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PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

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Christmas. What it Means.

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The Harbinger of Light

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Can The Dead See Us ?

By Rev. L. W. BURT, Sydney.

Do those who have passed on see and know from the other world those of us who remain on earth?

A correspondent wrote pathetically the following statement: "I have a brother in great sorrow. Death visited his home and deprived him of a beautiful daughter of 21 years. He was devoted to her. Death came suddenly. All his cry now is: 'If I had only shown her more love.' The hereafter is a mystery to him, and he wants to know: Do you think that those who have passed on can see and know, from the other world, those of us who remain on earth?"

THE answer is most positively, Yes! It is possible for them both to see and know more of us than they did while they were in the flesh on earth. The reason for this increased perception is because the obscuring veil of the physical body has been removed from the eyes of the soul, enabling them to see our thoughts and feel our emotions to a remarkable degree. Thought is the creative power in man. "As a man thinketh in his heart, so is he." (Prov. 23, 7). We need to realise that each individual lives in a sea of self-created thought. When the eyes of the soul are opened, those thoughts which surround each of us are as visible, and they are relatively as tangible, as the objects of the physical world are to the physical senses.

In this material world it is possible to conceal an injured feeling behind a smiling face, or to hide a selfish act under an assumed generous manner. But in that inner world of increased vision the real nature and disposition of each individual, his or her thoughts and emotions, are as an open book to all who may read them. Here in this physical abode, it is possible to live a life of deception, but in that inner world we are seen and known "in our

true colours." During earth-life man simultaneously lives in these three realms, of which the physical plane is the outermost and densest. In addition to it, man is surrounded and interpenetrated by the inner worlds of thought and emotion, which are invisible to physical perception.

Interaction of the Two Worlds.

England's great scientist, Sir Oliver Lodge, has prophesied that: "The next revolutionary discovery will be of this spiritual world interacting with the material world." The late Dr. Kilner, of London, by the use of certain chemically prepared screens, made a great advance in that direction by bringing the human aura within the range of vision for a considerable percentage of people.

Professor Larkin, when Director of the Lowe Observatory, California, speaking of man's normally invisible self—and the part it plays in the after-life—wrote the following: "Everything you think, say or do is so much labour expended in building a mansion in which you must exist after you leave this body. You decide here what kind of a house you will live in there. You are the architect, you make the plans,

lay the walls, put in the windows and complete your tabernacle, every part in detail. Not a trace of sentiment here, **this is rigid scientific fact.**"

There are some people for whom this inner world is a positive reality even while they are in their physical bodies. They possess an extension of sense perception—having developed in some measure the sixth sense, whilst normal human evolution has thus far developed only five senses. This additional sixth sense brings the inner world of the soul within the range of vision and audition just as definitely as physical perception embraces objectively the material world.

The Sixth Sense.

Recently an article appeared in a number of the leading daily newspapers under the heading, "The Sixth Sense." It reported an interview a journalist had with Mr. Geoffrey Hodson, an international lecturer, on his arrival in Perth. Mr. Hodson is alleged to possess the faculty of clairvoyance—which means clear-seeing—and in the course of conversation, he said:

For me the problem of life and death is solved—because I have seen and spoken to the dead—in full consciousness; not in trance, but wide awake; not drawing them back to the physical—but by **tuning** in to their world. The Spiritualistic method has its value, and the world owes a great debt to Spiritualism for its message of the immortality of the soul and for the consolation it has brought to millions of bereaved people.

But Mr. Hodson proceeded to explain that he did not follow the methods of Spiritualism; but had succeeded in developing the additional sixth sense. He said that:

The power of clairvoyance is latent in every one as a sixth sense, to be developed quite naturally by later races. Our five existing senses have been evolved; but nature has not stopped there. There is the sixth sense of clairvoyance, and the seventh of clairsaudience—the power to hear physical sounds normally inaudible—and also super-physical sounds. The definition is something the same. It is the power to see beyond the violet-end of the spectrum, and beyond all physical wave-lengths into the super-physical world. I do not

say that I have these powers very highly developed. I have not. But my experiments have demonstrated to me the existence of those powers in man. It is all a matter of focus. To-day we are so focussed on the physical world that we are not open to the other things about us. Clairvoyance is partly a matter of the direction in which our attention is focussed. It is a matter of bringing out the latent powers which are in us.

What a comforting testimony that is, coming from one who is already a seer of the inner worlds. He assures us that, given time, all men will eventually develop the sixth sense and solve the mystery of death by communing at will with our loved ones. Then shall we triumphantly say: "O death, where is thy sting? O grave, where is thy victory? For God created man to be immortal, and made him to be an image of His own eternity."

Grief is Useless and Harmful.

Once realise the true condition of those who have passed on through death, and our continued relationship with them, then you will understand how utterly useless and harmful are all grief and sorrow. Orthodox Christians are frequently most illogical in their belief and practice concerning death. They affirm that when death comes "It is God's will, that He knows best—that death is the gate to eternal life—that the righteous are received into the arms of Jesus—that Heaven is the sphere of eternal bliss and happiness," and so on. But when death removes a loved one from this abode of trial and tribulation to that haven of peace—releasing the relative or friend from a diseased body that perhaps had caused intense pain with prolonged suffering—their behaviour is such as to evince that their professed beliefs lack either sincerity or conviction. If the joys and the happiness of the promised land of their oft-repeated hymns and prayers had any real meaning to them—then natural death would be an occasion of happy release, of thanksgiving, but never of mourning and sorrow.

Extraordinary as it may seem, it is nevertheless true—that all the best that man has believed concerning death is literally true. It is no longer necessary to believe concerning the conditions of life after death. Definite accurate knowledge

is available from a number of sources for those who really desire it. First-hand experience even may be obtained by those who have the courage to seek it. Long ago a great Teacher when speaking on the unworthiness of sorrow told His followers that grief was entirely unwarranted, that knowledge of the true facts was available to all who would remove the bandage from their eyes and look around themselves—meaning the bandage of ignorance and superstition.

The Mask of Materialism.

Mostly people are blinded by the mask of materialism—this life of fleeting shadows. It appears so real and positive to the physical senses that they regard it as the basis of existence, whereas, in reality, when seen with the eyes of the soul, this physical life is the mere froth and bubble of existence—with its joys and sorrows, its hopes and disappointments, its pleasures and sufferings. It is only a mask, a veil, drawn over the inner worlds of Reality—hence its temporary fleeting nature. In very truth is this physical body the ephemeral transient abode of the soul, or as St. Paul expressed it: Man is a spirit, he has a spiritual body and a material body.

Once realise the triple nature of man's life while here on earth and you will understand not only how utterly wrong are mourning, grief and sorrow, but also how definitely harmful it is for those who have passed on. True, they have withdrawn from our physical sight, but they continue to live in the realm of thought and emotion, with the result that the thoughts and emotions of the friends on earth surround and effect them more after death than formerly, because **in that world thoughts are things, and emotions are powers.** By your grief and sorrow loved ones are imprisoned on the other side in a sea of gloomy, depressing misery—rendering their existence a nightmare of blackness at a time when they most need your thoughts of help and affection to comfort them in their new condition.

Grief Affects the Departed.

We know only too well how a depressed pessimist casts a shadow of gloom over the home, and spreads misery and gloom to all

around. In the next world such thoughts of grief and sorrow have a double effect. In addition to the evil vibrations of depression and gloom that are poured upon the loved friend in the next world their unhappiness is increased because they see the deplorable condition of your grief, and are powerless to help, because you also are enclosed in a shell of misery of your own making. Just imagine how despairing you would feel if you had to stand by a dear friend who was in a state of great sorrow and unhappiness and you were unable to make yourself seen or heard to render help. More especially is this the case with those who have passed on because they know that your sorrow is based on ignorance of the truth, on an unfortunate illusion.

There is no gainsaying that the death of a friend means a loss, but the loss is not as great as most people imagine. The physical body has been taken from your sight, it creates an unpleasant gap in your life, and considerable readjustments are demanded of you. But when you say that the physical body has gone, you have said all, for your friend is as near, and as vital a thinking and feeling individual, as ever before. From the standpoint of the soul there is no change:

Life is not slain!

Never the spirit was born: the spirit shall cease to be never;

Never was time it was not: End and Beginning are dreams;

Birthless and deathless and changeless remaineth the spirit for ever;

Death hath not touched it at all, dead though the house of it seems.

Communion Whilst Asleep.

The change called death gives your friend the opportunity of spending the twenty-four hours of the day in your presence. It allows you to spend your nights, while you are away from the sleeping body, in conscious communion with your loved one. Occasionally you may remember such super-physical meetings by vivid dreams on awakening, dreams that are not wild imaginings, but real vital experiences, sometimes proven afterwards if they are of a prophetic nature.

One point I must touch upon, but I hesi-

tate in doing so lest my words should appear to lack sympathy, yet it is necessary to speak the truth as I know it even at the risk of misunderstanding. It is this. Practically all grief and sorrow contains two elements. First, it is based on ignorance of the facts—secondly, it is selfish. If you are ignorant of the facts of death, write to me—and I will send you a booklet that will enlighten you. If, on the other hand, you have the courage and honesty to be frank in the matter, you must admit that you grieve because of **your loss**, not because of **your friend's gain**, not because the Master has called your loved one nearer to the Eternal Truth. Hence your grief is self-centred, it is selfish. When once you know the facts, you will realise that to grieve and mourn is not only selfish, but it is wicked because of the great injury and needless suffering it inflicts on the so-called deceased. Take this case in point. This correspondent writes of her brother: "All his cry now is: 'If only I had shown her (his daughter) more love.'" Here we see that his grief is based on remorse, on lost opportunities. But the past has gone forever, and no amount of sorrow can improve it one iota. To grieve because of lost opportunities means that you are wasting glorious opportunities in the present.

Scripture relates that Lot's wife became a pillar of salt because she looked behind. The life of many an individual is paralysed by remorse—grieving over failures of the past. But the wise gaze steadily towards the summit of future achievement. They plan and work to win greater perfection in the service of their fellow-men, wasting never a moment in crippling worries over events that have gone for ever.

Death Cannot Separate Lovers.

A great teacher once remarked that: An opportunity lost is lost forever, but He did not say that other opportunities would not come in due course. Love is the greatest power in the universe because "Love is of God." Even death cannot break nor mar the bond of love. If you regret lost opportunities of the past, then seize your opportunities in the present. Send your loved ones a constant stream of loving thought and affection. By so doing, you

will bring happiness and peace to them beyond your comprehension. Incidentally, your own sorrow will vanish, and what is more, your life will become a joy and blessing to those around you. We need ever to remember:

There is no death in God's wide world,
But one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.

(This talk was broadcast from the Cathedral Church of St. Alban, Liberal Catholic, Regent Street, Sydney, by the Vicar, the Rev. L. W. Burt. Copies of the pamphlet, "To Those Who Mourn," may be obtained by applying to the Vicar, The Manor, Mosman. Enclose fourpence in stamps).

CIRCLES.

THE intelligent Spiritualist knows that every seance is an experiment, the results of which are entirely indeterminable. The presence of certain people is favourable to the manifestation of phenomena, whereas that of others is quite contrary. If a circle be composed of favourable temperaments, very satisfactory phenomena may be elicited at the first sitting. Another circle may be constituted of persons who would never be able to obtain manifestations, because of the fact that there is an entire absence of mediumistic element. Others, again, are mediumistic, but require a long period for development; just as some people are musical, but require considerable time to develop the faculty so as to render it practically available.

Investigators should bear in mind the earnestness and assiduity with which anatomists, chemists, scientists, historians, and other searchers after truth, labour from year to year, often through a whole lifetime, before they are satisfied with their performance, or venture to pass judgment as to what is truth and what is error.

To a mind so constituted the investigation of Spiritualism will present a rich reward. To those who lack the will to learn, or who seek only after signs and wonders, it will prove but a vain pursuit, without meaning or result.

Christmas

By James M. Blain.

AT about the darkest hour of the year the Ancients almost everywhere held festivals to celebrate the approach of longer days and the quickened growth of food and flower. This was in the regions north of the Equator, where winter reigned greatest in the month we call December. The earth then and there was cold and the days short, but at the darkest moment the promise of light and life and beauty was seen in the stirring of dead leaves, felt in the moderation of icy winds, and sensed in the faint perfumes and kindlier light of a gentler dawn. The sun had hidden his genial face for long; intense cold had whipped with freezing hand the wayfarer under the glittering stars. But the moment came when the face of nature and nature's god changed, and in the heavens came the heralds of shorter nights and longer and brighter days. Thankful hearts then greeted with welcoming joy these messengers of coming meal.

The Birth of Christmas.

When Christianity dawned on the waiting and worshipping world it was a harbinger of a grander experience than the mere coming of warmer days could give. It presaged the brightening of a reign not only material but spiritual; and the emancipation of man from the darkness of evil and the slavery of sin. And so our Christmas was born in those eastern fields on a winter's night, when the heavenly host sang to the lonely shepherds as they were feeding their flocks. In every nation and in every human heart there comes dark nights, and from the darkest of all is born the light and glory of a new day of a new year of a new and better life. Apart from its purely religious aspect Christmas has a meaning of hope, of life, of energy, of something greater, grander than what has gone before. At this period we cast aside the gloom of our former nights and days and in the prospect of coming light and love we rejoice according to our knowledge and understanding. To "the man in the

street," as well as to the devout Christian, Christmas Day is generally a time of rejoice—and with reason.

Climatic Modifications.

All this is true of the regions north of the Equator. To us south of it the promises of goodness have arrived at their climax of fulfilment, and our rejoicing is not so much in prospect as in realisation. We have come to the promised land of our hopes. Our earth has already brought forth the fruits of our labour, and in the sunshine we see and know the truth of the prophecy given in the cold and dark. It were well if we individually could fully realise the spiritual state of the perfectly purified soul with that brightness within that exalteth to the skies. We have still our winters of discontent; disease of body and mind still plunge us now and then in black night of the spirit. But let us get hope in the knowledge that the light every succeeds the darkness—of the mind and heart—as of the material world. In this knowledge we may uplift our conceptions at all times of distress or trouble and see with discerning eye the love and the beauty of the coming dawn of heaven's glory on our little world. At this time we strive to be charitable and remember the poor, but it was in the winter that had gone that the poor needed most our help.

Let us not forget the time of the year and the country in which Christmas was inaugurated, and make up for any shortcomings we may have experienced when most charity was required. Charity is not just the giving of good gifts of the material things of life, but in the giving of service that will be of lasting benefit.

Christmas, A Time of Good Cheer.

To the young especially Christmas is a time of good cheer. It is probable that the early festivals to celebrate the coming of material good things has had something to do with the nature of our Christmas celebrations to-day, for the Divine Author of the Day did not disparage the joys of material gratification, which He so beauti-

fully portrayed in the story of the Prodigal Son and other symbolical teachings, as well as by his entering into the happiness of marriage and other festivals. It is, however, a fact that in many cases the material pleasures altogether eclipse the spiritual beatitudes they symbolise. When we eat and drink of the luxuries of Christmas Day we are commanded to remember that "man does not live by bread alone." This immortal truth is often forgotten by the worldly wise. Even the learned scientist will tell us that the fittest survive, without informing us that he who is truly fittest is the fittest spiritually. The immortals of all time have been those who have given their lives for humanity. That is the greatest best of fitness—the giving. Those who give most gain most. The paramount lesson of the season is charity—love—which is "the greatest thing in the world." If you love wisely you cannot love too well. Christmas Day is the day of love, par excellence, and he who would observe it best and enjoy it most will seek sincerely to further "peace on earth and goodwill to men."

"GEMS of THOUGHT."

Inspiration is like the dew that falls on the grass. As the moisture in the atmosphere is condensed in the drop of sparkling dew, so the thought that plays in the spiritual atmosphere around you is focussed and directed; so that a little gem is constructed which we can leave with you as the dew is left on the grass.

"Gems of thought." Do you not use that expression on earth? Whence come they, if gems they really are? Out of the beauteous expanse where bright beings have their abode, fashioning thoughts to send to you if you can receive them, which will be to you fresh and invigorating as the dew.

"Flowers of speech," you say. "Flowers of thought," we say. For what is speech but uttered thought? What is utterance but vibration? So we get back to atmosphere again; the atmosphere that vibrates with thought, the atmosphere which holds the moisture, precipitated as the little drops of dew.—"Laus Deo."

ETERNAL LOVE.

Let me talk to you of the great love of the Eternal. A little idea of this great love you think you can gain by comparing it with the love of a father. Also, you speak of a mother's love as the highest type of love you know on earth.

Love is the divine principle of attraction, which holds the worlds together. God and love are one. The universe is the expression of Himself, wonderful beyond all human power to imagine. The attractive, unifying power of love is what we here feel so strongly; it draws, it makes one. Thus the purpose of the Eternal is ever towards the unifying and drawing together of created things. God, Love, Unity, Attraction. You try with your poor words to express the inexpressible, the Source of all. Realise more this all pervading Essence of Love, which men call God.—"Laus Deo."

A VISION AND A MESSAGE.

The following story is told by Mrs. M. Mackey, of Sunderland, in the "Sunday Sun" (Newcastle-upon-Tyne), recently.

"On a day about 24 years ago I was sitting knitting at my front door facing the garden, waiting for the boys coming the pit night shift, when about 11.30 I saw the form of a woman gliding up the garden path. I was rather startled, but when I looked again I saw it was the form of my mother, who had been dead 14 years. The next night she appeared again at the bay window and I distinctly heard her say 'Father.' I thought it strange as my father was well and hearty, but he took a stroke three days after and died in half-an-hour. Then again she came and said to me 'Friday.' We had arranged to bury him on Saturday, but told the undertaker to alter it to Friday. That same night my baby was born—a fine girl."

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The Church CAN Stop War

WANTED: A COURAGEOUS LEAD.

Written for "The Harbinger of Light" by S. M. FORSYTHE, London Editor of Spiritual News."

IF man would avoid what even the orthodox Church regards as "inevitable war," then it is the plain duty of every man and woman to realise their own individual and personal responsibility for the past, present and future state of this world.

Armaments will not prevent war, materialistic logic alone will not prevent war—neither will parrot-like prayers to a half-understood God prevent it.

Until individual and personal responsibility is realised, and practised extensively, nothing in the nature of organised propaganda against war can hope to do ought but arouse passing interest in a world which is far too concerned about getting the best at the other fellow's expense, and not at all concerned about what the other fellow is likely to do by way of reprisals.

The present state of things is due simply and solely to the age-long practice of sanctimonious hypocrisy in the name of God—both organised and unorganised—and we reap to-day only what we have sown in the past, leaving our children to reap what we are still sowing in the present.

Ignorance.

That man is the victim of his own ignorance would be too obvious to need particularisation were it not for the fact that this same ignorance has completely dried up his sense of logic and ability to reason out his own troubles and find the cure for them.

Two thousand years of (alleged) Christianity have brought to us a state wherein an avowed servant of God, such as the Archbishop of York, can calmly tell the Church Assembly that, "it can be a Christian duty to kill"—and get away with it!

Is this a proper state of affairs in a religious system which not only professes to lead mankind in the path of Christian progress, but avows its allegiance to a God Who said, 'Thou shalt not kill'?

"The Last!"

That the blood-bath of '14-'18 (that war

to end war) should be followed by the spending of hundreds of millions of pounds on armaments during the lifetime of those who were promised "a land fit for heroes" (and who now live in poverty!) is a disgrace not only to our professions of Christianity, but an utter negation in fact of our loud claims to progress and civilisation.

Throughout all history, it has been the way of advanced teachers who have come to our world to emphasise that each man is responsible for his own soul, here and hereafter, and that only by a practical use of the principles of sane brotherhood can the race hope to reach any state of assured happiness and security. Yet the wise counsel of these teachers invariably has been perverted, and its clear simplicity beclouded, by the organised accumulation of man-made rules and regulations whereby organised bodies of one kind and another have endeavoured to create God in their own image for their own unworthy ends.

We of the white races have, professedly, based our general rules of organised society on the Teaching of Christ, and the well-known Ten Commandments—yet it is open to doubt whether any "heathen" could be expected to believe such professions!

Hypocrites!

Would our "heathen" not be justified in asking awkward questions concerning the aforesaid armaments and heroes—and further awkward questions concerning certain social conditions, such as "depressed areas," and our thinly disguised preference for Might rather than Right, which we indulge pretty freely whenever we can see some personal advantage therein?

It has been said that when we can do without a police force, we shall not need an army, and it has also been said that every war starts as a quarrel between two neighbours—and until the individual is prepared to examine those two statements

and search for the wisdom therein contained, our world of to-day will continue to go from war to war until it finally exterminates its silly self and automatically solves its social problems by annihilation of the species!

You don't think such annihilation is possible? Well, in olden days a war numbered its dead in hundreds, in our little war-to-end war we numbered them in hundreds of thousands—and if we are to spread poison gas and disease germs from aeroplanes in this "inevitable" next war, we can easily expect to count the dead in millions. And so it goes on!

Inevitable?

Is it "inevitable," this next war? By no means, if we can be made to realise that a sane and sensible practice of the Christianity we profess is the only way out of the present troubled condition.

Hitherto we have been side-tracked, by many official exponents of Christianity, into placing an entirely erroneous construction on the original essentially straight-forward rules of happiness as laid down by Christ Himself. We have been led to regard Christ as a sentimental Dreamer, as the type of person in whose company any normal man would feel slightly ashamed to be found. We have also been led to believe that He came merely to provide the wherewithal for an orgy of barbaric sacrifices to appease an "outraged" God—that same God, mark you, being called "the God of Love."

We have been led to believe that this "God of Love" required the hideous death of "His only begotten Son" before He was willing to overlook all the previous (and future!) sins of humanity.

Crowning folly of all, we have been led to believe that if we say we believe "Christ died for us," we are automatically saved!

Erroneous.

Compared with the words of Christ Himself—which are plainly set out even in our much-edited standard Bible—these erroneous beliefs are at once shown to be not only illogical, but definite misrepresentations of fact.

Does it seem logical, for instance, that the Man Who, single-handed, set out to oppose the hypocritical priesthood of His

time was an idle dreamer? Or a sentimentalist? Or anything other than a decidedly courageous person who having found Truth was prepared to die for it, if necessary?

Was the final epic on Calvary merely a savage sacrificial rite—or was it the final gesture of defiance to His hypocritical enemies, who could slay His body but not His faith in the transcendental importance of His Gospel of sane brotherhood?

In the plain, unvarnished statements of this mighty Character lies the way—and the **only** way—to a solution of our present difficulties.

"That ye love one another," not as a sentimental abstraction, but "love" in the sense that you recognise the right of all men to a share in decency and good-fellowship. That you shall cease to regard a foreigner as a potential enemy merely because he is a foreigner, and that you shall, in practice, "do unto others as you would have them do unto you."

Did He not say, "I and the Father are One"—but wherefore is this saying an excuse for the way in which His alleged followers have placed Him above and beyond the race of Man, making of Him a sole representative of some distinct species, and His pattern unattainable by man?

For did He not also say, "Greater things than I do shall ye do"?

Fact.

And did He not preach, practice and continually emphasise the fact that all men are inextricably connected one with another—and that only by realisation of the essential need for universal harmony between all units can a state of harmony exist throughout the whole world?

One thing, and one thing only, can prevent this much-advertised "next war" from materialising into fact—and that one thing is the return by our modern orthodox Church to a wholehearted support of the plain teaching of Christ, without the mass of theological hair-splitting which is, at present, side-tracking both the Church and laity into profitless arguments, and the blind alley of doubt and uncertainty.

As things are we profess a Christianity, but we do not practice it under a clear

and decisive leadership. We stand, in doubt, before a Materialism which is leading to wholesale destruction on the one hand, and a Religious system, which appears to be in two minds about whether or not we ought to murder each other, as an alternative value.

The present state of our world is a downright challenge to the whole system of orthodox Christianity, and it is the opinion of the writer—and many thousands besides—that the time has come for the Church to discard its petty arguments, and dogmatic quibbles, clear the accumulated rubbish of ecclesiastic dilly-dallying from its own front door, and set us an open

and determined example for that "return to religion" about which it talks.

Do It Now.

By precept and tradition, the Christian Church is the acknowledged leader against barbarity and evil in general; by profession, it follows a Man Who died for His cause. Reverence for God is inborn in the heart of man, and with it is God's greatest gift of an inborn love of justice, fair play and common sense. Let the acknowledged followers of Christ show a clear lead to Peace and Goodwill, in the Name of God, and nothing but their own lack of courage can prevent their complete victory over the forces of disruption, hate, envy and malice which are making war "inevitable."

Gleanings From My Psychic Scripts

By V. MAY COTTRELL.

Author of "The Children of the Summerland," Etc.

Defend the Citadel.

TO become good soldiers capable of putting to flight the enemies that continually storm the citadel of the human mind, one must wear Christ's armour of love and peace and carry His banner of service.

Thinking for Health.

Health for the human family can only come one way—through all members of the family thinking health for themselves and each other.

The Clairaudient Faculty.

You, the clairaudient medium, are not just a passive instrument which we use for our own ends, but rather a finely-strung harp which, when properly in tune, is capable of producing wonderful music in the hands of the true musician—music which is destined to bring peace, happiness and joy to thousands of troubled souls.

A Link in the Spiritual Relay.

When love is ruling your mind and a desire to help others is dominating your heart, "Winnie" finds your clairaudient faculty a perfect channel for the communi-

cation of thoughts which come to her from beings ever so much more advanced in spiritual knowledge than she is. She is not just dictating knowledge that has come to her during her sojourn on the spirit side of life, those higher up the spiritual ladder use her to get their knowledge across to humans, much in the same way as she uses you.

Fear and Worry.

Fear and worry have no power over one whose mind is filled with love for Christ and for all mankind.

Lost Hope.

I lost hope in my ultimate recovery and that is why I passed into the spirit world. I now know that when a person loses all hope, no power on earth can save him.

Human Aid for Earthbound Souls.

It is easier for those who enter the spirit life quite unprepared, to gain spiritual understanding through contract with a soul on earth who has lately been awakened to a realisation of his needs and desires along spiritual lines.

Spirits Are Individual Personalities.

The worst that can happen to communi-

cating spirits is to be treated so impersonally by folks on the earth plane, that they are robbed of their individuality.

To be Happy.

Train yourself to be happy. It is a mental habit entirely, and is not dependant upon material possessions or physical health.

Happiness for Communicator.

My heart overflows with happiness because of this opportunity which is afforded me of getting into communication with my dear ones on earth.

Our Guardian Angels.

We, who are God's helpers, and those angels whom He gives charge concerning you, play a much greater part in the lives of earth dwellers than the majority of people have any idea of.

The Reality of Spirit.

Spirit is the reality, not the body which it inhabits during its earthly pilgrimage. Therefore, though a man who was born of Chinese parents is essentially a Chinaman when he leaves the earth plane, his spiritual development may be such that in spirit he will far-and-away outshine many a person of note who inhabited a white body while on earth.

No Cast in Spirit.

Spirit knows no social distinctions, neither is it troubled by creed or colour, but meets and greets its brother voyager wherever found and under whatever conditions he may be living at the time.

The Tyrant Fear.

Fear is a tyrant who knows no mercy, grants no favours, brings nothing but evil into the lives of those whom he has subjected to his harsh, unyielding rule. How many are broken on a wheel of his forgings no one can possibly realise who has not looked into the spoilt and almost hopelessly ruined lives of millions of those who enter the spirit world.

The Personality of "Zonia."

"Zonia" is a wonderful personality—much more so than you can possibly realise. You may trust him implicitly because what you receive from him clairaudiently will be true, no matter how unbelievable some of his statements may appear to you and others who read them.

Truth Cannot Be Hidden.

Truth can never be hidden, it defies anyone to cover it up and conceal it from the minds for which it is intended, when those minds are open and ready to receive it.

A Spiritual Awakening.

A great spiritual awakening is coming—new help to aid suffering humanity. Physical ills will disappear off the face of the earth when the new light of understanding fully dawns in the world. Put more faith in the power of thought. Thought is the greatest force in the world and therein lies the secret that will lead to the vanquishing of all the ills—physical, mental and spiritual—which now make life so difficult.

Separation from God.

Those who are seemingly the victims of a hard, relentless fate are merely manifesting, through means of the adverse conditions ruling in their lives and circumstances, their separation from God.

The Gift of Clairaudience.

Thoughts and ideas come to you from wonderful beings on the spirit side of life. It is easier for us undeveloped ones who have passed over to get these thoughts through you than it is for us to get them direct. In fact, it is impossible for us to do so at present. Let us partake of this spiritual food at all times by keeping these fine uplifting thoughts in your mind.

Hell Not A Place.

Hell is not a place, but a condition of mind and spirit. It is, alas, only too real to vast numbers of people not only on the spirit side of life, but on the earth as well.

The Accessibility of God.

There are heavens fairer indeed and more surpassingly beautiful than any earth-dweller could possibly imagine, but God is not confined to any one place or to any particular sphere throughout the entire universe. He is, in reality, as easily accessible to the humblest earth dwellers as He is to the most spiritually advanced ones who inhabit these beautiful and wonderful homes of live, light, laughter, song and music which their own fully-awakened consciousness has revealed to them.

The Consciousness of Perfection.

When one is living, as we are who dwell in higher spheres, in the consciousness of the absolute perfection of God and man, pain and suffering of any kind become absolutely impossible. They are no more a reality to us than are moonbeams to thee.

It is just because our experiences are so different and wonderful when compared with the sorrowful experiences of our earthly brothers and sisters that we long to help them to achieve, as they journey along, something at least of that comfort and happiness that is now our portion.

A New Respect.

False modesty has no virtue in God's eyes. He desires that His children should come to know themselves for what they really are, so that a new respect for their true selves may be born within them.

NATUROPATHY & BIO-CHEMISTRY.

NATUROPATHY embraces all those methods of treatment that are in conformity with the constructive principles of the Laws of Nature.

It employs physiological, mechanical and psychological sciences to rebuild, purify and normalise the vital forces of the body.

We believe in natural foods, sunshine, fresh air, clean water, exercise, mental poise, sane living.

When indicated, we believe in the application of such treatments as Bio-Chemistry and curative dietetics, constructive psychology, hydrotherapy, osteopathic and other manipulations, physiotherapy, treatment by various forms of electricity, colour, light, heat, ultra violet and infra red ray, etc.

The blood contains the material, organic and inorganic, for every tissue of the body, for the supply of nutriment to every organ, enabling it to perform its individual function.

Biochemistry was founded by the noted scientist, Dr. W. H. Schuessler, of Oldenberg, Germany. Dr. Schuessler and Professor Moleshott, of Rome, after extensive experiments, proved that the body cells contain certain inorganic elements or cell salts, the presence of which in definite

quantities is essential to Life and Health. These inorganic cell salts are the vital constituents of the body.

Under normal conditions these inorganic cell salts are found in sufficient quantities in our foods.

Should, however, a deficiency occur in one or more of these cell salts, of which there are twelve, some abnormal condition arises.

Biochemistry seeks to ascertain which cell salt is lacking and to supply to the system the deficient cell salt in such a form as can be readily assimilated by the cell, thus enabling Nature to rebuild and restore the sound, normal conditions—which is Health.

Biochemic treatment has met with unqualified success in England, Germany, America, etc., and is rapidly gaining ground in Australia. Remarkable results have been achieved in all nervous affections, anæmia, female disorders, indigestion and all other curable complaints.

The Simple Logic of the Biochemic Theory.

1. The body contains twelve inorganic cell salts.
2. A deficiency of one or more of these salts causes disease.
3. Health can be restored by supplying to the system the lacking cell salts in the form of the Biochemic Remedies.

As the Biochemic Tissue Remedies supply the necessary vital elements or cell salts, they are really not medicines as much as nerve, brain, blood and tissue foods. In tablet form they are both convenient and pleasant to take and can be given to children without difficulty.

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Death A Blessing

Excerpt From Socrates' Address to His Judges, on His Condemnation to Death.

Contributed by Mr. H. L. WILLIAMS, Norfolk Island.

"TO me, O my judges, a strange thing has happened. For the wonted prophetic voice of my guardian spirit on every former occasion, even in the most in the most trifling affairs, opposed me if I was about to do anything wrong, but now that has befallen me which you yourselves behold, and which anyone would think to be the extremity of evil; yet neither when I departed from home in the morning did my guardian deity oppose me, now when I came here to the place of trial, nor in my address when I was about to speak; yet on other occasions he has frequently restrained me in the midst of speaking. But now he has never throughout these proceedings opposed me, either in what I said or did. What then do I suppose to be the cause of this? I will tell you; what has befallen me appears to be a blessing, as it is impossible that we think rightly who suppose that death is an evil. A great proof of this to me is the fact that it is impossible but that the accustomed signal would have opposed me, unless I had been about to meet with some good.

Death—One of Two Things.

"Moreover, we may hence conclude that there is great hope that death is a blessing. For to die is one of two things; for either the dead may be annihilated and have no sensation of anything whatever or, as it is said, there is a certain change and passage of the soul from one place to another. And, if it is a privation of all sensation, as it were, a sleep in which the sleeper has no dream, death, would be a wonderful gain . . . If, therefore, death is a thing of this kind, I say it is a gain; for thus all futurity would appear to be nothing more than one night. But if on the other hand, death is a removal from hence to another place, that all the dead are there, what greater blessing can there be than this, my judges? . . . At what price would you not estimate a conference with Orpheus, Musaeus, Hesiod and

Homer? I indeed would be willing to die often if this be so. For to me a sojourn there would be admirable when I should meet with Palamedes and Ajax, son of Telemon, and any others of the ancients who have died by an unjust sentence. The comparing of my sufferings with theirs would, I think, be no unpleasing occupation. But the greatest pleasure would be to spend my time in questioning and examining the people there, as I have done those here, and discovering who among them is wise, and who fancies himself to be but is not. At what price, my judges, would not anyone estimate the opportunity of questioning him who led that mighty army against Troy, or Ulysses, or Sisyphus, or ten thousand others whom one might mention, both men and women, with whom to converse and associate and to question whom would be an ineffable happiness. Surely for that the judges there do not condemn to death; for, in other respects, those who live there are more happy than those who are here and are henceforth immortal . . ."

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The Language Of The Stars

A LOST SCIENCE.

By "Mercury" in "Life Abundant."

It is not surprising that at the dawn of a scientific age so much attention is being directed towards the long-lost science of astrology, the parent of all present-day science.

That period in which religion and science will once more be one, as it was in the early days, when astrology was practised, seems to be drawing appreciably nearer; when in the spiral of life we shall have returned once more to the starting point.

For the existence of a soul it is necessary that there be body and spirit, the concrete and the abstract, the negative and the positive; a dual vehicle through which to express. When science and religion are no longer divorced, but once more united, when the two poles meet again, they will then find their true expression in enabling the soul, which is common to both, to manifest.

In science itself there is the form and the spirit side, as there is in religion also; the seen and the unseen. Both are necessary for true expression, for harmony, beauty and love, the rhythm of life.

A body deprived of the spirit will die, the form crumbling away when once the spirit departs. So have we with us to-day only the crumbling form of the long-lost science of astrology, which has sunk from its high estate down to the level of the charlatan and fortune teller. Some idea of its former glory may be gathered from the fact of the ages it has taken to die. Its origin is lost in the hoary mists of antiquity. Astronomy to-day cannot tell from whence came the signs which it uses, exactly the same symbols that were used many thousands of years at least before Christ and still carrying their ancient mystic meaning, though unknown to the astronomer who uses them.

Exoteric and Esoteric.

Astrology is the soul of astronomy, and

both using the same symbolic signs for their expression, denotes that aeons past they were one.

Astrology also has its exoteric and its esoteric side. The former deals with the mundane, physical and material expression, and is the outer sheath, which has become the hunting ground for those who lack spiritual development in their lives. The latter side holds the inward mystic truths and deals with the things of the spirit only; the realities and causes that are at the back of all material expression, the root of the matter, as it were. This phase seems to be almost entirely lost with the spirit of the dead religions of the past; though there are those to-day who are seeking to lift from the dust of ages, and to restore to its rightful place, the spirit of the downtrodden form; that it may be redeemed from the low estate into which it has fallen.

The Ancients always consulted the priest in temporal as well as in spiritual matters; and until the decay of the nation set in, guidance was always given for the highest good of the soul. The priests alone had attained to the knowledge of working with the One Spirit through the many which were behind the forces of the stars, to the sustaining, moulding and guiding of the soul of man. Being spiritually minded they saw the cause behind the effect.

Such knowledge was safe only in their hands, so was always orally handed down; but gradually in the general decadence of the nation, it suffered also, and the inevitable result was Black Magic, with all its attendant evils and its innumerable progeny of sorcerers, witches, medicine men, etc., filtering down through the dark ages.

Though so little is now known of this decadent science, enough knowledge is still preserved for its practical use, and with the aid of present-day research, which is

quietly and consistently going on, much further light seems to be looming ahead.

The Purpose of Astrology.

The purpose of astrology was for the guidance of life, and in all the various departments it is able to give help, to the mystic and practical man alike. For this primary purpose it was necessary that man should know himself, all the secret hidden springs of his being; therefore at birth the quality and relative powers of the unseen forces which were active at that moment were noted, for they portrayed in abstract the man, who was the concrete expression of them; and a horoscope giving the exact positions of the planets and the signs they were in was the means used.

The astrologer works on the maxim of "as above, so below"; so the various effects of the different causes are traced from the spiritual through the mental body, on through the emotional to the physical body, the most concrete expression of the man within; going even beyond this to the environment itself, which is but a further emanation still. All the harmonies and in-harmonies were traced down to the outermost ring of manifestation.

The utility of astrology is evident; for medical purposes, for knowledge of character and disposition, for discovering and developing natural and latent gifts. These are only some of the ways in which it can be applied to mankind, and there are wider fields still.

How many lives would have been entirely different if in infancy the parents had understood or known of the peculiar temperament of the child and had brought knowledge to bear in the training! Almost all the sorrow in life is due to lack of understanding. Many medical men are realising the importance of the horoscope in connection with their profession, and much knowledge is being recovered by them through the study of astrology in its bearing upon pathology.

It is a matter for consideration that not only the ancient philosophers, but men right down the ages who stand head and shoulders above their fellows, have been believers in and students of astrology. In for the foremost ranks of literature, are and science they are to be found; and in

respect to Christianity, the Magi, a remnant of the true ancient astrologers, were the first to recognise and seek the Divine Lord and to lay their treasures at His feet.

There is a victory and defeat—the first and best of victories, the lowest and worst of defeats—which each man gains or sustains at the hands, not of another, but of himself.—Plato (B.C. 429).

SIR ARTHUR CONAN DOYLE.

Speaking at Leicester some years ago, after the Church Congress had been there, Sir Arthur said: "For 2,000 years Christianity has had the running of Europe. They have been the moral teachers of Europe. At the end of it we have seen the most frightful catastrophe that the world has ever experienced . . ." Later on he said, "When I say organised Christianity I wish to point out that there is no antagonism between Spiritualism and real Christianity, but, on the contrary, Spiritualists believe they are the true representatives of those primitive Christians who themselves saw spirits and held communion with the dead saints."

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(Jenny O'Hara Pincock)

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Spiritualism In South Africa.

By T. A. R. PURCHAS.

THE editor of your veteran journal has invited me to tell its readers something about Spiritualist activities in Johannesburg, and I have accepted that invitation with very special pleasure.

I think it is only right to remind you that in "The Harbinger of Light," you possess a most estimable Spiritualist monthly, which is a pioneer publication of the great truth we stand for in a far from sympathetic world. Your magazine started life 16 years before the first shack was built upon what then was the barren, stony ridge, over 5000 feet "up in the air," known as the Witwatersrand. That ridge 60 miles long, now carries this central city of 250,000 white inhabitants, and a string of subsidiary townships occupied by another 100,000 white people—not to speak of about half a million working blacks.

It is obvious that in a rapidly created community such as this, representing the largest and most important gold producing centre in the world, local conditions could not possibly be expected to favour spiritual development; yet, I am thankful to say, there has been a quiet, but steady, growth and spread of Spiritualism. As I happened to be an interested seeker after truth before Johannesburg became my home 49 years ago, I may claim to have watched this development as an interested observer.

Apart from the recognised Spiritualist Associations—which would make a goodly show if only they could combine instead of scattering their energies—the amount of Home Circle work which goes on, in and around this city, is indeed gratifying, though the "man in the street" may know little about, and pay no heed to its activities. Occasionally, however, something occurs to focus the spotlight of publicity upon those whose investigations are being carried on in the privacy of their own homes. It is a very recent experience of that kind which I propose to relate here.

Spiritualists Attacked.

A few months ago a Baptist minister in

Boksburg, about 20 miles from here, started a crusade against Spiritualists and their "wicked abominations." Some friends of mine, having heard of this, drove out one evening to attend a meeting of which he had given notice. What they heard was even worse than they had expected. This "Minister of the Gospel" attacked Spiritualists and their work in terms so scandalous as to amount to calculated defamation. The leader of the little party of visitors was Dr. Reginald Hegy, M.A., M.D., the author of that book on Spiritualist investigation entitled "A Witness Through the Centuries," which has already run into a number of editions. He rose in his seat and demanded to be heard in defence of the truth so shamefully misrepresented by the lecturer. That caused something approaching pandemonium, as the result of the insensate behaviour of the traducer and his ignorant supporters, and the meeting broke up in disorder. A few days later our local "Sunday Times" came out with what purported to be an account of that meeting—the editor of that paper is an avowed enemy of Spiritualism and unscrupulous in his attacks upon it—which was a deliberate misrepresentation of the occurrence, conveying the impression that my friends who were there had behaved like hooligans. Clearly, that made it necessary for us to do something. We—the half dozen of us—decided to hold a public meeting in Johannesburg. We hired the Selborne Hall for the evening of Sunday, 27th June, and advertised widely that Dr. Hegy would deliver a lecture upon Spiritualism—he is a powerful and convincing man on the platform—the chair being taken by myself.

The Spiritualists Reply.

That evening—in our mid-winter—was distinctly inclement, but the weather did not affect the attendance. Half an hour before the advertised starting time the hall was packed, practically every square foot of available floor space being occupied by those, standing, who were too late to se-

cure seats, and hundreds turned away in disappointment who were unable even to effect an entrance. It is a conservative estimate to say that 2000 were inside. We wondered what the result would be, and decided to open proceedings well ahead of the advertised time. Hegy and I, to guard against possible press misrepresentation, had prepared in writing all we intended to say. I led off promptly, and explained our intention in calling that meeting, adding some special messages which had been given to me from the spirit world for publication at that meeting. The immense audience not only listened with interest to what I had to say, but followed my closing words with a burst of applause which, literally, astounded me. Then I knew that it was clear sailing for Dr. Hegy.

His address, which was a masterpiece, occupied 75 minutes, bringing the time to nearly 10 o'clock, and its closing, after every evidence of the keenest interest, was the signal for such whole-hearted applause, that several minutes elapsed before it subsided. This, however, was by no means the end. In my opening remarks, I had intimated that Dr. Hegy would be prepared to answer reasonable questions, after his address, if submitted in writing. They soon began to pour in, and it was approaching 11 o'clock before we could close the meeting with the promise that a similar meeting would be held when we could make it convenient.

Thus ended what was, undoubtedly, the greatest success Spiritualism has scored in this country. Our local press, never in the least sympathetic to the Cause, was almost polite in the way it treated us, and had to publish, for weeks afterwards, letters pro and con from readers. We had easily the best of that controversy.

* * *

I felt it a very great privilege at my advanced age—83—that I should be permitted to participate actively in such a triumph for the Truth we hold so precious. As a last word, of a purely personal nature, I may remark that it is a great privilege granted me, to be permitted to retain the most intimate contact with that world of Spirit to which we must all eventually pass. My work is carried on conjointly

with Miss Isabel Evans, authoress—or, rather, transcriber—of that book "The History of Benjamin Kennicott," published by Riders, which has had a great vogue since its publication five years ago. I think we are well on the road to creating a record for a little private Circle, as our joint ages reach only a few months short of 150 years. We work entirely alone, and the contact with our spirit guides and friends has become ever closer as the years pass.

LOVE AND JOYFUL SERVICE.

Life on earth is largely occupied with duties more or less distasteful and wearisome. Life in spirit is occupied with duties; yes, but they are never distasteful, even though they partake of the nature of sacrifice.

The messenger who bears loving help to those poor souls still in the shadow of death makes a sacrifice in leaving his home of light and love for an atmosphere of darkness, but the love in him makes this service a joy. The Master made the sacrifice of leaving high spheres of light to dwell in a mortal body; yet, by reason of this love, there was joy in the sacrifice. Only in this way could He reach the bodies and souls of those still in mortal bodies at the time He came.

Only those in the Body can reach the vast majority of humanity to-day. Therefore to those still in the body a great work is given. Sacrifice must attend it, but joy will be there too, since joy and sacrifice though men realise it not, are one. Endure, therefore, the cross, for the joy that is set before thee; for by so doing, thou art a follower of Him whom thy soul loveth. —"Laus Deo."

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"Don't Cry, Dad, I Didn't Commit Suicide."

By HANNEN SWAFFER, in "Everybody's Weekly."

At the inquest they said the boy had committed suicide. But he came back and told them the truth.

SCORES and scores write to me, many of them finding fault with spirits that use trumpets and move tables, as though that were all that happened when the two worlds "make contact." They have been so content, for years, with the idea that, when they die, they will sit on clouds and play harps that any disillusionment annoys them. Yet, after all, the spirit world, as it is being explained to us now, is easier to understand than this world would be from the point of view of a Martian.

"Do you call that civilisation?" he would say—and not believe you.

How It Happened.

Either Spiritualism is true or it is not true. And the truth is, oh, so disturbing! One of the most extraordinary cases I remember where Prejudice was considered more important than Comfort, is that of a dead boy whose name I must not tell you. Mrs. Madge Donohoe, widow of Martin Donohoe, who was for years war correspondent of the "Daily Chronicle," and a friend of mine, took down to the Estelle Roberts' voice circle, one night, a man whose name nobody knew except herself.

Soon after the seance began, a child's voice said to this man: "Dad, I want you to know that I did not commit suicide. The coroner and the jury said I did, but I didn't, Dad. You tried to stop them, but they shut you up." "Yes, that is true," said the stranger. "How did it happen?" "You didn't know I had a gun, did you, Dad?" said the voice. "But Mummy did." "Yes, I've found that out since," said the father. "But how did it happen?" Then there came out of the darkness a voice which, very pathetically, told its story.

"I was only a boy like other boys," it said, "and I wanted to be a highwayman. I took the gun and went out. Then I tried to shoot a bird and stumbled and shot myself. That is how it happened. You believe me, don't you, Dad?" "Yes, Teddy boy, I believe you," said the father.

Afraid to Tell Her.

"Don't cry, Dad," said the voice—for the father was shaken with sobs—"I'm all right now." After the seance, the father said that he lived in North London, that, for days after the inquest on his boy, he was ashamed to go to the city, that on the newsbills in his suburb there were posters talking about his little boy's "suicide."

Now, because of the seance, he knew for certain what he had guessed before—that it was an accident. Yes, when we wanted to print the story and give all the names, we were told, "Oh, you musn't give the man's name. He has been afraid to tell his wife what happened at the seance, because she is opposed to Spiritualism."

"I Should Have Been Mad."

At a similar seance in the same room, we all heard a voice come out of the darkness. It was that of a little girl. She said she was Bessie Manning. She wanted a message sent to her mother. When we asked where she lived, because we did not know her mother, she gave an address in Blackburn. Although none of us knew the street or the family, or had ever heard of them before, we telegraphed to Mrs. Manning at the address given next day, knowing the telegram would be delivered.

"I died with tuberculosis last Easter," went on the voice. "I have brought my brother. He was killed by a motor." Back came a reply from the mother. "I thank you with all my heart and soul for the telegram. It is worth more to me than untold gold. My daughter passed on last Easter Monday, and my son was killed nearly nine years ago. Had it not been for getting in touch with a Spiritualist family, I should have been raving mad."

As the woman was in poor circumstances, I paid her fare to London a fortnight later, when the next voice sitting was held. She had never been to London before. Mrs. Roberts knew nothing about her.

Who Cares?

Yet, within a few minutes of the seance beginning, her daughter was speaking to her, proving her existence beyond the grave, giving evidence of her identity. The eyes of all the sitters filled with tears as they listened to a most moving drama—the re-union of mother and daughter.

"I am the happiest woman in the world," said Mrs. Manning, when it was over.

Now, when you can help people like that, who cares what ignorant critics say or whether Prejudice shuts its ears, or Ignorance blinds its eyes? The truth, in the end, must win.

And, Spiritualism is true, whatever you may say . . .

Dr. Abramowski

A COURAGEOUS PIONEER.

By ELSIE FLORENCE GRIMES, B.A.

ON 8th December, 1910, there passed over a great soul—Dr. Abramowski. Dr. Abramowski was a pioneer. He did not fight his way through hazardous country, climb impregnable mountains, brave the dangers of flood and fire. But he **did** blaze the trail. A mental conflict was his. Opprobrium, ridicule and scorn were his lot as they are the lot of all brave souls who have something worth while to say and who do not lack the courage to say it.

His Discovery.

Dr. Abramowski was not only a courageous man, inspired by the zeal of his most earnest convictions, but he was a discoverer.

He discovered the Way to Health, and having discovered it his obvious duty was to impart it to others. This he did. He met with jeers, contempt, contumely. He was even thought to be mad. But many another zealous pilot, many another hardy discoverer, has also been thought to have been mad. It is the mad people, the "cranks," who jog this slow old world along, rousing it from its sleepy complacency.

Dr. Abramowski always had a quiet smile "up his sleeve," because he knew that "he who laughs last laughs best." He knew that he had a secret which would do wonderful things. Quietly he set to work to prove that he was right. He did prove it, and the last laugh was his, but there was never any retaliation in his triumph for his sense of humour was never cynical, but always tinged with the spirit of forgiveness.

His Secret.

What is this secret, what is the Way to Health, that Dr. Abramowski discovered and taught to others? His secret is one that is ages old, known throughout the eternity of time to sage and prophet. Rather should one call it a "re-discovery" than just a "discovery"—a bringing to light of that which was revealed to man in the very infancy of the world.

His secret is this—Simplicity. Just the call of "Back to Nature." Just the obeying, strictly to the letter, the advice given by God to mankind as regards the kind of food that we should eat: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." (Genesis 1, 29.)

The Simple Truth.

Simple! Of course, it is simple! Are not all the great things of life simple at the core?

Dr. Abramowski discovered that illness is caused by eating unnatural foods, by many neglecting to obey that mandate so clearly laid down in the first chapter of Genesis.

God told us distinctly that we are to eat seeds, fruits and herbs. He did not tell us that we could kill animals and eat their flesh. He did not advise us to light fires and cook the fruits and vegetables already provided for us in assimilable form. He never intended that women should spend hours and hours in the kitchen with reddened faces and frayed nerves, cooking, cooking, cooking.

Out in the garden of nature is to be found our food, all ready, just waiting for us to gather it.

His Victory.

Dr. Abramowski did not preach that which he was not brave enough to practise himself. He was always a lover of the "flesh-pots" (as are all of us, if we are quite honest with ourselves). But duty was duty to Dr. Abramowski. He loved flesh-eating. He gave it up. He liked a little wine and tobacco. He relinquished them. He enjoyed cakes, puddings, jellies, sweets and all the other artificially prepared delicacies of the table. He ate them no more.

Artificiality to Modern Life.

Dr. Abramowski realised with absolute conviction that the unnaturalness of modern life is responsible for illness. Late hours, artificial lights, unhealthy clothing, devalued foods, all make for sickness.

A return to nature, a living of the simple life, is the only Way to Health. We were never intended to eat meat, cook food and make all kinds of artificial foodstuffs, such as cakes, pastry, sausages, pickles, jams, etc. We were never intended to utilise for human consumption the milk which nature gave the cow to nourish her calf. We were never intended to eat embryo chicken in the form of an egg. Nuts, fruits, grains, vegetables and herbs are our God-given food and because we have disobeyed the Divine mandate by eating flesh, cooking food and preparing unwholesome meals, we have been righteously visited with sickness as a just penalty for our transgressions.

How to Become a Healthy Race.

This is Dr. Abramowski's great discovery. Simple! Of course, it is simple! But only by acknowledging the essential rightness of his discovery—or re-discovery of the rule of simplicity in all the walks of life, by earnestly endeavouring to live closely to nature, as it is God's will that we should, can we become a healthy, stalwart, upright race, glorifying in strength of body, strength of mind, and endowed with that simplicity of soul which is akin to Godliness.

SPIRITUALISM AND THE CHURCH.

The Rev. Dr. Norman Maclean, a former Moderator of the Presbyterian Church of Scotland and a Celtic genius, who is himself profoundly versed in psychic literature says: "The Church is founded on the great fact of the resurrection of Jesus Christ from the dead, and that he communicated to his disciples and convinced them that he was alive."

Later on, he said, "Christians are the slaves of the living Christ, and not of dead logicians. . . The Church must be prepared for adventures of faith and to follow wherever the spirit may lead."

In his book, "Death Cannot Sever," he says, "My own personal conviction is that the Church, after this new teaching is brought to test, will find in it a potent ally of the faith. The foe of the Church is stagnant indifference, and these men do certainly stir the pool."

Spiritualism has improved my character, and has brought me out of the darkness of agnosticism.—Alfred Russell Wallace.

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THE CLERGY AND SPIRITUALISM.

THE average clergyman apparently concludes that the truth or otherwise of the claims made by Spiritualists as to the possibility of communications from the departed is a more or less academic question of insufficient importance to justify the "working minister" in devoting any of his time to the personal investigation of the evidence.

To us it seems that there are at least two reasons why "working ministers," even more than other thoughtful folk, should take every opportunity of acquiring first-hand experience of psychic phenomena. One reason is that ministers are constantly in contact with bereaved persons who ask what has become of those whose physical bodies they have seen laid in the grave.

What answers are working ministers actually giving to that question to-day? The great majority of them feel that it is no longer possible to hold the crude, materialistic view that, in the words of Bishop Pearson, "the bodies of men dissolved into dust, or settled into ashes, shall be recollected in themselves and reunited to their souls," although this belief still finds expression in popular hymns and pictures; and few can now accept the conceptions of Heaven and Hell founded on literalistic interpretations of the apocalyptic books.

They have, however, nothing logical or definite to put in the place of these dis-

carded conceptions, with the result that too many of them are driven to vague generalities and scriptural clichés in their attempts to bring comfort. Is it, therefore, surprising that many people are attracted to Spiritualism, which does at least put forward definite views on this all-important question and supports them by evidence sufficiently cogent to have brought conviction to men of the calibre of Sir Oliver Lodge?

The other reason why the "working minister" should not scorn the investigation of psychic phenomena is that the chief obstacle he experiences in his own work is generally the prevalence of that purely material view of life which Spiritualism is doing its utmost to combat.

The materialist refuses to accept the Christian creed mainly because he regards it as founded on "miraculous" incidents of a quite unparalleled character many hundreds of years ago, and such a notion runs counter to all his ideas of law and continuity in the ordering of the universe. Spiritualists contend that this objection is invalid inasmuch as the psychic phenomena recorded in such abundance throughout the Bible are not "miracles" in the popular sense but are merely illustrations, observable in all ages and climes, including our own, of the working of spiritual laws of which Christians may learn more when they realise more fully that Revelation is progressive and that "there are yet hid greater things than these be, for we have seen but a few of His works."

—Leonard J. Hodson.

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"For of the soul the body form doth take,
For soul is form and doth the body make."

—Edmund Spenser.

Confucius Speaks

TWO THOUSAND FIVE HUNDRED YEARS AFTER HIS PASSING.

By Dr. NANDOR FODOR, of the London Institute of Psychical Research.

A well-known scholar, the master of more than 30 languages, published an amazing account of his experiences at a New York seance. He wrote: "I was listening to Chinese of a purity and delicacy not now spoken in any part of China. The style was identical with that of the Chinese classics edited by Confucius 2,500 years ago.

COULD any Oriental scholar ever sanely dream of sitting at the feet of Confucius listening to his words of wisdom, and hearing him chant archaic Chinese—a dead language of which only about twelve sounds are definitely known and with which only a handful of scholars in the world have acquaintance at all. Yet this was precisely the adventure which befell Mr. Neville Whyment, the well-known scholar, in New York in October, 1926 A.D.

Whyment, who is said to be the master of more than 30 languages, was invited by Judge and Mrs. William Cannon to meet, on 15th October, 1926, in their apartment "some people interested in discussing psychical research" and kindly to help in interpreting Oriental languages. Not until they arrived did Whyment and his wife know that they had accepted an invitation to a Spiritualist seance. They had had no similar experience before and were but little impressed with the personality of George Valiantine, the famous direct-voice medium.

Blunders in Speech.

"His speech," writes Whyment, in his "Psychic Adventures in New York," "was far from polished, he seemed to lack imagination . . . he made amusing blunders in speech . . . he was, in that company, a fish out of water." The room which they were invited to examine appeared to be fool-proof and fake-proof. There was no appearance or suspicion of trickery. They sat in the dark, said the Lord's Prayer, played gramophone records, until suddenly voices exploded in the air.

The first one, which proved of scholarly interest "was roared at full lung force" in pure and clear Italian, and soon dropped into a Sicilian dialect of which Whyment knew nothing. After some personal mes-

sages for the regular sitters, which made Whyment feel as an eavesdropper, there came a sound very difficult to describe. It was the sound of an old wheezy flute not too skilfully played. "Those who have wandered through Chinese streets in the evening will readily recall the sound.

"In a few seconds it had carried me back to sights and experiences in the old Celestial Kingdom. In that indefinable fashion known only to those who have sat for some hours on end in pitch darkness waiting for something to happen, I sensed the eager thrill that ran through all the people there gathered as they heard this sound and waited for what was to follow. There was a rustling of silks as women straightened themselves in their chairs. There was the sharp intake of breath around the circle, and I noticed at the same moment the heavy, languorous breathing of Valiantine, whose position, directly facing me, I kept in the forefront of my mind. The flute-like sound faded, then stopped."

Style of the Classics.

The next sound seemed to be a hollow repetition of a Chinese name—K'ung-fu-tzu—the name by which Confucius was canonised. I was not sure that I had heard aright, but I did recognise the sound for some variety of Chinese speech and so I asked, in Chinese, for another opportunity of hearing what had been said before. This time, without an hesitation at all, came the name K'ung-fu-tzu.

"Now, I thought, was my opportunity. Chinese I had long regarded as my own special research area, and he would be a wise man, medium or other, who would attempt to trick me on such soil. If this tremulous voice were that of the old ethicist who had personally edited the Chinese

Classics, then I had an abundance of questions to ask him."

As the voice went on, Whymant kept calling for repetitions. "Then it burst upon me," he says, "that I was listening to Chinese of a purity and delicacy not now spoken in any part of China. . . . The style . . . was identical with that of the Chinese Classics, edited by Confucius 2500 years ago. Only among the scholars of archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books."

The language being as dead colloqually as Sanskrit or Latin, Whymant determined to test the matter to the full limit. He asked for details of Confucius's life and "style"; for particulars of his preoccupations on this earth, and set some posers of the type with which all students of Chinese have wrestled in their studies of the Confucian Canon.

Ready Answers.

"All my questions were answered at once, without any pose or fumbling; in fact, the answers came so swiftly upon the question that all too often I had to ask the voice to repeat its answer, as I had been unable to follow. The voice grew stronger with the passing of the moments, so that although the early part of the conversation was to some extent lost or doubtful, the succeeding phrases were quite clear so far as I was able to understand them."

He thought of a supreme test. Several poems in the Shih King—"Classics of Poetry"—have baffled the commentators ever since Confucius himself edited the work and left it to posterity as a model anthology of early Chinese verse. Both Western and Chinese classical scholars have long ago given up trying to understand them.

Poem Repeated.

So, using the flowery language of Chinese honorifics, he asked the Master: "This stupid one would know the correct reading of a verse in the Shih King. It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind.

The passage begins thus: Ts'al ts'al chuan erh. . . . I could certainly not have

repeated another line of this poem for I did not know any one of the remaining fifteen lines; but there was no need or even opportunity, for the voice took up the poem at once and recited it to the end.

"'Read in this way,' the voice had said, 'does not its meaning become plain?' Surprised as I was, I did not intend to let matters rest there."

There is a difficult passage in the Lun Yu, or "Analects of Confucius," which in the standard version of the book makes no sense at all. But Professor H. A. Giles, of Cambridge, gave it balanced sense by suggesting brilliant textual emendations. The voice had talked now for about ten minutes. "Shall I ask of one passage in the Master's own writing?" queried Mr. Whymant. "In Lun Yu, Hsia Pien, there is a passage which is wrongly written. Should it not read thus. . . .?"

"But before I could get even the details of that passage in question," writes Whymant, "the voice took up my sentence and carried it through to the end. . . . 'You were going to ask me about the two characters which end the last two phrases; you are quite right. The copyists were in error. The character which is written se should be i, and the character which is written yen is an error for fou.' Again the wind had been taken out of my sails."

Fourteen Languages.

Whymant had assisted at about a dozen sittings. He heard altogether fourteen foreign languages spoken. They included Chinese, Hind, Persian, Basque, Sanskrit, Arabic, Portuguese, Italian, Yiddish, German and modern Greek. He could not find a satisfactory normal explanation.

"Even if the medium had been a first-class linguist, it was manifestly impossible for him to be speaking in Chinese and American English at one and the same time, and yet all the sitters had heard Valiantine carrying on a conversation with his neighbour while other voices—two and three at one time—were speaking foreign languages fluently. . . . Voices seemed to come from the far corners of the room, out of the very wall against which the back of one's chair was pressed, from the ceiling, and from the floor."

They Saw Into The Future

SOME REMARKABLE PREDICTIONS.

SOME remarkable instances of precognition—dreams and supernormal activities of the mind which cannot be explained by coincidence or telepathy—are given by Dame Edith Lyttelton, a former president of the Society of Psychical Research, in her little book, "Some Cases of Prediction," published recently.

She describes two dreams, one six months before the R 101 disaster in 1930 and the other only three days before, in which the details of the crash were vividly foreseen. In these and other cases, Dame Edith has secured independent testimony that the dreams did in fact occur before and not after the event.

A naval commander's wife, watching a news film in which the members of the British Schneider Trophy team of 1931 were depicted, suddenly started violently, and said to her companion, "He's going to be killed, he's going to crash." She indicated the only figure in naval uniform, who two or three weeks later was killed in a practice flight. Here again a large measure of confirmation is forthcoming.

Backed a Winner.

Prevision about accidents to aeroplanes appear to be not uncommon. Four days before the Meopham aeroplane disaster a Cheltenham woman witnessed in a dream the crash almost exactly as eye-witnesses described it. Dame Edith does not confine herself to gloomy previsions. One of her instances of supernormal vision concerns a woman who dreamed that Kellsboro' Jack would win the 1933 Grand National—and backed him, too!

A schoolmaster's wife, before every move to an unfamiliar town, dreamed in minute detail of the house she was going to live in. Sure enough she and her husband found an identical house as soon as they began to look for a new home. "Does the human mind sometimes travel beyond sense perception and mental exercise?" asks Dame Edith, "and reach a different relativity to space and time?" Whatever the explanation, these cases are curiously interesting.

Saw Murder in Cards.

The mysterious murder of an Englishman whose death was foretold three days before is puzzling the authorities at Toronto.

The victim was Mr. Percy Link, son of Mr. William P. Link, of Markham Square, Dorchester. Mr. Link, who was a riding instructor at the summer resort at Wasaga Beach, died on 4th September after being found with head injuries in the stable of Beauty, one of his horses. He died without making a statement, and 10 days ago the body was exhumed and an inquest begun.

Stable Locked.

The evidence established that the injuries were not caused by the horse's hoofs, as originally supposed, but probably by the butt of a revolver. It was also revealed that the stable door was locked on the outside when the body was found. The substance of the jury's verdict was that Mr. Link died "as the result of foul play

The Case For Astral Projection

By SYLVAN MULDOON.

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

■ ■ ■

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

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from injuries at the hands of a person or persons unknown."

It has been disclosed, says Reuter, that his death was foretold to his wife three days before the tragedy by a Spiritualist. With the aid of cards the Spiritualist predicted that Mr. Link would die in an accident in a stable attributable to a horse's kick. The same Spiritualist now claims that the cards reveal that two men were implicated in the murder.

TO INVESTIGATORS.

EVERY Spiritualist is an investigator. No man can say that he has acquired all knowledge of even the commonest and most accessible subjects. The deficiency, therefore, must necessarily be much greater in respect to a science which deals with the immortal future, and with an art which is intended to bridge over the gulf between the physical and spiritual states of existence.

The most richly endowed and highly favoured seekers after truth in this shadowy realm are more conscious of their ignorance and deficiencies than of their acquirements. Enough, however, has been attained to show that another state of existence is a fact, that communion therewith is a possibility, and that the elements of a universal religion and philosophy may be deduced therefrom.

Such being the present state of the enquiry, no person can, with propriety, assume the position of a dictator or infallible teacher. There is so little difference between the experienced Spiritualist and the mere novice, that all which the former can contribute to the latter is simply his experience and the results at which he has arrived.

There is no royal road to the knowledge of Spiritualism any more than there is to proficiency in other pursuits; hence every man and woman has to win his or her way through the difficulties which necessarily beset their path, and arrive at conclusions peculiar to their own opportunities and requirements.

The knowledge derived from books is useful only when it incites the reader to practical experiment; and this latter course is of but little avail unless it be earnestly

and intelligently followed up. Some people sit, it may be once, at a spirit circle, and not meeting with the evidence they expected, pass judgment on the whole matter by saying that they have investigated Spiritualism and arrived at no certain results. Others, again, will form a circle of their own of crude, untried materials, and, failing in such an attempt, at once say that there is nothing in Spiritualism.

In any other department of life such a course would be considered unreasonable in the extreme. What should we think of an incipient arithmetician, musician, or mechanic who, because he could not arrive at a useful stage with his first essay, declined to make a further trial on account of the worthlessness of the pursuit? Such people pass judgment on the subject, whereas they should censure themselves for their inexperience and ignorance of the proper conditions.—"Service."

SURVIVAL AFTER DEATH.

New Testing Method.

Word-Association Evidence.

A METHOD which, it is claimed, will establish proof of survival after death with mathematical certainty was described in London recently by Mr. Whately Carington, an expert in scientific and psychic research, at a meeting of the Society for Psychical Research.

The method he described was that of the "word-association test," which is already used to a large extent by psychologists in the examination of normal persons. This method, he claimed, could be used to test the reactions of a living person. If after the death of that person communications which were claimed to come from him through a medium were found to be similar to those of the dead man and unlike those of the medium, it could be claimed then that human survival after death had been proved.

Mr. Whately Carington stated that he had applied the word-association test to three well-known mediums—Mrs. Garrett, Rudi Schneider and Mrs. Leonard. In one case, the reactions of medium and "control" showed no significant difference. In

the other two cases, there were considerable differences, and the inference was that in those instances the controls had justified their claim to be something more than fragments of the medium's subconscious personality.

"Stimulus Words."

The word-association test involves the calling out to the subject of the test of 100 ordinary words, described as "stimulus words." To each of these words he is required to reply as quickly as possible with the first word occurring to him. The reactions are measured by the word given in reply to each stimulus word, the interval of time between stimulus and reply, and the emotional tension evoked by the stimulus. The emotional tension is recorded on a galvanometer. After the test the results of the three processes are co-ordinated.

Psychologists have stated that, however, often a normal person is tested by this method, he gives the same reactions. In pathological cases, said Mr. Whately Carington, the different "personalities" give the same reactions. It was therefore claimed that if "controls" and communicators are merely subsidiary to the personality of the medium, the replies would inevitably be similar.

ANCIENT MEDIUMSHIP.

ANY student of history cannot fail to see, if he has any spiritual insight, that the ancients were well acquainted with mediumship. The trouble seems to be that most people are absolutely blind to spiritual facts, either through ignorance or prejudice.

No doubt most thoughtful inquirers into spiritual subjects have reached the conclusion that the ancient pagan mysteries were in truth real initiations into spiritual knowledge, and not merely obscene Saturnalia, as a jealous rival priesthood has tried to make out. The following quotation is from the oration of Demosthenes, "Aeschines v. Ctesiphon," regarding oracles: "In consequence of this oracle the Amphictyones decreed, and Solon, the Athenian, was the first mover of the decree (the man so eminent for making laws, and so conversant in

the arts of poesy and philosophy), that they should take up arms against these impious men, in obedience to the Divine commands of the oracle."

Cicero.

Trollope's "Life of Cicero" contains the following passages: "When at Athens, Cicero was initiated into the Eleusinian mysteries—as to which Mr. Collins in his little treatise on Cicero says that they 'contained under this veil whatever faith in the invisible and eternal rested in the mind of an enlightened pagan.'"

In this, Mr. Collins is fully justified by what Cicero himself has said, although the character thus given to these mysteries is very different from that which was attributed to them by early Christian writers. They were, to these pious but somewhat prejudiced theologians, mysterious and pagan, and therefore horrible.

But Cicero declares in his dialogue with Atticus, "De Legibus," written when he was 55 years of age, in the prime of his intellect, that: "Of all the glories and divine gifts which your Athens has produced for the improvement of men, nothing surpasses these mysteries, by which the harshness of our civilised life has been softened, and we have been lifted up to humanity; and as they are called 'initia'—by which aspirants are initiated—so we have in truth found them the seeds of a new life. Nor have we received from them only the means of living with satisfaction, but also of dying with a better hope as to the future."

* * *

Were Salon and Cicero men to be deceived and taken in on such subjects? And yet most modern writers pass over such passages in the classics with a shrug of the shoulders, or a sneer at man's credulity! If there were any unworthy rites practised they were either a veil to hide the true meaning from the vulgar and ignorant or a fraudulent imitation.

The ancients were far wiser, in this as in most other matters, than many people to-day calling themselves Spiritualists, who try to convert those who are utterly unworthy and unprepared for the truth. Spiritualism would make better progress, I think, if initiation were limited to those carefully and reverently prepared for it.

PAYS HIS DEBT.

LORD ERSKINE relates the following story. While still a young man he went back to Scotland after a lengthy absence. The next morning, strolling about the streets of Edinburgh, he went for a short time into a book shop. Coming out he met the family butler. "He looked greatly changed, pale, wan and shadowy," said Lord Erskine. "Old boy," I said, "what brings you here?"

He replied: "To meet your honour and solicit your interference, to recover a sum due me which your father's steward at the last settlement did not pay." Struck by his looks and manner, I bade him follow me into the bookseller's shop, into which I stepped back; but when I turned around he had vanished.

Lord Erskine suspected nothing unusual about this encounter, which seemed completely natural. But was not satisfied with the old butler's unexpected disappearance. Knowing where the man lived he went there to make further inquiry. To his astonishment he found the butler's wife in mourning. Her husband had been dead for several months.

The Unfaithful Steward.

But she surprised him with another surprise. She told him that on his death-bed the butler had told her that Lord Erskine's father's steward had wronged him of some money, and had added, "But when Master Tom returns he will see you righted." Naturally, the great advocate promised the widow that he would do as the butler had said.

Lord Erskine, on his arrival home, called his father's steward and charged the man with delinquency in his accounting. The steward protested his innocence at first, but learning that the charge against him had pierced the solitude of the grave, his troubled conscience became unable to bear the strain of his secret longer, and breaking down he confessed. Explaining the deceit the steward claimed he had quarrelled with the butler and held back some of his wages with the intention of bringing him to heel. Death had intervened before the wages could be restored.

Lord Erskine paid the debt, fulfilling the

promise made to the widow. The incident, however, astonished him greatly and became the source of much subsequent reflection and speculation which never ceased to interest him.

BLACK MAGIC.

Haunted by the Magician.

As Mrs. Zelma Bramley-Moore danced in the ballroom of a fashionable hydro with a friend she felt the "evil influence" of a "black magician"—really a famous scientist, "Count Blank."

MRS. BRAMLEY-MOORE tells in a book of her amazing psychic experiences ("Strange Diary") how she fought the evil influence and escaped by sheer will power.

She writes: "During the dance, I suddenly had a dreadful feeling that something terribly evil and loathsome had entered the room. So evil was this thing that I turned faint at its proximity. I at once stopped dancing and asked my partner to take me to the conservatory, saying that I felt ill."

Mrs. Bramley-Moore implored her partner not to leave her for an instant, and said she felt that she would have to fight "for her very life." The "black magician," as she had sensed him to be, came into the conservatory, and as soon as he saw her he came towards her.

Asked for Dance.

"He asked me to dance, but I told him we were just leaving. Thereupon this man started to stare into my eyes. Somehow I felt that if I looked away I should be lost—so there, on that ballroom floor, was waged a battle of wills."

While her partner stared in amazement, and other dancers seemed to know that something unusual was taking place, Mrs. Bramley-Moore and the "magician" continued to stare at each other.

"Once or twice I feared he was gaining the mastery, but I would not give in. Suddenly I sensed a change in him. All at once he clapped his hands over his eyes and staggered—he muttered that he felt

faint—and willing hands assisted him from the room.”

“Saw Without Eyes.”

Mrs. Bramley-Moore tells an extraordinary story of a blind girl who “saw without eyes.” The girl, sightless for some years, became ill, and a doctor was sent for.

“He was bending over her and examining her, when she suddenly exclaimed that she could see his face. Not with her eyes, mark you, but with her solar plexus.

Investigations were made, and it was proved that the girl “possessed some sort of sight in this part of her body. She was able to read if a book or newspaper was held near her bare skin.”

CLAIRAUDIENCE.

Chas. J. Northrup.

REGARDING the ability of spiritual hearing, we see it as comprising of four distinct methods of communication dealing with the clairaudient phase.

First, is the reproduction of spiritual vibration regarding the bone just back of the ear, which is sometimes referred to as “the sounding bone,” and by the proper understanding of the spirit teacher, we can bring about thought vibration to this particular spot, and in so doing, the sound very similar to the earthly voice is discernible by the instrument and clearly heard.

The second method has to do with the production of spiritual vibration upon the brain organ itself when there is no audible sound produced. In this method the reaction upon the nervous centres produces the voice which is apparently audible and is sometimes mistaken for the voice of another individual in close proximity to the instrument. This particular method is of great value because outside confusion around the instrument has no effect or the apparent sound of the voice.

The third method is regarding the vibration thrown upon the nerve centres of the inner ear drum itself and produces the same results as accomplished by the other methods just related.

There is one other which we probably should class as of clairaudient origin, and that is the production of the voice independent of the medium’s physical body, the power being drawn from the throat, or the solar plexus, and in either instance the result is the same. This method brings clarity of voice but has its limitations, being affected by atmospheric conditions and many earth vibrations. In some of the countries of the world it is almost impossible to produce, due to atmospheric conditions.

GREAT NAMES AND HIGH PRETENSIONS.

Be wary of all great pretensions and high-sounding titles, whether they come from this side of life or the other. Remember that the truly great never make any claim to greatness. We cannot help feeling that the man who is chosen for any high mission will be the last to talk about himself and his titles to authority and consideration.

If those in the Beyond really select any persons in this world for some important purpose we hardly think their choice would fall upon those who would be chiefly anxious to call attention to themselves, and to impress the world with their importance in the scheme of things. No doubt such persons have their uses, and are designed to accomplish certain ends. Of one thing we are assured. Great truths never come with a flourish of trumpets and a roll of drum. They enter the world often in a guise unrecognised by the crowd. It is much the same with great spirits from the next world. They claim no homage, make no vain pretensions and aim only at being of service. They “convince by their presence.”

DON'T FORGET!

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

The Spiritualist Lyceum

SEVENTY-FOURTH ANNIVERSARY OF ITS FOUNDATION.

Question.—What is the origin of the Lyceum?

Answer.—The origin is a spiritual one.

Q.—What is a Lyceum?

A.—The Sunday School of the Spiritualists, it is composed of members of all ages and is purely a democratic organisation, founded on the greatest good for the greatest number.

Q.—Who founded the Lyceum?

A.—Dr. Andrew Jackson Davis.

Q.—How did he come to found the Lyceum?

A.—Through a vision of the Spirit World.

Q.—Where was the first Lyceum of the Spiritualists organised?

A.—In New York City on 25th January, 1863.

Q.—How many years after the first rap was heard at Hydesville?

A.—Nearly sixteen years.

Q.—In what home were the raps first heard?

A.—In the home of the Fox sisters.

Q.—What does the Lyceum teach?

A.—The Lyceum develops the moral sense by teaching strict adherence to truth in words, thought and deed.

Q.—What is its training?

A.—Its training is four-fold—Physical, Mental, Moral and Spiritual.

Q.—How does its teachings train the physical?

A.—By means of instructions in the laws of health. And by means of a series of marches, and calisthenics, arranged so as to bring into action every portion of the body.

Q.—How does the teachings train the mental?

A.—When the body is healthy the mental powers will naturally give better expression to and be more capable of understanding the teachings of the Lyceum.

Q.—How does its teachings train the moral?

A.—A sense of right and wrong is inherent in each one, and this is impressed on the child's mind by careful example;

and by strict adherence to truth, in thought, word and deed.

Q.—How does its teachings train the spiritual?

A.—The Lyceum develops the spiritual by teaching how to unfold the God-like qualities in every one: of Justice, Truth, Wisdom and Love for Humanity.

Q.—What is the highest aim of the Lyceum?

A.—The highest aim of the Lyceum is to elevate its members spiritually and intellectually: that they may be an example to the world at large.

Q.—What is its Summary of Principles?

A.—The Fatherhood of God, the Brotherhood of Man, the Sisterhood of Woman, the Immortality of the Soul, the proven facts of communion between departed Human Spirits and Mortals. Personal responsibility, with compensation and retribution hereafter, for good or evil deeds done here, and a Path of Eternal Progress open to every Human Soul that wills to tread it, by the path of Eternal Good.

You do not believe a thing is right because the law tells you that it is right or because your mother told you about it. You believe it is right because you know it is. There is no question about it. You know. And it is the same with the after death. It is not only what you have heard in church or what you have read in books or what you have worked out in your own head. You know that there is something in you which is completely indestructible, which will go on, something which is far beyond the petty rhythm of your own heart.—Beverly Nichols.

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The entire object of our education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—John Ruskin.

HOW TO CONDUCT A LYCEUM.

NO doubt there are as many ways of conducting a Lyceum as there are conductors, each trying in their own way to give the true interpretation of how Lyceum sessions should be conducted and what should constitute the Lyceum programme. No Lyceum session can be a success unless it has had some previous planning. A Lyceum conductor must picture the Lyceum in session and allow each feature—singing, readings—enough time for its accomplishment.

Realise that play and work must be distributed throughout the entire session—not too much play for the first half of the session and work for the remainder. The preliminary features should be arranged so as to lead toward the lesson work. We mean by this that the opening song, memory gem, silver chain recitation, musical reading, golden chain recitation, will carry the truth of the lesson along with it until the lesson is finally taken up for discussion in class or group work.

Singing and Recitation.

Singing is one of the most pleasant and happy features of the Lyceum. It is something that interests the young and of which they will never tire. It has been said that children will grasp the meaning of the lessons if it be given to them through song and story. Therefore, singing holds first place on the Lyceum programme. Following, the children recite in unison an invocation which they have learned, or it may be given by the conductor. Then the conductor gives the memory gem or golden thought for the day, which the Lyceumists repeat, followed by a song.

The silver chain recitation, musical reading and golden chain recitation are the next three important features, for they reveal truths on the lesson. The silver chain recitation can be a choice selection of verse or prose of a devotional nature. The conductor reads a line or two, or possibly a sentence; and the Lyceum then reads the succeeding line or so, until the entire selection has been read.

Musical Readings.

The musical readings consist of song and short readings, or we might say "song and story." The entire Lyceum sings a verse, or a verse and chorus of a song; which is followed by a reading. This sometimes conveys a broader and deeper meaning of what has been sung, thus giving the children another way of learning the meaning of the lessons. The golden chain recitation consists of a series of questions or answers of a spiritual, moral and instructive nature. The golden chain recitation is practically the foundation upon which the lesson and conversational is built.

The lesson work is now taken up either in class or group work. The group leaders should be watchful and not do all the talking during this period. **"True education is from within outward."** The group leader should be given such questions as will bring out the individual ideas and thoughts of the children. In this way the other members of the group are receiving new ideas as well as giving the others something new to think about and study. If it is all available, the blackboard might be used to convey through picture or illustrated work another way of approaching the lesson. Sometimes a few strokes of a piece of crayon will convey the meaning of the child quicker than would any amount of talking.

After the groups have been called to order the conductor can ask of the children what they were taught in their groups. In his or her review of the lesson, they can show how the opening song, memory gem, silver and golden chain recitations and musical reading all had some portion of the lesson and helped to give a clearer definition.

Marching and Calisthenics.

After a little time along this line, we are now ready for the marching and calisthenics. This portion of the session proves a recreation and a very pleasant one at that. All children enjoy this part of the programme and always look forward to it. The figures and designs the children are led through convey some symbolical meaning and this makes a very interesting study for the conductor and

the children as well. While the children are still in rank they should be called to halt. At a signal from the conductor the flags should be changed from the right hand side to the left in readiness for the flag salute and patriotic song. The children now return to their respective places.

The Lyccum collection is now taken up, announcements given, special features, benediction and closing song now terminate the Lyceum session. After having studied the above and followed it out in detail, you will surely say, "What a grand Lyceum session we have had, and we will surely have some more like it." The children will be glad for having attended such a session and will surely come again.

We hope the few suggestions offered above will prove of some help to those who have just taken up Lyceum work. We are always willing to offer suggestions regarding this line of work and glad to hear your progress.

AFRICAN RAIN-MAKER.

Killed by Lightning After Bringing a Local Downpour.

THE following strange story of an African rain-maker and his tragic fate appeared in the "Cape Times."

A weird and sinister story, which appears to have a fairly substantial basis, has been revealed in the Harrismith district. Had it not been for the fact that it is vouched for in its entirety by two of the leading farmers in the district, Messrs. W. D. Mylrea and M. J. Bronn, it would have been hard to believe.

It appears that the natives on the farms of these two men collected money between them with the object of paying an old witch doctor, who resides on Mr. Bronn's farm, for making rain. On arrival there with the money, they found that he was

away on a visit, but his son, whom the father was initiating into the mysteries of the trade, was willing to take on the job, and, what is more, guaranteed results. The money was handed over, and, taking up his position near the door of his hut with a wife on either side of him, he proceeded to make incantations and throw the bones, with the result that within half an hour rain fell from a cloudless sky, this rain being confined only to the farms of Messrs. Bronn and Mylrea.

The natives were, however, not satisfied that enough had fallen, and this time collected £1, telling the young witch doctor that he would be paid only after he had supplied sufficient rain. Again the ceremony, which is most elaborate, was repeated, and within two hours 1.50 inches of rain had fallen, which not only filled the dams on both farms, but also washed away several fences.

Again the rain was confined to the two farms, but as the storm was abating a black cloud was seen to form directly above the "doctor's" hut. There was a flash of lightning and he was killed outright. The native women beside him were uninjured. The old father arrived shortly afterwards and ascribed the fatality to the fact that the young man was not yet fully qualified, had mixed bad muti (medicine) with the rain muti and had thus incurred the displeasure of the gods. In the meantime he, as the natural heir of his son, according to native law is claiming the fee of £1.

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.

Talks, Poems and Answers to Questions

by
J. KRISHNAMURTI

May be purchased, post free, from STAR BOOK AGENCY, Box 2573W, G.P.O., Melbourne, C.I.
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Health and Healing Section

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HOME TREATMENT

The Enema.

ONE of the most valuable home treatments consists in the use of the enema. The appliance recommended can be obtained from most chemists. It consists of a metal water holder or reservoir (a large size holding about half a gallon is preferable) and a rubber tube terminating with a nozzle. An ordinary kitchen dipper makes a good substitute for the water holder, which may be placed on a shelf and the water syphoned by means of the tube. Get a good rubber tube; a couple of yards may be obtained from any of the stores that sell rubber goods. The nozzle had better have a tap affixed. To ascertain how much water is being used, make this device. To a large flat cork attach a piece of crocheted cotton or soft, fine twine. This should be of the same length as the reservoir. To the loose end of the cotton attach a piece of lead or other metal. Place the cork in the reservoir and let the metal hang on the outside. As the water sinks the counterweight rises, and so indicates how much water is being used. A scale may be painted on the outside of the outside of the holder if desired. When the apparatus has been used, dry the inside of the holder, detach the tube, open the tap, and holding it at the middle swing it rapidly round. This will drive all the water out. Roll the tube up and put it in a paper bag; this will preserve it from perishing by keeping the air from it.

Its Value.

By means of the apparatus, hot water (enemata) can be injected into the lower bowel (colon). This portion of the intes-

tines commences below the hip bone on the right side of the abdomen, reaches up to the ribs, turns and goes across the body to the other side, descends and then turns again and terminates in the anus. If you press your fingers against the bony structure you may follow the colon. In a great number of diseases the colon is clogged with accumulations of fecal matter clinging to the sides that decompose and produce powerful poisons. Nature, in seeking to remove them, takes them into the blood and endeavors to eliminate them through the skin and kidneys, hence bad-coloured skin and a great tax on the urinary system. Purgatives are used to try to remove the obstructions, but their action is uncertain for many reasons, one being that they and the faeces merely pass down the centre and leave the material on the sides untouched. It will be seen that if water be injected into the colon, especially if sufficient to slightly stretch the bowel, it should remove the adhering matter and soften it. This is just what happens, and the putrid, decomposing mass is removed. Nature is given a chance to restore the equilibrium of its forces at work in the body, and health is the result.

To Use The Enema.

Place a piece of American cloth or a rubber sheet on a bed. Hang the reservoir with the desired quantity of water, which should be about blood heat, as high as possible, allow the air to escape from the tube, then turn off the tap. Oil the nozzle with castor oil. Lie on the back with the hips higher than the head and insert the nozzle as far as it will go. A nozzle three or four

inches in length is better than a short one. Take time in injecting the water. It is better to have more water in the reservoir than that actually needed, to prevent air getting into the bowel. The injection should be given slowly and very gently.

Remove the nozzle and turn on the right side, then on the face, and draw the body into a kneeling position. If any difficulty is found in retaining the injection, press a soft cloth to the anus. The water may be retained two or three minutes. This is a longer time than the patient usually thinks it is. The best position for excretion is to use a bedroom pot placed on the floor. This is the natural position and is often advised to those who have difficulty in excretion. When the patient gets used to the treatment more water may be taken; beginning with one or two pints, it may be increased to three or four pints. After a few trials the abdomen, and especially the colon, may be kneaded and shaken. At the beginning the water should be of the temperature of that which can be comfortably borne in the mouth. It may be a few degrees hotter for experienced patients, and may be retained for 20 minutes to half an hour.

Special Treatments.

For sick headache, especially for forehead aches, biliousness, colic, congestions in the stomach, or intestines, the enema is invaluable. A hot fomentation or water bag over the liver accelerates its action. The addition of a tablespoonful of salt or a little soap to a quart of water makes the enemata more effective.

Hemorrhage or inflammation of the lower bowel—Use ice cold water or a solution of cold water containing a drachm of tannin or ferric alum to each pint.

In fevers, large cool-water injections are useful.

Seat worms may be removed by using a large injection of water containing quassia or common salt.

Purgatives are best left alone, and the enema substituted. The quantity of water used and its temperature will vary according to the character of the case.

Cleansing Enema.

To merely empty the bowels two or three pints of water at about a temperature of 75 to 80 degrees will be required.

In health the lower half of the colon only is emptied every 24 hours, so that a large quantity of water is not necessary. The patient had better lie on the left side, with the knees drawn up. If the constipation is obstinate, use colder water. A good plan is to lower the temperature each day until the water is about 65 degrees. The colder the water the less is needed is a good rule to remember, as cold water is a powerful stimulant to the action of the bowels.

To empty the entire colon, and to thoroughly cleanse it, use a large quantity of water—three or four pints—the patient lying on his back. First empty the colon by using a small quantity of water, let the water dribble in, then use the larger quantity. If there be any difficulty in retaining the injection, make a strong effort of the will to resist the desire to evacuate, in the meantime not injecting any more water; then when the desire has passed, continue the injection.

Fever and Inflammation.

In fevers, when it is desirable to lower the temperature, an enema of one to two pints of water at about 70 to 80 degrees may be injected, allowed to remain for five or ten minutes, and the treatment repeated until the temperature of the patient falls. Keep the thermometer in the patient's mouth and note carefully the fall in temperature, one or two degrees. In typhoid and similar fevers the cold enema may be given once or twice daily.

The hot enema, temperature 102 to 106 degrees—always use an ordinary thermometer to ascertain the temperature of the water—is valuable in cases of urinary suppression, in acute inflammation of the kidneys, catarrh of the colon, and for shock and collapse in every form.

Sometimes it is necessary to withhold food and also fluids from the stomach. In such cases the needs of the body may be supplied by means of the enema. This is called rectal feeding. The process is simple, but requires competent supervision. Water may, however, be supplied to the system by means of an enema of water at blood heat—98 to 100 degrees. Not more than one and a half pints should be injected, three or four times daily or oftener if required.

It is usually only when warm water has been used that the patient becomes dependent upon the enema. The remedy is to lower the temperature as advised above, and gradually decrease the quantity of water. Evacuation should then be secured by the use of not more than a pint of water in the morning, or half a pint injected before retiring and retained all night. In cases where the enema is necessary to secure a movement, as in dilation of the colon, an injection every other day should suffice.

It is possible that plain water will not secure the desired result, or where it is necessary to have a prompt evacuation in such cases soapsuds or a tablespoonful of salt or a teaspoonful of turpentine added to the water will be necessary. This should be rarely resorted to, and though not generally advised, is published for a case of emergency.

For infants and young children, use a rubber syringe made for the purpose. Inject very slowly, placing the child across your knees.

The Aura In Diagnosis

COLOURED LIGHT IN HEALING.

By EVAN BATHE.

IFO compress, in one short article, all the information we have gleaned about colours is difficult. But it is important for Spiritualists to know something of the progress made in this field of research. Until recently the effect of colour on ourselves had not been examined. Now it is becoming important as an aid to healing. Most people have heard of Sun-ray Treatment with its good results. Do they know of Colour Treatment? In this treatment the patient is bathed in coloured light. Each hue has its own effect.

Blue light sends out neutralising or silencing rays. It affects the mind so that it calms the thoughts and nerves of the patient. It is also conducive to sleep. Physically it relieves neuralgia, rheumatism and hysteria. It also reduces blood pressure.

Yellow light forces the brain centres to work harmoniously and to create cheerful thoughts. It has a powerful effect on the liver and the stomach.

Red light is stimulating and excites the nerve centres. It tends to intensify all disharmonic thought. It helps to purify the blood and increase the blood circulation. It relieves melancholia.

Green light is a tonic to the mind and body. Its life or vitalising-rays create harmony between the mind and the body. It influences the higher brain centres to vibrate with greater intensity. This latter fact shows why a green colouring scheme is helpful in schools.

Violet light steadies the nerves and helps during periods of concentration and meditation by raising the thoughts.

Orange light increases the action of the glands and helps to balance the distribution of work in the system.

Since we know that materials absorb all light except that which agrees with its colour, it is helpful to wear clothes that will improve your health. Thus a nervy person by wearing blue clothes will improve in health and vitality. This person will find that red will irritate him and this colour therefore will not suit him. Colours that suit you are helpful while those that do not are harmful.

The Health Aura.

A subject's state of health is shown in his health aura. This aura is egg-shaped with the broad end at the top. It should be clear, having no "dirty" colours or dark spaces. These spaces and colours indicate the seat of an illness. The surrounding colour shows the cause and nature of cure being tried.

Brown and gray colours indicate mental trouble caused through worry. Deep gray, sometimes referred to as black, shows that the system is being undermined through this worry. Rest and plenty of fresh air is best for this type of person.

Pain always leaves a red flush in the aura the shade indicates the nature of the pain.

Approaching illness is manifest if the aura has a yellowish tinge. This tinge is

peculiar to itself and can not be mistaken for a character colour.

Green shows that healing is being effected through contact with nature—usually by taking herbs. Blue shows that regeneration of the nerves is taking place. White indicates recovery has taken place but that a condition of “peacefulness” should be maintained.

Mauve in an aura shows that the possessor has healing power which could be developed. When development takes place the colour deepens to a rich purple—the healing purple.

Gold indicates developed psychic faculties. When it a pure colour it shows the possessor has progressed spiritually as well. These psychic indicators are always seen at the top of the head. This shows why the old painters placed a gold halo around the head of the Master.

Colour in Character.

Character is shown by the colour of the character aura. This aura occupies the same space as the health aura but is of a different degree of vibration. The colours of this aura show up clearly about six inches from the skin, being well marked in the head regions. Health colours are close to the skin showing clearly in the lower regions. Since character colours change with the thoughts of the subject it is possible to read them by watching the colours. Prevalent habits, however, leave their marks on the aura which change very slowly as the subject changes his habits.

Black or very deep gray shows feelings of hatred, malice revenge or similar feelings. When these feelings are turned inwards there is a possibility of suicidal tendencies. Bright gray indicates selfishness, a shade like that of a corpse, fear; and a deep shade, depression and melancholia. This latter shade generally shows the possessor does not try to raise himself but gives way to despair. If he has fought his way out of this condition the shade will become silver-gray.

Brown is a depressing colour and is seen with those who worry over small matters. When it is a redish shade it shows avarice and greed.

Green, when a dirty shade, means thoughts of jealousy. If this passion

arouses anger there will be red flashes intermingled with the colour. A slate shade indicates low deceit. Bright green represents that easy tolerance of other's beliefs, adaptability to changing conditions and worldly wisdom. In fact this colour might be said to represent refined deceit.

Red when a smoky dull colour shows sensuality and animal passions. In bright flashes it means anger, the colour surrounding these flashes gives the cause. When the background is clear the anger arises through defense of “rights” or indignation.

Crimson is the colour of love and varies in shade from a dull colour to rose according to the character of the emotion. Flame indicates a person who is esteemed and honoured by his friends.

A bright orange shows pride and ambition.

Colour in Intellect and Religion.

Yellow is the colour of the intellect. When the brain confines itself to the study of a low order the shade is a dull one but as the field rises the shade becomes brighter and clearer. When there is a beautiful golden colour there will be a great intellect with powers of broad and brilliant reasoning. These golden shades always carrying with them that feeling of peace.

Blue shades are the religious shades. According to the degree of unselfishness in the religious conception so is the colour clear or not. Dark blue shows religious feeling. Sky blue indicates the truth-seeker. Those light, clear and luminous shades represent spirituality, the higher degrees having “stars” in the shade.

Mauve is the colour of good-will and sympathy, one who will always be ready to help the “down and out.” When the shade deepens to a purple it indicates you have the benevolent person one who has had this characteristic aroused through suffering. It is usually seen with older people.

White is the colour of the soul and stands for purity. Pure white cannot be seen from this plane and even the best of us show only a glimse of that colour.

The Factory of Life

THE DIGESTIVE SYSTEM.

MAN'S body is built up from what he eats. Our food either nourishes us, giving us health and energy, or it poisons us and gives us disease.

There are five food elements.

1. Proteid or flesh formers.
2. Carbo-hydrates or heat producers, consisting of fats, starches and sugars.
3. Minerals or food salts.
4. Water.
5. Vitality or life.

These are digested by five organs—the mouth, the stomach, the liver, the pancreas and the intestines—each of which secretes a fluid that digests some special portion of the food. The food enters the mouth, where it is intended to be pulverised by the teeth and mixed with the saliva. Although the digestive tract is about 30 feet long, we have control of it only for the first three inches; that is, in the mouth. No food should be swallowed until it is reduced to soup-like consistency. It passes down the esophagus, or gullet, to the stomach. Here it meets with the gastric juice, which digests the flesh-forming elements, and reduces the whole to a semi-fluid material called chyme.

The Digestive Process.

Before we proceed, let us understand a few matters about which there is often some confusion. Digestion simply means dissolving the food elements. This begins in the mouth, and does not finish until it reaches the colour. Many tables showing the digestion of various food merely indicate the time before it leaves the stomach. Fourteen hours are necessary for it to pass through the system. This liquification of the food prepares it for absorption, which means the passing of the digested food elements into the blood. This also begins in the mouth, and continues along the digestive tract to its end. Soluble poisons are also absorbed, if present, and disease produced.

After three or four hours in the stomach the chyme passes into the second stomach,

or duodendum. Here it meets with three other fluids, one from the liver, called bile, that digests fats; one from the pancreas, the pancreatic juice, that digests starches; and one from the small intestines, intestinal juice, that digests the sugar. The food salts are not digested, being soluble; they are absorbed as they pass along the tract. The liquified food material passes slowly through the intestines, digestion and absorption taking place all the time, until it reaches the colon. Here is another important organ, known as the appendix, which secretes a fluid that digests some of the cellulose or cell-wall material of the food eaten. It also secretes or produces a germicidal and lubricating fluid which is very necessary where so much absorption goes on. It is thought, too, that the appendix juice extracts some elements necessary for the fluid that oils the joints of the body, and keeps the skin flexible, as after removal of the organ, patients have been observed to age more quickly.

The Composition of the Body.

Man's body is composed of: Water, 60 per cent.; proteid, 18 per cent.; carbo-hydrate, 15 per cent.; minerals, 7 per cent.

He may be said to be an aquatic animal. Not only are the tissues largely made up of water, but several pints are required daily to carry on life's processes.

A man weighing 150 lb. consists of:

Water	92 lb. or 11½ gallons
Flesh (proteid)	27 lb.
Fat (reserve food)	21 lb.
Carbo-hydrates	4 oz.
Minerals	9 lb. 12 oz.

The minerals are:

Phosphate of lime	8 lb. 4 oz.
Carbonate of lime	1 lb.
Phosphate of magnesia	6 oz.
Chloride of potassium	1 oz.
Other compounds	1 oz.

In addition to the above there is a small quantity of iron and a trace of silicon.

Proteid.

Proteid or flesh-formers are substances rich in nitrogen, used by the body to make

muscle, bone, cartilage, skin, the corpuscles of the blood, etc. The word proteid means **first or most important**. It is contained largely in such foods as the white of eggs, milk, and cheese (casein) and macaroni (the gluten of wheat), etc.

Although the term proteid is designated a "flesh-former," it also supplies a certain amount of heat and energy, like the carbohydrates starch, sugar, and fat. It also nourishes nerve tissue, a most important function when it is remembered that the nerves control the muscular and circulatory systems. Another function of the proteid is to supply the digestive fluids with elements necessary for their strength and vigour.

The body needs from 9 to 10½ grains of proteid per pound of weight daily. This is calculated by multiplying the weight of the body (without clothes) by 9 if for light employment, by 10 if for active life, and by 10½ if for hard, muscular work. The result will indicate the number of grains of proteid the body will require daily.

Thus if a man weighs 10 stone and is engaged in outdoor but not very hard work, multiply his weight by 10—

140 x 10—1400 grains, or nearly 3 oz.

The body needs in addition an equal quantity of fat, and 2½ times as much carbohydrate. So his diet for 24 hours will be:

Proteid 3 oz.

Fat 3 oz.

Starch and Sugar 7½ oz.

"Take care of the proteid and the carbohydrates will take care of themselves," is a good rule to keep in mind.

Attwater's Table for calculating the amount of food required by individuals according to age:—

The food of a man is

reckoned as	1.0		
a woman should be	0.8	that of a man	
a boy 14 to 16	0.8	"	"
a girl 14 to 16	0.7	"	"
a child 10 to 13	0.6	"	"
a child 6 to 9	0.5	"	"
a child 2 to 5	0.4	"	"
a child under 2	0.3	"	"

Physical and Psychical Efficiency

By J. STUART MORRISON.

As a physical and psychical tonic, these exercises will prove of great benefit. Not only will they strengthen the psychic faculties, but they will stimulate the glands and nervous system, rejuvenate the body, and increase general efficiency beyond all reckoning.

Choose a comfortable chair and relax perfectly. Forget everything but the task in hand. Then charge your body and your aura with revitalising psychic energy by means of the following exercise:—

EXERCISE 1.

Breathing gently, and with appreciation, just as if you were inhaling the perfume of a rose, visualise psychic energy (prana) pouring into the lungs with every breath. This visualisation of psychic energy is the most important part of the exercise. Pay no attention to the exhalation of the waste products of respiration, visualise the forces pouring in and banking up in your body until they are sufficiently concentrated to be noticeable.

When this stage has been reached, take

a deep breath, and as you exhale direct the psychic energy to the extremities of the body, and to each of the main centres in turn. Just visualise the forces as a warm vibrant current flowing through your body.

Now direct the attention to the aura. Inhale prana, and as you exhale visualise the forces steaming out of every pore in your body and surrounding your body with a protective armour of energy and power. **It may take several days for you to master this exercise**, but it is essential that you master this stage before proceeding to the next.

EXERCISE 2.

The next step is to concentrate on each of the psychic centres in turn, and dedicate them to the service of your higher self. This exercise will enable you to draw upon the regenerating forces of the super-conscious mind.

1. First, do Exercise No. 1. Then centre your entire attention on the **cardiac centre** which is situated over the heart. Inhale as before and visualise the forces pouring

into the centre, at the same time make the following affirmation:—"Divine Love is centred within me." Exhale and direct the forces outward through the centre and affirm: "Its Light shines forth through me to all men."

2. Centre the attention at the **solar plexus**. Inhale and visualise as before and make the following affirmation:—"Pure spirit substance sustains my life." Exhale and direct the forces outward, affirming: "I surrender my bodies to the service of the Spirit."

3. Centre the attention at the **laryngeal centre**—the throat. Inhale, visualise and affirm: "The voice of the Spirit guides my life." Exhale, direct the forces outward, and affirm: "I share its message with humanity."

4. Centre attention at the **splenic centre**, just to the left of the solar plexus, inhale, visualise and affirm: "The life, energy, vitality and power of the spirit dwells within me." Exhale and direct the forces outward affirming: "May it ever be at the disposal of all who are in need."

5. Centre the attention at the **frontal centre** just between the eyes. Inhale, visualise and affirm: "The eyes of my soul perceived eternal verities." Exhale and direct the forces outward: "I share these perceptions with humanity."

6. Direct the attention to the **basic centre**, at the base of the spine. Inhale, visualise and affirm: "Thy will be done in earth as it is in heaven." Exhale and direct the forces upward through the aura to the coronal centre, and affirm: "Consecrate me to thy service, O Divine Spirit."

7. Direct the attention to the **coronal centre** at the crown of the head. Inhale, visualise and affirm: "I am spirit, at one with the Fountain Source of all Love, Wisdom and Light." Exhale and visualise the forces showering out from you, like water from a fountain, and direct thoughts of love, health, vitality, mental and spiritual upliftment to all men as you affirm: "May the blessing of my spirit go out in love to all mankind."

*

The secret of effective affirmation is to have a clear idea of its purpose. The actual words are of secondary importance,

and may be adopted to suit the individual. It is the soul of the affirmation—the idea—that is of primary importance. Each psychic centre works in harmony with a very important little physical organ known as an endocrine gland. These glands supply the blood stream with the physical elements which enable the nerve centres and the nervous system generally to vibrate to the forces of your higher self. If they do not supply the right elements in the right proportions, your body will tend to resist the higher forces and thus hasten its own dissolution. These glands will quickly respond to mental treatment.

Psychical Gland Exercises.

Complete your exercises with this psychical gland tonic:

1. Place your hands over the **spleen**, and visualise the pranic forces pouring from your fingers tips and entering this important organ. Affirm: "My spleen is functioning perfectly. I am stimulating it with psychic energy. I am gaining strength, vitality, health and youth."

2. Move the hands to the **pancreas** in the region of the solar plexus, and visualise the pranic forces as before. Affirm: "My pancreas is functioning perfectly, etc."

3. Next treat the **adrenal glands** which crown the kidneys. Adapt the affirmation to these glands.

4. Now move the hands to the **thymus gland** which is situated in the upper part of the chest. Use visualisation and affirmation as before.

5. The next important glands are the **thyroid** and the **para thyroids**, which are situated in the throat. Though they are quite distinct organs they may be grouped together for the purpose of this concentration.

6. Now shift the hands to the **pineal gland**. The frontal centre is near enough for our purpose. Visualise and affirm as with the other glands.

7. Now place the hands on the crown of the head and visualise the forces pouring into the **pituitary body**, which is situated at the base of the brain within a bony formation known as the "*Sella turcica*," or Turkish saddle. Visualise and affirm.

8. Finally, place the hands over the **gonads** (sex glands) and use the forces of visualisation and affirmation.

Books Worth Reading.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However, we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published. It usually takes about three months to get books from overseas. Address your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

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"It is the primary duty of man to learn to know God for himself, not to be bound by any specific beliefs about Him, promulgated by others several centuries ago. To those who seek truth fearlessly, with an open and honest mind, striving to learn the Will of God and to do, religion ceases to consist of a mere acceptance of theological doctrines, and is no longer the antagonist of scientific progress. God becomes manifest in everything, and, as our knowledge of Him increases, so even the worst of us is seen to have something of the Divine within him which responds when touched by the Spirit of Love."

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