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(Continued on Inside Back Cover)



# The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

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## THE BLUE ISLAND

By W. T. STEAD.

"In my Father's House there are many mansions." Even in this small world, the accounts of two witnesses would never be the same. If a description were given by an Oxford Don, and also by an Italian peasant, their respective stories of life in this world would vary much more than any two accounts that I have read of the world to come."—Sir A. Conan Doyle in the Introduction.

(The Blue Island, by W. T. Stead.

We make the following extracts from this beautiful and informative book.

Price, 5/-; postage, 3d.)

THERE is great trepidation on the part of all the uninitiated when first coming into contact with the occult, psychic or unknown forces. There is always a fear of something. Frequently personal, but sometimes fear of harming the individual known and loved on earth. In itself that is a good sign; it argues unselfishness, and consequently the individual who holds it for that reason deserves enlightenment, if he is sufficiently advanced to seek, he will get enlightenment together with great help. Again, there are those who imbued with Theosophical ideas fear to come in contact with what is to their minds the "shell" of a former loved one; and those who fear through ignorance due to an undeveloped and somewhat uneducated mentality, not necessarily an unschooled mentality, but uneducated in the sense of lacking understanding and appreciation of the Higher things of life."

"Happiness is most amply contained in understanding. Happiness in the sense that it is used and understood on earth is

not the sole object of life. We are not made only to be happy. Happiness is part of our reward for work done, for progress, and for help given to others, which is itself the outcome of understanding."

"Death is only the doorway from one room to another, and both rooms are very similarly furnished, and arranged. The same Personality rules all Spheres. . . . Remember you are still on earth and you have still to perform earth's duties. You have your daily lives to lead and you must always do well the work in hand. Never neglect the present because the future appears more brightly coloured. Carry on with to-day, but with a corner of your mind on tomorrow."

"Phenomenal Spiritualism is not for all. Many minds could not absorb the greatness of the subject together with the facts of the phenomena and still continue in their routine in a normal manner, these are the people for whom phenomenal Spiritualism is not. They will be wise to



go no further into the subject than knowledge gained from books and from the experience of others."

"The controlling force in a seance is **Thought**. In concentrating the mind on any one spirit person you are sending out real, live, active forces. They pass through the air as electric waves do, and they never miss their mark. The spirit is drawn to the thinker, whether he is or is not conscious of its presence. . . . Thought is all powerful, you can build up or destroy, help or hinder, draw near you or drive away from you people incarnate or discarnate. Thought communication is the closest link between the two worlds, but it must be well ordered and well trained brain action. You must not imagine that every idea which enters your mind is put there by a spirit person, it is not so at all, but at the same time if you train your mind in the way an athlete trains his body, you can then ask for and receive great knowledge and much help, both spiritual and material."

"The main fact in obtaining good results lies in the condition of the sitter's mind more than the room he is in. The mental attitude and physical state of the sitter is much more important than draped windows, thick carpets and exotic perfumes, etc. It is the method of mental approach which matters chiefly. A cheerful face, pleasant flowers, laughter and brightness are useful but not essentials. So much depends on suitable conditions (e.g. making a cup of tea and taking a photo). This great scientific work cannot be governed or mastered by inexperienced hands at any 'take it or leave it' moment. You cannot reasonably expect it, and if you do you will not get it. You cannot achieve success in anything, or along any line, by directing your force in opposition to your intelligence."

"Separation and partings are not known except by the law of attraction and affection. . . . Character is the main thing to be studied. That as you are, so you will be. You are on earth not to amass riches and enjoy life, just for what it is. You are there to learn the truth about your

character, and how to control and develop it, and to make use of all earth's beauties and pleasures. But you must be master and not allow them to master you."

"In this sphere you will come again in contact with your whole record. A record is full of all former states, and from this sphere, if your record has qualified to the point of allowing it, you will be given the choice of returning to Earth again."

### BRIDE "TORMENTED BY SPIRITS"

("Daily Mail" Correspondent)

Great interest has been aroused in Karachi, India, by the remarkable case of a beautiful Punjabi bride who is said to be tormented by "evil spirits."

The manifestations, it is said, started six months after her marriage in 1935. Invisible hands cut circles of material from her clothes, it is reported, cut off her hair, and on one occasion stripped her in the presence of startled friends.

Removal to her parents' home brought her temporary relief, but after she had returned here recently, the manifestations began again on Sunday. Her newly grown hair was altogether removed, and big holes were simultaneously cut in her clothing. She states that she experiences a sensation of frigidity during the manifestations.

### SPIRITUALIST'S DEFINITION OF GOD.

"Wisdom in the head of man; love in the heart of man; service in the hands of man; purpose in the feet of man; vision in the eyes of man; truth heard by the ears of man—these, all these, are God. Wisdom, love, service, purpose, vision and truth have always been associated with the name of God, but they amount to less than God until man expresses them. God minus man is a monumental myth. God with man is a fundamental fact," was the quotation made by Arthur Ford at the Queen's Hall, London, when paying public tribute to the work of Moon Trail, through his medium Horace S. Hambling. Ford said he had heard this magnificent definition of God uttered by Moon Trail in America.



# APPORTS

(By J. STUART MORRISON.)

**W**HAT remarkable Guides some of the old mediums must have had, for on one occasion they are alleged to have dematerialised Mrs. Guppy and apported her over a distance of three miles and re-materialised her on a table in a locked and sealed room. That was a hard enough day's work for any spirit.

It is a great pity that mediums—who have undoubtedly genuinely attested gifts—are never satisfied with the wonderful powers that they really have. They must do something different, something that no one else has ever done, and consequently they make ridiculous claims which not only cast suspicion upon their own mediumship but also reflect upon the genuine mediumship of every other worker in the Movement.

Apports are not only possible but I will produce evidence later in this article to prove that they have been produced under fraud-proof conditions; but apporting a sixteen stone lady through solid walls and locked doors is enough to test the credulity of even the most open-minded Spiritualist. It may be possible—it possibly is—but even so, what justification is there to waste so much psychic energy, energy which could be used for the good of humanity in performing such a useless trick.

In the Acts of the Apostles we are told that St. Phillip was apported over a far greater distance than this, and with just about as much justification, so in all fairness to Mrs. Guppy we had better say "Well one never knows!"

## Bailey, the Australian Apport Medium:

On Friday, May 22nd, 1908, a special test seance was conducted for the benefit of the press at the rooms of Mr. T. W. Stanford, a Melbourne business man and a prominent Spiritualist. There were twenty-six ladies and gentlemen present. After the medium had been thoroughly searched by three gentlemen he was seated on a cane-bottomed chair which was placed on the top of a large table. All the sitters sat round in a circle and formed a complete chain. The order was given that should anyone break the chain the light would be turned up immediately. A lamp was placed in a dark box and the seance commenced. Within less than ten minutes the lamp was

turned up again and Bailey was found dressed in the complete costume of a Chinese Mandarin. The control spoke to the sitters in Chinese. (Bailey had enough difficulty to speak in English, I believe) and then to show that a greater power than the medium was present he picked up a heavy chair with his teeth and walked round the room with it, a feat quite beyond the strength of the medium. All this sounds very silly, I admit, but we must remember that it was a test seance for the benefit of the press.

Bailey's mediumship, at that time was undoubtedly genuine, he had been stringently tested by Mr. T. W. Stanford, Dr. McCarthy of Sydney, and Professor Falconer's Committee at Milan. It is true that he was allegedly exposed at Grenoble. The scientific "investigators" stripped him to the skin and examined every natural orifice, and taken every possible precaution against fraud, yet claimed, when he succeeded in producing two live birds, that he had them hidden in his intestines all the time. Which reminds me of the lady who saw a giraffe for the first time, she took off her glasses, wiped them, and put them on again and then said "Impossible, there's no such animal." Materialism will always invent the most impossible theories to explain away the wonderful phenomena which threatens to wreck the edifice which materialistic science has constructed.

During the first series of Dr. McCarthy's seances in Sydney, Bailey's guides produced over fifty articles, including 14 rare oriental coins, 20 precious stones, 3 live Indian jungle sparrows (which were unprocurable in Australia), a bird's nest, 8 clay tablets, 2 Assyrian terracotta cylinders, a lot of wet sea-weed, a live sea crab, a small live shovel-nosed shark (I do not know how our Grenoble scientists would explain that away) some rich alluvial soil, an Arabic news-



paper, and a semi-baked Chupatti cake which was quite hot. (This was allegedly apported from India).

The conditions under which these seances were held were absolutely fraud proof. All the sitters were chosen by the investigation committee and Bailey had no right to recommend or to reject any sitter. Bailey had access to the seance room only when all the circle had assembled. He was searched by three sitters before each sitting. To make precautions doubly sure he was entirely enclosed in a double sewn canvas bag, only his arms being free. The seance room was searched before each sitting and locked while the seance was on. The circle maintained complete pedal and manual control throughout.

At a second series of seances, Bailey was stripped and searched and placed in a mosquito-netting cage which was locked and sealed as soon as the medium was seated. At one seance, in addition to thorough searching and all other precautions being taken, Bailey wore boxing gloves to counter any sleight of hand tricks, and still his phenomena were as good as ever. Birds, coins, valuable antiques, clay tablets, Arab costumes, native witch-doctor's equipment, precious stones, materialisations and other phenomena were all produced. Bailey also produced twenty-four apports in the full light of day, and over one hundred in a bright gas-light.

At the Stanford seances in Melbourne, an entire mosaic pavement was apported, a few pieces at a time, dozens of rare live birds, live turtles, live fish and hundreds of other objects, and this despite strict searching and supervision throughout the entire series of seances.

Despite the fact that many of his apports were rare antiques there is no record of them coming through the customs. If this illiterate and poverty-stricken shoemaker is to be accused of faking we are asked to believe that he governed a well organised smuggling organisation to get his goods past the customs, and he also must have worked hand in glove with an antiquarian overseas—one who could procure his rare and precious exhibits for him, and even granting all this—however is a nude man to conceal a live gummy shark and an armful of wet seaweed about himself in such a manner as to evade the searchers. Why it would be

absolutely impossible to conceal such cumbersome articles as a skull, a leopard skin rug, or a shrub in a plant pot about one's person so as to smuggle them into the seance room unobserved.

## FILMS AND THE PROPAGATION OF THE GOSPEL.

(By the REV. THOMAS TIPLADY in "The Congregational Monthly")

THINK it is true to say that if there had been no printing press there would have been no Protestant Reformation, for it was the printing press that gave the Bible to the people. This early and wise use of the printing press for religious purposes changed the character and, therefore, the history of the British people.

The invention of the cinema projector will, I believe, rank with the printing press in historical importance. The cinema has found its way into almost every town in the world and into almost every passenger ship on the sea. It is even to be found on our express trains. Thousands of millions of pounds are invested in the cinema trade, and every "super" film is seen by scores of millions of people.

The potentialities of the cinema are shown by the fact that every country sets up a Censor to license the films to be shown in it. This is done not simply for moral reasons but also for political reasons. No film can be shown in Russia that has an anti-communistic bias; none in Germany that has an anti-Nazi bias; none in England that has an anti-monarchical bias. The cinema has greater propaganda potentialities than the printing press, and this is recognised in the fact that, though in this country freedom for the press is demanded, no one demands freedom for the film. The film is too powerful ever to be allowed the freedom of the press. There will always be a national censor.

### The Church and the Film.

The Church was swift to realise the value of the press for religious propaganda, but it has been strangely slow in realising the value of the film. It is only a few years ago that a few of us, under



the chairmanship of Mr. T. E. Marks, J.P., gathered together to form the Religious Film Society to produce films for religious propaganda in this country, and there is not, even to this day, such an organisation in America. Ten films have now been produced by the Society and other are in preparation, but one cannot look at the immense progress made by the commercial cinema without realising that, during the last thirty years, the Church has lost a magnificent opportunity.

It is my privilege to be Chairman of the Panel set up by the Cinema Christian Council working in collaboration with the British Film Institute to view, and pronounce judgment on, all religious films. Our review of fifty-five religious films has been published in the Bulletin of the British Film Institute. Of these we only give "highly recommended" to six and "recommended" to sixteen. And I am afraid that, among already existing films, there are very few that can be added to these categories.

### Guilds of Light.

Connected with the Religious Film Society there are about 250 "Guilds of Light" using film projectors, but there are not enough religious films to give them regular programmes, and they are obliged to use educational and other moral but non-religious material. Nor will it be possible to put the production of religious films on a paying basis until the number of projectors used by churches greatly increases.

We live in a film-minded age, and if the churches are to get their message to the present generation they will need to add the film to their equipment. At Pentecost, Peter spoke to the people in the language wherein they, the hearers, were born; and in every age the spokesmen of the Church must do the same. In a picture age the Church must not neglect or despise the picture.

To the common people Christ spoke largely in pictures. We are told that on one occasion "without a parable spake He not unto them." The invention of the cinema gives the Church an opportunity such as it has never had of speaking to the people in pictures.

Within the next quarter of a century it

is probable that all our Sunday Schools will be equipped with a cinema, and that the Scripture lesson will be illustrated by a film. It is also probable that no missionary will be sent out without a film projector as part of his equipment. When the Churches of Great Britain and America unite to produce films for the propagation of the Gospel, the evangelising power of our missionaries will be multiplied a hundredfold, for, with a talking picture, a missionary will be able to propagate the Gospel even while he is learning the A.B.C. of the language.

(This is in line with the policy of our Cinema Mission.—Ed.).

### IT'S ON THE AIR.

PSYCHICAL Research may well be called the ugly duckling of science. The pioneers in this field were either laughed at, as fools, or socially ostracised as knaves. But to-day commercial organisations have been forced to recognise the fact that it is **good** business to sponsor it. Leading journals have experienced markedly increased circulation figures as the immediate result of a series of articles on supernormal phenomena. The general public are thirsting for authoritative information on the subject. They want to know! The leading lights in the journalistic world—men and women whose living depends upon their ability to feel the public pulse—have missed no chances of "cashing in" on this new investment.

Sordid, isn't it? But this is a commercial age. People will not buy what they do not want—yet **everyone is buying Spiritualism.**

In answer to this demand for knowledge a series of plays dealing with supernormal phenomena have recently been recorded by a progressive Melbourne company. This series, "The Adventures of Dr. Danton," has been especially written by J. Stuart Morrison, who frequently contributes articles and stories to this magazine. Each play will be built around a separate phase of supernormal phenomena, and will be followed by an explanatory talk.



## Biographical Sketch of Mr. W. H. Terry

By HUDSON TUTTLE, in the Religio-Philosophical Journal, 1879.

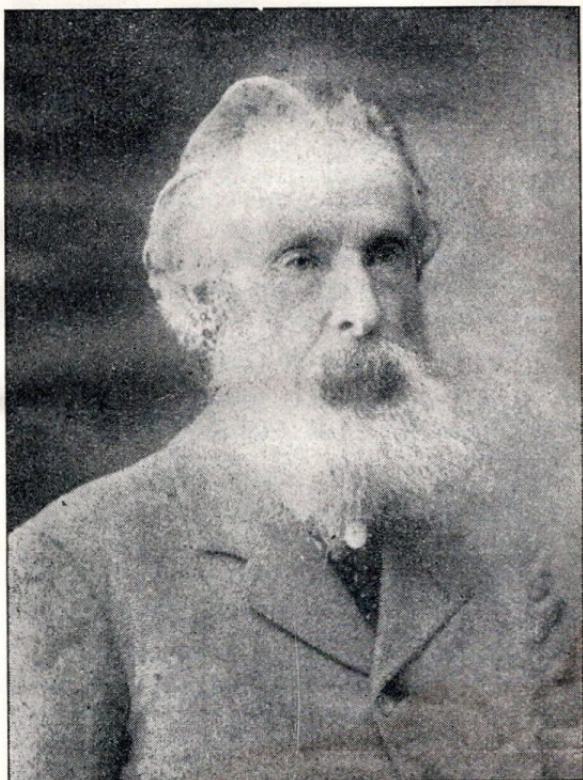
ONE of the strongest evidences of the truth of Spiritualism is the perfect unity of its manifestations, whether given in the medicine lodge of the Red Indian on the bleak shores of Lake Superior; to dreamy hermits under the dark shade of the banyan, or the still darker rock temples of India; to the cobbler's son on the banks of the Hudson, or the philosopher of Germany; to the rude backwoodsman of Michigan, or the trader of the Antipodes. Everywhere, amidst the greatest diversity of phenomena, the philosophy remains the same, and the morality is identical, while theological dogmas are everywhere equally condemned.

The biography of Mr. Terry possesses more than usual interest, so far as it is related to Spiritualism, because we learn from it that Spiritualism is not of place or time, but of the race, and a power superior to mortal control. The manifestations, the phenomena of mediumship, and the subject matter communicated, were almost identical in Australia with those in America. Had that remote colony been isolated, I learn that a system of spiritual philosophy would have independently sprung up and gone forward to maturity.

### First Interest.

Mr. Terry was born in London in 1836, and in 1853 emigrated to Melbourne, Australia. He was early thrown upon the world, and compelled to labour for a subsistence, and had little opportunity for literary culture. The boy of seventeen buffeted his way in the rough colonial world almost alone and single-handed. After the usual vicissitudes incident to the state of society during the early developments of the gold field, he established, in connection with his brother, a general store at Flemington, near Melbourne, on the main road to the principal gold diggings. It was here, in the year 1859, that his attention was first drawn to Spiritualism. It is of deep interest to trace his cumulative experience, and the character of the phenomena presented to him, for they are paral-

led and identical in character with those so widely witnessed in this country, showing a common origin. The reading of the work by Judge Edmonds and Dr. Dexter on "Spiritualism," which chanced to fall into his hand, interested him to much in the subject, that he began to inquire if



Mr. W. H. TERRY (Obit., Oct. 27, 1913).

there were investigators in the colony. Hearing that there were, and that they held seances in East Melbourne, he obtained permission to attend. Arriving rather late, he found twelve persons seated around a large loo-table. He took his seat at a small table at the extremity of the apartment, and carefully watched the proceedings. He found the people more than usually intelligent, and after a time the



table moved and answered questions. Thus he had at once given him a fact to begin with. He says:

"A supermundane power acted upon the table. The next thing was to ascertain the origin and nature of that power. With that view I obtained an introduction to a private circle, the members of which consisted of one family. I found them firm believers; their conduct was kindly and straightforward, and whilst offering us every opportunity to investigate, they did not seem anxious to proselytise. When we sat at a low table, it soon began to move and respond to the alphabet, to the questions of our hostess. The spirit purported to be her mother, and the medium seemed satisfied with her identity. . . . The table then began to imitate the motions of a ship at sea, and on inquiring, the name of a friend who had been lost at sea was given. He was asked to point out any passage in the Bible which would indicate the circumstances of his death, and the chapter and verse were indicated. Altogether the manifestations and communications were demonstrative of an unseen intelligence guiding and controlling them. Their respectability and the absence of any motive for deception, forbade the idea of collusion or trickery; moreover our friends were most desirous that we should examine everything for ourselves, and we availed ourselves of the permission."

#### Began to Develop.

Mr. Terry thought he was qualified to investigate for himself and admirably succeeded. He says:

"Never shall I forget the eventful night I realised the grand truth of man's continuous sensuous existence after death. I felt the presence of my brother, and it was indeed a happy reunion. Death had lost its sting, the grave its victory. My soul was filled with inexpressible joy, and as I wended my way homeward to tell the glad tidings, I could scarcely feel the ground under my feet. Shortly after this I was informed by my spirit friends that I should become a writing medium. I accordingly sat alone, and watched events. The first sensation experienced was a numbness of the hand and arm; then a current, as of mild electricity, passed through it, and my hand began to rotate, drawing circles on paper, and after a considerable time the

letters S. B. were written. These I recognised as the initials of a spirit who had communicated before with us by means of the table. In a few days the influence increased, and several messages were written and signed by my brother and many others who we had known and loved while in the body.

"About this time one of our circle received a letter from England, informing him that a ship named the City of York, on which an intimate friend of his was an officer, was long overdue and supposed to be lost. At our first meeting afterwards, a communication was written through my hand, giving an account of the foundering of the steamship City of Boston, and signed S——s S——n, the name of the friend alluded to. We said it was the City of York that was supposed to be lost, but the spirit adhered to what he had written, and when the next mail arrived from England, the papers contained an account of the loss of the City of Boston. Many similar instances have occurred in my experience, proving the identity and independence of the influence."

#### Early Circle Experiences.

Of course, great excitement prevailed in the neighbourhood, and the conditions for successful seances were disturbed. The masses wanted physical manifestations, and were dissatisfied with mere spirit writing. In 1862 he visited a friend for the purpose of establishing a circle. Six or seven gentlemen met there, and some received manifestations. One who held himself aloof as a spectator became interested, and received a communication from his father, of whom he inquired of his sister in England, and received a very truthful reply, afterwards confirmed by mail. During this time, Mr. C—— had been annoyed by the levity of certain members of the circle, and invited Mr. Terry to his house for special investigation of the subject. Here the communications became more elevated, but when questions on theology were asked, the answers were opposed to the received religious notions of the questioners, and although Mr. C—— was convinced of the bona fide character of the communications, he withdrew from the circle, which from various causes was after a year broken up. Not having any circle,



Mr. Terry concluded to sit alone, and trust to his spirit friends to prepare him for the work. He soon began to feel the magnetic influence, and was enabled to carry on a conversation with his guides by means of magnetic shocks on the forehead, and when thoroughly influenced, whole sentences were vividly impressed. He speaks of this early stage in the following words:

#### Advice From the Spirit World.

"My inmost thoughts seemed open to their inspection, and were frequently commented upon, often unexpectedly. I well remember on one occasion during business hours my mind reverting to the subject and thinking of the probable effect of the powers that were given (and promised) to me on my worldly position and prospects—I felt the magnetic shock, indicating the desire of the spirits to communicate, when the following was spelled out: 'We see your thoughts. They are not what they should be; you are thinking of the loaves and fishes.' This brief message made a profound impression on me then, and caused me to endeavour to exclude from my mind all selfish and impure thoughts, and everything which might pain my kind preceptors. My great desire was to gain a condition that would enable me to receive communications by writing. I seemed disqualified for purely mechanical writing, and my guides told me not to lay myself open to inferior influences, as my doing so would retard my development to the conditions to which I aspired. I was promised that on a certain day these uncertain influences would leave me, and the good and wise spirits would be enabled to communicate through my brain. On the evening of the day named, a calm soothing influence came over me, and feeling as though I were relieved from a great burden, I sat down and received a most encouraging communication. Every day during the following week the same pleasing sensations came over me, and I was influenced to write instructions and exhortations, of which the following is a specimen: 'Attend to the conditions of your body. It has a great influence on the spirit, and is the spirit's abiding place while in mortal life. Should you not be in health, we will aid you to recover; should you be in trouble, we will assist you; should you want a friend, we are with you;

all we ask in return is that you aid us to carry on the good work by assisting your fellow-men, and instructing them in spiritual wisdom. Power will be given you to heal the sick and suffering. Make a proper use of the good gifts bestowed on you, and you will bless the day you began your investigations.'"

#### Daily Spirit Signal.

After about a fortnight, I was directed to fix upon an hour which would be most convenient for me to devote to the reception of a series of instructive communications, one of which would be daily given. I selected 4 p.m., and punctually at that time, however occupied, the magnetic shock (which served as a signal of their presence) called my attention to the time. . . . It was during the reception of these communications that a new power was developed in me, which has ever since been of great service to myself and many others. A young friend was visiting us. She seemed cheerful and vivacious, and, beyond a more than ordinary paleness, showed no signs of ill health. She had fallen asleep on the sofa when my attention was attracted to her by my spirit friends, and I was informed that she was suffering from an internal complaint, and a prescription was given for her cure. Subsequent inquiry proved the correctness of the diagnosis. Since that time I have been enabled, when in the proper condition, to accurately diagnose the most complicated cases, and as the knowledge of the disease is half its cure, it has been of great service to many who could derive no benefit from ordinary treatment.

"Being unable to procure spiritual literature in Victoria, I sent for a parcel of works to America, thinking at the time I should derive great pleasure from their perusal. In this I was disappointed, as my guides advised me not to read them, as they wished my mind to remain unbiased on the subjects treated, so that when they wrote through me, I would be more independent. But I found my books good to lend. I have from the first avoided every attempt to proselytise, but whenever persons have applied to me for information I have presented, plainly and impartially, the results of my experiences, and advised



them to be guided by their reason in this as well as in other things."

### Growth of His Work.

For several years after the development of the power to diagnose and prescribe for disease, the gift was used among relatives and personal friends only, and no fee taken. In 1868 the calls upon his time increased to such an extent as not only to occupy all his leisure, but seriously encroach on his business, and it became evident that he must abandon one or the other. Advised by his guides, he determined to devote himself to the spiritual work, charging a fee when the applicants could afford it, and using all his available means in the diffusion of spiritual literature. About this period, Wm. H. Turner, of the Melbourne Eclectic Association, read a paper on Spiritualism, in which he severely criticised and disparaged the writings of A. J. Davis. The paper was so favourably received that it was printed and circulated, and Mr. Terry felt, as there was no other champion in the field, it was incumbent on him to reply. He had no literary experience, but the consciousness of the truth of his position gave him strength, and his reply was widely circulated, eagerly read and drew the attention of thinking persons to the subject.

### Dr. Motherwell.

He had an antipathy to advertise himself or his mediumship, and located in a small room over his bookshop in the city, he awaited the coming of the patients who were to supply him with the means of subsistence, for the sale of books was so small it scarcely paid the rent of the premises. The spirits sent them to him, and little by little his practice became established. A diagnosis of a complicated case had, previous to this time, brought him in contact with a liberal-minded medical gentleman, who having had considerable experience in clairvoyance, was somewhat prepared for the reception of Spiritualism. Some seances held by Mr. Terry with him and another medical gentleman led to their conversion, and the development of the latter to writing and trance mediumship of an excellent quality. The first of these, Dr. Motherwell, one of the oldest and most respected practitioners, and member of the Council of the University, has been an open

and consistent advocate of Spiritualism ever since, and regards but little the social and financial losses incident to such a position in comparison to the mental and spiritual profit.

### "The Harbinger of Light."

About 1869 the necessity for a Spiritualistic journal was impressed deeply on the mind of Mr. Terry. He could not cast it off, but certainly pondered over the enterprise. With his deficient literary training and want of means he hesitated, and while he waited Mr. B. S. Nayler, a recent convert, after giving a series of lectures on "Spiritualism," started a paper called the "Glowworm," which had a brief career of only five months. At this time, an exceedingly sensitive patient described a spirit holding a scroll on which was written, "Harbinger of Light," and the motto, "Dawn approaches, error is passing away; men arising shall hail the day." This influenced him, and in August, 1870, he set to work to prepare the first number, which appeared on the 1st of September of that year, and has continued to be regularly issued to the present.

### Foundation of the V.A.S.

There was no organisation in the Australian colony, and Mr. Terry saw the advantage and necessity of associative movement. He consulted a few friends, and in November, 1870, he organised the first Victorian Association of Spiritualists. A hall was rented, and Sunday services, consisting of essays and readings by members, enlivened by appropriate hymns, were held. In October, 1872, impressed with the desirability of forming a Lyceum, he called together a few willing workers, and held the first session, 20th October, 1872. It is, and has been from the first, in a flourishing condition, numbering one hundred and fifty members, with a very handsome and complete outfit, and excellent library. He has remained an officer ever since, and conducted four sessions. He assisted in the establishment of the Spiritualist and Free-thought Association, which succeeded the original one, and was its first president. He has lectured occasionally to appreciative audiences, and his lectures have been widely circulated. His mediumship, which gave such fair promise, both in regard to writing and speaking, became controlled



especially for the relief of the sick. Without the assistance of advertising he has acquired a fine practice. With this he combines a trade in reform and Spiritualistic publications, as extensive as the colony, and the publication of the "Harbinger of Light," a spiritual journal that is an honour to the cause, and well sustains the grand philosophy of immortality. No man is doing more for the cause, or has done more efficient work. He has been true to the dictates of his guides; he has laboured unselfishly for the good of others; he has kept himself pure and unsullied, and they have never failed him. In all these respects he is a model for mediums everywhere, and his experience is a lesson for the guidance of the conduct of their lives.

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### "SURVIVAL IS NATURAL"

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#### Sir Oliver Lodge's Conviction.

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The following sentences are quoted from one of the reported addresses of Sir Oliver Lodge, by Miss Dallas at the end of her pamphlet, "The Bridge of Death":—

"Once you realise that the consciousness is something greater, something outside the particular mechanism which it makes use of, you realise that survival of existence is natural, is the simplest thing . . . We shall certainly continue to exist, we shall certainly survive. Why do I say that? I say it on definite scientific grounds. I know that certain friends of mine still exist because I have talked with them. Communication is possible. One must obey the laws, one must find out the conditions. I do not say it is easy. But it is possible. And I have conversed with them . . . they have given proofs that it is really they, not some impersonation, not something emanating from myself. They have given definite proofs . . . I tell you with all the strength of conviction that I can muster that the fact is so, that we do persist, that people still take an interest in what is going on, that they still help us, that they know far more about things than we do, and that they are able from time to time to communicate. I know that this is a tremendous conclusion, I do not think any of us, I do not think I my-

self, realise how great a conclusion it is . . . But, if a person give thirty or forty years of his life to this investigation, he is entitled to state the result at which he has arrived . . .

"I have no doubt whatever about it now . . . The cosmos is one. We here on this planet are limited in certain ways, and are blind to much that is going on, but I tell you that we are surrounded by beings working with us, collaborating, helping (such as people in visions have had some perception of). The main outline of that which religion tells us, that saints and angels are with us, that the Master Himself is helping us, is, I believe, literally true . . . And sometimes to the sorrowful and heavy laden army of helpers, the ascending and descending messengers, become in a manner visible:

'But (when so sad thou canst not sadder)  
Cry; and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder  
Pitched between Heaven and Charing  
Cross.'

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### SOME CRITICISMS ANSWERED.

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#### Spiritualism Is Not a "Religion."

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Spiritualism is not a religion in itself, it merely furnishes proof of survival and facts about the future life. It is and should be a part of every religion.

As for the idea that speaking to our "dead" who have passed on should be sacred, I wonder how many of them were treated as sacred beings in this life. It is difficult to understand why communicating with them should be any more sacred in the next life than it was in this one.

We have all heard of these people whose lives have been wrecked and minds unbalanced by Spiritualism, but it is strange that names and addresses by way of proof are never forthcoming. If the truth were known they would probably be found to be unbalanced in any case, or else excessively foolish. On the other hand, the names and addresses of those who have definitely benefited in some way are given by Spiritualists without hesitation.



# "I See The Dead Return"

## AT A MATERIALISATION SEANCE.

By MAXWELL SCOTT in "Sunday Sun" (Eng.).

**A** MONTH ago, when I wrote the final article of the "Sunday Sun's" inquiry into Spiritualism in the North, I thought of it as the end of a very interesting job. I had had personal proof and I was satisfied. Yet I knew that I had touched only the fringe of what is going on in the North. The real wonders of Spiritualism are seen in private home circles.

It is very difficult for a stranger to join a private circle: it is almost impossible for a newspaperman. However, one morning recently a Newcastle business man called to see the Editor. He had been impressed, he said, by the fair and honest way in which I had reported my findings, and he invited me to attend a private seance at his home near Whitley Bay. The medium was to be Mrs. Helen Duncan, of Edinburgh. Mrs. Duncan is a well-known materialisation medium—one of the half-dozen or so in Britain with this gift.

When she is in a trance state, spirits draw from her body large quantities of ectoplasm which they mould into their own likenesses. Somehow, for a short while, a spirit can infuse life and movement into this mould and give it his own speaking voice.

### Materialisation.

I had seen and felt ectoplasm, but I had never witnessed a materialisation. So on the appointed evening, I drove down to Whitley Bay and joined this Quaysider's home circle. I was not known to anyone there. There were 16 people present; eight men of the professional class, four women, two students, a schoolboy and a schoolgirl. The seance room had no furniture except our chairs, and in one corner was a "cabinet" consisting simply of two black curtains running on a rod.

The women took Mrs. Duncan into another room where she was stripped, searched, and dressed in three simple garments that we had all searched. She wore no stockings. We examined the curtains,

her chair, her shoes—even testing the heels to make sure they were solid. While the women were out of the room, one of the sitters, a Presbyterian minister—not from Whitley Bay—gave a brief prayer. Mrs. Duncan was brought in; she sat down, and the curtains were drawn over.

### Albert Controls.

Immediately we heard the voice of "Albert," her chief control, greeting us. He told us to put out one of the red lights. The single light was very dim indeed.

Now Mrs. Duncan normally speaks with an uneducated Edinburgh accent. She is a working-class woman of limited vocabulary. She does not express herself very well, and she makes many grammatical errors. She is fat, very round-faced, and weighs about 16 stones. She is of medium height, with black hair. I know she will forgive these remarks—unpardonably made in other circumstances—because they are necessary.

Albert's voice is the voice of a man of culture. I can best describe it as a rather languid B.B.C. voice. Yet it was loud and clear, with more than a suggestion of elegant haughtiness. At no time did he make any grammatical errors. We heard him say, "Please stand up, Mrs. Duncan." The curtains parted on their own and we saw Mrs. Duncan standing in the corner. "Now look at me," he said. Again the curtains parted. I saw a tall, wraith-like figure about 6ft. tall. "Mrs. Duncan has it one way," said "Albert." "I have it the other." He told us that before each materialisation he would do his best to describe the circumstances in which the spirit had passed on.

He gave a description of an old woman who came, he thought, for the gentleman at the side. This was the Presbyterian minister. The curtains parted and in the opening I saw the vague and indistinct figure of an old woman with silvery hair. Only her head seemed to be materialised.



The rest of the figure was made up of masses of filmy material draped down to the floor. "The Lord has been good to me," she said in a quavery old voice. "The Lord has been very good to let me come here." She was asked if she was Mrs. McFarlane of Thurso, and she nodded several times. She spoke a few more words, and still speaking, melted right down to the floor. Immediately we heard the voice of "Albert" come from high up in the corner. He told us that the old woman had been very orthodox on earth and would know nothing of Spiritualism.

"Albert" told us that the work was very tiring and he would have to leave us for a rest. Peggy, another control, would take over. We heard "Albert" telling Peggy to behave properly and Peggy protesting. She came quickly in front of the curtains. "Muriel," she said to the schoolgirl present, "does your mother rage at you before you've done anything?" She chattered away just as a normal friendly girl would have done. She objected to being described as a tom-boy. "I'm not wild," she said.

#### How the Phenomena are Produced.

And then we were shown how the phenomena were produced. The curtains flew back and we all saw Mrs. Duncan sitting on the chair with masses of ectoplasm at her side. It was linked up with her mouth and throat. The curtains went up a second time, and again we saw her sitting in the chair. At her side stood the tall form of a young woman, linked to the medium by this cord of ectoplasm. And so, with a brief injunction from "Albert" that we should all try to lead spiritual and unselfish lives, the sitting ended. Mrs. Duncan, of course, was searched again. The only possible criticism I have to make is that the light was so poor. Mrs. Duncan's mediumship is, I feel, for experienced psychic research workers and not for newcomers to Spiritualism. One can well imagine a bereaved woman, so far from receiving any comfort and inspiration at such a sitting, being very frightened by the appearance of these spirit forms in such a very dim light.

**That they were spirit forms I saw I have no doubt.**

## THE LAST CROSSING.

**Mrs. Osborne Leonard's New Book.**

Reviewed by "Light"

**O**FTEN in "Light" of late we have stressed the importance of giving support to evidence of personal Survival by preliminary evidence that man is a spiritual being even when manifesting through a physical body, and that he survives because his real vehicle of consciousness is the spiritual (or etheric) body, which goes on into a new phase of life when the physical body is left behind. Many people—including a large proportion of scientists—refuse to consider the evidence (spontaneous and mediumistic) indicating Survival, because they are honestly persuaded that consciousness depends upon the action of the physical brain and that when the brain ceases to function, individual consciousness must necessarily be at an end—in other words, that there can be no survival because there is nothing in man capable of surviving. Survival through bodily resurrection they rightly reject as impossible, notwithstanding the constant reiteration of that outworn doctrine by the Church and its vehement assertion by a section of very active Fundamentalists who keep on telling the world that "the dead know not anything" and that only at the resurrection at the last day till they regain consciousness, when the soul and body are reunited. Many people must have evidence of the possibility of Survival before they will consider evidence of its actuality.

#### Evidence That Appeals.

"The Last Crossing," Mrs. Osborne Leonard provides evidence which ought to appeal to those who are willing to know the facts. That evidence has many phases—including Mrs. Leonard's narratives of conscious out-of-the-body experience and of her observations by the bedside of people as they "passed out." With great frankness, she gives details of the last illness of her husband, and many hints of how "The Last Crossing" may be made easier.

For instance, she advises that those in



attendance should give the patient frequent sips of water. Her husband, towards the end, had frequent glimpses of a "beautiful place" and kind people waiting for him, and on one of these occasions, on return, he said "he had been told by the people there that he was not to eat anything, but to drink plenty of water." On this, Mrs. Leonard comments: "I have since learned that the drinking of water strengthens the etheric body and enables it to assert itself more strongly in its endeavour to separate itself permanently from its physical counterpart."

Mrs. Osborne insists again and again on the reality of the etheric body, which she says, "is similar in all respects to the physical body during the earth-life . . . it possesses a brain, just as it has arms and legs, ears, and lips. . . . The etheric brain makes a far better and easier instrument for the mind than did the physical brain, because it has not the disadvantage of the grosser physical condition to weight and harass it."

#### **"A Real Life in a Real World."**

One of the most interesting incidents is described near the end of the book. Mrs. Osborne had several times seen and spoken to her husband when he appeared to her after his passing, and she had also seen and spoken to him on his own plane. On one occasion, when resting in her garden summer-house, she found herself leaving her physical body and travelling in full consciousness to meet her husband. "Without surprise," she writes, "I saw my husband kneeling beside me, his left arm supporting my shoulder. I looked in his face and realised that my prayer had been realised." And from that meeting she brought back the following message, given to her by her husband.

"Tell everybody—everybody that will listen—that there is this Other Life. It is a real life in a real world. It is an active, interesting world. We are happy in it. . . . We wait here for those we love. I am waiting for you, but I am happy while I am waiting, happy and busy."

This is a message that the world needs; and it is presented by Mrs. Leonard clearly and convincingly, supported, as we have indicated, by a new and valuable evi-

dence of the reality and importance of the etheric body. It is a book which should be read and treasured by every Spiritualist.

Usual price, 7/6. Special price for October, 5/-; postage, 3d.

### **THE WAY.**

By MARY E. RICHMOND.

Many good people to-day think prayers and praise are out of date. But in truth the fact of communication between the spiritual world and man, though it cannot be scientifically proved, is a matter of common experience.

Only, as with wireless, the instrument, must be tuned to the right wave length, and must be in connection with an aerial to catch the vibrations.

The listening set in this case is the mind and heart, the aerial is prayer and praise, and the condition is quiet and silence.

Prayer concerns the future, we pray for what we wish to do, to be, and to have; but praise concerns the past, praise is gratitude, and without gratitude, realised and definite, we cannot take hold upon God's gifts. We do not possess what we do not realise.

Truth and beauty, strength and wisdom are everywhere round us, just as the air is full of sounds; but we must keep in tune with the Infinite, so that we may hear and comprehend and enjoy, and be inspired and comforted.

Do not let us with beneficent deeds crowd out the contemplative side of worship. Time and quiet are necessary for spiritual listening in, and it is wise to set aside a certain space in the day for meditation, for prayer and praise.

When a soul, looking forward, breathes out magnanimous hopes and aspirations for the future, and asks the Father in Heaven for strength to fulfil these sincere desires; this is prayer. When, looking back, blessings are counted over one by one, in wonder and thankfulness, this is praise. And this kind of spiritual discipline develops the mood and the energy from which a wise and effective benevolence flows.



Spiritualism was given to the world to develop the religious spirit—with all its practical implications it is true—but the religious spirit comes first.

It is good for us to remember this. We feel our own weakness, but we know the way to replenish and purify personal power, the way of asking and giving, the way of prayer and praise.

## ARE YOU PSYCHIC?

By EDWARD LEWIS.

**A**RE you psychic? Quite possibly; for it is said that one person out of every four comes under this umbrella word and is "gifted" more or less—presumably less rather than more—with telepathic, clairvoyant, or similar powers. One is always hearing stories. People have queer experiences, visions, or dreams, which they take as warnings, and on that account give a miss to the train or the boat or the aeroplane which meets with an accident. Apparitions of the dying are seen by their friends far away. And so on, a theme with endless variations.

### Earthquake Seen in Dream.

Some of these stories are famous. Swedenborg, for instance, who, on his way home to Stockholm from England, landed at Gothenburg, where he spent the night with friends. He saw (clairvoyantly) a fire raging in the street where his home was, some 300 miles away, and spent a very uneasy evening until he was able to announce that the fire had been stopped, three doors from his own house.

Mr. Dunne, author of "An Experiment with Time," which Mr. Priestley has popularised with a stage play, tells how he had a vivid dream of an island being destroyed by (apparently) volcanic earthquake and fire at the very moment when Martinique, in the West Indies, was visited by that appalling eruption of Mont Pelee, which destroyed St. Pierre and killed 40,000 people. Personally, I have had no experiences, except once at school, when I dreamed that the cat at home had burst, only to learn by letter a day or two later that it had been run over and killed. But

my interest in this subject dates back to early student days, when on one occasion I was present with others in a college room, and saw a man accurately reading, through a brick wall, a page of an old book which was lying open on the table in the next room.

### Just Chance or Coincidence?

He was under hypnosis at the time, and the hypnotiser was with the book; so that this was probably telepathy rather than clairvoyance. About that time I used to spend reading holidays at a small fishing inn at Tummel Bridge, near Pitlochry, in the Highlands, and there became acquainted with a family of travelling "tinkers." The old mother of the family was clairvoyant. And once, when I happened to be there, she was the means of discovering the body of a man who had disappeared without trace, and all search for him had been in vain. She "saw" him lying on a ledge of rock deep in a loch. And there he was found.

We listen to the stories. We sceptically wonder how much in them is verifiable fact, and how much is imagination; or whether it is not all a matter of chance and coincidence. We may, seeing that the stories are frequent, and, in a general way,

## 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.



corroborative of each other, go so far as to admit vaguely that there may be "something in them"; but what that something may be, what its significance, what its relation to the more normal processes of sensation and mentality, nobody so far has taken much trouble to find out.

And the wide, misty field has been left open to the haphazard of the amateur, and the profitable exhibitionism of the charlatan. The Psychical Research people, with their hands full, have done a little; but mostly in the way of collecting and sifting story-material. Their "Phantasms of the Living" is well known; so also are such books as Lang's "The Making of Religion," in which that tireless collector embodied (among other things) many authenticated cases of clairvoyance with the use of the crystal.

### Astonishing Results of Experiment.

This is an important, necessary, and arduous job, without much to show for itself in the way of definite conclusions. Henry Sidgwick, before the war, conducted an inquiry into the apparitions of the dying to their friends, and concluded that there was a connection between deaths and apparitions which could not be accounted for by chance.

Within the last few years, however, the subject has been approached from another angle; that of experimental psychology; by Ossowiecki, for example, working with sealed envelopes; but particularly by American psychologists; and, in America, outstandingly by the Duke University, Dr. Rhine leading. The results have been astonishing. Dr. Rhine works with a pack of 25 cards. The cards are marked, in groups of five, by emblems, such as a circle, a square, a star. Five of each. The cards are then shuffled and cut, and laid face downwards on the table, at which Dr. Rhine sits on one side and the person to be tested on the other. As the "patient" names the cards one after another, they are removed, still face downwards, and stacked.

### Same Gift Working Differently.

If there were nothing but chance, then one in five of these cards would be correctly named; and most people attain no

more than this average. But among Dr. Rhine's cases there are quite a number who persistently, over a long series of experiments, maintain a much higher average than one in five.

One student at Duke University, for example, made 3,500 tests, with an average of 11 correct out of 25. Another, with almost daily tests over a period of two years, kept an average of 9 out of 25. Chance, therefore, is eliminated, and clairvoyance is attested as a scientific fact. The examinee need not even see the cards. He may sit behind a wooden screen placed on the table; he may be in another room; he may be (as in one amazing series of tests) 250 miles away; and still he maintains his average well above the chance-mark. Dr. Rhine's experiments go to show that clairvoyance and telepathy are probably the same gift working in different ways; for wherever the one is found the other is found with it. They also show that the gift may run in families.

### "Extra-sensory" Faculty.

What is it, anyhow, this something which "sees" in this way? Dr. Rhine insists that it is not a "sixth sense," that it has nothing to do with the senses; and calls it an "extra-sensory" faculty. Yet, oddly enough, a stimulant (like caffeine) tends to raise the testee's average, and a soporific to depress it. Is it what Hegel called "the intuitive soul" that sees? Or what is sometimes called the "etheric body"? For, presumably, since our physical body consists of particles which are separated from each other by ether-space, we have a second "body," of the same size and shape as the physical one, and perhaps even more solid.

### WHAT ARE WE?

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**D**ON your wrapper indicates that your subscription is due.

**1. 2. 3.**

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



## THE CONDUCT OF CIRCLES.

By "M.A. (Oxon.)"

### Advice to Inquirers.

**I**F you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, around an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do

not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen communicator that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for "No," three for "Yes," and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the communicator purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an communicator separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the communicator use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and



discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very serious investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

For further instruction and advice, see "The Home Circle," by J. Stuart Morrison. Harbinger of Light Office, 1/6, postage 1d.

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Nature is a divine revelation of the spirit—the eternal mind of boundless love and wisdom—made manifest in all creation throughout the universe; silently yet eloquently, through the language of symbolism, speaking of spiritual truth and of life unseen.

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### CO-OPERATIVE RELIGION.

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Aldous Huxley, English author says, "Organised religion has not the strength to solve the world's ills. What we need is a new and better religion, a sort of co-operative religion—one that appeals to the intellect of man." He says, "Christian, Mohammedan and Buddhist religions have not changed their dogmas to conform with spiritual needs. As a result the great forces now are the pseudo religious movements. Nationalism in its various forms, Fascism, Communism, and deification of the State. With no other outlet for their craving for worship, people pour out their religious feelings on things like the State."

All observers realise that man is innately a religious creature. That is, his spirit longs for spiritual contact and pushes him along and up, so that the things and methods of yesterday do not satisfy today. He moves from one realm of his possibilities to another.

We have now moved into, not only the intellectual, but the deeper touches of the spiritual. Thus the old dogmas no longer satisfy. But in the last century there has been born a religion that touches all aspects of life. It deals not only with the spiritual thought in its relation to the universal, but in all its relation to the relative things of life. It meets the need of the intellect, the need of the emotions and the spiritual in their highest sense.

This religion is Spiritualism, and it is ready and willing to co-operate with all religions that are ready to seek the truth from all angles and be guided by facts and not by authority or precedent.

It helps man to understand his physical being and all its attributes, as well as his mind and its subtleties, and most of all to relate himself to the Spirit, in all its manifestations.

We agree with Mr. Huxley.—There is a great need for the world to be led to a more natural and humane understanding of its relationship, man to man and Man to the Spirit. Spiritualists, your responsibilities and your opportunities are increasing. The world needs your work, your efficiency, your best efforts. It seeks that which Spiritualists have to offer and alone can provide. Let us not be found wanting. —"Exchange."

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### A REMINDER.

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By Our Contemporary "The Christian Spiritualist" Applies to Ourselves Also.

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THESE papers are published for propaganda purposes—by which we mean, they should be read and then passed on to others continually. We have denied ourselves and laboured for many years to this end. That is the principle which the Spirit world demanded of us—and that we do willingly. So far as this end of the matter is concerned we have fulfilled that condition up to the hilt—and far beyond, as our appeals testify.

But what about the other end of the matter—your end? Are you doing your bit? Some of you are, we know; and you are being wonderfully blessed in doing it.



We have a means of knowing this, because we see results. There are others from whose locality come no results whatsoever, so far as we can see; which makes us ask the question whether they are doing their bit. We do not like working hard and long and self-denyingly for selfish people. We aim also to transform self-centred people into distributors of the Light of the world. We lament the paucity of the result so far. People are so slow in getting transformed into angels of Light. Yes, angels in very deed, for angel means messenger—who brings a message. This paper must not be read as if it is a daily paper—scanned for the daily news and then burned. It has a mission of importance. It has to reach many who are out of the way. Many who lack knowledge of the Truth. Are you making it do its full work? Surely you know someone to whom you can give it or to whom you can send it, week by week after you have finished with it. It should also be a fresh person every time. **What about it?**

Do you realise that the Spirit world knows all the facts? Do you realise that the Spirit world blesses you according to those facts? If you are working your full meed of opportunity, you get more than you could wish from the Spirit world. If you are not getting that measure of blessing, then be sure it is because you are not labouring as you should. The Spirit helps you in just the proportion you help others. Do not forget that. Each reader of this paper should be a missionary.

**Again What About It?**—Ed. of H. of L.

### THE USES OF SPIRITUALISM.

The phenomena of Spiritualism follow the laws that govern cause and effect both in this and in all other worlds; and the appreciation of these laws are as diverse as are the minds engaged in their consideration. One class respects them as worldly aids and helps to selfish purposes; another class as being too trivial to arrest attention; while there are other who regard them as the Will and Love of a Beneficent Father, framed for the good of his children.

Amongst those who have risen to the

truest comprehension of their importance and special use may be mentioned the poets, whose works have been ascribed to imagination by persons who prefer words to facts. Since, however, spirit communion has become so common, there are not wanting those who resort to mediums as to fortune tellers, with the intent of being informed how best to undertake some commercial enterprise in order to be successful; or to be told what has become of their lost property; or if such is an agreeable speculation.

These are gross perversions of the true aim of Spiritualism, and ought to be discountenanced by all earnest Spiritualists.

These are not the uses of Spiritualism. Its uses are to destroy superstition, to uproot error, to sever the galling chains of creeds and dogmas, to place the mind and soul in their true positions, to confer liberty of conscience upon every individual, and to raise the moral standard by an incitement to virtue.

And though Spiritualism does away with superstition, yet it does not destroy that reverence for the sacred and holy, which it is the purpose of true religion to infuse into men's minds. God is as much present in a spiritual circle as in a church, and mere scoffers would do well to remember the fact, if they have mind to remember anything.—"Spiritual Pioneer," 1880.

### SOME QUESTIONS ANSWERED.

#### What does Spiritualism do to the Student?

It brings the thinker down from the airy region of unproven speculation to the domain of fact.

#### What results from the study of facts?

Nothing but good can result from the communion of men of all shades of opinion who will bring honest, fearless, impartial thought to the study of facts, the problems of life and mind which concern us all.

#### What do you mean by religious Spiritualism?

I do not use a narrower term because the Spiritualist sees in the midst of chaos all around, the dawning of law and order. The spirit of God broods over the waste.



**What is the action of spirit in this world?**

It is the phenomenal manifestation attendant on the close of one epoch and the ushering in of a new era, with wider spiritual knowledge and clearer insight into Truth.

**Does Spiritualism agree with other religions?**

It is not at one on all religious matters with others who are equally earnest.

**What differences may exist?**

(1) Minds vary in their conception of God. (2) Of God's dealing with men. (3) Of man's necessary relations with God.

**Is the outlook for agreement hopeful?**

There is a hopeful outlook. The Spiritualist must look beyond the surface phenomena, beyond the emotional aspect, study the religious side, regard the movement as related to many efforts that have gone before it, that have aimed to benefit humanity.

**Do spirit teachers guide this movement?**

Yes; they join with us. The place of the cultivated and trained mind has been shown in the development of Spiritualism. Calm judgment shapes its ends and directs the force that enthusiasm has liberated.

**Are spirit teachers wise?**

They are wiser than we. They are on a plane of development from which they see through the dust of strife. They mark the progress that the future brings.

**What is meant by different planes of progression?**

All are on different planes of progression. We are spirits gaining our experience in the school of incarnate life, each learning with different measures of success. We start with different degrees of antecedent experience. No two occupy planes of spiritual experience exactly alike.

**Would it possible for all to agree?**

This would mean (1) Pale drab uniformity; (2) dead level of commonplace; (3) inanition; these I hope will never come. Let us hope for a new perspective among Spiritualists.

**How is truth evolved?**

These spiritual truths are born in our world by conflict with error.

**SPIRITS DRIVE OUT VICARS.**

Hidden away in a tiny village in Sussex is a 60-year-old vicarage with 23 rooms, which, it is claimed, is the most-haunted house in England. Every vicar who has tried to live there in the past 16 years has been chased out by ghosts. Now the Bishop has given up the fight with the unseen—he has moved the present vicar to another village and the house, plus its ghosts, is for sale at £1,000.

Mr. Harry Price, of the University of London Council for Psychical Investigation, and 40 other people, some of them well-known doctors, scientists, lawyers and professional ghosts hunters, have spent eerie nights in the house.

I have spent my life unmasking ghosts, Mr. Price told me recently, and nobody could be more of a cynic than I am. Yet I am prepared to say that this house is haunted. In fact, it is the most haunted house in England.

Not only is this the most haunted house—it is the house with the biggest variety of ghosts.

And here are some of the things the investigators say they have seen or heard:—

Mysterious writings appeared on the walls while every window was barred and every door locked;

Bells pealed for no reason;

Messages, one of them saying "Marri-  
anne, come to my help," and another,  
"Marri-  
anne, it is time for Mass," appeared on the white-washed walls of a passage two minutes after the watchers had passed by;

A man in grey clothes walked about the passages;

Perfumes suddenly wafted on the air;

Flickering light appeared;

Piles of books left on a mantelpiece were scattered.

Mr. Price told me that a vicar who tried to live in the house some years ago bricked up the study window because a ghostly vision of a nun in grey constantly peered in.—"Daily Herald," London.



**"THE HARBINGER OF LIGHT."**

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**THE TRUTH IS SELDOM READ.**

(Melbourne "Herald," May 6th, 1925.)

**Doctors, Herbalists and Quacks.**

Sir,—I have had over 32 years' practice in India, Ceylon and Burmah, so speak with some experience. Further, I am a F.R.C.S. graduate and a member of the B.M.A.

Without fear of contradiction I say that the "modern" doctors do not truly understand the use of herbs. For the last eight years I have gone into the matter, and studied it in theory and practice, and say that I have had wonderful results from herbal treatment, while that of the drug treatment has passed out.

To say that herbalists are "quacks" is an insult to one of the oldest professions which goes back to the time of George III. I have come across many good herbalists in all parts of the world, and do believe Australia has some. By all means do away with the "quacks," but first prove them to be so.—Yours, etc.,

E. V. RATNAM, M.D., F.R.C.S.

**A PRAYER FOR PEACE.**

By a Layman.

Help us, Good Spirit of light and light, to think, to do, and say the right thing in the right way. To banish ignorance and intolerance, envy and jealousy, hatred and revenge. To place principle before men, however high and mighty, and to recognise Right—as opposed to Wrong—equal with the Almighty.

**STUDENT'S SERVICE.**

On the 31st July at Prana Chapel, Clyde House, a service worthy of note was conducted by first year students, trained by Mrs. Ellis Harden. The floral decorations supplied and carried out by the students, helped to give the desired atmosphere. Every seat in the Chapel was filled. This was most encouraging to the young people.

The Service opened in the usual manner, and as the students moved to the platform, the silence was inspiring. The large congregation rose and sang "All People that on Earth do Dwell." The service was opened by the Leader, Mrs. Ellis Harden.

The first hymn, "Let there be Light," in which all heartily joined, was followed by a very impressive Invocation given by Miss Margery Southam. The reading taken from "The Lyceum Manual," entitled "Into the Silence" was read by Miss Edna Osborne, who delivered it in a clear voice and pleasing manner, denoting that the student understood the import of the words. This was followed by an address by Miss Margery Southam entitled, "My Philosophy." The subject matter was good and had been well thought out, this student shows much promise for the future. The main point of her address was "No creeds or dogmas, but seek earnestly, not in one Book, Faith or Religion, but the Realisation of the indwelling Spirit of Life, Love, Wisdom and Understanding. Be capable of rising above the material level of consciousness. Live lives of service for our fellowmen. For



as the wise Greek said: "The most deplorable thing is to be opened and found empty. "For what shall it profit a man if he gain the whole World and lose his own Soul." As a conclusion she recited "The Oversoul."

This was followed by spiritual healing capably demonstrated by Mr. Albert Southam (who also officiates at the organ). This was very instructive and helpful and should bring much blessing and comfort in the future. It supplied a suitable atmosphere for the clairvoyant demonstrations, through the capable mediumship of Mrs. Ellis Harden. The Vesper Hymn and Benediction closed a delightful and impressive Service.

### SPIRITUALISM AND ITS TEACHINGS.

The principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Melbourne, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately committed sin, BUT FROM COMMITTING SIN AT ALL!
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man con-

tinues to unfold and develop, after earth-life, in the spheres beyond.

- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

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# How a Beautiful Mother of Three Children, Murdered in Cold Blood by Her Husband, Revenged Her Death

By J. C. F. GRUMBINE, B.D., Life Fellow of the Society of Science, Letters and Art, London, England.

I WAS sitting at my library desk in a small town in Illinois replying to a letter of thanks from a Chicago merchant, on an article I had written for a Chicago paper, of the nature of a protest against a certain Bill introduced by a Mr. Meyers, a State representative, which threatened one's religious rights and liberty. His letter laid open before me on the table. As I wrote, my eyes caught a cloud like vapour above the desk, out of which the half length body of a woman appeared. Her face wore a sweet, benignant smile. Her eyes were blue and her hair brown. In her hand she held an open book. As I gazed at her, I heard the lips speak the name of "Margarite."

In the post script of my letter, I asked the merchant, who the ghost was. The man's name was Mr. H——, a broker and dealer in livestock. He immediately wrote and told me a remarkable story of who the woman was! I am quoting it exactly as he wrote it.

"When I was a lad in Jassamine country, Ky., I loved a girl by the name of Margarite ——, once a school teacher. Our love was mutual and daily we grew more fond of each other. Her folks were well-to-do and wished her to marry some one her equal, both in station and wealth, for I was only a poor farmer's boy. She was willing to break with her family for my sake, but this I would not permit her to do, because I was not able to support her at the time and I did not wish to cross her folk's plans. The result was that because of the disparity in our social position, I left the town and went West. Knowing the cattle business, I went to Chicago and entered a broker's office where my ability to buy and sell stock soon gave me a chance to become one of the firm. The years passed, and I married, but not Margarite. Some forty years later when my wife died,

I naturally began to think of the past, for I was now past sixty years of age.

"Since the day I left Jassamine county, I had not heard from anyone in Kentucky, as I did not write any letters and my own people, my father and my mother, had passed on before I left home. One evening at dusk, I was in one of these reminiscent moods and was a bit lonely in my large house, located on Michigan Boulevard (for I had no children) when suddenly a bright light moved about the room and without warning, the detonation of a pistol shot resounded in the air that made my blood run cold and there burst upon my view out of the ball of light, the white-robed form of a tall, beautiful woman. She sprang to where I was sitting, and cried in great anguish of spirit. 'Don't you know me? I am Margarite H——, Maggie, whom you once loved!'

"As I slowly recovered from the shock of the pistol shot and the appearance of the apparition, I asked her to confide in me fully and tell me the facts. Then and there she stood before me, telling me the story of her marriage, which had been arranged by her parents and which had proven a bitter disappointment and failure. I noticed that in her right hand, white as snow, she held a book—the same one which you had seen in your vision. As I grew more calm and less fearful, she said in a voice as natural as when I heard her speak forty years ago. 'A year after you left, father and mother wished me to marry George W——, whom, you will remember, was your rival and suitor for my hand. He owned a valuable racing stable and came from a very aristocratic family in Virginia. When you left home, I took no interest in school or anything and soon resigned. Not hearing from you, though I waited five years, I felt that you had ceased to love me, and so at last I yielded to my parents'



importunity and married George. Three children were born to us, but I was miserably unhappy. George drank heavily and was very unkind and cruel.

"Three times I left him and refused to live with him, but he always pleaded with me to try him once more and each time I did so, it was with the same results. The last time he approached me, was one bright morning while I was picking blackberries. I told him frankly that we could not be happy together, and that I should never return to him. He grew surly and tried to buy my return. I told him that if he placed all the money on the planet at my feet, I should not change my mind. He still insisted that I live with him and I stoutly refused, leaving the blackberry patch, and starting for the house, when as I walked but a few paces he shot me to death!"

"That was terrible," I cried, "to take your life!"

"Yes," she continued, as her head sank on her breast, "and to deprive the children of their mother! At first, I could not realise that I was dead. I had always been a Christian woman, but now a spirit of hatred for him and revenge was aroused in me. As a spirit, I stood before my children as they sat playing at their toys. I asked them if they did not see me, but I got no response. Then I spoke to them, and they did not hear me. I even touched them, but they did not feel their mother's touch. My God, I cried in despair, has it come to this that my own sweet children do not know their own mother! Then awoke a deadly spirit of revenge within me, and I vowed that I would get even with him for my death and the loss of my children. I sought him. He was in a murderer's cell in the County jail. The Court had made short shrift of the trial, for in less than three weeks he was hanged, having confessed the murder.

"Here in the spirit world I could now meet and fight him face to face. I did so for seven long years, but with no benefit to me and no advantage to him. Then your mother came and told me that I was making a great mistake. No one be happy by making another unhappy. 'Do you not

see how you are withdrawing farther and farther from your children?' she said. 'This is the result of your spirit of revenge. Be assured, my dear, that the only way you can progress, be happy and again be united to your little family, is to forgive him and then let him go on his way.' It took me some time to consent to your mother's advice, but I at last did so.

"When my husband reached this world, he was enveloped in almost opaque darkness. All that I could see in him was that divine spark shining dimly like a far distant star, surrounded as he was by shadows as dark as himself. He wandered about close to the earth in the dense atmosphere of his attractions, but I recognised him and so I never lost sight of him, for I had a sharp, clear vision. In his dungeon, I sought him. My changed mental attitude, my affections keyed to a high, spiritual vibration, intensified my psychic sight, and as I approached him, he imagined that I was some bright angel. Soon he knew who I was. Instantly he became conscience-stricken. I approached him nearer and nearer, and when I stood before him, he wept in anguish and remorse of spirit, and then I knew for the first time what true repentance meant. His suffering had been his liberation! My forgiveness, his salvation!"

"He then began to progress out of darkness, and, strange to relate, as I approached my children, they were able to feel my influence and at times to see, hear and feel me! Now, I cannot stay longer, but I wish before I go to make one request. I want you to write my experience in a book, as I will dictate them to you, and publish it and so prove to ignorant, suffering humanity, that love, pure, unselfish and divine, will solve the problem of all marriages and make men and women happy!"

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# The Ministry of Angels

WHO AND WHAT THEY ARE.

THE SPIRITUALIST CONCEPTION.

By ELLIS T. POWELL, LL.B., D.Sc.

**C**LEAR thought on the Ministry of Angels requires, in the first place, a definite idea of what an angel is. Our thoughts naturally turn to the traditional conception of a radiant winged being, sometimes pictured as the guardian of a child, or as welcoming a newly-arrived spirit to the Summerland: but more often, perhaps, as bowing in ceaseless adoration before the Deity—one of those celestial beings whom Milton saw with an eye which neither physical blindness nor worldly adversity could darken, flinging down on the jasper pavement their crowns of amaranth and gold.

These ideas contain certain elements both of fact and of poetic imagination. We shall come nearer to reality if we remember that our word angel, in its original Greek form of "angelos," only means a messenger, or perhaps "envoy" would be a still more precise rendering. There is, however, in the word "angelos" a suggestion of the possession of a certain authority, or discretion, which is hardly involved in our term "messenger." We take a messenger to be a person who conveys the message, but has no diplomatic or discretionary power in the matter with which it is concerned.

In both St. Matthew and St. Mark the announcement, "Behold, I send my 'messenger' before thy face," is "angelos" in the original. In Luke vii, 29, the sentence, "When the 'messengers' of John were departed," has "angelos" in the Greek. But normally in early Christian psychic literature the word means, in essence, a messenger or envoy between God and man; and it is extremely interesting to note that this significance is almost exactly that which the word possessed in Homer, centuries before Christ, where the "angelos" is often a messenger of the Gods.

## "Spiritualism Turns Out to be Right."

As soon as we visualise the angel as a messenger, an envoy, we are able to shake ourselves free of the rather misleading prepossessions of ages past, which present the angel to us as a being of totally different nature from ourselves. That is to say, Spiritualism turns out to be right directly you dive down into origins. And, of course, these mistaken prepossessions were very largely the result of our own neglect of psychic truth, with the consequent atrophy of our own best psychic faculties. The halo round the angel face is a real thing and not a painter's dream. The angelic capacity to fly (but without wings) is the necessary consequence of the capacity of the ethereal body to annihilate space—if there is space at all in the spirit realms—and to be instantly where is desired. But our age-long neglect of psychic study has led to treat these facts rather as beautiful legends than as scientific truths. People seem to have got hold of the idea that Heaven and its inhabitants are farther away from us than they were from the patriarchs and apostles. And so the angel world has tended to become unreal, visionary, and distant, whereas it is actually among the most potent of the influences which surround our lives. Spiritualism, in a word, has given us back the angels.

Science (as science, and not as Spiritualism or Theosophy) has something to say here. Dr. M'Cook quotes a distinguished scientist as having indicated the almost necessary existence of the angel hosts, as part of the chain of being extending upwards from life in its humblest forms. "The grand law of continuity," said this observer, "which seems the last outcome of modern science, which seems absolute throughout the realms of matter, force and mind, so far as we can explore them, can-



not surely fail to be true beyond the narrow sphere of our vision, and leave an infinite chasm between man and the Great Mind of the Universe." And, therefore, as Dr. M'Cook goes on to say, "Our pyramid may not, does not, end in man. Man is simply the fleshly termination thereof. The edifice of life goes on through these mysterious ranks of being known to us as the angels, until it ends at the very pillars of the Divine throne in the highest grade of angelic being"—the cherubim and seraphim themselves.

### Another Misconception Corrected.

Our recognition of the angel as a messenger tends also to correct another misconception, which has made us lose sight of half the angelic hosts. We have unconsciously limited the term to mean a bright and exalted being, an inhabitant of heaven, living in the near presence of God, and having been for countless ages a denizen of the higher spheres. Such, indeed, are multitudes of the angelic armies. They have had no actual experience of terrestrial life, apart from what they have acquired from their contact with men, when acting as the messengers of God. They have never passed through the gate of death. They know of God's unfailing solicitude for the welfare of men and women, of His plans for their evolution; and as St. Paul says, these are among the things which the angels desire to look into. So exalted is their dignity that even the fallen angels, who have rebelled against the Majesty of Heaven, retain a claim to the respect of those who were once their celestial brethren. Ancient Jewish legend records that when the Archangel Michael was contending with Satan for the body of Moses (which Satan said was forfeit for the killing of the Egyptian) the Archangel durst not return a railing accusation because Satan, though fallen, retained something of his bygone majesty. But these angelic ministers to the manner born, and without experience of terrestrial life, are only a part of the armies of the living God, only one section of the agents of the Lord God of Sabaoth—the Lord God of Hosts. To get an adequate conception of the full number and character of the angel hosts we

must add to them all our enfranchised brethren and sisters who, in all ages of the world, have passed from this life to the higher spheres.

As soon as we grasp this vital fact, we break with the traditional misconception, which, arbitrarily, divides the inhabitants of the heavenly places into two sections, one—so tradition would tell us—is composed of the angels in the specialised sense of the word, the exalted beings who were dwelling in those spheres when the morning stars sang together and the Sons of God shouted for joy because of the creation of the world. These are engaged in incessant service, though some, apparently, are also employed in ceaseless adoration—so tradition would assure us. Those who serve are the ministers of God that do His pleasure. In Milton's words, they "post o'er land and ocean without rest." The other section—so again tradition would have us believe—is composed of the spirits of former dwellers upon earth. But these, so far from posting o'er land and ocean in works of mercy and beneficence, are engaged in a perpetual round of worship and praise, which must, if we turn upon it the analysis of a robust intellect, be as tiresome to them as it is profitless to the August Recipient thereof.

### "Eager Agents of the Great Administrator."

That the spirits of just men do turn in adoration and thanksgiving to the great Source of all life I firmly believe. Nay, it is impossible to think of exalted intelligences, prompted to the sublime happiness and the boundless perspective of that world, as being able to refrain from the expression of their fervent praise. But that this obligation should engage them in perpetuity we cannot reasonably suppose. The truth is that they also, like the angels to the manner born, are eager agents of the great Administrator who sways the universe, doing His will and pleasure in multitudinous areas of activity, the nature of which we shall glimpse shortly. "Are they not all ministering spirits sent to minister to those who are on their way home?" To me, the amazing thing is that anyone who professes Christianity, or regards the Bible as something much more



than a mere collection of tales and legends, could ever doubt the fact of angel ministry. Certainly, as Phillips Brooks used to say:

There is nothing clearer or more striking in the Bible than the calm, familiar way with which from end to end it assumes the present existence of a world of spiritual beings always close to and acting on this world of flesh and blood. It does not belong to any one part of the Bible. It runs through its whole vast range. From creation to judgment the spiritual beings are for ever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would leave a chance for the whole system to be explained away into dreams and metaphors. The spiritual world, with all its multitudinous existence, is just as real as the crowded cities, and the fragrant fields and the loud battle-grounds of the visible and palpable Judaea in which the writers of the sacred books were living.

The truth is that the born angels form a company of fellow servants with the angels recruited from humanity. Some of our best and dearest are at this moment working side by side with the angels who sang the first Christmas song to the Bethlehem shepherds. There is something exhilarating for us in the knowledge that the angels native to the heavenly places joyfully recognise this kinship of service with their mortal brethren. When the great Psychic of ancient days fell in front of the angel monitor for the purpose of offering worship, his misconception was instantly corrected. "See thou do it not, for I am thy fellow servant." And the angel who comes to release Peter assumes no air of superiority. He just gives him directions what to do, in the same style as if he were a staunch friend who had found his way into the prison, and was able to command the means of escape. And so, again, in the case of Elijah and the angels—they touch him, wake him, offer him a

cake baked on fire—just like a mother offering a cup of tea to a tired son.

And so again were the three angels who came to Abraham as he sat in the tent door in the heat of the day. They just made themselves at home, as we should say. Again and again, in all that we read of the angels in psychic lore, there is this note of common service, of good fellowship, all pointing to a mingling of the born angel, so to speak, with the enfranchised human spirit, so that both may work together in the multitudinous services that an evolving universe requires.

And knowing what we do of the contact between the world of spirit and the world of flesh, I think we might be expected to gain, in the course of ages, some insight into the organisation of the angelic ministry. If order is heaven's first law, there must be organisation among those who administer the other laws. We can glimpse the organisation, though we must necessarily view it, so to speak, through terrestrial glasses. We are forced to see it is anthropomorphic—that is to say, as shaped after the manner of mankind. But it is not difficult for us to understand that we see through a glass darkly, and that the reality transcends our best imagination thereof. Bearing that in mind, there are lessons of incalculable value, and of surpassing beauty, to be drawn from the lore of the angel ministry.

### Raphael and the Angels.

When the background of Raphael's Madonna of San Sisto was cleansed from the dust of ages, it was found to consist of a myriad of angel faces, all of a delicate bluish tinge, as if composed of air, and melting away into an abyss of golden glory. Such a picture is not the empty figment of a painter's dream. The blue is the vast interstellar region which we can see on a cloudless summer day or on a frosty winter's night, the home of the angelic bands. And this, as Mr. Sinnett says, "is not guess-work or metaphysical speculation. It is the definite result of observation as scientific in its character as that concerned with astronomy or spectroscopic analysis. And the final result is that we are now in a position to know that when we look up



into the sky, and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, among them any we have loved and lost and will rejoin in due time."

From this ether of space (so St. Paul and Sir Oliver Lodge, 2000 years apart in time, unite to tell us) are the spirit bodies made: and as for the multitude, filling all the space around the Madonna and the Infant Christ—why, no psychic researcher would have doubted for a moment that the descent of this mighty Psychic into flesh did attract the angel bands—even if we had not the story of their appearance to the clairvoyant shepherds in the Bethlehem fields, to endorse our scientific conjecture.

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## THE SUPERNORMAL.

### Discarnate Influence in Human Life.

By ERNESTO BOZZANO, International Institute for Psychic Research.

In a general introduction to the Library of the International Institute of Psychological Research, of which this is the first volume, the Hon. Ralph Shirley says:

Since the evidence in substantiation of these (metapsychical) phenomena has accumulated far beyond the most sanguine expectations of those who upwards of half a century ago first took upon themselves the task of investigating this very difficult and elusive subject from a scientific point of view, it has become impossible to treat the observed occurrences, at least as regards a very important portion of them, as otherwise than facts which science is bound to accept and therefore attempt to explain.

In this volume, accordingly, Signor Bozzano attempts an explanation.

Signor Bozzano was invited by last year's International Spiritualist Congress at Glasgow to contribute a resume of his

forty years' work on the theme: "Animism or Spiritualism: Which explains the facts?" This work is the result. But the author does not give a categorical answer to the question; in fact he issues a warning against unwarranted generalisations, "extending to a whole group of supernormal phenomena the conclusions legitimately applicable to a single episode investigated."

He draws upon his own extensive observations and experiments, and upon those of others, to show that both animism and spiritualism are needed to explain the whole complex of supernormal phenomena, and "cannot be separated, since both are the effects of a single cause, and this cause is the human spirit." The proofs of spirit identity obtained through personal communications from the other side are only one thread in the whole skein of the evidence.

It is impossible to summarise all Signor Bozzano's case in brief space, but it may be sufficient to say, in the general editor's words, that the evidence supplies "convincing support to the thesis that the conscious spirit of Man can operate independently of his physical form and must therefore be held to survive its dissolution."

Price, 11/6; postage, 6d. In the Library Can be obtained if desired.

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## HOBART CHRISTIAN SPIRITUAL CHURCH.

Since the passing of Mrs. Crow, who for a number of years was a devoted leader of the Hobart Church, a small band of faithful workers have kept the Church together, but, nevertheless, missed the inspiration of a leader. This has been supplied by the appointment of Mr. Gill, of Geelong, Victoria, who gave his first address on Sunday, July 3rd.

The attendance since his arrival has been satisfactory, and when he gave a trance address on August 7th, the silence and attention was remarkable.

We join with the Hobart Church in wishing for him and his work every blessing success.



# — HEALTH and HEALING —

## SPIRIT HEALING

By a PRESS REPORTER.

### Healers Under Control.

I T was in a small basement room, faintly redolent of incense, the harsh glare of an electric light softened by a red paper shade, that I became acquainted with spirit healing. I was fascinated, thrilled, when a young man assumed the rigid concentration of a trance, and not exactly frightened, but at least uncomfortable, in the tense atmosphere. It was almost pantomimic at times, yet everyone was so sincere. In my capacity as an impartial onlooker, I called one night at the house where this spiritual help and healing centre meets. There was nothing mysterious about the room. It is a small centre, I was told, and has only been in existence a few weeks. Naturally, it cannot afford expensively appointed quarters. Healing is free, but donations are not refused.

While we were waiting for the people to come along—it was a foggy night—I heard someone ask why incense was being burnt. "It helps towards a devotional atmosphere," said the Medium, who was in charge. Later, she explained that the red shade on the light assisted healing. Eventually, about twelve people had arrived. There were two mediums—Mr. H., one who I was told, was possessed of X-ray vision, and Mr. P. a cheerful young man who was to heal while in a trance under the control of a Chinese healer—Fu-Chu.

Softly and unaccompanied, they began to sing a hymn. Mr. P. was seated on a chair next to a wash-basin in the corner. He seemed to breathe in deeply; his features were taut, and his eyes shut, as though the eyelids were glued down. Almost automatically, he raised his arms sharply by his sides so that the palms of his hands faced the audience. The singing stopped. He stood up, bowed. "Fu-Chu bids you good evening."

I was told he was in trance.

Speaking in a reedy, piping voice, though in excellent English, he called for a chair, which he was helped to place in the middle of the room. "First I want you, little lady," Fu-Chu said. "Me?" asked a woman sitting at the end of the front row of chairs. "Yes." Fu-Chu asked her to sit down, took her hands, and, after a pause, said: "I don't think you need me to-night, little lady." She returned to her chair.

### A Treatment for Neuralgia.

The next "patient" was a small woman, hair streaked with grey. Fu-Chu kept up an incessant conversation. How was she feeling? Where was the pain? Was it in the head? Where her legs still hurting her? "I think it is neuralgia. It hurts behind my eyes and all over my head." Leaning over the chair back, Fu-Chu took her temples in his long, sensitive hands. He swept the tips of his fingers along her forehead, and made a downward movement with his hands, as though he had wrung out the pain and was shaking it from him. He did the same with her head. "Go over to the couch, little lady, and my friend will deal with your legs." The woman went to a couch by the wall and lay down.

Fu-Chu, having, by the way, washed his hands after treating each "patient," asked for a young man seated in the front. This was to be an errie sight. The young man told me afterwards that he had some kind of dislocation or bruising of the jaw, for which he had received treatment at a number of hospitals. Nothing, apparently, could be done. His face was tired with worry. He had an air of hopelessness. Fu-Chu was very disturbed. It was go-



ing to be a difficult case. He treated the lad in much the same way as the others, stroking the affected jaw. Urgently, he asked for assistance. He "needed Power." Miss H., another lady, and Mr. H. came forward.

### A Living "Magnet"

The three of them joined hands, forming a living magnet around Fu-Chu. The end two of the magnet pointed their free hands, on Fu-Chu's request, towards the boy's ears, just not touching them.

Fu-Chu raised his arms. His hands shook violently. He brought them down to within less than an inch of the boy's head. He seemed to be invoking the aid of the Unseen. . . . The lad's eyes closed. His tongue protruded from the corner of his mouth. There was death-like stillness in the room.

When the semi-circle was dispersed, Fu-Chu spoke to the boy. Bending over him, he told him that, although the hospitals could do much, there are things they do not understand. Operations meant experiment. They might be successful. Earnestly, Fu-Chu bent still lower. "If you will, you can be healed by faith. But you must not doubt for one moment. It is steady work. It has got to be done. You have free will on your plane. I tell you, you can be healed," he said. Raising his arms once more, Fu-Chu stepped back. A smile lit his face. "Great is the Power that has been sent," "God bless you, Fu-Chu," said someone in the corner.

### In a Strange Tongue.

Evidently limp from his exertions, Fu-Chu rested. Suddenly he turned round on his chair and spoke. What he said was not in English! It sounded soft and sibilant, an unintelligible string of words, as if he was speaking to someone. Once, when he was speaking to a "patient," he asked if there was such a word as "pre-vention" in English. "Yes," he was told. The Medium said to him: "You have picked up English very well, Fu-Chu." The medium smiled, and in his piping voice answered: "Yes. I study a lot, and I listen to what my medium says."

Meanwhile, Mr. H. had dealt with the woman whom Fu-Chu had sent to him, and he was apparently using his X-ray vision on a man lying on the couch. Fu-Chu had said his basic trouble was indigestion. I saw Mr. H. stoop over this man. With his arms outstretched, the palms of his hands inwards, pointing to the lower part of the stomach, he looked fixedly at him for some seconds. Fu-Chu asked the man how he was feeling, and was not at all worried when he said he felt worse since the last time. "Naturally, if you break away from your usual way of living, you are bound to feel worse at first," he said.

### A Throat Treatment.

The medium herself was one of Fu-Chu's remaining patients. As she sat in the chair, he put his hands to her throat and smiled, joyfully. "Fu-Chu is pleased," he said. At his bidding, the medium told the boy with the hurt jaw how she had contracted throat trouble. An operation was necessary, said the doctors. Instead, she underwent spirit healing. She was getting better! "Is there anyone else?" asked Fu-Chu. No, was the answer. "I will come out of the trance. My medium is tired," he said.

They sang again, as they had sung several times during the evening. The medium sat on a chair. He stroked his arms and legs, downwards. He put his hands up to his forehead, slid them over each eye. His eyes opened. . . . Mr. P. was speaking to them all afterwards, the medium said to me, "You are a healer. Did you feel anything this evening? Power was being drawn from you." I denied any peculiar sensation. Yet I had had a queer tingle in my feet, like cramp. When I put my feet to the floor it seemed as though a chord struck in each foot—like a tuning fork. I dismissed the thought, but it occurred to me afterwards. For "pins and needles"—and I am subject to severe attacks—they went away extraordinarily quickly.



## Eating Sunshine

**F**RUIT Foods are Stored-up Sunshine.

The human body is made up of countless microscopic living cells. The cells, like man himself, are born, grow, use food, live out their individual lives, and die. Their existence, well-being, and energy depend upon their being supplied with living food. Man's health, his life itself, depend upon the health and vitality of the cells of which he is composed.

**This vitality or Life comes from living foods, and from living foods alone.**

In this respect, that aggregation of living cells, Man, is in no wise different from the individual cells.

Nature supplies in abundance and variety these living Foods: fruits, nuts, salad vegetables, but man "devitalises" them and more or less destroys them by cooking, baking, pasteurising, processing, salting or by preserving them with harmful chemicals, coal tar products, or with saccharine or denatured sugars. The result is that the cells are poisoned, sicken and die, and as a result disease is sown in the body of man.

Foods are therefore classed as VITAL or Living, and DEVITALISED or Non-living. A witty writer has said: "You cook your foods, and then your foods 'cook' you." Vital foods build up tissue, supply energy and give health. Devitalised foods use more energy than they supply and are a factor in much sickness and disease.

Cooking devitalises foods, the heat used destroys the living elements. Note the difference between fruits in a natural state and after they are cooked.

| Tissue Builders | Energy Producers | Chemical Elements | Water | Food Units    |
|-----------------|------------------|-------------------|-------|---------------|
| .5              | 22.3             | .5                | 76    | 5.2 Cooked    |
| 2.1             | 73.3             | 2.3               | 22.3  | 14.5 Uncooked |

In addition cooked fruits quickly decompose in the system and produce poisonous by-products and gases.

### What Are Foods?

Foods are substances, which when eaten, digested and absorbed by the body, supply the materials (1) to replace worn out tissue (cells); (2) to keep the body warm, and (3) to supply its energy. When vital

foods are supplied, the body is nourished and kept in health. When they are not supplied in accordance with the body's requirements the result is ill-health and disease.

### The Six Living Elements.

Six elements are required by the body: Tissue Builders to replace worn out tissue and to supply the materials for new cells.

Heat producers to keep the body at its normal temperature of 98.5.

Energy Producers to enable the body to do its complicated work.

Chemical Elements and Vitamines to make the necessary digestive and other fluids.

Water to convey the various elements throughout the body; to equalise the temperature of the body; and to assist the chemical processes.

Vital foods contain all these elements and are therefore perfect.

The vital force or life of the body is secured from living foods and from living foods alone. This vital force is contained in plants which have the power of storing it up from the energy poured upon them by the sun. The element in the plant that has the power of doing this is known as Vitamin D. This force or energy is stored up in such living foods as fruits, nuts and salad vegetables which may be compared to electrical storage batteries. Cooking, and staleness dissipates this energy to a greater or lesser extent.

When eaten, the stored up energy in the microscopic cells is absorbed by the cells of the blood, and by them conveyed to the cells of the body, which in turn, stores it until required. When fruits are overcooked, over-dried, or stored too long this force is lost and the food loses most of its value.

The human body is like a motor car, it requires much energy or force; first-class petrol in the one case, and first-class food in the other, but comparatively little material to keep it in repair.

### A Chemical Laboratory.

Nature uses sixteen vital (organic)



chemical elements to keep the body efficient and in health. These are known as Food-salts. Keep in mind that all of these must be vital or living—non-living elements are either useless or harmful. All the elements required as Nature can use them are to be found in vital foods and in vital foods alone. These elements are: Oxygen, Hydrogen, Nitrogen, Carbon, Potassium, Calcium, Phosphorus, Magnesium, and eight others of lesser importance. All these elements are found in vital foods.

In addition there are mysterious, but all important substances—Vitamins—that are essential to the growth and well-being of the body. Vitamins are even more sensitive to excessive heat and staleness than the chemical elements (food-salts). Both food-salts and vitamins are energised by the sun's rays, for this reason it is a good plan to give foods a sun-bath before using.

Among other elements there are five food salts, and three vitamins possessing the greatest value in restoring and maintaining health, they are:

**Potassium**, an indispensable element in the building and repair of muscle, tissue and bones, and therefore essential for growing children. It assists the chemical activities of the body and as it also neutralises acid in the blood, it is curative of many ailments.

**Calcium** is necessary for nutritive processes and for the building of cells. It is curative of rickets, chalky teeth, æmia and diseases of the bones.

**Iron** is essential for the formation of red blood corpuscles. There is more useable iron in one pound of Prunes than in all the "iron tonics" that you could take. Organic (living) iron purifies and enriches the blood and is curative of æmia.

**Phosphorus** is used in building up the vital centres of the nerves and chief bodily organs. Without phosphorus the vital force of the body could not be renewed, nor the mind energised.

**Magnesium** enters into the vital composition of every cell. Lack of this element results in arrested development. It is laxative and of great value in constipation. It acts upon the kidneys, stimulating their activity and is curative in stomach

troubles and rheumatic affections.

### The All-Important Vitamins.

**Vitamin A** is essential for nutrition, growth and general physical well being. It is curative of rickets, eye diseases and lung troubles. Lack of this vitamin results in lowered resistance to disease.

**Vitamin B** increases appetite and is essential to growth, and is curative of nervous disorders and malnutrition.

**Vitamin D.** The most wonderful of all the vitamins. The living cells of all living things have the ability of absorbing and storing up the sun's energy. This is due to the act of Vitamin D. In using vital goods—fruits, nuts and salad vegetables—we are actually Eating Sunshine.

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## SECRETS OF HEALTH AND HAPPINESS

By LEONARD K. HIRSHBERG,  
B.A., M.A., M.D.

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### Confessions of a Doctor; They Seldom Cure Any Ills.

WE cannot take away from good doctors the real credit that is theirs. It is, however, eminently fair and just to point out that many physicians take honor, glory and fee for "cures" which the native vitality of living tissues works out for itself. Faith and confidence in a good doctor is similar to a cheerful, courageous disposition. It helps to arouse in your fabric the fighting spirit, which casts off depression, weakness, apathy, flabbiness and susceptibility to dangerous suggestions. Christian Science, New Thought, social service, official occupations, music, religion and philosophy are just as good in this respect as the jovial doctor, hale fellow well met.

Fred C. Kelly, a humorous sceptic, who does not take physicians and surgeons and Johns Hopkins men as seriously as they take themselves, says: Think of all the people doctors have cured! There again we run into the item of blind faith. Have they ever really cured anybody or anything? What I am getting at is this: You



are misled by coincidence. You are ill. You send for "the best doctor." You get well. You are happy. You broadcast the fame and glory of your wonderful doctor. You will yell, argue and fight to prove that he cured you of pneumonia, typhoid, appendicitis, neuritis, indigestion, biliousness, catarrh, rheumatism or what not.

Sincere medical science constantly advances and proves the methods of its own "best doctors" were admittedly wrong; they try to convince you of the fact, to-wit: That you usually get well in spite of the "best doctors." What are "curable diseases?" The kind which get well of themselves and in spite of doctors, medicines, adjustments, punches, philosophies and methods.

What are cancer, sarcoma, rabies, paresis, Congo sleeping sickness and other incurable maladies? These are the visitations over which the doctors who do not cure curable diseases humbly and meekly admit they have no power.

Practising physicians have the habit of "pointing with pride" to the decrease of smallpox, typhoid, cholera infantum, diphtheria, blood poisoning, and many other bacterial and microbic manifestations. They may do so for the science of sanitation and preventive medicine, but not with justice by the fee-gathering element of the profession. Drugs, chemicals, medicines, pills and potions in the form of prescriptions have not helped the human race any more than systems, methods, books and lectures, which appear to heal.

Physical realities make your thoughts and these real thoughts affect your own physique in a real way. Your thoughts are apt to "adjust" your vertebral column at times better than a chiropractor or an average surgeon. The average surgeon is possibly many leagues in advance of his pill-administering colleague. However, if the great surgeons now assert that they were wrong, when they removed ovaries, appendixes and tonsils by the wholesale, it is barely possible they may also be wrong sometimes now when they operate upon certain glands.

Finally, remember that physicians do

cure malaria, rickets, blood infections, anemia, ringworm and erysipelas with medicines. These are a few certainties. Surgeons also cure the victims of wounds, tumors, ulcers, compound fractures, abscesses, kidney stones and early cancers. This positive credit cannot be withheld from them. They are realities that cannot be brought about by another method, plan, philosophy or system.

### **"FAITH" HEALING.**

#### **People Will Have Anything Rather Than Barren Christianity.**

**T**HE Rev. John Maillard, of Milton Abbey, England, whose work has already been noted in "The Harbinger of Light," told a "Daily Sketch" reporter that faith healing is not magic, and that patients are emphatically not disillusioned.

"I am terribly alarmed at the trend of affairs lest the Church should lose its mission as the body of Christ and become an institute of psychology," he said. "I suspect that opponents of faith-healing missions in the Church regard prayer and sacraments from a mental and intellectual angle and leave out the spiritual and divine potency. Their attitude is driving people, particularly women, to Spiritualism, Theosophy, and Christian Science. People will have anything rather than a barren Christianity.

"Faith-healing services are accused of containing elements of magic and that where there is no previous preparation, sick healing goes very near magic. Miracles are not magic. Healing is not magic. I give to everyone who comes to one of my faith-healing services two preparation papers, so it is absolutely untrue to hint that sufferers are never prepared. At the same time we must not give the sick the impression that the mission of Christ is no hedged around by the conventional Church that only arch-angels may obtain its blessings."

#### **"As For Disillusion—"**

"And as for disillusionment—I can count on the fingers of one hand the few cases



out of tens of thousands during the last 18 years whose faith has seemed to suffer. Numbers have found their faith for the first time in coming to the healing mission."

Mr. Milliard went on: "I was among those invited to go before the Lambeth Conference committee to submit cases of faith-healing for their investigation. But as the committee was composed of doctors as well as clergy, I first asked whether the doctors had permission from the British Medical Association to subscribe their names to any cases of healing outside the orthodox medical practice. As their guarantee could not be given, I felt they were not in a position to endorse the work of faith-healing in the Church.

**"The crux of the problem is the belief that organic diseases and diseases such as cancer are not curable except by medicine or surgical operation. When faith-healing has cured such cases the answer has always been that the diagnosis was mistaken!"**

### Doctors Send Cases.

"At Milton Abbey recently we had 52 people giving thanks for definite physical improvement, and in the early days of the Brighton Mission there were more than 60 per cent. of thanksgivings, all of which had been under medical and hospital treatment.

"But I want to stress that no sufferers come to us who disbelieve in doctors. The Bishop says we should co-operate with doctors not become substitutes. Many doctors send cases to our services which they would not do if we were opposed to medical practice.

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## HOW TO BE WELL.

By H. ERNEST HUNT.

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**I**F two people come up against infection, why does one succumb and the other perhaps go scot free? The germs come alike to both. In fact, they come to us all. The doctors tell us that we all have pneumonia germs in our chest, but we do not get pneumonia unless our resisting

power falls below the danger point. If it does, then the germ gets its chance and makes the most of it. Our natural resistance is the key to the position, and we can do much towards strengthening this.

First, what lowers it? Body and mind work so closely together as really to be one, and either partner can easily upset things. Fatigue, which is a poison in the blood stream, at once lowers the resistance, so look out for infection when you are tired. Constipation provides another poison, with the same result. Lack of fresh air, over-eating and under-exercising are also harmful.

On the mental side, fear, worry, bad temper, jealousy, hatred, slackness, and double-dealing are all of them bound to have an effect in reducing mental tone, moral tone, and body tone, for all of these are wrapped up in the same bundle. Then down goes the resisting power, and up comes the germ.

But we can tune up the resisting power to a quite remarkable degree. As a half-humorous example—have we not all seen couples, courting and very much in love, sitting together in damp fields for hours at a time? Yet they never seem to take any harm. But if those two people were to sit in two separate fields, equally damp, for the same time, the ambulance would probably have to be called to carry them to hospital. It is the "tuning up" that counts.

But without taking the risk of sitting in damp fields, and even without of necessity being in love, we can tune up to health and heighten our resisting power enormously. We must, of course, look after the body, but equally also we must regulate the thoughts. These influence the various nerve centres and the ductless glands, and so have their effect for good or ill upon the body. If we determine to be fit and well, and direct the thoughts to the idea of health, fitness, and immunity to disease, using these thoughts daily as mental dumb-bells, we shall certainly be more likely to be fit than if we go about expecting colds and headaches and dreading this and that. Such a vigorous thought as "Disease cannot touch me!" fixed in the mind at frequent intervals, will have a remarkable tuning effect in time.



## MEDIUMSHIP AND HEALTH.

By MRS. HEWAT McKENZIE.

**M**RS. OSBORNE LEONARD'S answers to questions put to her on this subject, must commend themselves to all by their excellent sense and moderation, especially so when one has seen her philosophy demonstrated in her long and valued career of mediumship.

I have known Mrs. Leonard and her work for nearly a score of years, and it has served our cause better than many may realise that our greatest trance-medium should have exercised her sensitivity and endured the continuous and arduous demands upon it, to the accompaniment of good health and nerves over such a period. Her virtue lies in the fact that she has in the past given serious thought to her powers and to their reactions on her mind and body, and continues to do so. A visit paid to her last Easter revealed that she made a close study of dietetics, and was almost vegetarian, and that her life was of the simplest and her exercise between sittings the personal care of a fairly large garden.

This may seem an ideal impossible or unattractive to many workers, and Mrs. Leonard in the flush of her success might have been persuaded too to dwell in the great city and yield herself to innumerable claims. Instead she made her own selection of conditions and of sitters, and who will say, reviewing her record of work and its influence, that the choice has not been amply justified?

### Illness Among Mediums.

I notice recently an excessive amount of illness and breakdown among our best Mediums, which calls for attention both from them and from their public. Many investigators are, in their eagerness and ignorance, inconsiderate in their demands upon the human channels along which their evidence and comfort comes. How many realise, for instance, that the digestive organs of the Medium are deeply affected by all exercise of mediumship and excessive claims mean disorganisation and many ensuing ills?

The Mediums themselves often do not understand this and persist in their work in spite of the warnings of the body. The call is upon their emotional nature, the most wasting of all calls, and the greatest economy in the use of the psychic gift is indicated. Yet everywhere sittings, one after another, are multiplied, and there is often, in addition, the strain of mixed groups and public demonstrations more disintegrating still, till we have, not a sensitive, but a hack-worker. Only the strongest and happiest, who are blessed with a comfortable temperament and a happy home life, can survive the pace. A Medium cannot be her best and do as others do. She needs a simplicity of life, a simplicity of carefully-chosen food, times of silence and aloneness in which to reintegrate her own soul—worn by impacts from both seen and unseen, if she is to stay the course and do worth-while work.

### Sensitives Need Caring For.

We have, as a Movement, much to reproach ourselves with in that we take so much from our sensitives and have offered them nothing in the way of wise preparation for their public duties. It has all been a matter of chance as to what kind of Mediums may be available, but with the increasing demands made by the growth of the movement, the supply will be insufficient and we will have to face our responsibilities for training and guidance. Even now the successful Mediums could set the pace themselves at a moderate rate instead of the killing rush I see many taking, and their public would follow their lead. Some societies exercise care, but they too are often in the hands of the Mediums, or are sharing their services and are not aware as to how much work is undertaken. The psychic gifts are the most rarely delicate of all human known forces, and most of us are supremely ignorant as to their operation and reactions, but we do know the time-honoured way of all the seers and saints and masters of wisdom, that it is in quietness and simplicity and by a reservation of energy that the greatest work is done.



## A MIRACULOUS RECOVERY.

By MRS. AGNES TOVELL.

ONE day as I entered the house on my return from Bath, my housekeeper said to me: "Have you seen the two telegrams which have come for you?" I replied: "No," and I quickly read the two wires. The first one informed me that my eldest girl, aged 13, staying with my mother at Bristol, had had a relapse after an attack of influenza, and I was asked to go to Bristol. The second message was an urgent call that I should go at once.

### Pneumonia and Pleurisy.

Without taking off my hat and coat I left immediately for Bristol by motor car, and on my arrival at my mother's I found that my girl was unconscious, suffering from pneumonia and pleurisy. For four days and nights we fought for her life. My sister, who is a trained nurse, gave up her post to help nursing the child. Eventually the doctor declared that he could hold out no hope whatever.

With my understanding of the great healing power of God, I felt that He would send His ministering angels around to give us help. The girl's temperature on the fifth night arose to 105 degrees, but within three hours it dropped to 95, and finally the thermometer did not move any more. Her hands were folded as for death; the purple hue of death had seemingly come over her face, and to all outward appearances she had ceased to breathe. My mother thought the child had passed away, and so did my sister and myself; yet I still stood holding her hand.

### My Sister in Spirit Manifests.

Looking across the bedroom I then saw the spirit form of my younger sister, who had passed out the year before at the age of 22. She was smiling beautifully at me and I naturally assumed that she had come to receive the spirit body of my little girl. I was expecting that form to move to the foot of the bed, as frequently clairvoyants see the ministering spirits take up that position at the time of a passing. However, instead of moving to the foot of the

bed, the spirit form of my sister walked to the opposite side of the bed.

We all believed that the child had passed on. My sister, the nurse, was on her knees, crying. I was resigned, having willingly given my daughter up to God, wondering what He had spared her from. My sister, in Spirit, was still standing by the bed and smiling, and as I looked at her again I simultaneously felt a weak beat of the pulse, for I was still holding the child's hand. I touched my sister who was kneeling and she rose and once again massaged the girl's heart with olive oil. Still she seemed as dead, when suddenly she said: "Mamma!" From that moment she recovered!

The doctor still says that a miracle took place, and I can only say that God gave the child back to me because I was willing to give her to Him. I should add that silent prayers by the members of our Circle were going on all the time. For me this experience is most sacred. During the fateful night I could not cry, but I have wept many times since when thinking of the miracle God has wrought in our midst.—"The Greater World."

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## A HEALER'S TRINITY.

By G. S. GILLON.

**W**HEN we were getting ready to open open our healing centre at Ealing, some time ago, my wife and I gave much thought to the choice of a motto or slogan. We wanted it to be a standard by which to gauge our efforts and an inspiration for our patients and for ourselves.

Finally, we decided on a brief statement of our Healer's Creed. This is it:—

**"No illness of mind, body or soul is beyond hope of cure. Through the power of the spirit, prayer and right thinking all things are possible."**

I want to say something about this statement that by the Power of The Spirit, Prayer and Right Thinking all things are possible. Without any intended irreverence, to me these three factors form, as it were, a Healer's Trinity.

First of all, what do I mean by Spirit? That is a hard question to answer. There is a story—please bear with me if it is an old one—of a student, who was so worried about a general knowledge paper, that he said to the examiner, "I believe I answered all the questions more or less correctly, except one, and the annoying thing is, I know the answer but, for the life of me, I can't recall it."

"Which one was it" the examiner enquired.

"Number 7—Define electricity?"

"What a pity" said the examiner, "It's most important. Think it over and come back when you've recalled the answer."

"It's no use, Sir," said the student a while later, "I am sure I know the answer, but I simply can't remember it."

"Well, well, now we'll never know!" said the examiner, "Only two persons can define electricity. One is God and he He won't say, and the other is you and you've forgotten."

If ever we arrive at an exact definition of electricity, I can imagine that the riddle of life will be near solution, and then we shall be just a little further on the way to find the definition of Spirit.

In my blind and groping way, I can conceive of Spirit as the ineffable Mind behind the intricate jig-saw puzzle of the universe—shaping and co-ordinating and planning everything from the inconceivably minute to the inconceivably vast. And then because we ourselves are the creations of that Mind, and so are part of it, I can trust that the power and the progressive force of that Mind, which we call the Spirit, is in us and about us. It is a succour and a protection to us if we can realise our at-onement with it.

Then next, what do I mean by prayer? Well, this is what I certainly do not mean. I do not mean tedious repetition of pious platitudes; nor long-winded exhortations to the Deity to do this, that and the other, as though he did not know his own business better than you and I or the worthiest of archbishops.



No, by prayer I mean this. To settle oneself comfortably—(I wonder if aching knees and a kink in the back are really welcome to the Lord?) and then to consider what one needs, rejecting all that may be harmful to oneself or to one's fellows. Then to ask God straightforwardly for it, as one would ask a good friend, with an added thanks for the certainty of the granting. That is prayer; and then we pass on quietly to the sequel—action.

Then lastly, Right Thinking. That I am confident does not necessarily imply either sentimental or pious thinking. Rather, it means **constructive thinking**. The realisation that thoughts are potent things; that like attracts like and healthy thoughts means health and happy thoughts mean happiness. Right Thinking means counting your blessings so as to capitalise them (and how the tally of them outweighs the fancied disadvantages and adversities!).

Right Thinking means to laugh at worry as being as silly a self-indulgence as any other form of auto-intoxication. Right Thinking is the appreciation of the pleasant traits and good points in our neighbours and particularly in our enemies.

I began this with a slogan. Here is another to end it.

**"Pray to God for what you want. Thank God for what you have and don't grumble."**

## A DIET FOR MEDIUMS.

By T. KIRBY.

J. Fraser Nicol, in an address on "Diet and Sensitiveness" at the Edinburgh Psychic College, maintained that, "There is sound reason for believing that solid, starchy food retards the development of psychic faculties."

In his opinion, flesh foods tended to draw the energy of the body to the stomach, and the fine structures of the brain became dull and irresponsive to the unseen etheric world.

The lecturer's suggestion for the best diet for mediums was fruit, vegetables and milk.

Any honest and intelligent person must agree that there can be no comparison between the destruction of vegetable forms and those of highly sentient members of the next highest—the vegetable kingdom. To suggest such a comparison is sheer sophistry.

In partaking of fruit, for instance, one does not even destroy the tree. It is there waiting to be plucked, and will fall to the ground if we do not take it. It is Nature's bait to the animals to secure the dissemination of the seed, as it is also her reward to Man for his preservation of the tree which bears the fruit.

It illustrates the co-operation which God has ordained to reign between man and man, and between the kingdoms of Nature, but which have been neglected, with dire consequences in the form of disease and "death."

Such things are not "sent" by a loving God as punishment. Evil and ignorance bring inevitable results of discord and suffering. In Biblical language, we are bound by Satan, and it is he who does the punishing.

Abstention from flesh foods is a practical application of the spirit of Love to mundane affairs. It is part of the process of bringing the Kingdom of God—the Kingdom of Love—to earth.

The Christ Spirit, it is the Spirit of Divine Love which must be born in our hearts, and which makes it impossible for us to harm any living creature, since we recognise the Divine Life in all forms, though in varying stages of development.

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NOTE.—All books reviewed by us are put into our Psychic Library. Only those "on order" will be stocked by us. Any other can be obtained if ordered.

### A WITNESS THROUGH THE CENTURIES.

By Dr. Reginald Hegy. Whether the reader believes in Spiritualism or not he will find Dr. Reginald Hegy's book, "A Witness Through the Centuries," a book of great interest. He tells how he and a few friends formed a circle for the purpose of seeing if it were possible to obtain communications from "the Other Side." The experiment passed all expectations. Not only were they able to get into touch with departed friends but, as time went on, they obtained information of what life in the spirit world is like. They also came into contact with murderers and suicides, whom they were permitted to help and obtain forgiveness for. Dr. Hegy is a Jew, as are most of his friends who participate in the seances, and he is so enthusiastic in his advocacy of Spiritualism that he becomes convincing. It is a book which will promote thought and will doubtless arouse much discussion among non-spiritualists. Price, 6/6; Postage 4d.

### WHAT DREAMING MEANS TO YOU.—By

Mary Stewart Cutting. This book sheds considerable light on how to use dreams for practical purposes—how to de-code those messages that you are receiving while you sleep. For dreams are real messages, and if you know what these are you can use the information to advantage, to yourself and to others. When a friend who doesn't know the significance tells you his dream, you can perhaps help him to solve his problems. More than this; you can actually recall, through dream interpretation, names and dates you have "forgotten." "What Dreaming Means to You" helps to make life easier. Price, 4/6; Postage 4d.

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### WHAT IS ASTROLOGY?—By Colin Bennett.

The author of this book gives an answer that should satisfy any inquirer who has no knowledge of the subject. Gives full details of the case for the validity of astrological theories, explains the technical terms employed by astrologers, the meaning of an astrological chart, etc., and in short is as complete an introduction to and explanation of the subject as any enquirer could desire. Price, 5/-; Postage, 3d.

### THROUGH THE MISTS.—Recorded by Robert

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