JUNE 1st, 1937. NINEPENCE.

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH, SPIRITUALISM, AND SPIRITUAL PHILOSOPHY.

LEADING FEATURES

BODY SOUL

Spirit Messages From Three Women,
By Rev. Wyndham Heathcote, B.A.
Arthur Ford in Australia.
How to Conduct a Home Circle.
Dennis Bradley Speaks.
Lessons in Magnetic Healing and Health Culture.

MIND SPIRIT

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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.

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(Continued on Inside Back Cover).

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

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

Founded 1870 by W. H. Terry. JUNE 1, 1937. PRICE 9d. VOL. 68.—No. 7.

Spirit Messages From Three Women.

AMAZING EXPERIENCE ANALYSED.

Spiritualism has experienced a re-awakening of public interest by the arrival in Australia of the American medium, Mr. Arthur Ford, who is touring the Commonwealth giving lectures and demonstrations. We give here the remarkable experience of the Rev. Wyndham Heathcote, Unitarian Minister, of Sydney, who tells how he received spirit messages from his wife and sisters, through Mr. Ford.

By REV. WYNDHAM HEATHCOTE, B.A., Oxon., Specially Written for The Australian Women's Weekly and reproduced by their courteous permission.

THERE are mediums and mediums. There are mediums good, bad and indifferent, and thorough-going charlatans. Mr. Ford is an excellent medium, and since coming to Australia has justified his reputation of being the best medium of America to-day.

I attended his first three meetings, and since then I have seen him privately for a few minutes, and I have come to the conclusion that Mr. Ford is a fine type of American gentleman, a good public speaker, an excellent medium, and, what is more important of all, a thoroughly sincere and honest man.



ARTHUR FORD.

Mr. Ford's mediumship takes the form of abnormally accurate clairaudience. He is slightly clairvoyant, also, but it is as a clairaudient that he is supreme.

I cannot do better than repeat the message which was given to me at the first meeting in the crowded Assembly Hall, Sydney, and then analyse it. It should be clearly borne in mind that I had never seen Mr. Ford in my life till he walked on to the platform. The evidential value of the message depends on the fact that Mr. Ford and I had never met. That should be kept in mind. Well, then, the last message Mr. Ford gave at his first meeting was as follows: "I hear the name of Wyndham; anyone here of that name?"

Sitting in the first row, I said: "Yes, my name is Wyndham." Mr. Ford continued: "You are a preacher, I am told. You were a minister of the Church of England, and you are now in a Liberal Non-conformist Church. Your

wife is here, and sends her love to you. For evidential purposes she takes me to Oxford, and says you were an Oxford man. She brings a Don with her." (At this point, there was an inaccuracy of which more later). "She also brings two of your sisters. The name of one was Florence the other was in Church orders. This sister says she passed out in New York." All these statements were true.

The question arises at once, how did Mr. Ford get the name Wyndham? It is a family name and as a Christian name is probably unique. The psychic research people definitely say they did not inform him that I would be present, and there was no other way in which he could have found it out. Then, how did he know that I had been a priest of the Church of England, and was now exercising my ministry in the Unitarian Church? As far as I am aware, there not another Anglican clergyman in Australia in the same position. How, again, did he know that I had a sister called Florence? My sister, Florence, died fifty years ago in England, and was buried at Melksham, in North Wilts. The only way that he could have discovered that I had a sister of that name was by consulting a book of reference such as Burke or Debrett. This, Mr. Ford denies having done. My other sister was a member of an Anglican Sisterhood and wore the robes of a nun, and passed out in New York State, as Mr. Ford said.

Here I maintain we are confronted with phenomena which can only be explained by saying that Mr. Ford obtained the information from the next world, as he claims to have done.

Error Explained.

There was one inaccuracy in the message alluded to above: the name of the Oxford Don was given somewhat hesitatingly as Fairfax. I knew at the time that he had misheard the name and also what the name was which he had not caught. Later, Mr. Ford said to me that in going over a verbatim report of the message in his room he was told of the mistake. and he said to me the right name was not Fairfax, but Chavasse. Dr. Chavasse, who subsequently became Bishop of Liverpool, was a great personal friend of mine. On reflection, it seems to me that this one inaccuracy in the message tends to strengthen rather than lessen its value. Had Mr. Ford been at the pains to obtain by ordinary means the facts and the names which were mentioned, it is inconceivable that he should have been so careless as to give the wrong name of an Oxford Don. But it is quite easy to understand how the name Fairfax was picked up instead of Chavasse by one listening clairaudiently. It was amazing that there should only have been one inaccuracy under the difficult conditions of a crowded hall.

Valuable Data.

Now all this is evidential, that is, evidential of survival of consciousness. It is evidential to me and should be evidential to all reflective and sympathetic minds. Unfortunately, such minds are exceptional. Here am I, an old and lonely man, ecclesiastically a pelican in the wilderness, socially a sparrow on the housetop. Here am I in Australia without kith or kin, and then these three nearest and dearest of women, my wife and two sisters, come and make themselves known to me, assure me of their continued interest and love, assure me that they love me enough to come from their "golden day" into the spiritually murky atmosphere of Sydney to make themselves known to me. What are the implications of such phenomena? Personally, I do not regard Spiritualism as a religion, or these phenomena as religious.

I regard Spiritualism as a department of science just as physics and chemistry are departments of science, and these phenomena I regard as scientific phenomena, but as affording data which may assist towards the formation of a religious philosophy of the universe.

According to accepted religious views, these three spirits, my wife and two sisters, should, like law-abiding Christians, be sleeping in their three graves (one in New York, one in San Francisco, and one in Wiltshire) until the resurrection morning when they would be resurrected with their bodies, or they should be either in Heaven with the angels, or in hell with the devils. As a matter of fact, they made themselves known as intelligences with characters and memories here in Sydney,

and not as angels or as devils, but as just folk, plain folk, living in the etheric world which surrounds and interpenetrates ours.

So I conclude by thanking Mr. Ford for the message which came through him, and I express the hope that he may long be spared to help destroy man's greatest enemy, fear, and to dry humanity's tears.

Arthur Ford in Australia.

In reply to our request to Mr. Arthur Ford to give our readers his impressions of the work of Spiritualism, and his own expereinces, in Australia has written as follows:

AFTER two months in Australia I find that my visit has resulted in the usual sort of reactions. All such tours by lecturers and Mediums seem to follow a definite pattern.

Great interest on the part of the general public, crowded halls and an enormous correspondence. I think Australians must be the champion letter-writers of the world. A perfectly fair and generous attitude on the part of the daily press, and the usual effort to make a sensational scoop by a certain type of weekly journal which thrives on lurid recitals of sex scandals and crime. "Ford Rides in on a Wave of Superstition" was the headline clear across the front page. The followed a verbatim account of the Houdini message, as published in booklet form and sold at all my meetings. How this constitutes an "expose" I am hard put to understand. It will probably cut down the sale of the booklets, but this loss I am prepared to stand.

The fine attitude of the radio stations in every city I have visited has enabled me to get the message over to people who could not attend the meetings. The weekly articles in "Woman" have resulted in much interest and the mail from that source indicates a keen interest in all parts of the Commonwealth.

There has been the usual pulpit reactions . . . about equally divided. Many eminent clergyman have spoken well of me and many others of a more orthodox persuasion have found in my visit material for fulminations against me. All this is to the good. From all accounts I have turned out to be Heaven's special gift to several of Sydney's ultra-orthodox parsons. I have before me a clipping from the Sydney Telegraph of recent date. The Rev. George Cowie is reported to have said, "Spiritualism denies the divinity of Christ. It places Him upon a level with Madame Blavatsky and Conan Doyle."

Now I wonder if the Rev. Cowie really said anything so foolish? I wonder if he could produce a single Spiritualist who ever made such an absurd claim? Probably the average spiritualist knows as little about Madame Blavatsky as the Rev. Cowie seems to know about Spiritualism. Our Theosophical friends will surely be surprised to learn that their famous leader has been pushed over into the Spiritualistic fold.

Sir Arthur, a devoted disciple of the Nazarene, and who constantly insisted that the Nazarene be recognised as the Supreme Spiritual Head of the Movement must be shocked to find himself elevated to a plane of equality with Him.

"Spiritualism that battens on sorrow and bereavement should not be tolerated," continues the cleric. I wish that this ardent Christian could read some of the letters that have poured in upon me from his own bailiwick, telling of the comfort and peace of mind that many have received from attending my meetings. They hadn't been able to get any help, it seems, from such men as the Rev. Cowie. These people were in the same state of utter despair that Jesus' disciples were in after his crucifixion. Their hopes were dead, their faith blasted. Then Jesus appeared to them through a demonstration of psychic power. Their faith was restored and joyously they went forth to establish the

Church. Had there been no after-death appearance of Jesus there would be no Christian church to-day, and men like my critic would have no pulpits from which to attack the basic principle of the faith they espouse.

The Rev. H. G. Hercus, of the Burton Street Baptist Church, also rises to the occasion. "The use of the radio for broadcasting Spiritualism is to be deprecated. Nervous people are apt to take spirit communications too seriously, and run the risk of breakdown. Spiritualistic practice is opposed by medical men as capable of great harm." Thus speaketh the Rev. Hercus. Just how and why Spiritualism over the air is any worse than Calvinism over the air the parson does not say. As a matter of fact Calvinsim has been the cause of more spiritual agony and fanaticism than any other accretion that ever fastened upon the simple teachings of Jesus.

If there had not been a widespread desire to know about psychic phenomena I am sure the broadcasting companies would not have given valuable time to the subject. The fact that so many people were unable to get into the hall which seated only twelve hundred made it necessary to put the message on the air. I wonder if the Rev. Mr. Hercus would not like to attract such crowds that he had to go on the air to reach all who clamored to hear him? I wonder if he has ever had the experience of being forced to call special police squads to control the crowds fighting to get into his meetings?

The old libel that Spiritualism causes nervous and mental breakdown is a falsehood that has been nailed so many times that it merits only contempt. I challenge the parson to produce a few such cases. I presume that he must know of them, else he would not make such a statement. I am more kind to my clerical critics than they are to me . . . I always assume that they know what they are talking about, and that they are also honest. A study of the lunacy report of the Lunacy Commission of the United Kingdom over a period of ten years revealed that not a single person had been committed in which Spiritualism was given as the primary reason for committment. The same report showed that during the same time one orthodox clergyman had been committed on an average of every two weeks. No Spiritualist would be so unkind as to say because of this record that all orthodox clergymen were potential candidates for mental institutions.

Furthermore, who are these medical men who oppose the subject on such grounds? The Society for Psychical Research, which brought me to Australia, numbers among its active members many well-known medical men. Do these "medical men" who the parson refers to know anything about the matter from actual experiences? Are they familiar with the work of such men as Dr. Wickland, Dr. Titus Bull and others who are constantly restoring men and women to active social life by the use of psychic laws which Spiritualism reveals?

Not all the clergymen of Sydney are on that side of the fence, however. The Rev. Wyndham Heathcote, Unitarian, went to the trouble of writing a long article for a popular magazine in which he defended me and came out openly in favour of such research as something of invaluable service to real religion. The Rev. Watts, Editor of the "Church Standard," a Anglican, devoted nearly a column to an editorial discussion of my work and what it might mean to the Church.

Both the Society for Psychical Research and the great body of Spiritualists have been kind in the extreme. I regret that illness made it impossible for me to finish my engagement in Melbourne. I shall always remember the enthusiastic reception I got there and the fine fellowship among our people. The great reception in my honour at Terry Hall was one of the most generous gestures that has ever come my way.

I am now in Brisbane where I find great interest, a fine working body of Spiritualists who seem to have learned how to co-operate in their efforts. While I shall be in Australia for another six weeks. I am already prepared to say that nowhere have I been more graciously received and nowhere have I found a more dedicated group of workers for the Cause.

Camille Flammarion.

ASTRONOMER AND SPIRITUALIST.

IN June, 1925—twelve years ago—a distinguished scientist, and equally distinguished Spiritualist, was called to higher realms of service, where his dauntless activity in the promulgation of spiritual truths will doubtless be continued, and from that superior vantage ground he will be able to co-operate with the many scientific investigators who preceded him in endeavouring to rescue mankind from the soul-stifling slough of Materialism into which the world has unhappily fallen. The world has, therefore, merely lost his physical presence. The real man is still left to us, and as "a man is the same five minutes after death as he was five minutes before death," we are quite safe in concluding that our illustrious confrere will not feel satisfied until the Cause which he so valiantly espoused here has been accepted by humanity in general.



CAMILLE FLAMMARION.

It may not be generally known that the investigations of Flammarion into the many phases of psychic phenomena extended considerably over half a century. Sixty-seven years ago, he wrote a notable letter to the London Dialectical Society, a learned body of scientific and other intellectuals who were at that time inquiring into what were described as "remarkable happenings," this being the period in which the late Sir William Crookes was making his historical researches. In that letter, this open-minded and fearless pioneer of France declared:—

> I do not hestitate to affirm on personal examination of the subject, that any scientific man who declares the phenomena denominated "magnetic," "somnambulistic," "mediumistic," etc. (not yet explained by science) to be "impossible," is one who speaks without knowing what he is talking about.
>
> I affirm also that any man accustomed by his professional avocations to scientific observation — provided that his mind be not biased by preconceived opinions, nor blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that all the laws of Nature are already known to us, and that everything that seems to go beyond the limits of our present formulæ is impossible —may acquire a radical and absolute certainty of the reality of the facts alluded to.
>
> After an affirmation so categorical it is hardly necessary for me to assure the members of the Dialectical Society that I have acquired through my own observation absolute certainty of the reality of these phenomena.

It will be noted that at this stage of his investigations, he merely affirmed the "reality" of the phenomena, but he went on to explain:

Although compelled, in the absence of conclusive data, to refrain from making any positive affirmation in regard to the cause of these phenomena, I may add that the unanimous affirmation of their spiritual origin, by those occult agencies which during the past quarter of a century have been manifested all over the globe, impresses a characteristic feature on this problem which from its universality merits the attention of the impartial investigator.

The history of the human race, from the most remote ages, also furnishes examples of coincidences, previsions, and warnings received at certain critical moments from apparitions, more or less distinctly seen, and testified to by witnesses as trustworthy as those relied upon in any other branch of historical tradition.

I may also add that my researches in the domains of philosophy and modern astronomy have led me, as is well known, to adopt particularly personal views on such subjects as space and time, the plurality of inhabited worlds, the eternity and ubiquity of the active forces in the universe, and the indestructibility of souls as well as of atoms, which have caused me to consider the immense panorama of existence from a purely Spiritualistic point of view.

It would be very difficult to overrate the importance of the questions thus presented to our reflections.

Twenty years later—having in the meantime pursued his inquiries with characteristic thoroughness—he published his arresting work, "The Unknown," in the concluding chapter of which he states:

This collection of psychic facts shows us that we live in the midst of an invisible world, in which forces are at work of which we know very little, and this agrees with what we know about the limitation of our earthy senses and the phenomena of Nature. It is precisely because of this state of things that I have given to this work its title—"The Unknown'.'

Here was an advance on his former position. Previously, he had simply attested to the reality of the phenomena. We now find that he has discovered "an invisible world," and it is well-known to readers of his subsequent works that in the end he accepted the Spiritualistic hypothesis in its entirety. His conversion was thus a very gradual process, and by reason of this very fact his brave and unqualified testimony is the more valuable.

Flammarion's Trilogy.

Camille Flammarion's eminence as an astronomer was known far and wide. His reputation as an investigator in psychical matters was no less widespread, though it reflected different tints for different people. To a great multitude he was the beloved and trusted "Master," who kept open for them a way of belief in the midst of a generation of deniers of all faith; to others he was one more of those singular persons who, like Alfred Russell Wallace, Sir William Crookes and Sir Oliver Lodge combined acknowledged power as scientists with an ability to accept Spiritualistic evidence which most scientists treat with scepticism. In his old age (he was in his eighty-second year) this famous Frenchman accomplished a great task upon which he had been definitely working for three years, though the collection of his materials had been going on for the greater part of his long life. He completed a long purposed trilogy, the three volumes of which bear the general title in the English translation, "Death and Its Mystery." Vol. I., entitled "Before Death," offers proof of the existence of the soul—i.e., of an entity other than the body and not a mere resultant of corporeal organisation; Vol. II. deals with phenomena alleged to have occurred "At the Moment of Death"; and Vol. III.—"After Death"—treats of "manifestations and apparitions of the dead," and the conditions of "the soul after death."

The whole constituted a bulky work of nearly 1300 pages, the greater part of which was occupied with communications sent to the author, and extracts of an evidential character. These were brought forward in an orderly sequence, designed to show (to use the author's words), that: "(1) the soul exists as a real entity, independent of the body; (2) it is endowed with faculties still unknown to science; (3) it may act at a distance, telepathically, without the intermediary of the senses; (4) there exists in nature a psychic element, the character of which is still hidden from us; and (5) the soul survives the physical organism and may manifest itself

after death." Throughout the work, M. Flammarion assumed the standpoint of the candid observer, and challenged his readers frequently on the cogency of the evidence adduced.

We must here content ourselves with drawing attention to the work—which in any view must always hold a conspicuous place in the literature of the subject—and with briefly indicating certain points where the author's opinions differ on the one hand from vulgar "spiritism," as he calls it, and on the other from conventional teachings and prevailing conceptions concering what happens at death.

Nothing could be more explicit than the author's admission that credulous dupes abound, as also dishonest exploiters of credulity; at the same time, he was absolutely convinced that "in the course of certain mediumistic experiments dead persons have made their presence known," and his desire is that "spiritism" (by which term he distinguishes this kind of investigation from that which deals with apparitions, warnings, etc.) should now be transformed and "become scientific." As to the latter point, we cannot do better, perhaps, than quote a passage in which the author both denies and affirms, and thus exhibits his faith on the subject. He says (III., p. 374) :—

"When the human soul leaves earthly life, it does not become angelic. Death cannot make any man omniscient. The state of the soul on the day after death cannot be very different from its state on the day before death . . . . The ignorant man cannot take on knowledge which he did not acquire, nor can the simpleton become intelligent. The guillotine does not make a saint of a bandit. We may conclude from this that, for the most part, the dead are not intellectual, are not superior to the living. On this earth, taken as a whole, nearly a hundred thousand human beings die in a day. The great majority of these dead beings are unconscious monads. The atmosphere is full of them."

And so definite is M. Flammarion's conception of this psychic ingredient in the atmosphere—whence he traces mediumistic results—that he adds it to a suggested table of the complete analysis of the air, where we find the various chemical constituents followed by "innumerable, invisible bacilli, by the billion; ions, electrons, dynamic atoms; psychic elements, which cannot be measured." He warns us, however, that we need not for a long time expect the last mentioned item to appear in scientific treatises. As to rest, he admits that while temporal and spatial conceptions inevitably intermingle with our thoughts concerning the state of the dead, they are really inapplicable. "Eternal life" and material conditions are things wide apart. And, above all else, he scouts the idea, which he calls a "blasphemy," that a "Good God" has prepared a hell of eternal torments for human souls. Believing in a succession of existences, he conceives of psychic life lifting us by a "progressive evolution"; and the last word of the aged scientist in this truly remarkable book is: **"The body dies. The soul lives on in the infinite and is eternal."**

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CHRISTIAN SPIRITUALISTIC MISSION NORTH SYDNEY, N.S.W.

Dedication Service.

A DEDICATION Service at the above Mission was conducted on Sunday evening, 7th March by the Rev. W. T. Horsley G. W. Dip, and representative of the Greater World Christian Spiritualist League, London. A large congregation of earnest worshippers were present. An earnest appeal to the minister was listened to with attention, inter alia, he said:

"The Mission will be an acquisition to North Sydney if all combine to keep the Christ teaching ever in mind or view. Christian Spiritualism is friendship with Christ. Without that friendship you cannot hope to succeed." Mr. De Jersey an old worker in the cause of truth also made an earnest appeal.

The afternoon service was conducted by the leaders. Mr. and Mrs. T. B. King assisted by Mrs. Hand, Mrs. Fowler, and Mr. McCann. Mr. Norman Fryer officiated at the organ at both services. The harmony produced had a wonderful effect and was greatly appreciated. The sympathatic interest displayed by all present was a good omen for the success of the Mission.

Astrology.

IS IT A SCIENCE?

(Contributed).

MANY centuries before the beginning of the Christian Era, the wise men of ancient civilisation were delving into the mysteries of the stars, the planets and their relation to the earth upon which we live. These students with their "knowledge of the stars" were called astrologers and astronomers. Astrology and astronomy meant about the same thing, but later astronomy was restricted to the movements of the countless heavenly bodies and their relation to each other, while astrology was devoted to the science of predicting future events, especially the fortunes of men, by the position of the stars.

Astrological records dating back to 3102 B.C. have been found in India which gives astrology the distinction of being one of the oldest sciences known to the human race. Shepherds of old watching their flocks by night had plenty of time to study the stars and soon found sheep born under certain planets to be stronger and more robust than sheep born when the stars held different positions. The tillers of the soil considered that the moon had a distinct influence on the success or failure of their crops, depending upon the moon's position at the time of planting. In this day and age, many of the world's most successful farmers govern their planting by the moon's signs.

The same influence of the various planets which affects animal and plant life, may also be applied to human signs. Success and good fortune are said to be indicated by certain planetary influences while these same planets in different positions indicate evil, sadness and disaster. Opportunity follows certain planets, while others seem to denote delay and failure.

Astrology is a very deep study and requires an abundance of mathematical calculation to compute and determine the exact position of the planets at the time of a person's birth. This information is necessary to cast a complete horoscope, and when it is once ascertained the findings of the astrologers throughout all the ages are applied with the result that facts concerning the person in question are often astounding.

Certain traits of character are claimed to be found in persons born under each sign of the zodiac, and general conditions which control that particular period reflected in the lives of those coming under its influence. Therefore, with only a person's birth date and birth month, astrological readings containing very accurate information may be compiled.

The Zodiac.

The zodiac is an imaginary broad belt in the heavens, containing the twelve constellations of stars or "signs of the zodiac," which the sun traverses annually.

Each of these signs has a symbol, the outline of which is discernible by connecting the various stars in each constellation with lines drawn from one star to another.

The table below shows all the signs of the zodiac and the symbols used to represent them. It also gives the name of each sign and tells the dates on which the sun enters and leaves each sign.

The astrologers of ancient civilisation, conceived and named the signs of the zodiac which have been handed down through the ages to the present generation.

Aries . . . The Ram.

Named after the first Babylonian month during which Rams were burned as a sacrifice to the Gods. 21st March to 20th April.

Taurus . . . The Bull.

Named by the ancients through their conception of the Sun as a Bull. 21st April to 21st May.

Gemini . . . The Twins.

Commemorates the legend of the Twin Brothers who were reared by a she-wolf and later built Rome. 22nd May to 21st June.

Cancer . . . The Crab.

Here the Sun retreats and is likened to the backward motion of a crab. 22nd June to 22nd July.

Leo . . . The Lion.

The ancients used the Lion as a symbol

of heat, here it indicates a hot month. 23rd July to 22nd August.

Virgo . . . The Virgin.
The Babylonian myth of Ishtar is commemorated by this sign. 23rd August to 21st September.

Libra . . . The Balance.
Days and nights are of equal length at this time, signified by the balance. 2nd September to 22nd October.

Scorpio . . The Scorpion.
Represents darkness as the Sun declines after the autumnal equinox. 23rd October to 21st November.

Sagittarius . . . The Centaur.
Babylonian God of War, a man archer with the body of a horse. 22nd November to 21st December.

Capricorn . . . The Goat.
The legend of the Goat that nursed the young Gods of the Sun. 22nd December to 20th January.

Aquarius . . . The Water Bearer.
Derived from the heavy rains in Egypt along the Nile. 20th January to 18th February.

Pisces . . . The Fishes.
Symbolising the ancient belief in life after death. 19th February to 20th March.

Elementary Astrology.—A book for beginners. By Sepharial. Price 2/-, postage 1d.

What is Astrology?—A complete guide to elementary astrology. Written for enquirers and beginners. By Colin Bennett. Price 5/-, postage 3d.

Astrology and Its Practical Application.—By E. Parker. The most complete book on the subject. Price 15/-, postage 6d.

THE EASTERN WISDOM.

"Powers That Be." By Dr. Alexander Cannon.

MORE rubbish has been written about the East than almost any other topic, and it says much for Dr. Cannon's treatise that there is a greater measure of sanity and reason in these pages than in many other volumes which have attempted a kindred task. His object has been to interpret the jewels of Eastern wisdom in terms understanable in the West. The result is, strangely enough, a constant reiteration of words with which the Western mind is already quite familiar: "As a man thinketh in his heart, so is he."

Of the records of psychic phenomena recorded here, one must offer a word of criticism. Dr. Cannon relates many marvels for which there is absolutely no evidence other thn his own good faith. We do not suggest that his word is not reliable, but we believe that if there had been something in the nature of verifiable evidence for many of the happenings which have come under his notice, his argument would have been much stronger.

This volume carries a stage further the statements contained in the author's earlier book "The Invisible Influence."

However, the significance of this book is that it would still be interesting and instructive if there were no allusions to multiplying money and vanishing yogis. Unlike many books of a similar nature, this volume, stripped entirely of its miraculous records, has still something to say. For Dr. Cannon does throw light on the lesser known powers which are invested in the human personality.

Price, 6/6; postage, 3d.

Trails of Truth.

(Jenny O'Hara Pincock)

Marks a new era in the progress of Psychic Science throughout the world.
Endorsed by the New York Section of the American Society for Psychic Research.
Ranks easily with the best and strongest of all evidential works on the subject.
It will be classed with Sir William Crooke's classic *Researches into the Phenomena of Spiritualism;* and Zollner's *Transcendental Physics.*. Eighty years of Spiritualistic publications have produced nothing better.

"TRAILS OF TRUTH"

should be read by all who desire evidence of the After-Life of a convincing nature.
Special cover design, 400 pages, about 130,000 words.

SPECIAL PRICE 7/6, Postage 6d.

Writes a Million Words in Trances.

MARVELS OF AUTOMATIC WRITING.

MISS GERALDINE CUMMINS, of Chelsea, England, is amazing theologians by automatic writings in which she describes, in vivid pen pictures, the early days of Christianity. "The Scripts of Cleophas," "The Great Days of Ephesus," and "Paul in Athens"—books which have been writen by Miss Cummins in trances—are said to be a continuation of the Acts of the Apostles.

It is a strange experience to watch Miss Cummins at her desk. Numbered sheets of ruled paper are placed in front of her. She shadows her eyes with her left hand, her elbow resting on a small table. Her right hand, holding a fountain pen, is poised above the paper. After a few seconds, the pen becomes galvanised. Her friend, Miss E. B. Gibbes, sits on her right, steadies the sheets of paper, and only guides the pen when each page is completed. Usually Miss Cummins, silently in trance, writes continuously for a period of an hour at a time. When the writing is completed, she drops the pen, and seems to emerge from a heavy sleep. Miss Cummins's writing now extend to more than a million words.

New Light on Bible History.

"The Great Days of Ephesus" throws a striking illumination on the history of the early Christian Church. It is third book in the series of "The Scripts of Cleophas," all of which were taken down by Geraldine Cummins at the dictation of an unseen intelligence named Cleophas. He claims to draw from the "tree of memory" fragments of chronicles written by the scribes during the first centuries.

This book deals with the "unrevealed history behind St. Paul's first and second Epistles to the Corinthians." Through its pages, there move characters mentioned in the New Testament. It is beautifully written in archaic English, semi-Biblical in style.

In the foreword, an unnamed "distinguished theological expert" says:

"The aeroplane has, for practical purposes, reduced the distance between England and America; and if Space has been foreshortened in one way, why not Time in another? May not memories and records be waiting in the, as yet, unexplored ether, ready to be tapped and to yield a rich harvest? The faculty of 'automatic writing' may be a variation of some of the psychic gifts or talents which were practised by the Primitive Church, but seem to have passed into desuetude."

Over a Million Words.

"I have been present at hundreds of sittings," writes Miss E. B. Gibbes, "and have watched Miss Cummins produce probably over a million words in this manner. I am quite convinced that such writing is not only supernormal, but that it is only made possible by the efforts of extraneous influences working through her to produce it. Neither of us has ever studied Pauline theology nor early Church history. Careful study of Miss Cummins's similar writings, her mode of life and of her choice of literature for general reading, has made it increasingly difficult, after eleven years of investigation, for me to believe that these works of hers emanate from her subconscious mind. If her other psychic works are taken into consideration, it wil be seen that the feat achieved by her in resuscitating history of nineteen hundred years ago is well beyond the powers of the subconscious self."

An Astonishing Pace.

Miss Gibbes reveals the extraordinary rapid rate at which these writings were received.

"They are communicated at an astonishing pace, as many as 2,037 words being transmitted in one hour and fifteen minutes; 2,085 words in an hour and twenty minutes; such writing requring scarcely any editing."

The automatic writings of Geraldine Cummins are doing as much to establish Biblical history as are the archæologists in Jerusalem. Dr. Osterly, examining chapiain to the Bishop of London, pronounced "The Scripts of Cleophas" as

"veridically evidential." In a note in this book, we are told that among those who have witnessed the writings are Canon H. Bickersteth Ottley, Honorary Canon Canterbury Cathedral, and Canon H. B. Freeman, Canon Residentiary of Bristol Cathedral.

—M.B., in "Psychic News."

DOCTOR HEARS SPIRIT HEART BEAT.

By HAROLD COLLINS.

DR. EDWIN F. BOWERS, New York physician, claims to be the first man in the world to have made a stethoscopic examination of a fully-materialised spirit. He has, he says, listened to a spirit's heart-beat, talked to a spirit, even been bitten hard by a spirit!

In "The Phenomena of the Seance-Room," Dr. Bowers tells the whole amazing story of his experiences in proving survival of personality after death. He writes:

"The exact duplication of the body, the features, the speech, the photographic memory, and the identical personality of the man or woman whose physical body has long since been laid in the grave, or incinerated into a few handfuls of ashes, is the most astonishing of all the miracles of psychic phenomena.

"It is an absolutely unforgettable experience to see, in a fair ruby light, a man

step from a cabinet and walk over to you;
give you a strong hug or a hearty handshake;
talk with you in a natural, resonant tone of voice about events that prove him to have retained a perfect memory for details;
bid you a cheerful good-bye;
dissolve into a fog of dematerialisation before your eyes; and
sink through the floor;"

During the seance with the medium, Frank Decker, on October 8, 1935, Dr. Bowers expressed a wish to test a materialised spirit from a medical viewpoint.

"I arose from my chair and stood waiting," he writes. "After what seemed a minute or more, my right hand was taken by a fully-developed human hand and carried upward to a height of several inches above my head. It was then brought forward until it encountered the materialised face of an unusually tall spirit. Quickly I ran my finger over the teeth in the upper left jaw, noting that they seemed to conform in anatomical detail with the structure of normal teeth. I then said to the spirit: 'Will you please bite my finger?' The spirit bit down gently on the index finger I had in his mouth. Harder, please, I said; and immediately he clamped his teeth on my finger for a few seconds with sufficient force to produce the maximum of bearable pain."

Dr. Bowers also listened to the rhythmic heart-beats of the spirit.

Two other physicians, Dr. M. H. Blatt and Dr. Maurice A. Sturm, who were present at the seance, also testify to hearing the beats of a pulsating heart.

Price, 10/-; postage, 4d.

A TESTIMONY.

Mrs. Leisk's Mediumship.

A Mrs. H., wife of a solicitor now retired and living in Sydney, came here much grieved at the loss of her son Darvale, aged 22. I introduced her to the subject of Spiritualism, also gave introductions on her return to Sydney. She has now joined the S.P.R. (Australia) P.O. Chambers, George Street. She and her friend, a Mrs. R. have sent me interesting accounts of seances with Mrs. David Leisk. Mrs. H. claims to have conversed with twenty friends and relations through Mrs. Leisk including her son Darvale and her sister, Mrs. Campbell Praed the novelist. Mrs. Leisk has established her genuineness beyond and she should have as much publicity as possible.

—H. L. Williams.

Norfolk Island.

(Full names were given to us by Mr. Williams.—Ed.).

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.

Would there be any difference between the spiritual awakening of a man who committed suicide, and one who was the victim of a murderous assault? Let us grant that both met their death from the same physical cause.

MUCH would depend upon the circumstances governing each case. The victim of a murderous assault, lacking all responsibility for the circumstances leading up to his demise would not be subject to the psychical reactions of remorse and that feeling of unworthiness which would naturally afflict the suicide when he eventually awakened to the enormity of his offence.

We are born into this world to grow in spirit, and it is possible to turn all our misfortunes to the advantage of the spirit. One grows by suffering, and if we suffer it must be because the events of our past life (or lives) on this or other planes has created within us spiritual or psychical malformities which can only be readjusted by more or less painful experiences. The correction of a spinal lesion by the chiropractic, or the removal of a tooth by the dentist are both painful remedial processes. One either has to courageously endure the temporary pain accompanying the operation, or else suffer the consequences due to our neglect. Spiritual lesions or parasitic growths due to our own thoughts and actions demand immediate treatment, and he who avoids the suffering which accompanies this treatment is compelled to suffer the limitations consequent upon his action, and not only this—but he is also continually tortured by the realisation that his spiritual condition is directly due to his own actions.

The victim of a murder may take a long time to adjust himself to the conditions ruling in the world into which he has been so suddenly precipitated; but once he awakened to his true condition, he would continue to make progress in accordance with the degree of spiritual enlightenment which he had attained prior to his decease, and he would not be subject to the added sufferings and the intellectual and moral degradation of the suicide.

The same conditions and events will elevate one soul into a state of mystical ecstasy and hurl another down into the depths of despair. Our reactions to physical events depends entirely upon our own inner selves, if we wish to change our lives we must change our outlook.

What is the difference between a thought form and a thought vibration? What does a medium mean when she uses the term vibration?

Though forms are transient living entities taking their life and form from the mind of the thinker. They continue to exist until such time as they accomplish the purpose of the thinker, or else are absorbed by stronger thought forms of a similar nature, or, failing this, they disintegrate by being discarded, rejected or forgotten by the person from whose mind they were born. A thought form is literally a child of the mind, and is born of clearly defined, positive, confident, intense and persistent thoughts directed to the attainment of a given purpose by the rational mind and will of the thinker.

Thought vibrations are auric forces set in operation by desires, aspirations, thoughts and meditations. They may be likened to the musical notes which respond when certain cords are struck. They emanate from the aura of the thinker, and reach out into space like feelers. Sometimes they merge with responding forces of an attuned nature. At other times, they

directly influence the mind of a subject who may be attuned to the thinker, just as one tuning fork may be set in vibration by striking another of the same key.

Thought vibrations tend to repeat themselves like an echo in the hills until such time as they find a subject through whom they can find tangible expression on this plane.

The vibrations to which a medium refers appear to be of a more composite nature. For instance, a psychic can become conscious of the atomic vibrations of organic matter, and as the physical body of everyone is constructed of organic elements each has an **atomic vibration** according to its specific constituents. Added to this is the general **vital vibration** resulting from the patient's condition of health, the **emotional vibration** resulting from the subject's predominant emotional state, the **mental vibration** governed by the subject's ruling mental attitude, and also the more subtle vibrations of the subject's higher bodies, this is governed by the particular state of psychical and spiritual development which the subject has attained.

Psychics' response to these vibrations are variable. Some may only be capable of contacting the more earthly conditions, whilst others may respond to the whole gamut of them. This response will also be governed, influenced and modified by the specific emotional and mental state of the subject at the moment of sitting, and by external thought vibrations which may be influencing the seance room, or telepathically affecting both the mind of the subject and the medium.

Dennis Bradley Speaks

HE EXONERATES VALIANTINE.

(Contributed).

This talk by Mr. Dennis Bradley through the mediumship of Mr. Charles Bailey was given through an instrument called a "Shastaphone." This instrument is invariably used in Mr. Charles Bailey's Circles. The circle was held in Manly on 25th March last. There were ten persons present. Taken down in shorthand by Mrs. Isabel Quick.

"GOOD evening, good friends. I came here to-night with two Londoners (Sir Dennis Hanson and Dan Leno). I was not expecting to address you. While I was standing in the vicinity, I remembered that some years ago while I was on your side, I received from a Mr. Ayling, who is now on this side, a similar instrument. I came on the invitation of Mr. Leno, who appears to be a very frequent visitor to this and other psychic meetings. I do not know if you can hear what I am saying. (He was told we could all hear very well). I suppose most of you, if not all of you, know that I was a psychic investigator of some years' standing. I published a number of books setting forth my experiences, and not very long before I passed away I published a book—"And After." Have you seen it? I think I must make a confession, to err is human, and one makes mistakes at times, and I have made some mistakes in reference to my medium—Valiantine—which were at the time very damaging to his reputation, but let me say here, I have the greatest feeling of kindness to him, one never knows when public statements like that are made how much harm accrues, and how much the person so maligned is suffering or has suffered. Of one thing you may be sure, it is very disturbing to the people who have passed into the Unseen because they see with clearer vision than when they were tabernacled in the body. My experiences in the spirit confirm most of what I received through Valiantine and other channels. I have had communications with my own sons, as you know. One thing that was very gratifying to me, my dear friends, is this, that my books, "Towards the Stars" and "Wisdom of the Gods," have been the means of causing a great number of people to seriously consider the claims of Spiritualism, probably many of those who investigated have been convinced, if so, I am well pleased, but I must say conscientiously it

is a relief to me to get the opportunity of correcting any errors that I have made while on your Side. This I have done in other places when I have had the opening and thereby helping to remove a false impression, and this is the only comfort I derive from it.

"I do not know if you are aware that I was nurtured in the Roman Catholic faith. It needs, I am speaking personally, it needs some courage to be considered a heretic, that is what I was in the eyes of the Church. Well, there are very many devout men associated with the Church, but the teaching of the Church is wrong. I am not trying to make you believe that I have only just discovered this, yet the influence of the Church remains for a very long period in a man's life; I am doubtful if he ever loses it.

"I told you just now I have confirmed most of that which I received through my American medium, and through other sources, nevertheless conditions of life here transcend everything that comes in the ambit of one's expectations. I cannot give you a description of this life, for there is very great difficulty. You have no comparisons, sufficient to say that it leaves nothing to be desired to those who are sincere and conscientious, no matter what they believe, if a man has imbibed error, if he is sincere, he simply has to unload here; that is all. Many many people who stand high in the opinion of people on the earth have had to find their own level here.

"I value being able to talk to you, and to say that notwithstanding the many struggles mankind has on earth, these will help him to advance when he comes over here, and, friends, no matter what your difficulties are, always keep an open mind.

"In conclusion, I would like to say this is the basic principle of the continuity of life. I mean, intercourse with the denizens of the Unseen is a sure fact and needs no further proving."

DON your wrapper indicates that you subscription is due.

1. 2. 3.

One of these figures on your wrapper indicates the number of months you are in arrears.

"PSYCHIC SPONGES"

Who Should Not Go To Seances.

SOME of the reasons why psychic researchers doubted the evidence of phenomena were given by Mr. S. O. Cox, principal of the British College of Psychic Science, in a lecture to Sheffield Society for Research.

"Some researchers' suspicions are due to their own ignorance of the technique and various forms of phenomena," he said. Many of them cannot understand why the control cannot pass over some definite information and why the spirit communicant appears to forget things he ought to remember. It must be borne in mind that there were four entities to be considered in a seance—the sitter, the spirit control, the spirit communicant, and the medium.

"Spirits could convey their thoughts, aurally, mentally and visually. Errors were sometimes due to a lack of concentration, to misinterpretation by the sitter of what the medium told him, and to a dimming of details of earth life on the part of the spirit. My own experience points to the fact that spirits, particularly those who communicate for the first time, are in a dazed condition. A power emanation is given off by the medium and to a lesser degree by the sitter. This cloud must be entered before the control can receive communication from the spirit communicant. The unfortunate thing is that although it is necessary for the spirit to enter this cloud the effect of it is to create a dazed condition."

Causes of a weakening of the power, he said, were lack of development of the medium, illness of the medium or sitter, the length of seance, the number of sittings, the using up of nervous energy for other purposes, and, the most important, the presence of people who absorb the power. They were psychic sponges.

People who should not sit at seances, Mr. Cox said, were the very old, the ill, and those who absorb the power.

WAR.

A SIMPLE EXPOSITION OF FORMAL LOGIC.

By ELSIE FLORENCE GRIMES, B.A.

CHILDREN going to Sunday School are taught to say: "Our Father." With that simplicity of mind and heart, which is so near to Godliness, the little ones take these words very literally. There is no doubt whatever in their minds that if God is "Our Father" it therefore follows that **we are all sisters and brothers.** No wonder Jesus said of these sweet, trusting souls: "Of such is the Kingdom of Heaven."

But strangely enough, the very adults who teach the little ones to kneel in prayer before "Our Father" themselves very often fail to see the logical significance of these words, so easily grasped by these little minds which have not become sullied with guile and made complex with the duplicity of perverted intelligence.

In the class-room we learnt the elements of Formal Logic. Nothing could be simpler than the rules laid down for the syllogism. How we giggled at the inanity of the syllogism as it was propounded to us in all its absurd simplicity! When the lecturer stood on the platform and stated that:

All men are mortal (major premiss)
Socrates was a man (minor premiss)
Therefore Socrates was mortal (conclusion)

a snigger of self-conscious superiority was audible in the class-room.

And yet—when anyone states, quite naturally, that when an Englishman killed a German in the Great War he had killed his brother, and was therefore guilty of fratricide, what an uproar of indignation is aroused and what abuse is hurled at him (or her) who utters such a plain fact!

Let us (by substitution) expound the following Syllogism:—

Children of one father are sisters and brothers (major premiss)
We are all children of One Father (minor premiss)
Therefore we are all sisters and brothers (conclusion)

Nothing could be simpler, nothing more logical, nothing more true. And yet such a to-do!

It is high time this flag-wagging and shouting of "jingoistic" songs should be stopped in the schools. High time that the Union Jack should be hauled down from the flag-pole and an International Emblem substituted for it. High time that that atrocity of crass selfishness. "Rule Britannia, Britannia Rule the Waves" should be relegated to the dust-bin as a relic of the dark ages when mankind knew no better rule for life than "the survival of the fittest." High time that that anachronism of outrageous bombast: "Wider still and wider, shall thy bounds be set; God who made thee mighty, make thee mightier yet" ("Land of Hope and Glory") should be shunned like the horrors of bull-fighting and cannibalism, and retained only as a dim memory of the gruesome and blood-stained path that marks the evolution towards civilisation.

Cannot a nation be self-respecting without being vainglorious and grasping? No individual would dare defy the conventions by openly bragging of the prowess either of himself or of his family. It not the individual the microcosm of the nation? And yet, while we teach the children not to boast or be selfiish, we at the same time inculcate into them national conceit and greed. Not only is this illogical but it is, to say the least, **scarcely becoming in a nation that prides itself on possessing the qualities of reserve and self-restraint.**

If we want Peace—as we profess we do **—we must become international-minded.** Let us begin by training the child mind in international consciousness. And, as a practical illustration, let us take the Union

Jack from the flag-pole (replacing it with an International Symbol), let us ban these so-called "patriotic" songs and teach the children the principles of altruism and the true meaning of the phrase: "Am I my brother's keeper?"—keeping in mind that **we are all** (regardless of race, colour or degree of development) **children of One Father, and so, sisters and brothers.**

This is the only way to Peace. As a well-known writer says, the world problem is the individual problem, and the individual problem is the world problem. So by inculcating the broadminded principles of altruism and internationalism—instead of insular narrowmindedness—into the minds and hearts of the children of to-day we may hope, in the not-too-distant future, to be able to dispense with League of Nations Conferences, discussions on disarmament and systems of military training for national defence, these being quite unnecessary when we realise **the logical significance of the words: "Our Father."**

SPIRIT ARTIST.

Guides a Woman Who Cannot Draw.

BEATRICE HASTINGS, of Bedford-row, Worthing, could not draw a chair or a table if you asked her.

But a "mysterious spirit" takes control of her—and she produces oil paintings showing great skill and beauty.

She loses all control of her hand, and does not know what she is going to paint. The mysterious power came to her first about 12 years ago; two years ago she lost her strange gift. Now it has suddenly returned.

Mrs. Hastings showed a "Daily Sketch" reporter a number of her paintings—all executed with high technical skill.

"I was in a waiting-room in Dieppe," she said, "when I saw a book on automatic writing lying on the table. I was always very sceptical about spiritualism but I thought it would be fun to try writing to spirits. When I got home I wrote on a pad of paper, 'Can the spirits help me?' I was very disappointed when after about half an hour I received no reply.

"I did not think any more about it until about ten days later, when I picked up the same pad of paper to write out a shopping list. Suddenly I lost all control of my hand and the pen slipped across the paper, forming the word 'Oui.'

"After that I found I was gradually able to carry on conversations with the spirits on my note paper. Always their answers were in a completely different writing to my own. After a time I found that the spirits made me draw, and later paint. When I am painting I cannot see what I am doing and I only know the painting is finished when the brush falls out of my hand. I cannot draw or paint the simplest thing to order, yet I apply oil-paints correctly. I have really not the slightest idea how to oil-paint."

Sometimes Mrs. Hastings sits down and turns out an identical copy of a painting she did some years before.

THE SACRED BONE.

THE "Daily Mail's" Edinburgh correspondent says the screams of his wife brought Sir Alexander Seton to the lounge of his home on the carpet of which was overturned a vase and a cluster of white flowers, with a mark like a bloodstain.

Sir Alexander's wife is shortly going to Egypt to replace the sacred bone which is believed to carry Pharoah's curse from whose tomb it was removed.

"Frankly, I was frightened because of a similar happening only an hour previously, while a guest was sitting in this room when the glass she was holding jumped from her hand, almost hit the ceiling and fell to the floor.

"A section, half an inch deep was broken off the top," declared Sir Alexander Seton. "Shortly afterwards, while the room was empty, a clay ornament fell from the table and smashed on the carpet. Strangely, the bone is not here. I lent it to a friend but the sinster influence seems to persist."

Sir Alexander Seton has received a threatening letter from Cairo, saying unless he returns the bone to Egypt, steps will be taken to forcibly remove it.

Notes on Books.

A PRIMER OF PSYCHICAL RESEARCH

By Hereward Carrington.

ALTHOUGH this is a small book, much of its apparent bulk being due to the fifty-six pages of advertisements included in the same covers, it provides a clear, sober and helpful introduction to the study of meta-psychics. Mr. Carrington has previously written a great deal on the subject. He is well acquainted with the tricks of fraudulent mediums and he has himself in many instances contributed to their exposure, but for all that he retains an open mind regarding the genuineness of the phenomena which are alleged to occur. One statement made by the author we take leave to question. "As to the alleged increase in insanity" (due to Spiritualism), he writes, "a statistical investigation conducted some years ago showed that there were more orthodox ministers of the Gospel in asylums than there were Spiritualists." This presumably refers to Dr. Eugene Crowell's pamphlet published in America about 1872. But such statistics may be misleading. A shoemaker may be an ardent Spiritualist, but if he is taken to an asylum his occupation is entered not as Spiritualist but as shoemaker. The only people who would be described as Spiritualists are those who make it a source of livelihood—mediums, in fact. Ministers of the Gospel are a numerous body, mediums are not, and hence it is idle to compare the figures which refer only to the inmates' previous occupation. Price, 5/-; Postage, 4d.

THE PRINCIPLES, THEORY AND PRACTICE OF SCIENTIFIC PREDICTION.

By W. J. Tucker (Editor of "Science and Astrology).

THE first fully-comprehensive scientific textbook on the subject of astrological prediction ever published in any country of the world.

It is not a book treating of the theory of "direction." Science, of course, will never accept the theory of "directions," for the simple reason that the scientific mind cannot accept that which is unprovable, unexplainable, and the basis of which cannot be understood.

Now at long last Astrology is provided with a work which sets forth clearly and unequivocally the principles of scientific prediction, which principles may be verified by experiment and observation.

No student can fail to predict extremely accurate events after carefully studying the pages of this very readable book, for the principles, theory, and practice of the subject are explained in a remarkably clear concise manner. Full of new, original, and startling discoveries. Price, 12/6; Postage, 4d.

THEY SHALL BE COMFORTED.

By Maurice Barbanell.

MR. MAURICE BARBANELL is not a Mystic. When he sets out to lecture on Spiritualism he keeps his mind on the man who has little time to consider such a subject, but who would like to know what it is all about. So Mr. Barbanell gets down to simple facts and states them in a simple way. He doesn't pretend to tell all there is to tell, no one man could—but he says what he has to say so that the Enquirer will at least get a notion of what Spiritualism means. In "They Shall be Comforted," Mr. Barbanell has again considered the Average Man and has explained to him how best he can get such evidence for himself as shall convince him of the truth of the continuity of life.

From his experience as a lecturer on Spiritualism Mr. Barbanell knows just the sort of problems that confront the Average Man. He has heard over and over again the kind of questions usually put by the beginner; and he knows the objec-

tions that are raised against Spiritualism. In this book he answers the questions and the objections in a plain simple fashion; and the convinced Spiritualist who wants to interest an unconverted friend will find "They Shall be Comforted" of great value. Price, 4/6; Postage, 3d.

PSYCHIC CERTAINTIES.

By H. V. Prevost Battersby, London.

THE book deals purely with the facts of psychic research. It collects various incidents from the literature on the subject, examples of the various forms of mediumship which have been attested by responsible, accredited investigators. The book at times casts undue shadows upon the work of Spiritualists, but does not despise the subject, realising the deep debt which is owed to the movement. The question as to how the phenomena occur and from whence they come is outside the scope of the volume. It is a text book to typical incidents observed and recorded, and recorded, and upon this characteristic its value stands. Price, 6/6; Postage, 4d.

SPIRIT INTERCOURSE.

Its Theory and Practice.

FIRST published in 1916, in the midst of the War, Mr. Hewat McKenzie's book, "Spirit Intercourse: Its Theory and Practice," went through a long and rapid series of reprints; but for years now it has been "out of print" and obtainable only through second-hand dealers. It is a most useful and informative book, and Mrs. Hewat McKenzie has done a real service to Psychic Research and Spiritualism by issuing a new and revised edition at the very modest price of 5/6 (5/10 post free).

In a preface to the new Edition (which has been printed privately and is published through the British College of Psychic Science, of which Mr. McKenzie, who died in 1929, was the founder and first Hon. Principal)—Mrs. McKenzie says: "If he had been revising this book himself, he would have altered nothing, and I have made only some verbal corrections. Since its publication, there have been no new discoveries, though many subsequent verifications; more delicate instruments of registration are now in use, and the coming of infra-red photography makes more exact investigation possible."

The dedication of the book is worth quoting. It reads: "If there is anything important or helpful in this book, much of it is due to the stimulating influences that have poured from spiritual sources through my wife, to whom I dedicate it with grateful affection."

Mrs. McKenzie states that any profits from the sale of the new edition will go towards the furtherance of the work of the British College, of which she is the President.

PSYCHICS AND MEDIUMS.

By Gertrude Ogden Tubley.

THE author was the Secretary of the American Society for Psychical Research for 17 years and has recorded verbatim some four thousand sittings, she is therefore obvously well equipped for her task. But in addition she writes clearly and well, and has the gift of orderly presentation. This makes her contribution to the literature of Spiritualism a worthy one which we can welcome. The book practically covers in little the whole field of psychical research and in addition has a good bibliography dealing with the subject.

An Arthur Ford Incident.

The author relates one incident in Mr. Arthur Ford's mediumship which deserves quotation. Mr. Ford is giving a description to a lady in a public meeting and remarks—"Now your brother Harry is trying to give me that little nick-name. I think it is some little pet-name. I'll tell you just exactly what I'm hearing—it is peculiar. I suppose it must be a name you called him by at some time—"Mouldy Whiskers!" The self-contained English girl gave a sudden exclamatory laugh that could be heard all through the large hall and expressed at once delight and embarrassment. "Is that right? Did you call him 'Mouldy Whiskers?'" "Yes, sir—at least I called him Whiskers, but he called me Mouldy!" Price, 10/6; Postage, 5d.

CONFIRMATORY MESSAGES.

Through Alfred Rayner and Arthur Ford.

By C. L. CURNOW, Sydney.

WHERE mesages come through two mediums from the same visitor from the Inner World, such as the following, they prove three things:—

The reliability of the first medium.
The reality of the spirit intelligence.
The reliability of the second medium.

On the 9th March I was speaking to the guide of Alfred Rayner of Marrickville, whilst the latter was in trance. This guide is one who was a Tibetan monk. He told me he would try and give me a message when I interviewed Arthur Ford during that week. My wife also said she would give a message in the same manner, whilst she spoke also through Rayner.

On the 11th March I had a private interview with the American medium Arthur Ford, who never saw me before and did not know my name.

He gave me a number of correct messages from relatives, and said: "You are in the habit of frequently seeing another medium. Your wife is here, and desires to say that what she gives to you from him is quite genuine, and she now speaks to you as she promised." He went on to give other messages from relatives he named, which were quite correct. Then he said, "In connection with the medium you go to see, there is a spirit here present who lived in Tibet."

The Second Message.

And on the 16th March when my wife Rose was speaking to me through Rayner, she said, "There will be a lady friend of ours whom we knew in Scone, at Ford's public meeting this evening. I will try and give her some proof of my presence.

That same evening, the young lady from Scone was at Ford's meeting. First she obtained a message from her own father, who gave his correct name. Then the medium Ford described a lady visitor who should be remembered, as she gave her best greetings. "Her name is Rose; and I am urged to pick a rose from this bunch of flowers and hand it to you, as a symbol of her love." Really it was the very one my wife has so often used, and giving splendid proof of her carrying out her promise.

Soon after she passed away, a medium said, "I see a white rose, and the dew is still upon it. Also I get the words, 'A Rose **freshly gathered'**!"

A BEAUTIFUL EXPERIENCE.

Comfort in a Sick Room.

DURING my illness I had a very beautiful experience of knowing that those in the Spirit World were very near. One evening after a day of pain, I lay just looking out at the gathernig twilight, when I saw distinctly my mother (who had passed over) sitting in an easy chair in the room, in the familiar posture that I knew so well, and she was just as real as if she had been in the body, and it gave me a wonderful sense of comfort.

At another time when suffering acutely I was repeating that verse of Whittier's.

The healing of His seamless dress.
Is by each bed of pain,
We touch Him in life's throng and press
And we are whole again.

I opened my eyes and saw standing by my bed the figure of the Christ. His robes were dark but round Him was a beautiful blue light, I knew that He smiled without seeing His face and I knew He spoke without hearing His voice and the words were that passage from St. James "Let patience have her perfect work that ye may perfect and entire wanting nothing." As I watched He moved slowly round to the other side of the bed and the beautiful light was very distinct. It seemed to me that He laid His hand on my forehead and an infinite peace filled my being. From that hour I began to regain my strength and I feel that this beautiful experience will bring a confidence for the future that will uphold me, no matter what may come.

—A. O. Claridge.

Gilberton, S. Aust.

"THE HARBINGER OF LIGHT."

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Editor:—REV. J. T. HUSTON, N.D.

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AN AUSTRALIAN SPIRITUALIST MISSION.

UNDER modern conditions progress, and success for Spiritualism, will not be achieved unless there be a definite objective. Psychic knowledge is spreading and the attitude of the public towards our Movement in their search for light and knowledge is not only tolerant but one of mental and spiritual hunger. Open hostility, except in country and rural districts, is declining rapidly. The minds of the people are, in great numbers, becoming receptive to the fact that those in the Spirit World are far more anxious to communicate with us than we who are on the earth plane are to get into touch with them. It is hardly necessary to add that hundreds of thousands of people all over the world are quietly and peacefully conversing with their relatives in the Beyond and consequently gaining an understanding of the purposes of life here and possible progress after death.

We feel that the time has arrived to commerce a Spiritualist Mission in Australia. These missions have proved satisfactory in the older countries and none can doubt the need of such an effort in Australia. The crowds that have been attending the Arthur Ford Mission proves that the general public are interested in Spiritualism and want to know more about it.

The objects of the Australian Spiritualist Mission are:

1. To send Mediums and Speakers on tour to all parts of Australia.
2. To extend the sale of modern Spiritualist literature.
3. To render help and assistance to Spiritualist Churches.
4. To provide facilities for training Mediums.

The official organ of this Movement will be "The Harbinger of Light."

All great movements have their missions. The orthodox Churches are spending to-day vast sums of money to keep their views before the public and to obtain new adherents.

The tremendous increase in spiritual and psychic knowledge, culminating in the great wave of enthusiasm created by the Great War, had staggered the Churches and many of them in all its aspects. The time has now come for definite propaganda work to be accelerated. From all parts of the world has come a cry for knowledge, and more knowledge, on this vital issue.

To the practical man of affairs some definite scheme to unite our forces for a common object is imperative. The beginning may be small, but from the start we must resolutely keep this in mind and remember from the acorn comes the mighty oak. Every individual effort brings results however small it may seem at the time. The trickle of the stream in the hills helps to swell the mighty river and so to-day as the result of steady work for the last eighty years spiritual and psychical knowledge is encircling the earth.

—C.N.

To wish success to "The Harbinger of Light Mission," which will visit Sydney and Brisbane covering a journey of approximately 3,000 miles, a social gathering was held to give Mr. Charles Neil and his associates a hearty send-off.

The evening was held at the Centenary Hall, Melbourne, on Saturday the 22nd of May. Vocal and instrumental items were arranged by Mrs. Earldon of the Helping

Hand Mission. Mrs. Earldon has taken great interest in the objects of the Mission and we are grateful to her and her helpers for the assistance she has given.

It is estimated, from the sale of the tickets, that there were about 300 people present. Owing to illness, Mrs. Arthur was, at the last moment unable to start with the Mission which left in the s.s. Manunda, on May the 26th, but she and Mrs. Reynolds hope to join the party at a later date in Brisbane.

Mr. J. Dolton, Honorary Secretary to the United Christian Spiritualist Church of N.S.W. has arranged a meeting in Sydney on Saturday afternoon, 29th May to welcome and introduce members of the Mission.

The Home Circle.

By J. STUART MORRISON.

A Test for Mediumship.

PLACE a white cloth on the floor in the centre of the Circle. Get a dynamic sitter who has good powers of visualisation to meditate upon a simple geometic design, which he should visualise in the centre of the cloth. Those who can accurately describe the design are potential psychics. The same experiment may be tried with bodily sensations, emotional states, etc.

To Encourage Clairaudience.

Learn to go into the deepest silence and shut out all external sounds. Then using two conch shells over the ears, listen. Soon the "sea roar" will ceases, and you will hear voices. Cease this practice if the voices become too persistent.

How to Conduct a Table Seance.

Where a Circle has been formed without the services of a known medium, it will be found advisable, although not absolutely necessary, to use some simple form of instrument through which the guides can transmit their messages until such time as they are able to indicate the sensitive through whom they have chosen to work.

The choice of such instruments is unlimited, but the simplest and easiest procured is the table. Any light, strong, wooden-topped table will do, but one that can be kept entirely for seance purposes is to be preferred. Constant use charges the table with psychic force, so facilitating stronger and more exact communications.

Specifications for a special seance table will be supplied on application to the office of the "Harbinger of Light," or to the author.

The routine for a table seance may be the same as for the Home Circle. A minimum of four or a maximum of twelve sitters is necessary. Sit around the table, placing your hands palm downward, with the fingers gently resting on the table top. Relax physically. Sit in as comfortable a position as possible. Keep the mind quite passive. Do not concentrate on any given result, simply watch and listen. Take note of any sounds you may hear or any impressions you may receive. Specially note if there are any raps or percussions to be heard coming from the table or any other part of the room.

You may feel a peculiar magnetic vibration or the sensation of being touched or gently blown upon, there may be a movement of an object, or swaying of the curtains. Note any of these effects and audibly question the spirit friends to discover if they are of a supernormal origin.

When you receive raps, percussion, or tilting of the table, address the instrument as if it were an individual. Question it, after first arranging a code or raps by means of which it can respond. The following are usually adopted:—1 rap, Yes; 2 raps, No; 3 raps, Doubt; 4 raps, Alphabet required; 5 raps, Please close Circle.

If the spirit tilts the table or raps four times, or if, in answer to your suggestion that the alphabet be used, the spirit responds in the affirmative, instruct the spirit to tilt the table once when you announce the required letter and then slowly and distinctly spell out the alphabet, stopping when the table responds and com-

mencing at "A" again, keep repeating the letters until a message is received.

Very often a message is received without any pause between the words; at other times, the entire alphabet may be spelt through without the table responding, or a succession of raps may be received at the end of each word.

The initial communications are often confused and disconnected, for it takes a little time for the entity to learn how to use the instrument, but after the movements have been established for a few sittings this difficulty disappears, and it may even become possible to obtain raps, tilting and even levitation without any physical contact whatsoever. Sometimes the table rotates under the hands of the sitters, dances about the floor and appears to take on a personality, acting as if it were imbued with intelligence and influenced by human emotions.

It is not wise to test the identity of the operator during the initial manifestations; be quite satisfied to receive simple phenomena at first. But as the power of the Circle develops and greater harmony is attained, evidence of identity should be sought and all information **tested and verified.**

The Table Seance is a very slow method of obtaining messages, and once you are certain that communications have been established with the world of spirit, it is wise to progress to more satisfactory and quicker forms of mediumship.

The Tumbler and Letters.

Prepare an alphabet, printing each letter on a separate piece of paper or card about one inch and one-half square. Arrange the twenty-six letters and one blank card (to indicate end of words) in a circle on a smooth-topped table, and place an inverted tumbler in the centre of the circle. Sit around the table and permit the four cardinals (north, south, east and west sitters) to place their index fingers on the bottom of the tumbler, the rest of the Circle may place their hands on the table as above. Messages will be spelt out by the tumbler moving to indicate the desired letters. When communications have been established by this means, you may blindfold the four cardinals and arrange the letters in a non-consecutive order if desired. This will ensure test conditions which will rule out all unconsious muscular action on the part of the sitters concerned.

Your guides may then advise you as how to proceed to the higher forms of mediumship, but failing any advice from the other side you may proceed with planchette mediumship, for full details of which see "Advice on the Use of the Planchette," obtainable at the Harbinger of Light Office, 6d., post free.

Automatic Writing.

Spread a large sheet of paper on the table and suspend a pencil from the ceiling on a long cord, so arrange it that the point just touches the paper allowing a little play for the action of writing. Let the medium or one of the sitters grasp the pencil as for normal writing, but with the hand lifted off the table and the arm perfectly relaxed, allowing the weight to be supported by the cord by means of which the pencil is suspended.

An alternative method is to lounge comfortably in an easy chair, with the right arm hanging loosely at the side, pencil in hand, a sheet of paper being arranged just within reach of the pencil. Let the mind be quite passive and receptive. Carry on with light conversation, singing, etc. The rest of the Circle giving the automatist all their love, sympathy and support.

Judge the results by the quality of the subject matter rather than by the authority of the alleged communicator. Automatic writing, whilst being the easiest form of mediumship is also the form most open to the influence of the subconscious mind, and of the preconceptions of the automatist, and this is true even of cases where the guidance of a separate personality is clearly proved or demonstrated.

An automatist may be impressed, guided or even controlled to paint, draw, play a musical instrument or to perform any one of the daily tasks or arts of this plane under direct spirit influence. But be careful not to become a slave to these controls or guides—that is obsession. Always remain the master of your own will and body.

Health and Healing Section

(All articles in this section are from the pen of the Editor, Rev. J. T. Huston, N.D., the copyrights of which are held by The Hilton Press (1929) Pty., Ltd., and are strictly reserved.)

A Lesson in Health Culture.

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

CURE is the restoration of the organism to normal conditions and functions through—

1.—Obedience to the Laws of Life and of Health.
2.—Harmonious environment.
3.—Economy of physical, nervous and vital force.
4.—The purification of the blood and the supply of its natural constituents in right proportions.
5.—The elimination of waste matter and body-poisons without in any way injuring the organism.
6.—The awakening of the consciousness of personal accountability and the necessity of intelligent personal effort and self-help.

REMEDIES are in conformity with the Constructive Processes of Nature (C.P.N.) when they are non-poisonous, act as foods, and promote neutralisation and elimination of waste matter and body-poisons.

Poisonous Drugs and Promiscuous Surgery are NOT in conformity with the C.P.N., because—

1.—They repress acute diseases and reactions (healing crises, the cleansing and healing efforts of Nature).
2.—They are in themselves harmful and destructive to human life.
3.—They engender the belief that they can be substituted for obedience to the Laws of Life and Health and for personal effort and self-help.

METAPHYSICAL METHODS are in conformity with the C.P.N. when they—

1.—Do not interfere with, nor suppress, Nature's healing effort.
2.—Awaken hope and confidence (therapeutic faith).
3.—Increase the inflow of vital force.

But NOT when they—

1.—Fail to assist the healing force of Nature.
2.—Ignore, obscure, or deny the Laws of Nature and defy dictates of reason and common-sense.
3.—Substitute for personal effort and self-help and intelligent co-operation with Nature's constructive forces a blind dogmatic belief in the wonder working power of metaphysical formulae.
4.—Weaken the consciousness of personal responsibility.

HEALTH CULTURE is in conformity with the C.P.N. because—

1.—It teaches that the primary cause of weakness and disease is disobedience to the Laws of Nature.
2.—It emphasises the necessity of a knowledge of these laws and obedience to them.
3.—It awakens the consciousness of personal accountability.
4.—It encourages personal effort and self-help.
5.—It adapts environment and personal habits to Nature's laws.
6.—It assists Nature's cleansing and healing efforts by simple natural means and methods of treatment which are in no wise harmful or

destructive to health and life, and are within the reach of everyone.

7.—It obligates every student to spread its teachings and apply the knowledge and experience gained to the relief of human suffering.

HEALTH CULTURE METHODS OF TREATMENT—

1.—Return to Nature by the regulation of eating, breathing, drinking, bathing, dressing, working, resting, thinking, the moral life, sexual and social activities on a normal and natural basis.

2.—Elementary remedies as water, air, light, electricity and magnetic treatment.

3.—Chemical remedies as scientific food selection and combination, simple herb extracts.

4.—Mechanical remedies as physical training, corrective gymnastics, and massage.

5.—Mental and spiritual treatments, as scientific relaxation, conscious suggestion, constructive thought, therapeutic faith and prayer.

Magnetic Healing.

LESSON, 2.

TEACHING THE PATIENT.

Physiology.—Outline digestive circulation and eliminating systems with their chief organs, stomach, liver, heart, etc.

Pathology. — Explain the origin or causes of their disorder, the effect of age, climate, emotional states and power of mind.

The more the patients understand about their trouble and the method of treatment, the better they will co-operate and the more successful the treatment will be.

The object of all treatment is to restore the normal functions of the body.

Magnetism reaches where physical agents cannot: it removes obstructions and improves circulation. Blood and lymph readily respond to magnetic treatment which is at once noticeable. The red and white corpuscles become equalised and charged with energy.

OBSTRUCTIONS OR ENCUMBRANCES.

The operator must concentrate on removing obstructions and encumbrances, dispersing them, and directing their removal through the blood stream. This is done by de-magnetising followed by vitalising passes.

The body being one entity, General Treatment must be given in addition. Special attention being given, however, to the local trouble; e.g., a boil, though a local symptom, is a symptom of impure blood and a general disorder of the system; or the origin may be far from the cause, as the feet symptom in ovaritis.

In General Treatment, the object is to—

Physical:

1.—Purify the blood.
2.—Eliminate waste matter (body-poisons).
3.—Supply true nutriment.

Magnetic:

4.—Remove obstructions.
5.—Equalise circulation.
6.—Vitalise the system.

GENERAL TREATMENT.

Object.—To remove obstructions, equalise circulation, and vitalise the system.

Begin at the head, go over the whole body, dealing with each part according to the degree of the disorder.

The Head.—Passes from top of forehead, back over the ears and neck, and off at the shoulders. Healer stands at back of patient, or patient lies face downward on a couch. Two to four minutes, according to condition.

The Spine.—Downward, whole length of the spine, then both sides of spine, off at the hips, then follow course of nerves and muscles.

The Arms and Legs.—Begin at spine, to toes or fingers. Pain or pressure on sciatic or obturator nerves, apply pressure (through the clothing), then follow course of nerves to endings. Treatment should continue until pain ceases.

(2) Have the patient lie on his back. Treat forehead, face, ears with downward passes, off at the chin, ears, shoulders.

Note.—Do not let the patient go to sleep, unless he desires it beforehand, or you are combining psychotherapy treatment. Make a few sharp upward passes to prevent sleep.

Chest and Lungs.—Start above the collar bone, drawing out and away at the lower ribs. (2) From spine to sternum, especially if throat and lungs (bronchitis) are affected. In such cases, use Intention to draw away mucus and phlegm. Act as though picking up the mucus, gripping it, and throwing it away, following the passage through which it should come.

The Heart.—Special instructions will be given in a later lesson. Care must be taken not to interfere with its action.

The Stomach and Intestines.—Hold the hands directly over it, make passes from it, left to right. Then follow intestines' course, then follow the colon, then off. Also instruct patient in Self Massage. (Lessons in self massage will be given later).

The Liver.—Treat it back and front, with the left hand drawn from the shoulder blade to waist line, the right hand along lower ribs from above the stomach to right side of the waist line and off at the hip.

The Bile Bladder.—Should be treated by downward passes of about six inches along half-way up between the umbilicus and hip, with Intention of removing any obstruction in the flow of bile into the intestines.

The Bladder.—Passes from hip to crutch. Intention: Removal of the particular trouble.

The Legs.—Passes from hip to knee, then to toes and off.

This concludes the Demagnatising Process.

VITALISING PROCESS.

The Vitalising Process in General Treatment consists in throwing on passes and vibratory passes all over the organs and parts requiring them. From two or five minutes is sufficient.

The Demagnatising Process in General Treatment should be divided up according to the time the visit is to last and according to the degree of the trouble affecting the organ or part. In an hour's treatment, about to two to five minutes may be given to each part. Each case must be treated according to its requirements. The seat of the trouble may require most of the time.

The General Treatment necessary to equalise the system may only need a few minutes, BUT IT MUST BE GIVEN so that the disease is not only shifted, but drawn out of the system.

SOUR MILK.

Food and Medicine.

WHEN sweet milk is allowed to stand awhile uncovered on the pantry shelf it turns sour. This change is caused by certain bacteria which are present in the air. They act upon the sugar in the milk, causing it to ferment; as a result, lactic acid is formed, and it is this peculiar acid that imparts the sour taste.

When the milk is free from other and noxious germs sour milk has an extremely favourable effect on the system. It prevents and cures intestinal catarrh, dysentery, appendicitis, and other intestinal inflammations, including ulcerations, and is also said to prevent gallstones and assist in their cure. The sour milk germ is the insatiable enemy of certain injurious germs that take up their abode in the intestinal tract. It also neutralises the body poisons (auto-toxins), which are being constantly formed by the processes of life. These poisons are absorbed by the blood, especially when the bowels are loaded with fecal matter, or are constipated, and produce anemia through the poisoning of the red blood cells, headaches, nervous irritability, depression, tiredness, unrefreshed sleep. Sour milk attack these symptoms

at the source. When taken regularly the body is kept in good health, and promotes longevity. It is not only a powerful antiseptic, but it is an easily digested food, so that while the body is being cleansed, it is also being nourished.

To Make Sour Milk.

To make the sour milk, put a quart of fresh milk into a clean vessel, add one pint of hot water, powder a sour milk tablet (obtained from your chemist), and stir it into the milk. Cover the vessel with fine muslin, and set aside in a warm place. In about an hour the milk curdles and tastes something like junket. In about eight or ten hours the lactic acid is perceptible, and at any time from this on to 36 hours (average) the sour milk may be used. It is not desirable to let the milk stand too long. This point must be determined by the person using it. The longer it stands the more acid it gets, but after 24 hours in summer or 48 hours in winter it is not advisable to use it.

The sour milk should be set in the ice chest for a little time before using. Before using, beat with a fork or eggbeater until quite smooth.

Buttermilk.

Buttermilk as usually found is a by-product of butter making; that is, it is the liquid left after churning and extracting the butter from the milk. This is soured under the action of atmospheric bacteria. Now, a far better article can easily be made in every home—with buttermilk tablets. They contain selected milk-souring or lactic acid bacteria, derived from a pure and carefully cultivated strain. Buttermilk made with them is purer, cleaner, and more uniform in composition than the ordinary product of the churn, which is not always as free from particles of dirt as it should be, and which is apt to be contaminated with undesirable and even harmful bacteria. What is more—buttermilk made with buttermilk tablets is more nourishing than the common kind because it retains the butter-fat. In other words, it contains "all the good of the milk."

The free use of buttermilk is said to be conducive to good health. One scientist claims that it postpones the ravages of old age: he believes that the infirmities of old age are largely due to a hardening and narrowing of the bloodvessels by earthly deposits, and that buttermilk is capable of preventing this. It is also said to gently stimulate the liver and the kidneys, and its clarifying effect on the skin, so often remarked, is perhaps due to the fact that the lactic acid in it checks putrefaction in the bowels and the absorption of impurities into the blood.

Buttermilk is an excellent food drink for the sick and convalescent—a ready source of nourishment for the feeble adult or infant stomach. It is preferable to sweet milk bacuse it cannot form hard, indigestible curds, the proteid elements in it being reduced to very fine flakes, and consequently being in the best condition to be acted upon by the digestive fluids. In typhoid fever or other prolonged illness it is one of the best means of sustaining the vitality.

Good for Children.

Buttermilk is also a good infant food; some consider it the best substitute for mother's milk because it is so easily digested and contains practically all of the nourishing elements of the milk. It is useful, finally, in the bowel disorders of children during hot weather, when it is not only difficult to obtain pure sweet milk, but well night impossible to keep it sweet after it has been obtained. It is said that those who drink freely of fermented milk do not have these disorders—that the lactic acid destroys harmful germs or prevents their growth in the bowels.

FOOD AND DIET.

"Soup should be to a dinner what the overture is to an orchestra, or what the front porch is to the house."—From the French.

Food-Soup—Good Winter Diet.

THE usual method of preparing soup is not a good one: Meat or bones are boiled in water and then taken out, this liquid being used as a stock or basis for soups. It should be remembered that meat is insoluble, and that its food value cannot be extracted in this way. All that the water contains is a substance called "creatin," which is not a food but an ap-

petiser, and gives a pleasant flavour to the soup. Gelatine is also extracted from the bones. This is popularly supposed to be a good food. As a matter of fact, it has no food value, apart from a mechanical action in the body in preserving the body-building elements from being used up too soon.

Even when the meat is "boiled to rags" the soup does not contain the nourishment it should, owing to the body-building elements (proteid) becoming coagulated and incapable of being completely digested.

A better method is to use a dietetic stock (see below), and add a small quantity of agar-agar, or gelatine, to form the basis.

Soups, when eaten slowly and fully mixed with the saliva (insalivated), are easily digested and assimilated, and do not interfere with elimination; but one pint should not be exceeded at a meal. In order to secure insalivation croutons of rusked bread should be eaten with all food soups.

Soups may be grouped into two classes: appetisers and food-soups.

Appetisers.

This class of soups excites the digestive juices. Any of the food soups that have a meat basis may be used, provided that they are enriched with spices or condiments, and then strained free from all solid matter. They are then called consommes.

They should be well made, so that they will appeal to the eye, to the sense of smell, as well as to the taste. The manner of serving is of almost as much importance as the soup itself.

A small quantity as hot as can be comfortably swallowed should be served in a hot bowl. An interval of at least five minutes should elapse before partaking of the next course, in order to allow the digestive juices to flow.

It should be remembered that this class of soup contains no nourishment; and should not be used by those suffering from stomach troubles or uric acid diseases. When there is an excess of uric acid in the system, vegetables soups (without a meat basis) should be used.

Meat Soups.

Put the meat, cut into dice, into cold water, bring it slowly to the boiling point. Let it simmer for a couple of hours. Meat soups are not as nutritious as are popularly supposed, as the nutritive element of the meat (proteid) is coagulated (like the white of a hard-boiled egg). The scum is fat and blood, which is true food. The slower the meat is boiled, the less scum, and therefore the more nutrition the soup will contain.

Do not attempt to have a piece of juicy, boiled meat and soup out of it at the same time. Both would be spoiled.

Food Soups.

A good base or stock is the first essential. This may be obtained from water in which rice, barley or bran has been boiled. Next time you cook rice or vermicilli, use as stock the water you usually pour down the sink. Peas, beans (any dried beans will do), and lentils form good stocks, but must not be taken by those suffering from rheumatism or other uric acid diseases. Sago and macaroni are also useful as stocks. Make your own stock; it is better, much cheaper, and more wholesome than any you can buy, whether as meat extracts or dried soups. Use as little water as possible; most soups have too much. Excess of water gives rise to flatulence, due to fermentation; digestion cannot take place till the excess has been absorbed, usually about half an hour.

Barley, rice or potatoes are excellent additions to soups. Fried onions give richness and flavour, and grated cheese may be added just before serving to add to its nutritive value. Herbs, as parsley, should not be cooked with the soup, but added a few minutes before serving.

Dietetic Stock.

Dietetic stock for soups is made by soaking over-night half a pound of legumes (haricot, lima, soya, or other dried beans, peas or lentils). The soaked legumes are tied tightly in a piece of cellular material or two thicknesses of mosquito netting. They will pulp better this way—they crush each other soft as they expand. Boil till tender in two quarters of water. As it boils away, add more water to keep up the quantity. The water in which vegetables have been cooked makes a good basis for soup. To this water add rice, barley, sago and some of the above stock, and flavour as required.

Croutons.

Cut bread into dice half an inch or less in thickness, bake it in a slow oven, with

the door open, till it is baked through. It should be of a golden brown colour right through and be quite brittle. Store in air-tight bottles.

Potato Soup (Economical).

Ingredients.—One and a-half pounds of potatoes, two onions, one tablespoonful of sago, two pints of water, half a pint of milk, one and a-half ounces of butter, one teaspoonful of salt, half teaspoonful of pepper.

Method.—Peel and slice thinly the potatoes and onions and fry for ten minutes in the butter, but without browning them. Place them in a saucepan with the water, salt, and pepper and boil for an hour, add the sago and milk, boil for about ten minutes, stirring all the time, then rub through a wire sieve with a wooden spoon and serve.

Green Pea Soup.

Ingredients.—One part of marrowfat (dried) peas, two parts of dietetic stock (see above), marmite, celery tops, flavour with mint, cloves or garlic, add a little sugar.

Method.—Soak the peas overnight and cook slowly with the stock, strain through a sieve or colander, and return to the pot. Then add the other ingredients, salt and condiments, if desired. This is a wholesome and nutritious soup.

Gravy Soup.

Ingredients.—Two pints of stock, one onion, and half a cupful of grated carrots (fried together in butter till brown), celery and condiments to taste.

Method. — Boil together one hour, thicken with cornflour, strain if desired. If strained, return to the saucepan. Add one dessertspoonful butter. Serve hot.

Hasty Soup.

Melt some butter in a frying pan, fry a little flour in it, and add a spoonful of marmite, thinned with water, and flavour with a little tomato sauce.

Hindu Soup.

Hindu soup is made by making a stock of bean or lentils, adding fried butter or vegetables grated or chopped fine and fried in oil or butter.

Tomato Soup.

Ingredients.—One tin of tomatoes, one onion, two tablespoonfuls of sago, one dessertspoonful of butter.

Method.—Cook the sago and the onion (grated) in the tomatoes until cooked (about an hour); add the butter just before serving, or use less water and add half a pint of milk in which has been mixed a teaspoonful of flour.

White Soup.

Ingredients.—One pint of cauliflower water, four large onions, one pint of milk, two ounces of buttered bread.

Method.—Cut up the onions, put into a saucepan, and cook slowly till tender, but do not brown. Add the cauliflower water and half the milk and enough white bread (no crust) to nearly absorb the liquor. Boil slowly for an hour. Pass through a sieve, add the rest of the milk and heat, but do not let it boil.

Note.—Cauliflower water is the water in which cauliflower has been cooked. It contains most of the nutritive elements contained in the vegetable.

DO NOT USE ALUMINIUM SAUCEPANS IN PREPARING HEALTH FOODS.

BEET JUICE FOR LONG LIFE.

ONE of the most interesting discoveries of recent research by the Japanese is the value of the red garden beet. The Japanese love the beet, and declare it contains that which will produce long life in the human race.

They tell us that the beet is full of iron and other substances which will act on the human system when administered as a tonic.

The beets are cut up and boiled for several hours, when they are removed from the water. Then the liquor is boiled down until it becomes syrupy. This is taken in doses ranging from a small wineglass to one-half a pint, two or three times a day, usually before the person eats a good meal.

This is pronounced by some physicians as one of the most effectual tonics that can be taken.

Large doses (such as a half-pint at a time) are declared by the Japanese to be a preventative and a cure for gravel of the kidneys and bladder. It should be taken until relief is certain, which is said to come in a few days.

"Five Roads to Health."

By J. S. M.

MAN is more than animal, but less than spirit. We have not yet attained that stage when we can maintain a normal condition of health by virtue of our innate spiritual and psychical forces alone. Yet we have progressed so far beyond the animal stage that we are conscious of something lacking when all our physical needs are supplied, and even when our life is lived in accordance with the highest natural laws of which we are cognisant.

We function on four planes of consciousness. Spiritual, psychical, etheric and physical, and it is essential that we obey the laws governing the maintenance of life on all these planes if we hope to attain and maintain that natural condition of health which is our birthright.

Physical Health.

The elements of the physical body are in a constant state of flux, and its minute particles are ever being renewed by the assimilation of fresh elements from the food we eat, the fluids we drink and the air we breathe. Care should be taken to supply it with the best materials possible. The required elements can be obtained from a diet containing fresh mixed fruit and vegetables together with cover-foods such as whole wheat, milk and eggs and a little fish, meat or nuts according to the individual taste and constitution.

The fluid elements are best supplied by Nature's own beverage—water—which is a natural tonic, aperient and diuretic, and does more than any other food to keep the body in order.

Breathing.

You can exist without food for from thirty or forty days, without water from five to seven days; but you cannot live without air for three minutes. We need from fourteen to twenty thousand cubic feet of air per day so as to thoroughly oxygenate the blood, digest our food, convert waste matter into simpler compounds so that they may be removed by the lungs, the pores of the skin and other excretory organs; and to cause the combustion necessary to maintain the body at a healthy temperature of about 98 degrees.

Primitive man breathed instinctively; but many of us are becoming almost too civilised to breathe at all, and if we do not correct our ways we are liable to give up the habit altogether. Ten per cent. of the deaths in Great Britain last year were due to tuberculosis, the natural consequence of careless breathing habits.

Let us learn to breathe with appreciation, slowly, rythmicly and deeply. Imagine that every breath of air is beautifully perfumed, that it is more valuable than gold, that it brings health, vitality and energy. Do this, and you will breath as God meant you to do. The nose is specifically designed for this purpose. It is provided with mechanism for filtering the air and warming it so that it is fit to enter the lungs. Mouth breathing is only for such emergencies as running, swimming and other exercises demanding extreme physical exertion.

Other health hints which should be remembered are:—Take advantage of a daily rub down. Practice sun-bathing, air-bathing and regular exercises so as to aid in keeping the body free of its waste products. See that the teeth are kept scrupulously clean, and sleep and live out of doors as much as possible.

Etheric Health.

The etheric body draws its sustenance from fresh living foods containing the full complement of vitamins; from pure cold water; from sunlight and fresh air. Not from synthetic substitutes such as patent foods, fancy drinks, artificial light or superheated air. Use Nature's own products as much as possible.

Emotional Health.

Fear, shock, worry and intense anger are liable to upset the natural functions of the body even when we are supplying it with the best elements possible.

Laboratory tests have proved that negative emotional states cause abnormal glandular activity which thickens the blood, increases blood pressure and temperature, and over-activity of the heart; speeds up the circulation; influences the

liver; affects the bladder; inhibits digestive processes and prevents the normal assimilation of health giving elements from the foods we eat.

This condition of affairs persists long after the emotion has subsided. The body and nervous system being maintained in a state of tenseness favourable to a repetition of the original emotional state at the slightest provocation. Nervous energy is dissipated, the etheric body is disorganised and the rapport between the physical body and its higher vehicles is shattered.

Pessimism is a common type of negative emotion, and a pessimist is generally "livery." Which is the cause and which the effect is hard to say; but it is an emotion which we can well do without. It is like a boil on the neck, it doesn't appear to be very serious; but it upsets the whole constitution.

The only way to attain emotional health is to use your backbone instead of your wishbone. To bring the force of your will into operation upon the problems of life.

Mental Health.

Think health. Talk health. Visualise health. Make health your goal, and you will find yourself instinctively obeying the laws of health on every plane of consciousness.

Health concentrations and the use of healing affirmations are of incalculable value to one who desires to be perfectly whole. It enables one to draw upon the vast preservative and protective life-forces of the subconscious mind. We recommend that some form of "Mind Cure" be used as an auxiliary form of treatment in all cases of disease, and also for the continued maintenance of perfect health in the normal individual.

The powers of imagination, visualisation, aspiration and the Will should be intently and consistently concentrated on the goal of perfect physical, mental and psychical health. "Hitch your waggon to a star." Put yourself on your metal. You are one of the great powers of the universe. Think, feel and act in accordance with your high destiny, and you will attain power exceeding your wildest dreams.

Spiritual Health.

He who serves self is continually worried and annoyed when his plans go wrong. He who aims for the higher side of life is using his Whole Self rather than his mere physical vehicle. He does not worry about the petty trifles appertaining to this transient phase of our being. He realises the potency of spiritual forces, and is able to bring them to bear upon the difficulties of this plane. He draws from the world within and so gains power and guidance which enables him to bring joy into the hearts of all around him. The joy-bringer is the health-bringer, even when all other forces seem to be massed against him. The powers of the spirit working through your higher self, or through the mediation of angel helpers on other planes, will continually guard you and keep you whole, will relieve you of the vilest ailments of the flesh, and aid you to bring health and happiness to others. These are the five roads to health. Steadfastly tread them all your lifetime.

BOTANIC COCOA.

A Valuable Family Medicine.

BOTANIC cocoa is a safe and gentle stimulant and tonic, made of food-herbs. It acts on skin, kidneys, and bowels, stimulting them to perform their natural functions. It gives tone to the digestive system, and equalises the circulation.

Recommended for diarrhoea, colic, flatulence, pains in stomach and bowels, colds, feverishness, influenza, coughs, hoarseness, sore throats, giddiness and headaches.

Cocoa, 1½lb.; skim-milk powder, ½lb.; poplar bark, 4 oz.; bayberry bark, 8 oz.; ginger, 4 oz.; cloves, ½ oz.; cinnamon, 2 oz.; cayenne, ¼ oz.; all to be pulverised finely and thoroughly mixed, using a flour-sieve.

Directions for Use.—Mix in a cup a large teaspoonful of botanic cocoa with a heaping teaspoonful of honey, fill the cup with boiling water and milk.

As a tonic, to be taken before meals.

As a stimulant, to be taken every three hours during the day.

For flatulence, colic and stomach troubles, after meals, or when in pain.

For coughs, hoarseness, sore throats, sip the cocoa.

For colds and influenza, take two or three times the dose, and drink it as hot as possible.

Deeper Understanding.

By HELEN ANGEL, A.L.C.M.

ON a big iron barque we sailed the seven seas together. There was no such thing as duty between us. We did things for each other because we loved to. He was friend, teacher, comrade, this father of mine. The wonderful harmonious vibration between us made us unutterably happy in each other's presence, so that anger between us was unknown.

One dreadful morning at 4 a.m., while on deck giving the mate instructions as to the course to steer, he suddenly dropped dead on the deck (heart failure). It is undescribable the agonising blank, the absolute darkness, void, emptiness, the fearful sinking sensation, the horror of the loneliness I felt.

Alone, alone, all, all alone,
Alone on a wide, wide sea.

A young girl suddenly stripped of all she held dear. I was on my knees—no, flat on the ground, crushed into the very earth. I seemed as if I could not see, hear, or feel anything again.

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I arose in the early hours of the next morning, and crept out into the saloon where they had laid him. I leaned over him, took his cold hand and pressed it to my heart whispering: "I will always be a good girl, and I will always take care of mother."

As I gazed on his still, serene face, I **knew** this was not **he.** This inanimate form before me was just an empty shell—a coat he had put aside that he had no more use for. I could not speak to **that**—No! I lifted my head, and looking straight ahead, I repeated my promise—then, with a desperate little cry, I said: "Oh, Daddy! My Daddy! **Where are you?"** Then—he was there—there in front of me, his arms outstretched towards me. I moved eagerly to follow him, but he put his hands on my shoulders and looking deep into my eyes—Yes! eyes are the windows of the soul—he said, "Not yet, dear girl. Not yet. You have a long, long way to go, but I will come back for you later." With a gentle smile, he turned away, and passed through the wall, gliding over the surface of the water. Then I became conscious that a glowing individual was at his side guiding him.

I stood in the cabin and watched him pass over the sea to the horizon, but **he never looked back,** this father who always turned to wave to his little girl. Instinctively I whispered a great truth after him. "Father, I will never forget you; I will think of you every day." For how can we forget when there is a spiritual love between people?

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The lessons I have learned through this one vision are many, and as time passes they keep growing on me more and more—perhaps as my consciousness opens out to more understanding of true wisdom.

My lessons were: Trust. **There is no death.** When the untiring spirit occupies the body, it cannot rest, so we have to lay the physical down to sleep. Then we, the untiring, everlasting, spiritual self, slip out of the body, so as to allow that part that wearies, to build up again. In the morning, the spirit comes back and occupies the physical again—then we are awake. Death is just the same, only we do not come back—that is all!

My second lesson. The so-called dead still live and love us only with a much broader understanding, than when encaged in the physical. They think of us, and desire to help us, and are still very much alive.

Third. Therefore, **there are no real partings.** How can there be, when thoughts are things? Fourth. I found it is not really the physical that we love, real affection is of the soul. When we realise this great truth, we are lifted up out of despair. Fifth. This establishes universal Brotherhood. Sixth. That to the spirit, material things are nothing; it can pass through any solid, water, fire, etc. Seventh. That we are never forgotten; no, not for one second. Eighth. That we have helpers always ready to give an assisting hand; just as that Shining One helped my father in his pasing. Ninth. That as a part of the great sea of spirituality, we can never

be consigned to oblivion.

I learnt that time is nothing in the Spirit World. My father did not look back to wave as was his usual custom. He was no longer trammelled with the beliefs, customs, traditions and conventions of the carnal mind, he was no longer blinded, for he was free—free from them all—there was no need for him to look back, for was not a hundred years as but one?

Time past, and time to be are one
And both are **Now.**

—Whittier.

So if we make our **Nows** as perfect as possible, we cannot go far wrong, for now is **forever** as far as we are concerned.

BOY'S SIGHT SAVED BY MEDIUM.

FOR months thirteen-year-old Teddy Shill, brilliant boy dance-band leader, of Tolworth (Surrey, England), has been slowly going blind. His parents, distracted by the fear that their son would soon be totally blind, called in doctors and specialists from London. They treated him, but gave up hope.

"He is suffering from what may probably be an incurable form of blindness," they said.

A few weeks ago, Teddy's parents had a letter from Mrs. George Kennedy, a medium, who runs a Christian Spiritualist centre in Battersea Park Road, S.W., saying she had heard about Teddy's blindness and was willing to offer her help.

Found He Could See.

As a last resource, Teddy was allowed to visit Mrs. Kennedy, and a few days after his first treatment doctors who examined him found that Teddy could see with his left eye which had been totally blind. Teddy went home to his parents, who were amazed. "Look," he told them, "I can see that clock on the mantlepiece."

Mrs. Kennedy says that she has put Teddy on a special diet and will continue giving him weekly treatment at her centre. "I am confident that in six months his sight will be completely restored," she said. Meanwhile, with his sight slowly coming back to him. Teddy is carrying on with his work as a band leader and has already been able to fulfil a number of engagements.

CONTACT WITH SPIRIT WORLD WANTED.

SIR,—One of the chief causes of the neglect of Bible study has been and still is the Church's refusal to face facts. She fails to see that the modern mind is a questioning mind, which challenges the spirit of authority in the name of the authority of spirit. Men have outgrown the cruder dogmas, doctrines and threats of the Church, and, having been brought up to regard the Church and the Bible as inseparable, they have little use for the Bible.

The churches are to blame. They remain an ecclesiastical barracks, singing barrack room ballads, while a war is raging outside. This generation has very little use for the Bible, because the preachers from it know little or nothing of the psychical phenomena and law with which it teems, and now the public are listening to the voices in the wilderness and the hundreds of volumes that scientists and intelligent people have written.

When we know the Bible properly, we will find it a Book full of psychical happenings written by psychics who spoke of visions, voices, trance materialisation, levitation and spiritual healing. They were Spiritualists, but they did not call themselves by that name. When the people know the subject matter of Spiritualism, the door will be open to know the inner meaning behind all Bible stories and events. Churches are doomed to decay unless they make contact direct with the spirit world just as they did 2000 years ago.—F. Shaylor.

Hyde Park, South Australia.

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The Smith American Organ Co. Eight stops. In excellent condition, £7/10/-.

CHARLES NEIL, Secretary.

"THE HARBINGER OF LIGHT."

Readers Express Their Opinions.

TO THE EDITOR.

I study your issue regularly, and congratulate you upon same to the full. You are doing a great work, and it must be satisfactory to you to know that the Truth is spreading fast everywhere.—Yours, etc.,
Dunedin, N.Z. W. Reynolds.

What Can We Do?

One is tempted to ask of Spiritualism, where are the "boys of the old Brigade?" Well, sir, personally I should answer: "Still alive," but owing to modernistic methods which affects all religions alike, these old boys view the shattering of the glorious fabric of Spiritualism almost with despair.

One of our Melbourne dailies—when it mentions us at all—writes of us as "Spiritists." Unfortunately, that paper, and maybe others, knows but the clamant and mundane followers of our religion, the inner circles, the family sittings, are as unknown, presumably, to the editors as to the cub reporters.

Then what are we to do? Your splendid Journal does its part honourably and capably, but as far as I can make out the mass of our followers either ignore it or know it not. From long experience, and occupying an official position in the movement, I know what genuine Spiritualism can do. Spiritualism is the only religion that can definitely prove that which all religions assert; that is, continuity of life beyond the grave. Spiritualism goes further—it asserts and proves that we can go through the experience of "touching the vanished hand and hearing the voice that was stilled."

My firm opinion is that, if we get together, earnestly and faithfully, and substantiate by proof (of) that universal faith and belief in the "Life Beyond," there would be such a mighty movement, in even this City of Melbourne alone, that would move the world.

Can this be done, someone asks? Certainly! If we who know—I mean really honest to goodness know, not by readings, addresses on everything except Spiritualism, material information and such like—if then, we who know can and will help our brother man to know, then I think we shall have taken the first step that will bring us right up to the footstool of God.

Who will help his brother man? Can the editor of this Journal put in the columns of this paper the names and addresses of those who earnestly want to know, of those who ache to know the truth, of those who have been left lonely and whose faith is just simply faith alone, if such there be, and they are willing to give time and condition to the great cause, then I am sure those who do know will be willing, freely willing, to help them to experience the reality of the most beautiful religion which brings one face to face with God.—Yours, etc.,

A. C. R. FREY.
3 Enfield Road, Brighton, Vic.

MEDIUM'S WARNING OF SHIP DANGER.

DRAWN by curiosity I went to a Spiritualist meeting some time ago. I was unaccompanied and just "dropped in" this particular meeting for the first time.

The room was small, but crowded, and I could not recognise anyone of my acquaintance, which was not surprising, as I am a member of the orthodox church.

After giving an address the "medium," a young woman, began to give "messages" to various people. Coming to me she gave a life-like description of a fellow-member of a cricket team to which we both had belonged. He had died about two years before I received his spiritual "visit."

The medium then said, "You are B——, (giving my name), you work on the water, something connected with ships. You are a—— (here she stated my trade).

She then told me that my friend wished to warn me of a condition at my work, which carried danger, advising me to take particular care.

It may have been coincidence, but shortly after I had a narrow escape from "asphyxiation in a ship's tank."

I cannot explain this away, but must assume that here was convincing proof of the "after life."

"SEEKER."

FURNITURE DANCES IN HOUSE.

IT isn't often that one hears in these days of a haunted house. When such an event happens, especially in Connacht (Ireland), where the people are still sufficiently imaginative to feel the stir of the occult, it is sufficient to create a thrill in the locality.

The people of Ballyhaunis, a comfortable market town in County Mayo, can talk of nothing these days only the queer doings out at Spaddagh, a townland barely three miles from the town.

Furniture being flung about by invisible hands, turf creeping along the floor to the fire in presence of those sitting around, noises, are some of the manifestations recorded by those courageous enough to "sit up" in the haunted house.

There was a "forth" at the place, but the people cut away the sloe and other trees in order to make a foundation for a new "subsidy" house erected for a farmer.

Dresser Moves.

Nothing happened during the erection of the house. No sooner, however, were the family of Mr. Michael Lyons, Spaddagh, in residence in the new home than strange things began to be recorded. Doors were banged late at night. On going to make inquiry nothing could be seen, but a gust of wind blew up against the person, as if it would set everything in the house rocking and swaying. Then there were knocks from the ceiling and behind the dresser, as if pebbles were being flung against wood.

Neighbours came and sat up with the Lyons' household.

One of these said that shortly after midnight, in a corner where turf was kept, the turf mould was blown about the floor as if by an invisible wind. The dresser began to move into the middle of the floor, as if dancing.

Cake Spins on Floor.

A cake of bread left to cool in the window was flung upon the floor, and began to dance in a circle like a top being beaten by a boy. For some minutes the cake spun around the floor, to the amazement of the watchers. A chair began to dance likewise in the direction of the fire. The people put it back in the original position, but it rattled its way once more towards the fire.

All the time there were queer sounds coming from the roof, as if pebbles were being flung around. For several nights this has gone on. Neighbours report seeing a woman in white coming from the direction of the house and then vanishing.

The local clergy have been there, and have advised taking the roof off the place and re-roofing the older house with the material. It seems the only way of finding peace for the harrassed people.

After nightfall there are to be seen large crowds gathering on the road, drawn there by curiosity.

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FILM MADE IN THE DARK.

By Harold Collins.

FOR the first time in the history of psychic research a film has been produced by infra-red light. It shows a startling phenomenon—the removal of a flower from a vase without human contact of any kind. The film has just been made in the laboratories of the International Institute for Psychical Research, Kensington, by Dr. Nandor Fodor, the research director. It will soon be shown to members of the Institute and to other organisations interested in psychic phenomena.

Darkness Essential.

Previous attempts to take films of supernormal feats in natural or artificial light have been unsuccessful. Conditions of darkness or semi-darkness have been held essential for the production of phenomena. Dr. Fodor has overcome the difficulty by using a powerful new aid to research—infra-red light, which enables photographs and films to be taken in darkness. The light is invisible to the human eye. He exposed 475 feet of cine film. One short passage clearly shows a white carnation jumping out of a vase placed on a table.

The medium was seated many feet away from the vase. It was impossible for him to touch the flower or vase in any way. The medium was a business man who discovered that he had the power of moving objects at a distance, and he was frankly mystified by this strange "gift" until he consulted the Institute for Psychical Research.

REMARKABLE PHENOMENA.

Psychic Experience Related in Edinburgh.

A REMARKABLE psychic experience was related at the weekly meeting of Edinburgh Psychic College recently, by Major Bryson, of Ayr.

Speaking of "apports" he narrated in detail an apport incident to himself. He was invited by the owners of s.s. Martaban in 1923 to go on a trip around the North of Scotland to Liverpool. They had a terrible night, and when he arrived at Liverpool he sent off from the wireless-room a telegram to his home stating that he would be home the following night at 6.30.

Three weeks later he attended a sitting with a well-known direct voice medium in Glasgow. He was told through his control that he would get an apport at the close of the sitting. The medium was told to bend down, and, following directions, four of the people there, including a Magistrate, placed their hands on the medium's neck. The Magistrate, whose hands were uppermost, reported that he had got a bit of paper. He looked at it and found it was a duplicate of the wireless message which he had sent from Liverpool three weeks earlier.

Operator Astonished.

At a later sitting, he asked the control how he got hold of the cablegram; and the reply was, "We knew you were on that ship. We knew you sent that wireless telegram. We went through to your house and ransacked the drawers and desk, and could not get the wire which they received —the Post Office wire. The next best thing would be to get the one on the ship. We went to the ship, and got that wire, and gave it to you."

He asked where the ship was at the time, and was told that it was "far, far away—hundreds of miles away." He found when the ship was due back, and he went down when it arrived and interviewed the wireless operator. He asked him what exactly happened when he handed in a wireless message. He was told that three copies were made—one for the ship, one the Post Office, and one for Marconi, and that these were filed and kept.

He asked him to bring down the book with the messages, and it was found that there were only two copies—No. 2682 and No. 2684. No. 2683 was missing. He produced the copy which he had received in Glasgow — No. 2683 — to the wireless operator's considerable astonishment. He asked where the vessel was on the date when he got the apport in Glasgow. The wireless operator got the captain's log and found that the vessel on that date was about 300 miles east of Suez, in the Arabian Ocean.

EERIE FIGHT WITH A MEDIUM.

WHILE his woman friend, a medium, sat in trance, young Adalbert Evian flirted outrageously with two young sitters at the seance. Still in trance, the medium left the room, and Adalbert, feeling that he had done wrong, saw the two girls away. And then . . . .

"The door opened of itself. Maria Silbert (the medium) stood behind it, quite changed, and stared with green-gleaming eyes at me. She was taller than usual. Her features had stiffened into a grey, menacing, fearful mask. Lightning flashed from her body."

Fearful, but intrigued, he felt her pulse; it did not beat. He put his ear to her chest and listened for her heart-beats. In vain. She was not breathing. Then, walking like an automaton, Maria Silbert followed him to the seance room. He closed with her. The frail, middle-aged woman lifted him like a feather and put him one side. He evaded her, dashed into the street and slammed the door.

Looking back, he saw the woodwork become transparent. Then there slowly grew, as in a cloudy mirror, an image of Maria Silbert. A flash like lightning . . . . and she she stood outside the house, advancing mockingly upon him.

How that pursuit ended Adalbert Evian tells in "The Mediumship of Maria Silbert" a record of experiences with one of the best-known mediums in the world.

"The Mediumship of Maria Silbert" (Rider and Co.), 13/6, postage 6d. In the Psychic Library; can be obtained if required.)

"A MODERN MIRACLE OF TONGUES."

AN interesting lecture on "A Modern Miracle of Tongues" was given by Dr. F. H. Wood at the monthly public meeting of the Cambridge Society for Psychical Investigation recently. Dr. Wood is the author of several books, and is well known as an organist and composer.

The lecturer explained that the subject matter of his address was obtained through the mediumship of a young lady pupil of his, who goes under the nom de plume of "Rosemary." Her real name had not been disclosed. Knowing Dr. Wood's interest in psychic matters, she one day told him she had been worried lately because whenever she started writing her hand would work quite independently and persisted in spelling out the name "Muriel." They decided to sit for her development, with the result that definite messages began to come through. "Muriel" told them that hers was only preparatory work, to pave the way for a greater personality. After a time, the one now known as Lady Nona took control.

Three Hundred Language Tests.

Then started a remarkable series of messages, describing scenes and incidents that took place in ancient Egypt. Frequently Rosemary would go into trance, and Nona would speak through her. Checking up the details that came through, it was afterwards found that the control was evidently a concubine of Pharoah Amenhotep III. (1406-1370 B.C.). She endeavoured to establish her identity by giving over 300 language tests, spoken in ancient Egyptian. These were taken down phonetically by Dr. Wood, and translated into English by Mr. Howard Hume, the eminent authority on the ancient Egyptian language.

Particularly interesting was the description given of the funeral of some high personage by Rosemary while in a trance. She described some of the musical instruments that were being used and sang some of the melodies that were being played and chanted. These were taken down by Dr. Wood and used in his Marche Funebre. On another occasion she described some men hauling in a boat, and repeated a chanty she could hear the men singing. It has since been discovered that the same words and tune are sometimes heard today, although the singers have no notion of the meaning of the words.

Record of Dead Language.

During the lecture, several lantern slides were shown, and a record was heard of the actual rendering of the dead language of ancient Egypt, spoken through Rosemary while in a trance. This record was made at the International Psychic Research Society by Dr. Nandor Fodor, the famous researcher.—"After Thirty Centuries" in Ciere. (In the Library. On Sale).

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DECLARATIONS OF PRINCIPLES.

National Spiritualist Association of U.S.A.

MEMBERS of the National Spiritualist Association recognise and accept its Declaration of Principles as the basis and foundation of their religious structure.

The Principles upon which the religion of Spiritualism is built, eight in number, are as follows:—

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

A WARATAH REMINSCENCE.

A Dream Saved a Passenger.

By Dr. Geo. Lindsay Johnson, Author of "The Great Problem."

IN the month of August, 1909, the Waratah left Durban for the Cape. All the passengers and crew were drowned on board owing to the ship capsizing during a violent squall, but a Mr. Selby, one of the passengers, escaped the common fate. At the official inquiry held at Caxton Hall on December 16 he stated that he had gone ashore at Durban at great inconvenience to himself as he had been warned no less than three successive times by a dream on the same night to leave the doomed ship. The ship left Durban the next morning, and was last seen in the far distance a few hours from East London, which she never reached.

Was It a Materialisation?

Now, a little later, I met a gentleman in Durban who told me that one of his friends had taken his passage at Durban and he had seen him on board and actually saw him leave the port in the Waratah. To his intense surprise, the next day but one after bidding good-bye to his friend, he suddenly came across him in West Street at the corner of Mercury Lane, where the new Standard Bank now stands. "Hullo!" he cried, "how did you manage to get off the ship and come here, for you know I saw you off and bid you good-bye?" The man told him that he was on the Waratah when she foundered a short time before she was due at East London. He happened to be in his cabin at the time, when he felt a sudden lurch and fell on his face while the door slammed to and the water rushed in so fast that he was unable to open the door and escape and so was drowned. His friend was about to reply when the form slowly vanished and was gone.

The only possible explanation seems to me to be that my friend's mind happened at the moment to be in tune with that of his ghostly visitor. But we know so little about the psychology of these things that it is impossible to explain anything about them with certainty. All we can say is that my friend declares that he spoke to the apparition, which replied in a very evidential way, and certainly convinced my friend of his (or its) reality.

WOMEN'S "MORAL PLUCK."

PEOPLE sometimes ask why it is that there are (or appear to be) many more women than men in the ranks of convinced Spiritualists? It is usually supposed that the answer is to be found in the more emotional nature of women, or in their greater reliance on intuition. But if the Rev. "Dick" Sheppard be correct, there may be another explanation—which may also apply to many things other than Spiritualism.

Canon Sheppard's view (expressed in the "Sunday Express") is that women "make up their minds" much more readily and quickly than men. Putting off decisions is, he says, "essentially a masculine failing." Women face up to awkward situations much more readily, make their decisions far more quickly. Sometimes, of course, their decisions are wrong—but women aren't so afraid of being wrong as we are."

Spiritualism is a subject on which some men have closed minds, but there are a considerable number who persist in keeping an "open mind" long after they might reasonably come to a decision. No doubt this applies to women also, but to a lesser degree. Hence the prominence of women in the movement.

LEST WE FORGET.

13th June.

Sir Oliver Lodge; born 1851.

Transitions.

"Their works do follow them."

21st June.

Mrs. Bright (Editor of "The Harbinger of Light"); 1913.
D. D. Home; 1886.
Dr. Ellis Powell; 1922.
Camille Flammarion; 1925.

PSYCHIC SCIENCE.

International Congress at Glasgow.

FOR the first time, the triennial Congress of the International Spiritualists' Federation is to be held in Scotland. The Congress will assemble in Glasgow, and will be in session between 3rd and 10th September next. A number of people of international fame in psychic research, it is intimated, will attend the Congress. They include Professor Ernest Bozzano, of Italy, who for many years has been associated with important investigation. He was one of the small company attending the remarkable series of sittings in Milesimo Castle, in Italy, which produced one of the most notable volumes dealing with psychic phenomena in recent years. The phenomena here observed occurred under the mediumship of the owner of the Castle, the representative of one of the oldest families of Italy, and Professor Bozzano and others contributed the record of their observations to this volume.

Dr. and Mrs. Crandon, of Boston, are also to be present. Mrs. Crandon is the famous "Margery," whose mediumship over a long series of years has been investigated and recorded in a number of volumes, some of them published by the American Society for Psychic Research. A feature of her mediumship is the obtaining of finger prints, identified as those of her deceased brother, who is her principal "control." Margery was the medium whose phenomena were examined by a committee of experts, including the late Houdini. Among others attending the Congress will be Dr. and Mrs. Wickland.

The papers to be discussed at the Congress, dealing with the latest experiments all over the world, will be printed in English, with French and Spanish translations. Spiritualist groups and churches in Great Britain are sending delegates to the conference, along with the delegates from a large number of foreign countries. The president of the Federation is Professor P. Asmara.

Mrs. G. Davies to Represent New Zealand.

Mrs. Gladys Davies, speaker and medium, who toured New Zealand last year, writes from Luxor (Egypt) that she is returning home to England this month (May). The Spiritualist Church of New Zealand, taking advantage of this fact, has officially appointed Mrs. Davies to represent it at the International Congress which is to be held at Glasgow in September next. The knowledge of local conditions gained by that high-esteemed lady during her tour of the Dominion should enable her to carry out the duties attached to the office named to the satisfaction of all concerned.

(Cannot Australia send a representative ?—Ed.).

CHURCH ATTENDANCES DECLINING.

AMERICA has a sad tale to tell about declining church attendances.

A commission appointed by the Congregational Churches has published the result of its six years work based on figures obtained from more than a thousand churches that sent in weekly reports. On an average, only thirty per cent. of the seats in the churches are being used, and only twenty-five per cent. of church members are supporting their churches with personal attendance.

Among the reasons given by one member of the commission for the decline in church attentance was "the Church's indifference. The age's independent spirit. The Church's failure to concentrate on its fundamental mission. The un-Christian character of so many church members."

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FIFTY YEARS OF MINISTRY.

By Rev. Harris Roberts (The Mater), (Hawkes Bay, N.Z.).

HOW quickly the years pass! Next October it will be fifty years since I saw Australia. I came from New Zealand to Sydney where I stayed a few months, as speaker for the Association of Spiritualism, Mr. Munro being President. I met with great kindness from all the committee and friends there.

I received an invitation from Mr. Terry, and came to Melbourne, where I received very generous kindness; Services were held in the Horticultural Hall and very soon I found many loyal sincere friends. I had the pleasure of meeting many gifted mediums, and the fellowship of many devoted workers, foremost of whom stands Mr. Terry, President of the Association, Mrs. Biorbaak, Mrs. Tullock, Mrs. Butter, Mrs. Rising, Mrs. Neveere, Mrs. Johnson, Mrs. Campbell and many others.

Never-to-be-forgotten Melbourne holds many happy, many sacred memories, and now as an old worker, who has found Spiritualism and Mediumship the greatest comfort and strength, I wish to congratulate the "Harbinger" upon its inspired teachings; its earnest, patient efforts to remove death and fear from human consciousness and help to reveal the beauty and glory of the life (everlasting life) Beyond.

God bless you all, who also read, mark learn, and inwardly digest the teachings of Truth from every source, including the Journal which Mr. Terry was inspired to publish—our ever-valued and much-welcomed "Harbinger."

MIND PERSISTS.

SPIRITUALISTS not only believe, but many of us know from personal experience (extending over a number of years) that memory, therefore mind, persists, and that our loved ones who have "passed over" can return and communicate in various ways with us.

This knowledge is shared by thousands, including eminent men and women in various walks of life.

A true spiritualist does believe sincerely and with great reverence that the "Master Mind" is God. Further, he believes that he can get closer to that "Master Mind" by and through the help he receives from those he still loves, who once walked with him on earth. The Bible becomes to him a greater and simpler Book than before.

Certainly, "man is born mortal," but in that mortal the spark of the Divine Spirit is planted, which will attain ultimately the full stature of immortality.

Lastly a true Spiritualist does exercise a healthy and normal view of life as other men and women, but much fuller and happier because of the knowledge he or she possesses, that this earth-life is not the end.—H.A.T.

IN LOVING MEMORY.

"IN Loving Memory . . . ." Every day somebody sets Love's last kiss upon silent lips, and goes bravely on with the business of living, keeping up an appearance of quiet and courageous dignity, when the world lies about their feet in shattered ruins. But is this phase the end of all our loving? And does the inscription on a tombstone spell out the final words in the brief tale of human experience?

The soul in each one of us cries out in loud denial. The real part of an individual is that which is unseen. We cannot see a person's thoughts: we can see the brain, but that is only the apparatus through which the mind works. The body is a mere covering. Becoming weakened by age or disease, it is flung off, and the soul emerges, that spiritual body which is being fashioned moment by moment by the formative influences of our conscious and unconscious desires.

Patience Strong, in "The Daily Mirror."

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Spirit; Not Spirit Friends.

Indivertibility of Destiny.

"I FEEL, at times, very strongly that the Spiritual platform is being ruined by the perpetual gropings of well-meaning, but definitely fortune-hunting people," writes Miss Mildred Bell, the Queensland singer. "If any of us rely on spirit friends instead of Spirit, then we find the "will to do" considerably weakened, and that we are not able to fulfil the work that was intended for us while in this physical world.

"Week after week, mediums and their circles meet all over the world, and particularly in Australia, where there is little deep-seated prejudice to contend with compared to some countries. But one cannot help wondering what purpose we spiritualists have uppermost when we sit to receive our friends from within the veil. I have sat in many circles, and invariably (almost) the personal desires each seem to overshadow the essence of the Spiritual issues. I have, however, learned one valuable lesson sitting in circles in which Mr. Walter R. Broadland is the medium. His chief control, Dr. Frank Hemming, has on every occasion when controlling almost besought his hearers not to allow their minds to be obsessed by his personality. He assures us that only as we tune in to the All Good, God—'call the Supreme Being what we will'—only then can friends from the other side attempt to bring help.

A Danger and a Mistake.

"Another danger attached to reliance on any particular personality is that we can often keep the prototype of the beloved spirit alive, even when the spirit friend has progressed to higher spheres. So-called control is then but a shadow of the actual personality whom the sitters are looking for in the circle. Hence very little satisfaction can result.

"Another obvious mistake is to look upon our personal guides as our errand boys to do our bidding. I knew one very well-meaning medium who has on several occasions told me that she has censured her controls because she has not had all her physical wants supplied. I cannot think this attitude right. Our guides are not our servants. They see our needs certainly, but they cannot fill them unless we have created a vibration upon which they can work. If any one in need tunes the mind aright to the One Mind that was in Jesus, the Christ, any spirit friends can answer the cry for help if suitable for the job on hand, and should they not be, they can pass it along to a suitable equipped being. Our guides are servants of God alone, emphatically not 'ours.'

"The question often is asked, why cannot we get what we want when we want it? Dr. Hemming's reply is that no guide nor angel can interfere with the destiny laid down for us at our birth into the physical. There is a right time to perform certain functions of the soul. We may be shown the right time, and get rays or light thrown on these matters, but destiny cannot be diverted to suit a human whim."

———::———

CHURCH TO PROBE SPIRITUALISM.

THE Archibishop of York (Dr. Temple) has formed a Church Commission to investigate Spiritualism (says the "News Chronicle," England).

The Rev. G. M. Elliott told a joint meeting at Leeds of Spiritualists, clergy and ministers, that the Archbishop agreed at once to his suggestion for a commission.

Members of the commission, which had already met, are not all clergymen. One is a famous woman writer on mysticism.

The commission will issue a report.

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(Continued from Inside Front Cover).

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