saved 1000 lives per annum," but actually increased the rabies fatalities by 50 per cent. in France for 30 years.

No historian or novelist would be so foolish as to attempt to write a text-book or historical novel without careful perusal of all the data of the period available. Film producers should be equally punctilious. The documents are accessible, and the fact that they have been deliberately set aside while a totally untrue story of Pasteur's life is being foisted upon unthinking picture-show frequenters is conclusive evidence that the production of this film is just a very clever, but absolutely misleading, advertisement for the most dangerous "patent medicine" hoax (namely, serums), that has ever been thrust upon the market.

Pasteurism Quackery.

If the film makers want a concise account of Pasteur's life, one would suggest that they read that illuminating booklet: "Pasteur and Pasteurism, by Walter R. Hadwen, M.D. Lack of space prevents us reviewing this book, but one or two quotations from it may not be inappropriate:—

"The Pasteurism quackery . . . remains at the present time, one of the greatest commercial interests of the day."

"Pasteur dreamed his dreams . . . by turning everyone's body into a sort of bacteriological laboratory and promoting 'protection against disease' by giving the respective diseases in a mild form, until the organism was resolved into a scientific refuse-heap. It was what Sir Benjamin Ward Richardson called 'Dunghill Medicine'."

And as a counter-resort to the faked statistics of this imaginary immunization

Dr. Hadwen states that "in the last and greatest epidemic of smallpox in this country (England), 44,800 persons died from the disease although 98 per cent. of the population had been 'protected' against it."

The daylight thrown upon this profiteering business of vaccine-mongering the outspoken article of L. J. Dole in "World Film News," supplemented by the historical evidence made available by Dr. Hadwen, will, we hope, cause many people to think carefully before allowing their children to be maltreated by doctors who are either ignorant or else deliberately out to bamboozle an unsuspecting populace for the sake of their pockets.

GOD AND JESUS.

THE following message, which is one of a series from church leaders to readers of "The Sun-News Pictorial" (Melbourne), is from the Rev. F. W. Krohn, of Prahran Independent Church.

The Church thinks of God in terms of Jesus. It believes that God is like Jesus, and that the things that concerned Him, as He moved among men, are the things that concern God.

Sin.

Jesus was concerned about the burden of sin that people everywhere carried on their hearts. He understood something of the inner struggle of men with passion, temptation and a sense of failure. He denounced those who added to this burden and increased the difficulties of life. He extended to the heavy laden a comradeship so wonderful that it brought fresh hope and courage to all who came into contact with Him, as it does still to those who make Him the Centre of Life.

Hatred.

Jesus was concerned about the relationships of men, one with the other. He was emphatic in proclaiming that true fellowship with each other was essential if we would have true fellowship with God. His "new commandment" was: "Love one another." Harsh judgments, hatreds and prejudices He endeavoured to remove wherever He found them.

Wealth.

Jesus was concerned with what people did with their wealth. He pointed out the danger of living only for temporal things. He reminded men of their responsibilities concerning their possessions—some had much, others little—all were stewards, handling a sacred trust.

Power.

Jesus was concerned about the way men used position, power and privilege. He protested against tyranny and oppression, telling men that greatness is to be measured not by the extent of their power, but by their willingness to serve.

To Sum Up.

Jesus regarded human personality as the most sacred thing in the universe; He hated everything that threatened to destroy the soul of man. In the name of her Lord, the Church stands to-day to challenge these same forces that strike at the soul of man, that crucified Jesus, and that prevent the coming of the Kingdom of God.

MATERIALISATION PHENOMENA

At a meeting of the Edinburgh Psychic College, Mr. J. B. McIndoe lectured on "Materialisation Phenomena." He said the term implied the building up of a temporary body in which the manifestation of life, growth, movement, and intelligence occurred. From whom the matter and the energy used in this temporary body comes was not yet fully understood; but it was generally agreed by the many investigators that the whole of the matter used comes from and returns to the medium's body. The problems involved became much more complex as we realised that along with the formation of a temporary living body, capable of action independent of the medium, we had frequently and apparently simultaneously the appearance of draperies and ornaments worn by the forms. Plants, flowers, and fruit had also to be reckoned with.

As to the reality of the phenomena, they seemed to have been known and recorded in remote times. There were instances recorded in the Bible, which we could only accept as credible to-day by regarding them as materialisations.

A Search in Secret Egypt.

By PAUL BRUNTON.

This book brings to you the Magic of Ancient Egypt, its Mysteries, its Fakirs, Magicians, and Snake-charmers, with their secrets . . .

PAUL BRUNTON has produced something really new in books about Egypt. To the ordinary tourist, the Great Pyramid and the Sphinx have become hackneyed. He sees them under the burning sun of Egypt, marvels awhile and perhaps takes snapshots—yet as soon as he has turned his back on them they fade into the background of his mind.

But who would forget a silent night spent, under the starry sky, alone with the Sphinx; who would have courage to pass a second night—of solitude, silence and darkness—locked in the depths of the Pyramid, as did the author of this book?

He claims to have come in contact with strange forces and to have seen unfold themselves, as on a cinema-screen, the ancient, secret mystery-rites of old Egypt.

A tradition has existed for countless ages regarding these mysteries, but in modern times nobody has been able hitherto to furnish an adequate explanation of them.

His researches in the Temples at Karnak, Abydos, Denderah, etc., brought striking confirmation from inscribed hieroglyphics and carved wall-reliefs, of his experiences, and his discoveries are linked up with the world's oldest book, the Egyptian "Book of the Dead."

While exploring the ancient sepulchres in the Valley of the Tombs of the Kings, the author came across one of those mysterious adepts at the existence of whom Oriental tradition hints. The seer stated that it was his mission to utter a solemn warning as to the very real dangers of ignorantly tampering with the tombs of Egypt's dead.

Various Egyptian wonder-workers were investigated by him. In Cairo, he discovered a real mediaeval magician, who demonstrated his control of elemental spirits and by their means worked apparent miracles.

Here he came in contact with Tahra Bey,

Egypt's most-famed fakir, whose feats were astonishing. In the presence of a critical company of medical men, the fakir entered into a self-induced trance, under the influence of which he allowed himself to be stabbed in the throat with daggers by the doctors; to have his jaws transfixed with hatpins and skewers; to be burnt with a flaming torch; and to have a one-and-a-half hundredweight block of granite smashed on his abdomen with a sledgehammer. At the end of this extraordinary performance, Tahra Bey agreed to be buried alive for an hour and a-half, from which experience he emerged none the worse.

In an interview with Tahra Bey, the fakir was persuaded to unveil the arcane but scientific secrets of his powers, thus making public the closely guarded knowledge of the Egyptian fakirs.

In Luxor, the author was initiated into the Rift-ee Order of Snake-charming Dervishes, and became a pupil of Egypt's most celebrated snake-charmer, Sheikh Moussa. The author describes with remarkable realism his experiences in handling newly-captured, very much alive, fully-fanged cobras, on several occasions demonstrating, both in company with the Sheikh and when alone, his mastery of the art. An incantation is given in full.

In a personal interview with the Spiritual Head of Islam in Egypt, many questions on the doctrines and practices of the Muhammedans are answered, and the underlying causes for the widespread influence of that great religion throughout the East are given. Official answers to several questions are supplied—questions which inevitably arise in the Western mind, such as the place of women in Muhammedan countries, and the value of polygamy.

Illustrated by 75 magnificent photographs; large demy 8vo; 287 pages; fourth impression; 22/6, postage 6d.

The Case for Astral Projection.

By SYLVAN MULDOON, Author of "The Projection of the Astral Body," Etc.

WHAT apparition you saw—that fleeting glimpse of a disembodied being which disturbed you for an instant last night, a week ago, a year ago (which you were, perhaps, ashamed of mentioning) may not have been an hallucination! More than likely it was the actually projected spiritual body of a living person.

This is the contention of Sylvan Muldoon, the most renowned authority among psychical researchers of modern times, in his new and brilliant contribution to the literature on the subject of "The Case for Astral Projection."

Since the publication of "The Projection of the Astral Body" in 1929, which was written by Mr. Muldoon in collaboration with Hereward Carrington, the author has gone deeper into the subject of psychical research, and his new book is a response to the ever-increasing demands of a thoroughly interested public.

In "The Case for Astral Projection," Mr. Muldoon has divided his subject in three main approaches. Part One, introductory in form, gives evidence for projection. Tales of psychical researchers are told, with quotations and the recounting of experiences of people who saw others exteriorise. The book proceeds on the premise that the reader is more the "man on the street," the layman, than the experienced researcher, and it is from this point of view that the text proceeds, giving evidence to uphold Mr. Muldoon's contention that hallucination is just another one of those words which in the light of experiment and fact must be found to have another meaning if it is to be applied at all to astral projection.

In Part Two are listed experiences to uphold his contention, experiences of people who projected themselves, who saw the projected bodies of others who lived. These experiences out of the body include a projection to a missing dead man, accounts of varied and unusual experiences, such as the visit of a famous author to

eternity, of a ghost who went home during an operation, of a woman who was consciously drawn out of her flesh, and many others of equal interest. There are experiences, such as that of floating horizontal in the air, of projecting from a freezing body, of projection during anaesthesia, etc. To each of these fifty or more varied and interesting experiences the author has devoted several pages.

In Part Three, the author discusses the objections of Prof. Charles Richet, foremost critic of the astral body theory. He shows also that the projection of the astral body played a leading role in the case of Mrs. Piper, and The Watseka Wonder; and concludes by demonstrating that behind all this is not only a human spirit, but also a super-conscious mind.

Classical experiences are not overlooked, nor is the history of the subject neglected.

All you will find presented in the inimitable style which characterised his great success, "The Projection of the Astral Body."

It cannot be emphasised too strongly that you must not miss reading Mr. Muldoon's latest contribution to psychical research, "The Case for Astral Projection." He is, in the words of the late Sir Arthur Conan Doyle, "a researcher second to none . . .," and of whom Hereward Carrington writes, "knows more about this subject than anyone else." Price, 10/-; postage, 6d.

"Life must be lived, before the Soul can see
The meaning of the inner mystery."

"Who suffers conquers. He who would attain
That perfect peace, which fears not loss
nor pain,
Through calm endurance must the victory gain."

"What was, and is, and evermore shall be,
Enfolds us all in its eternity."

—Lizzie Doten.

New Church For Johannesburg.

THE ceremony of laying the foundation stone of the new building for the Spiritualist Church of South Africa (Johannesburg Centre) which is affiliated to the Spiritualist Union of South Africa and International Spiritualist Federation, took place on the 16th January last. A temporary platform was erected and occupied by Brother L. Lloyd, President of the Church, Sister Lloyd, Brother G. S. Cooper, Senior Vice-president, Brother A. W. Thomas (Honorary Secretary), and Brother W. Utton, Chairman of the Building Committee. There was a good attendance of members and friends.

The proceedings were opened by a suitable hymn and invocation by Brother Thomas. Brother Cooper, in presenting Brother Lloyd with a silver trowel, inscribed "Labore est orare," together with a suitable record of Brother and Sister Lloyd's services to the Church, gave a resume of their twenty-three years' service, in the early days of which they had to meet and overcome many difficulties, defections and remove many barriers, and stated that the occasion was unique in the annals of Spiritualism on the Witwatersrand Gold Fields, as being the first Spiritualist Church to be erected in this area. He also gave a summary of what Spiritualism really represented in its philosophical, scientific and religious aspects.

Brother Lloyd, in responding, said: "In laying this stone, I feel that Sister Lloyd and myself are the representatives of those who have worked in the cause of Spiritualism in South Africa. For the past 23 years, we have had as an ideal the building of a home of our own, and this temple is the consummation of that ideal. They have told us that they have already built this temple in the Spirit World—this is the earthly replica. We now know that the cause will prosper and that many will come to join us. We welcome all who come, provided they come prepared to work in the interests of humanity and for the furtherance of Spiritualist knowledge. The Spiritualist Church," said Mr. Lloyd, "had

occupied no less than fifteen places in Johannesburg during the last twenty-three years."

The foundation stone, which was of marble, was inscribed: "To the Glory of God and the Advancement of Truth," this stone was laid by Brother L. Lloyd and Sister M. Lloyd, 16th January, 1937."

The service closed with a hymn and benediction. The church when completed will reflect great credit on the Movement from the physical aspect. The plan is original, and was drawn up by one of the workers (Brother John Arvidson), to whom a deep debt of gratitude is due for the time and labour he expended on the initial work connected with the building. The total cost is estimated at £2000, and is built on ground acquired by the Church eighteen months ago. There will be a debt of £1250 on the property when the building is completed, and this has been guaranteed by a friend of the Movement. The Committee is, however, making special efforts to raise as much of this sum as possible from those interested in the work. The revenue will, however, be able to meet the monthly payment of principal and interest, and the Committee have every justification for looking forward to freeing the Church from any liability in this connection within the next year or two.

The building will, it is anticipated, be completed towards the end of March.

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SPIRIT WORLD PROOF.

A Mystery Cleared Up.

By H. ALLEN GEORGE.

NINETEEN years' serious study of psychic science has completely convinced me that human survival and spirit-communication is as proven a fact as the marvel of radio, with which it has so much in common—both being the working of natural law in the unseen ether.

On Easter Monday, 1922, at a direct-voice sitting with Mrs. Blanche Cooper, my father, a master-mariner, who disappeared at sea in very suspicious circumstances on 17th January, 1875, spoke, asking me to get a spirit photo of him. I had been trying to get one of a recently-passed relative.

At a sitting, two days later, determined to get real proof, I said: "If you really are my father, tell me the manner of your 'death'?" He replied: "Over the side; not found out for a long time; a fight; and, as a test 'an axe.'" He said his assailant's name was "McKean," an engine-room hand, who, after putting his body "over the side" of the ship, tore out of the ship's log-book that page where my father, as Chief Officer, had "logged" him for bad behaviour.

"I Was Struck."

The only facts known to me were that my father was last seen in his cabin at 2.15 p.m., and failing to take command on the bridge at 4.0 p.m., the ship was searched twice without success, and it was presumed that he must have been washed overboard in the storm raging at the time in the Bay of Biscay. On the ship's return, an official inquiry resulted in the suspension of the captain's certificate, as he could not satisfactorily explain the mutilation of the ship's log-book. Thus, my father's story fitted the known facts perfectly and filled in the blanks.

In December, 1922, at a table sitting at home, he announced his presence, and then said: "I want you all to know that I was struck!" When asked "With what?" he would not say, so remembering the "Test Word" he had given me, months earlier, I said, "Was it an axe?" he gave an em-

phatic "Yes!" adding: "I always wanted you to know."

I was much impressed that it was he who made the verbal opening into which his "Test Word" exactly fitted! He said a man on watch witnessed the whole incident, but said nothing to incriminate McKean.

In August and October, 1922, I failed to get his photo through Wm. Hope or Mrs. Deane, though I got other faces, which I proved to be evidential. Then in January, 1923, my father's face appeared on a plate at a sitting which a friend had with Mrs. Deane, at which, though invited, I was unable to be present. The likeness is just as I remembered him to be, and everyone sees in it his resemblance to myself.

At a sitting (direct-voice) with Mrs. R. Johnson in March, 1924, he acknowledged the photo as being his, adding "Better one next time!"

FIRE-WALKING.

AHMED HUSSAIN, a young Indian who declares that he can live for hours with his head buried in sand, and can walk through a 20ft. long trench of fire without injury, is to be tested by the University of London Council for Psychical Investigation.

Hussain, aged twenty-three years, a native of Cawnpore, will be asked first to walk through a trench of burning logs and charcoal, 15ft. to 20ft. long, 5ft. wide, and 18in. to 2ft. deep.

"Before entering the trench," Mr. Harry Price, Honorary Secretary of the Council, told a "News Chronicle" reporter: "Hussain recites prayers from the Koran. His feet and legs are scientifically examined to ensure that he has no artificial aid.

"When he buries his head in the sand, Hussain goes into a self-induced trance. I once knew a fakir in Tunis, aged ninety, who was buried alive without harm for 10 days.

"There is no doubt," Mr. Price added, "that the Indians have acquired a technique as yet unknown to us. We hope to learn more about it by test and experiment."

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.

"GREAT ASIATIC MYSTERIES."

By CHARLES LOW (Stanley Paul & Co.).

THIS is something entirely different from the ordinary travel book. It is a collection of the greatest mysteries of the East. Asia has been ransacked to produce a volume of real-life mystery and excitement such as the most ingenious fiction-writer would find hard to surpass.

Mysterious jungle tribes, undiscovered save by obscure hunters and traders; haunted ships and ghost ships; riddles of enigmatic cities of the dead; secrets of Java's Valley of Death; problems of a vanished continent, lost beneath the waters of the Indian Ocean; mystery men who transform themselves into tigers at will; unsolved mysteries of Asiatic magic and conjuring; these are some of the subjects which will fascinate the imagination of any reader who enjoys the problems presented by these apparently insoluble mysteries.

Buried deep in the untrodden jungles of Cambodia are the ruins of the great city of Angkor Thom. Who were the people who, centuries back when Britain was but the home of barbaric tribes, planned these magnificent palaces, temples and towers? Though the writer cannot put forward a definite solution of this mystery, he makes several attractive suggestions and leaves the reader to form his own opinion. This and other discussions of a similar nature will be most fascinating to all those who attempt in imagination to pierce the mists which surround the origin of the human race.

From the green gloom of Malayan jungles to the glare of the Gobi Desert; from palm-fringed island and coral reef to the secret places of Tibet, mountain-guarded

land of hidden gold, the author passes in his search for new and genuine mysteries of the East. Eighteen full illustrations. Price, 22/6; postage 8d. (In the Library; can be obtained).

"STRANGE DIARY."

By ZELMA BRAMLEY-MOORE
(Rider & Co.).

THE Author of this book was born with a gift of sensing the things which lie far beyond the ordinary man or woman. This account of her weird experiences from early childhood until the present day is truly intriguing. The deliberate and systematic manner in which she carried out the experiments that she felt impelled to make, shows her to possess a genuine instinct for obtaining verifiable facts, and the experiences she met with are little short of astonishing.

Contents. — Thought Reading by a Three-year-old; Yoga Exercises; Shadows Before; Hooded Shapes; Seeing Without Eyes; Willing; Peeps Into the Future; Hunches; Warnings; A Black Magician; The Green Mist; My Double; The Vampire; Sparks; The Wraith; The Spell.

Price, 6/6; postage, 3d. (In the Library; can be obtained).

"THE SEVEN SEVENS OF REVELATION."

By GEORGE LOCK (Arthur Stockwell, Ltd.).

MR. LOCK has, in these pages, completed a work that is both thought-provoking and satisfying. His sane approach to what has always been regarded as a rather ab-

struse subject will please not only the student, but the ordinary reader seeking definite knowledge without the lingual complications that usually accompany any exposition of this type.

Based upon Biblical truths, this work is a sincere attempt to elucidate some of the mysteries that surround the destiny, not of the British people only, but of the peoples of the world. The opening of the seven seals, revealing recent, present, and future history, is, of course, of especial interest. This absorbing chapter takes the form of a test case, and all the truths revealed are doubly important in the light of the revelations made here.

The book ends on hopeful note; a note that is not merely a pious desire of the author, but which has the conviction of Divine ordinance. Price, 6/-; postage, 4d. (In the Library; can be obtained).

"TRANSITION."

By MAJOR C. H. MOWBRAY (L.S.A. Publications).

DOUBTS about existence beyond death are prevalent to-day, and not a few boldly assert their entire disbelief. Both within and outside the churches also there are not a few whose conviction is too slight to support with fortitude the shock of bereavement. For such as these, the evidence which brings certainty that we survive the death of our physical body and continue life under other conditions, opens a new outlook on existence, an understanding of life's meaning and a better appreciation of the laws of spiritual help. Eleven full-page illustrations. Price, 1/6; postage, 2d. (In the Library; on order).

A MESSAGE FROM ARUNACHALA.

By PAUL BRUNTON.

ARUNACHALA HILL, in South India, has a high status in Hindu sacred tradition, and Tamil legends hold that it is far more ancient than the Himalayas, which are known to be of fairly recent origin. At the base of Arunachala (which is the Sanskrit for "Red Mount" or "Hill of Light") abides the last of the Mahar-

ishees of India, of whom we heard much in "A Search in Secret India." This book is due largely to his inspiration and endeavours to give the Western world some inkling of the soul-consciousness that may be achieved by those who are prepared to follow "The Secret Path" outlined in the author's work of that name.

The first half of this present volume is critical and denunciatory of the shams and falsehoods of Western civilisation. The second half is constructive in the best and most spiritual sense. It tells us how to contact the Overself or divine being that dwells in each one of us, and gives us a key to the world of spiritual reality. The book contains much deep thought and numerous precepts of great value.

Crown 8vo; 223 pages; price 7/-, postage 3d net.

I KNOW AND AM SURE.

HAVING received much help from a Clairvoyante with whom I was sitting, she suddenly said, "I am being shown the name 'Eliza'." Wrenching my mind from the matter absorbing it to the exclusion of all else, I replied, "Is it Elizabeth," the Clairvoyante answered, "It's your mother's mother and the message is, 'she wishes you were better friends with Joan'."

I was completely taken by surprise "Joan" a cousin with whom I cannot imagine myself having anything in common under any circumstances was but three-years-old when our grandmother died, twenty-seven years previous to this entirely unlooked-for message.

Incidentally this cousin, fortunately for my peace of mind, has ceased entirely visiting at our home so my grandmother's "coming through" was productive of no results in that direction. However, I greatly value the message as an—to me at least—incontrovertible proof of the survival of unchanged individual human personality that is cognizant not only of our comings and goings but of those hidden feelings which for politic reasons we are obliged to bury deep down below the surface.

—E.M.M., St. Kilda, Vic.

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