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SPIRITUALISM, AND
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The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

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e extend to all our Readers
Contributors and Supporters
Hearty Good Wishes
for
Christmas and New Year

CHRISTMAS GREETINGS

A GAIN it is with much pleasure that we extend to our many readers a holiday greeting and wish to each one a most joyous and happy Christmas, for at this season of the year we are reminded of the wonderful beauty of the many spiritual truths which were so well understood and taught by that great Spiritual Teacher and Medium, Jesus, two thousand years ago.

Each December brings to man on earth the old, old story, old but ever new—old because its origin, in one form or another, long preceded the days when it became known as Christmas, for its foundation lies in the Centre of the Universe and has been handed down to us in song and story all through the history of mankind—new because with every repetition and every celebration comes clearer understanding and greater appreciation of the beautiful yet wonderful truths which it represents, but

which are yet so dimly discerned by man on earth.

It is well that the Spirit of Christmas, which is the spirit of love and goodwill—which every religious founder and every humanitarian has so well exemplified—should reign in the hearts and minds of men for at least a season each year. It is good that the teachings and life of the gentle Nazarene—Whose birth is celebrated at this time of the year, and Who set an example that the world even now does not fully understand—should again be brought to the attention of mankind, especially at such times as the world is now passing through, when so many are in need and distress and when kindness of heart and the sweetness of love may do so much to relieve the unhappiness of so many of them.

"Peace on earth; goodwill to man"; the

angels sang, nearly two thousand years ago, and ever since that time our spirit friends, teachers and helpers have been bringing the same message to the earth plane, and gradually the minds and hearts of men are being touched and their eyes opened so that they understand more clearly the meaning and value of the message.

In time yet to come when man shall have fully learned the real meaning of the beautiful lessons taught by the Man of Galilee and shall realise, as He did, the

nearness and companionship of the Ancient World, and his own oneness and unity with God the Divine Spirit of the Universe, then indeed the prophecy of the angels and the message of our spirit friends will be fulfilled and there will be "Peace on Earth and Goodwill to Man."

And for this we again wish to our many readers and friends:

A Joyous, Happy, and Blessed Christmas Season

With all the blessings it can hold.

Christmas

By URSULA BLOOM.

CHRISTMAS is the great feast of the Christian year. Then for a while it seems as though hearts are melted, and people warmed one to another. It seems as though the world had become a new place, far, far nearer to the heart's desire.

Nineteen hundred years ago a Child was born in Bethlehem. He came, simple, and unhonoured. He was the Son of poor people. He lived a poor and humble life. Later He preached in the Temple, and He preached a faith that to-day we should never attempt to follow. Christ brought beauty to a world sadly devoid of beauty. He brought loveliness to an empire that was tottering under the weight of pomp and imperialism, of men striving each against the other, of neighbourly hate, and of the god of Vengeance.

Christ Taught Simplicity.

He had hoped to achieve by His most beautiful life an everlasting example, and He prayed that men would follow Him, walk in His steps, learn to love those whom they had hated, learn that God can only be approached in simplicity and humility, and not as they were used to approach Him.

Christ died for His faith. He died, and it ways seems to me that when, hanging on the cross of Calvary, He cried, "Why hast Thou forsaken Me?" He knew that He had died in vain. He had not brought about the world-wide revolution of feeling that He desired.

He rose, as we all shall rise. He carried on into the next phase, and so on and so on. Because He lived here He understands the pain and the woe that we bear, but Christ did not achieve all that He set out to achieve.

Where He had meant to found His Church, priests founded it. Christianity as it has been taught by the priests is a very different matter from the Christianity taught by Christ. It is far from the same thing.

I say, as Temple Thurston says in his magnificent play, "The Wandering Jew," "There has only been ONE Christian, and He was a Jew!"

What Are We Doing ?

It would not hurt some of us to sit down this Christmas, which is so essentially a Christian feast, and think how we are living life, what we are doing for our weaker neighbours, what sort of a fight we are putting up against sin and pain and woe which hem us in on all sides. There is the echo of war in the air. War could not come if we were truly Christians.

If we were truly Christian, there would not be this trail of melancholy people in the gutter; workless, homeless, destitute. "It is probably their own fault, they drink or something," says the truly Christian man or woman. Like that they shirk the responsibility from themselves. They do no feel that they are to blame. If it is the beggar's fault that he drinks, then he deserves to come to the gutter. That is the

way we think, these days. Christ, Who led the pattern Life, never thought in that way.

I have a truly Christian relation; she prides herself that she never tells a lie. Yet she repeats the most atrocious and cruel village scandals, and excuses herself by saying "People are telling me." You cannot shirk responsibility that way, either.

Are We Christians ?

We are not Christians. I don't know that we are anything in particular. We are entirely occupied with ourselves. Getting on in this poor, petty little world. Reaching out for a crown. Let us hope we may not discover that it is made of thorns.

This life passes. There comes a crossing over, and then suddenly there is no escape. We have to make good the damage we have done here. There we have to think of other people. There we have to realise that ourselves matter least, and God matters most.

From the other side there are spirits who are toiling incessantly trying to stem the tide of this world which flows along this cruel and selfish bed. They realise what we must do to atone later on. Unfortunately, their power is not strong enough, they cannot stay us. We will not listen.

"But," you ask, "what is all this to do with Christmas? What is it all to do with Spiritualism?"

Spiritualism and Christmas.

Christmas is a Christian festival. We get the chance to start again as a simple babe, to start again and to do our best, to practise that peace and goodwill to all men on which the whole of our faith should be based. We get the chance to forgive rather than to condemn, to show mercy rather than power. To be self-sacrificing rather than obstinate.

We get the chance—and, mind you, this chance lies deep in the hearts of every one of us—to stay the harsh tide of cruelty which is at the moment sweeping through this world. We get the chance to bring religion home.

In Spiritualism we have the proof that life goes on. If it ended here, I suppose to the majority of us it wouldn't matter much

what we did. The idea would be who could wrest the best out of life, who could get the greatest amount of fun for the smallest payment. Unfortunately for those people, life was not invented as a game. It has more point than that.

The Church Has Failed.

Modern young people are lost. They have been born in a cruel era. The Church has failed. It has lost hold. When Victoria died, the Church crumbled. It was going to crumble anyhow, but it made a last spurt in that vice-like grip in which dogma held it. Dogma will destroy any faith. Dogma and the priests. Christianity as it has been has got to go, and there comes in between a dreadful gap, a blankness, a time when we are helplessly groping for hand-hold and foothold on the hard rocks of life. Out of it the new religion will be born. The individual religion, the faith that Christ came to this world to teach.

With the true knowledge of life everlasting which Spiritualism can bring to you, with the proof of death not being the end, faith changes its construction. The New Testament insisted on the resurrection of the spirit. Christ, I am convinced, meant only to preach the resurrection of the spirit. The body is unimportant, it passes away, but the spirit matters.

Yet how many of us are attending to the spirit to-day? How many of us are willing to forego a comfortable meal, with good food and wine, for an hour of prayer? Not so many.

The spirit which is eternal is shoved against the wall; the body which must be destroyed is tremendously important.

How To Spend Christmas.

Give yourself one hour at Christmas, one little hour in which to think over what this really means. Christianity as Christ taught it, Christianity which you must learn for yourself, and which is not preached from the pulpit and set down dogmatically in services. Learn the truth of the humble Babe of Bethlehem, Who was "meanly wrapped in swaddling clothes, and in a manger laid."

Give to the next beggar you see. It doesn't matter if he drinks. That is his affair, not yours. Give, and what is more,

give him also a word of encouragement. REMEMBER WHAT CHRIST WOULD HAVE SAID TO HIM. You'll find that it is rather a different world that you are facing then.

Christmas. The time of truth. The time of humility. Not quite so much feasting and festivity, but a little more of the true meaning. Look behind the tinsel glory of your Christmas tree, beyond the too-heavy meal, the crackers, the stockings and the evening's amusements. Behind it all you will see none of this which we have made of Christmas, but a Virgin Mother in prayer, at the sweetest shrine of all the world, the shrine of the Infant Christ.

This is the real meaning of Christmas.

AN INVISIBLE TYPIST.

IN the course of a lecture given some time ago by Mr. J. B. McIndoe, President of the Spiritualist National Union at the Edinburgh Psychic College, on "The Forces at Work in Telekinesis," the speaker said telekinetic phenomena ranged from slight and almost imperceptible tremors or molecular vibrations in an object, such as the top of a table, increasing in intensity until they could not fail to be perceived, and even going on until not only the table but the other furniture in the room, the floors, walls and ceiling, were also affected, sometimes to an alarming degree.

In phenomena associated with mediums, curtains, furniture and pictures vibrated or moved as a whole. Small objects flew about, apparently impelled by an invisible but intelligent force, which saw in the dark, for they were seldom damaged or caused hurt to anyone, even though the motion might be very rapid. Large and heavy objects as well as small ones might be moved, and there was nothing which enabled them to put a limit to the possible power available. Dr. Geley and others said that during a levitation of D. D. Home, the famous Edinburgh medium, the vibrations produced an effect reminiscent of an earthquake.

Similar effects were also sometimes associated with voice phenomena. Psychic

threads photographed and described by Dr. Ochorowicz gave us the first hint of the mechanism employed. But many years elapsed before the work of Dr. Crawford confirmed the action of force through some supernormal extrusion from the medium, and put the matter on a sound basis.

Amongst illustrations of more complicated movements, the lecturer mentioned an instance with the medium, Frank Kluski, in 1919, recorded by the Polish S.P.R. A typewriter on the table, fully illuminated by the red light, began to write. The keys were depressed as if by a skilful typist, although there was no one near the machine. The person holding Kluski's hands noticed that they twitched during the writing.

THE OTHER MAN.

Perhaps he sometimes slipped a bit—
Well, so have you.
Perhaps some things he ought to
quit—
Well, so should you.
Perhaps he may have faltered—why,
Why all men do, and so have I;
You must admit, unless you lie,
That, so have you.

Perhaps if we would stop and think,
Both I and you,
When painting some one black as ink,
As some folks do,
Perhaps, if we would recollect,
Perfection we would not expect,
But just a man half-way correct,
Like me and you.

I'm just a man who's fairly good,
I'm just like you.
I've done things I never should,
Perhaps like you.
But, thank the Lord, I've sense to see
The rest of men with charity,
They're good enough if good as me—
Say—men like you.

The Miracle of Friendship

By REV. J. ERNEST JAMES, B.D.

THE Christmas season is a time of Friendship, renewing old friendships, thinking of other lands and other days, expressing friendship by gift and message and visit, and making new friends. God has given to us a world richly endowed with beauty and glory. Nature reveals some of these treasures. The loveliness of woman, the superb strength of man, the fascination of little children, all speak of life's glory. But the loveliest miracle of all, the greatest mercy of all, is Friendship.

Some lives appear devoid of it, however. They have no facility for making friends, and little ability to keep them. They go through life lonely, and unfriended. They would lavish their love on comrades, but something in their temperament and make-up, their habits and training, makes their love go unrequited and their friendship a-begging.

Others are self-contained: there is an element of reserve; they never trust themselves too far; you feel you can never go beyond a certain point with them: there is a closed gate in their lives: they never give themselves away.

Some, again, have a positive genius for friendship. They move in an atmosphere of friendliness. Almost unconsciously they are ever issuing magnetic invitations to you to enter the wealth of their companionship.

We Need Friends.

But most of us are normal people who want friends, who need friends and who do make friends. There are, of course, those casual and temporary alliances we make, but there are also the nearer and more intimate comrades who are ours for life. There are the fore-ordained friendships, the inevitable intimates. Some are formed in youth, others come later in life. Some become ours in a flash, at first sight; others are of a slower growth.

Our friends give us strength and inspiration; they are a shelter and a sanctuary; they are a challenge. They make us do what we can. Their knowledge of

us and faith in us call forth our very best. "A friend is somebody who knows all about you and likes you just the same." Through the good days and the evil days; the great hours and tedious days; in sorrow and in joy, they are dependable, loyal, faithful and loving. "Thy company has been my mercy," says Hopeful to Christian. Friendship is the truest wealth, the most divine of gifts. To lose a friend is one of life's greatest tragedies.

Therefore, it is good to go through life looking on folks as possible friends. We must make acquaintances. We never can tell when these may blossom into larger

SCHOOL GHOSTS.

"I believe most strongly in ghosts," says Mr. Spencer Leeson, headmaster of Winchester College. "Ghosts inhabit quite a number of schools. Many schools are full of them. They are ghosts of the men and boys who have worked in them.

"It is a profound conviction of mine that in some way or another—no one knows how—the spirit of the people who had worked in the old schools had become a part of the schools.

"You cannot go into one of the ancient foundations—I am speaking with some experience—without being conscious of being surrounded by a great crowd of witnesses."

"That the spirit of man, after its separation from the body, is itself a man and in the human form, has been proved to me by the daily experience of many years; for I have seen and heard spirits a thousand times, and have even talked with them about the fact that men in the world do not believe them to be men, and that those who do believe this are considered simple by the learned. The spirits were grieved at heart that such ignorance still continue in the world, and especially that it should prevail within the Church."—"Heaven and Hell," Swedenborg (1688-1772).

friendships. It is well, too, to take care lest a friendship should wither and die. It is a plant that needs cultivation. We must treat our friends with reverence and sacrifice, with imagination and patience, with forgiveness, forgetting what we give, remembering only what we receive.

At Christmas it is divinely natural to remember our friends. For was not the best Friend of all born at this time? And if we have not yet claimed His Friendship, is there any time better than this season to enter into our heritage?

JOHN BROWN WAS A MEDIUM.

JOHN BROWN, the Scottish ghillie who became Queen Victoria's confidant and most famous Court servant in British history, was a spiritualist medium, and brought messages to the Queen from her dead consort, Prince Albert . . .

This claim is made by Spiritualists who, at their conference in Glasgow, privately discussed the matter.

The association of John Brown and Queen Victoria puzzled the world 70 years ago. But from recent investigations Spiritualists are convinced that the blunt, uncouth Highlander became the inseparable companion of his Sovereign because of his psychic powers.

Documents in support of this statement are in the possession of Miss Eva Lees, of Leicester, daughter of R. J. Lees, well-known medium who died seven years ago. Because of a pledge given by her father, Miss Lees has kept the documents secret so far. But she now intends some day to publish the full story.

His "Second Sight"

Mr. Ernest W. Oaten, a close friend of Miss Lees, confirmed the existence of the documents.

"We Spiritualists have no doubt at all that John Brown was Queen Victoria's medium," he told a reporter of the "Sunday Chronicle."

"Queen Victoria's interest in Spiritualism, which arose through her desire to receive messages from her dead husband, begins with R. J. Lees. Lees had several sittings with the Queen and gave her mes-

sages from Prince Albert. Then the dead Consort indicated in a message that the Queen could find another medium in John Brown, a ghillie at Balmoral. That is how John Brown, who came from a family credited in the Highlands with 'second sight,' came into the Queen's service."

On many important matters of State, it is claimed, the Queen used to consult Prince Albert through the mediumship of her ghillie. Seances were held in private rooms of the Royal palaces. When the Queen went abroad Brown was her faithful escort.

THE ANGEL'S MISSION.

By M. E. Sutton. (A. H. Stockwell, Ltd.)

THESE simple, yet delightful sketches given by Inspiration and Clairaudience, are marked throughout by reverence for the beauty of holiness and by aspiration towards the Divine. Every word tells of the link between creation and its Creator—a luminous link, pure and unstained, typified by the angel messengers.

The straightforward nature of the work makes it excellent reading for both young and old; it will plant the seed of true belief in the hearts of some, and nourish that seed in the hearts of others. All who make a study of the Bible will find this book a gentle, homely guide, pointing the way to simple truths which may have been missed or become obscured. The sketch entitled "There is no Death" should, in particular, be read carefully for its faith and conviction. Faith is, in fact, the keynote—a faith that sees angelic beauty and the love of God in the commonplaces of everyday life. Price, 1/6; postage, 1d. (In the library. Will obtain if required).

DON your wrapper indicates that your subscription is due.

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

A Sheaf of Ghost Stories

EXTRAORDINARY, BUT TRUE.

By GERDA CALMADY HAMLYN.

Miss Hamlyn, a well-known contributor to the principal psychic journals of Great Britain, in a covering letter accompanying this article says: "the stories I am sending are all true ones."—Ed.

The Ghost in the Garden.

I HAVE been staying on Dartmoor, and while there heard two quite interesting little ghost-stories; the narrator thereof being a retired Naval Officer (cousin, by the way—of Eden Philpotts, the well-known Devonshire novelist) and Captain H—gave me his "word of honour" that both tales were perfectly true.

The first story—which I will call "The Ghost in the Garden" has for its scene a certain fine place in Midlands,—famous alike for the colossal wealth of the great Hebrew family that now owns it, and for its horticultural marvels of all kinds on which a vertiable fortune has been lavished! Such magnificent gardens and parterres as one sees at S—Manor naturally necessitate a vast retinue of workers for their up-keep.

One day,—and to the great surprise of the head-gardener,—one of his underlings, a well-educated and rather refined young man, suddenly gave notice, declining to stay another hour in the place, and for no apparent reason as far as could be ascertained. Pressed to give some sort of explanation of his unusual conduct, he at last declared it was because every evening,—as he went his final rounds,—at a certain spot in the gardens close to where a thicket of magnificent rhododendrons and azaleas grew—"a spirit" rose up before him out of the ground, and scared him "nearly out of his senses"! He could give little or no description as to the appearance of the so-called "spirit," save that it showed a grey, misty, and rather indefinite shape, and the particular spot which he pointed out, as the scene of its uprising, was a curious, whitey-brown patch of absolutely dry and withered grass, (just as if it had been burnt or

scorched to tinder) and on which nothing would grow, though superb flowers, fragrant shrubs, and the thickest of emerald-green turf flourished for many yards to the right or left of it. Neither promise of increase to his already-generous wages, persuasion of any kind would persuade the distraught young gardener to stay. Whether or no he was the one and only person to see any apparition of the kind there, history does not say. But after his departure the owner of S—Manor started to make enquiries among antiquarians and others in the neighbourhood, unearthing, by degrees, a host of weird rumours and legends.

The Hell-Fire Club.

The tale that appeared most plausible and enlightening, was to the effect that, on that particular spot in the gardens—where now bloomed a rich Jew's choicest and most unrivaled floral possessions—had once stood an ancient "votive" Chapel, dating from Norman times, and dedicated to the memory of a certain Crusader-Knight, (Sir R. de F.—we may call him) whose body lay buried beneath the Altar of the Chapel, wherein likewise certain sacred relics brought from the Holy Land had been enshrined.

Long generations after the valiant knight's days, and at the time of the notorious "Hell-fire" Club, of which the then owner of the estate—wastrel and libertine—was a prominent member—he, and his scoundrelly companions at dead of night, not only insisted upon holding one of their unspeakable orgies **inside** the sacred building itself, completely desecrating it, but the entire place was then and there destroyed and dismantled to satisfy their evil whim; even the stone coffin of Sir R. de F. being uprooted from its resting place, rifled, and his hapless bones scat-

tered around upon the ground.

Tradition declares that some more decent-minded onlooker, (or person who by chance had overheard the shameless doings,) crept out secretly,—under cover of the darkness,—and collected the scattered skelton, along with what fragments remained of Sir R— deF— coffin, interring both “relics of poor humanity” as near as might be to the spot where the now ruined Chapel had once stood. Yet this singular fact remained;—that, plant what you chose upon the grave, nothing would grow there, and it remained dry, turfless and bare!

After the young gardener’s experiences, (along with sundry other explanations and clues, real or imaginary), had got bruited about, orders were given to dig deep down below the surface, where were found remnants of old foundations and masonry, and portions of a skelton, intermingled with scraps of exceedingly rusty, but very nicely-chased breastplate and armour. From a half-obliterated heraldic device upon the latter, it was possible to trace the name of the Knight to whose memory the Chapel had been erected. His skull,—with such few bones as had not long since crumbled into dust—were then reverently collected, commended to the charge of a neighbouring Clergyman, and interred in consecrated ground; since when no rumours of disturbances by spirits or alarming apparitions of any sort or kind have been heard in, or around, the gardens of S— Manor.

THE GHOST IN THE RIDING-HABIT.

The following tale likewise has for its setting a town in the Midlands, a certain well-known watering-place called M.—Spa, where a commodious well-built house, situated in a fashionable quarter of the town (called I believe—the Holly Walk) is haunted by the apparition of a young and attractive-looking woman dressed in a riding-habit, bowler-hat, top-boots, and carrying a small switch-whip in her right hand; a very modern and unexciting type of ghost perhaps, you may well say, yet, all the same, she is a decidedly real one! Servants, children, visitors staying in the house, have all seen her, and on various occasions, even when she is not actually

visible, you can very often hear her tramping along the passages, tapping upon walls, or on the side of her long polished riding-boots, with that same little switch-cane she invariably carries.

The legend attached to the house it seems, is an ordinary enough tale of marital jealousy and misunderstanding—of an inconstant husband and neglected wife.

M.—Spa lies (as all the world knows) in the midst of magnificent hunting country. A young couple,—Mr. and Mrs. B.—very keen sporting folk arrived there one autumn and rented the house in Holly Walk; where at first life went happily enough for them. Later, however, dire shadows of disaster fell, destroying their Paradise. Mr. B.—so the tale goes—had succumbed to the baneful influence of some Circe whom he met out in the huntingfield and though, at first, his unhappy wife may have shown herself somewhat over-suspicious and vindictive, she must have had ample cause for resentment before the end came.

One morning, just as Mr. B.—was mounting his horse, preparatory to ride off to a distant meet, (and incidentally meet the fair object of his illicit affections) his wife came out ready to accompany him, and in a burst of sudden rage, he overwhelmed that wretched woman with harshness and contumely, forbidding her to leave the house. She, poor soul,—driven out of her mind and beyond endurance—went straight upstairs to her husband’s dressing room, and put a bullet through her brain! The bloodstained, dishevelled corpse of his maltreated wife was found there by Mr. B.—on his return home; and ever since then, the house has been haunted by the figure of a young woman with handsome, drawn features, and misery-laden eyes, arrayed in full hunting costume, walking along the corridor and passages.

The gentleman who told me this story had it from friend of his, whose mother had died at No. 21 Holly Walk. As the old lady lay in bed, and in the half-comatose condition which often precedes death, she suddenly revived, and on her daughter entering the room, exclaimed “Is that you Molly? Have you had a nice

ride?" Then, as the said daughter's face wore such an intensely puzzled and surprised look that even her old parent's half-paralysed brain began to grasp the need for some sort of explanation—she muttered on, "I'd no notion, of course, that you did ride, my dear, but you came in just now dressed in a riding-habit and carrying a little whip in your hand, stood by my bed for a moment, then passed into the dressing-room through yonder door."

Oddly enough, the apartment which poor old Mrs. H.—'s trembling fingers indicated, was the very one in which the dreadful suicide related heretofore in my story, actually took place!

The same naval friend told me that at one time (way back in the seventies) a great-uncle of his or grandfather, (I forget which) had rented "Oxenham" the home of the celebrated "White bird." Though not by birth a member of the family he was for the time of course, both tenant and owner of the place, and before his death (the result, as I understand, of a rather sudden illness) the white bird was plainly seen by the estate bailiff, servants, and several other people. It is described as of considerable size, somewhat resembling a big owl in shape, and snow-white the colour of its feathers. There seems no doubt, whatever, as to its actual existence and appearance from time to time just as the legend states.

THE PHANTOM DRUMMER.

Talking of well-known and old established ghost stories, everybody, of course, has heard of the famous phantom drummer of Airlie Castle—the ghost of a lad who happening to be the bearer of evil tidings was, first of all, fastened up securely in his own drum, and then hurled straight over the castle battlement, by order of the cruel-hearted and anger-inflamed head of "the hoose o' Airlie"? Since when, his apparition has invariably foretold family disaster and the death of the reigning Earl himself. This mysterious and sinister drumming has been heard many a time and oft, and there has never failed fulfilment of his evil portents.

Captain T.—a "gunner" friend of mine, and himself Scotch by birth, related to me

the following singular experience that happened to his mother, when, as quite a small child, she had been taken to stay at Airlie Castle. A great ball and exhibition of reel dancing was to be given one night, at which her own parents, and all other adult folk staying in the castle, had promised to be present. Little Beta, however, being barely seven years old, was packed off early to bed, though permission was afterwards given her (if she really could not sleep by reason of the music and dancing) to creep to the head of the grand staircase, from which point of vantage she might be able to watch all the grand folk coming and going in the apartments below.

Next morning, when the entire house party were seated at breakfast, somebody asked this, smallest of all the guests, how she had enjoyed herself. "Oh, very much," cried Beata in her little bird-like voice, "the fiddles and the pipers and the singing were all lovely. But what pleased me most of all was the sound of the drummer, you know, he went on playing so long and so loudly ages after all the rest had stopped. Even when I was back in bed again, trying to go to sleep, I could still hear him—drumming . . . drumming . . . drumming far away down in the woods!"

The effect of the child's innocent speech upon the company at large was simply magical. Guests glanced at guest in utter consternation. Lord Airlie and members of his family went white to the very lips; for all knew what the omen of that fateful drumming portended. And sure enough within a year from that date the then head of the "bonnie hoose o' Airlie" was in his grave!

A CRIME AND ITS SEQUEL.

My last story was related to me by a near relative, who was herself the heroine thereof, and vouches the tale to be true.

A mean-looking, inexpressibly dreary, whitewashed abode, half farm, half manor house, with (by way of adding to its cheerful outlook) a neglected little Churchyard, the tombs of which came almost up to the very door,—Wellaven Barton was inhabited during my relative's youthful days by a family called Horsford, the only daughter of the house (Alice) and cousin Eleanor being very devoted friends. By

way of some slight change of surroundings and society in a singularly desolate district, the two girls occasionally spent a few days alternately under one another's roofs;—Cousin Eleanor going from her parents' cheerful and well-appointed house with its lovely gardens, to the dank, cheerless gloom of poor Alice's unattractive home. It was on one of her very first visits to Wellaven Barton that Cousin Eleanor was awakened in the middle of the night by sounds of loud breathing, panting, and shuffling of feet outside in the passage, just as if two or more persons were engaged in a hand-to-hand combat; then came suddenly, on the silent air, a terrifying scream for "help" in a woman's voice, a groan, and all was still!

Cousin Eleanor shivered with horror and surprise as she lay and listened, and fully a quarter of an hour had gone by ere she ventured out of bed and crept nervously down the passage to her friend's room. Alice, too, was awake, and seated up in bed, her hands clasped tightly round her knees and the dews of perspiration on her white forehead. "Alice, what was the meaning of that simply fearful noise?", queried Eleanor, but her friend seemed scarcely able to speak. "It's awful, dear, I know," at last she gasped, "and I hear it every night without fail, just after midnight, till my nerves are racked to pieces and my heart goes "pitter-pat" as if it were going to burst. Who or what is responsible for that terrible sound, Heaven alone knows—I don't. I have described it all to my parents, but they only laugh at me; my mother will not even permit me to change my room, as she says it's wrong to encourage wild fancies and foolish nonsense!"

It seems that there was rather a sinister story hanging round the old house, though the Horsford themselves never allowed one to talk about it. Some forebear of their—and evil and dissolute man—is supposed to have murdered a girl there, and it is her frenzied screams for succour that are heard in the middle of the night. Level-headed sane folk who "do not believe in ghosts" have reminded me that a brother of Alice Horsford's was at one time troublesome and "a bit of a drunkard." I suggested the same to Cousin

Eleanor, for an explanation but she only shook her head. "My dear," declared she, "I heard that frantic shriek with my very own ears; it was a woman's voice, not a man's on any account—besides, however much of a "bad hat" Jack Horsford may have been, he could scarcely have murdered the same young woman in the same spot of that very identical passage every night of his life"?

SPIRIT TRACES LOST MUSIC.

A LOVELY violin concerto by Schumann, lost for 80 years, has been brought to light through spirit messages, sent by the composer himself. This amazing story, vouched for by witnesses of unimpeachable integrity, is told in "Horizons of Immortality" (Constable), the author of which is Baron Erik Palmstierna, Swedish Minister in London. The messages were received through Miss Jelly D'Aranyi, the violinist, who gave the first English performance of the concerto in England, at the B.B.C. symphony concert at the Queen's Hall, London, on October 20.

Written in the dark hours of 1853, at the end of Schumann's life, the manuscript after being in the possession of Joseph Joachim and his heirs was finally deposit in the Prussian State Library in Berlin. Not more than two or three people had ever seen it, and its whereabouts was unknown to anyone outside the curators of the library and one or two members of the Schumann and Joachim families. It had been stipulated, too, that the work should on no account be published or performed until 100 years after Schumann's death.

Three years ago Miss Jelly D'Aranyi and her sister Adila Fachiri, the violinist, were experimenting with a view to establishing contact with the spirit world. They received messages purporting to come from the spirit of Schumann, urging Miss D'Aranyi to find and eventually to play the unknown work. A search was then begun for the missing manuscript. Finally, a score was discovered in the Prussian State Library in Berlin.

Excerpt from James Leith Macbeth Bain

(CONTRIBUTED).

(For the sheer charm and beauty of his service and his spirit
I quote the words of James Leith Macbeth Bain in "The Lady Sheila")

"THE service which I had to fulfil to these spirits was most efficiently fulfilled in the deep darkness of these autumn nights. Indeed it was then I had to give myself to the service, and not till then.

I was led to walk by the shores of the loch, holding my arms as highly extended as I could, and my hands open, while I uttered in spirit the words of the Blessing of the Holy Love.

My feelings and knowledge then were that while I was in the mode of blessing through realising and uttering the Blessedness of Love, there issued a light from my hands, which was perceived by those darkened souls, and so drew them to the service of Blessing.

On such occasions I was possessed of truly marvellous powers of endurance. No fatigue followed hours of such work. Also were my faculties of perception heightened and intensified in activity. Thus, e.g., I could walk about in the thick darkness, fully conscious of every step I was taking, and though I was not lucid to any super-normal degree, yet was there no risk, so long as I was in the Light of the Spirit, of stumbling, or making a false step.

What the intensity of my life and the fulness of my joy have been as I ministered by night to those assemblies of hungry souls by this deep silent loch, words cannot tell. It was of an exquisite comfort, it was of a perfect rest, it was of a full satisfaction.

And some dear soul would usually accompany me home, either for recognition by Lillie, or just for the sake of company.

:: ::

When alone I preferred to visit these spots at night, for it was then a great joy to speak the silent word of the grace of the Gospel of Christ to these souls. I dwell on the love that wills ever to bless them. I felt it for them; I thought it for them; and then I told them of it. So did I seek to lift them out of their state of

dark misery to the higher degree of spiritual consciousness wherein it would be possible for them to pray for the forgiveness of their oppressor, and even desire his highest good.

It may be of service here for some, if I tell that this ministry is fulfilled for the most part in absolute silence. Being a purely spiritual ministry, it can only be effected in the Spirit, and so the leading and power of the Spirit are essential to the service.

For there is a language of the soul, the word of an inner voice, and there is no soul, whose ears are open to hear, who cannot understand the significance of this truly universal humanity. It is a spontaneous word, uttering itself, e.g., by intuition, telepathy and pure thought.

But I was often moved to accompany the mental word with the singing of a psalm or a spiritual song, such as the 103rd psalm to the old tune of Montrose or Torwood. And verily a magical charm was in them for the awaking, uplifting, cheering and comforting of those people."

And this was the essence of Spiritual Healing.

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A Los Angeles Materialisation Seance

By Mr. A. BLAIN, Perth, W.A.

BY the kind invitation of Dr. Vincent M. Wilson, of 1174 Berenda Street, Los Angeles, I attended a materialisation seance at his home on 11th August, 1937, his wife being the medium. There were twenty-five people present.

The cabinet was formed by black curtains drawn across a corner of the room, running on wire. Before the seance commenced, and before the curtains were dropped, I was requested to examine the cabinet, which I did. The light used was over the door, a kind of lantern with a shutter on the front. A cord was attached to this shutter running on pulleys, the other end of the cord being behind the cabinet curtains. We were told that the spirits themselves let in as much or little light as they wished by this arrangement. Joe Williams was the spirit in charge of the proceedings.

At the commencement of the seance, and about a minute after Mrs. Wilson went behind the curtain, a spirit came but was too weak to speak for itself, so Mrs. Wilson came to deliver the message to the lady it was for. The spirit came out after Mrs. Wilson and stood in front of the cabinet waiting for her to come back apparently. It went in when she was coming back. She came out four times to deliver messages before settling down. Then the main seance commenced.

Thirty-three Spirits Materialise.

The voice of a little girl spoke up very clearly, and prettily, and greeted all those present by name, except myself and another man, who were strangers. Mrs. Wilson only gives those seances for special friends, and they are held very rarely.

This little spirit is called "Sparkle," and it is a very appropriate name. We two strangers were introduced to her. She said I was a long way from home, and asked my first name, and said how glad she was to see me.

There were thirty-three forms in all came, of different sizes, both males and

females. They stepped out of the cabinet and gave their names, mostly in full.

Joe Williams, the presiding spirit, showed his face only, between the curtains. He welcomed me very nicely, speaking in a very natural voice. He let down the shutter of the lantern, and we could see his face quite clearly. He said he was in spirit life 78 years, and was 32 years old when he passed on. Spirits frequently get quite peeved if any one talks of them as dead. He gave us quite a discourse, and among other things, said he was the spirit chemist who did the technical work. He then sang a song for us, and accompanied himself on the banjo. His voice was quite natural and clear. He then explained the reason for the cabinet.

Spirits Write in Notebook.

Sparkle showed herself. She noticed my book and pencil and asked Dr. Wilson to bring it up to her, and she printed her name "Sparkle" while he held the book. I feel very pleased to have it as those present said she had never done so before.

Now in San Francisco, at a dark trumpet seance, Mrs. Becker being the medium, the darkness was absolute. It was so intense that I could not see a shadow of my book moving six inches from my eyes. Here another little spirit child who had previously asked my name, spoke to me across the room, and said I had a book and pencil in my hands. Next instant she was standing beside me, and took the pencil out of my hand without the slightest fumbling. She ordered me to hold the book while she wrote her name. She said "Now hold it steady" and she wrote. When the light came on I found she had written the name Lolly. Her mother, Mrs. Becker, told me she insists on being called Lolly-Pop, and that was her writing, and that she had no earth name as she was prematurely born, and consequently never breathed in this life.

To return to the subject, the control cord of Mrs. Wilson's cabinet was manipulated from behind the curtain. The room was

made very much brighter by the additional light. A rather small, dainty female form stepped out, and smilingly gave her name as Anna Held. She exchanged greetings with a number of those present. A lady next to me said she was the well-known actress.

She wore a very pretty white dress, and she walked about and turned, her veil floating behind her. She held her dress close to her person, so that we might see the rounded curves of her body. She was very dainty in face and figure and I should say about a head shorter than Mrs. Wilson the medium.

Later on the shutter was again moved and a lot more light let in, and another lady stepped out quite naturally. She seemed a woman about forty, in size about half way between the medium and Anna Held.

An English Spirit Appears.

She announced herself as Lady Trelawney, and she came to speak to three English ladies who sat next to me, separated only by a passage of about two feet between the chairs. She stood in front of the three ladies, and held one of the ladies hand for about three minutes. I was so close I could have touched the spirit's dress by reaching out my arm.

I did not understand the significance of her dress, but after the seance, the lady whose hand she held, told me that Lady Trelawney had passed away in 1931 or 1932, and that she was her sister's husband's mother, and the elaborate train which floated behind her as she moved, and her jewels and head dress of three feathers were all a part of her court dress. I have permission from the ladies to give these details. They gave me their London address.

Before the close of the seance, Sparkle came and sang "Land of my Dreams" in a very pretty childish voice, and she started "A Long Long Trail" for the others to join in. Of course I am giving only a very small portion of what occurred. One form came from a ball of light, that rolled down the curtain, and one melted away in front of the curtain. The seance was quite a long one, and immediately one form parted, the curtain and went in, another came out.

MYSTERIOUS ORGAN MUSIC.

By N.D.

SO far I have retained an open mind on the question of communication with those who have passed over.

Speaking from a logical standpoint I think the position would be more convincing if contact could be proved to have been established say, between the victim of a cruel murder, which would perhaps lead to the conviction of the real criminal.

However, this is my experience, the mystery of which has so far never been solved. Some years ago I was employed by a building contractor. We were building a hall adjoining an old church and part of my duties consisted of an occasional turn as night watchman.

Dawn was just breaking one morning and there was a light summer breeze which faintly stirred the leaves of the trees in the vicinity, when I came out of the little hut to have a look around.

Had I been dreaming, or were my ears deceiving me—beautiful organ music was coming from the vicinity of the church, wafted on the summer breeze. I stood spellbound. I rubbed my eyes—could it be possible that the organist was practising at such an early hour?

I examined the church gates, and side entrances, but they were all securely fastened, and still the music kept pealing out from the organ.

Suddenly it ceased, and then all was still. When the workmen came on duty later, I told some of them my experience, but they just laughed and said I must have been dreaming. But it was no dream; I knew it was a reality.

I related my experience to some of the older members of the church a few days afterwards, and while they did not attempt a solution of the mystery, they were kind enough to inform me that many years ago a former organist of the church had gone abroad after a breakdown in health, he had never returned, and had died shortly afterwards. Occasionally, he had been known to have an early morning practise, but not as early as I had heard the music.

A Detective Changes His Views

HE SAYS: "ARTICLES IN 'THE HARBINGER' GET YOU."

By H. J. WILSON.

DURING August I did a little active work for our cause. Amongst those to whom I was speaking in one of the suburbs of Melbourne, upon the merits of Spiritualism, there happened to be a detective. He could not envisage mediums, or Spiritualists whom he had met, as being other than people who are sub-normal. He tenaciously clung to that view, and so far as the claims of Spiritualism are concerned he candidly had no belief in such. My patience was sorely tried in endeavouring to impress upon him that his views were entirely erroneous. Finally, I said to him, "With all respect to you, the broad fact remains that you are under a complete delusion."

"Spiritualism is a science, a religion and a philosophy rolled into one; its claims are based upon demonstrable and scientifically substantiated fact. Mediums are the via media by which much of the wonderful truth of Spiritualism is forcefully made evident to the public. Christ Himself was a Super-Medium. I regard it as impossible for anyone to approach the subject with an impartial mind open to conviction without obtaining results of an entirely satisfactory nature, and I will prove that to be so, for I can definitely assure you that the facts of Spiritualism are stranger than fiction."

"I shall be pleased to send you our monthly magazine; you will find it of absorbing interest and you will be astounded at the diversity of amazing facts—all fully verified—that it will bring under your notice. I will specially mark appropriate articles that I want you to read, and I will guarantee that if you do read such, you will have to admit to yourself that your views are entirely wrong and that what I have said on the subject is perfectly correct."

"Now, the question is: If I, for some months, send you the magazine, will you

at least read what I mark, and then pass it on to someone else? He replied: "Yes, I will certainly read it, and pass it on." I accordingly left him the June issue, then ten days later the July issue. The result was that in two weeks there was a very frank admission that information derived from "The Harbinger" had changed his views. He has freely acknowledged to his own friends that what I had said on the subject is correct, adding: "Articles published in the magazine simply get you; the evidence tendered in their support is irrefutable and entirely satisfactory."

The harvest is indeed plentiful, but the reapers are few. We can all, in our small way, do a little spade work, to prepare the ground, "The Harbinger" will do the rest, and can be depended on to produce results. Let us therefore individually resolves to do our duty, and realise that we must—

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known!

Trails of Truth.

(Jenny O'Hara Pincock)

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

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

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

Why do trance controls continually re-enact "death scenes"?

THE mind is governed by association of ideas. Every new impression has a tendency to spontaneously arouse contiguous ideas and memories, and in some cases to cause automatic reactions associated with such memories.

For example, one evening I visited a friend who was confined to bed in a small sleep-out. One entering the room I bumped my head on a low beam. Soon after this the beam was removed, but, even now, I bob my head on going through that door.

It is easier for a spirit to project his subconscious mind and earth memories to a medium than it is for him to exercise full, conscious and volitional control. In many cases of control the entity—at least in the early stages—is in a state closely resembling hypnotic trance in which the conscious mind is latent and the subconscious dominant. Now the subconscious mind does not reason by induction, but will act in accordance with any suggestion which may dominate it.

With such controls the most impressive earthly memories are those associated with its transition, especially if the passing out was of a violent or painful nature. These memories would be directly associated with the dense psychic atmosphere of our plane, and simply to enter into this atmosphere would act as a suggestion which would arouse such memories and the actions associated with them.

Of course, the control forgets these painful memories whilst in the spirit world as there is nothing there which would awaken them, and we need not conclude that the entity is conscious of the pain or discomfort which one would imagine must accompany the struggles which he undergoes every time he controls a medium. In most cases, one only has to explain the position

to the control and such unpleasant scenes will cease.

:: :: ::

Have clothes got souls? If not, how do spirits appear to a medium with the same clothes that they wore on earth, and even carrying walking sticks, wearing glasses, etc.?

Although the first part of your question is not meant to be taken seriously, it arouses an interesting point. I am inclined to believe that clothes do have "souls" of a transient and vicarious nature. That is, if you care to define the word soul as the body or substance which enshrines certain memories and ideas. To test this point, take an article of clothing belonging to a friend along to a good psychometrist, and you will find that she will be able to describe to you many things connected with the owner of the article, and with the environment in which the article is usually worn. This is possible because every article we handle acquires the essence of our personality, and thus remains attuned to us, no matter what may happen to it after we have discarded it.

A friend of mine complained of a peculiar trouble with her heart, although, on examination, no organic trouble could be discovered. It appears that she was wearing a necklace which had been bequeathed to her by a relation who had passed over with heart trouble. A psychometrist was able to trace the trouble, and once its source was known the symptoms ceased immediately.

Now for your question. The articles of clothing, ornaments, jewellery and other equipment described by a clairvoyant is merely a thought form created by the spirit as a means of identification. It is even possible, but not fair to a medium, for you to create similar thought forms y^{our}

self, and have them described to you quite accurately. But this will not happen if the medium can differentiate between thought forms of human and of spiritoidal origin.

Occasionally spirits may manifest with earthly deformities, wounds, scars and symptoms of diseases with which they were afflicted on this plane. In cases where this is not done for the purpose of identification, it may be due to the same causes as mentioned to the reply to the first question in this column.

It is quite possible that many clairvoyant visions are of an accidental nature. The spirit is not aware that he is being seen or that his thoughts are being "tapped" by a medium on this plane. There are very close parallels to this in cases where phantasms of the living have been accidentally produced on this plane, and also in those very common cases of accidental telepathy or thought transference. Many indefinite and chaotic messages may be of this nature.

POWER OF TELEPATHY.

Personal Experiences Revealed by Delegates.

MRS. HEWAT M'KENZIE, retired Principal of London Psychic College, presided in the scientific section of the recent Glasgow Congress. In opening the session, Mrs. M'Kenzie said the development of the mind of man demanded that somewhere or other the fact which they had observed and recorded should find their place in orthodox science. The Duke University in America had now a branch for psychical research. A treatise on experiments in the university had been published under the name of "Extra-sensory Perception—Telepathy and Clairvoyance." That report had gone round America and stimulated many in the American universities and also many of our own thinkers.

Dr. Thomas, of Detroit, has published a treatise on trance mediumship. He had received messages in this way purporting to come from his wife on the other side. This was the first time a doctorate of a

university had been won by a treatise on such a subject. Mrs. M'Kenzie referred to the long-distance experiment by which the same set of numbers, unknown to the sitters, were produced at sittings in Boston (through the Margery mediumship) and in Venice.

Life Saved by Telepathic Message.

In the course of discussion, a large number of personal experiences of telepathy were contributed by delegates. Mr. Barbanell, Editor of "Psychic News," said while they had evidence of thought transference taking place spasmodically, regular transmission was due to friends on the other side, in support of which he described recent experiences in America. When "Walter," Margery's control, said he would participate, the experiment was always a success.

Mr. Smith, Cheltenham, said during the Matabele War his native servant came and said there had been a great battle in Matabele Land. He could get no confirmation of this at the telegraph station, but his servant held to it, and three days later his statement was confirmed. He was convinced this peculiar telepathy was a power these natives had for many years, and we enlightened people were just trying to discover about it.

Mrs. Gertrude Irving, U.S.A., gave instances of telepathic impressions which had made her advantageously alter her travelling arrangements, and in one case saved her life through cancelling a voyage on a vessel which sank next day.

TRUE SPIRITUALISM.

The present generation are trying to prove by the means of phenomena the natural laws—the wonder of God. This is Spiritualism and there is no other:

"To sit at the feet of the Master and look at Him that He might look on you. To think of Him that He might think of you. To speak to Him and hear Him speak to you.

The Menace of Obsession

Control by Earth-bound Spirits.

"MULTITUDES of people in daily life are being menaced by spirits, unknown to themselves and are actually obeying and carrying out their commands."

This statement was made by Dr. Carl A. Wickland, president of the National Psychological Institute, Los Angeles, during an address to the International Spiritualist Congress at Glasgow recently. After listening all day to highly technical discussions on Spiritualism, this observation by Dr. Wickland arrested at once the attention of over 400 delegates who packed the M'Lellan Galleries.

He told them how certain of the spirits caused untold misery among mortals. In many instances all manner of mental aberrations—suicide, crime, and insanity—were definitely attributable to spirits impinging their distorted mentalities upon sensitive men and women. "The fact has definitely been demonstrated through the organism of my wife," said Dr. Wickland. "For 40 years, during our experimentation in this obscure field, she has allowed herself to be controlled by all manner of spirits.

13 Spirits Dislodged.

"From one patient who was brought to us from Chicago thirteen spirits were dislodged and allowed to control my wife. Of these thirteen spirits seven were recognised by the patient's mother as relatives or friends well-known to her during their earth lives. "One was a minister; another was her sister-in-law; there also three elderly women, family friends for years, and a boy and the mother-in-law of the patient."

Dr. Wickland then pointed out that the patient's mother, after conversing at length with each of the spirits as they spoke through Mrs. Wickland, had assisted in bringing them to a realisation of the fact that they had been obsessing her daughter. When he had disclosed other interesting cases of people similarly affected, Dr. Wickland said that this latter phase of survival was definitely a field for science,

and offered a great opportunity for Spiritualists to enhance the problem of survival.

Static Electricity Cures.

In his own experiments he had found that the use of static electricity was indispensable in the treatment of unruly cases taken from asylums and often declared incurably insane. He was convinced that if the static machine were used in asylums, in conjunction with other methods, a far greater number of cures would be effected than were at present obtained. Dr. Wickland stated that he had been carrying out extensive research, and had built up a laboratory and a library of thousands of books in Los Angeles. He offered the laboratory and library to any University which was willing to accept it and carry out scientific psychic research.

"This is the opportunity," Dr. Wickland added, "for Spiritualists to lift psychic research to a scientific level. Psychic research will then cease to be a football for thoughtless sceptics or scoffers, and will receive the scientific recognition and standing which it merits." A broader understanding of the kinship between the two worlds, visible and invisible, he said, would supersede all unreasoning dogmas, and would establish the real brotherhood of man. Dr. Dunlop Robertson, who presided, made reference to the work carried out by Dr. Wickland, and said that if they put into practice his ideas in asylums they could reduce the number of inmates by half.

Two things are essential for material happiness: Health and Wealth, of these health is the more important, for without it, not even riches can be enjoyed.

"Health is the well-spring of happiness, and joy, beauty and achievement flow from out its depths."

Health is the natural heritage of man, as of all living things. It is the body's true wealth, and like every other possession must be guarded with care.

Nude, Bound, Put In Box.

BUT HE SUCCEEDED.

THE medium is one of the central figures of Spiritualism. He or she is the essential link on this side with the other world, the channel through which communications are made, or manifestations produced. A medium, in a sense, has no personal experiences while in trance for in that condition a medium knows little or nothing of what is happening.

Two mediums who have been attending the International Spiritualist Congress in Glasgow contributed the following statements to the "Daily Record" of that city.

One is Mr. Frank Decker, of New York, who has been described as the greatest physical medium in the U.S.A., and the other is Mr. John Kelly, of Buffalo, who has astonishing powers in the reading of sealed messages.

Mr. Decker stated, "I cannot remember a time when I was not convinced of the truth of Spiritualism. As a child I was highly psychic. When I was six my mother used to hear me talking to unseen companions, when she knew I was playing alone in a room. She was a devout Catholic and was greatly worried at what she thought was a manifestation of the powers of evil. The Church was called in and I believe a ceremony of exorcism was performed, without result.

"I held my first seance when I was twelve years of age. At fifteen I was a highly developed medium, with direct voice powers. I was anxious to acquire power with the trumpet voice, a form of manifestation in which the voice from the other side speaks through a trumpet. The trumpet is used solely as an amplifying device, and the use of it is not regarded so highly as the direct voice gift. I attended a certain medium to develop the trumpet voice, paying fifty cents a sitting. The chief result was that there were some striking direct voice manifestations much to the delight of the medium. It was discovered later, through tests which we conducted, that these manifestations were due to my presence.

"My work in America has aroused much debate. On one occasion I was challenged by an illusionist to sit under test conditions imposed by himself. I turned

up alone at the hotel selected for the test. They began by taking off all my clothes and then they searched me. My hands and feet were tied and sealed. Still nude, I was placed in a case with my head outside, and nailed in. Then the illusionist said, 'Now there won't be any seance.' But there was. I was as successful under these conditions as any others. Several hard-boiled New York reporters who were in the company received messages from the other side and were convinced of their authenticity."

HE READS SEALED MESSAGES.

A friend of Mr. Kelly described the procedure in a sealed message sitting. Mr. Kelly is blindfolded, so tightly that an ordinary person would cry out with pain. When everyone—sometimes there are 2000 people present—is satisfied that he cannot see he asks for another bandage to be put on. The questions are sealed in envelopes. Sometimes they are read unopened, sometimes they are opened and read, sometimes he takes the envelope, tears it up, and throws it away before reading it. What is called an independent spirit voice tells the medium the answer. This is a voice which is heard not from the medium but in his vicinity. Sometimes it is so loud that people in the audience can hear it."

Mr. Kelly said, "One of the most extraordinary cases in which I was concerned was that of a man who was earthbound. In life he had been of a worldly, materialistic nature and in death he refused to admit that he was dead. Those with him on the other side could not convince him, nor could those with whom he was in touch here. He refused to leave his home. It was his house, he said, and he was not going to leave it.

"The house was, in the popular phrase, haunted. His spirit appeared to people in the house and there were various unpleasant manifestations. Finally the man's widow refused to stay any longer in the house. It was decided that I should sit in the house in the hope that the spirit would be attracted to the open door which the medium offers, and could thus be convinced about his new state. When he took possession of me I

was hurled right across the room. I am told the trance lasted about an hour.

"The spirit, inhabiting my body, walked about the house, went down to the cellar, showed where he kept his bonds and valuables. Those present reasoned with him, told him to look at his body and see if he recognised himself, reminded him that in life he had been tall where the person walking about the house was short. He was convinced. Thereafter the house was quiet. But I was ill for a week afterwards."

Mr. Kelly described going into a trance as like taking ether. "When you awake," he said, "you don't know what has been happening. Sometimes towards the end of a trance I have found myself standing in a corner of the room or hall watching my body walk about, and thinking how foolish it looked."

BRAHMS COMMUNICATES THROUGH A WORKING MAN.

By Dr. F. H. Wood.

IN 1917 I was sitting with Tom Tyrrell, a Lancashire working man, who was one of the greatest clairvoyants who ever lived. Another musician and I had played Beethoven's Kreutzer sonata, as a preliminary to the sitting, and as we ended the medium passed under control.

He took a pencil and paper and wrote, "I am Johannes Brahms."

I went to the piano and played the first phrase of the sonata, opus 100.

The medium said, "Play the sextette in B flat."

I knew no Brahms sextette in B flat.

The medium wrote, "Oh, war, dreadful war. Unhappy Austria," stood up and bowed, and Brahms had gone.

At the end of the sitting, to test Tyrrell, I asked him if he knew what a sextette was. He replied, "Isn't it one of these things they use on board ship?"

Same Handwriting.

I was intensely curious about the incident and made enquiry. I found that Brahms had written a sextette in B flat in Vienna in 1861, and had regarded it as his finest work. Moreover, the handwriting of the written part of the communication was ex-

actly the same as a specimen of the writing of Brahms which I found in a biography.

I regarded this communication from a great man to his country's enemies at the height of a war as striking evidence of the great bond of music, and its persistence in the other world.

I had another remarkable wartime experience in the late summer of 1915, during the Gallipoli campaign. Mr. Churchill had just said in a speech that a few more miles of ridge and scrub and we would be in Constantinople, and the country's hopes were high.

In a sitting at Rothesay with Mrs. Etta Wreidt, her control came through speaking in tones of great emotion. He referred to the Gallipoli campaign and the young men who were coming over in great numbers.

I said that things were going well at Gallipoli. He retorted, "Things could not be worse than they were yesterday. I and many other spirit helpers are doing what we can to help these young men. We do not thank you for sending them over. They have a right to live out their own lives."

We could not understand the communication, which was like a wet blanket on the circle.

Later we learned that "yesterday" had been the date of the landing at Suvla Bay.

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Editor:—REV. J. T. HUSTON, N.D.

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"THE CHRISTMAS SPIRIT."

CHRISTMAS is in the air. Money that has been carefully hoarded for months is now being wisely (or unwisely) laid out on Xmas presents for our friends. The shop windows are full of Christmas delicacies. Kiddies are dreaming of the wonderful gifts that "Father Christmas" is to bring them. Many of us are dreaming of those few days of freedom which we hope to spend (Deo Volente) out in God's glorious sunshine, and, generally speaking, a feeling of goodwill, contentment and joyous anticipation is to be encountered on every hand.

In the midst of our happiness, let us remember that, despite the optimistic statistics placed before us by glory-seeking politicians, there are thousands of men still out of work, thousands of people who may not even have a Christmas dinner, let alone holidays at the seaside or in the hills. Many little children in our town and cities will be disappointed on Christmas morning when they find that "Father Christmas" has not called. Many of our brethren, through no fault of their own, are likely to be deprived of an opportunity of sharing in the good things which contribute so much to the festivities of the period.

A few earnest people are doing their best to alleviate the lot of these unfortunate victims of our selfish economic system, but we must not leave things entirely to "the other chap." Let us each, as individuals, make enquiries in our own district and seek to supply the things necessary to

bring joy into the midst of one of these afflicted families.

Let our deeds of brotherly love be secret, unselfish, generous, unobtrusive and not tainted with the slightest suggestion of charity or condescension.

Even though Christmas may be "but an ancient pagan festival," let us strive to celebrate it as Christians, or, better still, as Spiritualists, who truly realise the glorious implications of their faith. There is no reason why we should be ascetic, but it is time that we realised that the gluttony and extravagance usually associated with Christmas are remnants of customs inherited from our wild, violent and animalistic Teutonic ancestors. These heathen customs were so firmly rooted in Saxon England, as elsewhere, that the Early Church, following the line of least resistance, sanctified them and transmuted them into Christian festivals.

In the light of our present knowledge, Spiritualists should have the courage to repudiate these earthly traditions and endeavour to regard this Yuletide—this festival of the Unconquerable Sun—more as a period in which to make an especial effort to shed the light of the Spirit upon the earth than as a period of license and self-indulgence.

It has been pointed out that Christmas is a standing memorial to the compromising attitude of the Early Fathers, and that the twenty-fifth of December cannot seriously be regarded as the birthday of Jesus. A few stalwarts even advocate that we ignore this festival altogether.

If we must accept Luke's account of the nativity, we are compelled to admit that the Shepherds of Bethlehem would not have been "watching their sheep at night, all seated on the ground" in December, the bleakest month of the year, and if we are determined to regard the Gospel Story as a historical record of transitory events, we would be more consistent in celebrating the birth of Jesus of Nazareth at some period around the end of March, as did the primitive Christians.

But the story of the Christ is the history of the soul, not of the soil, and if we are to understand its message we should seek to interpret it in terms of eternity rather than in terms of time. The life of

Christ is being eternally worked out in the souls of men.

We read that the Christ is conceived of the Holy Spirit and born of the Virgin Mary.

Slowly but surely the Divine Child takes form in the womb of the Eternal Mother. For millions of years, Nature was in travail as the spirit stirred and struggled within her womb, and finally, in Man, it attained self-consciousness and a permanent individuality. The animal body of every man, be he saint or sinner, is the result of a physical union—the only, right and holy method of the propagation of the species—but the Divine Child, the eternal and immortal spirit of man, heir to the Kingdom of Heaven, is not born of this union, but results from an in-pouring of the Spirit which illumines the mind and awakens the soul to a realisation of its true nature.

The Christ is born in a stable, among the animals.

Amid the passions, emotions and desires which govern the life of animal man there rises a weak, indefinite, but none the less effective consciousness of something greater than this world. Something which causes man to turn his eyes away from the illusive shadows of this plane and to aspire to contact a greater, nobler, higher reality which he so dimly comprehends.

Three Wise Men bring valuable gifts and lay them at the feet of their Master.

When the consciousness of this spiritual birth is forced upon man's emotional, intellectual and psychical self, the higher elements of his being are placed at the disposal of the spirit. These are the true Christmas gifts, the dedication of all our faculties to the service of the spirit.

Such thoughts as these should be in our minds at Christmastide. We should be reminded of the birth of the Christ-Spirit within the womb of Nature, that age-long process which is still being worked out in mankind. No better period could be chosen to celebrate and meditate upon this event than that which ushers in a New Year—a year in which, we trust, the treasures of the spirit will prove of greater attraction to man than the transient baubles of the earth over which the world

is, at present, in such a state of conflict.

In the midst of the pagan frivolities of Christmas, let us spare a few moments of our time to meditate upon the eternal challenge of the Christ, to contemplate His birth within our souls, and to nurture in our hearts the virtues which will aid us on the Mystic Way which leads us through the various planes of objective creation to the one Divine Reality.—J.S.M.

STRANGE GUIDANCE.

YEARs ago when a resident in West Vancouver I employed an old Chinaman, Ah Ching, to do gardening work. He was most painstaking and obliging, so I often gave him a few cents extra and a meal of rice and chopped meat. He professed great gratitude, and vowed to repay my kindness some day, but the poor old fellow died of heart failure.

Some months afterwards, when with a picnic party exploring Hollyburn Ridge, some miles out from the city, I was accidentally separated from the party, a sudden dense mist having risen. I wandered round completely lost (there were only sheep tracks to follow) and as night was approaching I became alarmed, for there were dangerous places where a fatal fall might occur.

Suddenly from the mist a figure appeared carrying a Chinese lantern giving a yellow light. "You follow me, ladyee, be safe," said a voice. "You go wrong way, fall down, makee die."

I nearly fainted; it was the figure and voice of old Ah Ching, who had died over three months ago. I followed my ghostly guide with my senses reeling, but after ten minutes rough travelling I felt that my feet were traversing easier ground, and that I was following a sheep track. Unerringly the lantern led on till at last, as the mist seemed to lighten, I saw with joy the lights of West Vancouver in the distance.

"You safe now kind ladyee, goodbye," said the voice. I tried to stammer heartfelt thanks, but even as I started to speak figure and lantern seemed to dissolve into the air. I got home safely, but never again ventured to go near Hollyburn Ridge.

—MAPLE LEAF.

WALKING-STICK JOKE.

I RECEIVED proof of survival after death when I attended a Spiritualist meeting with a friend.

The medium asked me if I knew who the man was who stood behind me, and she gave me a description of his appearance.

I at once recognised the figure to be that of my cousin who had died a few years before.

The medium was a lady I did not know. I asked her if the figure could give any proof of his identity. After a few moments she said: "He asks if you have forgotten the joke about the walking-stick."

That convinced me. This was the joke. About three years before he died he came to have tea with me on my birthday. My wife had given me a nice walking-stick as a birthday present. After tea we had a walk, and returning home my new stick got fast in a grating and snapped in the middle.

My cousin, who could see a joke in anything, at once picked up the broken bit, and saying: "We both have sticks now," walked a few paces with the short stick, and then threw it over a wall.

I threw the other half after it and soon forgot all about it, only to be reminded of it by my cousin who had passed away.

No one at the meeting had any knowledge of the incident but myself.

SPIRITUALIST CHURCH OF NEW ZEALAND.

Annual Meeting of Dunedin Branch.

The annual meeting of the Dunedin branch of the Spiritualist Church of New Zealand was held on October 30, Mr. R. N. Ridd presiding over a good attendance of members.

The balance sheet revealed a highly satisfactory state of affairs, the credit balance having been increased during the year from £59 to £149, in addition to which £183 stood to the credit of the building fund and £37 to the credit of the Lyceum fund.

The report contained references to the beneficial results derived from the ministrations of the Healing Centre, and expressed the conviction that the time would come when such an important adjunct of

Spiritualism as the Lyceum would be reorganised and re-vivified. Gratitude was expressed to Mr. and Mrs. G. E. Wright for the excellent work they had done during their Dunedin mission, which was conducted under the auspices of the church, and to Mrs. Rainbow for her assistance throughout the year with her gift of clairvoyance. Appreciation was also expressed of the efforts of the Ladies' Guild, which had materially augmented the funds by the organisation of sales of work, etc. Though the church membership had not increased, the report added, the policy continued to be the presentation of Spiritualism in such a manner that it would attract earnest and sincere seekers who would be a greater acquisition than crowds who had to be constantly entertained with phenomena.

Mr. A. W. Stables, the retiring secretary, was specially thanked for the splendid service he had rendered over a long period, not only to the branch, but to the cause of Spiritualism as a whole. Several speakers testified to the efficiency, loyalty and loving kindness displayed by Mr. Stables who, they were delighted to know, was retaining his interest in the work by accepting office as vice-president.

THE ETERNAL PURPOSES.

THE message of Spiritualism to the world to-day is a dynamic and compelling one; Death is but the turning page, while the story of our life continues. We rate death as an episode, not as a conclusion. It is the gateway to the larger and fuller life.

Spiritualism's message for life is no less reassuring; the world is in difficulties to-day because it is working on a material philosophy which simply will not square in with spiritual purposes of the universe. This is based on the supposition that man is a body, and its results have brought the world well-nigh to destruction.

Spiritualism brings another message; that man is a spirit now, and as such can only survive, and that when he begins to build his social, industrial, political and other organisations on a spiritual basis, and for nobler ends, he will find that happiness and ordered progress which can only come from a right alignment with the eternal purposes.

A PHRASE, A WHISTLE

Brought Conviction.

By E. A. S. HAYWARD.

MR. HAYWARD was formerly an Admiralty administrative official, and holds British and French decorations, among others, for his services. Since his retirement some eight years ago he and Mrs. Hayward have visited many countries in the cause of the advancement of Spiritualism. Mr. Hayward is a leading authority on psychic photography. He says:—

Up to 1922 we were strongly antagonistic to Spiritualism. The loss of a son in the war, and the death of a daughter under tragic circumstances, were great griefs in our lives and we could find little consolation in organised religion. While Mrs. Hayward was at a meeting in 1922 a lady was pointed out to her as a Spiritualist. Mrs. Hayward was asked if she would care to meet this lady and although at first declining, eventually did so.

During the conversation which followed, the new acquaintance produced some psychic photographs which Mrs. Hayward examined without much interest until she came on one which she at once recognised as a photograph of her dead daughter. The face was surrounded by ectoplasm in the shape of a harp and it was certainly an original photograph and not an old one faked up. Moreover, it had been taken three months previously. Mrs. Hayward was greatly moved and learning that a famous American medium was giving sittings in London she did not rest until one had been arranged for her.

At this seance, the first Mrs. Hayward had ever attended, the dead daughter spoke to her mother, using first an Italian phrase meaning, "Where is my mother?" which she had been in the habit of using when the family were resident in Malta. In the conversation she said that her brother was with her and later he too came through, his introduction being a certain whistle which the family had used formerly when they wished to attract one another's attention. The son had a long talk with his mother, telling her of his passing over other side.

Finally both son and daughter appeared in what is called etherealisation, which, as distinct from materialisation, the person who appears is not solid. The etherealisation was from the waist upwards. Mrs. Hayward noticed that her son, who had held a commission in the Royal Field Artillery, was wearing uniform with the three stars of a captain. He had been promoted to this rank two days before his death, but in life had not assumed the third star.

Mr. Hayward on hearing an account of the seance believed at first that Mrs. Hayward had been hypnotised, but finally agreed to attend a sitting himself. He, too, spoke with his son and daughter and saw them etherealised, this time the whole figure appearing. As the son stood before his father, he spoke to him, saying, "Can you see me, Dad?" Our first experience of Spiritualism was perhaps the most striking of the many we have had, and convinced us at once of its truth.

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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."

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"ROSEMARY" CASE EXPLAINED.

Voice From Ancient Egypt.

Language Of Pharaohs Revealed.

THE importance of the modern "Rosemary" case to Spiritualism and psychic research was stressed by Dr. F. H. Wood when he addressed a joint session of the science and philosophy sections of the International Spiritualist Congress, which met recently in Glasgow.

Dr. Wood's paper, "The Rosemary Xenoglossy," was illustrated by a number of lantern slides showing hieroglyphs and translations of words and sentences in the language of Ancient Egypt, spoken by the Egyptian guide, "The Lady Nona," through the English medium, "Rosemary," transcribed and translated by Mr. A. J. Howard Hulme.

The value of the "Rosemary" case, said Dr. Wood, was that it provided one of the best answers to materialists which had yet been given. Ordinary survival had already been proved, but this was a case which showed that individuality persisted for not less than 3000 years.

"The Lady Nona's" claim to have lived in Egypt 3300 years ago did not rest upon her statements to that effect. It was proved by the xenoglossy, which "dated" her to that period.

He was prepared to suggest that the significance of international interest in the "Rosemary" case lay in the fact that in some respects it was unique. Xenoglossy, as a psychic phenomena, was well established by many evidential cases of modern languages. But this was the first example, so far as he knew, of xenoglossy of Ancient Egyptian, a language older than them all. It was also unique in that it had been carefully recorded and translated.

History of Case

Another important aspect of the case, Dr. Wood added, had been the revelation of a vowel-element in the spoken language of Ancient Egypt.

Not a single book, either written or printed, contained these vowels. Even the hieroglyphic records of Egypt did not reveal them, for the vowels were omitted in the written language.

Outlining the history of the "Rosemary" case, Dr. Wood said that her mediumship

began in 1927. In 1931 the medium developed xenoglossy, which, on being tested by an Egyptologist, Mr. Hulme, proved to be the lost language of the Pharaohs.

"The Lady Nona," Dr. Wood declared, "was the Babylonian wife of the Pharaoh Amenophis III., who lived some 1400 years B.C. I have no more doubt now about her authenticity than I have of the historic reality of our Tudor Queen Elizabeth."

Nona's teaching, he concluded, was that we survived death and that we returned to earth, not continuously, but at intervals, until the human spirit had learned all lessons necessary to its further growth.

Hers was a hard teaching which welcomed pain and suffering, opposition and frustration, as essential to the training of the spirit. She showed that lessons once learned never had to be learned again.

After Thirty Centuries, by Dr. F. H. Woods, 5/-, postage 3d.

Ancient Egypt Speaks, by Dr. F. H. Woods and A. J. Howard Hulme, 13/6, postage 5d.

PAST AND FUTURE.

Dear though the Past is, and always be, the Future is greater than the Past . . .

What then is the Future to which we look? When we have made up our minds about that, it will not be hard to find a way into it.

To those whose love God, the Kingdom of the Future means a kingdom of love and peace—of truth and purity.

Think of such a kingdom as that. There should be no more war . . . No children should be without their garden full of flowers to play in; no boys without their cricket fields. All men should be pure, and all women strong. There should be rest for all who are weary, and comfort for all who are sad. That is the Kingdom of the Future, that is the Promised Land, to which men are travelling.

The Perfect Life is the life of Him who lived and taught as one to whom that future was always present. If we can with steadfast heart follow in His footsteps, then we, too, shall have the happiness of those who are living to bring the Kingdom of Heaven into this sin-stained world of ours."

SAMUEL A. BARNETT.

IMPROVING MEDIUMSHIP. Resolution Of The World Congress.

SPIRITUALISTS are embarking on a world-wide campaign to induce the psychics of all nations to submit themselves as mediums and collect further data concerning the secrets of the other world.

This was the note on which the World Congress of Spiritualism ended at one of its important sessions.

An appeal was made to mediums to study themselves and in this way obtain information which may advance psychic knowledge. Delegates from all over the world passed this resolution:—

It is agreed that there should be a study of mediumship from the medium's point of view. We suggest that mediums could enhance psychic knowledge by studying themselves with regard to their personal preparation before a seance, their reactions to the influence of the spirit guides before, during, and after exercising their gifts.

Other declarations, summing up the result of the week's research into occult phenomena, were these:—

Psychometry (the art of making contact with the mind of a missing person by holding an article belonging to him or her): The handling of objects by a medium can give access to discarnate bodies and scientific investigators should pay attention to this phase of psychic activity.

Seance Recording.—Often records are not taken at seances and we lose important matters of evidential value. The microphone apparatus now available makes it possible to recognise distinctive inflections of voices and mannerisms.

Telepathy.—In many instances there is proof of the intervention of discarnate personalities as transmitting agents.

Obsession.—The Congress requests the National Spiritualists' Association of America to investigate further the possibilities of dispelling possessive spirits from obsessed people.

Language.—The executive committee should make a serious attempt to establish a minimum terminology which could be used by the people of all nations.

Discussion on the subject of Reincarnation has been postponed until the next

World Congress—to be held in Paris three years hence—to the disappointment of the native delegates, who wanted the official view to be declared now.

THE DEVELOPMENT OF TRUTH.

An Engineer's View.

An engineer's view of spiritualist phenomena was given by Mr. Stanley de Brath, M.Inst.C.E., who addressed the philosophy section of the World Congress on the subject of "The Development of Truth."

Our scientists, he said, admitted that they did not know the origin of life. The Churches took only human life into consideration. If both would realise that all life came from a divine source they would find a solution to their doubts, and would forbear speculations whether it came from an aerolite or from chemical action in matter.

It was almost inevitable that we should attempt to explain new knowledge by the old, unless we sought to get rid of it by asserting the new to be "either hallucination or mal-observation." He referred to the words of eminent writers on Spiritualism, such as Signor Bozzano and Sir Oliver Lodge, and added that these were not men to be deceived by bad observation. "We live in a wonderful world, and if we wish to understand it we must learn a few facts. Spiritualism will not help us to understand it. All it can do is put us into communication with unseen powers and inexplicable phenomena."

Surviving Death.

The soul was the etheric body. It was that in every man which lived, thought, felt, and willed. It had its own mind—the sub-conscious. It survived death, carrying its life and character away with it. In its new environment it lived, beginning where it left off on earth. It was clairvoyant and could read the thoughts of all who were near its own level of development. It was, he considered, a precise facsimile of the body, but its animating spirit was growing and an endless vista opened before it. It was not limited by space or time.

SPIRITUALISM BROUGHT HAPPINESS.

MR. Maurice Barbanell, Editor of *Psychic News*, in a statement made to the "Daily Record," during the Glasgow Congress, said:—

About three years ago, while I was sitting with Mrs. Estelle Roberts, one of the best-known British mediums, a spirit voice came through the trumpet. The speaker gave her name as Bessie Manning, described her appearance fully and said that she had died recently from tuberculosis.

Since passing over she had met her brother Tommy, who had been killed some time previously in a road accident. Her mother, she said, was profoundly unhappy at the loss of her two children and had been praying that one of them might be allowed to come through and speak from the other side.

Girl's Request.

I talked with the girl for some time and she gave me the address of her parents in Blackburn. I asked if she would like to speak with her mother and she replied "Yes," but explained that her father was an unemployed weaver and that they were in poor circumstances. I told her that I would see what could be done.

At this time neither Mrs. Roberts nor myself knew anything about the family or the circumstances of the case. I got in touch with the address in Blackburn and in due course Mrs. Manning replied confirming the story absolutely.

Had Prayed.

Mrs. Manning had heard of Mrs. Roberts' work as a medium, and in her grief at the loss of her children had prayed that her daughter might be allowed to speak to this world again through Mrs. Roberts. Mrs. Manning had not, however, been in touch with Mrs. Roberts in any way. Mrs. Manning came to London and attended a sitting with Mrs. Roberts where Bessie spoke to her mother.

She wrote to me afterwards saying that the experience had made her the happiest woman in the world. This story proves not only that there is survival after death but that prayer is answered. Bessie's first message was a direct answer to her mother's prayer that her daughter might be allowed to speak through a particular medium.

CHRISTMAS.

Oh, the beautiful old story
Of the Christ-child's lowly birth;
Of the host of angels singing
Praise to God and peace on earth;
Of the shepherds' adoration,
And the mother's pondering heart;
Of the old man's benediction,
'Let me now in peace depart.'

Oh, the pleasant, peaceful story
Of that boy who grew so fair;
Wisdom in the temple seeking,
Wiser than the doctors there;
On his heavenly Father's business
Though intent in heart and soul,
With his parents home returning,
Subject still to their control.

Oh, the wonderful true story
Of the young man called by God,
Who among the poor and lowly
Bravely and devoutly trod;
Blessing all the little children,
Preaching peace, rebuking strife,
Comforting the heavy laden,
Lifting up the sinful life.

Oh, the sad and solemn story
Of the cross, the pain, the shame,
Of the courage, love and patience
That have sanctified his name.
His example let us follow,
Fearless, faithful to the end,
Walking in the sacred footsteps
Of our brother, master, friend.

LOUISA M. ALCOTT (altered).

HAVE YOU EVER HAD ANY SUPER- NATURAL EXPERIENCE IN YOUR LIFE?

—oOo—

Have you ever had a "message" from the Beyond?

Have you known of instances in which omens and premonitions of death were made known over a great distance?

Has there been any occasion in your life in which you considered you were under the control of a spirit from the other world?

Have you ever seen what is popularly known as a ghost?

If so, describe your experience in not more than 250 words. Use a nom-de-plume if you do not want your name published. Name and address must, however, accompany each contribution.

THE EARLY YEARS OF JESUS

A VERY wide circle of readers will be interested to learn that Miss Geraldine Cummins is bringing out a new book, to be entitled "The Childhood of Jesus." The publisher is to be Frederick Muller. As in the case of the Cleophas Scripts (with which Miss Cummins' name is so intimately and so honourably linked) the claim is made that the script of the new book has been communicated by the Other World individual who calls himself "The Seventh Messenger." Its principal interest will be in the fact that it presents a possible reconstruction of the childhood of Jesus and relates incidents which may well have happened during His early years.

In view of the fact that the contents of the Cleophas volumes have not been discredited—but rather substantiated to a remarkable degree—by the expert historical and linguistic criticism to which they have been subjected, it may safely be anticipated that the new volume will be of real value; it may even be hoped that at last a convincing glimpse will be given of the early years of Jesus, about which there has been so much speculation and unconvincing romance. We shall be pleased to obtain copies from England for subscribers. Price, 7/3 posted.

CHANG'S TEN COMMANDMENTS.

General Chiang Kai-shek, the head of the Chinese Government, places great emphasis on the moral and spiritual life of his people.

He has caused a card to be distributed to all the soldiers of his armies giving these Ten Commandments of the Officers' Moral Endeavor Association:—

1. Thou shalt not covet riches.
2. Thou shalt not fear to die.
3. Thou shalt not advertise thyself for vain glory.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not gamble.
7. Thou shalt not smoke.
8. Thou shalt not drink wine.
9. Thou shalt not borrow money.
10. Thou shalt not lie.

UNDER CONTROL.

Medium's Reactions.

Mrs. Osborne Leonard, of London: "I feel a little weak but very clear-headed. While sitting in a chair waiting for the trance to come I sometimes feel as if my legs, feet, and hands had swollen to an enormous size, especially my hands."

Mrs. Annie Brittain, of London: "In my early trances the first sensations which came to me were cold shivers all over the body. The whole worked up to a climax with a spasmodic jerk which threw me backwards in the chair, when it seemed as if the power exploded and blew away my consciousness."

"I have been entranced innumerable times by two controls. Wild Rose, a Hindu girl, and Belle Zingalee."

"While actually under spirit control I feel like an egg without a shell, attached by a cord to my physical body."

Mrs. Thomson: "My entry to trances is easy and swift. I feel free and light as though unaware of my body. After trances I experience a feeling of exhilaration, which later suddenly disappears, leaving me exhausted."

PSYCHIC FACULTIES.

Clairvoyance Under Hypnotic Influence.

The statement that, as an experimenter on hypnotism, he had proved that any hypnotised patient could easily be made clairvoyant was made by Mr. E. W. Oaten at the Edinburgh Psychic College. Mr. Oaten was dealing with the subject, "What Do Clairvoyants See?"

He said that psychic faculties were perfectly natural and inherent in the human race. Beneath physical consciousness there was a stream of consciousness, broader, deeper, and fuller than we knew in the normal self. As an experimenter on hypnotism, he had proved that any hypnotised patient could easily be made clairvoyant. Some people who had no clairvoyant faculty in waking life were clairvoyant when asleep. They had dreams that had meaning and evidential value. Sometimes they had premonitory travelling dreams. There were many forms of life beyond normal consciousness. The world of which we were ignorant was far greater than the world we knew.

WELCOME TO MRS. LEISK.

(Contributed).

THE Victorian Spiritualists Union and the Melbourne Spiritualists extended to Mrs. Davie Leisk of Brisbane a warm welcome at a social given in her honour at Terry Hall on Tuesday, November 9th. Mr. E. Mayger, President of the V.S.U. was in the chair. Dr. J. T. Huston, Editor of "The Harbinger of Light" who was the associations guest, in the course of his remarks, spoke in very appreciative terms of Mrs. Leisk's mediumship. He bore testimony to his personal experiences in healing which he obtained through "Dr. Munro" a spirit associate of the Medium's. Mr. Mayger on behalf of the V.S.U. and assembled friends greeted Mrs. Leisk and her spirit helpers, and welcomed them to Melbourne. The Rev. David Leisk suitably replied on behalf of Mrs. Leisk.

The Rev. and Mrs. D. A. Leisk expect to be in Melbourne for a few weeks returning to Brisbane about the middle of December. If it can be arranged they will return for a short season to Melbourne sometime in January, 1938.

Classes are now being arranged for deep studies in psychological and mystical subjects by Mrs. Leisk in Terry Hall, Victoria Street, Tuesdays at 8 p.m. All particulars of the work can be obtained from Dr. Huston, Editor of "The Harbinger of Light."

PSYCHOMETRY; ITS THEORY AND PRACTICE.

By HERBERT BLAND. (Rider & Co.)

THE power to exercise the curious psychic faculty known as psychometry occurs far less frequently than clairvoyance, of which it is an extension. By psychometry it has been discovered that objects possess a thought-atmosphere stored with memory; all buildings or places frequented by human beings, according to this account of psychometrical phenomena, register impressions of notable happenings within their precincts,

and one endowed with a peculiar sensitiveness or receptivity is able to recover these impressions, and thus reconstruct past events. Mr. Herbert Bland examines this faculty and the nature of its manifestations in great detail, and claims that it merits the careful attention of those who investigate the psychic phenomena of mediumship in their many variations. It should be possible, by following the methods described in this book, to achieve results of the greatest value to archaeology, history, and psychology. So astonishing are the results sometimes obtained in the practice of psychometry that it has been called "The Eight Wonder of the World." On order. 5/-; Postage, 4d.

THANKS.

For Offers of 1930 File.

WE beg to express our gratitude to many subscribers of "The Harbinger of Light" for their kind offers to supply us with copies of 1930 issue. We were astonished to find that so many of our readers had kept files and appreciate very deeply their willingness to break the continuity of their own files to enable us to complete ours. "The Harbinger of Light" file is now complete from the first number and form a handsome addition to our Library and where they are available for reference.

I would be true—for there are those who trust me.
I would be pure—for there are those who care.
I would be strong—for there is much to suffer.
I would be brave—for there is much to dare.
I would be friend to all—the fallen—the friendless.
I would be giving—and forget the gift.
I would be humble—for I know my weakness;
I would look up—and laugh—and love—and lift.

—H. A. Walters.

A VERSATILE MEDIUM.

AN unusual demonstration of mediumship was given at Prana Chapel on a recent Sunday evening by Mrs. Harden.

Several phases of mediumship were demonstrated, **on demand**. The readings being given to sitters who were selected from the audience, at random, by a third party. Each demonstration was preceded by a short explanation of what was about to occur, and followed by comments and a careful analysis. As far as possible each reading was verified as given, and reports are pending on all cases which, because of the nature of the reading, could not have been verified at the moment.

The first phase was Trance. The medium was controlled by an Irish priest whose masculine voice and mannerisms were clearly evident. Then followed a few experiments in subjective clairvoyance. The medium gave a running commentary on her own feelings and reactions whilst delivering the message.

Then came Objective Clairvoyance, and other clairvoyants in the audience were able to check up on the medium's statements to a relative degree.

Travelling Clairvoyance.

Then four subjects were chosen from the audience and the medium undertook to travel in thought to their homes and describe the locality, appearance and furnishings of the various houses and mention what was happening there at the moment.

The medium then diagnosed several sitters by means of auric sight, and followed this with X-ray clairvoyance by means of which she was able to describe birth marks, scars, operations and also hidden malformities possessed by subjects chosen at random from the audience.

Then came a few readings by means of sensing, psychometry and clairauidence. The medium describing how she was able to differentiate between the various phases of her mediumship as she gave each demonstration.

The demonstration concluded with a test of the medium's powers of absent medical diagnosis. Volunteers were called for and

Mrs. Harden described, in turn, the sex, age, health conditions, locality and current actions of the person of whom the subject was thinking.

The audience was largely comprised of strangers to our Movement and many were sufficiently interested to interview the leaders of the Chapel at the conclusion of the meeting with a view to making deeper investigations into the reality of the phenomena.

SPIRITS USE MICROPHONE.

"Daily Mail" Correspondent.

UNNOTICED by the 4,000 men and women who recently crowded the St. Andrew's Hall, Glasgow—at the International Spiritualists' Conference—Mrs. Helen Hughes, the Durham medium, slipped into the shoulder of her dress a small button.

Thus began an experiment that Spiritualists hope will further their investigations into the affairs of the spirit world. The tiny button was a miniature microphone attached by intricate and hidden wires to a 'phone disc recording machine in a cabinet near the platform.

The purpose of the experiment was to see how the machine could catch the messages which are given out under Mrs. Hughes's mediumship.

Those who attend seances declare that messages are sometimes given in foreign languages or ancient tongues, making it impossible for the shorthand writer to record them.

Spirit Library.

Earlier in the afternoon a private experiment with the 'phone disc was held when Mrs. Hughes went into a trance and conversations were recorded with her guide called "White Feather" and "Mozita" (a little girl).

It is considered probable that recording machines will be more and more used at seances and clairvoyant meetings so that gradually there can be built up a library of talks with spirits.

AN EVIDENTIAL READING.

SOME time ago my wife and I got ample proof of the Hereafter at a Spiritualist meeting. The medium described a relative which gave us no doubt as to identity, and told us that this relative had "passed out" under tragic circumstances.

The tragic circumstances described were alas all too true, as I can testify, and as it was a case of strangers being among strangers, there was no question of "fake" attached to this medium's statement.

Seeing is believing, and I contend that this occurrence could not but convince the greatest critic to Spiritualism that there was something in the repeated statements regarding life on the other side.

—BELIEVER.

TRAVELLER'S SPIRIT.

I HAVE a shop, and some months ago I was advised by a certain firm that their new traveller would call upon me. The date was given. But I waited in vain. I wrote to the firm stating my order was waiting and that no one having called I wished to know the reason.

The next day, before their reply came, I was behind my counter when I felt two hands placed upon my shoulders. I had no one in the shop. I turned round to see what had touched me and nothing was near. You will understand what a surprise I got when the next post brought a letter from the firm to say the delay had been caused owing to the traveller having passed away.

You will see the proof of after-life in this case. The traveller had not visited me in the flesh but came in the spirit.

Newcastle.

—T.M.S.C.

SAVED FROM DROWNING.

I WAS named after a neighbour, a friend of our family. He was a kindly man, often taking walks and giving me pennies and seemed as fond of me as if I was his own son. He had no children of his own.

He died on my tenth birthday. When a few years older I was keen on boating and for a small sum got the use of an old dinghy from the watchman on a dredger. One night late in November I had pulled about a mile from the pier when a wooden hole pin (used as rowlocks) snapped suddenly and I dropped the oar. It was pitch dark and I felt alarmed, for the sea was rising and the boat had no sculling hole in the stern. I did not know what to do, when a voice spoke quite distinctly. "Keep cool, my wee mannie, and paddle round and round till you hit your oar." I recognised the voice of our old neighbour (he always called me "wee mannie") but somehow I felt no fear, probably through being "keyed up" by my plight. I stood in the bow paddling round with my one oar and soon bumped against and secured the other from the water. Soon I saw the pier light and pulled to safety.

But for the supernatural advice I would never have recovered the lost oar and as the dinghy was hardly seaworthy, ten to one she would have capsized in the rising seas and I would have been drowned in the darkness. Our neighbour had been at sea formerly for a number of years, and being a sail-maker, knew all about boats.

THE FLYING DUTCHMAN.

ONE of the most interesting stories is that of the ghost ship, "The Flying Dutchman," because the account is contained in a book still extant, "The Cruise of the Bacchante," the published diary of the young English princes, the Duke of Clarence and his brother, later King George V., when they were in the British Navy. Their diary records the episode as follows:

At four a.m. the Flying Dutchman crossed our bows, a strange red light, as of a phantom ship all aglow; in the midst of which light the masts, spars, and sails of a brig, three hundred yards distant, stood out in bold relief as she came up on the port bow.

The phantom ship was seen by others, as well as the young princes and was officially recorded in the ship's log.

Health and Healing Section

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A Lesson in Health Culture.

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

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SOME ENQUIRIES.

What is Life?

LIFE, energy, vitality, are but different expressions of the same force—Mind. What life is, how it began, when it will end, and where, no one knows. It is a force over which we have very little control. Our bodies are able to hold a varying amount of it, more in health, less in sickness. Like everything else in the universe, it is governed by fixed laws, though we have been able to discover but a part of them. **Life lives on life.** This is the fundamental axiom of the science of life. Life is conveyed to the body by means of living cells which we consume as food. Our life force is thus sustained, increased, and given activity.

What is Mind?

Mind is the all-pervading force of the universe. It expresses itself as thought, will, vitality, energy, etc. On the natural plane the Universal Mind is called Nature. On the spiritual plane it is called God, the difference being in mode of expression.

Our mind is but a part of God's mind, and is to some extent under the control of our own will—which is probably the only thing we can truly call our own. Mind is the most powerful factor in deciding the well-being of our life.

What is the Body?

The body is a form through which the mind expresses itself, and over which it has absolute control. It consists of bones,

muscles, tissues, nerves, organs, etc., all of which are composed of communities of microscopic cells, the numbers of which are almost beyond computation, a fact that will be realised when we learn that the blood alone contains approximately 30,000,000,000,000,000 red blood cells. These are separate individuals, living their own lives, having their own wills, needing their own food, which must be alive and consist of the various materials to enable them to carry on their work.

What is the Cycle of Health?

The cycle of health is the influence of the mind on the body and the sway of the body over the mind. The mind needs a healthy and well-developed body through which to function, so that in turn it may be healthy and well-developed. Right thinking will enable us to learn how to control the will and co-operate with the Universal Mind in its functioning within us. Food science will enable us to provide a healthy and well-developed body by supplying it with the needful elements.

What is Disease?

Disease (want of ease) is an abnormal condition of the body, due to the violation of the laws of life. The lack of the chemical or living elements, wrong foods (or even wrong quantities of right foods), unbalanced foods, produce a body ill-nourished, devitalised, lacking in energy, the prey of all sorts of germs whose business it is to rid the earth of the weak and unfit. This is disease, the end whereof is death.

What are Germs?

Germs are microscopic organisms that have been created to act as scavengers to rid the earth of decaying and dead matter. They need certain favorable conditions for their development. These are found in a body that is ill-nourished or loaded with poisonous waste matter. Thousands of germs enter the human body daily and are destroyed by the white blood cells. But there may come a time when the system is overtaxed and cannot cope with the invaders. The germs then multiply at an extraordinary rate, and feed upon the weak cells of the body and further poison it by excreting poisons which produce the symptoms of the various infectious diseases. The healthy body cannot be infected, the blood in such a case being highly germicidal. Prevention being better than cure, it is wise to keep the body healthy by living as Nature intended we should, in continual obedience to her laws. "Forget not My law, but keep My commandments. For length of days and long life and peace shall they add to thee."

Nature Cure Treatment.

Trying to kill the germs by drugs is futile. While aiming at the germs possibly the patient may be killed. As it is the disease that produces the germs rather than the germs producing the disease, it is reasonable to combat it by getting the blood pure and energetic. This can only be done by intelligently co-operating with Nature with skilled nursing, judicious fasting, and, during convalescence, scientific feeding.

What is the Blood?

The blood is a highway of plasma that carries along several sorts of cells, each having a special set of duties. The clear fluid (plasma) conveys the dissolved or digested nutrients to serve as fuel and building material. Thirty millions of millions of red blood cells, hurrying along with six times their bulk of oxygen, assist in burning the fat and sugar and like elements needed to maintain the heat of the body, and when relieved of their load, hurry back with another burden of carbonic acid gas or some other waste product of the body. These cells live about six weeks, so that 8,000,000 die, and must be replaced, every second. Almost equally numerous are the white blood cells, which are the policemen,

the soldiers, and the protectors of the body. Should some disease germs invade the body, "a wireless message summons the defenders to the spot and a deadly battle ensues. No quarter is given, and the numbers of the slain in a hotly contested fight may exceed the numbers of people who have ever lived. True enough it is that "the blood is the life." To keep the blood so that it may carry out its duties it must be pure and properly nourished. Proper food, pure air, and exercise are the necessary elements. Drugs can no more cleanse the blood than they can cleanse our soiled linen. The process is the same. Dirt in the blood and dirt in the clothing can only be removed by cleansing with water, exercise, and fresh air.

Eating for Health.

To cure disease we must get at the cause. When that is removed, health follows. Nature will heal us if we will stand out of the way and give her a chance. Drugs cannot cure, for most drugs are poisons, and to remove poisons by taking poisons is not rational. Antidotes to poisons are in a different category. To cure a disease without removing the cause would be as much a miracle as changing water into wine. Fasting, eliminating the body poisons by means of electric light or sweat baths, massage, sunshine, exercise, deep breathing, followed by careful selections of foods, will cure, if cure be possible.

As we have eaten for disease, so we must eat for health. It is not necessary to know the scientific name for disease in order to cure ourselves, or have a knowledge of anatomy, physiology, pathology, and all the branches of medical art and science to get health, any more than it is necessary to have a knowledge of ecclesiology, theology, hermeneutics, or peccability in order to live a holy life and get to heaven; for health and holiness are the same thing at root.

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HOME TREATMENT

VALUE OF WATER TREATMENTS.

THE value of the application of water as a treatment is due to:—

(1) Its quality of absorbing or transmitting of heat or cold. One pound of water will absorb eight times as much heat as one pound of iron and yet be no hotter than the iron. Hence its great value in compresses.

(2) Its flexibility. Water can be used in the solid form (ice), in the liquid, or in the gaseous (steam). It is interesting to note that water increases 1,700 times in volume in its passage from ice to steam.

(3) Its fluid form permits its application to any part of the body, and for any length of time.

(4) Any pressure desired may be obtained, and to any particular part of the body, through the force and the extent of the stream used.

Water acts upon the nerve endings by heat, cold, or by impact. The nerves transmit the effect to the brain, which in turn, controls, by increasing or decreasing, the amount of blood at the body surface, or more blood sent to the brain, increasing its activity, or it may be drawn from the brain, inducing sleep. The speed of the blood current can be accelerated or diminished, the heart controlled, the blood increased in quality, breathing controlled in frequency and in depth, the kidneys stimulated and assisted, and tone given to the muscular system. By the use of heat the temperature of the body may be increased or lowered by the application of cold. These conditions may also be obtained by the length of time the water is permitted to act, and by the manner in which it is applied.

Water Treatments.

One of the most valuable aids to the recovery of health is water. The human body contains 60 per cent. of this element, or 84 lbs., equivalent to the capacity of two and a half petrol tins.

Water may be safely and usefully applied by any one of ordinary intelligence if they will but study the general conditions of health and those deviations from health that are designated symptoms. The temperature will be the first thing to be noted. The normal heat of the body is 98.5 de-

grees. Any variation may be detected by the use of a clinical thermometer, which may be purchased from your chemist, who will also explain how to use it. Any variation from 98.5 indicates that something is wrong. It is rarely that the temperature will fall below that. If it does and there are no other serious symptoms give the patient warm nutritive drinks, a hot bath (see Bath Table below), followed by rubbing all over with warm olive oil, and then roll him up in soft blankets. If the temperature should be higher than normal it indicates fever, and measures should be taken to reduce it, as we shall indicate later. The temperature may vary rapidly, or it may be high at one point of the body and low at another. These important symptoms must be observed and understood.

Other important symptoms are pain or numbness, redness or paleness, hardness or softness, dryness or moisture, swelling or tenderness, sleeplessness or drowsiness, restlessness or want of energy, and many more, all of which are easily noted and may be as easily understood and relieved.

The first aim of the healer should be to discover and remove the cause. Ninety per cent. of ordinary complaints are due to the faulty excretions of body poisons. Eliminate these, prescribe a rational diet, and give the patient confidence in the healing power of Nature, and recovery will follow as a matter of course.

A simple rule in Nature Cure is to use only those means that cause no discomfort to the patient. The more agreeable they are the more efficient they are likely to be, and any danger of doing harm will be also avoided.

Complaints having a nervous origin may have their cause at some distance from the seat of pain. For example, a spasmodic or neuralgic trouble, as asthma, has its immediate origin in the spinal cord, which in turn may be the result of digestive trouble. In such a case, while a remedy applied to the sensibly affected part may often, though not always, afford relief, it cannot effect a cure. That can only be done by removing the cause of the complaint.

Compresses.

The compress is the basis of all local water treatment. In conjunction with cleansing spongeings, and promptly and freely used, it stimulates the skin to excrete the morbid matter that is causing the symptoms. The objects aimed at by the use of compresses are either to cool and soothe—in which cold water is used; or to stimulate, when the temperature of the compress should be from 67 to 87 degrees. Coarse linen or forfar, either single or folded from two to four fold, is laid on or wrapped around the body or part where the effect is desired.

Wring out the material in clean water of temperature desired, lay it close to the skin, cover it with a wider piece of material, such as table oilcloth, rubber sheet, or towel, so that it will become comfortably warm from the body. It is important that all air should be excluded. The compress must be comfortable, no creases, not too broad (making it slack in the middle), nor made too tight. The compresses may be cut to the required shape, and covers, wider by two to four inches, buttonholed to them. It is a good plan to have at least two sets, so that while one is being worn the other may be made ready before the first is removed. Generally the compress is applied as cold as possible. For delicate patients the water may be lukewarm. Cold compresses should be renewed every five minutes.

The materials used in treatment should be boiled or well washed before being used again.

By the law of endosmosis and exosmosis, deep-seated diseases, e.g., swollen and internal suppurating knee joints or complaints of deep-seated organs such as the liver, etc., are cured by the pure water from the compress gradually penetrating to the centre of the joint or organ, and displacing an equivalent of impure liquid.

The chief curative power of a compress will be exhausted after it has been worn for two or three hours, though it will do the patient no harm if it be left on, it is better to renew it.

When the compress is used for some time or the treatment carried beyond a certain limit, painful skin eruptions and boils may be produced. The old practitioners called this "the crisis" and aimed at getting the patient to this stage. Modern exponents

declare this unnecessary, if not actually harmful.

The general principle is, cold treatments are used to cool and soothe, heat is used to stimulate. The cool local applications are called compresses, the hot, fomentations. They are applied to the abdomen, stomach, liver, head, neck, arms, legs, feet, chest, or back. "Ordinary compresses" are used inside the full or other packs (to be described later); "extra compresses" are used by themselves."

When the body temperature is over 102 degrees, change the compress every half hour. When the temperature is from 101 to 99 degrees, change every hour. In stupor and low muttering use water less than 60 degrees, also bathe the face with ice cold water before applying a fresh compress. In insomnia use water 62 to 63 degrees.

Bath Table.

Below 65 degrees—cold; 85 to 95—tepid. 65 to 75 degrees—Cool; 95 to 105—warm; 75 to 85 degrees—temperate; above 105—hot.

Purchase a floating dairy thermometer, the above table may be cut out and pasted around the top of it. A little size and varnish will make it waterproof.

Tonic Spine Compress.

Use.—For nervous affections, neuralgia, nervous headache, poor circulation, cold hands and feet, asthma, St. Vitus dance, and other convulsive fits.

Materials—Two towels, water 60 to 75 degrees, hot water bag, two pieces of flannel or blanket, hot drink.

Method—Spread a pair of double blankets across a bed. Cover with a piece of waterproof material, and then spread a large sheet over all. The patient may wear a suit of pyjamas, putting on the coat (unbuttoned) back to front. He should lie on the bed after taking the hot drink. Wrap the feet in one piece of flannel, wring out as dry as possible in warm water. The water bag should be applied to feet. Cover the damp flannel and water bag with dry piece of blanket. Wrap the limbs up with the bed clothes. Wet and fold one of the towels lengthwise, so that they are three or four inches wide, and lay it down the spine from the neck to the hips. Prepare the second towel in the same manner as the first, and change them every minute, soon as

the sensation of cold has passed. Keep the patient covered as much as possible.

Chest Compress.

Fold the compress so that the movements of the chest in breathing are not interfered with. It should reach from under the arms to an inch below the lowest rib, and encircle the body. A strip of material about three yards long and of the width indicated should be wet in water of the desired temperature and wrung nearly dry. Begin the wrap under one arm, folding it so that it lies close, though comfortably, on the body. On top of this apply a dry strip of flannel a little wider than the wrap, and roll the patient in a blanket. This treatment may be used for chest troubles, chronic pleurisy, and some forms of asthma.

Another form of compress is made by making a vest of two thicknesses of soft towelling, shaping it to fit the body without much creasing. Each side of the vest should be extended so as to reach the sides under the arms. This is wrung out in water as above, and worn all night or during the day, in which case it should be changed every few hours or when it becomes dry. This compress may be worn for several days, and is useful for lung troubles, such as chronic bronchitis, pleurisy, some forms of asthma, and in the early stages of consumption.

When the compress is to be applied to the abdomen as well as to the chest it is better to use separate pieces of material. It is a useful treatment for inflammation of the internal organs and in feverish conditions.

CURRENTS

THE PRIDE OF AUSTRALIA.

THE finest currants in the world are produced at our irrigation colonies on the Murray. They are a species of grapes, small in size, with a sweet acidulous taste. The drying of currants and raisins has been carried on in those Eastern lands washed by the Mediterranean Sea long before the commencement of history, and for two thousand years in Greece and Spain. The currants we use were formerly grown at Zante, near Corinth, of which the name "currant" is a corruption. They form an ideal article of food, being three times more nourishing than meat, less heating, and an ideal food for summer.

When used properly they agree with everybody. They are only undigested when swallowed whole. Like all other foods they should be well masticated. Foods are often blamed for what is due to "bolting," or imperfect mastication. The popular notion that currants are unsuited for young children is quite unfounded. Even when unmasticated they become quite soft, and easily passed through the digestive track. For children's use, or for old people who have no teeth, they should be passed through a food chopper. The easily absorbed grape sugar that they contain is then immediately available. The skins are quite harmless. Compare their softness with the flinty bran of wholemeal or brown bread.

The climate of a great portion of Australia is almost identical with that of the home of the grape. It is peculiarly favourable to the drying of the fruit, which is done by the vitalising and sterilising rays of the sun. Instead of being spread on the ground, as in Europe and Asia Minor, our fruits are dried on trays or on racks. In the East the dried fruit is trampled by foot into boxes or casks, from which they are dug with crow-bars. Our currants are graded and boxed or put into cartons by machinery, and reach the consumer clean and practically untouched by hand; we therefore receive the fruit clean, fresh, and at its best. It is in every way superior to the imported article, and is worth 25 per cent. more to the purchaser. In buying it is cheaper to get the best. The larger the berry the less indigestible skin, and the more fruit sugar (the food) it contains.

Currant Tea.

Wash the currants in warm water and then pass them through a food chopper, and proceed as for raisin tea. It is excellent for inflammatory conditions of the bowels. It acts as a demulcent as well as being a food. Currant tea is recommended for children, especially when they have bowel complaints. It may also be mixed with almond cream. No other food will then be required.

Almond Cream.

Soak some almond kernels in warm (not hot) water overnight. Never put nuts into hot water, as it hardens their albumen and makes them indigestible. Remove the brown skin and put them through a food chopper, using the nut-butter attachment. Then work into a cream with an equal quantity of water, using a pestle and mortar. The mixture must be worked until there are no solid particles remaining, as they would irritate the bowels. Strain the cream through muslin and mix with the currant tea. There is nothing in the whole food supply so safe to give, so easily assimilated, or so nourishing as this mixture. In critical cases use distilled water, obtainable at the chemists. It is very cheap, or if it cannot be obtained, boiled and filtered rain water.

The following recipes are taken from a booklet published gratis by the Australian Dried Fruits Association. (Honey may be substituted, with advantage, for the sugar.—Ed.).

Apple and Currant Roly-Poly.

Six large cooking apples, $\frac{1}{4}$ lb. brown or castor sugar, 6 oz. of currants, the rind of a lemon chopped finely, a little nutmeg.

Method: Pare, core, and cut the apples into slices, put them into a saucepan, with the lemon rind and sugar, cook till soft, and add the nutmeg. Have ready a rather rich suet crust, roll it out thinly, spread the apples over the paste, sprinkle over the currants, roll the pudding up, closing the ends properly, tie in a floured cloth, and boil for two hours.

Apple and Currant Cheese Cakes.

One egg, 2 oz. butter, 2 oz. sugar, 2 tablespoonsful stewed apple, lemon rind and juice, 4 oz. currants.

Method: Warm the stewed apple, butter, and sugar together, beat in the egg and currants, flavor nicely with grated lemon rind and juice. Bake in pastry-lined pattypans.

Currant Batter Pudding.

Six oz. flour, 4 oz. currants, 2 eggs, $\frac{1}{2}$ pint milk.

Method: Make into light batter, add a teaspoonful baking powder and a pinch of salt, pour into a well-buttered baking tin, sprinkle over the currants, and bake in mod-

erate oven for about an hour. When baked, turn out the pudding, and cut up. Serve with castor sugar or golden syrup.

Currant Marmalade Pudding.

Four oz. breadcrumbs, 4 oz. suet, 2 oz. sugar, 4 oz. marmalade, 4 oz. currants, 2 oz. flour, 2 eggs, $\frac{1}{2}$ teacupful milk.

Method: Mix all the ingredients together; grease pudding basin or mould with butter and dust with sugar. Put in the mixture, cover with greased paper, and steam 3 hours.

Mincemeat:

Take 1 lb. of shredded suet, 1 lb. apples, rind of 1 large lemon, $\frac{1}{2}$ lb. of candied peel, 2 lb. raisins, 2 lb. sultanas.

Method: Mince all finely. Add level teaspoonful mixed spice, the juice of a lemon, and mix all together. Keep closely covered when cooking.

Stewed Currants:

Half lb. currants, $\frac{1}{2}$ pint water, $\frac{1}{4}$ lb. sugar, 2 cloves, 1 pinch cinnamon, strip lemon rind, cochineal.

Method: Put water, cinnamon, cloves, lemon, and about 15 drops of cochineal into a saucepan and boil 10 minutes. Thoroughly wash the currants and stew them very gently for half an hour. Stewed currants are very nice served with milk pudding, blanc mange, custard, or whipped cream.

Spotted Dick:

Three-quarters lb. flour, 6oz. chopped beef suet, 4 oz. currants, teaspoonful baking powder.

Method: Sift the flour, add a pinch of salt, and mix with the suet, add enough water to make into a fairly stiff paste. Roll it out and sprinkle the currants upon it. Wet the edges and roll up the paste. Dip a pudding cloth in hot water, and flour one side, then wrap the prepared roll into the cloth and tie the ends. Boil or steam it for about 2 hours, remove the cloth, and dish up and serve hot.

Afternoon Tea Biscuits.

Mince raisins and spread between plain wafers. This is a simple and economical form of making a good afternoon tea biscuit. Once tried, always used.

SPIRITUALISM AND HEALING.

Contributed by
REV. CHARLES L. TWEEDALE.

Biblical References.

THE Rev. Charles L. Tweedale, Vicar of Weston, near Otley, writing to the Bradford "Telegraph and Argus," England, on the subject of "Spiritualism and Healing," says:—

"I have noted with surprise the recent attack of the Rev. J. B. Allen on Spiritualism, in view of the fact that he is having healing services at his church. The phenomena termed Spiritualistic are fundamental to Christianity, and, therefore, any argument against them is an argument against Christianity. What he and the former vicar terms 'Divine Healing' is simply Spiritualistic healing, and neither he nor anyone else can give a particle of proof to the contrary.

"The statement that Spiritual healing is the work of God the Great Spirit personally, and as though it were a thing separate and apart from the action of spirits who work as the messengers and agents of God, is both absurd and untrue, and is contrary to the instances recorded in Holy Scripture.

Works of Spirits.

"God's employment and use of a ministering spirit is to be found all through the Bible, from Genesis to Revelation. In Exodus iv., 6 and 7, 'The Angel of the Lord' is shown both causing and healing leprosy and in Acts ix. the spirit of Jesus is shown both causing and healing blindness. In Daniel x., 18, we read of a spirit having 'the appearance of a man' who touched and strengthened Daniel, and in Luke xxii., 43, we read of an angel strengthening Jesus.

"God works through His spirit agents. He opens Peter's prison by a spirit, brings Cornelius and Peter together by a spirit, strengthens Jesus in His agony by a spirit; rolls away the stone by a spirit; teaches Daniel and John by a spirit, and in Exodus iv., 6 and 7, heals by a spirit.

"The statement that spiritual healing is all the work of Jesus Christ is simply not true, as is easily proved by the fact that

cases of spiritual healing are to be found in the Old Testament long before Jesus was born.

"Elisha's cure of Naaman the Syrian, and Christ's cure of the leper, also Elisha's raising of the Shunamite's son and Jesus' raising of Lazarus: in what do they differ? Yet Elisha lived hundreds of years before Jesus came into the world.

"God works through His ministering spirits and they, under the providence of God, arrange for and transmit the power for whatever is to be done.

Healing by Touch.

"In the case of healing by touch, or laying on of hands, the power is transmitted thus becomes a healer. This agent may be to, and through, the human agent, who either Prophet, Apostle or layman.

"During Jesus' earthly ministry, He constantly received spiritual power, as when He prayed for it and received it at the raising of Lazarus (John xi., 41 and 42); just as when He Himself became a Spirit He arranged for, and transmitted, power to Ananias to cause the scales to fall from Saul's eyes (Acts ix., 12, 17 and 18).

"In view of these facts, it is impossible, logically, to profess to believe in spiritual healing and at the same time to denounce the phenomena of Spiritualism. To deny the phenomena of Spiritualism is to deny the fundamental facts underlying revelation and all proof of human survival and of the Spirit World."

CANCER RESEARCH.

A Significant Admission.

IT appears that the "Medical World" is vigorously condemning methods among many of their workers, as "unnecessary and immoral, and demanding a searching enquiry into the whole of the circumstances. There is certain significance in the admission of "nonsensical experiments" referred to as "absurd and totally misleading" by the "Medical World," according to the report on "Cancer Research," as stated in the "Sydney Morning Herald," 14th August, from the special correspondent, in London.

As so much, regarding the health of the

community, is at issue, it is as well for the public to become fully awake, and aware of the significance of the statements as given, and to be deeply concerned with the **searching inquiry** to be made.

"A vigorous attack upon the methods adopted by medical workers in cancer research is made this week by the "Medical World," which claims that the disease should be studied on clinical lines, and not 'artificially' as at present.

"Are the moneys subscribed by the public to the Imperial Cancer Research Fund really being fritted away in research which many of the workers realise to be useless?" asks the "Medical World," which then goes on to say: "Cancer Research, as at present conducted, is causing untold suffering to myriad of animals. We must insist on a halt being called to laboratory work on experimental animals. If it resulted in the cure of cancer there would be some excuse for it, but as this is not the case, it is unnecessary and immoral.

"Cancer research, conducted over a long period and at enormous expense, has entirely failed to bring about a reduction in the death rate of this terrible disease."

Research, it is further declared, is being conducted on entirely wrong lines, and "utterly absurd" methods are used by research workers. "Painting the ears of mice with tar may produce cancer, but this is certainly not the manner in which cancer is produced in the human subject.

"Then why all these nonsensical experiments on rats, mice and other animals, most of which are bred in these days by commercial firms for the sole purpose of such absurd and totally misleading experiments?"

The paper concludes by demanding a searching inquiry into the whole of the circumstances.

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PRAYER CURES.

At London Church.

PARALYSED MOTHER WALKS.

ASTONISHING claims of healing by prayer were made recently at the Methodist conference at Bradford by the Rev. Leslie D. Weatherhead, of the City Temple, London. He said that the results had been "just amazing."

A young airman lying in hospital was told that his disease was incurable, that there was no hope whatever. They prayed for him on a number of Sunday evenings. He was now back at work.

A young expectant mother was paralysed in both legs. The doctors said that she would never be able to use her legs or successfully deliver the child. Prayer resulted in the woman walking in the wards again within two or three hours. Her baby was safely born.

A young nurse with a temperature of 104 and unable to sleep was prayed for. A drop to normal in her temperature followed. She did not know that the prayers were being said.

He could give 20 instances in the last six months, of cases of healing where the people did not know that prayers were being offered for them.

One letter from a woman asked: "Can you tell me why, it is that being blind, and having been given up as hopelessly blind, at 7.30 last Sunday evening it was just as though a blind went up and I saw and have continued to see?"

THE MYSTERY OF A SPIRITUAL HEALER.

Bishops Who Denied Hickson's Powers.

WAS James Moore Hickson, the spiritual healer, who passed on in November, 1933, a Spiritualist?

Hickson did enormous healing work in all parts of the world by laying his hands on his patients at crowded church gatherings. He was described at one time as a Spiritualist healer, but this was denied—not by Hickson, but by a Church of England parson.

His work in England was the subject of much newspaper comment, and the Church was divided as to his claims.

The fact that he was a healer was first noticed by his mother when he was fourteen years old. It was found that when his small cousin had neuralgia, a mere touch from Hickson would relieve the pain.

In the Public Eye.

He first came before the public eye in 1908, when he founded in London the Society of Emmanuel for faith healing. Then he went to Africa, where many cures were reported, and returned to Britain in 1922, organising meetings at Aberdeen and elsewhere, again with considerable success.

The real Church storm as to his work broke in 1924, when, at the invitation of the Bishop of Bradford, he held in his diocese the first healing mission sanctioned and supported by the Anglican Church. The Bishop even took part in the services, laying his hands on the patients at the

altar rail after Hickson had treated them.

Several bishops spoke publicly on Hickson's claims, some supporting, and others attacking him. The Archbishop of Canterbury stayed on the fence.

The Divided Church.

The Bishop of Liverpool declared there were undoubtedly cures, and added: "I feel sure that many who were not visibly healed were nevertheless the better for their experience."

The Bishop of Bristol refused to allow a healing mission in his diocese, because, he said, "I believe there is real danger in such public gatherings."

"If he is wise, he will exercise his gift with caution, remembering that he may do grave, and even irreparable injury to those who seek his aid," said the Bishop of Durham, "the healing of disease is the physician's task. It cannot be the duty of the Church deliberately to return to beliefs and methods of a primitive and superstitious past."

Our Power To Heal

By N. H. PROUTY, ScD., Ph.D.

NERVOUS EXHAUSTION.

DR. GEORGE W. CRILE, a noted physician and scientist, of Cleveland, says: "Man is a mechanism run by electricity and chemical reaction; a machine made up of 28 trillion electric cells. Every one of these 28 trillion cells is a tiny wet battery, with positive and negative poles. The brain cells are the most positive, and the liver cells the most negative. The greater the difference in electrical potential, the difference between positive and negative, the greater the energy. Fatigue and stress of emotion, cut down this difference; rest, and sleep restore it.

Electricity keeps the flame of life burning in the cell and the flame, oxidation, supplies the electricity used in operating the animal.

"The great magnets shooting off power are the glands near the brain, and those next to the kidneys. The brain is the positive pole, and the liver the negative pole."

Air, water and food are the fuels of this machine; thoughts and deeds are its pro-

ducts. Too small an intake of fuel foods, and one becomes weak and ineffective; too large an intake of fuel foods and the machine becomes clogged with the ashes of oxidation and fatigue, sarcolactic acid, and carbon dioxide, the poisons which produce nerve and muscle exhaustion. From this it is easily understood that prevention is more simple than cure. Good health consists in a perfect balance of the intake, use, and elimination of the wastes of fuel foods. In most persons this desirable condition is not wholly true, and this indicates the need of help to re-establish a perfect harmony in body functions.

Every one becomes muscularly tired, at least at times; this is as it should be, and nature, through rest and sleep, has provided the means for a return to normal conditions.

Nervous Exhaustion Serious.

Nervous exhaustion is a more serious affair than merely temporary muscular tiredness, or as it is generally called, phy-

sical exhaustion. True, muscular fatigue affects the nerves, but as the muscles can operate only through nerve impulses, nervous exhaustion is really the basis of all mental and muscular ineffectiveness.

The body is made up of cells. Different kinds of cells build up different tissues and organs of the body. The difference in the cells is largely determined by the kind of inorganic salts which enter into their composition. These are the tissue builders, and both the structure and vitality of the body depend upon their proper quantity distribution in every cell.

Health is the state of the body when all the cells, composing the various tissues, are in a normal condition, and they are kept in this state when they each receive the requisite quantity of the needful cell salt required for the upbuilding of the different tissues. Disease is an altered state of the cell, produced by some irregularity in the supply to the cells of the inorganic tissue salts. Imperfect cell action results from this condition, diseased tissues and organs follow, and all the phenomena of disease are developed. The cure consists in restoring the normal cell growth by furnishing that inorganic substance, whose muscular motion is disturbed, which disturbance caused the diseased action. Through foods the cells of each tissue group receive their own special and peculiar cell salt; for instance, those entering into the promotion of nerve cells are magnesia, potash, soda, iron and lime.

As human bodies are collections of vast numbers of cells, each a tiny wet battery, nature's laws of electricity and magnetism apply to each body, and to two, or more bodies, connected in a series exactly as, for example, dry cell batteries are connected. There are four great channels of columns, two positive, and two of a negative force, in each body, which joined together by a well-known appliance, correct an unbalanced condition of a body's electromagnetic force; a perfectly balanced condition of these forces is health. Two bodies joined together in a series, as during a treatment, causes the passing of Vital-Energy from the stronger to the weaker body, or person, and thus recharges and vivifies the nervously exhausted individual.

Magnetic Treatment.

A treatment for nervous exhaustion should be begun by treating the entire head, neck, and upper back, to relax the body, sweeping the de-magnetised emanations of the patient across the shoulders, down the arms, and off the hands. The entire back should also be treated with the left hand, while the right hand is held over the area of the liver. Give quite some time to the left side of the lower back, over the hip bone, for it is through such a treatment that the lower portion of the colon receives a stimulation which awakens its eliminating action.

To transfer Vital-Energy from the operator to the patient, as in re-charging a battery, sit, as relaxed as possible, in front of the patient and quietly hold hands, palm to palm. In position the operator's right hand clasps the left hand of the patient, and his left hand to the patient's right hand, thus completely joining the electro-magnetic battery forces of the two bodies and causing the weakened battery of the patient to accumulate power from the operator. When a patient is in bed and needs prompt re-building of vitality this hand-to-hand treatment may be the first given, and followed by such a general tonic treatment as may seem best at the time.

In most cases the above head, liver and hand-to-hand treatments should be followed by a complete tonic treatment, in the manner which by this time surely is well understood by every operator, and which, no doubt, has amply proved its value.

THE LAYMAN'S PRAYER FOR PEACE.

Help us, Good Spirit of love 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.

(Continued From Inside Front Cover)

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