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PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

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SOUL

Story of a Murder.

Spiritualism and the Riddle of Life.

Rudi Schneider.

"You Will Kill a Man!"

"The Case for Astral Projection."

MIND

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The Harbinger of Light

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Psychical Research, Spiritualism, and Spiritual Philosophy

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

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STORY OF A MURDER.

A REMARKABLE PSYCHIC EXPERIENCE.

Contributed by Mr. G. A. Wycherley.

WHEN Mr. and Mrs. G. E. Wright, whose successful mission in Australia and New Zealand will be remembered, were in Auckland just prior to their leaving for Canada and England, they had a rather remarkable psychic experience.

On arriving in that city from Rotorua, they found that, owing to an influx of visitors attending various conferences, it was being difficult to obtain accommodation, but eventually a home was found in a certain hotel, the choice of which, judging by what followed, was probably not altogether accidental.

On several occasions during their stay at this hotel, Mrs. Wright had seen clairvoyantly a man sitting in one of the chairs (apparently vacant) in the dining room, and also walking outside the room occupied by her and Mr. Wright. The man wore a Masonic apron and cuffs and appeared to be in a state of great unrest. On a certain evening, after Mrs. Wright had retired to bed, Mr. Wright sensed a smell of fire, but could find no cause for it. On a later occasion, about the same hour of the night, this was repeated, and two sharp knocks were given on the door. Mr. Wright then felt a chill run through his body and sensed a presence in the room.

A Masonic Spirit.

Mrs. Wright, half asleep, also heard the knocks—was, in fact, startled by them—and soon one of her guides, "Little Peace,"

controlled her and explained that, although the man had been brought for help, he would not be permitted to control the medium, as was customary in such circumstances, because Mrs. Wright had already been somewhat taxed during that day with psychic work. Mr. Wright was then asked to pray for the man and to give him sympathy, the effect of this upon the seeker being described by the guide. While thus engaged, Mr. Wright felt the pressure of a hand upon his shoulder. As a result of these efforts, Little Peace reported, the man had advanced somewhat, but further help, who could be given in the form of prayer each night, was necessary.

Mrs. Wright's guide gave them the initials "R.D.J.," then the name, "Robert," and afterwards "Datchford," adding that with the mason were three other persons. The guide then gave the story of certain happenings in the room, to what, she said, Mr. and Mrs. Wright had been led.

The Story.

The story was that Robert Datchford, the mason, with two other men, had been concerned a long time ago in a tragedy in which in the course of a drunken quarrel one of them had been killed. The affair had been hushed up and some of the incriminating clothing was burned in that room (hence the smell of burning noticed by Mr. Wright). The other two men, she (the guide) said, were the victim and

the culprit, while the mason was the witness of the slaying; and his present trouble of mind arose from the past he had taken in hiding the matter instead of disclosing it. With the man who came back was also a woman, the wife of the murdered man, who was earthbound by her desire to find him.

One very interesting point was that when, on the second evening, Mrs. Wright, being apparently quite normal, was praying for these people, she named "Jack, Tom and Daisy," as naturally as though she had known these names all along. It will be noticed that the initials given the night before agree with these names.

Eventually "Little Peace" told Mr. Wright that the rescue and re-union of

those unfortunate people had been completed through his and Mrs. Wright's co-operation with friends on the Other Side who had brought them through. Certainly none of them were afterwards seen.

Mr. Wright was told by the guide that the crime had been committed a very long time ago, and in view of this fact, and that the matter had been hushed up at the time, such enquiries as were made by Mr. and Mrs. Wright proved unsuccessful in tracing any record of it. The hotel is an old one, and these have been many changes in ownership.

The experience, however, was a deeply interesting one, not only to Mr. and Mrs. Wright, but to all those understanding people who heard of it.

The Pharaoh Bone.

OFFERS FROM ADVENTURE SEEKERS.

THE much publicised Pharaoh's bone, the reputed author of mysterious misfortunes in the home of Sir Alexander Hay Seton, Bt., has in effect exerted its malign influence only as a source of essentially mundane annoyance. Sir Alexander told a reporter of "The Glasgow Herald" that he has received upwards of 15,000 letters—letters of advice, and letters making some astounding offers.

Most of the letters contain offers of returning the bone, which apparently looks something like a digestive biscuit—to the violated tomb from which it was taken at the back of the Pyramids in Egypt. The majority of the writers, however, feel that such a dangerous mission can be undertaken only for a substantial financial consideration. One adventurer will replace the bone, with proper reverence and ritual, no doubt, if Sir Alexander will pay his fare to Egypt; give him £3 a week during the trip; and, should he fail to return, pay to his relict £3000, and assume responsibility for the education of his three children until they reach the age of 21. Another thought the job worth £5000 down and £8000 if he returned safely.

These letters have come from all over the world, and Sir Alexander finds that he has not command of a sufficient number of languages fully to appreciate the contents of many of them.

Threats from Egypt.

There have been a number of missives couched in somewhat abusive and prophetic terms. As might be expected, they all bear Egyptian postmarks, and they give the impression that their authors will be disappointed if Sir Alexander side-tracks the inevitable curse by sending the bone back to its place among the royal remains. While the annoyance of an abnormal mailbag is more or less compensated by the amusement to be derived from some of the letters, Sir Alexander Seton is quite definitely not amused by the attentions of a number of enthusiasts who make their offers by telephone—at transferred charges. He had had one call from Italy, but he did not have to pay for it. It would have been a pity if he had to, because he did not understand one word that was said to him.

How the Story Started.

The story of the dangerous powers of

the bone, which was brought home as a souvenir by Lady Seton, first gained currency in Edinburgh by the diligent efforts of a superstitious maid. As it spread, which it did rapidly, it gained colour, and eventually reached the press embellished with a sensational catalogue of lurid details. The bone had now acquired a spiritualistic significance, and a society clairvoyant issued a grave warning. She had been in touch with the person from whom the bone was taken, and was instructed to say that unless the bone is returned the Seton family will be struck by blindness. Sir Alexander is not unduly concerned by the threat and is not taking any immediate steps to make a pilgrimage of restoration to the Valley of the Kings.

Ancient Priests Powers.

In the course of a lecture at Edinburgh Psychic College, reference was made to the bone, a sacrum. The lecturer, Mr. N. A. Ellingsen, whose subject was "At the Fringe of the Occult," suggested that special powers were possessed by ancient Egyptian priests, which might have some bearing on the problem.

The word "occult," the lecturer said, was quite modern in its use, and meant hidden—something which was concealed. Possibly the best explanation of occultism was that it embraced the whole range of physiological, psychological, and spiritual phenomena, three definite fields covering body, soul, and spirit. What was occult in one age became revealed in another. No one could understand the vast range of occult teaching without the knowledge of the other worlds which interpenetrated the physical world in which we lived. The first of these so-called invisible worlds was known as the astral or emotional world, and the next as the mental world. Man had bodies composed of matter belonging to these regions, and which he utilised as vehicles of consciousness during sleep, trance, and after death of the physical body. The lecturer laid great emphasis on the fact that the matter of the astral world lent itself to the expression of emotion, while the matter of the mental world lent itself to the expression of intelligence.

Creation of Elementals.

The rationale of various psychic phenomena was explained, including the manifestations of so-called "elementals," both natural and artificial. By means of powerful thought and emotion one could create an elemental, which, although without self-conscious intelligence, sought to carry out the will of its creator. The power of such an intelligence became intensified if accompanied by certain ritualistic and religious formulae, and could become either a great blessing or a curse. The priests of ancient Egypt were wonderful magicians on this particular line.

Much had been heard recently about the human bone having the curse of the Pharaohs upon it. Assuming that the facts reported were correct, he thought this bone should be taken back to its own surroundings as soon as possible, where its vibrations would be in harmony and at peace with the psychic conditions of Egypt. These objects were in a way sacred, and should be treated as such. Many people were familiar with the coffin lid of an Egyptian mummy in the British Museum which brought disaster to all who handled it. It was said that the seats were removed from the Egyptian section of the British Museum because some visitors resting there went into trance.

Even more subtle than the astral and mental was the plane of the Christ consciousness. Man became conscious on this plane when he received his second birth. This brought enormous illumination and peace, and the realisation of the absolute unity of all life being divine.

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Rudi Schneider.

FRESH "TESTS" IN LONDON.

Dr. Nandor Fodor, of the International Institute of Psychical Research, is to conduct a fresh series of tests with Rudi Schneider, the powerful Austrian ectoplasmic and telekinetic phenomena producing medium.

THE twenty-eight-year-old Austrian motor mechanic, Rudi Schneider, is a modern enigma. Nature has made him different from the rest of humanity. In a state of unconsciousness into which he passes voluntarily, he gives off a form of nervous energy which performs actions outside the range of his body. This energy is directed by an intelligence that claims to be different from his own! While Rudi Schneider's legs are pinned and his hands are held tight by an experienced controller, a handkerchief—at some distance from him—may stir and raise itself.

Small objects may sail across the room as if carried by an invisible hand. Bells may be rung. A cigarette may be extracted from a proffered cigarette case. The curtains of the cabinet may become agitated as if blown by a wind. The temperature may fall abnormally, and other strange, inexplicable things may occur.

It is to investigate, and, if possible, finally establish or disprove the reality of this strange power that Rudi Schneider has been invited to London for a series of experiments at the International Institute for Psychical Research. He was in London twice before. Distinguished scientists were puzzled by his seance phenomena. On the Continent, he submitted to prolonged series of experiments in Germany, Austria and France.

A Scientist's Experiences.

His research record is an excellent one. Prominent people in this country and abroad are ready to vouch for his honesty and integrity. And the late Professor D. F. Fraser-Harris often described in public some of the manifestations which he witnessed with Rudi Schneider. These deeply impressed him because, to his certain knowledge, Schneider was then completely and securely controlled. They included a touch by a "pseudopod" (limblike forma-

tion) which looked like a rod of smoke but which he perceived as cool, moist and elastic. Before the rod touched his right thumb, the palm of his hand became intensely cold as if ether were evaporating on the skin.

On one occasion a waste paper basket rose up in the air and came neatly down over the professor's head.

Some of the scientific experiments by which evidence of the reality of Rudi Schneider's phenomena was secured were highly ingenious. They included the invisible ray which is used in burglar alarms. The ray guarded the object that was to be moved. Had Rudi Schneider, with a liberated limb or instrument, touched this object, a flash would have been automatically fired and he would have been caught in the act.

Well, in some notable experiments in Paris, the flash was fired when the object moved.

But the photographic plate revealed no trace of the force which penetrated the ray. Apparently, it was not photographable!

Fraud-proof Testing Instruments.

We shall try similar experiments at the International Institute for Psychical Research (says Dr. Fodor). We have ingenious instruments that are absolutely fraud-proof. Our main aim is to secure short strips of cinematograph records. We shall permit Rudi Schneider to sit in total darkness while controlling his hands and feet as he invariably demands. If some objects covered with luminous paint should be seen to stir, an operator will start in the dark the cine-camera with his right hand. With his left hand he will simultaneously work a master switch which put on our infra-red lamps.

These lamps will flood the room with invisible heat rays which, on a film ribbon sensitised to heat as the ordinary film is

sensitised to light, will give us a record of sixteen to twenty-four pictures a second. No filter has yet been devised which can separate visible red light from infra red, the heat ray end of the spectrum. But the visible light is only a small part of the energy generated; sufficient, however, to permit things to be seen as well as photographed. Rudi Schneider can produce phenomena in red light. But the invisible force is sensitive to it. Eventually, it breaks up under the effect of red light, while white light acts as a shock and injures the medium. Our plans are so de-

vised that the persistence of the phenomena even for a few seconds shall give us an invaluable record.

Other experiments will include the making of sound records of Rudi Schneider's abnormal rate of breathing (which puzzled physiologists during his previous London visits), and of the voice of "Olga," his fascinating trance personality. Thus, if Rudi Schneider's powers have not declined too much in the latter years, we hope to settle some problems that have perplexed scientists for a long time.

Attitude of Spiritualists Towards Jesus.

FRANCES H. STANDIFORD.

MOST Orthodox Christians look upon Jesus of Nazareth as God rather than as a Child of God and a Great Teacher and Physician. They give Him God-like attributes He never claimed to have. True—He called Himself the Son of God, but in many instances in the gospels we have record of His words referring to YOUR FATHER, in speaking to His associates. Here, therefore, we find the suggestion that we also should look to God as our Father.

In more instances, Jesus refers to Himself as the Son of Man, and His teachings show that He preferred to be known as the Brother of all mankind.

Why Discard the Bible?

Many Spiritualists seem to think that the Bible should be discarded from the Spiritualist Church, and that Jesus of Nazareth should not be considered in the Spiritualist religion. Yet, it seems consistent to believe that Jesus is regarded as having lived and having played an important part in the lives of most Spiritualists, for do we not affirm that the highest morality is contained in the Golden Rule. "Whatsoever ye would that others should do unto you, do ye also unto them." Is this not the Christ-principle that Jesus taught and lived?

It would seem that one of the best endorsements that Spiritualists could have in support of the affirmation of the con-

tinuity of life after the change called Death, is to be found in the beautiful story of the Resurrection of Jesus.

The Teaching of Jesus.

Jesus taught while here on earth of the fact of life after death. His every-day life was a living endorsement of our accepted definition that "A Spiritualist is one who believes, as a part of his or her religion, in communication between this and the Spirit World, by means of mediumship, and who endeavours to mould his or her character in accordance with the highest teachings derived from such communion." He practised spiritual healing, and He taught that what He did others would do—"Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." John 14: 12.

Sir Arthur Conan Doyle has much to say in his "Wanderings of a Spiritualist" of the confirmatory value of the Bible, and from his writings we learn that he evidently believed firmly in the life of Jesus, as do many other Spiritualists of note. Sir Arthur believed that Jesus truly lived, and that He was a very great medium and teacher, one of the greatest the world has ever known, and that His life and works are the finest exponents that Spiritualism could have, providing He is understood and respected as a Good Man; a great teacher and a real medium.

Jesus Truly Lived.

Most Spiritualists believe and affirm that Jesus truly lived; that He performed many phenomenal things through His psychic faculties; that He lived according to the highest teachings derived from spirit communications; that the Spiritualistic philosophy gives greater insight into the so-called mysteries, or miracles of Jesus, so that they no longer remain miracles, but are perfectly understandable facts. Jesus demonstrated the fact that modern scientific miracles are but a reflection of the hid-

den secrets to be found in a human personality.

Jesus is neither a myth, a legend, nor a fairy story. He was an humble Man Who lived years ago and Who went about doing good, seeking no self-glorification; teaching and living beautiful spiritual principles that would be applicable and beneficial in the lives of all human beings. Jesus was one of the greatest demonstrators of all times of the truth of Spiritualism, its Science, its Philosophy, and its Religion.

Physical Manifestation.

By GEORGE W. KATES.

UNDER this head is classed Rappings; Table-tipping; Levitation; Slate-writing; Picture-drawing; Planchette-writing; Spirit-photographing; Independent music on instruments; Independent voices (with trumpet and without any device); Passing matter through matter; Carrying of material objects without visible agency; Plaster casts of spirit hands or feet; Materialisation and De-materialisation of spirit forms; Transfiguration of human forms, etc.

Manifestation Universal.

Attendant upon these are varied forms of manifestation, which create a wonderful variety to carry positive conviction that an external agency is controlling the ponderable forces of earth contrary to our knowledge of law in relationship thereto. If there is an agency at work that is not human or earthly, then we must surely accept the evidence of our physical senses, and be willing to receive whatever intelligent communication may be derived therefrom. That there are occult forces at work in the material realm, contrary to all known laws of gravitation and ponderability, quickening the inert, introducing to us unknown modes of motion and upsetting our views of molecular affinity, is patent to most all thinking and inquiring people. But not all of these are willing to admit that an intelligent entity is utilising and controlling these occult forces. To prove that a being is back of the manifes-

tation, is not agreeable to some whose preconceived opinions prevent a sufficient investigation to produce such a result.

Intelligence Behind Phenomena.

But, the earnest-searcher for truth stops not because of undesired or unlooked for results. Innocent children discovered intelligence in the raps at Hydesville, N.Y., in 1848, and that fact could not be hidden—to the contrary, many persons sought for the evidence. That there is intelligence (hence an individualised personality) back of the raps, has been proved to several millions of people since the Rochester rappings; and that shows the universality of the law under which the facts are produced. And the same has been true of the enumerated forms of physical manifestations. Each and all have in some manner proven that personality is back of the production—and that personality is not an earthly one. The results are not within the possibilities of matter related to laws in control of the dimensions of space that we occupy; hence, must be from the plane of life occupied by personality relieved of the crude physical embodiment that we call earthly. And these intelligences say to us in these varied ways of communicating, that they are spirits of our loved departed, decarnate from the flesh of earth, and incarnate in the spiritual forms evolved therefrom.

If they are not spirit persons inhabiting the dimensions of space we call the

spiritual realms, then what are they? They have proved their identity to millions—and are able to prove to any earnest seeker. It is no longer a case where the burden of proof rests upon the claimant—for this proof has become universal. When a fact is isolated or indigenous to a locality, it does not express a universal or even diffused principal or force; but when found to be operative in all sections of the globe, to peoples irrespective of caste, colour or condition, it proves an inherent natural phenomena that may be universally manifest. To dispose its claims, counter-phenomena must be produced.

What Is it?

Spiritualists have proved spirit personality back of so-called occult phenomena. If there is not spirit manipulation, then what is it? When the statement that the phenomenon is not produced by spirits becomes an affirmation, it must be proved by as positive phenomena as the affirmant of spirit force is ready to demonstrate. Thus the physical phenomena produced by spirit agency is before the world for proof or disproof. It rests its case with the claim that it is under the operation of natural law; for there is nothing outside of Nature. The spiritual dimensions of space are related to law and matter, of which the earth is an expression of form and force in evolution. In other words, earthly matter is continually evolving spirit matter that occupies planes or dimensions not cognised by our crude senses. The spirit world is thus a real world, and the spirits incarnate personalities.

If there is spirit and soul in humanity, then there must be these forces in all matter animate and inanimate.

What It Teaches.

The physical phenomena has taught us something, and is not merely a plaything for our amusement. Nor do spirits produce such manifestations "just to see what they can do," but to unite the two planes of existence in direct physical contact. Paramount to this is the desire for an intercommunion that shall destroy all isolation and separation—uniting loved ones and restoring or continuing the master minds of the world.

Physical manifestations are related to our materiality, and naturally are related to the physical, hence in one occurs a differing quality from the other. All cannot have the same gifts or talents; and each one is different in form and feature. This relates to the decarnate spirit as well. How, then, can each persons receive the same manifestation of the spirit? "Like attracts like." This explains the variety in physical phenomena, and accounts for crudity, and as well for the refined. What you receive is apt to be as you have sought; but the best comes to those who in truth and purity seek for the highest.

As all people are psychics, they can each obtain spirit communion, but there is much for each to do before it is realised. And when received, it is to be properly utilised if retained.

PROOFS OF THE AFTER-LIFE.

I AM no medium, neither do I go into a trance, but by ordinary writing I have been able to receive messages from the so-called dead.

I have received messages from a Newcastle business man for some years telling me of events to come, in many cases some months before they came to pass, but in all things absolutely correct. His character was irreproachable while on earth.

I have not his permission to give his name to the public, and for the same reason must withhold my own. For the first time I give a message taken in pencil dated between February 13 to 16 (unfortunately I forgot to date that particular paper).

As I was living in a remote part of the country at that time, where newspapers arrived once a week, I leave you to judge for yourselves. Here it is:—

"Hinkler, over the mountains. Safe for a time, missing, God's keeping."

That was between the hours of 2 p.m. and 3 p.m. At 5.30 someone called at my home and said, "There's an airman missing named Hinkler." His fate is well known.

One thing my friends on the other side have taught me, courage in adversity, comfort in loneliness, and the faith when things look darkest to carry on.

Spiritualism and The Riddle of Life.

Contributed.

IN every walk of life one question peaks all others, and that is: What is true philosophy? How many gallons of mid-night oil have been burnt by the philosophers over the riddle of Life!

Can Spiritualism solve the riddle of Life? Yes, if practised. It is an individual endeavour, not a congregational discussion. Some people might say: "But we must talk about these things in order to practice them." Certainly, but on the other hand countless people leave their physical bodies without ever having heard the word 'Spiritualism.'

Lét Me Tell You About Bill Jones.

Much to our surprise we found that the only time Bill did not have a smile on his face was when he was pruning or transplanting a flower; this was a serious business! When he was not at the works he was in his little garden, and are to conclude that when he went to work at 6 a.m. he left his garden at home? Oh no! Between each sledge hammer blow he found time to think about his flowers. And when work was over he could not get home quickly enough. If he had not feared the smiles of his pals he would have broken into a run, so insistent was the call of his garden.

This we found was Bill's daily routine. Just before he passed over he used to take a chair and sit for hours in his garden, and he was actually heard talking to the flowers. And how he smiled, as he "died," for he saw a bed of carnations he had 20 years earlier, only the colours were brighter and the scent still sweeter.

Life Is Really Very Simple.

I relate this little story to show that life is really very simple. Do not limit your 'religious' life to those few minutes you spend on your knees. It has been said that our lives should be a prayer, but that does not mean that the more time we spend on our knees the nearer we are to God. What about early morning for transmitting and receiving creative thoughts? When Nature is awakening to universal rhythm, is that not the time to

breathe in that Something which is the Breath of God?

If you cannot give your children a first-class material education, give them a first-class spiritual one. Build around them from the very beginning a clean aura, one that in later years will keep their physical bodies above and not subject to environment. I am reminded of the little sightless boy who wandered to the common to fly his kite. A looker-on was curious why his face suddenly beamed, and questioned him. The little boy replied: "I can **feel** the kite tugging!" In **feeling**, his own soul was in flight.

Do We Leave Too Much to the Spiritual World?

We know our loved ones come to comfort us, but do not let us take their "All is well" in too literal a sense. Very often all is not well with our characters and we know it. Are we not leaving too much to the Spirit World? Just for a change, instead of going to meetings for messages of comfort, shall we try taking to the church hope and cheerfulness so that we can not only lighten the burden of those who are there, but can lessen the work of our loved ones who have laid the body aside?

A scientist stated recently that this world of ours had been in existence 400 million years. Let us take an easier task for our imagination and think of the countless number of souls who have passed over in one million years. They are all our brothers and our sisters, and some of them are still wandering in the lower astral conditions. It seems logical to me that if we make a rule to carry a cheerful vibration with us, we have less to borrow from our loved ones in Spirit, and, in turn, they can cut down their demands from higher planes. Therefore, let us ourselves build up a healthy aura by our thoughts and actions and so relieve the guides from part of their work, which very often we impose on them by sheer thoughtlessness.

The Validity of Great Names.

AN IMPORTANT MESSAGE FROM A WISE GUIDE.

By "X."

It is always well to exercise caution as to the validity of messages coming from spirits giving great names, for it is true that undeveloped spirits sometimes amuse themselves by impersonating—say—Wellington, Napoleon, Queen Elizabeth, Cleopatra, and a host of others. Much depends on the channel through which supposed messages come and on the attitude and motives of the persons to whom they are addressed. But the fact remains that the spirits of famous actors, writers, musicians, statesmen, kings and queens, martyrs, and others, do speak through to the earth at times, but often anonymously.

When they mention their names they do so only with a purpose, for a name, famous or otherwise, will often help spirits to gain mental contact with a person or persons on earth, through whom a link for useful service may be made. But it must never be forgotten that many who were famous on earth were not necessarily spiritually minded, or unselfish. Earthly fame does not necessarily imply virtue, as history has shown.

Napoleon Humble and Contrite.

The real Napoleon, for instance, when speaking through to the earth plane, sometimes reveals his identity in order to show the contrast between his tyranny, intolerance and selfish ambition when on earth and his humble and contrite spirit in the Beyond. Speaking through a trance medium some time ago, with great emotion, and in accents of appeal, he said: "I beg of you not to think of me as the Napoleon Bonaparte of earth, but as a humble spirit who has had to learn his lessons; who has cast himself at the feet of the Christ; who now strives to prevent bloodshed and war and to create lasting peace between the nations of the earth."

And so it is with many others who were "great" in the eyes of the material world. They come back to warn us of the pitfalls of selfishness, pride, greed and vanity.

After all, great names do not matter. What matters is character. So let us exercise our intelligence in regard to the messages coming from the many different types of spirits in the Beyond, and judge of their value by their spiritual worth.

Spiritualist or Survivalist?

"The true Spiritualist, using the word 'spiritual' in its cosmic sense, is one whose reasoning powers are fully awake, but whose intuition is more awake still. Intuition is the first and true guide; reason, the second. Grasp this fact and you will not wander far off the track on your journey through life."

Thus spake a spirit guide recently. "The true Spiritualist," he went on to say, "does not perpetually question the identity and bona-fides of the spirit communicator; for, having obtained, at the beginning of his journey, the necessary proofs of survival, he knows henceforth when he is in touch with a particular spirit intuitively; for he realises that we do not return to earth for want of something better to do, but to help and inspire our brethren left behind with a greater knowledge of their true selves, their spiritual birthright. The true Spiritualist is impersonal. He puts self last. 'What comforting message may I get for someone who needs help?' he asks. 'If there be a message for me, I shall be happy to receive it; but I desire to help others before I help myself.' What we say, the lessons we return to each to teach, enter into the soul of the true Spiritualist, and he is satisfied.

Survivalists Never Satisfied.

"But the Survivalist, he who places reason before intuition, is never happy unless we are gratifying his material desires and supplying him with proof, proof and still more proof, of our identity. The first person, the 'I,' is predominant with the Survivalist. He seldom contacts the spirit world without wanting something for himself. Sometimes he gets what he wants—or he thinks he does—and he is buoyed up for a few hours or days; but

he has not found nature for his soul, the true requirements, which he did not desire.

"And so, back comes for more 'proof,' and if at long last he fails to get it he turns his back on Spiritualism in disgust. He tells himself that 'the spirits' have let him down, and that mediums are all frauds or victims of evil spirits or their own subconscious minds. He now becomes a menace, and a means for discouraging many who who would embrace

true Spiritualism with thankfulness.

"Your Survivalist is a sorry being. He sometimes thinks himself a Spiritualist, but he is not. When he contacts a true believer, he dubs him 'gullible.' Oh, yes, your Survivalist believes in Spirit Return, but only when the spirit world places itself in the position of a slave and panders to its 'master's' pride and selfish desires. Your Survivalist needs your prayers and ours!"

Four Spirit Forms Appear Simultaneously.

WONDERFUL MATERIALISING POWER.

By JOHN C. des GRANGES, Los. Angeles, California.

BEGINNING May, 1920, to May, 1921, I attended 51 seances with Mr. and Mrs. Jonson, at all of which my wife appeared, talked to me, patted my cheeks and shoulders tied my necktie to her satisfaction, as she did when in this life, all before 30 to 40 people who could hear and see what was said and done. Often my father would materialise at the same time, and we three talked.

The following may be of interest: The medium always sat about half the evening outside the cabinet with the sitters; my wife popped up (apparently) out of the floor, outside the cabinet, where everyone saw her, walked over and met me and talked with me and then apparently disappeared through the floor without having been in the cabinet.

Often two Indian forms would play on the floor like kittens.

I have talked on two occasions with Mrs. Mary Baker Eddy (a marvellously beautiful form), also several times with William T. Stead.

At times a soldier boy came dressed in khaki, waving a United States flag (18 by 24 inches).

We gave each of two former girl guides a doll; they dematerialised them and took them somewhere, but on special request they reproduced the dolls.

A couple, with a tall eight year old daughter, was present one night when the father's sister came and took the girl

into the cabinet, reappeared in a second with her niece on her arm, carrying the girl like any one would a child.

Frank Shaw, formerly a manufacturer of perfumes in Toledo or Cleveland, came and, gathering perfume from the air, scattered it about the room so that all could smell it, and if any had a small vial he would fill it with the liquid perfume.

Flowers wet with the dew, came through the ceiling in full view of everybody.

The features of the forms were always perceptibly overcast in likeness of those of the medium, the degree pending upon his physical condition. When he was not in good condition, they were markedly like his. At such times the forms would not be as warm as usual and have a peculiar pallor. When both Mr. and Mrs. Jonson were in good condition, and the sitters a harmonious lot, the manifestations were splendid; the forms came quickly and vigorously showing but little strangeness in their features; their staring and hesitation in moving about was less noticeable (they do not see us, they sense us), and they were as warm and with as vigorous a heart beat as a healthy incarnate.

We have counted 18 forms in an evening, sometimes four at a time, often three.

During the time I attended the seances, the Jonsons owned a two-storey dwelling in (Los Angeles) and, at one time, contemplated changing part of it to make a

large seance room. Having had experience in building I studied the house from top to cellar, at the same time closely scrutinising for trap doors and other possible

appliances. I am therefore able to say that I am convinced that during my time the manifestations were absolutely genuine.

A Haunted Cottage.

A RESTLESS SPIRIT EXORCISED.

Mr. G. P. J. L'Estrange a valued contributor to "The Harbinger of Light," has effected a "rescue" from a roadmender's cottage, of an earth-bound spirit. The following account was published in the "Yarmouth Mercury."

THREE men and a boy—gathered in a Council house at Tharston, ten miles from Norwich—held their breath as a tapping sound broke into the stillness. Their eyes were rivetted on a box in the corner of the room. It was on the lid of the box that the tapping sounded. There was nothing concealed inside the box; there was nobody near the box; there were no wires or "gadgets" attached to the box. But still the knocks came. One of the men addressed the empty air above the box. Immediately further knocks answered him.

That is a reconstruction of one of the dramatic scenes conjured up by the story which Mr. Guy L'Estrange told a reporter of the "Yarmouth Mercury."

With three other investigators Mr. L'Estrange visited a roadmender's cottage at Tharston. Ghostly rappings in that house had become the talk of the village. Its occupants had, I understand, been subjected to unkind gossip by sceptics, and they gave a cordial welcome to Mr. L'Estrange and the other investigators, who comprised one man from Norwich one from Winfarthing and one from Beccles.

The cottage belongs to the Depwade Rural District Council, and previous to the investigators' visit, the Council's Sanitary Inspector examined the house. He has declared he heard no unusual sounds. The walls were solid so that nothing could have been concealed in them, he added. Accompanied by Mr. A. H. Poll, of Beccles, Mr. L'Estrange arrived at the house about eight o'clock one Tuesday evening and was met by Mr. and Mrs. Brown, the tenants.

"The rappings," Mr. L'Estrange said "had followed the death of Mr. Brown's mother, and, curiously, they always occurred in the room of the thirteen-year-old son, Herbert. They had affected the boy's nerves so that he had been away from school. The knockings were usually preceded I was told by a strange moaning sound. After chatting with the boy, I accompanied him and the others to the bedroom he had occupied before he had insisted on changing his room.

Knocks on a Box.

"We waited for something to happen. Nothing did happen. I asked for knocks to come near the boy, but still nothing happened. Standing in the corner of the room was a box well out of the reach of anyone. I asked for three knocks to be given on its lid. Almost immediately three knocks answered. The sounded like heavy drops of water striking the lid. Here I should like to make clear that the boy was by my side and other investigators were by his side. No human hand could have touched the box. To make sure our ears were not deceiving us, I asked for the knocks to be repeated. Again there came three knocks. After that nothing happened, and we went downstairs again."

"The boy retired to bed in another room about 10 p.m. After a long interval, the knocks were heard in various parts of his room, where the investigators and the boy's mother were gathered. At one period Mr. Poll and myself went to the next room, and while we were still there the knocks started again in the room we had left. I communicated with the entity causing the noises by asking it

to reply to a simple code, in which one knock represented 'Yes' two knocks 'No,' and three knocks 'Doubtful.' By using numbers for the alphabet, I was also able to get names through."

"I Am Not Dead"

"The communicator purported to be Mr. Brown's mother and stated that she was not dead, that she was happy, and that she wanted her relatives to know this. "I asked if she would go away now she had given this message, as the family was being adversely affected by the visitations. Two knocks, meaning 'No,' were the answer. It then occurred to me that there was perhaps some other message which the woman wished to give, and after an interval she admitted that this was the case. Then a message was given for relatives living on the South Coast. She stated that if this message were given, she would cease to trouble the household.

"I said: 'Will you go away if this is done? If so, give three knocks.' Three knocks came. Then, to make certain, I asked for the knocks to be repeated so we could be certain that the question was understood, and there were three final knocks in answer. Afterwards I went inside the two remaining upstairs rooms upstairs and endeavoured to exorcise any other undesirable influences. When I rejoined by companions downstairs. I felt able to assure the family that their would be no more trouble."

Mr. L'Estrange concluded by expressing appreciation of the family's assistance to the investigations. "They had been subjected to rather unkind criticism, and they gave us every facility," he said.

Mr. L'Estrange later received a letter stating that the knockings had so far not been repeated.

"The angels are no more dead or idle than they were in Jacob's time or in our Saviour's, and both good and bad spirits are each in their way busy about us." (Archbishop Tillotson).

LED TO RELATIVES.

WHEN only about six years old I was left an orphan, and as the years rolled on I often wondered if I had any relations in the town where I was born, but after being away for almost 30 years no one seemed to know anything at all about the family. In conversation with a local preacher he advised me to attend a Spiritualist meeting "and see if they could tell me anything."

I followed his instructions as to procedure, for I had already made up my mind that it was all "bunkum." I was not at all surprised when the medium announced that "there is an unbeliever present." I felt as if all eyes were upon me when she continued, "There is a party in the room seeking information. Perhaps his mother will speak?" Feeling anything but comfortable I heard the voice of my mother (and it certainly was hers for she spoke with a slight lisp) advising me to call at a local second-hand book shop and look in the last fixture near the window."

To my great surprise I found there an old family Bible containing all the information I wanted, and through it I have been able to trace several of my own kith and kin.

HEARD FATHER'S VOICE.

AS one who believes there is life after death I refer to one of many incidents to which I can testify.

I was many miles away from my home one evening and I was overcome with a feeling of uneasiness, a feeling that trouble was near. I heard my father's voice very distinctly, telling me to go to my mother, making me also realise who he was, calling me by the pet name he used to call me before he passed over. Imagine my feelings when the next day I received word my mother was seriously ill.

"You Will Kill a Man!"

An Amazing Real Life Drama Told by Chas. Newman, Spiritual Research Society, Melbourne.

THE first scene in this real life drama was set in a soldier's barrack room in England, about the year 1912.

It was evening, and twenty-four regulars were seated around the barrack room fire which cast flickering shadows over their faces. The room was lit by an old fashioned jet with a broken mantle through which the gas hissed and spluttered, shedding light which failed to give illumination.

The conversation drifted round to premonitions and prophetic dreams. Monty Carstairs told a premonitory dream in which he had foreseen the circumstances leading up to the accidental death of his brother about three months before the event had taken place. Tubby Rewster smiled cynically. "Don't tell me you believe that stuff." He said. "Why, the whole tale's impossible. Fatalism and all that rot."

Monty blushed angrily. "Are you calling me a liar?" "Not at all old man. Not at all. I suppose you believe you are telling the truth, but I reckon you've added a few trimmings to your dream sub-consciously, looking at it in the light of your brother's death. It's easily enough you know."

"I don't know," said the corporal, breaking into the conversation. "I've often had prophetic dreams myself, and sometimes even whilst awake I seem to see future events enacted before my eyes like scenes in a dream."

Tubby guffawed loudly. "This way gents! The marvel of the age! The clairvoyant corporal, tells your future while you wait. Form a queue please. Tell me my future cororal."

A look of horror passed across the corporal's face. He clenched his hands and stared into the flames. "No! no! I won't, by God I won't."

"You can't, you mean. No one's going to kid me with that stuff."

"As you press me Tubby, I will. You

will kill a man in a fit of anger. I don't like telling you this, but I can see it."

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The scene changed to a tavern in the north of London. A group of men were drinking at the bar. Tubby Rewster was one of them. One of the company passed insulting remarks about "lazy militarists who lived on the workers and loafed on the community." Soon he and Tubby were embroiled in a noisy argument which threatened to become violent. The inn-keeper turned them both out into the street. Outside the tavern the heckler continued to hurl insults and taunts until, at last Tubby lost all patience with him.

"Go away or I'll push your face in, he said.

"G'arn yer yellor rat, this what I think of you," came the reply, and the drink sodden wretch spat in Tubby's face and over his uniform. Tubby lost all control and let drive at him, catching him full on the jaw. With a sickening thud his head swung back and hit the wall. He never regained consciousness.

Rewster was arrested, but seven days later released after a Coroner's verdict of "Death by misadventure."

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The scene changed to the barrack room again. It was breakfast time some months later.

"Pass the jam, Tubby," called one of the men across the table.

Rewster was talking loudly to the fellow next to him and did not hear.

"Hey! Murderer! Pass the jam!"

"What's that? Say that again—!"

"I said, 'Pass the jam, murderer.'"

Tubby rose, and leaning across the table, punched his tormentor in the face. The man fell backwards off the form on which he had been sitting. Came the crack of a breaking bone. A gasp of horror. The unfortunate fellow was dead.

Again Rewster was arrested, court martialled, and confined to a military prison.

The corporal's forecast was fulfilled—doubly fulfilled.

At the outbreak of the war Tubby was released and joined up with the infantry. He gained glory by his heroism and indomitable courage, and finally a hero's grave amidst the mud and poppies of Flanders.

:: :: ::

Our way is not God's way. Who knows but what these experiences were ordained to influence Tubby's life, to teach him the lesson of self-control, and so to mould in him characteristics and faculties which will prove of value to himself and his fellow men in the higher life.

I am convinced that clairvoyance and clairaudience are gifts which are ordained for the purpose of awakening us to our own superphysical nature, to prove to us the truth of survival, and also to teach us that we are mere specks in the scheme of evolution and Divine unfoldment.

Though we may hear and see through the veil of the future, and even through the veil of death, we cannot control the major details of our lives—at least not at our present stage of development.

GEM APPORTS.

At A London Seance.

“I HELD in my hand recently an amethyst, about half an inch in length, beautifully cut,” wrote a member of the staff in the “Sunday Referee” (London). The amethyst—said the man who handed it to me in his office in High Holborn, W.C.—was a gift from the spirit world. It materialised in his hand during a seance held in London.

The man who told me the amazing story of a seance at which “Red Cloud”—“spirit guide” of Mrs. Estelle Roberts, the medium—distributed valuable gifts to people was Mr. Maurice Barbanel, Editor of “Psychic News.”

Puffing a cigarette, Mr. Barbanel discussed presents from the “other side” in matter-of-fact tones. He said: “Once a year, Red Cloud holds a special seance for those who are closely associated with him.

It is a sort of annual re-union, and on this occasion—at Wimbledon, S.W.—it was quite a gay, merry affair, with plenty of jokes and bright conversation—not at all the gloomy business many non-Spiritualists imagine a seance to be. Red Cloud spoke through Mrs. Roberts, who sat in an improvised cabinet made of four pieces of wood with curtains draped over the front. Then the guide materialised.”

Drops of Water.

“Coming close to the cabinet, I grasped Red Cloud's hand. I could see his face and beard. With a woman member of the party, Mrs. Constance Treloar, I also felt the spirit's hair and beard, which were long and silky. I said, jokingly, ‘This is known as the bearding the guides!’ and Red Cloud laughed. Then came the distribution of gifts. Red Cloud announced that he would do something to amuse us. In the darkness, members of the party felt small objects placed in their hands.

“The sensation is as if a drop of water has fallen on the palm of your hand, and then gradually solidifies. Two members of our party had sapphires, others had aquamarines and other stones, and one woman had been given a small cross, which was marked ‘Sterling silver.’

Made 25 Gifts.

“About twenty-five gifts were presented by Red Cloud. He also placed flowers on top of the cabinet, and in the laps of some of the guests.” Mr. Barbanel told me that these gifts from the spirit world are a rare occurrence. “The spirits are free from the limitations of matter, and they are able to transport jewels and other objects that may have been buried, or submerged in the sea. Gifts are never ‘stolen property.’”

Be generous with kindly words, especially about the absent.—Nicoll.

A strong occult material (ectoplasm) made loud noises and was sufficiently strong to raise a piano. We placed an egg under the foot. It was held there immovable and rolled out unbroken.—Prof. Edmund Bernard.

Honey A Family Necessity.

Consumption Once Every Day Would Avoid Surplus and Export Need.

HONEY week in Victoria usually takes place in July, when apiarists, through grocery and dairy shops, hope to make closer and more permanent contact with consumers. For thousands this may be the first real introduction the product of the bee has had.

Victorians eat only 2½ lb. of honey a head a year. If they increased this average consumption by another 1 lb. apiarists would not be worried with surpluses and the need for export. In fact, by increasing the number of hives and bees, they could supply much more from Victoria's abundant flora.

Apiarists declare that not one in 20 of the population eats honey regularly. If all did it would be a much healthier population—for honey is not only a food but a medicine.

Although doctors and food specialists say that John Citizen and his family are too prone to sugar they make an important distinction with money sugars. Scientifically, these are called invert or fruit sugars, and are named dextrose and levulose.

Levulose has been popularly called the queen of sugars, and is the only one usually allowed diabetic patients. It is predominant in most Victorian honey.

Dextrose and levulose contain essential oils, vitamins and body-building minerals which make honey such a valuable and important food that it should be on the family table at least one meal a day.

If Victorian householders acted on the slogan Honey Once a Day the yearly output of 4,000,000 lb. would be far from sufficient, and there would have to be a big increase in the bee population, considerable as it already is in a normal year.

Millions of Bees.

In the height of a good flowering season there are at least 2,750,000,000 bees in Victoria associated with 55,000 hives—50,000 to a hive. Although there are

2000 registered beekeepers with one or more hives the number of beekeepers on a commercial scale is about 500 with 20 hives and upwards.

There are two apiarists with more than 1000 hives each, and operating with them are what are called share bee farmers. With reduced prices the general aim is to increase production, and so lower costs. From that standpoint success from honey week is also important.

Theirs is skilled work, and not all honey. In the spring they may gather honey from the yellow gum, which gives a wonderfully good honey. But the bees may get no pollen from it, and without pollen, which is a protein, and in a sense their meat diet, they die off.

Should there be no other source of pollen from flowering trees or shrubs, the beekeeper has either to shift his hives or make good his losses by the purchase of bees from other districts at about 3/- a lb., which represents about 8d. a 100 bees.

Queen bees have to be brought also. These usually cost 7/6 each—particularly an Italian queen bee.

Increased Production.

After the honey has been extracted and the combs returned the hives of bees probably will be loaded into motor trucks or railed to districts 100 miles away for a summer crop from red gum or yellow box. They will be moved again to yet another district for the autumn crop.

By this system of migration and better methods Victorian apiarists, during the past five years, have increased production by 20 per cent., although the number of hives has decreased by about 15 per cent.

Talks, Poems and Answers to Questions

— by —

J. KRISHNAMURTI

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"The Case For Astral Projection."

By SYLVAN MULDOON (Aries Press).

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Price, 9/6; postage, 4d. As we have but a limited supply, those interested are advised to secure early a copy of this important work.

A NEW PLANCHETTE.

AFTER many experiments we have perfected a planchette that should meet all requirements. We had first to obtain virgin wood that would be easily magnetised and retain the magnetism afterwards. Not every wood is suitable in this respect. Some being too hard, others too soft, and others again, owing to the nature of its grain, would not allow the force to flow in the direction required. After many trials we secured what we sought. We also required that the wood should be handled as little as possible and made into planchettes by one whose magnetism would not in any way be detrimental to the instrument. These objects, too, have been attained.

We then devised a board that would respond easily to the feeblest manifestation from the spirit world and that would give results in the quickest way. To the former pattern we have added a pointer and in future will supply a font of large-sized rubber type with which to make an alphabet, etc. that will enable the planchette to be used as a ouija-board. Full directions and a pattern for the ouija alphabet will also be supplied.

The cost of the new planchette will be only one shilling more, 8/6 and 8d. postage.

We can supply the pointer, font of type and instructions for use as a ouija-board, for those who already have a planchette for 2/6 post free.

PROOFS OF SURVIVAL.

Interesting Lecture in Edinburgh.

AT the weekly meeting of the Edinburgh Psychic College, there was a crowded audience, and a number had to be turned away. "A Member's Experience" was the subject of the address, in the course of which a number of personal instances were given in proof of survival.

The speaker said as a result of these experiences he had no doubt whatever of the continuance of life after death. Amongst other items of evidence of his wife as a communicator from the other side, he had been directed to look for a small milk can with a brass plate bearing her name, which was said to be amongst a lot of old lumber. This was found to be correct.

At a materialising seance some time afterwards, which he attended with a minister friend and a doctor friend, a tall man tried to make himself known to the speaker, and at last in a sort of exasperation spoke of a business matter in which they had both been concerned. The communicator stated that he had not played quite fairly in this matter, and that it had been hindering his progress, and he had come to ask forgiveness. There was no question of his subconscious mind being read in this instance, as the communicator had great difficulty in recalling himself to him.

At another materialising seance in Glasgow, a figure came and held a conversation in Gaelic with a lady present, the two being the only persons there who could speak that language.

He had been asked, when William Hope was in Glasgow, to attend a sitting for photography. He was then very sceptical of spirit photography; but there came on the plate, beside him, an unmistakable photograph of his wife, attested by the doctor who had attended her and other friends. A theosophist he showed it to said this was only her astral shell. He replied that it was good enough for him.

It was through Mrs. Helen Hughes, the

clairvoyant of the evening, that he took the opportunity of saying that there was no finer medium in Great Britain. The evidence he had gathered showed that instead of death being a cul-de-sac, it was a thoroughfare, and they need not be afraid of it.

Mrs. Helen Hughes followed with a demonstration of clairvoyance and clair-audience, occupying half an hour, during which a large number of Christian names and surnames, with other clues to identity, were given and acknowledged. — "The Scotsman."

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The Case For Astral Projection

By SYLVAN MULDOON.

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

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

PRICE, 9/6; POSTAGE, 4d.

MYSTIC COMMUNION.

"A Message from Arunachala." By Paul Brunton.

THE ordinary, average, common man, deeply concerned with the common duties of life—providing food and clothing and shelter for his wife and children—does at some odd times get an inkling of his higher spiritual nature. There come moments when he realises that there is something more to life than mere bodily comforts. He discovers, in fact, that he has a soul, and that that soul does not live by bread alone.

All the same the bodily need for bread is very great. However high his spiritual aspirations the common task, the daily round requires of him that he catch the 8.15 each morning for six days each week if he is to carry out his duty to his wife and family. So, being an average decent sort of person, he goes to his office or his factory and carries out his duties to the best of his ability. Competition is keen; business worries are frequent. The opportunities for soul communion are fewer than he could wish. But within the limitations imposed upon him by commercial requirements, he does his best.

Now I can imagine such a man getting hold of "A Message from Arunachala," by Paul Brunton, and being thoroughly entranced by the charm with which that Message is delivered. I can imagine him being exalted by the high standard that that Message sets up. I can imagine him reading right through to the end and then setting the book down with a heavy sigh and turning his thoughts to the petty details of office routine with which he will be faced on the morrow.

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Such high aspirations; such a council of perfection. Undoubtedly they are right, but—!

You see Mr. Brunton is a Mystic. He has sought out the Secrets of India and of Egypt, and he has travelled by the Secret Path that leads to Spiritual Meditation and Yoga Breathing. And each of his books is full of quiet confidence and they are beautifully written. In this

"Message from Arunachala," he tells how he visited the Hill of the Holy Beacon and there sat at the feet of the mysterious Maharishree, the "Great Seer," the Illuminated Sage of Tiruvannamalai. "In a gloomy cavern the Maharishree had spent uncounted hours of intense spiritual absorption in seraphic peace, locked within the folds of his own heart, where dwelt divinity."

On this Hill of the Holy Beacon—which, by the way is all that is left to the visible eye of the Lost Continent of Lemuria—he holds discourse with the Seer; and it is there that he receives from a strange Messenger the command to take up his pen and to write down his most vital thoughts. This book is the result.

From the hill-summit of the sacred peak of Arunachala he surveys mankind from afar and he is not pleased with prospect. He finds our ideals much too low. In politics, in business, in society; our music, our cinemas and our theatres, we are sordid, gross and material. And he roundly and soundly whips our silly little notions about art and our lack of any proper spiritual idealism.

But he doesn't leave it at that. When he has told us just what he thinks about our spiritual standards he gives us instruction as to how we may recover from our evil dispositions. In this he is, if I may say so, more useful than the Great Seer who spends his time in a gloomy cave communing with his own soul. Spending "uncounted hours of intense spiritual absorption in seraphic peace" does not strike me as being useful as, say—well, as Father Damien was.

However, the ordinary, average, common man will find this Message from Mr. Brunton of value to him in his daily life; and that is the purpose of the book.

Price, 7/-; postage, 4d.

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"CHEIRO" COMMUNICATES.

Talks to His Wife.

COUNTRESS MENA HAMON has been in touch with her famous husband, "Cheiro," the clairvoyant, since his passing. Writing from California to a London friend she said, "Just a few days ago, I had a great urge to take paper and pencil and see if Louis (her husband) would try to give me some message and he did."

The Press has already recorded how, at the time of Count Hamon's passing, strange manifestations took place. "The psychic phenomena for several days before and since have been unbelievable," says his wife. "All that was said in the papers is true and very much more. The most awe-inspiring was when, Louis's face seemed to be lit by a luminous light from within. Its reflection was seen in the darkened room."

When "Death" Came.

"The temperature was 90 degrees F. as registered by the room thermometer. Yet every one of us was icy cold, and I had to light a blazing fire in my bedroom to keep us from shivering. We heard the tramping of feet up and down the stairs, although no one was there. We felt an icy cold wind that blew along the landing, yet it was a hot still night. The pet dog of Louis crouched by my fire with his hair standing up on his back, and the poor animal literally walked on his tip-toes."

"There was an overpowering perfume of roses and lily-of-the-valley yet no flowers were in the room. We heard the ringing of the door-bell, but no one there that we could see. Also the telephone rang, but no one spoke. Louis's chiming clock struck one o'clock at intervals many times, then stopped and nothing will make it go again. Louis passed into the Great Beyond at 1.05 a.m."

AN EXPERIENCE.

(Contributed).

MY mother passed into the Great Beyond in 1914, when I was 18 years of age. I was left entirely alone, being an only child. My grief was rather terrible,

my position very acute. However, I struggled on and seemed to receive great help in that struggle. For three years I was in France as a shorthand-typist to a General at G.H.Q. Then I married and seemingly my material trials were over. Yet I ever grieved for that beloved mother whom I had lost.

Three years ago, however, I was drawn into Spiritualism, not entirely against my will, for I was very interested. Naturally, my one hope was that my mother should be described to me, that some little message should come from her to me. But never did this happen. I was told of mediumship, of those dear people who wished to help me.

Then I sat in a Circle, an open one at the Church, and I became very, very ill. I lost weight. I took on a grey tinge of colour, and really felt I should lose my mind altogether. Doctors said it was a nervous breakdown. Then one medium told me that my mother was holding too close to me. I could not understand this, for it was entirely foreign to her nature to do anything that would hurt her child, although I did not know that hers had been a very dominant character.

One day I was controlled by my mother; it was a dreadful experience. I really thought I should die. All she wanted to do was to cry and to plead with the fellow-sitters to take care of me and to help me. Afterwards I certainly began to feel a little better, but still this illness persisted for upwards of two years.

Finally, she came through again and controlled me, but this time joyously and happily. She said how she had clung to me and thought only she and her great love could help me. But through the Circle and its helpers she had been brought to see the great harm her selfish love had done. She said she now realised that the Great God was my only true Protector, and that He had me in His care and keeping. She gave a little clairvoyance—instantly recognised—and said she was grateful.

AUTHORS AND COMPOSERS.—MSS. of all descriptions are required by ARTHUR H. STOCKWELL LTD., 29 Ludgate Hill, London, England. £50 cash is offered in prizes for Poems, Spiritualist and Psychic MSS is specially invited. Current Catalogue and advice free.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their MS. returned in case it is not used.

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Editor:—REV. J. T. HUSTON, N.D.

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No. 8.

THE close of the financial year brings the problem connected with our work more intimately before us. The work conducted by "The Harbinger of Light" is done in the interests of the Movement generally and as a proxy for you. It is carried on with the greatest economy consistent with efficiency. The staff consists solely of the editor and a junior typiste whose combined income does not equal the minimum wage.

The magazine has been increased to 40 pages. We search everywhere for items of interest to Spiritualists and have correspondents in most parts of the English-speaking world. This entails much labour and judgment in selecting matter suitable for publication. A new section has been added to "The Harbinger of Light," "Health and Healing" this should be of interest not only to Spiritualists but to the public generally. We are gratified to state that from all parts of the Empire we have received congratulations and good wishes, some correspondents stating that in their opinion it is one of the best magazines in the Movement.

The propaganda work has used up all the money contributed to the Emergency Fund. Over 2,000 magazines and other literature were distributed during the past year. At present we are being as-

sisted in this work by Mr. Charles Neil who has begun a Spiritualist Mission and is at present in Sydney. Out of his small private income he has purchased several hundred copies of the last three issues and is distributing them as propaganda. Possibly there are others who could do similar work. These magazines had been supplied at cost.

The book department is a more serious problem. We are not booksellers in the general sense of the word as we only stock books that will be of interest to Spiritualists and to those interested in psychology and psychical research. At one time books dealing with these matters were stocked only by ourselves. Now, with increasing interest in the subject, many booksellers are selling them, consequently our income from this source is considerably lessened. Were it not for the fact that it is a convenience to our subscribers—for we still stock books that other booksellers do not—we would seriously consider closing this department.

The library costs more to maintain than we receive from it. Although we send books to all parts of the Commonwealth the total amount received from subscribers only equalled the new books added to the library during the year, in addition a proportionate share of rent and wages must be deducted, and wear and tear and losses considered.

"The Harbinger of Light" being in the nature of a missionary enterprise cannot be expected to be a profit making concern, but it is reasonable to expect that we should be able to pay our way. Last year's balance sheet (prepared by an accountant) showed a nett profit of 5/6. Unless we had received generous donations from friends of the work we should have shown a deficit of over £70. This year we were behind in our working expenses and had it not been for a substantial cheque given by one of our supporters we would have been in a serious position. Our bank overdraft, too, is up to our limit and unless we can obtain further financial support we may be compelled to close the library and bookstore and dispose of them.

Were it not for the liberality of the Richmond Congregational Church of which the editor is pastor, and which al-

lows him to give the whole of the working week to "The Harbinger of Light," it would be impossible to carry on. We therefore confidently appeal to our friends to assist us to keep the flag flying (as our former editor expressed it) and so enable us to maintain the work with efficiency and success.

THE SECRET PATH.

By Paul Brunton. (Rider & Co.)

Foreword by Alice A. Bailey (Author of "From Intellect to Intuition.")

TO-DAY an interesting change has come over Western thought. We can discuss the fact of the soul without being considered either unduly religious or mildly unbalanced. We affirm or deny the existence of the self as freely as we discuss the atom or the sources of history. This is significant step forward and indicates a growing sensitivity to that "mysterious Overself" referred to by our author.

Modern psychologists can be broadly divided into those who affirm the presence of a controlling integrating self within the body-nature, and those who affirm only the existence of the mechanical form. Is there a self? Is there a subjective reality? Is there such a thing as spiritual consciousness? This is the problem before investigators to-day in the field of human awareness. Can the hidden self be proved and people be induced to tread the secret path to the holy place, where the self can be discovered?

The timeliness of this book is real. It expresses, with a beautiful clarity, truths which have been too often hidden under ponderous phrase, difficult Oriental symbolism, and mystical vagueness. It will be welcomed by those who are alive to the moment's urgency and to humanity's new readiness for spiritual revelation. Man's deeply realised need has prepared him to tread the Secret Path.

Humanity stands to-day at the gate of reality. Man is learning to recognise, and desire, the world of spiritual being. He

is rapidly apprehending the significance of that deeper being which is hidden behind the mask of the personality. To find that deeper being, to reveal its nature, and to function consciously in the world of truth in which it dwells—this is man's immediate task and for this the years of modern distress have prepared him.

That the "Kingdom of God is within" is the message of the Ages, and thousands are now seeking the Hidden Way that leads to that Kingdom. Arrived there, we find the sources of all inspiration: we discover the point where the intellect is transmuted into the intuition: we enter the realm of illumination. The reward given to those who enter the citadel of the soul is TRANSFIGURATION—the radiance which pours through a rapidly changing personality.

In that secret place we join the ranks of the Great Intuitives, the inspired Companions of God. We find ourselves amongst those who must save the world, for that has ever been God's way of salvation. The appeal to-day is for those who know, who have seen and who have understood. Understanding, they will welcome the message of this book and feed its progress. It carries the flame of inspiration, and will lead to that inspired action, practical spirituality, and dedicated service, which is the hall-mark of the revealed Soul. Is anything more deeply needed to-day?

Price, 7/6; Post, 3d.

EMERGENCY FUND.

We gratefully acknowledge the following:—

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A.H.P. (Glenbrook)	105	5	0
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Mrs. P. (Hobart)	2	0	

The Home Circle.

By J. STUART MORRISON, Chaplain, Prana Chapel, Melbourne.

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Inspirational Writing or Speaking.

MANY mediums are impelled to write or speak on subjects of which they have no intimate knowledge. The thoughts and ideas seem to flow into their minds as rapidly as they can express them. This is an excellent form of mediumship, and it can be found of great assistance to both the medium and his or her associates, but remember, these thoughts must not be regarded as being of any value simply because of their alleged supernormal or exalted origin. Test them all by their standard of rational advice and spiritual enlightenment.

A good method of testing automatic and inspirational writing is as follows:—

Let a member of the Circle ask the medium a question: (a) Verbally; (b) mentally; (c) written on a piece of paper which is folded and placed in the medium's hand; (d) written and placed in a sealed envelope; (e) give the medium an article owned by one of the sitters, and see if it is connected with that person or his or her spirit friends; (f) let the automatist hold the hand of one of the sitters and see if the writing contains an evidential message for that sitter; (g) ask philosophical questions and carefully analyse the answers received.

Direct Writing (Psychography).

At all dark Circles there is a possibility of conditions being favourable for an unseen entity to write a message without using the physical organism of any medium, so it is well to provide a table, which should be placed in a remote corner of the room, and a pencil, which should be suspended over the table in such a way that the point just reaches a large sheet of paper pinned to the table top. Proceed with your seance in the usual manner, do not pay any particular attention to this table, if the right conditions arise you will get results, and if you have not a suitable medium in your Circle you will not get results, so leave the

matter entirely to the higher powers. Examine the table at the close of each seance. Do not be in a hurry, it may take months or even years for this particular form of mediumship to develop, and yet, on the other hand, the right conditions may occur, quite spontaneously, at any time.

Direct Slate Writing.

Provide two ordinary slates. The hinged variety will be found to be exceptionally convenient. Place a small piece of chalk, crayon or slate pencil between the slates and seal them together with adhesive paper. The medium may hold the slates throughout the seance, later you may be able to get results without any physical contact whatsoever. It is even possible to get results of this nature in broad daylight with an exceptionally good medium.

To Develop Psychometry.

There are several methods of developing the degree of tactile sensitiveness necessary to practise Psychometry, which is a form of mediumship which almost everyone may develop:—

- (1) Prepare a bowl of lukewarm water. Place your fingertips over the surface of the water, close your eyes and lower your hand slowly. Keep at it until you can tell the moment you touch the water.
- (2) Have a tumbler of water magnetised by someone making manual passes over and around it. When this tumbler is placed among a number of similar glasses of pure water see if you can, by sense of touch only, tell which glass has been magnetised.
- (3) Prepare a number of bags of kitchen herbs and other fine mixtures—sand, gravel, salt, etc. Try to correctly name the contents of the packages by sense of touch.

These exercises develop the physical sense. To develop the necessary psychical senses:—

- (1) Try to sense the feelings and emotions of a crowd, or an audience.
- (2) Try to diagnose disease by passing your hands over a patient and seeing if you can feel the location of any pains or other symptoms.
- (3) Try to sense the thoughts of people with whom you come in contact.
- (4) Collect a number of articles from the other sitters, and holding them in your hand, one by one, describe all sensations and impressions which come to you. Give your first impressions without waiting or hesitating.

Clairvoyance.

Use a crystal on a black background, shelter the crystal from any direct light, gaze at it steadily—but do not stare. Rest the eyes passively on the surface or look into the centre of the crystal for about fifteen to twenty minutes.

Alternatively: Use a small basin of water or a piece of white paper with a black centre; concentrate on it without strain for about fifteen minutes. At first you may see coloured rings or flashes of light. Symbols, images, etc., may form and even scenes may be enacted.

A black cloth hung on the wall of the seance room will be found of great assistance to those who are just developing clairvoyance. It will help to intensify spirit lights and weak spirit forms, making them more easily recognised.

Levitation.

Levitation may be asked for at any physical Circle, table seance, etc. If possible, the spirits will always comply with your request.

Materialisation.

A cabinet is necessary for all materialisation phenomena. The Circle should sit in total darkness for the initial experiments, or a very dim ruby light may be used. Every member of the Circle should surrender all their psychic powers and faculties to the service of the Circle. Organ music, cheerful singing, and a happy and optimistic mental atmosphere will aid results.

Do not sit for materialisations until you have contacted the guides of your Circle and have obtained their consent and the

promise of their assistance and co-operation.

Be very careful that no one touches the medium without the consent of the controls, and also take precautions against any sudden light flashing on her. Sudden movements, noise, fear, levity or disharmony among the sitters will create conditions which may injure the medium. Perfect harmony and confidence are absolutely essential.

MORAL DECLINE.

Paganism Back.

“SOCIETY is not really Christian,” declared the Rev. Bertram Smith in his presidential address given some time ago in London to the Congregational Union, in which he attacked the general loosening of the moral code. Mr. Smith said that when society was really Christian, prostitution, drinking and night clubs would be only a painful memory. Theatres and cinemas would make the drama the true handmaid of religion, and clever novelists would not allow nasty realism to dirty their pages. Slums, unemployment and lack of educational facilities would disappear; speculators would be prevented from gambling in the essentials of life, and bookmakers would no longer infest sport.

Demand for Excitement.

Present British morality was a renaissance of paganism, said Mr. Smith. Poisonous novels, poetry, plays and cinema films were causing the young, born in luxurious homes and educated at universities, to make new claims for sexual passions. They replaced the old Puritan duty of self-restraint with a demand for sensuous excitement. Church worshippers became fewer every year, and Sunday was becoming a mere weekly Bank Holiday. “All ages are seeking the satisfaction of their senses,” Mr. Smith declared. The youngster clamors for ice cream, the maiden covets expensive chocolates, the hotel lounge orders a cocktail and a cigar, and men and women generally desire rich food, fashionable clothes and motor cars.”

Queries and Answers.

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

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

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

Why are Spiritualistic teachings on religion, alleged to be received from departed spirits, merely re-statements of teachings current in the more unorthodox sects on this plane?

RELIGION is a foible of man, not of the the Spirit World. Truth is absolute and defies definition. It can only be recognised by a response from the spirit within, and even then it is tinged by the limitations of the soul by whom it is perceived.

True religion is a matter of action rather than belief, and in this regard, an ignorant savage in the jungle who lives according to his highest light is far more religious than an educated savant in the church who limits the manifestation of his spirit to the behaviour expected of him by convention and tradition.

The codes and tabus which define our worldly sects and cults are confining-walls which prevent the spirit from realising truth's universality.

The reason why the teachings of the more unorthodox sects prevail in Spiritualism is that the majority of the adherents of these sects have at least been taught the truth of spirit return. The less fortunate adherents of orthodoxy are still, in fear and trembling, awaiting the day when Gabriel will blow the final trump and the blessed will rise into glory whilst the damned will be cast out into the outer darkness.

I have had a very high guide for many years. He has helped me in everything I have ever done, and now he has left me and I am helpless. What have I done to deserve this punishment?

The purpose of mediumship is to develop your own innate spiritual powers, and to aid in the growth and expression of the Divinity which dwells within you.

Guides will help you to unfold these powers of the spirit, but you are responsible for your own life, your own thoughts, your own words and your own actions.

The incarnate spirit who will relieve you of your responsibilities is doing so to your spiritual detriment. Your "Guide" has probably left you because you have been using him as a sort of discarnate messenger boy, or a mental and spiritual leaning post. It is well that he has left you for a while as this will give you an opportunity to develop self-reliance and positive spiritual powers which will be of great service both to yourself and all around you.

The day of the negative, uninformed medium has passed. They have done the world a great service by acting as the channels by means of which spirits have returned to demonstrate and prove survival. This has resulted in proving to man that he is immortal and divine, and in encouraging him to develop and manifest these powers on earth.

This is the age of the Seer and Mystic who consciously perceives the realities of the three worlds (physical, astral and mental) in which he lives and manifests. Who, of his own volition, contacts the inhabitants of the higher worlds, communes with them, and conveys their messages to loved ones still imprisoned in the world of sensory perception.

God dwells within you equally as much as within your guide, and your beloved spirit-friend is probably helping you now—by a process of spiritual radiation—to realise that you are spirit, and that you possess every bit as much spiritual power and knowledge as he does. Stop leaning on your guide—

"Arise to-day in your pride and say,
I am part of the Great First Cause."

Think, speak and act as though you have realised the full implications of this truth.

'FOOLISH LIBELS ON SPIRITUALIST MEDIUMS'

By Arthur Barker.

MOST people find it necessary to make a long study of a difficult subject before venturing an opinion. With regard to mediums, however, there are some who will utter the most foolish libels against them without having any personal experience of seances. Adepts know quite well the part mediums play in communications between the spiritual and material worlds. These masters of occult science have no need to employ mediums themselves, as they are attuned to high planes of spiritual intelligence.

I know a lady medium who studied for two years under an adept, with the result that she is now the president of a spiritualist church and a healing circle, which has earned the sympathetic interest of most of the doctors in the district. One of their cases was a young child suffering from blindness, which had been pronounced incurable by a specialist, and who recovered her sight under psychic treatment.

No section of the community do more unpaid work than mediums. During the last ten years I have become acquainted with a large number of these gifted people, and I have yet to meet one who was as well-paid as the ministers in the various religions.

Dr. Cannon, of London, who is well qualified to give an opinion, says in one of his recent books that healing mediums will be working in our hospitals within ten years. There are, in fact, English mediums working in American hospitals at the present moment. Fortunately we have a growing number of doctors who are interested in this side of spiritualism. Some are mediums themselves—as are also quite a number of nurses. These will develop remarkable intuition for purpose of diagnoses. The psychic faculty exists, of course, apart from any connection with spiritualistic societies, but the source of inspiration is the same—i.e., the spirit world. Black magic undoubtedly exists, but ignorance of occult laws is no protection against evil influences.

The state of the world to-day is due to the fact that nations allow themselves to come under the dominion of the lower astral planes, but the upheaval which this is bringing about will be eventually met by a great influx of spiritual power from the higher realms.

Some years ago while sitting reading I heard the clock stop and got up to set it going.

To my amazement my daughter appeared on the face of the clock. She smiled and said: "I am so happy," and vanished.

Next morning I received news that she had passed on the night before at the same time as the clock stopped and her last words were "I am so happy."

READ IF YOU WOULD PROGRESS.

READING is not everything, neither is food: but both are essential, the one for the mind as the other for the body. Many people are prepared to take books on trust without reading them, just as they accept water for washing purposes only. They read the "Daily Talker," and a magazine or two, but as for tackling a book with logical or coherent message and exercising their critical judgment upon it—No!

The fact is that the majority of people are not educated up to it. A man who reads, instead of going to the dogs, or whacking a little ball into 18 consecutive holes and standing drinks, is looked upon as a bit eccentric, suffering from a mild form of instability. The woman who reads—well anyhow, women are not expected to read, are they? While if the children read, obviously they ought to be out in the sunshine instead of mugging indoors over a silly book. "Put it down, child, and run out into the garden and play."

Consequently painstaking authors pour out books into the press, and the press pours them out for the public, and the public continues to go to the dogs, whack the balls and stand drinks. And after this there is then no money or time for books. Yet ideas still move the world, and knowledge is still power, and minds can still only grow by what they feed upon.

Spiritualists! Read More.

In Spiritualism there is a vast number of worthy books, to say nothing of the hundreds that are unnecessary; but unless someone gets behind the new book and pushes, either by word of mouth or publicity of pen, there is every chance of a book of merit being still-born.

To give a topical turn to this line of thought: Spiritualism to-day is the outcome of Spiritualism yesterday, but comparatively few know the story of the past days. In consequence many lies about the Fox sisters, D. D. Home, Sir William Crookes, the Lunatic Asylums being full of Spiritualists, and so forth, are brought out by people who get away with these inaccuracies, because the average individual is not sure enough of his facts to nail that particular lie to the counter. It behoves us to know our subject better, we are then the more sure in argument, and the safer as guides. But to do this it is necessary to read, and read, and go on reading.

—"Service."

WRITING A BOOK WITH LIGHTS.

By HAROLD COLLINS.

WITH every letter flashed out in red light on a screen, the manuscript of a new book from the spirit world is slowly taking shape. It will be called "The Bird Goes Home." The author is Lady Caillard. She died in January, 1935.

Lady Caillard, who was leader of the Society of Progressive Souls, is writing her book, letter by letter, sentence by sentence, chapter by chapter, through an instrument known as the Communigraph. The instrument, which no one handles or controls, is placed in the centre at a seance. Hymns are sung by the sitters a few minutes before the appointed time for the messages. Then, on a screen before the sitters, appear legible words in red lights. Each word is written down by one of the sitters as it appears. In the course of an hour a script of between 800 and 1000 words is obtained.

Straight Into Print.

No revision is necessary. The book will be published word for word according to Lady Caillard's messages on the Communi-

graph. Lady Molesworth, Vice-president of the Society of Progressive Souls, said: "In these messages, Lady Caillard is describing her experiences since she passed over to the Other Side." Through the mediumship of Mrs. L. E. Singleton, Lady Caillard and her husband, the late Sir Vincent Caillard, have returned scores of times at direct voice seances.

The Belfry, Lady Caillard's old home in West Halkin Street, S.W., which has been the headquarters of the Society of Progressive Souls for some time, is for sale. Lady Caillard has chosen new headquarters for the Society in Bedford Park, W. Her followers declare that she has given instructions since her death how the work is to be carried on.

SPIRITUALIST MISSION.

MADAM ARTHUR, Mrs. Reynolds and Mr. C. Neil preceeded by the s.s. Manunda on the 26th of May and arrived safely at Sydney on the 28th.

On Saturday the 29th they were welcomed and entertained at a large meeting of the Spiritual Scientists at their Church Hall, 327 Rawson Chambers, Sydney.

On the following Sunday, Mr. C. Neil lectured at Rockville Church at both services.

Owing to illness Madam Arthur has resigned and Mrs. Kulpsch has taken her place as the special medium for the Mission.

Mr. J. J. Dolton, secretray to the Affiliated Churches of the United Christian Spiritualist Churches of New South Wales arranged an itinerary some time ago for Mr. Charles Neil to lecture twice a Sunday at the various centres, to attend circles during the week, and also visit the Saturday afternoon socials. Mr. Neil has carried out his duties in this respect with considerable success. Mr. Dolton has accepted the secretaryship of the Mission for Sydney.

Up to the time of going to press, in every case support has been promised to the new Spiritualist Mission and the sale of copies of "The Harbinger of Light" has been very encouraging.

VISION OF TWO DEAD BROTHERS.

By "BILL."

DURING the war a friend of mine had a most unusual experience, sufficient to convince anyone of the existence of the After-life.

Her two brothers were killed in action, and telegrams conveying the dread news were received from the Authorities. Naturally, my friend and her mother were inconsolable, and the latter especially longed to hear how they had died.

Shortly afterwards my friend had a dream in which she met the elder of her brothers. When about to call him by name, something strange about his appearance stopped her.

Although he moved towards her, as if walking, the lower part of his body was invisible. When almost within reach, he smiled, and then vanished.

A week later, she had another dream even more vivid than the previous one. Answering a knock at the front door, she was surprised to find her other brother standing on the step.

"Why, Bill," she began, "I thought you were dead."

"So I am," he returned, "look!"

And turning his head, he revealed to her horrified gaze a gaping hole in the temple.

"Tell mother we are quite happy," he assured her, and with these words faded into nothing.

Subsequently, the exact circumstances of their deaths were related by a soldier on leave, and they fitted exactly with the incidents revealed above.

Jim had both legs blown off during a bombardment and Bill, while erecting barbed wire entanglements, was shot through the temple by a sniper.

MEDIUM TESTIFIES TO CHILD'S EXPERIENCE.

I HAVE had actual proof that there is life beyond the grave. Some years ago I lost a brother and sister. My brother at the time of his passing was 21 years of age and my sister 24 years.

I had a small daughter to whom they were both equally attached. One morning my daughter said to me: "Mammy, I saw auntie and uncle last night at the bottom of my bed, and they were both smiling at me."

I said to her: "Were you not afraid?"

And she said: "How could I be, when they both smiled at me so nicely."

Not very long after this, I started to attend a Spiritualist meeting. One night one of the mediums, who was an entire stranger to me, said: "You have a little girl in your home; you also have a brother and sister in the spirit world who have appeared to that little girl."

He further said: "Your sister says you have a confirmation book belonging to her which you keep in the little girl's bedroom, and she wishes it to remain there."

You can imagine how dumbfounded I was at this actual proof, as I kept my sister's confirmation book in my daughter's bedroom after her death.

This is my reason for believing in the After-life.—"A Firm Believer."

SPIRITUALIST MISSION

The Objects are:

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

Subscriptions and help are
Invited for this work.

CHARLES NEIL,
Organising Sec.

MYSTERY OF LOST COIN.

ONE hundred years ago my mother's uncle was the first officer of an East India Company sailing ship trading to Bombay or Calcutta and brought home with him a complete set of coinage in use in India at that period.

While these coins were being examined the one-rupee piece slipped off the table and lodged behind the wainscot of my grandfather's sitting room, and there it remained, as the old gentleman declined to pull the house about for the sake of 1/4.

In the autumn of 1936 I was one of a circle at a seance given in London by Miss Hylda Lewis, who was seated in a curtained cabinet.

The curtains parted and from the cabinet came a lady's hand (said to be my mother's). It looked quite solid in the light given by a ruby lamp; and it came across to me and tapped me smartly on the knuckles; whereupon I turned my hand palm upwards and a coin was pressed into my palm.

When the lights were turned up it was seen to be a one-rupee piece minted in 1840 for The East India Company. It lies before me as I write and is in a good state of preservation.

I make no comment nor do I offer any explanation. Let the facts of this little incident speak for themselves.—J. Bardell Smith.

CLERICAL INVESTIGATORS.

What Spiritualism Claims.

MR. ERNEST W. OATEN, Editor of the "Two Worlds," writing to the "Belfast Telegraph" in reply to a critic who was displeased with a Presbyterian Minister's acknowledgment that he was a Spiritualist, says:

"A Looker On" is suprised that a Presbyterian minister should confess that he is a Spiritualist. What is there strange about it? The business of a minister is to prepare men not only for duty in this world, but to face the consequences of life

in another world. It would seem that they are the people above all others who should have some knowledge of what the next world is like, the conditions of life to be met there, and the equipment of those who have to pass to it.

Now Spiritualism claims that it is the only system of enquiry which can throw any light whatever upon the nature of the after life, since it is based upon communications from people who live in it. Even if the evidence in favour of Spiritualism were not conclusive, it would still be the business of the minister to meet its claims not by abuse or denial, but by argument, and such opposition would be senseless if it were not based upon a personal study of the subject.

Hence it seems to me that above all others a minister of religion should take up the study of Spiritualism. Evidently Rev. D. Fraser Hurst has done so and has come to the conclusion that at any rate its claims are serious and helpful. Most of the people who denounce it are those who have never devoted five minutes to its study, and the opinion of any man upon any subject which he has not studied is worthless. I congratulate Mr. Fraser Hurst upon his courage.

DOMESTIC REMEDIES

By Dr. J. T. HUSTON.

The Home Treatment of Common
Complaints with
Simple Remedial Measures to be
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Easy to Understand.

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THE TORCH OF KNOWLEDGE.

By Arthur Findlay.

Author of "On the Edge of the Etheric,"
"The Rock of Truth," etc.

WHAT constitutes a sound reliable philosophy for life? This question is constantly recurring in these days when, by Revolution and Evolution, the old beliefs are being overthrown and outgrown.

This book opens the door to new knowledge which will give satisfaction and content. Nearly everywhere throughout the world the human race is suffering from growing pains. It is slowly emerging from ignorance to knowledge. As knowledge increases many changes will take place. This book envisages some of those which will come about over the next fifty years.

Nothing grips like the truth, because truth will always be remembered, whereas fiction fades from the mind. To entertain, to thrill and, at the same time, to instruct is the function of the ideal novel. "THE TORCH OF KNOWLEDGE" easily reaches this high standard of perfection.

When someone takes a step forward and adds a new fact to our knowledge, interest and controversy are aroused. The fact is finally accepted and the discord it caused is forgotten. The latest addition to our knowledge is the fact of survival and communication after death, and the controversy is at its height. The fact will some day be accepted and the controversy forgotten.

Everyone is interested in his or her destiny. Everyone has been brought up with some religion, more or less orthodox. The old beliefs are slowly being discarded. What will take their place?

"THE TORCH OF KNOWLEDGE" enlightens you on these present-day controversial questions and, while you are all the time learning when reading it, you are at the same time enthralled by a fascinating story based, as regards facts, on the author's own psychic experiences.

Price, 6/6; post, 6d.

AN AUSTRALIAN SPIRITUALIST UNION.

To The Editor.

AT the last meeting of the "United Christian Spiritual Church of N.S.W." the view was expressed that if it was possible to hold an Interstate Conference of the Spiritualist Movement in Australia, it would be a wonderful opportunity to exchange opinions upon matters which are of vital importance to the progress of our movement in Australia.

It may be possible through this conference to form an Australian Spiritualist Union, which would be broad enough to embrace all sections of our movement from Psychic Research Societies to Christian Spiritualist Churches. Such an organisation, operating on a non-sectarian basis, would be a force to be reckoned with. I am sure the Editor, that you will willingly publish the views of co-workers in other States upon this matter.

J. J. DOLTON, Hon. Sec.

United Christian Spiritualist Church of
New South Wales.

Sydney, 7/6/'37.

Trails of Truth.

(Jenny O'Hara Pincock)

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

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

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

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

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

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RECITAL OF EVENTS PROVED TRUE.

IT is my sincere desire to let the world know there is proof about the return of our loved ones. My daughter passed on when she was 5½ years old—32 years ago. She came to me one morning at two o'clock and told me that one she never saw was in danger, and that at the time he was at an hotel. She showed me where he got dismissed from his work, and then sitting at a pond thinking what to do. Afterwards he was in army uniform. "But don't worry, Mother," said my daughter, "I will guard him through all storms."

That was on the Tuesday and he enlisted on the Friday. When he came on leave I told him of the incident and said, "Mother, it is quite true. I did get dismissed and I was at the pond, not knowing what to do, when a man came along so I went away. I was standing in a shop doorway when the same man came along and he gave me shelter. I was sick of it all, so I enlisted."

EXPERIENCES IN A STRANGE HOUSE.

YEARS ago my husband and I went into rooms 300 miles from our home, during his work in that district. The landlord, a widower, was a stranger to us. Going upstairs one night, I felt someone brush me aside roughly, and something like a cold draught swept past. Instantly I said, "That's Mrs. X" (the late wife). Imagine my surprise when Mr. X's married son told me his wife undermined her health nursing his mother, who had gone mental, and had raced up and down stairs until her death?

On entering the hall one night I saw a big dark coloured dog. Guess my horror when seeing it spring for my throat. Yet looking around, the dog was nowhere to be seen. Later, Mr. X told me they had a big airedale which turned savage, and sprang at his son's throat. They had it destroyed. So who dare say man or brute does not survive after this life. I should add that I am not a member of any spiritualist church.

GRANDMOTHER'S VOICE FROM BEYOND.

IN my school days I spent a good deal of time with my grandmother who was very fond of me. She often threw her arms around me, exclaiming at the same time "God bless my bonny bairn."

Years rolled on and grandmother died. Some time after I attended a meeting in a hall a few miles from Newcastle. The medium and I were total strangers. I sat at the back of the hall. I was given the description of a spirit form, which I felt I could claim as that of my grandmother. I then asked for a message. Imagine my surprise when I received a message as follows:—"God bless my bonny bairn. Many a happy hour we spent together."

This statement is perfectly true and I hope it may be of interest.

OUR RESPONSIBILITIES.

THE immense value of each individual life, stresses our need of spiritual aid and encouragement, so that each one shall be able to go forward confidently to fulfil all of the plans of the Great Master Builder. We all can take a part in spreading the knowledge whereby we attain to that confident assurance, which makes all our fleeting troubles and difficulties here seem as nothing in the light of that new understanding.

We all can realise that "There is no death, but only transition," and realising that we must prepare ourselves here by using all the materials in our power, so that our building may be found worthy and of lasting value in those heavenly places, of which Christ spoke—where the greatest force is Love, and where living service alone endures.

SPHERES AND ZONES.

"Heaven is not reached by a single bound.
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to its summit round by round."

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.
(Copyright).

LESSON III.

THE UNITY OF THE BODY.

THE body is but one organism, every part being dependent on the rest, so that no organ nor tissue can be regarded apart from the whole.

This is especially true with respect to the Vital Organs—the stomach, liver, lungs, heart, brain and nerves, and their systems, the digestive, lymphatic, respiratory, circulatory, and nervous respectively.

When one part of the body is deranged or ill, the body as a whole suffers, though the trouble may be more severe in one organ or part than in another.

The organ or part that is weakest, or that has been the most ill-used is the first to suffer, and may suffer the most.

This suffering is known as a **symptom**, and symptoms are general indications of unnatural or unhealthy conditions of the organ or part in which, the distress is felt.

DISEASE IN GENERAL.

Disease is first Functional, then it develops into Functional-Organic, and, last of all, it becomes Organic.

1. Functional disorders are due to improper feeding, and to the blood being congested with the waste by-products of the processes of life (body-poisons)—the system being clogged with them.
2. Functional-Organic disorders are the result of an organ or organs becoming so congested that its natural function is interfered with and its work thrown upon other organs.

3. Organic disorders result when the health of the body has been so neglected that a vital organ becomes deranged to the extent that its normal function is no longer possible.

All disease is due therefore either to faulty nutrition, or to the body-poisons not being properly eliminated from the blood and tissues.

These conditions must be remedied before cure can be effected; i.e., the body-poisons must be eliminated, and the body nourished with correct foods.

Suppression of symptoms is unadulterated folly, and **cannot** effect a cure. Drugs suppress symptoms and give temporary relief, but do not remove the cause. **The first step in treatment is to remove the cause.**

CURE LIES WITHIN ONE'S SELF.

Disease is the result of long continued violation of natural laws which affect every cell of the body. Through faulty elimination, the body gets clogged with food-waste, body-poisons, and drugs, obstructing the healthy circulation of the blood and lymph, as well as offering an obstacle to the Vital Force functioning in the body. Disease is Nature's effort to cleanse the body, and is a curative and beneficial process. A body reasonably free from food-waste and body-poisons **cannot** become diseased. The object of Health Culture treatment is to remove these poisons and give the tired and abused organs an opportunity to rest and be repaired.

Health Culture is a process of Body-

Building. This takes time, for Nature cannot be hurried. Years of wrong health habits cannot be corrected in a few weeks. It takes time to build a house, the builder must have good materials to build with, he must put in good work also, in proportion to the material and workmanship, so he will have a good house. In the same way, in proportion to the labour spent in body-building, and the nature of the building material (food), so you will have a body more or less free from disease and suffering.

It takes time to learn how to build a house, so it takes time to learn the laws of health and to become strong and well.

Disease is the natural and inevitable result of the violation of the laws of life, due either to a want of knowledge respecting these laws, or to indifference, self-indulgence or to a lack of self-control.

THE CAUSES OF DISEASE.

The three PRIMARY causes of sickness and disease are:

1. Poorness of or poisoned blood.
2. Uneliminated body-poisons.
3. Lowered vitality.

Poorness of, or Poisoned Blood.

Poorness of blood, or abnormal composition of blood and lymph may be due to errors in diet, such as:

1. Improper selection of foods.
2. Foods poor in nourishing qualities.
3. Good food improperly prepared.

Stored Up Body-poisons.

Accumulation of waste matter and other poisonous products of the processes of life (body-poisons) may be due to:

1. Faulty diet.
2. Over-eating, excess of alcohol, tobacco, drugs used in the suppression of colds and other acute disorders.
3. Faulty excretion, whereby the morbid matter is not eliminated from the body.

Lowered Vitality May Be Due To:

1. The body not being supplied with energy-producing foods.
2. The energy being constantly used up by over-work.
3. Excesses of various kinds.
4. Poisonous drugs.

FUNCTIONAL DISORDERS

Are due to the digestive tract being choked with fermenting food and decomposing food waste, the poisonous by-products from which, being absorbed into the blood, vitiates it. The body-poisons, i.e., the worn-out tissue and other by-products of the processes of life, not being eliminated, clog the body, make the blood impure, and lessens vitality and resistance to disease.

Cure lies in cleansing the blood, stimulating the eliminating functions of the body, supplying proper nutriment, and the general practice of health habits.

FUNCTIONAL ORGANIC DISORDERS

May be corrected, in addition to the above, by the use of hygienic measures in which the organs will be gradually restored to their normal activity.

ORGANIC DISORDERS.

In organic disorders, Nature will cure unless the organ is beyond repair. In this case, no power on earth can restore perfect health, although if Health Culture methods are employed, life may be made more bearable and become freer from discomfort than is possible under any other system.

SUMMARY.

Health Culture does not treat symptoms only. It seeks to remove the CAUSE, which it does most successfully. By removing the cause it CURES the disease. Its work motto is: "ELIMINATION, NOT SUPPRESSION." It does not suppress symptoms, and so merely relieve the outward manifestations of the complaint like drugs do. As long as the cause of the disease remains, no amount of relief can be called a cure. Health Culture seeks to "pull the disease out by the roots," using only such simple, natural, and effective methods that can be practised by anyone in their own home.

HEALTH CULTURE IN A NUTSHELL.

1. Return to Nature.

Learn all that is necessary about the cause of the trouble. Learn, and put into practice, the Laws of Life.

2. Store Up Vital Force.

Prevent the waste of vital force by stop-

ping all leakage. Conserve it by proper relaxation, rest and sleep. Use the foods that will supply energy and vitality.

3. Eliminate Body-poisons.

By the use of natural foods, and simple treatments, with special exercises and self-massage, and the use of non-poisonous herbal remedies to purify the blood and supply the necessary chemical elements.

A LATTER DAY MIRACLE.

Lord Daryngton and Miss Dorothy Kerin.

SIR AMBROSE FLEMING, the illustrious scientist, started a great discussion in the "Daily Telegraph" some time ago, by giving his cogent reasons for his belief in the miracles of the Gospels, and, in particular, the Resurrection of Christ from the dead, which Dr. Westcott, Bishop of Durham, possibly the greatest theologian of his time, stated was in his view one of the best attested facts in history.

From our point of view a most interesting contribution to the discussion was that made by Lord Daryngton (perhaps better known to the public as Mr. H. Pike Pease, for many years M.P. for Darlington), who recalled what he described as "a latter-day miracle" which happened to a lady to whom he had been speaking the previous day.

"I refer," he wrote, "to Miss Dorothy Kerin, who now has a convalescent home at Ealing, which was visited recently by the Bishop of London for the purpose of dedicating the Chapel. She has told me that on more than one occasion Christ Himself has appeared to her.

"There is only her own evidence for this, but the fact of her miraculous recovery, on more occasions than one, is evidenced by many responsible people including doctors and nurses who had the great privilege of attending her.

"On one occasion she had to be confined to her bed for several years and was seemingly at the point of death, when she miraculously recovered. Her hair became thick where it had been thin, and her emaciated body became strong and healthy."

If this happened to some well-known monarch or Prime Minister, Lord Daryng-

ton remarks, more people would be bound to admit that the "ancient power" still exists.

("The Living Torch" gives full particulars of this miracle.) Price, 3/6; postage, 3d.

WOMAN MEDIUM HEALS CRASH VICTIMS.

SAVING lives by clairvoyance . . . restoring "incurables" to health by the "laying on of hands" . . . obtaining advice from the Spirit World for those perplexed by difficulties . . . revealing the secrets of haunted houses. . . . These are among the activities of Mrs. Estelle Roberts, the medium whose spirit guide is "Red Cloud," writes Harold Collins in the Sunday "Referee," London.

"The House of Red Cloud" at Wimbledon is a large urban residence with a beautiful garden. It has become a leading centre of Spiritualism, a mission attended by thousands, a place where seeming miracles are performed. Mrs. Roberts told the reporter some of her interesting cases when he called there recently.

One of the most amazing cures she effected through "Red Cloud" was that of a Londoner who was previously an amateur bull-fighter in Mexico. "He came to us about two and a-half years ago," said Mrs. Roberts. "After a terrible motor accident, he had lost the use of his arms and legs. He could not speak at all. Doctors said he would never speak again. To-day he can walk, talk, use his arms freely. The treatment was the laying on of hands. The healing was done from the Other Side."

So many human sufferers come to the "House of Red Cloud" that Mrs. Roberts now requires the assistance of a staff of fourteen healers.

"THE ART OF HEALING."

By E. S. Souster.

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

Magnetic Healing.

LESSON III.

PSYCHOMETRIC DIAGNOSIS

(i.e., "Sensing").

SIT patient, stand behind him, placing hands on his shoulders. Intention: To wait until impressions and sensations of his symptoms are received.

By Impressions.

Ask the questions that come to you, as "Have you a headache affecting both temples, but especially the left one, and affecting the eyes?" As he has not previously told you of these symptoms, he will know that you are diagnosing correctly, and you will know what parts are affected.

By Sensations.

Whatever ache, pain or distress felt by you will be sufficient indication of his trouble. Mentally, ask the condition of each organ and the sensations received in your own part, or organ, will indicate those of the patient and possibly the degree of pain, etc. Further sensations may be received indicating the cause of the trouble.

These powers can only be developed by practice. Practice with letters and articles belonging to others. Be passive. Concentrate on feeling, seeing, hearing or being impressed with the health condition of the owner or of the person needing treatment.

In the tram, church or elsewhere when sitting quietly, concentrate on those sitting near, reading their symptoms, etc. Use judgment in corroborating symptoms received from persons or letters, when personally psychometrizing the patient. They form but an indication of the leading question to ask.

CLAIRVOYANCE.

Make a mental picture of the patient, and see the organs and parts affected, or that which is the cause of the trouble.

It is advisable to get alone and in the silence at regular times for development. When one is sleepless, concentrate on practising. Clairvoyance is the best psychic faculty for diagnosis. Clairvoyance is assisted by automatic writing. Ask mentally, "What conditions do I get in head throat, etc.?"

(Note.—See Lesson 8 in the "Spiritual Psychology" course published in "The Harbinger of Light," August, 1936.)

In the mental phrase of Magnetic Healing, the healer is to some extent governing and influencing the patient's organs through the nerves, co-operating with him to remove the disorder, then to vitalise into activity normal functioning. This is done either by suggestion, or mentally. In addition to the general treatment, internal organs may be treated by passing the magnetic current through the patient's body, placing one hand on front and the other on the back and using quivering passes to vitalise. To remove disorder, the pass is out and off from the affected part.

DIAGNOSING.

The sensing of the patient's condition will develop as psychometry, clairvoyance, etc., is developed. The psyche does not recognise distance when the link has been made either by meeting the patient or obtaining something worn by him. Practice by concentrating on friends at a distance. If a third person can corroborate your finding, it will give you confidence.

Sensing will inform you whether it is skin trouble, derangement of organs, wound, old fracture, nerve pain, tumour, etc. In some cases, the healer's hand passing over the patient's body will stop at the seat of trouble. To be able to diagnose in this manner gives the patient greater confidence than by asking questions.

INFLUENCING PATIENTS.

Aim to influence the patient even before you see him, that you will make a good impression on him, in order that he will be receptive of your influence and suggestions. You must be quite "at home," master of yourself, knowing your work and how to do it, and what results to expect under good conditions. The conditions **you** supply include harmony, good health, confidence based on experience, and a thorough recognition of the power working through you.

The patient is always receptive of conditions. If you are self-conscious, afraid, or doubtful, he feels your state of mind, and forms conclusions as to the success or otherwise of the treatment beforehand.

Look at people between the eyes at the bridge of the nose, making mental suggestions, as "I am making a good impression on you"; "I can help you," etc. When you shake hands, let palms meet. Don't just touch the hand, or grip fingers. Personality is conveyed by hand shaking.

Make patient feel "at home" as much as possible, and as far as physical conditions will allow. Arrange patient so that light falls on his face, but not to glare in his eyes, so that you may judge character and health conditions. Don't stare. Just be positive enough to dominate him. You must not be dominated by the patient.

The statements made by you to the curative power of your methods and your ability should be made with confidence, showing that **you know**, even though you have not had the actual experience of treating a similar case.

Refer to results in cases you know, and the more so if it has puzzled or been unsuccessfully treated by regular practitioners. It is not necessary that the patient has faith in the treatment. It is sufficient that he has the attitude of mind that is willing to try. You, however, must have perfect faith in it.

It is advisable to test the effect of magnetic passes (without contact) to ask him about the progress of treatment in lessening of pain, etc.

You should soon develop the faculty of forming correct conclusions before you get to work on him, such as "How long he requires treatment," what effects may be expected, and you can state these as facts according to the intensity of your impression.

Your diagnosis must be depended on as the most powerful suggestion you can give him. If you can tell him what his medical adviser could not, that is enough.

There must be no false modesty in speaking about parts affected. Self-consciousness at once convinces a patient, if used to consulting doctors and healers, that you are not as capable as you should be.

The main consideration is a pure mind.

No one is offended by a plain statement or question if there is no ulterior motive.

There are passes used to influence a patient during treatment, but the mental suggestion you hold when treating him would have most effect and should be used not so much to increase your influence over him as to cause a right and hopeful attitude of mind. Affirm "You are to be hopeful," "You are being benefited," "You are improving," etc. It is advisable to treat the mind in as many cases as possible both for its connection with the trouble and to influence it for favourable results.

You must exercise your WILL over the patient as far as it is necessary to help him. Hold the thought that he is to realise that you can cure him, that every time you treat him he will notice the improvement and must continue until he is well.

GUILD OF ST. RAPHAEL.

Benediction of Health Service as Held at
the Church of the Holy Spirit,
241 Punt Road, Richmond, Vic.

"He Healeth All Thine Infirmities."

NATURE'S God alone heals. Medicine helps but to remove physical obstructions to healing.

Health is harmony with Nature's laws, physical, mental and moral.

Desire, worry, passions, and emotions, the violation of mental and moral laws, create disharmony within and consume the vitality. Physical excesses also lower the vitality and cast down Nature's protection against disease. Disease at any one point is lack of vitality to meet the demands there made upon it.

Evil thoughts, words and deeds creating disharmony within set up barriers to the down-flow of vitality from Nature's God and sooner or later result in disease and pain.

Past evil can be overtaken by doing present good, but many are so burdened by present ill, that to do availing good is well nigh impossible, and the bitter lesson is learnt that mental, moral or spiritual growth demands a "sound mind in a sound body."

To all such the invitation of the Lord of

Love and Compassion still sounds across the ages: **"Come unto Me ye that . . . are heavy laden, and I will give you rest. Take my yoke"—my service—"upon you."**

To-day He is near to all who truly seek Him. To-day His power is still the same. To-day He uses as of old the means He has arranged to carry to those who seek the power of His hand. To-day **"His joy is in healing that His servants may become true helpers in His name."**

To open the doors of the soul to His healing needs a desire to serve Him, a belief in His power and willingness to heal and a complete trust and confidence in His love and compassion.

Those who thus seek Him may attend the Benediction of Health service, and present themselves for the Lord's healing through the means He has arranged, or may attend and participate in the general outpoured blessing of vitality, or if unable to attend may send in their names and have His blessing of health carried to them by His holy angels, but they must at the time of the service be expectant of His blessing.

The new health planted by Him in the garden of the Soul is a tender flower, and needs to be kept in the sunshine of constant trust in Him. Doubt and distrust are the ignorant children who pull it up to see if it is growing. In so doing they break the current of new life flowing from Him. When the soul rests in Him, and the mind is lifted from the trouble and is at peace, the body stimulated by His life soon conforms in health to the harmony within.

Cease thinking and talking of your ills and troubles; refuse to live in the depressing darkness of your woes! Step out into the joy and sunshine of His life—which is health and peace.

"Lord, I believe; help Thou mine unbelief."

(See Saturday's Church Notices for notice of these Healing Services.—Ed.)

DON'T FORGET!

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

SPIRITUALISM AND HEALING.

By a Healer.

IN the majority of cases the healers themselves have no medical knowledge whatsoever, yet they are able to diagnose accurately all manner of complaints and illnesses, etc., and treat same successfully, which to the public would appear to be "miracles." To Spiritualists the reason is quite sane and logical. The healers themselves are quite aware that it is not they who are responsible. They are but instruments or channels through which this power or force is given from a known source, namely, from those who when on this earth were doctors, nurses, etc. The instrument may be a humble labourer, as in the case of a healer I have been introduced to at Tilbury. Normally he is an ordinary working man, who, when in the healing circle, is, as we put it, controlled by the spirit of an Indian doctor, and when in this state gives very good diagnoses, and by movements of the hands is able to bring relief to those suffering in divers ways as well as from physical pain. No charge is made whatsoever for the treatment received, and no "bottled specifics" used.

Many doctors themselves have had to admit that cases they could not cure have been cured in our healing circles by our healers, and if you were to ask in your paper for reports of such cases the number would probably astonish you.

What is more logical than that a doctor who has given all his life to the alleviation of pain should, when he passes over, still retain that same urge, and try to use whatever channel he can find.

The Spiritualists of to-day are doing a wonderful work in their healing centres, and what better service can they do to suffering humanity than that of "healing the sick"?

I am a Spiritualist, and proud of it, and I thank God that I am able to help in this great work with my humble efforts.

THE HIGHER VALUES IN FOOD.

AS the question of diet is of interest to those who are ambitious to advance along the line of spiritual evolution, we take the following from "Man Made Perfect," by Mabel Beatty, C.B.E. (Rider's):

Diet is a very interesting subject and very important from all points of view, as much may depend on the method of dieting as to the influence which is sent to each individual from the spirit-planes.

Know then, that the eating of all flesh food is to be avoided by those whose lives are to be dedicated to the highest form of spiritual life; but, of course, discretion must be used in making all drastic changes, or ill-health may ensue. Fruit of all kinds is natural and most wholesome, especially fruit of a juicy nature; with dried fruit and nuts; oranges, grapes, apples and bananas. Much is given in the way of tonic food by the juice of grape-fruit and of oranges; lemons are very wholesome, and also limes. Much must depend on the blood-condition of the individual as, of course, some may not be able to enjoy the very acid properties of these latter fruits.

Milk foods are very good for over-tired, nervous folk, also eggs. Honey is a queen of foods, which is the reason it was used by ascetics and all who lived free, wild lives, who were natural healers, prophets and such-like. Cooked green food is not nearly so good as uncooked green stuff; all root vegetables are good if eaten raw and grated. Cheese is most nourishing; your brown bread is not so very wholesome after all, cereals with milk, honey or fruit are very much better.

Birds are living, sentient beings, and should not be eaten by such as lead the higher life; but be very careful not to be too desperately anxious to alter all your old methods; change must be very gradual. We know, of course, that when a new life is entered upon, its followers are most anxious to do what is required by these changes, and we advise abstention from flesh-diet, but wait a time; for all these changes use common sense.

CURED BY SPIRIT DOCTOR.

I CAN testify that "Spiritualism is real," as one who has been healed by a spirit doctor with the full approval of my family doctor, who had been our medical adviser for over 30 years.

I was treated in the Royal Samaritan Hospital, Glasgow. After fully three weeks they discovered nothing could be done for me—no hope—less than six weeks to live. As I was suffering from a severe internal haemorrhage.

I was only three weeks home when the bleeding ceased, and I began to improve.

My doctor was amazed, as in all his 40 years' experience he had not known or heard of any one in my condition to recover. I said I was being healed by a spirit doctor.

He was astonished, but fortunately for me, he knew a little about "Divine Healing." He told me to stop all he had given me and to go entirely by the spirit doctor. He took me off his list and came in a friendly visit—in passing—till about three weeks before his death. Now he comes back and works in co-operation with the spirit healers.

The above happened six years ago and I am much alive to-day. This is true Christian Spiritualism, and I defy anyone to point out any "real harm" in the foregoing. Surely anyone can see in the personal experience related above, the wonderful love of God for suffering humanity.

HERBALISTS AND THE LAW.

Conviction Over-ruled on Appeal.

IT is interesting to note that the Texas State Court of Criminal Appeals recently set a precedent for that State in regard to herb doctors that probably will not be welcome by its sister States, when it ruled, according to the Austin "American" (July, 1936) that:

"Herb doctors don't violate the law against practising medicine without a licence, the State Court of Criminal Appeals held in effect.

"The Court reversed the conviction of E. M. Posey, Nacogdoches County, fined 50

dollars and sentenced to a day in jail for practicing medicine without a licence.

"Testifying for himself, Posey said he made an Indian herb tea, salve and liniment which he recommended to those who ask him for medicines. He said he did not diagnose or treat patients, but merely sold them his medicines.

"Reversing the conviction, the Court observed: 'If it be a violation of the law for one to go to another and ask for his recommendation or opinion as to what medicine might be of benefit it is quite likely that the proprietor of practically every drug store could be held to be practicing medicine.'"

HEALTH.

M.L.P., Hobart.

AND the leaves of the tree were for the healing of the nations" (Rev. 22-2). In other words, look to Nature for cures. Many people do not know that text in the Bible.

If we lived as God meant us to live, illness would not be prevalent as it is to-day.

The animals in their natural state and surroundings show no sign of disease; but see how many domesticated animals succumb to the same ills as humans, simply because they are fed on the diet of their masters.

If we study Nature, we would find how foolish is our ordinary diet. Diet will either make or break the human body.

But how far would a car run if one used water instead of petrol? When we know the appalling stuff which people are putting into their stomachs, it makes one wonder how they manage to live at all; but the wonderful thing about our bodies is that they seem to make do with whatever is given them—but only up to a certain point, then Nature re-asserts herself. A difficult task is set by so abusing Nature's law.

Why should we think disease natural? There is no reason why we should not go through life without illness. Let doctors do away with the knife and concentrate on diet. In the hospitals, how many people are put on proper diet? If herbs were

substituted for pills the sick would soon be restored to health.

It is little use looking for cures by conducting experiments on animals. We must get right to Nature herself. If an animal gets ill it does not bite a lump out of its neighbour? It obeys its natural instinct and eats what we call herbs, and that is what we would do if we were as wise.

We view our animal friends from a wrong angle; they are not with us to be victimised, and such cruel practices as vivisection will surely bring its own punishment to the world. We will find the load of resulting disease resting heavily upon our own shoulders.

MONEY ISN'T EVERYTHING.

IT'S some time since I called on the Franklins. Meanwhile the head of the house has received an appointment of considerable importance.

"I don't think I've seen you to congratulate you since Harry received his new appointment," I said to Mrs. Franklin.

"You can spare the congratulations as far as I'm concerned," said the wife bitterly.

"Why?" I asked in a surprised voice. "I thought it added another thousand a year to his salary."

"So it does," said Mrs. Franklin, "and a year ago that would have been my idea of heaven. Now I've learnt that money isn't everything."

Her eyes filled with involuntary tears. "I never see him now," she said simply. "He leaves before breakfast sometimes, he may, or may not, rush home for dinner. He has a meeting every night. He earns every penny of his thousand 'rise,' and so do I. I sometimes feel that I've sold him to his business for a thousand a year."

"He has great responsibilities in his new job," I tried to explain.

"He also has home responsibilities," she retorted.

What an elusive thing is happiness! Those who chase it most catch it least. Those who think that it rests with money soon become disillusioned as soon as they acquire it.

In London I once knew the secretary of

a millionaire. The millionaire thought nothing of having three seats booked at three different theatres on the same night, the idea being that if he tired of one show he hurried to another, and even to a third. The poor fool never found out that before you can enjoy a good play you have to have the ability and mentality so to do . . . not to mention sufficient contentment of mind to sit still for three hours.

Money can buy theatre seats, but that's all.—Melbourne "Herald."

VICTORIAN SPIRITUALISM UNION.

(Contributed).

A VERY welcome donation to our funds was received by the trustees of the Victorian Spiritualist Union during the last week in April, when a cheque for £100 was received from the estate of the late Mr. Gilbert, an old friend of the late M. L. Bloomfield, one-time Secretary and Lecturer of the old V.A.S.. A considerable sum is still owing on our building, the Terry Memorial Hall, the upkeep of which with rates and taxes, insurance, etc., places a considerable strain on our finances. This donation can be used just now to great advantage.

During the very difficult time experience by the Society in the last three years, we have to thank many fine workers for the very valuable services rendered to the Society, to mention a few only, our friends of the V.A.S. Dramatic Club, led by Mr. Stanley Hallins; also the Lumly Orchestra, Mr. Morrison and Mrs. Harden of the Prana Chapel, and Mrs. Bardsley, our late librarian. Lecturers—to mention only a few—Miss Lambrick, Mrs. Plum, Mr. Coleman, Mr. Tozer, Mrs. Felton, Mr. Drake; mediums, Mrs. Pulfer, Mrs. Masters, Mrs. Sylvia Reilly, and many others. As workers, appreciated services have been rendered by Mrs. Johnson, Mrs. Oatway, and Mrs. Thomson. Our healer, Mrs. McFowlan, has also done valuable work. Among our artists, Miss B. Gordon, Mrs. Davis, O. M. Snicer, Mr. F. Lee and Mr. Rosenthal. Our Officers, President and Trustee, Mr. Mayger and Mrs. Mayger, Mr. B. Regan—

whose good work behind the scene has been of great help to us—Mrs. Hoskin, our organist and treasurer, and also Miss Aldewick, both of whom carried on under great difficulties. Mr. Slee, whose health has prevented his being a regular attendant for some time, and Mrs. Slee has also rendered the Society very valuable service.

The visit of the Rev. David and Mrs. Leisk was a very great success, and attracted many people to our church. We hope for a return visit from them in the near future. Our congregation shows a steady increase each Sunday, especially in the afternoon. Mrs. S. Reilly has also rendered the Society very valuable service. An attempt will be made by the Society shortly to reach that very large section of the public who do not know of our Thought and have never attended a Spiritualist meeting. The present policy of drift from one church to another of congregations and mediums is definitely bad for the movement, and its churches and societies in general.

MIND'S INFLUENCE ON MATTER.

Explanation of Materialisation Phenomena.

THE influence of mind over matter was discussed at the weekly meeting held under the auspices of the Edinburgh Psychic College recently, when Mr. J. B. McIndoe, President of the Spiritualists' National Union, gave an address on "Materialisation Phenomena."

The phenomena, he said, had one common factor in almost all of them—some intelligent purpose. One could only find a satisfactory explanation by taking into account the possible influences of the mind, conscious and sub-conscious, of the medium and of the sitters, and also of minds extraneous to these.

They were agreed that there was some material called ectoplasm, which was used, moulded and directed by some intelligent force. Perhaps the best working theory to explain the mechanism of the phenomena was the ideoplastic theory of Dr. Geley. He regarded ectoplasm as a substance capable of being molded by thought; it was plastic to ideas.

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.

NOTE.—None of these books are in stock but can be obtained from the publishers. They are all in the Psychic Library.

ASTROLOGY'S PLACE IN THE WORLD OF SCIENCE. By Arnold W. Meyer. (L. N. Fowler & Co.). Contents: Environment and Astronomy; The Interaction of Planets; Astrology and Life; Character; How to find the Planets; The Nature and Quality of the Planetary Aspects; Mars and Gemini; Twins and Fate; Foreign Horoscopes and Southern Latitudes; Eclipses and Lunar Phenomena; The Missing Gap in the Spectrum of Scientific Thought. Price, 6/6; Postage, 3d.

AUTOBIOGRAPHY OF TWO WORLDS. By Norman Swaine. (Rider & Co.). This is the pathetic and rather charming story of a Samoan child and her parents who, escaping the ravages of a hurricane, ultimately reach Brazil and later North America, where they are sold as slaves and separated. Lili Alini, who tells the story passes into the other life at the early age of nine, on a slave plantation, and there after experiences describe her life in the other world. It is an enthralling narrative. The messages came through Mrs. Pamela Nash, a remarkable trance medium. Some unusual examples of evidence in connection with her mediumship are given in the appendices. A remarkable book that every person interested in psychic phenomena will wish to read. Price, 6/6; Postage, 3d.

BOOK OF DAILY READINGS. Compiled by A. Andrews, from the works of Henry Thomas Hamblin. (Daniel & Co.). No religious teacher in recent times has done more than Henry Thomas Hamblin to turn the hearts of men and women towards eternal realities. Nor is it by chance that his words have had such effect. They irradiate an understanding of spiritual truth a love of mankind and a desire for true happiness in the service of God, unparalleled in our day; and the spirit of humility and kindness are not the least beautiful of their characteristics. Many are those whose problems and anxieties left them when they read Henry Thomas Hamblin's words and who went forward with new courage and hope, having found where lasting peace lies. This book of daily readings is the carefully chosen flower of his writings. It is arranged after a plan, the quarters of

the year having each a different general theme to which the months themselves, each devoted to a sub-division. It is the kind of book time only makes more precious by its test one from which wisdom and inspiration will be drawn for many years to come. Price, 6/6; Postage, 3d.

THE MANIAC. By E. T. Thelmar. (The American Psychical Institute). "This is the second edition of a startling book first published some twenty years ago. The book may be read from two entirely different points of view. As a 'case history' from the inside, bearing the stamp of a stark authenticity, it is a document of a peculiarly absorbing interest to the psychiatrist, the psycho-analyst, or the psychologist of the normal personality. As a study of the insane consciousness, of its phantasies, its hallucinations, its delusions, its dissociations, it presents a wealth of material for all who are interested in the investigation of the phenomena of mental disorder. On the other hand, as the publishers are well aware, this strange history makes a sensational novel of unique and devastating power, not surpassed by the weirdest imaginings of Edgar Allan Poe."—"Scot's Observer."

WHEN WE WAKE. By Mildred H. Collyer and Patrick Dampier. Many thousands of books have appeared during the last few years dealing with the problem of survival. Of these, a large proportion have claimed to provide conclusive proof. This book, therefore, does not occupy itself with evidence, but, assuming survival, discusses the kind of life that will be carried on by us after death. Many may have asked what their friends and relatives are doing over there; is theirs a material existence or have they become spiritual? This book answers these questions. The details in the book have been supplied by discarnate intelligences, one of whom claimed to be no less a personage than Sir William Crookes, the famous scientist. Some of the message must be described as remarkable. Taoist teachers speak, for instance, of elementals; of time, space and mastodons; while an early astronomer who calls himself "Gregory" affirms that here and now, we earth creature co-exist in other stars. A provoking book that all interested in psychics will wish to read. Price, 10/-; Postage, 4d.

(Continued from Inside Front Cover).

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE.

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MODERN PSYCHIC MYSTERIES. By Gwen-dolyn Kelley Hack, with Preface and Article by Prof. Ernest Bozzano. Large, handsome volume profusely illustrated. This is one of the most amazing records of psychic phenomena of the physical order. Some of the most staggering of the phenomena recorded occurred at Millesimo Castle, the home of the Marquis Centurione Scotto, who unexpectedly developed mediumistic powers of quite exceptional strength, and who was himself dematerialised and subsequently re-materialised at a distance. Some of the phenomena witnessed are almost incredible. These phenomena include the direct voice, mysterious apports, amazing materialisations, levitations of a sensational character and many other psychic wonders. Former Price 25/-; now 18/-; Postage, 9d.

MAN'S SURVIVAL AFTER DEATH. A voluminous and exceptionally convincing book by the Rev. Charles L. Tweedale, F.R.A.S. It is a book that conquers the sceptic. Mr. Robert Blatchford, the famous journalist and formerly the highly-intellectual leader of the Rationalists in Great Britain, says: "It is the most amazing psychic history I have read, with the exception of Florence Marryatt's 'There is no Death.'" Fourth edition, enlarged. Price 17/6; Postage, 6d.

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