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The Harbinger of Light

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

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Cases of Astral Projection

By SYLVAN J. MULDOON, Author of "The Case for Astral Projection."

I HAVE been a spectre! Though I am a living, breathing, physically alive man, I have been a ghost—not once, but many times. You may think my statement preposterous, but I assure you that were it not true my pride would never allow me to make such a claim. I stake my reputation on the truth of the assertion that I have been a ghost, prowling by night along lonely streets and through silent homes of sleeping mortals.

By this I do not mean that I garbed my body in a white sheet and set off under cover of darkness to pretend I was a ghost. I mean that I have actually left my physical body lying in an oblivious state upon my bed while I travelled about in a phantom body, perfectly conscious and aware of my condition.

This phenomenon, known to psychic students as the **projection of the astral body**, and considered one of the most amazing and extraordinary of human achievements, is one to which this writer's individuality seems peculiarly adapted. After many years of experiment in this particular field, I have not only evolved the laws by which I have been enabled to become a ghost at will, but I assert seriously that you, too, can do likewise.

It must be remembered, of course, that to become a ghost voluntarily and yet remain physically alive is a real art and requires the understanding and proper manipulation of many subtle physiological and psychological factors far too complex to be discussed here. In this article I intend only to acquaint my readers with the

theory (to me a fact) of this unusual phenomenon and relate some experiences of ghosts of the living.

The belief that every human being possesses a spirit is as old as history itself and is the foundation of practically all religions. Man's ghost has been spoken of in the past as the etheric body, the subtle body, the mental body, the dream body, the resurrection body, the desire body, the radiant body, the luminous body, the fluidic body, the spiritual body, the astral body, the phantom, the spirit, the double, the pneuma (Greek), the rauch (Hebrew), the Ka (Egyptian), and many other names.

Furthermore, it has always been quite generally believed that the spirit survives the death of the physical body. Thousands of persons have both seen and heard ghosts frequenting localities and haunting houses.

Ghosts of the Living.

But not all of these have been ghosts of the dead; some have been ghosts of the living! We are told that the very first thing which struck the investigators of the Society of Psychical Research, when they began their investigations, was the great number of apparitions preceding or coinciding with the death of the person they represented.

The results of the first census, published in "Phantasms of the Living," and those of the second and far more extensive one, published in Vol. X of the "Proceedings of the Society for Psychical Research," con-

there was some connection between the apparition and the death of the person whose ghost had been seen. In many instances ghosts of persons were recognised before their actual demise, indicating beyond doubt that such ghosts had been projected from the living bodies.

Generally speaking, the doctrine of the projection of the astral body is that every human being is made up of two counterparts—the material and non-material, or ghost—the latter being the vehicle of consciousness, containing the “energy of life” and being more truly the real man than the physical. This spirit counterpart is capable, under certain conditions, of entirely withdrawing from its physical abode and travelling about as a complete and separate entity. It is often seen hovering above the death-bed.

Such ghosts are intangible, and, while usually visible, they have sometimes been seen many miles away from their physical bodies. The composition of the ghost self is at present not definitely known. By some investigators it is thought to be “fluidic.” Sir Oliver Lodge believes it to be “etheric.” Others are of the opinion that it is composed of highly refined matter—atoms and electrons vibrating at infinitely high velocities.

At all times during projection, the ghost is in communication with its physical counterpart by means of a line-of-force—a sort of elastic cord across which flows the energy sustaining life in the unconscious body.

In colour it is gray and although capable of infinite expansion, it may not be severed during the projection of the ghost without causing certain and instantaneous death to the physical body.

There are two types of projections, the involuntary and the voluntary. In the former the subject, through no effort of his own, suddenly awakens to find himself **conscious in a phantom body**—a ghost for the time being, a ghost of a living person! In the voluntary type the subject actually projects himself outside of his body and becomes a ghost at will.

My First Experience.

So much, however, for the theory. With the principle of projection in mind, let us

turn our attention to the more interesting side of the phenomenon and I shall briefly relate to you my first experience as a ghost. This is but one of the half a hundred similar accounts recorded in my latest book, “The Case for Astral Projection.”

At the time (1915) I was twelve years of age. I had dozed off to sleep one night about ten-thirty in a perfectly natural manner, and slept several hours.

At length I realised that I was slowly awakening; yet I could neither seem to drift back into slumber nor further arouse myself. In this bewildering stupor, I nevertheless knew that I existed somewhere, somehow, in a powerless, silent, dark and feelingless condition. Still, I was conscious—a very unpleasant contemplation of being!

I repeat: I was aware that I existed, but where, I could not seem to comprehend. My memory would not tell me. My stupefaction was similar to that which one experiences when first recovering from the influence of an anaesthetic. I thought that I was awakening from a natural sleep in a natural manner, yet I could not seem to get beyond a certain point. There was but one thought dominating my mind. Where was I? Where was I?

Gradually—it seemed an aeon of time, but in reality it was a short interval—I became conscious of the fact that I was lying somewhere. These few half-clear thoughts brought others in their train, and shortly I seemed to know that I was reclining upon a bed, but still bewildered as to my exact location. I tried to move, to determine my whereabouts, only to find that I was powerless—as if fastened to something on which I rested.

Eventually the feeling of adhesion relaxed, only to be replaced by another sensation equally unpleasant—that of floating. At the same time my entire body (I thought it was my physical, but it was ghost body), commenced vibrating at a high rate of speed in an up-and-down direction. Simultaneously I could feel a tremendous pulling pressure being exerted be partially conscious. When the ghost is travelling about outside the body in an unconscious state the condition is known as astral somnambulism and is similar to

at the back of my head, in the region of the medulla oblongata. This pressure came in spurts, with impressive regularity, the force of which seemed to make my whole body pulsate.

All this was to me like some queer nightmare in total darkness. I was frightened out of my wits, for, of course, I knew not what was taking place. And amid this pandemonium of bizarre sensations—floating, vibratory, zigzagging and head-pulling—I began to hear somewhat familiar and seemingly far-distant sounds. My sense of hearing was evidently beginning to function, and somehow I felt glad, for I thought I would soon be normal again. I tried to move, but still could not, as if I were in the grip of some mysterious and super-powerful force.

No sooner had my sense of hearing returned than that of sight followed. When able to see, I was more than astonished. No words could possibly explain my wonderment. I was floating on the empty air, rigidly horizontal, a few feet above my bed! The room and my exact location were now comprehended. Things seemed hazy at first, but were becoming clearer. I knew well where I was, yet could not account for my strange behaviour. Slowly I was moving toward the ceiling, all the while lying horizontal and powerless.

I concluded, naturally, that this was my physical body, but that it had mysteriously begun to defy gravity. It was all too unnatural for my youthful mind to understand, yet too real to deny, for, being conscious, being able to see and reason, I could not question my sanity. Involuntarily, at about six feet above the bed, I was swung upright from the horizontal to the vertical and placed standing upon the floor of the room where I remained for about two minutes, still unable to move of my own accord.

There Were Two of Me.

Suddenly the controlling force left me—I felt free, noticing only the tension in the back of my head. I took a step forward, staggering weakly, and finally managed to turn around. And at that moment I received the surprise of my life. There were two of me! In the name of common sense—**there were two of me!** I was beginning to believe myself insane, for there

was another “me” lying quietly upon the bed!

It was difficult to convince myself that this was real, but consciousness would not allow me to doubt what I saw. The next thing that caught my eye horrified me, although it did explain that curious sensation at the back of my head.

My two identical bodies were joined by means of an elastic-like cord, one end of which was fastened to the medulla oblongata region of my ghostly conscious counterpart, while the other end centred between the eyes of the inert figure upon the bed. This cable extended across the space of probably six feet which separated us and was very active, possessing a push-and-pull motion which made it difficult at first for me to keep my balance. The function of the astral cable was then unknown to me.

“I’m dead! I’m dead!” I gasped, on seeing my unconscious physical body lying before me. “I’ve died in my sleep!”

All the queer unearthly sensations which I had been undergoing filled me with an awful certainty of death. I actually believed that I had died and knew instinctively that this strange body which had been puzzling to me in its unnatural behaviour was my ghost. Sylvan Muldoon a ghost! I did not know at the time that death comes only with the severing of the astral cable.

Passed Through the Door.

I made my way, struggling under the pull of the cord, to where my parents lay asleep in another room of the house, hoping to awaken them and let them know of my awful plight. I attempted to open the door, but found myself passing right through it—actually passing through the material of the door. Another miracle to my already astonished mind!

Going from one room to another by passing directly through the walls, I tried feverishly to arouse the sleeping occupants of the house. I clutched at them, called to them, tried to shake them—but all in vain, for my hands passed through them as though they were but vapours. I started to cry. I wanted them to see me, but they could not even feel my presence. All of firm the belief that such coincidences were more than chance would account for; that

my senses seemed normal save that of touch—I could not make “touchable” contact with things. An automobile passed the house; I could see it, right through the wall, and hear it plainly. After a while the clock struck two, and, looking, I saw it registering the hour.

There I was, prowling about the place, in the weird hours of early morning, while the rest of the world slept. In my phantom body, I haunted the house, going first into one room, then into another, up the stairs and down again, filled with anxiety that daybreak would soon come and then my family would awaken and see me. Yet I confess I dreaded equally the thought of their finding my corpse, for something seemed to tell me that their horror would be a shock to my spiritual entity.

After prowling thus for some time, I noticed a pronounced increase in the resistance in the astral cable, and, of a sudden this pull became so powerful that I was drawn right back into my physical body where I became alive once more, retaining the identical consciousness which I had had while outside of my body.

Since this experience occurred I have been out-of-the-body many times; later I shall relate other adventures I have had as a ghost, but before so doing, I should like to set forth the testimony of others who have shared my experience and can corroborate it.

*

Take, for example, the case of the Rev. L. J. Bertrand. I merely summarise it here, but the complete intriguing story can be found fully set forth in “The Case For Astral Projection.”

During a dangerous ascent of the Titlis, Mr. Bertrand, separated from his companions, sat down to rest and became paralysed by the cold. His head, however, remained clear and he experienced the sensation of “passing out of his body,” yet remaining attached to it by means of “a kind of elastic string,” to use his own words. As is usual in such cases, while thus projected, Rev. Bertrand had many clairvoyant visions about his absent friends and astonished them on their return by describing their doings to them.

An Amazing Case.

One of the most amazing out-of-the-body experiences on record is that of William Dudley Pelley, the American author. In his account, Mr. Pelley tells how he retired one evening in April, 1928, at his bungalow in the Sierra Madre Mountains near Pasadena, California, feeling quite normal in every respect.

“But between three and four in the morning,” Mr. Pelley goes on to say, “a ghostly inner shriek seemed to tear through my somnolent consciousness. In despairing horror, I wailed to myself: ‘I’m dying! I’m dying!’”

“What told me, I don’t know. Some uncanny instinct had been unleashed in slumber to awaken and apprise me. Certainly something was happening to me . . . a physical sensation which I can best describe as a combination of heart attack and apoplexy.

“Mind you, I say physical sensation. This was not a dream. I knew that something had happened either to my heart or head—or both—and that my conscious entity was at the mercy of forces over which I had no control.”

The author then tells his readers how he plunged down a mystic depth of blue space in his phantom body, while queer noises sang in his ears, and he said to himself: “So this is death,” and “My dead body may lie in this lonely house for days before anyone discovers it.”

*

Thus far I have mentioned only cases of self-projection, by which I mean that the subject uses no outside agency to bring about the phenomenon. The ghost can be projected from the body, however, through hypnotism, mesmerism or the use of an anaesthetic. In France, several prominent men of science, including M. Hector Durville and Dr. Charles Lancelin, have succeeded in causing the ghost to leave the physical body during the hypnotic trance and register its objective presence at a distance. In such cases the projected phantom body has even been photographed by means of a specially constructed camera.

I would not have you believe, however, that ghosts of the living are always conscious, for the projected phantom can also

physical somnambulism or sleep-walking.

The ghost in a state of astral somnambulism can perform activities of the most unbelievable type, not only the re-enacting of events which have occurred to the subject in the past, but also the enacting of events which are destined to take place in the near future and distant future. For years students of the occult have been fascinated by the prophetic dream; yet here is a phenomenon far more amazing, for the projected ghost actually awakens to find himself enacting a prophetic dream. Of course, the subject does not know at the time that the actions he is going through will actually occur on the physical plane in the future.

A MOVEMENT WITHIN THE MOVEMENT.

"The World Service Group."

A MOVEMENT which claims to be attracting "a multitude of adherents" and aims to become Spiritualism's counterpart of the Oxford Group, was given expression in Coventry recently by its founder and leader, Mr. C. S. Collen-Smith, a London psychologist, when he addressed a gathering of about 400 in the Stevens Memorial Hall, Coventry, England.

The World Service Group, which Mr. Collen-Smith founded two years ago, aspires to solve the world's problems by the application of practical Spiritualism. Every race, colour and creed is united in one form in the spirit world, it claims, and peoples should therefore be united in life for peace, goodwill and the general enlightenment of mankind.

The Mayor of Coventry (Miss Alderman Arnold), a member of the Spiritualist Church, was present on the platform.

"One Spirit Brotherhood"

Mr. Collen-Smith, who gave a demonstration of clairvoyance after his speech, said he believed that there was only one solution to the world's problems, and that was for every man, woman, and child to realise that mankind was one spirit brotherhood with God. He criticised orthodox forms of religion, and said that the Church had no practical message to give

to the world. "It has been shown, throughout history, that the Church has been politically and financially minded," he added. "It has sought to build up a gigantic institution and has forgotten the leader who gave it the message of peace to the world."

During the Great War, priests and parsons on either side called upon God to destroy the enemy instead of preaching a message of peace that would have ended the strife, he said. In later years Italy's invasion in Abyssinia could have been suppressed by courageous intervention by the Pope on behalf of the Church of Rome. The whole system of orthodox Christianity was wrong, and the world problems to-day could only be solved by thinking people who strive for self-promotion, and whose one interest was to bring about the brotherhood of man in this world. The world must abolish the word "foreigner" and set up a great league of nations to work together in a spiritual way, he added.

Spiritualism and Medical Research.

Mr. Collen-Smith spoke of the value of Spiritualism as applied to medical diagnosis and research. For a long time, he said, he had been working to bring medical practice into line with Spiritualism. Only too frequently mistakes were made in diagnosis of diseases and wrong treatments given by doctors and surgeons.

The medical profession could not be blamed for this because even in its present state of advancement the X-ray principle was not infallible. It did not always photograph a clear indication of a patient's complaint.

But there were many people in this country who could diagnose a disease or complaint by the application of psychic powers where the X-ray failed. They could discover the complaint in its incipient stages, and if this treatment were generally applied a patient would be able to go to his doctor and ask for a prescription for the disease before it developed.

Fifty million people died prematurely yearly throughout the world, said Mr. Collen-Smith. Many of them could be saved if psychics and Spiritualists worked in conjunction with the medical profession.

Spirit Warnings

By SHAW DESMOND.

Who is investigating new evidence of life after death for the
"Sunday Graphic"

EXPERIMENTS in the higher branches of research are unfortunately limited by the scarcity of first-class mediums who are willing to sit. The public believe that great mediums are common. They are not. There are probably no more than a dozen mediums of the highest class in Great Britain.

One of the most remarkable in the world is the now famous "Rosemary," the pseudonym of a professional woman of culture and charm, whose work is of vital importance to psychic research and has been followed by me for many years. It is "Rosemary" who has introduced the speech of the Ancient Egyptians to the world of science, a tongue which was formerly unknown. The "Communicator" was Lady Nona, a princess who died centuries ago. Already one Egyptologist, Howard Hulme, has stated that the language "Rosemary" speaks is ancient Egyptian. Now Rosemary, the medium, does not know a single word of Egyptian.

She is a normal girl, a fine swimmer and a lover of outdoor life. She detests publicity, and it was with difficulty that she could be induced to come to London, in December, 1935, with Dr. Frederic Wood, the musician and composer.

Gramophone Record Made.

The Lady Nona, through Rosemary, the medium, made a gramophone record of the Ancient Egyptian tongue! This was accomplished in severe test conditions and in the presence of experts at the International Institute for Psychical Research on May 4, 1936. Dr. Wood, who has assisted Rosemary for many years in recording the communications from the Lady Nona, sat with her at a small table in an inside room while the experiment was being conducted.

Operators outside the room made the gramophone record of the Egyptian phrases as Rosemary spoke them. Who or what is the communicator of this dead

tongue if not the Lady Nona, the Egyptian Princess of 3300 B.C., who claims to have known "Rosemary" in a previous incarnation all those centuries ago? "Rosemary," however, not only speaks the language, but writes it, too. If it can be proved definitely that the language which "Rosemary" speaks is indeed the tongue of Ancient Egypt, then who can doubt any longer that the dead can talk with the living?

How Spirit Communication Is Effected.

We come now to a consideration of "how" communication with the dead is effected. This is not at all the simple matter we psychic scientists had once assumed, and I have been compelled to modify many of my earlier views in this connection. Most people assume that communication, if possible, is made by the Guide, or invisible spirit, speaking direct to the medium, who, in turn, either by trance speech or automatic writing, conveys the message to the sitters. Actually the message is often "impressed" upon the medium's mind by thought, not by word of mouth, and this thought is then "translated" or transmuted by the medium into ordinary spoken or written language.

I have several times been accurately "impressed" with messages "from the Other Side," notably recently when driving in Wales with my wife and daughter when I was "told" that some children, a hundred yards away, would jump out as I passed them. I slowed down to about eight miles an hour, and two of them sprang out exactly as I had been told. I avoided probably killing the children by the "warning."

Lady Nona Explains.

Exactly the same thing happened to me when crossing a bridge driving to Twickenham one summer's evening, saving the lives of one old lady and two men. I slowed

down to find them standing round the corner from the bridge in the track of my car. I can therefore definitely say that, although I am not a "medium," I know exactly in my own person how such messages are received. The Egyptian princess who has so frequently communicated with me, both "directly" out of the air and through a medium, on January 2, 1935, made the following statement to the well-known composer Dr. Frederic Wood about the method of "contact" or communication: "It is like speaking on a telephone. Sometimes I establish contact with the medium by thought, from a distance. The connection may none the less be as clear as when you speak to someone . . . on your telephone. But in writing, or in any form of physical mediumship, the Guide must be actually present in some form. I say 'in some form' because I do not attend here as I really am, but in a specially-prepared form or condition. Sometimes I am what you would call far away, for only my mind is here, projected from afar."

Thought and Electricity the Same.

I have witnessed a demonstration by an astral scientist of the method by which contact is made, he informing me that in order to make his presence felt through his medium he had to "reduce his own vibrations" to something like those of ours in the physical body, so as to secure synchronisation. This demonstrator from the Other World showed, by ocular demonstration, where the electrical contacts were made—that is, the thought contacts, for "thought and electricity are one and the same thing." These points were at the top of the spine and the solar plexus.

I have reached the conclusion that a definite thought-vibration, or "sword of light" as I have heard it called by the famous poetess Ella Young, is "built up" between the Guide and the medium. Here the communication is direct, personal. One of the very first times I ever felt the actual spirit hands with my own hands was in a special private circle which met at regular intervals for such experiments. This circle was held in a private room in West London, the medium being a woman of high type and of great personal force of character.

'A Hand on Her Head'

One of the ladies said she felt "a warm hand on her head," and several others also felt these spirit hands. Here is an extract from my notes made at the time: "I feel a hand on my left knee and on my left hand, the fingers turned towards me. It returned again and again to me to press my hand and knee firmly, and then went to my right knee to press it. The touch of the fingers was rubbery, but living and smooth and very flexible, I making no attempt to move my hands in any way. I was deeply moved, but not a bit frightened."

A SATISFACTORY SITTING.

By W. W. CAPON.

Can the so-called dead return and give us a message? Are they still interested in the loved ones that are still on earth?

THE following may be of some interest to the doubters. I happened to be in Melbourne some five or six years ago, when I met an old friend who was deeply interested in psychic matters. During our conversation, he asked me if I had ever tried to get in touch with a mutual friend of ours who had "passed over," and whom I shall name "M." I answered in the negative, saying I did not know of any medium. My friend was very anxious to know how our mutual friend fared in his new surroundings.

I pondered this over in my mind for some time, and at last I became deeply interested, and determined to try and find a medium. I called on the Editor of "The Harbinger of Light," Mr. Britton Harvey, who informed me of a very reliable medium, and gave me the address. I then determined to interview this lady. My interview lasted two or three minutes as she had another appointment. I then made an appointment for the following day, which I duly kept. This lady was a perfect stranger to me. I had only seen her for two or three minutes the day be-

fore, and as far as I know I was quite unknown to her, I left no name or address. The second interview lasted about an hour. She asked me to take her hand and not to be alarmed if it turned quite cold. After a few minutes a message came from one I least expected, a near relative who has passed away very suddenly, as a matter of fact she and the family had supper at 10 o'clock and at midnight she had passed away.

The opening message was this: "No doubt you were all surprised at my sudden death. I was sorry to go and leave my children—she had four young daughters—but I am still watching over them." Other messages were given, which are not necessary to relate.

The next manifest purported to be my father; he said: "My lad! I would not be anxious to get back into business again at the present time, as there is a very dark cloud over your world at present."

How did the medium know that I had ever been in business? How did she know that I had retired, and was looking for another? As a matter of fact, I had retired and was looking for a business for my son.

Some of our opponents say the mediums just read what is in one's mind. Well, I went to the medium with a certain object—to try to get in touch with a departed being called, "M.," but so far have not met with any success, so I think that discounts the theory of mind reading.

The next that manifested was said to be that of my dear little mother, who said that she was delighted she was to get in touch with me, and that they were looking forward to the time that I would be with them all. I had not seen my mother for over forty years, having come to Australia as a young man.

The next to manifest was a sister of mine, who had died at Newcastle-on-Tyne. She said, "Dad is over here now," meaning her husband. That was news to me as I was not aware he had passed on. The next to manifest was apparently our daughter. The medium says there is a lady here who says she never lived on the earth plane, but that she had grown up to womanhood, and was now a teacher in the sphere she now occupies. Our first born

child, a girl, was "still born." This seemed to me very evidential. Another surprise—the medium says there is a big man here who says he was in the clothing trade when on earth. Ah, I thought here is the one I have come to have an interview with; but, no, I was mistaken. Amongst the things he says I am still playing the same game. The medium then with her left hand reached to the floor and made several motions of bowling to the kitty. He was a keen bowler when on earth.

A military man was the next, and he seemed very disappointed because I could not place him. He informed me that I knew him well, but he failed to convince me, and I said I am sorry I cannot place you, as I knew many military men who "went West."

On the whole the sitting was highly evidential, and I was more than pleased, although I did not contact what I set out for.

JUST ARRIVED.

With Mystics and Magicians in Tibet.

By Alexandra David-Neel.

More than any other country in the world to-day, perhaps, Tibet remains a land of mystery. Like the monasteries for which it is famous, it stands aloof and secret. That a foreign woman should have been able to gain admission is remarkable enough, but that she was able to adapt herself to the ways of the Tibetan people, to be recognised as an Asiatic, to become a practising Buddhist and Lady-Lama and to gain the confidence of the most important Lamas in the country, is unprecedented. In this book she records her varied and often exciting experiences in fourteen years of travelling. Her chapters on the Lamas and their customs and ideas as well as on the occult and mystical theories and the psychic training practices of the Tibetans are based on a complete and understanding of that mysterious country and its people.

Price, 1/-; postage, 2d.

Has Christian Spiritualism Divine Authority ?

Lecture by BRO. GLADWIN, of the Brotherhood for God at the United Spiritualist Church, London Street, Enmore, Sydney.

TO be able to answer this question with any degree of conviction, one must compare the ethics and works of Christian Spiritualism with what Jesus taught and did.

You will observe the question refers to Divine Authority and not the authority of religious institutionalism, so having stated this fact nothing more need be said on that score.

The Divine Authority which Jesus exercised was not apparent to non-spiritual persons, but to those whose minds were opening He spoke with authority and not as the Scribes, that is to say, His message concerned spiritual matters He knew about, and was an authority upon, whilst His sincere utterances carried the Truth with conviction to those who were ready to receive it.

Jesus did not found a "Society," His principles did not see the necessity for it. The Christian Church was founded after His ascension by Paul and others. Jesus was all too conscious of the dangers of institutionalism for Him to advocate the perpetuation of it.

Jesus' teaching was mainly to the individual. Let us observe what He has to say on the subject of authority: "Whosoever shall do the will of My Father, which is in Heaven, the same is My brother, and sister and mother" (Mark iii, 35).

So that God's servants may know each others, Jesus gave this infallible test: "By their fruits shall ye know them" (Matt. vii, 20). To test the personal responsibility which Jesus indicated, we have this statement: "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit and they that worship Him must worship Him in spirit and in truth. . . . The Kingdom of God cometh not with observation . . . for behold the Kingdom of God is within you."

Authority Is Written.

We have ascertained from the foregoing that God is with man, and the Father will eth that man shall commune with Him so

that His will coupled with the urge to fulfil it, produces the Divine Authority, as exercised by Jesus and others who have done the will of God. Everyone without exception can aspire to this Divine Authority, God is no respecter of persons, but let it be understood—before one can express authoritatively what the Spirit dictates—there must be necessary purging of self: "Every branch that beareth fruit, He purgeth it, that it may bring more fruit" (John xv, 2).

The man who realises his own uncleanness and strives for purification through sincere repentance, and follows after righteousness in aspiration and action, shall find God increasingly within his own soul, and through communion shall enter into his inheritance of Eternal Life, and he himself will understand the full significance of Jesus' Commandment: "Thou shalt love the Lord thy God with all thine heart, with all thy strength and mind, and thy neighbour as thyself."

Here is the Master's injunction to those servants who follow Him and deny themselves and take up their cross daily and follow Him: "Go ye into all the world and preach the Gospel, to every creature. He that believeth and is baptised, shall be saved. And these signs shall follow them that believe: In My Name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." But where do we find men in the so-called apostolic or orthodox faiths doing all these things?

The foregoing quotations are but a few of the best known, and I think they will serve my purpose for showing that Divine Authority is the expression of God manifesting through purified man. Obviously, the quality of Truth realised and expressed depends upon the degree of spirituality evolved. I have confined myself to Jesus' teaching without feeling called upon to substantiate it by the teaching of other great servants of God.

Christian Spiritualism.

Christian Spiritualism is, I understand, based upon the teaching and life of Jesus Christ, whilst embracing the highest and noblest precepts and examples recorded of others Sons of God. It has not evolved a creed, although for the benefit of its members, it has agreed upon a **pledge** to which they can uniformly subscribe.

Christian Spiritualism comprises men and women, many of whom have earlier been accepted into one or other of the orthodox Christian fellowships, but who having had some unique personal spiritual experience (tabooed by their orthodox fellows) left those bodies to find and seek fellowship with others to whom the Spirit had manifested. Those who are spiritually and psychically gifted, realising the blessings which their gifts can give to bereaved and sorrowing and troubled humanity, amplify their Christian teaching by the use of these gifts.

It is a striking testimony to the example set by Jesus that, those people to whom the Spirit has personally manifested, can only find their spiritual liberty outside institutional religion. These same people may drift for a time from one to another form of religious expression, but they finally acquire their satisfaction from the Spirit within themselves rather than from the formalities without, as formerly. Christian Spiritualism has a definite message for humanity, and it specialises along those lines.

There Is No Death!

By its activities, millions of people have received proof of life's continuity beyond the grave. Whether they have accepted it or not, is their personal responsibility. Its message, that **"There is no Death,"** is being slowly accepted by ecclesiastics. There is, of course, a difference between immortality and eternal life, but both are inseparable in man's experience and to elaborate upon Eternal Life in ignorance of what immortality implies, frequently accomplishes nothing, for this duality in the expression of Spirit and matter is eternally sympathetic.

Through Christian Spiritualism, the gifts of its physical exponents are utilised by God's Spirit Messengers to bring to the

consciousness of enquiring mortals, the reality of life, its purposes in these material conditions, and others to be entered upon after so-called death; to create hope and courage, to reveal the Divinity within, which sought after, brings comfort, guidance and grace for all man's needs throughout his varying complex developments.

The Work of Jesus Christ.

Jesus Christ and other assisting Spirits, are using these avenues of intercourse and communication to enlighten and uplift mankind in this epoch. Of course, spirits endeavouring to defeat righteousness can use these same avenues, if the instruments are unspiritual. But this applies to everything in life's experience. Our minds normally are open to good and to evil, we choose the one or the other. God's sun shines on the just and on the unjust.

Christian Spiritualism is a new appellation applied to a number of Spiritualist seekers after Truth, who having travelled along varying paths and having reached a uniformity in the sum total of their experiences have banded themselves together for the purpose of serving God and their fellows. Their authority is not only the still small voice, but its corporate one, and this authority is confirmed and blessed by Jesus Christ and the Hosts of Spirit Messengers.

These people realise, however, that nothing can substitute for them the responsibility of their personal conscience, and their fellowship is for mutual benefit. Only insofar as they meet together in their "twos and threes" in the same spirit will their greatest blessing be achieved. Greater work can be achieved by each as a personal unit, and in that fact their responsibility to the Spirit lies.

Seekers of Spirituality.

Christian Spiritualists are those Spiritualists who are seeking spirituality and not spiritism, and possibly their ranks will be increased as their lesser developed brethren gather wisdom and understanding upon the higher things of life. Christian Spiritualists have the same Divine Authority as others, and insofar as they are spiritual and seek to serve God and their fellows through their gifts, actuated by

no other motive than love, they may be able in this generation to guide their fellows to a better and saner understanding of what life means, than those with more limited powers or restrained activities.

It is the life of the individual which counts rather more than what one says: "Not everyone that saith unto me, 'Lord, enter into the Kingdom of Heaven: but he that doeth the will of My Father which is in Heaven.'"

If Christian Spiritualists are doing the will of God as made manifest to them by His Spirit in revealing knowledge of the After Life, in breaking down the spirit barriers between the spheres, in co-operating with God's Holy Spirit Messengers in the continuance of their beneficent labours, then they have Divine Authority for their work.

God Is Eternal Spirit.

God is Eternal Spirit. Nothing can destroy the soul of man other than what it creates itself, therefore what has man to fear, when God, His Christ and the Hosts of Heaven are available to him. The days are past when a man could lose his physical body by being a so-called heretic, but the martyrs from Spirit life tell us that such ordeals do not prejudice their continuance as sentient thinking beings. When men can think in terms of Spirit and Eternity, and realises that the Divine Spirit is indwelling, working always for his beatification, then he will begin here and now to foster the the workings of that Spirit, and will fraternise with others in those holy pursuits which will elevate and uplift them in every phase of their lives. He will recognise his own part in the Creator's Great Scheme and in co-operation with mortals and immortals will enter into that glorious heritage prophesied by the great sages of old.

To do the will of the Father, means infinitely more than meeting enquirers at a service or in a social way. It means the expenditure of personal effort to those who are in need. The need of most is for spiritual food and drink, whilst others—where fact is more necessary than faith—desire to be assured of a hereafter, and whilst the spiritual is pre-eminently first and foremost, there must always be minis-

tration to every need of one's fellows. To put oneself to some personal sacrifice or effort, to place an unemployed person in employment is a far greater service than the giving of money. Such service is of far greater benefit to the needy one and in its accomplishment the character of the doer is blessed.

Sacrificing Service.

The uninitiated in spiritual service are rarely cognisant of the depletion which takes place in one's powers which healing and message efforts absorb. All instruments are conscious of the immediate loss of power when a sympathetic contact is made, but by the grace of God and for the continuance of the service, re-vitalisation rapidly takes place. But to the wise this implies frequently extended rests for recuperation. Whatever may be the spiritual level of the average medium, all freely give of themselves, which cannot be compensated for by the petty gifts which many unwisely demand, because of the importunities of those who take up their time and powers, under cover of hidden materialistic motives.

Christian Spiritualists are considering ways and means to limit messages to seekers who regard them from the highest standpoint. This shows wisdom in their spirituality and maybe the time will come when most people will develop their own spirituality to be conscious of the guidance which God's holy angels give so inadequately now to them. Guidance may be handed on by holy messengers through the meditation of an instrument, but Divine Authority comes as the conscious reality of the Divine Will made manifest.

Divine Authority Must Be Merited.

We agree that Christian Spiritualists can have Divine Authority for their beliefs and gifts, provided they are living up to those beliefs and using their gifts rightly to further the Kingdom of God. Christian Spiritualism represents those believers (corporally), therefore Christian Spiritualists must look to it that nothing is done under this appellation that can debase the highest in spirituality for what their organism stands. Its very existence demands that efforts should be made to

educate the psychically gifted to seek spiritual unfoldment to ensure a uniform standard of service by all those who are capable of giving it.

Finally, Jesus the Leader of the Christian Spiritualists, said: "My Father worketh hitherto and I work." And "I must work the works of Him that sent Me." His physical removal from the earth did not remove His usefulness. He has worked in all spheres unceasingly since, and who amongst those ignorant of His activities excepting Christian Spiritualists and other spiritual persons, can possibly have the effrontery to say what the nature of His works should or shall be?

One thing Christian Spiritualists can with authority declare, Jesus Christ is a real Personality to them, and through the development and wise use of their gifts, they not only observe some of His activities within the spirit realm, but they are privileged to consciously co-operate in those activities with His Spirit Messengers.

SPIRITS AT WORK IN HOUSE OF CATHOLIC—ONCE A MEDIUM.

"Icy Hand" Touch on Forehead.

WHAT are believed to be poltergeists (mischievous spirits which, for some unknown reason, cause violent physical disturbances for indefinite periods) are at work in the Ilford (Essex) home of a Catholic convert who, before entering the Church, was a Spiritualist medium.

The occupants of the house—husband and wife and a young man boarder—are all Catholics. They have been living there about four months.

The householder states that the happenings began on Sunday, 13th February. It was after midnight when they went to bed on that night. Soon after retiring, the husband and his wife heard a shout from the next room, and the young man came into their room in a state of fright, saying that he had twice felt an icy touch on his forehead and heard a loud crash after the second touch.

The same thing happened again shortly afterwards, and the householder decided to investigate. He went into the young

man's room, and after a while sat on the bed, while his wife, who was frightened by this time, and the young man were outside the room. Immediately a picture hanging on the wall crashed to the floor and then another larger picture fell. In neither case was the cord or the hook affected.

Dog Scared.

The same night the young man went downstairs to get water and to let the dog out of the dining room. There was a loud shriek and the householder found the young man in a fainting condition outside the kitchen door. The young man had again felt the icy touch and had noticed that the dog backed away from the kitchen door as if frightened.

During the next few days various equally amazing occurrences took place. The occupants of the house heard electric lights being switched on, for no apparent reason, after they had been switched off. The house was locked up while the householder's wife was out on the Tuesday, and when she returned she found the lights on, the beds stripped, and the furniture piled up in the middle of the bedroom floors, although the doors and windows were still securely fastened. A neighbour and a news agency reporter subsequently arranged the light in one room so that it could only be turned on by a bed-switch. They went downstairs with the householder. A moment afterwards they all heard a click and, returning upstairs, found the light on. This happened several times.

On different occasions since 13th February there have been other uncanny happenings. Once there was heard a loud crash and all the clocks in the house were found to have stopped at the same time; a tray of crockery was knocked off a table without visible agency and not one article suffered the slightest damage. The wife, who has had no sleep for many nights, is now spending the nights at her sister's house. The householder is extremely puzzled by these happenings. He has slept on the floor of a downstairs room since the manifestations.

Canon P. Palmer, parish priest of Ilford, suggests that the phenomena are due to poltergeist activities.—"Catholic Times."

"I Have No Religion---I Have No Creed"

"WHAT AM I? WHO AM I? WHY AM I?"

By ROBERT BLATCHFORD in "Psychic News"

Robert Blatchford, one of England's most vigorous thinkers, celebrated his 84th birthday in April last. He has been a brushmaker, a soldier, a clerk, a journalist and an author. Among his books, "Merrie England" and "God and My Neighbour" challenged the thought of their day. For years a leading Rationalist, the passing of his wife caused him to inquire into Spiritualism. He published the results in "More Things in Heaven and Earth."

WHEN a man is asked: "What is your religion?" he is expected to button himself up in some kind of creed. As I have no religion, I have no creed. But what do I believe? I don't know. I think some propositions seem logical. But belief?

Some two years ago, the secretary of a religious organisation wrote to me. He said most of their time for the past twenty years had been taken up in answers to questions about my book, "God and My Neighbour," and he suggested that if he could say I now believe in God it would, as the Bailiff's Daughter said, "ease them of much pain." In answer I asked him if he would kindly tell me exactly what he meant by the word God. I have never heard from him since.

There are many readings of the word God. There are Protestant Gods, Catholic Gods, English Gods, Scottish Gods, Turkish Gods, Jewish Gods, African Gods, and a multiplicity of Indian Gods, besides ancient Gods of Egypt, Greece and other nations. There are Gods of less definite forms, as God the Father, and the God of Love, the Supreme Being and the First Great Cause.

Well, some forty years ago, I was talking to Archdeacon Wilson about Justice, and I said the platonic dialogue on Justice did not get anywhere. The good Archdeacon was shocked. He came round to "The Clarion" office in Manchester to argue with me about Justice. We argued for weeks; "we argued high, we argued

low, we likewise argued round about it," and "we came out at the same door where in we went." Yes. And yet, we both knew what we meant by the word "Justice"; neither the Archdeacon nor I would have hesitated to describe an act or speech as just or unjust.

*

I see the great astronomer, Sir Arthur Eddington, has been flirting with metaphysics. He feels that there is more in life than chemistry and physics can explain. That sounds true. We cannot explain life; but as the Archdeacon and I could not define Justice yet could judge between the just and the unjust, so, though we do not know what life is, nor whence, nor why, yet we can distinguish between the quick and the dead. We speak of life as we speak of unlimited space. Our reason tells us that space can have no limit; but we cannot realise that idea. We can think of space in terms of billions of light years, but let us spread the boundary never so wide our minds grope for a boundary. We want to put a wall round it, an edge to it. We cannot think the illimitable, and we feel that if we persist in the attempt to realise the conception of illimitable space we shall go mad.

I hope I have made my meaning plain. When we talk or think about the origin or creation of the universe and the meaning and purpose of life we seem to be in the like impossible position as when we speak or think of endless time or illimitable space. What do we know? What do

we understand? What is the scope and what the limit of our human reason? "Man, know thyself!" That sounds easy. But is it? I sit sometimes with a pipe and stare at the clouds and trees and ask myself: "What am I? Who am I? Why am I?" What is this conscious piece of mechanism, which I call me; which other call Father, or Robert, or Mr. Blatchford? And—good heavens!—how many of me are there, or am I? For I am conscious that there are at least two of me and that they talk to each other, argue with each other, scold each other. "Bah!" I said one day, or one of me said, "Bah! I'm tired of this Blatchford, this me. I have had him such a long time."

*

Do I believe the universe is the result of accident? What is accident? Do I believe in cause; do I deny that there must be a cause? Oh, my dear brother, gently, pray. If you are going to cudgel me with causation, I am going to ask myself tearfully, do I believe that time and space are illimitable? I shall answer myself that I cannot conceive how they are illimitable, but I can and do conceive they must be.

And then, brother, if time is eternal, if time always existed, what could be the cause of something which, as it always was and never had a beginning, could not have been caused?

Let us lay down a few propositions. Time had no beginning and can have no end; space has no limits. Sir Arthur Eddington said, some months ago, that our galaxy contains a hundred-thousand-million suns and the universe contains a hundred-thousand-million galaxies. Do you ask me, a poor little forked radish with a head curiously carven, to construct a religion out of those appalling and incomprehensible immensities? You make me blush, brother.

*

When we come to consider the great Spiritualist idea of human survival, we come to a claim that is at least comprehensible. We don't know what life is, but we know we are alive. As I feel that there is more than one personality in me, so I can conceive that one of these not being made of perishable flesh may live when the body dies. That to me seems possible,

even without any evidence that it is true; and there is much evidence. What do I believe? Well, I know that I love my wife, I know that love was the deepest and happiest and most real thing in my life; and I believe, or almost believe, that love is stronger than death.

I'm afraid I have not been very helpful, but my mind, after some eighty years' thinking, is fuller of whirling doubts and bewildering wonders than the mind of Hamlet.

I think it was Sir David Brewster who said that knowledge was like a lamp in the night. The wider the area of light, the wider the encircling darkness yet unpenetrated. A hundred - thousand - million galaxies! My religion!!

BACK NUMBERS WANTED.

We require, for a subscriber, a copy of each of the following issues of the year 1932:—August, September, October, November and December.

We take this opportunity of thanking those who responded to our last appeal for back numbers, some of which were from overseas.—Editor, "Harbinger of Light."

TRANSITION OF MRS. M. E. CROW.

Death at Hobart at Age of 90.

Mrs. Mary Emma Crow, of 12 Gregory Street, Sandy Bay, passed to the Fuller Life on Saturday, May 14th, at the age of 90 years. Mrs. Crow was associated closely with the Spiritualists Church at Hobart.

A daughter of Mr. Frederick Faulkner, Mrs. Crow was born at Northampton, England. She left England at the age of 11 years, and had lived at Hobart nearly 80 years.

Mrs. Crow's husband was the late Mr. John Crow. Of nine children, two died in infancy, and two sons, Charles and Frederick, also are in the Beyond. There are living one son, Ernest, who is a builder in Hobart, and four daughters, Mrs. G. Robertson (Sydney), Mrs. T. Plowman (Sydney), Mrs. Jephson (Ballarat), and Mrs. E. Creese (Hobart). There are 23 grandchildren and 15 great-grandchildren.

“In Loving Memory”

AD CLERUM.

By “HIS SERVANT.”

Dear Brothers,—

ANYONE who is interested enough to read the In Memoriam advertisements which appear from day to day in Sydney's newspapers cannot fail to notice that the prevailing idea expressed in line after line is that of Loss. Memories and hope of a Re-union at some future date are all the advertisers have left to them of once near and dear friends. Poor comfort indeed for bereaved people.

Has Christ vanquished Death for them? No! No! No!

Have you Ministers ever thought what a reflection those pathetic and entirely mistaken ideas are upon your ministerial teaching or lack of instruction regarding Death?

Perhaps you are in the habit of simply ignoring that column: or, maybe you occasionally derive a little amusement from it!

Whatever you may personally think upon this matter, many people who have studied this subject and thought very seriously over it, have come to the conclusion that Ministers are very gravely responsible for the erroneous views expressed by these “uncomforted” people.

The Resurrection and the Mourner.

Christ meant mourning to be a thing of the past after His Resurrection. That was why He gave a Personal demonstration of the fact that the change called Death did not prevent communication with loved ones still in physical bodies. Why, as His Ministers, have you not been joyfully proclaiming this comforting Truth? Thousands of people know positively that it is a fact! Do you: or do you still sigh and say:—

“Oh, for a touch of a vanished hand:

The sound of a voice that is still.”

If you do the latter, then Christ has not overcome Death for you.

Do you think it fair that all the effort to prevent contact from being broken,

when people leave their bodies, should have to come from the spirit side of life? Have you ever tried to get in touch with your spirit friends?

What would you think of a man who refused to take up his receiver and to say “Hullo” when his telephone bell rang, and then insisted that the instrument was unusable?

Is your mental telephone or wireless in good working order? If not, why not?

Your spirit friends have been trying to attract your attention for many years in some cases. It would only be courteous on your part to try and find out what is wrong with your instrument that it is not recording?

Obituaries and Funeral Orations.

Have you Ministers the vaguest idea how your Obituaries and Funeral Orations strike people in the light of present-day knowledge? What seems even worse, however, is your failure to express any opinion at all upon this subject unless compelled to do so through a Death in your congregations. Then you sing, reverently and sadly, in true funeral style:—

“When we mourn the lost, the dear,” while at the time the spirit friend whom you are so mournfully referring to is, like Christ, “in the midst” of you, trying to make you listen to his spirit voice (clearer and finer than any human voice can ever be): and to feel his spirit touch: assuring you that he has not gone away but, like the chicken, has simply stepped from his shell into a bigger world right here! And you will not even listen!

Peter and John thought the women's story “idle tales,” but, to their credit be it said, they ran to see for themselves. Thomas believed when he saw His Master. Later, in Galilee, when others were present, we read that “When they saw Him, they worshipped Him; but some doubted.” Evidently there were far more incredulous folk in those days than

Thomas! Despite proof they would not believe.

Those men are typical of men still. Which of those three types do your resemble?

You have it entirely in your own power to prove for yourselves the Truth regarding this matter. Why go on saying to your people "It is God's will," when loved ones are, as they believe, removed to some "far-off happy land" where they will re-join them in years to come?

Ministers of Christ Should Know.

Do you not feel that, by ignoring or refusing to obtain personal experience and teach these things, as Ministers of Christ you are making a very grave mistake? Thousands know the reality of and comfort to be derived from this glorious Truth. It should be your joy and a very helpful part of your ministry, to instruct other regarding it. Indeed, you still offer them "Resignation": "Memories": "Re-union Some Day" in place of "No Separation."

Many are doing what should be your work—giving definite assurance to grief stricken people that, if they wish, they can keep in touch with loved ones who are in the Spirit World.

It is no satisfaction to those who know the Truth and who are trying to help others, to hear, as they so often do, the words "You have helped me more than any Minister ever has": or "My Minister could not help me." Indeed it makes them very sorrowful to find how little Christ's Mission to Earth has yet been understood. If Ministers were offering the comfort to grief-stricken people that they could be these things would not be said. It is a proven fact that there need not be complete severance between friends because one of them is in a spirit and the other in a physical body.

"Comfort Those Who Mourn."

Dear Ministers, as "to comfort them that mourn" is a very important part of your ministerial duties, will you read just for one week those pathetic In Memoriam Advertisements referred to, asking as you do so that the Spirit of Truth may give you "the understanding heart:" praying

that the true meaning of Christ's life after Death may be made clear to you?

When you have learnt the glorious meaning of those appearances and conversations of the Master after the change called Death had taken place, you will be able so to instruct your people that, when Death visits their homes, they will rejoice with the loved ones who have been removed from their physical sight but who are still with them mentally and spiritually, instead of mourning their own personal loss, as is now almost invariably the custom.

A PSYCHIC'S EXPERIENCES.

Impressions and Intuitions.

AT a lecture recently given in Edinburgh, Mrs. Helen Hughes, the well-known medium, spoke of heavenly experiences and her first intimations of the other side of life. For many years she did not understand what her abnormal visions signified; but eventually she was enlightened, and the intimations communicated to her in various ways proved to be correct. On one occasion she had a strong intuition to prevent a younger brother going to his work. She was persuaded against stopping him at first, but at the last moment she had called from the window, and eventually he came back and did not go out that day. The boy who took his place was afterwards brought home with both legs broken.

Another warning which was much talked about was the intimation to a young seaman relative that his vessel, three days later, would be involved in a collision. This was talked about in a light manner amongst the seamen; but the collision took place, and the captain inquired into the matter, and afterwards made her acquaintance.

In her early life she had very poor health. With mediumship her health improved, and her gift made her life very different. At one time she was wheeled about in a chair and carried on cushions, and everyone thought she would not live; but she knew then that she would.

TWO HUNDRED "SEE" DICK SHEPPARD.

By RICHARD JONES.

I WAS recently in a room at the London headquarters of the International Institute for Psychical Research, Ltd., when 200 people claimed to have gazed for more than 60 seconds on Canon Dick Sheppard, who died suddenly last October.

"Marvellous!" . . . "Wonderful!" they exclaimed rapturously as the face of a woman in a trance took on vague masculine contours that might have belonged to any man whose features had been racked by continued suffering. Then the medium—assumed Dick Sheppard's favourite pose of sticking his thumbs into the armpits of his waistcoat.

No Answer.

"Wonderful!" they echoed again . . . "Hello, Dick," they called cheerily. But there was no answer except that of the medium's African child guide "Moonie." "Moonie," in broken English, introduced what she called the "master preacher." She said he was proud to carry the banner of Spiritualism on the "other" side, and was going to go forward with the work. "Talk to us, Dick," pleaded the audience, but there was still silence. And when at last "Moonie's" voice faded into inaudibility, they murmured fervently "Good-night, Dick, come again soon."

The so-called appearance of Canon Sheppard was the climax to a remarkable demonstration officially described as "Transfiguration." A Mrs. Bullock, wife of a Manchester business man, was the medium.

Faces Recognised.

Seated in front of a dull red light, with the rest of the room in darkness, Mrs. Bullock went into a deep trance, and soon her face assumed the cynical contours of a Chinese mandarin. In turn, Mrs. Bullock's face became that of an Egyptian, a North American Indian, a Maori, an Italian signora, and a number of English grandmothers. Several people recognised the

faces as belonging to relatives who have "passed on."

Mrs. Bullock afterwards told me that she was not at all conscious of the many roles she had filled. "All I know is that when I am coming out of trance it is like the motion of motoring," she added.

SIR H. LAUDER IS PSYCHIC.

"I Talk by Thought to Australia."

SIR Harry Lauder revealed to a "Daily Mail" correspondent here to-night, how, after years of study and investigation with his brother, who died four days ago in Australia, he is convinced of the reality of telepathy. He told me how he had proved beyond doubt that he and his brothers, Mr. John Lauder, a gold-mining engineer of Stockton, New South Wales—although separated by thousands of miles—had similar actions of mind at the same time.

Letters that passed between the two brothers proved to them their identical thoughts, and Sir Harry believed their telepathic minds strengthened bonds of affection between them. "I am convinced," Sir Harry told me, "that these similar thoughts were not mere coincidence; they happened too frequently for that. Even as boys we had the first hint of the mystery of telepathy. "My mother and, indeed, all her family were gifted in this way. It is evidently a heritage, and for more than 30 years we have practised and perfected the exchange of thoughts.

"Nine days ago," added Sir Harry, "I was sitting at home with my niece and her mother. We were not talking of my brother Jock at the time, but suddenly my thoughts were turned to him and I knew that I must write to him immediately. "My impression was that he was not well. My letter is now on its way to Australia, and I am certain that he, too, has a letter in the post for me."

Brother's Thoughts.

"Time and again our letters to one another showed similar workings of the

mind. When we first realised this we made a point of telling each other in our letters what we had been thinking. When my brother Alec was seriously ill some time ago, I sent a cablegram to Jock in Australia. It was worded in this way: 'Brother Alec sinking. If I send you your passage money, will you come home? I would like you to see him before he passes over.'

"A letter from Jock to me showed that the moment the messenger was about to deliver the cable he had been thinking of Alec and wondering if he could come home to see him. There have been many other similar instances, and even in my early days on the stage telepathy, I am sure, helped me to gain important engagements. I seemed to know exactly the psychological moment to write letters to theatre managers.

"I exchanged telepathic thoughts also with my son who was killed in the war. We discovered that we had the same thoughts, although many miles apart. Even after he was dead I often felt convinced that he was standing at my side talking to me. To be telepathic one must have faith and, I think, tremendous powers of concentration. I do know that it strengthened ties between brother Jock and me. I had four brothers. I am the last of them. Often I visited Jock in Australia and each time we discussed the peculiar and similar working of our minds."—3rd March, 1938, "Daily Mail."

PSYCHIC AND PSYCHICAL.

Although the adjectives "psychic" and "psychical" are used interchangeably, they are not synonyms. "Psychic" pertains to the soul, and the human soul in particular; whilst "psychical" should be used in connection with the force that produces its phenomena. Thus "psychic research" relates to an investigation of the soul, whilst "psychical research" relates to the investigation of the causes and forces which produce psychical phenomena.

ECTOPLASMIC ARM THAT PLAYED ZITHER.

Why Some Mediums Are Frauds.

REMARKABLE incidents of psychical phenomena related by Major Mowbray to members of the Sheffield Society for Psychical Research recently.

Nearly every medium of physical phenomena had been accused of fraud at some time or other, he said. He was sorry to say so, but in the majority of cases, he thought, this was true. "You have to be very careful before you accept any evidence of physical phenomena," he added. Many of the genuine mediums had at times resorted to fraudulence. The chief reason was because the audience was not easily satisfied. There were one or two physical mediums he had sat with whom he was absolutely certain were genuine. One of these was a man named Lynn who lived near Newcastle. In his presence musical instruments would start playing, and things would be seen floating about the room.

Strapped up in Bag.

He had stripped him and examined him—his mouth, behind his ears, his hair—and then provided him with trousers and shirt. He had strapped his arms to his legs and had put him in a bag. The man, he added, was only too anxious to undergo the most difficult tests to prove his authenticity. He was also thoroughly searched by all the other sitters and the seance was conducted in a brightly-lit room.

After going into a trance, things would begin to happen. He had seen a table move right across the room. He had also seen a zither on a table start playing. On that occasion he stood over the table and saw the strings of the guitar moving.

A flashlight photograph he took, he said, showed what really happened. A print revealed an ectoplasmic arm coming out of the man's solar plexus. After that apporings were produced. When the man was sitting at Newbiggin, which was by the sea, the apporings consisted of sand and shells and other things that could come out of the sea, but when sitting in London they were more appertaining to the town.

Curtain Rings.

On one occasion in London he produced about 30 apports. These consisted of a dozen ordinary curtain rings. When asked where had been during the day, the man said he had been walking down the streets and had gazed into a certain shop window. Major Mowbray said he ultimately found that curtain rings were displayed in this window. A theory advanced in explanation of the apports was that these had been dematerialised into the man's aura until such time as they were required to be deposited in material form again. Another experience he described was seeing and feeling figures that were produced by a medium who had been bound by surgeon's tape marked by a blue pencil to a chair.

SURVIVAL IN THE OLD TESTAMENT.

Do you ever read much in the Bible about the philosophy of the patriarchs of old? You can learn a good deal of Spiritualistic philosophy from reading their lives—and deaths. They knew so much about things in that day that they never dreamed of visualising death as many of our modern Christians visualise it. Phenomenally speaking, they spoke of death as “falling on sleep,” or falling asleep—because that was what it looked like; but they knew that it was not extinction; they knew that the man himself went to live with men that live; and they knew that parents were particularly interested in their children, because seeing their fathers when they went, they felt sure their children would be coming in due course; so they waited patiently until they appeared; and inasmuch as they have need of no notions of time on the Other Side, doubtless the waiting did not appear to be long.

Come to think of it, if the interregnum is full of interest and things to satisfy, time of waiting simply flies, and does not appear to be long at all. It is the vacant mind that gets impatient with things. So those old people, in expressing their viewpoint or philosophy, spoke of these men

as being “gathered unto their fathers.” Can you imagine what a welcome they would get, and how interested they would be in meeting some of their progenitors whom they had never seen before, and whose names had been but a memory. Oh, no, they knew better than to think death to be extinction. And they knew better than to think they would want their old earthly body again. That shows how materialistic is the present age, and how much they need to read about the old Patriarchs.—“Christian Spiritualist.”

COMMEMORATION OF THE 400th ANNIVERSARY OF THE ENGLISH BIBLE.

Copy of Old English of Thomas Cromwell's Injunctions.

Issued in 1538.

“Ye shall provyde . . . one boke of the whole Bible of the largest volume in Englyshe, and the same sett up in summe convenient place within the said churche that ye have care of, whereas your parishioners may most commodiously resort to the same and rede yt; the charges of which boke shall be ratable born between you the parson and the parishioners aforesaid, that ys to say, the one half by yowe, and th' other half by them.

“That ye discourage no man pryvely or apertly from the readyng or hearing of the same Bible, but shall expressly provoke stere and exhorte every parson to rede the same, as that whyche ys the very lively worde of God, that every Christian man is bounde to embrace, beleve and folowe, yf he loke to be saved; admonyshinge them neverthesse, to avoid all contention, or altercation therein, and to use an honest sobrietye in the inquisition of the true sense of the same, and refer th' explication of obscure places to men of higher judgement in Scripture.”

Please Note. — Commemoration Day, Sunday, 19th June. Great Thanksgiving Meeting, Melbourne Town Hall, Tuesday evening, 21st June.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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Editor:—REV. J. T. HUSTON, N.D.

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No. 7.

SPIRITUAL HEALING.

YES! Spiritual healing of the physical body, not only of the soul. Though the latter has been preached throughout the centuries that have passed since Jesus Christ lived and worked on this earth plane, the former has had no place whatever in the ministrations of the organised Christian Church for many a long year, and but for spasmodic use of very rare gifts by a few men in different parts of the world, at widely separated periods, the healing of the body by spiritual means has been entirely unknown, and the gifts of healing, so freely used by the Apostles and the early Christian Church, have been lost, to all intents and purposes; and what poor humanity has suffered and lacked through this, God only knows.

Now, however, through Christian Spiritualism, these wonderful powers which should always have been available for the use and happiness and uplift of mankind are being sought; and innumerable cases of wonderful healings of both body and mind are daily being chronicled.

The plain fact is that we are at this time face to face with a revelation of tremendous importance to the world at large and also to the medical profession; for to

the skilled labours of the doctor may be added, and is already added in some cases; the ability to diagnose with exceptional certainty by psychic means, and to effect rapid and permanent cures quite outside the range of medicine or surgery, such as of consumption, cancer, paralysis, Bright's disease and scores of other more ordinary and less dangerous complaints.

There are to-day many mediums who have the gift of clairvoyant diagnosis and who can diagnose the most obscure and difficult cases with a speed and definiteness quite impossible to the cleverest medical man. In most cases these mediums also have the gift of physical, magnetic healing in themselves; a gift which is often possessed in a greater or lesser degree by people who lay no claim to mediumistic faculties; a beautiful gift which always grows greater the more it is used.

Then the diagnosis of the most intricate and difficult cases by spirit-doctors in "control" is truly marvellous; how often has one sat and listened to such diagnosis given in the clear, rapid, sure tones and manner of one who has the inner spiritual sight and can see farther than even the human clairvoyant eye. And how fascinating it is to watch the "treatment" given from the Other Side through the medium in trance, and how lovely a thing to note the immediate relief so often given, and, later, the resulting cure!

This is being done all over the world, more or less, at the present time, and a very long list would have to be compiled if all the spirit-doctors' names were to be given. Many are known to us personally, and we have seen them doing splendid work through several mediums, in both trance and normal conditions; and working with them are to be found arisen medical men like Dr. Peebles, Dr. Munro, Dr. Williard, and others whose names are equally well known.

Besides treatment through a medium, healing is sometimes done entirely by a spirit-doctor and his willing spirit-nurses and helpers with no special medium present, but just a few sympathetic sitters. Such spirit-doctors and nurses have been seen and felt at work by relatives and friends of the sitters.

Miss Storr's "Dr. Beale" and "One

Thing I Know" are both intensely interesting and convincing accounts of medical treatment from Beyond the Veil, and in the Rev. Walter Wynn's book, "The Bible and the After Life," occurs an interesting account of how he received advice through a chance (?) acquaintance which produced a perfect cure of an apparently incurable trouble. Almost every Spiritualist Church, and many a medium in his or her own Circle, constantly proves the actuality of the presence of Divine, healing power.

Innumerable instances could be given, but space forbids, and among the spirit-doctors would be found many famous physicians and surgeons whose names were household words during their earth life, but who are now busy day in and day out, giving, from the Spirit World, prescriptions and advice, and literally performing bloodless "operations" with the greatest success.

The direct intervention and actual healing by spirit-doctors and their helpers, with or without any material assistance, is an absolutely proved fact no less astonishing than true, and though a medium is needed for the first introduction and often for further direction, he is not always needed for the treatment, which goes on night and day until the cure is complete. The connection between "doctor" and patient need never be broken.

There is one very important consideration, however, and this is that in our experience we find that very often a cure is delayed or even denied because of the spiritual condition of the patient. A man or woman who comes for healing by the Spirit World must come with high motives if such healing is to be obtained and made a blessing. Suffering has a mighty mission, and premature relief or release would frequently frustrate God's purpose and leave the soul untouched, and consequently undeveloped, to continue an aimless and selfish existence. Spiritual growth and development first, then healing of body afterwards is the law of God so far as one can understand. Our Lord's miracles always meant healing of the soul as well as the body.

Were a catalogue made of the spiritual healings, the "Miracles" being performed to-day in this material world of ours and amongst our own brethren, it would be one of the most striking and astonishing stories ever told. Our Lord demonstrated His Divine mission by His power over disease, and the new revelation now coming through modern Christian Spiritualism is but endeavouring to do the same thing. Those who scoff, perhaps, at other phenomena, may remain to pray when they find physical bodies themselves are, by the Grace of God, being rebuilt, strengthened and beautified through Spiritual Healing alone.

LAUS DEO !

—P.B.B.

EMERGENCY FUND.

A.N.F. (Bright)	..	..	..	£5	0	0
E.B. (Albury)	..	..	..	0	10	6
W.G.M.	..	..	..	0	10	6
M.J.R. (Adelaide)	..	..	..	0	5	6
K.F.Z. (Bridgetown)	..	..	..	0	4	10
W.W. (Taranatin)	..	..	..	0	4	6
Sister M.	..	..	..	0	3	6
P.F.	..	..	..	0	2	6
R.C. (Bay of Plenty)	..	..	..	0	1	4

A FAREWELL PARTY.

The Rechabite Hall in Willis Street, Wellington, New Zealand, was the scene of a pleasant gathering when the members of the Christian Spiritualist Church and the British Corps of Frontiersmen met to bid farewell to the Rev. E. M. Craigie, who is leaving Wellington for Christchurch to take up work in the Spiritualist movement there for a few months before starting on a world tour. During the evening, Mrs. Richards, on behalf of the members of the church, presented Mrs. Craigie with a filigree bracelet set with topaz, and Major Smith, on behalf of the Frontiersmen, handed her a leather suitcase. A number of other presentations were made.

Two-Year-Old Daughter Proves Survival

By W. E. M. ABBOTT, Scone, New South Wales, Australia.

IT is now over twelve months since our only child, a little daughter, Judith, passed across the barrier. Since that passing we have learnt more fully the truth of Survival, and all our convictions have been strengthened and deepened as to the reality of the continued existence of those "we have loved . . . and lost awhile."

Many of the experiences and proofs we have had as to the continuance of our little girl—not as some vague, angelic being, but as the radiant and brilliant personality we loved so greatly—have been too intimate and too sacred to share with anyone outside, but one or two less intimate occurrences I think may prove of interest to readers.

Within a month or less of our loss, we had very definite and unsought proof in a very strange and marvellous way that Judith still lived, but of these proofs I do not intend to speak. I will relate those of a later period.

I have a very good friend in Perth, West Australia, whom I have never met as yet, but who, over a course of years, has been a close friend through correspondence, on the basis of our mutual interest in psychic matters. As I say, Mrs. S., except through correspondence, was quite unacquainted with me or my family, and beyond knowing we had a daughter, knew very little else about her, and was definitely and entirely unacquainted with Judith's personal appearance or characteristics.

However, I received a letter from Mrs. S. a short while after our little girl had left us, in which she told me with some elation of a visit, purely on a social basis, which she paid to a friend of hers who was a very fine seer. On this afternoon visit, Mrs. S. took with her another friend, one recently made a widow, who she hoped might obtain some comfort from a talk with her friend, the psychic.

Little Judith Manifests to a Stranger.

Afternoon tea was served, and the three women were talking of various subjects,

when suddenly the hostess turned to Mrs. S., and said: "Who is Judith? A wee child in the Spirit, who was never intended to be a dweller on earth for long! Oh, she is lovely!—just a snowdrop. She is growing very rapidly in spirit because she was a baby overshadowed by strong and great guides. Something tells me that, though she was young to make much conversation, she was very strangely intelligent, and was able to express her thoughts in actions."

This was particularly true. Judith was only two years and two months when her earth life ended, but she was a brilliant child, with whom a dull moment was impossible.

The medium continued: "Did you ever know her? I get that she dwelt over the way—not in this State (West Australia) at all." Then followed a very significant private message, and the description of my wife's grandmother, giving her name, and stating that she was a relative of Judith's, that she was with the latter at the moment, and that Judith knew her.

There was much more detail which would not be of interest to anybody else but my wife and me, but which firmly established the truth that it was indeed Judith with whom the medium was in contact.

When the medium regained her fully normal faculties, she gave absolutely correct details as to the cause of the child's passing, details which we—feeling too broken at the time of our loss—had withheld in announcing to Mrs. S. by letter that our little one had gone. Much of the matter given by this gifted psychic was not verifiable till Mrs. S. had written to me. Summing up, this incident wipes out telepathy from sitters, as the facts given to Mrs. S. were not known to her entirely, and she had to confirm them by referring to me. Also, the medium giving the message did not know either of our or of Judith's existence, and the visit had been planned with a view to obtaining comfort for the widow, which idea would have been paramount in the minds of the three

people involved. A distance of over 2000 miles separated the city of Perth from that of Sydney, so that a medium not even knowing our existence can hardly have picked up any information over a distance so great.

Evidence of Supernormal Knowledge.

A second incident came out of a visit to a well-known professional medium in Sydney, Mr. Alfred Rayner. This sitting was entirely anonymous, neither my wife nor I having ever set eyes on Mr. Rayner previously, and we were unknown to him. His control, however, said to us in amused tones: "My Medie doesn't know who you are, but I do; you are the Abbott man." The control, Chico, a Tibetan, proceeded to give us a great deal of accurate personal information, including a description of our home.

Later, I said to him: "There is someone very dear to us of whom I wish to know something." He paused for an instant, and then said: "It is hard for this one to build up, for she has only passed over a short while." Then, in a triumphant tone: "Yes, I know!—it is Judy—Judy Abbott! She is here, and so that you may recognise her, she is singing to you both."

This was excellent proof, as Judy had a most strongly developed sense of tune and rhythm, and young as she was, had spent hours in going through her nursery rhymes, which she sang with unusual accuracy for a child so young. I had purchased her a set of gramophone records containing all the usual favourites, and these she dearly loved, and would follow eagerly when they were played.

The trance control: "You will also recognise her by a black-faced doll she brings with her—and a woolly dog." This also was good evidence, for these two toys were her favourites, which retired at night with her to her cot and went about everywhere with her. Then followed more personal information, which was very correct in establishing a good description of our little daughter.

These instances, perhaps, appear slight to anyone who has not experienced the loss of one they greatly love. When Judy, who had been everything to us, was suddenly

removed from our physical life, leaving only the Silence of Death and vivid memories of the little trivial things she did, then indeed we can thank God for one of His greatest gifts—that of being able to KNOW and PROVE our loved ones still live.

TRANSITION OF VIVIAN DEACON.

By EDGAR TOZER, Dip.V.C.S.C.

VIVIAN DEACON passed to the Higher Life at St. Giles' Hospital in London on the 19th February. A short time before his death he was injured in a motor accident, which, as he passed away from valvular disease of the heart, may have hastened his death.

He was born in Newbury, Berkshire, England, in 1895, and was the son of a doctor. He was a second cousin of Robert Browning, the famous poet. At the age of sixteen he demonstrated that he was an eloquent and cultured lecturer and exponent of Spiritualism. Like many others of his class he was persecuted by the press, and in one particular instance his friends so resented the false reports it circulated, that they urged him to institute proceedings in the courts, with the result that the newspaper concerned had a verdict of £3500 recorded against it, but upon appeal this amount was somewhat reduced.

The Spiritualist Churches in Melbourne have need to be thankful for the services he rendered over a number of years. His lectures were masterpieces of elocution, diction, philosophy, and clearly enunciated truths of Spiritualism. When he left Australia for England, his varied and valuable services were greatly missed.

His mediumship demonstrated several phases of spirit communion; trance and inspirational lectures, clairvoyant, and psychic readings, direct voice mediumship, psychic health diagnosis, and clairaudient messages, all of which were definitely demonstrated and well proven.

Personal Experience.

Having experienced many private sittings with him, over many years, all doubts

as to the genuineness of his wonderful mediumship vanished, and the definiteness of actual direct contact (without intermediaries) with spiritual teachers, relatives, and friends was perfectly and evidentially demonstrated. I can truly say, that Vivian Deacon's spirit-mediumship could be classed as second to none.

One of my spirit teachers (one that had often spoken to me through his mediumship), about five months ago, prophesied his passing. Then recently at a direct-voice seance, a mutual friend manifested through the trumpet, and said: "I am helping Vivian, he was injured by an accident" (the latter part of this message was inaudible, it pertained to his passing, but did not come clearly).

On the following Tuesday evening he manifested at our "Rescue Class," and said: "I am a stranger in a strange land, and you all will be strangers, similarly, when you come here. I have many regrets, and now see many lost opportunities." He prophesied the passing of a worker in England in the near future also. Then he spoke familiarly to several sitters, and positively demonstrated his personality. He came again also on the two Tuesdays following, with similar results.

He says he is going right on assisting the cause of Spiritualism, particularly by proffering his powers of inspiration, and as already he had learned, what could not have been acquired while in the body, this assistance should be invaluable to those who desire to learn of life conditions in the Spirit World.

Deacon's trance mediumship was very definitely demonstrated in a hall at the corner of Russell and Bourke Streets, where trance lectures were given through him by Alfred Deakin, W. T. Stead, and Archbishop Lees. Their personalities were definitely evidenced, and they made so secrets as to their identity, and the hall was crowded nightly for several nights.

Opposition and Discouragement.

That he kept "his light under a bushel" there is no doubt, for his intensity of purpose was lacking, hence the public generally knew little or nothing of the wonders of this superb mediumship. Also, owing to the press publishing false reports, many doubted that he was a genuine medium.

This great discouragement very much affected his work. The ignorant action of one newspaper man during a seance was the cause of a very serious illness, which so affected his health that he gave up his spiritual work, and tried to earn a living otherwise; but—as he was one of God's "hot-house plants" in an open world that bruised him—he could not do it. When he recovered he seemed to be less physically efficient than before, and there is little doubt that the harsh treatment he had received had some bearing upon his passing to "the Higher Life" at the early age of 43 years.

These God-sent messengers are sent into the world to be "channels" through which "the Heavenly Light" can shine brightly. If the objective behind the sending of them were better understood, our highly-sensitised spiritual exponents would be so revered and cared for by Spiritualists generally that all their earthly worries would cease. Then the Heavenly Light would shine through them, to the spiritual benefit of all who are seeking spiritual knowledge and wisdom. Until this Utopian condition manifests in our midst Spiritualism will continue to muddle along in its present manner of unprogressiveness.

THE CHURCH AND SPIRITUALISM.

A recent issue of "Light" says: "We are glad to note that 'The Guardian' recognises the desirability of trying to commend the doctrines of the Church to Spiritualists. No doubt the writer of the article is aware that there are many members of the Church (including clergymen) who are also convinced Spiritualists, and that it is by no means true that a Spiritualist is necessarily hostile to the Church—although it is unfortunately true that there are 'a great many Spiritualist circles in which hostility to all the Churches is fanned and fostered, to the hurt of both Spiritualism and of the Churches'. Our plea is that the Churches should learn to regard Spiritualism not as their enemy, but as their ally; and that Spiritualists should more widely recognise that, whilst proved survival is the basis of all effective religions, it does not necessarily take the place of any religion."

Can You Tune-In To People?

By HAMISH FRASER.

SIR Harry Lauder has set us talking about telepathy again. In "The Daily Mail" recently it was reported how he, in England, and his brother, in Australia, had similar thoughts at the same time. "And I am convinced this was not mere coincidence," said Sir Harry.

That telepathy is such a familiar word is proof that the amazing experiences in thought transmission that we explain under the term are very common. Let's look as scientifically as is possible at the whole matter. And besides the flashing of thought messages across oceans, we should think of the intuition which tells us whether to trust a person at first glance, the instinct which impels people to fall in "love at first sight," and the uncanny facility of animals for summing up a stranger. In this age of wireless it's natural that we should turn first to wave-lengths and ether vibrations for an explanation of telepathy.

Brain Waves.

We used to think of the brain as a complex telephone exchange, relaying messages transmitted like electric currents along the nerve fibres. Now we have discovered brain waves, which make it seem more like a radio station. These waves, which are very much news in the scientific world, have a frequency which we should never have been able to detect without the help of modern wireless apparatus.

So far all we know of them is that they come from the part of the brain connected with sight, and that the approach of a brain-storm or a temporary black-out can be detected by alterations in their reception. In other countries it is claimed that high-frequency radiations have been detected by suspending a very short aerial over the subject's bed. In one Continental laboratory attempts are being made to read psychological character by analysis of the wave forms emitted by different types of people.

Selectivity.

Now we can only discover what we have the apparatus to detect, and it is well

known that there are gaps in our knowledge of ether waves between the shortest wireless ones and the longest heat-bearing ones. So nothing would be rasher than to state that there are none capable of conveying thought. But radio differs from telepathy. The greater the distance a wireless message has to go the greater power of generators must be behind it. But an urgent telepathic appeal for help travels as easily from Australia to London as from Holborn to Lambeth. I know of a case where an uncle in England learned of the anxiety of the parents in Canada of a girl who suddenly fell ill with appendicitis while on holiday in Switzerland. Twelve hours after getting the telepathic message he received a cable giving him the first news of her illness.

There was something extraordinary selective about this. The message came unambiguously across 3000 miles of ocean to the one person in Europe who could have helped. It travelled like a radio beam directed straight at the spot, and was received without interception.

Jams Unknown.

That is the second point; telepathy never jams. We never get messages intended for someone in the next block. Possibly thought-waves overcome the difficulty of long-distance transmission by becoming superimposed on some radiation such as the cosmic rays, which bombard the world. But the problem of how we tune in is hard to solve. "Two minds with but a single thought, two hearts that beat as one" may be as near an explanation as we can get. Certainly no telepathy takes place between people who have no mutual bond. Usually, it needs a close tie of blood. Lifelong friends who have separated are also good subjects. One more difference from radio is that we can use the former for any thing from giving fat stock prices to a review of the contemporary theatre. But telepathy, it seems, will transmit best only a desperate S.O.S.

Mental Snapshot.

As to intuition, of course, the same things can be said, but I would urge for caution before assuming that every lightning judge of character is super-sensitive to "aura" or whatever you like to call a person's thought-waves. Usually it is done by Sherlock Holmes deduction. You take a mental snapshot of everything about a person's behaviour and bearing, note how rapidly he breathes, correctly interpret a creak from the floor as the result of an uneasy shifting of weight from one foot to the other, see if his voice matches his clothes, and finally sum up. What I really think about telepathy is that thought it can be "debunked" with a great parade of psychological jargon about parallelism of thought trains and statistical failure to note negative results, we are not scientifically able to disprove its existence. Science has a long way to march yet before it can claim infallibility.—"The Daily Mail."

"THINGS SEEN CLAIRVOYANTLY."

Edinburgh Psychic College Lecture.

IN the course of a lecture at the Edinburgh Psychic College by Mr. N. A. Ellingsen, on "Things Seen Clairvoyantly," reference was made to the powers latent in man. Clairvoyance was nothing supernatural, he said, but was merely the faculty of being able to pick up ranges and rates of vibrations to which most people were unresponsive. In nature, certain rates of vibration produced in the retina of the human eye the sensation of light which enable man to see. These vibrations measured from 300,000,000 to 1,000,000,000 vibrations per second. There were many other vibrations both above and below this section, and a person who was clairvoyant or clairsaudient was one who could pick up larger ranges and rates of vibrations. Certain slower vibrations from 40 to 1000 per second produced in the tympanum of the human ear the sensation of hearing.

Man was really a sevenfold being with seven senses, but at present with most men

only five had been developed, but there were two latent senses gradually in course of development. Most people were familiar with the phrase "of being frightened out of one's seven senses." In the human brain there were two organs, the pituitary body and pineal gland, which were the physical organs of psychical perception, and these organs could be trained to pick up vibrations which made one clairvoyant and clairsaudient.

Clairvoyance could be divided into two classes—that of the sympathetic system, the seat of which was in the solar plexus, and that of the cerebral spinal system, the latter being by far the more reliable. The former was often found in animals, of which many instances could be cited, including that of Balaam's Ass. The Celtic races, including the Highlanders of Scotland, often possessed what was commonly known as "second sight," which was a form of clairvoyance with a ghostly symbolism peculiarly its own.

The lecture was profusely illustrated with lantern slides, which showed the subtler bodies of man and the effect of thoughts and emotions which man generated. Certain slides shown depicted nature spirits and gnomes whose function and place in nature were described.

SURVIVAL AND WORLD STRIFE.

Materialism Defeated.

MRS. Helen Hughes recently gave an address, followed by a demonstration of clairvoyance and clairsaudience, at a special meeting at Edinburgh Psychic College.

Mrs. Hughes, in the course of her address, spoke of world affairs in relation to the proof of survival which had been available in recent times. There had never been a time, she said, when mankind stood in greater need of guidance. It was not for us to believe that the world was utterly lost and was sliding down the slope to destruction. Much progress had been made in the world; but man's spiritual progression was not keeping pace with his material advance. In world affairs to-day we saw the moral discords that marred in-

dividual lives magnified to a high degree. Only as man became more responsive to the divine spirit and was guided by divine inspiration could the world grow in spiritual truth, beauty and understanding. She believed that mankind was on the verge of a great spiritual awakening.

With the revelation of recent years, a new universe had been discovered and a new conception had been given to existence. Spiritual existence was no longer merely a hope but a demonstrable fact. The demonstration of life after death was the most revolutionary fact of all history, and would do more for the human race than any other discovery in the past.

At present, mankind was governed by wrong beliefs. Man believed that working for self was the highest good, while the reverse was the truth. It was only by giving that we received. Materialism had been defeated. It must now give way to spiritual truth and justice; but man must work out his own salvation.

DO ANGELS EXIST?

By W. W. LOVE.

JESUS rose from the dead and as He still lives, in accordance with spiritual law, we shall live also.

Had it not been for the evidence which Paul received while on the road to Damascus, he would probably have lived and died an unbeliever. Paul tells us that his knowledge of the truth was obtained through spirit manifestation and angel guidance. He repudiates having learned it from the sacred writings, or any man on earth, prophet, priest or saint.

The Sadducees of Paul's time said: "There is no resurrection or life after death, neither are there angels or spirits. But the Pharisees believed in both, and said of Paul: "We find no evil in this man, if a spirit or angel hath spoken to him let us not fight against God."

The whole substance of Paul's teachings are—spirit manifestation and angel guidance, and an exhortation to mankind to develop those spiritual gifts with which God in His infinite wisdom has endowed us.

John Wesley's Conviction.

It is a remarkable fact that many of the most learned writers and religious teachers of the past have reached similar conclusions to those of modern investigators. John Wesley was a fervent believer in the existence and constant activities of angels in the lives of men. He says: "I know that besides the souls of men, there are other orders of spirits; yea, I believe that: 'Millions of creatures walk the earth unseen whether we wake or if we sleep.' These I term angels; I believe part of them are holy and happy, and the other part wicked and miserable. As spirits they are endued with understanding, will, affections and liberty. We cannot doubt that the angels know the hearts and thoughts of those to whom they more directly minister. They may assist us in our search for truth, remove doubts and difficulties, throw light on what is dark and obscure, and confirm us in truth that is after godliness."

MR. ARTHUR FORD MARRIES.

MR. Arthur Ford, one of the best-known mediums and most active Spiritualist workers in the world, was married at Hollywood, California, on Sunday, 13th March, to Mrs. Valerie McKeown, widow of John McKeown, of Sydney, Australia, and daughter of Mr. Wm. C. P. Jaye, of London, the ceremony being performed by Dr. Lee Howard, a Hollywood Congregational minister who has written a book on Spiritualism.

This interesting news is sent to "Light" by Mrs. Eileen J. Garrett, who says she was "out in California on a hurried visit." She adds that she believes it is Mr. Ford's intention to visit London in June and July, with his bride, who is, and has been for some years, a member of the Australian Society for Psychical Research, and also an overseas member of the British College of Psychic Science.

Mr. Ford has paid several long visits to London and on each occasion made a deep and lasting impression by his wonderful platform clairaudience and his addresses. He and Mrs. Ford are assured of a warm welcome on their coming visit.—"Light."

"CLEANING UP" THE MOVEMENT.

WITH the growth of Spiritualism as a religion throughout the country, psychic bodies are waging war on those who bring the movement into discredit by deception (says the "Sunday Mercury").

The London Spiritualist Alliance, one of the biggest organisations of its kind in the world, has notified branches that they must conform to its considered policy that "physical research should be encouraged," but that "the unscientific and aimless pursuit of mere phenomena as an end in itself" is to be deprecated.

No New Sect.

"It is essential," the Alliance adds, "in order to maintain the integrity of our movement, that professional mediums of good character shall be employed at headquarters and at branches.

"The society cannot recognise the use of the services of mediums who, however psychically gifted, are known, after making careful allowance for psychological influence, to resort at times to premeditated, conscious deception."

The Alliance regards communications between the people of this world and those in the Unseen as "a great natural fact, but not in itself a sufficient basis for the formation of a new religious sect."

THE OTHER LIFE.

By D. H. D. WILKINSON (Rider).

This suggestion would only be acceptable to Mr. Wilkinson with reservations. He is suspicious in his attitude to "spirit guides" and affirms definitely that they may mislead us. His belief in spirit guidance is akin to the belief of the groups in divine guidance. Spirit guidance, he insists, must be "checked by comparison with Christ's standards of thought and conduct." Earth-bound souls may haunt living persons to their harm. The materialised spirit-hand that left its impress in wax is not easily explained. Mr. Wilkinson is convinced that the evidence supports survival. He is sure, too, that this evidence strengthens Christianity.

Spiritualism explains the Resurrection. He has found that his psychic gifts have been of great service in his pastoral work. Price, 5/-; postage, 3d.

THE PSYCHIC WORLD.

By HEREWARD CARRINGTON
(Methuen).

Mr. Carrington has made a cautious survey of the whole field of recent psychical investigation. He contends that "an attitude of balanced, suspended judgment is perfectly logical, and is the correct attitude for the psychical researcher to take in the present state of our knowledge." It is interesting to notice that in his opinion "the craving for immortality" is often the deciding factor when conclusions are drawn on psychical matters. He assumes that this craving is invariably the result of early religious training. *Deja vu*, levitation and yoga are critically considered. In an illuminating chapter, the difficulties of spirit communication from both sides are carefully estimated. The second part, dealing with psychic phenomena among primitive peoples, contains much original work. For a lucid, judicious and exhaustive summing-up of the evidence this book could hardly be bettered. Price, 16/-; postage, 6d.

THE SUPERPHYSICAL.

By ARTHUR W. OSBORN (Ivor Nicholson and Watson).

Mr. Osborn's study is no less critical, but its field is more restricted. After reviewing the available evidence of survival he concludes that, although it is not possible to eliminate all alternative hypotheses of survival is "the most satisfactory and the simplest explanation. A philosophical and scientific examination of normal phenomena clears the way for an equally philosophical and scientific study of supernatural phenomena. Telepathy, clairvoyance, telekinesis, materialisation, and other phenomena which seem to lend support to the hypothesis of survival are

fully investigated. Reincarnation is accepted as a working hypothesis but not as the ultimate truth. Considerable importance is attached to mystical experience. As a scientific presentation of the case the book deserve careful scrutiny.

Price, 16/-; postage 6d.

(The last three books not in stock; can be obtained if desired.)

PSYCHICAL INVESTIGATION.

Spiritualism in the Old Testament.

By MAURICE ELLIOTT (Psychic Press).

With much of what Mr. Elliott says Old Testament scholars would be in entire agreement. Moses, Samuel, Saul, Elijah and many others have for a long time been recognised as "psychic." It is curious that Ezekiel, considered by scholars to have been an advanced case, is not so much as mentioned by Mr. Elliott. The important point in the story of Endor is the saying of the woman: "I saw a god arise." It was because the dead had been worshipped as gods that dealings with the dead were forbidden. Mr. Elliott's main contention is that where in the Bible we read of God speaking to men, or of men inquiring of the Lord, we are to understand not God but a "spirit guide."

Price, 4/6; postage, 3d.

THE CHURCH IN NEW ZEALAND.

Annual Council Meeting.

ONE of the most successful council meetings of the Spiritualist Church of New Zealand yet held took place in Auckland during Easter week. Invitations had been extended to sister churches and associations not affiliated with the national body to be present, and five of these responded, representatives including the president of the Wellington Spiritualist Church (inc.) of Kent Terrace. These representatives were invited to take part in discussions with the delegates from

branch churches of the S.C.N.Z. and they availed themselves of this privilege, although they had no vote.

The report of the executive indicated that the financial position of the church was steadily improving after the set-back experienced four years ago. Mention was made of the beneficial effect to the cause of true Spiritualism in the Dominion by the visit of that gifted couple, Mr. and Mrs. G. E. Wright, of England, and also of the services of Mrs. Gladys Davies, who represented the S.C.N.Z. at the International Congress in Glasgow last September and who, it was regretted, was at present lying ill in a nursing home in Christchurch.

The following were elected to executive position for the ensuing year:—President, Mr. R. N. Ridd, Dunedin (re-elected); vice-president, Mr. A. Hastings, Napier (re-elected); hon. secretary, Mr. A. W. Stables, Dunedin (re-elected); hon. treasurer, Mr. L. G. Newton, Dunedin; executive committee, Mesdames Richards and Dreaver (Auckland), Miss Kellett (Napier), Mr. Champness (Hamilton), Mr. Parkinson (Wellington), Mr. Baird (Dunedin) and Mr. Mander (Christchurch).

The Case For Astral Projection

By SYLVAN MULDOON.

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

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

PRICE, 9/6; POSTAGE, 4d.

Health and Healing Section

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

RECOVERING HEALTH

FEW have that full measure of health to which they are entitled. Many recognising this are desirous of obtaining it, but how? Possibly you have some misgivings on the subject, else you would not be reading this article. Health-getting is like climbing mountains. At the base of each there is a valley, the valley of disease, through which flows the river of death. Bathed in the sunshine of happiness are the mountain peaks of perfect health. About us are the boulders of wrong habits; the treacherous footholds of physical gratification; the giant rocks of ignorance and prejudice. Thieves of vitality—alcohol, tobacco and other drug habits—lurk by the wayside; false guides—liver pills, blood mixtures, and other patent medicines—make wonderful promises of a sure and easy ascent, but after getting our payment lead instead to the precipices over which many fall and perish. There is no way to reach the top but to climb, and climbing means patience and labour.

Recovery of health is in your own hands. Nature has established a principle and a right. The principle is obedience to the laws of your being, the right is health and long life. If you desire health you must first learn these laws, discover where you have disobeyed them, and immediately and without hesitation correct your wrong notions and habits, and live in conformity with the forces that God has created.

Few cases are altogether hopeless if natural remedies are used. My conviction is that drugs cannot cure; where they do good it is largely due to the faith of the patient.

What to Eat.

It is obvious that man is composed of

what he eats. While a man can live and maintain fair health on almost any class of food, it is a fact, admitted by all anatomists, that he is a fruit-eater. His food includes fruits, nuts, cereals, legumes, vegetables and honey.

It is a biological principle that life can only live on life. The foods above enumerated are not only rich in all the body-building elements, but contain the vital or living material in abundance. These foods are also free from harmful germs and tend to eliminate uric acid and other waste matter from the body. The use of natural foods will secure health, longevity, freedom from sickness and surgical operations; will cure and prevent intemperance, assist in controlling the body, and keep the mental faculties alert. To adopt such a diet means increased expense of living, but eventually it will prove to be the cheapest form, for with the use of fruit and vegetables there will be no doctors' or chemists' bills to pay, and your earning power will be greater because of increased efficiency.

Wrong Foods.

The use of wrong foods results in sour stomach and dyspepsia, abnormal appetite, and indigestion, stomach and intestinal fermentation. They create gases and poisons which pass into the circulation and injure the body cells, causing nervousness, emaciation, rheumatism, and scores of other diseases that for hundreds of years have been charged to other causes and whose symptoms only have been treated.

Curing disease by the natural way (Nature Cure) is one of growth—of treating causes—of removing unhealthy cells and building new ones in their place. It there-

ford requires time, perseverance, obedience and patience, but it gives results. Nature will not withhold her blessings from those who obey her laws.

Right Foods.

Right foods cure all stomach disorders. They restore normal appetite. They cure indigestion and constipation. They pre-

vent fermentation, gases and other poisons. They build the body to its normal weight, and give increased vitality, which demands increased exercise and deeper breathing, hence fulfilling the three great life laws: Eating—making blood; exercising—distributing blood; breathing—purifying blood; and perfect health the result.

Spiritual Healing

TECHNIQUE OF ABSENT TREATMENT.

By H. J. STEABEN.

WITH the growing interest in Spiritualism there has coincided an increasing desire to practise the talent of healing. In this branch of our work there is evidence as circumstantial as is to be found for the other various mediumistic faculties, and there is as much or more room for improvement by added knowledge and co-operation as in other branches of our work. If these few words on my methods help another, then they will not have been written in vain.

Whilst the major portion of my work is now with patients I see personally, I have many who, by reason of distance, are unable to call and whom I can only serve by giving what is called "Absent Healing." In giving absent treatment, I have found the best results are attained by adopting certain methods. Roughly enumerated, they are:—

(1) Sit quietly in a room alone and mentally ask for the co-operation of the Spirit-world (and if known visualise the guides helping one in this work). A mental or spoken short prayer should follow.

(2) If possible one should now take up and hold an article or letter sent by the patient. This will act as a link. Sit quietly for a few moments to strengthen the contact.

(3) Now visualise as far as possible the person and mentally direct the flow of healing toward those parts of the body which are unhealthy or not functioning properly. Continue this for five minutes and then break off gently.

Significance of Colours.

Note especially there must be **no stress**

in sending, only a strong desire to help the sufferer. Try and avoid emotion affecting efficiency. Similarly to a doctor who, if quietly calm in a crisis, is efficient, but if emotional would find nerves affected and the operation would not be so successful. I notice when sending healing that colours are seen, mauve in various shades predominating. Blue and pink often, too. When green is noted I take that as a sign that the nervous system needs attention. Often it occurs there is perception by the patient as well of these colours. In addition at times there has been recognition of the projection of the personality of the healer and often, too, the healing guides. You may, like me, have had perfect descriptions of myself sent to me afterwards by patients who had no possibility of knowing my personal appearance. This also applies to guides, who have also been described perfectly. On other occasions the patient has felt the hands giving treatment nearly as if the healer were present (or the guide).

This seems to me the perfect use of the ability to project the astral (or psychic) body. In the case of removal of obstruction, etc., it should add to the healer's efficiency to be able to give some physical help. Am I right in calling this physical? I cannot find a better word; any way it is physical in its effect.

Clairvoyance and Sensing.

Clairvoyance and the faculty of sensing enables one to add immeasurably to the power of healing because one can then direct the power to the particular parts affected and conserve as well as giving where most needed.

I always make a point of diagnosing cases for myself and prefer patients not to mention a word about their troubles until I have first done this. When possible I like the patient to call for diagnosis, but if distance makes it impossible, I request them to wear a new pin for 24 hours and post to me in a piece of plain paper. I do not like old articles because I want to deal with a present health state, not a past one. Distance seemingly has no effect on absent treatment, but I have noted that it is sometimes slower in action than personal treatment. Another matter I should mention is that the health of the healer makes no apparent difference in giving healing. If the powers were purely of a magnetic character I should, of course, expect it to be weaker if the healer was in indifferent health. This factor supports the contention that the healing power does not reside in the healer, but in a Higher Power which they are able to contact by means of their mediumistic faculties.

Common Complaints

CATARRH.

Symptoms.—Catarrh of nose and throat, colds, asthma, sore throat.

Cause.—Catarrh is the result of the body's effort to throw off the waste material produced through using wrong foods. It is also due to constipation and the use of purgatives. It is a disease of the whole body. Catarrh of the stomach is the result of fermentation. Catarrh of the bowels is caused by the fermenting foods irritating the mucous membrane. Catarrh of the nose and throat is due to the excretion of the waste matter and worn-out tissue through these organs. Sore throats are Nature's warning—"Closed for repairs."

Treatment.—Fast to begin with, and allow the blood to cleanse the system of all poisonous matter. Suppressing the symptoms with drugs is unadulterated folly. Catarrh is unknown to fruitarians. If you "feed a cold" you will soon have to starve a fever. A cold is a fever. Feeding during the attack is the most dangerous thing the patient can do. Hot baths, the thermal or

sitz baths, and no food are the proper treatment.

CONSTIPATION.

Symptoms.—Inactivity of the bowels, stomach trouble, intestinal fermentation, diarrhoea, anaemia, rheumatism, appendicitis, typhoid, headaches, lassitude, despondency, restlessness, nervousness, loss of memory, insomnia, feeling of tiredness, want of energy.

Causes.—The digestive system being overtaxed in its endeavour to digest and dispose of wrong foods, or too much of right foods, uses up its supply of energy, and being unable to carry on its work with the necessary vigour, congestion follows, the foods decompose and form poisons, which further injure the digestive tract. The effect of this is to produce auto-intoxication or self-poisoning. The exhaustion of energy produces lassitude and other nervous symptoms, while the others are the result of the created poisons.

Treatment.—The use of drugs for this complaint is universal. Their action is to force the intestines to make a convulsive movement to rid itself of the drug. This empties the small intestine of its contents, and relieves the sufferer. But this does not cure the trouble; it but treats the real symptoms. Two dangers attend the use of drugs: (1) So quickly is the food forced along that it is not properly digested, malnutrition follows, and the patient is starved; (2) the habit of taking drugs is likely to paralyse the muscles that move the food material along and expel the refuse, and in such a case the constipation becomes very difficult to cure.

A Specimen Prescription.

Before dressing—

Deep breathing exercises, 3, 5, 6, 8, three times each, taken in open air, wearing only pyjamas. (See page 276.)

Exercise; bend to toes 10 times slowly.

Plenty outdoor exercise.

Bath; cold wet hand tub. Massage abdomen for 3 minutes, following colon with the fingers.

Eat (pay strict attention to these diet instructions)—

First week; fruit fast. Second week;

ideal diet. Third week; uric acid-free diet. (See p. 112, February issue).

Drink—

7 a.m., 11 a.m., 3 p.m., 9 p.m. One large glass of lemon juice and water.

Avoid—

Starchy foods (especially bread), salt, coffee, strong tea, condiments, lollies.

Use moderately—

Flesh foods, sugar, cakes, puddings, jam, concentrated foods, as cheese, etc.

Treatment—

Wear a wet girdle at night. Use an enema of hot water, about a quart, and reduce the temperature a few degrees daily. If obstinate, add a tablespoon of soap shavings.

EMACIATION.

Symptoms.—Excessive thinness, accompanied by several of a host of other symptoms.

Causes.—Imperfect nutrition, due to faulty digestion or assimilation of foods, or foods lacking in nutritive elements, or to wrong combinations of foods, or to all combined, sometimes due to over-eating.

Treatment.—Correct combinations and proportions of foods, general attention to the laws of health. Treatments to remove uric and other poisons when present; skin trained to do its work by massage.

FLATULENCE.

Symptoms.—Catarrh, gas in stomach and intestines, rheumatism, nervousness.

Causes.—Flatulence is due to the food that should nourish and strengthen the body fermenting instead of digesting, thus producing carbonic acid gas, alcohol, and other poisons which are absorbed by the blood and produce a number of diseases. It is not only an unpleasant symptom, but one indicating that the system is in much danger. The value of the food consumed is considerably lessened, its vitality destroyed, and instead of the body obtaining fresh energy from the food, that already possessed and needed by the body for vital processes is used up in disposing of the decomposing mass.

Treatment.—Natural foods and those

scientifically combined digest properly and cannot ferment. Be careful not to over-eat or to eat when the body is tired. Avoid starchy foods, sugar, cakes, puddings. Don't drink at meals. Masticate your food thoroughly. Be very moderate in your use of tea and coffee—better avoid them for a time. Use raw or lightly cooked eggs, underdone grilled meats. The enema is advised, also a wet girdle at night.

OBESITY.

Symptoms.—Excessive fatness, shortness of breath, inability to make much exertion, and heart palpitation.

Causes.—Lack of exercise and over-eating, or eating wrong combinations or proportions of foods. Every healthy body should have a certain proportion of fatty tissue, but beyond a certain amount, every pound is a danger.

It taxes the strength of the body in carrying it about; it interferes with the proper action of the heart, lungs, and other organs. The blood supply is diminished, for not only has the blood farther to go, but the heart pressure necessary to drive it through the tissues has been increased. Nature relieves the heart from much of this increased work by lessening the quantity of blood and thinning it with water. Thus it is that fat people succumb to disease more quickly than others, because there are not the necessary elements to overpower the germs that may enter the body.

Treatment.—As the disease is due to wrong eating, it is obvious that to be cured the patient must learn what to eat. Drugs may reduce weight, but at a terrible cost to the system, and are usually a short cut to the grave. The general principles of treatment are—careful selection of foods, massage, exercise and deep breathing.

RHEUMATISM (See article in February issue).

Symptoms.—Dull pain and swelling in joints, which increase when moving them, sour taste in mouth, dirty tongue, acid perspiration, continual thirst, urine scanty and has red sediment.

Cause.—Rheumatism is caused by the accumulation of uric acid and other poisonous waste products of the body, due to the

fermentation of foods, which in turn is produced by wrong foods and over-eating. Want of open-air exercise or inactivity of the liver or exposure to cold and wet are also factors in the disease. The poisonous waste matter is intended to be eliminated from the blood by the excretory organs; these are the skin, the kidneys, the mucous membrane, the liver, and the lungs. When these organs are overtaxed, congestion follows, and the poisons in the blood are deposited at certain places in the body, and produce the symptoms of the various rheumatic diseases. When they are deposited in the joints, it is called rheumatism; when in the hands and feet, it is gout; when in the side or hips it is sciatica; when in the capillaries it is muscular rheumatism. The causes are similar in all the complaints, and therefore the treatment must be practically the same.

Treatment.—The trouble is the outcome of years of wrong living. You cannot expect to be cured in a few days or by drinking something out of a bottle. In all my advice I aim at attacking the trouble at its source—the only rational way of treating the disease. The blood must be cleansed. Use an enema and a thermal treatment daily. The wet girdle is also beneficial. Deep breathing must be practised so that the waste matter may be burned up by the oxygen. Live in plenty of air; sleep in the open-air, if possible, but keep warm. Wear cellular underwear, which must not be worn at night, and should be changed two or three times each week. It is easily washed. Take plenty of open-air exercise, which should be of a recreative character. Work is not necessarily exercise. Sleep as much as possible. Massage is most valuable in improving the circulation and assisting in the elimination. But most important is a diet that will nourish the body, avoid fermentation, and produce no poisons to congest the joints. Begin with a fruit fast—that is, 3lb. of fresh fruit daily, nothing else. Later on use the uric acid-free diet.

STOMACH TROUBLE.

Symptoms.—Burning sensation in the stomach, nausea, a feeling of fullness or heaviness after meals, dizziness, headache,

swimming in the head, disturbed sleep, heart trouble, constipation, indigestion, acid stomach, depression.

Causes.—Wrong foods, wrongly prepared foods, wrong combinations of foods, foods eaten in wrong quantities or at wrong times, resulting in harmful chemical processes taking place in the stomach which not only interfere with its working, but, by irritating the glands that secrete the digestive fluids, cause abnormal fluids to be formed, giving rise to acidity and various forms of stomach trouble. The nerves of the glands being affected, give rise to headaches and other abnormal nerve conditions.

Cure.—There is only one way to begin the cure of stomach trouble, and that is to eat right foods. But what are right foods? To determine this it is necessary to take into account several factors, such as age, habits, temperament, occupation, environment, climate, season of the year, condition of the stomach and other organs. To arrive at a scientific solution of the question, one skilled in food science (dietetics) needs to be consulted. He would prescribe foods that would counteract existing disorders; combinations of foods that would chemically harmonise, and those that contain the necessary elements to supply the needs of the body and repair the damaged tissue; and indicate the foods that are harmful to the system and those that make stomach trouble impossible.

FRESH AIR AND BREATHING.

I had the ill-fortune to travel in a smoking carriage one winter's day. There were half a dozen men in the compartment, and they were hard at work poisoning themselves and one another with tobacco smoke. To add to the deadly work the windows were closed. When I ventured to open one of them, I was greeted with a storm of protest. As I was more anxious about my own health than their objection I breathed in the cold, refreshing air to my lungs' content, and never did I appreciate more the value of fresh air. Most people are frightened of a draught, but a draught is composed of the same material as the atmosphere outside. It is unwise, of course, to sit in such a position that the

stream of air plays on one part of the body only. Fresh air is necessary to health, and the more the body is bathed in it, the more the lungs inhale of it, the better the general health will be. Breathe pure air by night and by day.

"The Breath is the Life."

The atmosphere contains 23 parts of oxygen, an element that is absolutely necessary for life. It enters into combination with the food we eat, to form suitable substances for body-building. It unites with the fats and starches and sugar eaten to keep us warm; it is carried by the red blood cells to all parts of the body to burn up our waste tissue. While the body can be kept alive 30 days without food and three days without water, it cannot live for three minutes without air. This surely shows its importance. The air in the country is purer than that in the cities, so that it is necessary for city dwellers who wish to preserve their health to study the subject of breathing. The air of the city is laden with mechanical impurities, dust, particles of carbon from smoke, noxious gases, such as petrol, house gas, carbonic acid gas, and ammonia, while the dust contains germs of all sorts, irritating particles of metals, and earthy matters, as well as microscopical scraps of horse droppings, clothing, leather, etc. Is it any wonder that consumption and other lung troubles are so common, and mysterious sicknesses prevail?

But by far the worst condition is the air within the building. Outside a fresh breeze will purify the atmosphere, but inside with windows closed and doors shut and even ventilators covered the air is terribly polluted. The carbonic acid gas from the lungs, with particles of waste matter and other poisonous exhalations, vitiate the air of the room, and this is breathed over and over again. Is it any wonder that the occupant suffers from headache and depression and lassitude? The wonder is that he is alive at all. Leaving the window open a little at the top is better than nothing, but the rational plan is to have the window open at top and bottom. If there be no fireplace in the room leave the door open as well as the window, for the air must circulate. An objection is

that the burglar, seeing the window open, might come into the house. Well, if he did, he is far preferable to the undertaker. If you lose something by burglary, you will make it up by not having to pay doctors' bills.

Correct Breathing Essential.

Not only is fresh air necessary, but it is essential to proper breathing. Incorrect breathing habits are responsible for many physical troubles. They produce throat and lung complaints, as well as many of the symptoms that arise from impaired digestion. Realise that part of the body is a furnace, keeping the whole organism at a normal temperature of 98.5 degrees. Most of the food eaten is intended as fuel, and it is burned or oxidised, chemically the same process as the fire in your stove. The fuel needs air or it will not burn properly; your food needs oxygen (air) or it will not be oxidised or burned properly. Every breath you take supplies the necessary oxygen to the blood that in turn conveys it to the tissues, where it is used to oxidise or burn up the digested and assimilated food. The oxygen is carried by the red blood cells to all parts of the body, which having delivered their load of oxygen bring back the waste matter and body-poisons for elimination or casting out of the body. It becomes necessary, therefore, to learn and to practise deep breathing to enable the body to be supplied with the necessary oxygen, and to increase the number and efficiency of the blood cells. Most people use but half their lung capacity, with the result that they are always ailing. Learn to control your lungs. Part of the object of the exercises given below is to teach you how to gain control of your body, and to give you self-control. When everything seems to go wrong, when you are worried, when you have lost grip or are hysterical, go through one of these breathing exercises.

Stand in the open air or before an open window. Wear loose clothing, no collar or belt (or, if a lady, no corsets). Don't overdo the exercise. Begin gently. Be regular. Don't be discouraged. Every exercise you take means a real advance, although you may not be conscious of it. When not speaking, breathe through the

nose, so that the air may be purified before it reaches the lungs. Dry mouth and sore throat are often cured by nose breathing. The correct position for practice is: Stand easily erect, active chest, shoulders equal height, chin level, one foot slightly in advance of the other, heels at an angle of 45 deg., knees straight, weight of the body on the toes, arms a dead weight at the sides.

BREATHING EXERCISES.

1. Gentle Abdominal Breathing.—Inhale through the nose, gently and slowly expand, first the abdomen, then the chest, filling the entire breathing capacity. Exhale quietly and evenly until those parts are wholly contracted. Repeat, inhaling and exhaling through the mouth.

2. Raising the Hands over the Head.—Clasp the hands and while inhaling deeply, raise them slowly above the head, endeavouring to reach as high as possible without raising the heels from the floor. Exhale while the arms gently fall to the sides.

3. Raising the Shoulders.—Inhale deeply. Clench the hands at sides and while holding the breath, slowly but firmly raise the shoulders up and down five times. Exhale slowly and smoothly.

4. Nostril Breathing.—Gently close the right nostril with the thumb of the right hand. Inhale slowly and deeply through the left nostril until the capacity is filled, then change the thumb to the left nostril and exhale slowly through the right nostril until the breath is exhausted. Then with the thumb still closing the left nostril, inhale and repeat.

5. Holding the Breath.—Inhale deeply. Hold the breath while mentally counting five. Exhale slowly. Increase the count to ten, fifteen, etc. Stop at the first sign of dizziness.

6. Muscular Expansion.—Inhale deeply. Hold the breath and expand the lungs with a muscular effort. Exhale slowly. Again inhale and force the air down into the lungs. Also move the chest up and down, keeping the air in the lungs all the time.

7. Counting in a Whisper.—Inhale deeply. Count one to fifty in a loud whisper, in tens.

8. Whispering (2).—Inhale deeply. Count in a projected whisper to fifty, one at a time, completely exhausting the air upon each figure.

9. Sipping and Packing.—Slowly sip the air until the normal capacity is filled, then increase the expansion by firmly packing in more air. Exhale slowly on aspirated "ah" (the sound of "a" in "father"). The exhalation should be deep, smooth, and sustained as long as possible.

10. Instantaneous Breathing.—Inhale instantaneously, deeply and fully. Exhale instantaneously.

11. Rapid Breathing.—Inhale fully and deeply. Breathe rapidly through the nose as in panting. Exhale slowly through the mouth. Rest and repeat.

12. Lying Down.—Practise the foregoing exercises lying flat on the back, without the use of a pillow.

NOTE:—Don't do all these exercises at the same time. Begin by doing the first, next time the second and so on. Further advice will be given by the editor on application.

THE TONGUE—IN HEALTH AND DISEASE.

The tongue in health is of a bright red colour. The little prominences with which the organ is covered are papillae, and are the terminals of the nerves that convey the sensations of touch, taste, and heat or cold to the brain. In sickness the tongue is "coated" or "furred," and the sense of taste is greatly lessened. Foods seems tasteless and in consequence less is eaten. Nature intends the body to fast in such a case, and to give the patient "tasty" foods to "tempt" the appetite is a serious mistake. When the body needs food the hunger will be unmistakable. The appearance of the tongue is an indication of the state of the stomach.

With children, a tongue that is furred and covered with little pieces of white curd indicates indigestion, or irritation of the digestive tract. If the fur be yellow, it points to liver trouble. Fever is indicated by a white tongue; typhoid fever by a brown fur. When the tongue is red and

dry, inflammation of the mouth or stomach or bowels may be suspected. Scarletina is indicated by a strawberry tongue, especially if accompanied by fever and an eruption.

In Adults.—Tongue coated with white indicates diarrhoea, inflammation of the bowels, catarrh of stomach, acid dyspepsia. Heavily coated white, gastritis; coated yellow, biliousness, torpid liver; flabby and pale, acid dyspepsia; fissured, indigestion and dyspepsia; fissured crosswise, acid dyspepsia; bridged, gastric ulcer; bad

taste in mouth, acute dyspepsia; foul tongue in morning and bad taste in mouth, slow digestion and indigestion; tongue creamy or yellowish colour, bitter taste in mouth, biliousness and torpid liver; furred tongue, bitter clammy taste in mouth in the morning, congestion of liver; tongue swollen, thick yellow ulcers on gums and teeth, velvety coating on tongue, catarrh of the mouth; tongue swollen, upper side white or brownish, under surface red, inflammation of tongue.

"They Say—"

THE TYRANNY OF FASHION.

By ELSIE FLORENCE GRIMES, B.A.

"Dare to be a Daniel! Dare to stand alone!

Dare to have a purpose firm! Dare to make it known!"

SOME years ago I used to powder my face. I detested the stuff. It got up my nose and gave me catarrh; it covered my dress and had to be brushed off. I hated the look of my face covered with a sickly mask. Moreover, I bitterly grudged money, which I could ill-afford, being spent on such tomfoolery which gave me no pleasure at all. Then why did I do it? I did it for precisely the same reason that every other woman who has not become emancipated powders her face—because I was too big a coward to stand alone, to face ridicule, to put up with the jeers of being called "old-fashioned" and "dowdy." I had not learned the glorious freedom implied in the words of the hymn:

"Dare to be a Daniel! Dare to stand alone!

Dare to have a purpose firm! Dare to make it known!"

A "PAIR OF STAYS."

Why do women wear corsets? In summer the heat of them is sheer torture. When they are worn they should certainly be washed daily in order to keep them just decently clean as they soon become saturated and stained with perspiration. They compress the abdomen in a miserable vice,

hampering freedom of movement and dangerously interfering with digestion. A woman need not imagine she can improve her figure by putting herself in a plaster jacket (and there is very little difference between a pair of corsets and a plaster mould). If she can't get a good figure by having good health, then she will never have one. Nature can't be fooled like that. No woman wears corsets because she likes them. She hates them like poison. Compressed with the sickening weight of a damp, perspiration-soaked "pair of stays" (why laugh at our grandmothers' name for them? Corsets are as Victorian as crinolines) life becomes a perpetual discomfort. Yet why do women wear them? Simply because they are cowards—not game to defy the jeers of a "fashionable" world. Oh! what courageous souls we are!

Do we enjoy strutting about in high-heeled shoes? Wouldn't we just love to go for a walk in a pair of really comfortable, low-heeled shoes? Then why don't we? Because we are cowards? Oh, what misery suffer, we little-hearted ones!

MEN CANNOT BE CONDONED.

Oh, no! Women are by no means the only slaves of that master slave-driver—

Fashion. If anything, men are held in even greater bondage. To wear a high, stiff collar, with the thickness of a tie added, must be a choking death on a sweltering summer's day. To wear woollen suits, well-lined, with the temperature over 100 degrees, is nothing else than insanity. Yet men do it. Why? Because they are cowards. Oh! what a courageous man would he be who would walk down George Street, Sydney, in the middle of a February day, clothed in nothing else than a cellular cotton singlet and pair of "shorts" and wearing only sandals on his feet! He would be the sanest man in the whole of Sydney, yet probably he would be put in a lunatic asylum—just for being sensible! (As a would-be dress reformer was several years ago.—Ed.)

BRITONS ARE SLAVES.

There is a patriotic song to the effect that "Britons never, never, never shall be slaves." The irony of it! We are slaves, every man Jack—and woman—of us, miserable, knock-kneed, grovelling, trembling, degraded serfs, whipped by the lash of a "nigger-driver," fiercer than Satan himself. This tyrant is the idol of Fashion, the despot of Popular Opinion, the biting scourge of that vague something, bearing a strong resemblance to the despised Victorian "Mrs. Grundy," and generally referred to as "They Say."

"They Say" that women must wear corsets and high-heeled shoes. "They Say" that men must wear collars and ties and woollen suits. "They Say" has made slaves of the British Lions and we, who vaunt of our freedom, are captives in worse than iron chains.

SPIRITUALISTS' BELIEF.

Spiritualism is the root of all religions. The soul or spirit is the deep innermost self of every human being. The spirit possessed a body, and not the body a spirit as most people thought. Spiritualists believe that all life passes on from stage to stage under the laws of evolution. When the earthly body decays or dies the spirit passes to another existence; death is merely a change from one condition to another.

SENSATIONS AND RE-ACTIONS CONNECTED WITH TRANCE CONTROL.

By ANNIE BRITTAIN.

Read at the Glasgow Spiritualist's
Conference.

WHEN asked to write this paper, I don't think I fully realised the difficulties which would confront me.

It is easy to describe what one sees objectively, but to put into words exactly what is felt whilst losing the use of the bodily organism, and whilst it is out of one's control, is a totally different matter.

The first sensations are quite distinct, but as physical consciousness is disappearing, physical sensations also sink into the background. Whilst falling into a natural sleep we may be thinking of something—it gradually loses its perspective, and when awake again, we may remember the thought, but can bring back but a hazy recollection of the stage between the conscious and the unconscious. Occasionally, we may recall the thought as being clear at first, becoming indefinite and mixed in a hazy way with extraneous ideas, and finally being lost to recollection altogether.

The same difficulty arises in the entranced condition. I have often been entranced and my only sensations have been of falling into a peaceful sleep with no recollection of any particular sensation other than that of sleep. This has not always been the case, however, and in order to give you a clearer conception of my trance experiences, I will relate my feelings when I first became entranced.

Passing Under Control.

My introduction to mediumship was in my home in the Midlands. My parents and several friends sat in a circle, and we joined hands and sang hymns whilst waiting for some phase of phenomena to appear. The first sensation which came to me were cold shivers which passed all over the body but were most intense down the spine. These continued for about a quarter of an hour and were followed by a

trembling feeling at that junction of the nerves called the solar plexus. This trembling became intense and gradually travelled up the body until it reached my head. Accompanying these tremblings was a muscular contraction which I can only describe as similar to that which we feel when connected to a shocking coil, but without the stinging and jarring effect produced by the vibrations of the contact breaker in the electrical circuit. My chief control who uses me for direct voice and materialisation assures us that electricity is the basic power used by them both for control and for collecting the ectoplasm and building the materialised form.

So far as I can remember, at this first sitting the trembling lasted about ten minutes, and at the end of that time it became intense, as if extra power and speed were being applied. Then followed a feeling as if the skin was contracting in a band about two inches wide over my head from ear to ear. The whole worked up to a climax with a spasmodic jerk which threw me backwards in the chair, and it seemed as if the power which was exciting my nervous system exploded and blew my consciousness away. I had no knowledge of what transpired, but when I awoke out of what seemed to me a sleep, I was informed that my cousin, who had died a few years before, had been talking through me to my parents.

Since this first experience of being entranced, I have not felt these sensations so powerfully. I think this is due to the mind resistance being overcome as the avenues and channels were opened.

During my professional career I have entranced innumerable times by two controls, —Wild Rose, a Hindu girl, and Belle, a Cingalee.

The sensations felt whilst being entranced by these spirit guides are totally different to when strangers take control.

With the former (the guides) it begins with a blending of my personality and theirs. For instance,—I nearly always begin to give a psychic reading to a sitter in the normal state. Should Belle decide to control, the first condition I notice is a clearer perception of the psychic surround-

ings of the sitter, followed by a tightening of the muscles of the forehead. There is a deeper state of concentration and the physical surroundings begin to disappear. I am still conscious of the presence of the sitter, but see and feel only the psychic conditions. Then comes a slight twitching or jerk, and I have lost consciousness and the spirit control has taken charge of the reading.

When entranced by the latter (the stranger), I begin to feel that I am not myself; my own personal feelings are submerged or overshadowed. My mannerisms change, I perhaps change my position, crossing my legs in a way not natural to myself. It seems as if the muscular system is affected first, then I have a desire to talk about things unknown to myself and I feel as if I am gradually being overwhelmed and crowded into a small space and my mind activity imprisoned. A feeling of impotence steals over me, the command of my body has gone, a wave of trembling passes through my nervous system over which I have no control, and the little spark of consciousness which remains to me flickers out, and all knowledge of the physical body and the sitter is lost until I return.

The sensations are not always the same, they seem to vary with different controlling entities.

(To be continued.)

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