

THE HARBINGER OF LIGHT

A DIGEST OF
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

BODY

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The Mystery of Easter Island.
How to Approach God.
Psychic Photography.

MIND

Little Boy Blue.

SPIRIT

We search the World's Press to tell you of Spiritualism's progress

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(Continued on Inside Back Cover)

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A MONTHLY DIGEST DEVOTED TO
Psychical Research, Spiritualism, and Spiritual Philosophy.

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

Founded 1870 by W. H. Terry.

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S.O.S. — YOU CAN HELP!

After four years co-operation with the late W. Britton Harvey and being fully acquainted with the difficulties of financing the Harbinger of Light, the present editor took charge. That is now four and a half years ago. During which time we have struggled on and we have endeavoured to build a centre worthy of the great Cause it represents. The magazine has been enlarged and a valuable library built up. Notwithstanding all our efforts, and exercising the strictest economy our position has not sensibly improved.

We began our management handicapped by a bank overdraft of three hundred pounds. It still stands at that amount and is our limit. Each year our trading balance sheet has shown a deficit of about seventy pounds which has been met by generous donations to the Emergency Fund. This Fund was created to enable us to meet similar conditions as

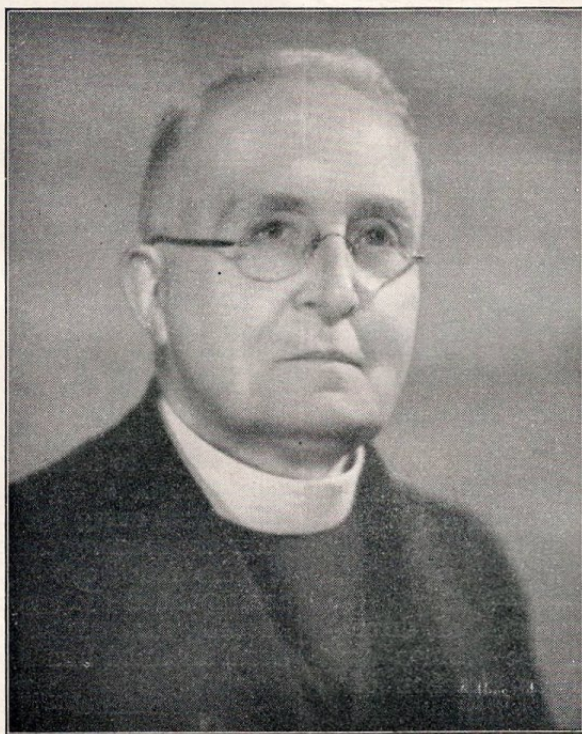
well as to provide for carrying on our propaganda.

Whatever the cause—fears engendered by the war or other causes—our revenue has greatly fallen off—books are not being sold, renewals of Harbinger subscriptions are falling off, and accounts are not being promptly paid.

The great number of subscriptions are renewed in December and January, but not many are due before then. As we have no reserve funds we cannot see our way to carry on without immediate assistance.

We need at least one hundred pounds (£100) to enable us to pay our way until the New Year and to make our position secure for the ensuing twelve months. Everyone can help. Although we may not be able

to import any more books for a time, we have a fair stock. The sale of these will help. Renewed subscriptions or new subscriptions will help, but most of all dona-



THE EDITOR.

tions in money are urgently needed.

Unless we can obtain the co-operation of our readers in this respect we shall be compelled to cease our propaganda work. This means that many who receive copies to arouse their interest in the work—about 1000 copies are annually thus distributed—will no longer get them.

Possibly, also, we may not be able to

publish the Harbinger itself. We feel certain, however, that when our supporters know of our difficulties, and with the help of those on the Other Side, by their generous assistance, the Harbinger of Light—which once before weathered a similar state of things—will again successfully overcome its present difficulties.

The Woman of Endor

BY H. ERNEST HUNT.

THE story of the visit of Saul to the woman of Endor is very interesting, and there are many points about it that we may well consider. This story is more frequently quoted by the opponents of Spiritualism than by Spiritualists themselves; it is very often brought up as one of the warnings against the subject. But you will nearly always find that in quoting this episode two unwarrantable liberties are taken, for the first place the woman is generally spoken of as a "witch"; but nowhere in the Bible is she referred to as a witch, and the use of the word manages to import a perfectly gratuitous piece of prejudice. In the second place the story is used to warn people as to what is likely to happen to them if they also consult mediums—"See what happened to Saul, he died next day; better take warning." But in this particular story, as given in Samuel, it is explained quite unambiguously that Saul's punishment was due to the fact that he had disobeyed the word of the Lord in regard to his conduct in war as a king. It is not there suggested that it had anything to do at all with his visit to Endor.

Samuel—The Medium.

The story is really a drama of three people, Saul, Samuel and the Woman at Endor. Saul, we read, was the Son of Kish, and from the shoulders and upward he was taller than the other men about him. He was an outstanding man in every way, a magnificent figure of physical perfection, but also a man of significant calibre in other ways. We are introduced to him when the asses of Kish, his father, were lost. The animals had strayed, and

taking his manservant with him, Saul went out to seek them. Their quest was fruitless, and presently they were about to turn homewards, for Saul has said that soon his father would cease troubling about the asses and would begin to worry about those who were seeking them. But before they turned backwards the servant who was with him suggested to Saul that in the neighbouring town there was a man of God, and "all that he saith cometh surely to pass." Possibly he might show them the way of finding the lost asses.

This man of God was no other than Samuel, the second actor in the drama. Through Samuel they were to "enquire of God," about the matter of the asses. Thus even in the trivial things of every day the Eternal purposes work themselves out, for the quest of the lost asses led Saul to Samuel. Now Samuel was clairaudient, and the Lord had told him in his ear (the 'hearing ear' of the prophet) that about this time on the following day a man would be brought to him, a marked man, a man chosen to be King, and this was the Saul who was looking for the lost asses. And after the meeting came about, the asses as it were faded out of the picture, having accomplished their purpose. But Samuel, knowing that Saul was the chosen of the Lord, anointed him King.

Samuel—The Prophet.

Before, however, this anointing took place Samuel described the events that would happen to Saul on the return journey—that he would meet such and such people, and that he himself would be "turned into another man," and would prophesy. Have you ever seen anyone

"turned into another man?" Those are the words of the Bible, but if you have seen a control speaking through a medium you must have noticed that when the spirit takes control of the medium's organism he is literally turned into another man. His face, his features, his gestures, his bearing, his speech and his diction will be altered and transformed. Everything will be altered, as if he had slipped, like an actor, into another part upon the stage. We can understand exactly what the words mean because we have seen it over and over again, but I do not know what the ordinary person, knowing nothing of the phenomena of Spiritualism, can possibly make of it. Psychically we recognise that "being turned into another man" marks the descent of the spirit which takes control of the medium, superimposing its personality upon him; and this is just what happened to Saul.

"Prophecy" Not Foretelling.

Then Saul prophesied, and it should be remembered that prophesying did not of necessity mean foretelling the future; it meant speaking forth. The prophet is one who speaks forth that which has been given to him from a higher sphere, whether he be speaking in terms of music, poetry, drama, literature, or painting. Unless there is something of the spirit in every type of artistic or creative work, they labour but in vain who spend their time at it. Inspiration is the very soul, not only of life, but also of art and every high endeavour. Then, even as to-day, it was more usual for mediumship to be confined to the more sensitive sex, yet here was an essentially man's man, head and shoulders above his fellows, being controlled and prophesying, so that wonderment and surprise crystallized themselves into a proverb—"Is Saul also among the prophets?"

God's Law Must Be Obeyed.

So Saul became King, outstanding man that he was, and he had an outstanding reign, and so long as he followed the dictates of the Almighty he prospered, when he forsook the word of God he came to trouble. What applies to Saul applies also to ourselves; so long as we walk in conformity with the plans of God we

prosper. That does not necessarily mean that we make money, for prosperity may be something very much other than mere financial opulence. When we forsake the plans of God necessarily we involve ourselves in difficulty. Psychologists term this the pleasure-pain principle, meaning that certain results follow particular courses of action, and gradually we learn to avoid those that produce painful results and to follow those whose effect is good.

Saul, however, rejected the teachings and counsel of God and put his self-will in opposition to the divine will, and then instead of that attraction which comes from the right polarisation there came the automatic repulsion of the anti-polarisation. Following upon this by the sequence of natural events came the punishment at the hand of his enemies, the Philistines. Then Saul, when he saw himself encompassed by great armies, was distraught; and suffering from a guilty conscience, in his heart of hearts he knew well enough that he had little chance. He had put himself in opposition to the Lord, and the Lord had spurned him, and when he enquired of the Lord there came no answer.

Saul's Method of Communication.

It is interesting to note the ways in which he is said to have enquired of the Lord, for such enquiry throughout Old Testament times seems to have been a regular thing. The Lord answered him not by dreams, the dreams have always been one method of communication from the unseen side of life. In sleep we are freed from the thrall of the physical body and we are not restricted to the physical senses; in the fine freedom of the soul we are in an especially sensitive condition, and it is then that the Lord can "seal our instructions." Reference to this may be found in Job 33, and if we can train ourselves we can receive much in the sleep condition. In other days it was the custom for those desiring such intimations to sleep in the holy Shrines or in the sacred groves where conditions were naturally favourable for such communications.

Also the Lord answered him not by Urim. The Urim and the Thummim are supposed to be stones in the breastplate worn by the High Priests, and used some-

what in the manner that we use crystals for "screeing." Those who possess that particular gift to-day can get their visions in the crystal, and so it was in the olden time. But in the case of Saul there was no vision and no answer, neither by Urim nor Thummim. How well we know those cases when everything is 'dead,' and just nothing happens.

Again the Lord gave no answer through prophets, the mediums were dumb they could get nothing. The prophets had their gifts, the 'seeing eye and the hearing ear, the Lord hath made even both of them' (Proverbs xx, 12), but their eyes were darkened that they saw not, and they could give him neither comfort nor counsel.

False Mediums and Black Magic.

Now Saul himself had promulgated certain laws and ordinances against 'black' magic. All through the Old Testament it is clear that the Lord spake by the mouth of his holy prophets and utilised various means of communication, so that his message might be delivered to his people; but it is also equally clear that there were false prophets, soothsayers, wizards, fortune-tellers, and a whole army of 'black' magicians who turned their psychic powers to base uses, the results of which were wholly pernicious. Such as these were in communication with the various gods and lords, spirits of doubtful credibility where they were not definitely evil. In the Old Testament there is a very distinct difference between God with a capital 'G,' and the gods with a small 'g.' St. Paul makes reference to this when he says—"For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him." (I Cor., viii). It is against this 'black' work that the prohibitions and warnings in the Old Testament are directed, not against the work of the 'white' prophets, for Moses says "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Numbers, xi).

In the Spiritualist movement it is necessary to draw the distinction between the white and the black, between the purely

psychic and the spiritual. A man may be an excellent psychic and an arrant scoundrel at the same time, and therefore it is so abundantly necessary that Spiritualism should be raised to the truly spiritual level to be used in the service of God Almighty. Hence we are told to "try the spirits, whether they be of God," and the test is whether they acknowledge that Jesus Christ is come in the flesh. Spiritualists are prone to quote the first part of this text, leaving out the second.

The Woman of Endor.

Returning to Saul. In his extremity we see that he was unable to secure help or advice from legitimate sources so he then had recourse to a source which he himself had declared illegitimate, and he went to the woman at Endor. Significantly enough he went by night that he might have an anonymous sitting. The woman pointed out to him that the Law had forbidden this under penalty of death, but Saul swore that no harm should happen to her by reason of it, and in reply to her question he asked her to raise the spirit of Samuel. Incidentally and by implication the question of survival is clearly answered in this one episode, for it is assumed that Samuel was not lying in the grave until the day of resurrection, but was able to manifest his presence. The woman was obviously what we should term a materialising medium, and when she saw the form of Samuel she herself was terrified and also recognised who her royal visitor was.

Samuel Materialises.

Then Saul enquired of Samuel, and in effect he said—"Here am I, surrounded by these hosts of the Philistines. I have tried by every means in my power to get into communication with the Lord, but there is no answer, for the Lord has deserted me." Samuel's answer is disconcerting enough, for again in effect his reply is—"And if the Lord has indeed deserted you, what is the use of coming to me?" Then he proceeded to tell him what would happen to him, and why. It is because he has set his will in opposition to the Lord's will that the Lord has deserted him, he is left to his own resources and there is no hope for him. Curiously enough in the Apocrypha there is a statement that—"Samuel, after he was dead, prophesied."

Here then we see him speaking forth from the other side of life.

The words of doom uttered by Samuel were—"Tomorrow shalt thou and thy sons be with me." Again this presupposes the point of survival, because Samuel was obviously surviving, and on the morrow they were also to be where he was—"with him." This tallies closely with the words of Christ upon the cross to the two malefactors suffering with him—"Today shalt thou be with me in Paradise"; so that both Old Testament and New agree in putting forward the perfectly definite idea of survival; in neither case were they to go into the grave and sleep there. In both cases the words "with me" occur, and give very strong testimony to what Spiritualism puts forward with regard to the continuance of life in a new environment.

The rest of the story tells us that as Samuel had foretold the Philistines prevailed, and Saul fled before them. In his extremity he besought his armour-bearer to kill him, and when the man refused, he died by his own hand, and his three sons also perished. Thus was the prophecy of Samuel fulfilled to the letter.

Two Important Facts.

The points worthy of special emphasis in this episode are two, and the first is the clear necessity to distinguish between the white and the black, the works of God and the works of the Devil. The Devil is not dead by any means, he is still at work in the world in insidious ways, so that if possible he may deceive even the very elect. He works for disunion, discord, distortion, and disruption between people, between families and organisations, and between the nations of the world. The only way to avoid the black is to be centred in the white. It is easy enough to open the psychic door, but who is to guarantee who alone shall enter through that door? It is nonsense to say that there is no danger. The only possible constructive work is done in the name of Christ and through the great Law of spirit which is Love. There is need for circumspection in the Spiritualist movement, for there are clearly tendencies in both directions, white and black.

The second point to be emphasised is the implication of survival carried in the "This day" of the cross and the "Tomorrow" of Samuel in the story. The physical body is but the instrument through which we play our part in the orchestra of life, but when the instrument becomes unplayable through age, accident, or disease, then the musician must part company with it. But for him there is no long sleep in a material grave, his awakening on the other side of life is straightway, "to-day" or "to-morrow" as the case may be. Herein, as both the Bible and Spiritualism suggest, lies a great hope and a great joy. So Samuel "after he was dead prophesied," and we of a later day listen and learn.—"Service."

NATIONAL DOG WEEK.

(From "The Evening Star," Washington, D.C., September 23rd, 1938.)

There may be no particular reason why one-fifty-second part of a year should be set aside as National Dog Week. Neither may there be any special need for editorial reference to the fact that such a designation has been effected and currency is being observed. Yet it is pleasant to direct public attention to the canine division of creation at a moment when practically everything else in the topsyturvy universe presents an aspect sorrowful to contemplate.

Dogs, it seems, are better behaved than their lords and masters. They do not indulge in war, they do not set up dictators, they do not go on strike for the privilege of being organised against their neighbours. Instead, they generally fight only when flagrantly provoked, they are democratically inclined and they have sense enough to know that class strife is a variety of suicide. . . . The average Bruno or Pat, Terry or Tige, Bimpkins or Spot is endowed with wit sufficient to be sceptical about heavens unmerited. Dogs, in brief, are realistic in the best meaning of the word. They do not deceive themselves, they do not know how to deceive others.

"Little Boy Blue."

By GRACE GLADWIN in the "Sunday Express."

This is a true story. It is one of the most soundly authenticated cases of survival after death known, and was related to me by Mr. Kenneth W. Sanderson, F.S.H.R., curator of costume at the Leeds Art Gallery.

IT was first told to Mr. Sanderson by the owner of the estate concerned, which is in the north of England, and he in turn has given permission to print it, although he must remain anonymous.

In the year 1747 the heir to the estate was a boy of eleven years of age. He had a tutor who was devoted to the study of natural history and who imbued his pupil with the same love for wild things that he himself possessed. The happiest hours they spent together were when in search of some rare flower, insect, or bird. Sometimes it was impossible for the tutor to accompany his pupil on these rambles, and the boy would roam the countryside alone with a notebook and pencil, in which he would jot down the things of interest he saw, and which he thought might be of interest to his tutor.

One day in May 1747 the boy set out alone. He was never seen alive again.

Search was made for miles around and was continued for many days. Large rewards were offered for his recovery by his distracted parents, but all in vain. Not the slightest trace was found of him.

There now remained a younger brother who became the heir to the estate. There was also a sister. A year passed, and on the anniversary of the day on which the boy had disappeared, and while the family were enjoying a meal, the door of the dining-room opened. The little boy entered. He was dressed in the same garments he had worn on the day of his disappearance. For a moment he stood perfectly still, then glancing towards the family he turned and disappeared.

Year by year, on the anniversary of the day he was lost, he made his appearance in the house without a single break until the war.

A Skeleton Found.

Then the owner of the estate, an old

man, thought he would do his bit by having a number of trees cut down and presenting the timber to the Government. When one old and withered tree about half a mile from the house was felled a great part of it was found to be hollow. Jammed inside was the skeleton of a young boy. It was believed that he had climbed the tree, possibly to examine a bird's nest, and, losing his balance, had fallen through the soft wood into the hollow trunk, where his struggles had caused him to sink further and further down. Clinging to the bones were the remains of a suit of blue cloth, laced with silver. To the skeleton feet still hung a pair of leather shoes with silver buckles. One of the pockets still held a notebook, which was found to contain a number of notes concerning wild flowers, birds, etc.

The skeleton was buried in the family vault, but the silver shoe buckles, the silver stock buckle and several buttons from the coat and waistcoat were removed by the old squire, who was a keen antiquary. They lay until his death in the drawer of a cabinet. From the day the skeleton was discovered the ghost of the boy was never seen again. The squire's theory of the apparition was that the boy could not rest until the secret of his death was known, and his remains had received Christian burial. Once that was accomplished he ceased to haunt the house.

The Relics Preserved.

The squire's son, who had regarded the removal of the buttons and buckles with disapproval, had a small case made from a portion of the tree in which the skeleton was found, and locked it away in a drawer of an old chest. The remains of the suit found on the skeleton were the same as had been seen on the apparition by both the old squire and his son, and to confirm this there is in possession of the family a drawing, made from memory by an ancestor in

1832, when he first saw the apparition. This ancestor was so deeply interested that he collected together all the documentary evidence he could lay his hands on concerning the various appearances of what he described as "the Ghost Boy," with the intention of publishing them in book form.

These Mr. Sanderson was allowed to look over. The book, which is still in manuscript, is preserved with a number of letters and records written in the eighteenth and early nineteenth centuries of the visitations of "the Ghost Boy" each year. A document recording the finding of the skeleton, signed by the squire's doctor, the vicar, head workman on the estate, and the squire and his son, who were all present when it was removed from the tree, was shown to Mr. Sanderson. A medical examination by the doctor present showed that the left collarbone was broken and the leg twisted.

ST. FRANCIS OF ASSISI.

A Lover of Animals.

October 4th is the day dedicated to St. Francis of Assisi, a gentle, humble soul who, on account of the outstanding services which he rendered to humanity by his sweetness, simplicity and tenderness of heart, was canonised so that he might be remembered for ever as a benefactor of mankind.

But the gentle Francis was a lover, not only of his fellow men, but also of all things that creep and fly and move upon the face of the earth. His compassion embraced even the animals, those endearing creatures which delight alike the hearts of little children and of staid and stolid men and women.

Who does not love animals? There may be some few cynical and perverted souls who profess a disdain for our jolly canine and feline pets, a shrinking from furry things, a dislike of birds, free of wing, joyous of note, gay of plumage. But such misguided folk are few and far between, and St. Francis was not one of them.

Because of the tender love which this sweet-souled monk bore towards the pretty, faithful and lovable "little ones" of

the animal and bird kingdoms the day of our patron saint is celebrated all over the world as "World Day"—the official day given over to publicity on behalf of "The World League for Protection of Animals."

"The World League for Protection of Animals" is a growing international organisation with branches in almost every country of the world. The emblem of the League is the forget-me-not, and on October 4th all animal and bird lovers will be wearing a spray of this dainty blue flower as a reminder to be kind to animals.

We must not forget the pleading, helpless, baby things of the animal realm. We must be careful not to utilise them in any way for gain, to use them unkindly for industrial purposes, to exploit them for pleasure, to treat them cruelly or to curtail their liberty by confinement. Animals and birds were intended to be free—free as the winds, sweet-scented, that blow over our lovely Australian bushland.

And so, on October 4th, gaily sporting a sprig of forget-me-not, we keep in mind the gentle St. Francis, a lover of animals, well knowing that he would gladly have given not only his name, but his very life, if needs be, for the welfare of these "lesser brethren" (the birds and animals) to which he extended his compassionate sympathy.

On October 4th, "The World League for Protection of Animals" will be busy with many activities, spreading far and wide all over the world the League's motto: "Think, Speak, Act, for Suffering Animals." Helpers are urgently wanted. So roll up, roll up! And don't forget to wear your sprig of forget-me-not. May St. Francis bless you!—"The Animal's Champion," Sydney.

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Psychic Photography.

By W. GILLIAM MITCHELL.

Vice-President, "Society for the Study of Supernormal Pictures."
Vice-President, "Newcastle Psychical Research Society." Past President, "Darlington Photographic Society." Hon. Secretary, "Darlington Psychological Society."

THE term "Psychic Photography" was invented by Mr. J. Traill Taylor, and was first used by him in a lecture on this subject before the London and Provincial Photographic Association in March, 1893.

Any knowledge I may possess of Psychic (or Supernormal) Photography has been gained by observation rather than experiment. Well over a quarter of a century of investigation has guided me to certain conclusions and cumulative evidence has driven me to definite convictions. That this phase of phenomenon really occurs can scarcely be denied and is generally accepted by serious students of the Occult.

Whether it does, or does not, prove human survival is the problem that occupies the mind of many scientific investigators. I have several hundreds of specimens before me collected from many parts of the world; nearly every specimen presents some varying and bewildering feature that either confirms or contradicts some other example.

For the production of a Psychic effect on a sensitive surface it is generally accepted that a "Medium" is a *sine qua non*. Whether the medium or intermediary must take human form, or whether the intervening substance or element is some subtle natural force working independent of matter is yet to be determined.

Such sensitives as William Hope seem to prove that a certain physical make-up is a necessary factor: yet it is difficult to understand how any individual can apparently command psychic results at any moment, and make appointments months ahead of time.

A Lens Not Essential.

Upsetting all ordinary laws of photography, as Supernormal portraiture cer-

tainly does, it seems unnecessary to experiment with the aid of a photographic lens, or if a lens is employed, to pay any attention to the question of exposure.

Images can and have been projected or precipitated on to plates and films sealed in light-proof paper, or in the original packing of the Manufacturer. The only probable use of a camera may be that the dark interior is used as a suitable cabinet for the condensing and conserving of psychic forces.

It is doubtful whether the psychic image or "extra" is even objective. I have yet to experience or learn of any such having been visible on a focussing screen or duplicated by mirror reflection. A series of duplicated images on a single plate, with one exposure is not unique, and at least one example of a transparency superimposed on a negative has come under my notice. The result is a positive picture on a photographic negative.

Spontaneous results appeal to me as being the most evidential. Now and again, perhaps once in a lifetime, a professional or amateur photographer obtains an unexplainable picture which can only be accepted as of supernormal origin, its evidential value being the unmistakable recognition of the portrait it bears.

Microscopic Examination.

Photomicrography is an invaluable adjunct to scientific examination of Psychic pictures and psychographs. Microscopic writing on some of Hope's results when enlarged 40 dimensions show an electrical basis, others a fluidic. More intensive magnification reveals the fundamental atomic structure. This opens a wide field for the ardent student.

Climatic conditions may have considerable bearing on all phases of Psychic phenomena. Our continental friends may

have advantages over ourselves in these matters.

There may be advantages in experimenting in Circles; personally I advocate individual experiment. Should results be obtained in a Circle, it is difficult to locate the actual individual who may be intermediary for the phenomenon, whereas solo experiments leave no doubt as to the possessor of the psychic faculty.

Whilst the subject is so wide and fascinating, yet it is beset with pitfalls. A single personal experience is worth a hundred obtained through a professional, or even through an accredited medium. Much deception can be practised by a clever charlatan and photography lends itself peculiarly to many cunning manipulations, but scientific and careful examination cannot fail to uncloak them.

Recent exposures of impudent tricksters have convinced me that there is a source from which faked negatives can be obtained. It only requires an individual with abundant audacity and a glib tongue to reap a rich harvest.

Familiar Forms of Extras.

The most familiar form of Psychic photograph is that which presents one or more extraneous faces other than that of the sitter or sitters, these faces frequently being recognised likeness of deceased relatives or friends. Another phase of the phenomenon is the production of written messages upon the plate, sometimes in English, sometimes in foreign languages and not infrequently in facsimile handwriting of the deceased person from whom the message is purported to emanate.

We therefore find an intelligence at work behind the phenomena and assume that the operator can be no other than the deceased friend trying successfully to communicate. Such results bring much consolation to the recipient, and if man's survival can be definitely proved by Psychic Photography, the phenomenon is the most satisfying and permanent means of communication that could possibly be desired. The direct voice, even if registered on a gramophone record, cannot give the immensity of pleasure derived from a recognised psychic photograph.

It is impossible to set a limit to the

mental capacity of man, and none can set a limit to the possibilities of the Universe. Man is always a spirit, and when freed from the body may, and possibly has more advanced knowledge, and presumably may learn to manipulate forces that we on earth have not yet discovered.

Man's Superphysical Nature.

Man in the body, may and probably does possess a superphysical nature, he is something more than a physical being. He may have ethereal bodies by which information can be obtained and effects be produced. There is something in the human being which physical laws are powerless to touch, and which the cessation of physical activities need not necessarily extinguish. The mental capacity of man is demonstrated in Psychic Photography; there are those who have by the power of concentration transferred a mental message to the sensitive plate. There are others who have transmitted a mental message over long distances. Who shall say that the day may not come when a mental picture will be as possible to transmit as a wireless photograph?

Let us consider how in "Vital" photography—pre-natal images are imprinted on the unborn child, created and permanently registered by merely an unsatisfied desire or an emotion of the mother. Again by extreme religious fervour and exaltation, in rare instances, the Stigmata has been imprinted on the human body. Historical records are those of St. Francis of Assisi and Saint Teresa.

Marvellous Medallion Hailstones.

A flash of lightning has been known to print a picture of the surrounding scenery on the human flesh, such as the mystery of the marvellous medallion hailstones that fell at Remiremont on the evening of May 26th, 1907, when hundreds of large hailstones bore upon their facets a medallion of the Virgin and Child, replicas of a statue on the pinnacle of a local Catholic Church.

The even balanced mind desires to prove, and those who may be limited in their intellectual development can gain much knowledge and satisfaction by simple experiments quite within the reach of merest tyros in photographic matters.

The scientist may carry his investigations into unlimited regions of research.

To convince the converted is a comparatively easy task; it is when we encounter the hyper-critical, sceptical, and irrational mind, that we find how necessary it is to have our evidence clearly defined and absolutely above suspicion. We do not imply that converts are necessarily over credulous, far from it, but the formidable barrier of PREJUDICE is a mental obstruction not easy to remove. Having aroused an interest in the subject we rely upon the strength of accumulative evidence in eventually bringing conviction of the truth of the phenomena; we will then have reached a mental development that should prove most helpful in obtaining personal experience.

How to Experiment.

PERSONAL EXPERIENCE is only gained by persistent experiment and inexhaustible patience. Whilst a knowledge of normal photography may be useful it is by no means essential. "Psychic" photography upsets all the prescribed laws of ordinary camera work. Psychic photography need not be an expensive matter. Purchase a box of miniature plates or a roll of midget films. Cut films into short lengths and enclose each portion in a small light-tight envelope. The miniature plates can be treated in the same way. If you can obtain a length of unexposed Cinema film, so much the better, as the speed value is much higher. Take one of these small packages and bind over any vital organ of your anatomy (forehead, heart, solar plexus, etc.), just before retiring. Wear all night, concentrating on the experiment just as long as you keep awake. Take an early opportunity of developing. The result may both please and astonish you.

This experiment has often proved successful, and portraits have been obtained, and also effects like electrical discharges. Distribute these packages amongst your friends, and it will be interesting to discover whether any of them are successful. Should extraordinary results accrue do not jump to the conclusion that it is the work of a discarnate being. There may be a natural explanation of the phenomenon. Possibly the projection of a thought picture may be the result of concentration.

A Remarkable Example.

As a remarkable example of the power of desire or thought may I quote from the pages of "Light." On page 1 of issue July 24th, 1918, under caption "Spiritual Form and Psychical Defects," we find the primary form often distorted in the development before birth, through fright, or other mental action of the mother impart the human flesh copy of the Spirit, by physical defect; a defect only physical, not spiritual, the spiritual body unseen developing its powers for future use at physical death.

I have in memory many facts illustrative. I select one. The one was the name of the father on the iris of the eyes of the child, produced before birth by the impetuous wish of the excited mother, when the father denied the paternity. Here we have the phenomenon of a strong desire on the part of the spirit of the mother creating actual writing on the sensitive iris of the eye of the unborn child. Is it too great a stretch of the imagination to suggest that a strong desire on the part of a disembodied spirit may imprint on the sensitive film of a photographic plate?

Books on the Subject.

There have been many books written on the subject of Psychic Photography, most of them illustrated, which makes them doubly interesting. The subject is so vast that it is difficult to cover much ground in a limited compass. One hardly knows where to begin or where to leave off and to quote minute details of varying experiments and results would not only be tedious but probably boring to the listener. One particular phase of Supernormal photography is seldom written about: to me it is the apex of psychic art. I refer to the phenomenon of photos in natural colours. There are very few specimens extant. Two only were secured by Mr. William Hope of Crewe. (Lumiere process.) There are others, six in number, secured by Mrs. Deane, of London. These latter were obtained by the Paget Colour process, a photographic process far from easy to manipulate. The effect in each case is very wonderful and beautiful. Technically, they are excellent photo-

graphy and produced as they were by very inexperienced camera users, they are truly marvellous.

Mrs. Deane's Great Gift.

It was common knowledge that Mr. Hope was a very mediocre photographer. His photographic manipulations were slovenly and in every way left much to be desired. Mrs. Deane, a humble charwoman, living in one room, attended a Spiritualist meeting one evening, and was there told by the visiting medium that she had the latent faculty of procuring psychic photographs. The old lady secured a small camera of indifferent quality, and, not having a dark room, pinned a black shawl around the legs of her kitchen table and at night time, underneath this homely makeshift, she loaded and developed her plates. The many results this gifted old lady secured have startled the world. The very remarkable photos she obtained of the cenotaph in London on Armistice Day each year contained recognised photos of scores of "The Boys" who perished in the great European War. During her long sojourn at Julia's Bureau, under the guardianship of Miss Estelle Stead, she exposed hundreds of plates and gave joy and conviction to hundreds who testify to the genuineness of her mediumship.

Colour Extras.

For the Paget colour plates to register colour there must of necessity be colour to portray, and the beautiful colour transparencies must be seen to be appreciated. This inspires the thought that a paper on such an intriguing subject as Psychic Photography loses much interest when not illustrated with lantern slides, more especially at an International Conference. With my varied collection of several hundreds of slides and a 16 foot screen many interesting problems of Supernormal pictures could have been illustrated and explained. Question could have been asked and answered, and many enquirers would have been more satisfied.

There have been from time to time quite a number of Psychic Photographers in England, some professional and others amateurs. From 1871 down to present day (1937) there has never been a period

without. The first Psychic photo. recognised was obtained in 1861, just 22 years after the discovery of photography, and thirteen years after the birth of modern Spiritualism (1848).

Hope's Mediumship.

In 1905 Mr. William Hope obtained his first extraneous picture. He was working (he told me) at that time in a grease and tallow factory in Liverpool. Having bought a cheap camera, he used to amuse himself by taking photos of his fellow workmen on a Saturday afternoon in an old shed with a glass roof. On one occasion he was developing his photo, and, much to his bewilderment, found a second portrait on his negative. When printed it proved to be a deceased relative of his sitter.

He was persuaded to show the picture to a young Catholic Priest who was credited with knowing a good deal about photography. He was sufficiently interested to ask Hope to take a photo of himself, which Hope willingly did. The result was again an extraneous photo of a deceased relative, this time of the Priest. That was the Genesis of long years of Hope's mediumship.

During his lifetime Hope exposed thousands of plates and most of his negatives portrayed more than one "extra" either in portrait, symbol, or message form. Undoubtedly he was the outstanding photographic Psychic of his day and generation. Perhaps the greatest test of his mediumship was when Dr. Geo. Lindsay Johnson, F.R.P.S., journeyed from South Africa and had a sitting with this famous psychic.

The test was duly arranged and the negative developed in the Dark Room of the Royal Photographic Society of England and in the presence of a Committee of their members. The moment the development of the plate was complete the image on the plate was closely examined by all present and it was found to be a rose. Then a further remarkable discovery was made, for, on closer inspection, it was seen that the negative was in reality a positive, which indicated a **white** rose. Those present then adjourned to a room

connected with the dark room, and all who had been present at the test affixed their initials to the plate on which was the photograph. There was one fact which was uppermost in the minds of all—the rose appeared on the plate under strict test conditions, and the following Certificate was drawn up by Dr. Lindsay Johnson at the Office of the R.P.S. and signed by all who had been present at the test.

A Valuable Testimony.

"We the undersigned fellows and members of the Royal Photographic Society, and one other person, testify that a box of sealed plates was opened in our presence in one of the dark rooms of the R.P. Society, and that on developing one of the four plates of the middle packet, the positive image of an open rose (flower) appeared on the plate which was developed and fixed in our presence. We further testify that the plates were not tampered with by any one present, and, owing to the powerful red light, no trickery or substitution of plates could have been effected without our perceiving it."

(Signed)

James S. W. Coke, M.R.P.S.

John Christopher Scott, M.R.P.S.

Geo. Lindsay Johnson, F.R.P.S.

H. W. Engholm.

F. R. Scatcherd, Member S.P.R.

Surely it is a great achievement to secure this testimony from so august a body of the Royal Photographic Society of England.

"Billy" Hope, as he was always familiarly called, could easily have become a rich man. He was never avaricious, he was always obliging, humble in heart, proud of his mediumship, died in comparative poverty, and, thanks to the Rev. Chas. Tweedale, Vicar of Weston, a tablet to his memory adorns the wall in Weston Church, near Otley, Yorkshire.

I address myself to those who care to give the subject careful and serious attention. The people who most strongly condemn and sneer are those who do not trouble either to experiment or to seek. **Their opinions are worthless.**

Personal investigation and careful study will soon bring satisfaction in regard to the genuineness of the phenomena.

Each one must judge for himself, but it is worth while to take trouble in the judgment.

The Horizon is a large one.

HINDU TO DO ROPE TRICK IN ENGLAND.

The "People," London says:

The most-discussed "illusion" in the world—the Indian rope trick—is soon to be performed in Britain by a Hindu magician, Professor P. C. Sarkar. This feat consists of making an ordinary rope stand straight up in the air without any visible mean of support. An assistant then climbs the rope and vanishes from sight.

Professor Sarkar declared in an interview: "I can do the rope trick. I challenge the Occult Committee of the London Magicians' Club to arrange a public demonstration of my show. I claim to be the only man in the world to-day able to perform this trick, the secrets of which many famous magicians have failed to obtain, despite the expenditure of much time and money."

It is claimed that Professor Sarkar, without any fuss, can:

Lick a red-hot iron bar;

Drink all kinds of acids and poisonous drugs;

Eat a mixture of broken glass, pins, needles and deadly snakes;

Swallow red-hot liquid lead; and

Walk on fire.

Joining A Man's Tongue.

He challenges any magician to duplicate his feat of cutting and rejoining the tongue of a man in a hypnotic trance.

"I will hypnotise any member of the audience," he declared, "and he will lie in a trance. A body of responsible medical men and scientists forming a committee will feel his pulse. It will beat faster and faster and then will completely stop. A surgeon will sever the tip of the tongue and I will join it again. I have performed this feat in many parts of India, Burma and the Shan States."

Shankaracharya, the great Hindu mystic philosopher, wrote about the rope trick more than a thousand years ago.

How To Approach God.

(By ELSIE FLORENCE GRIMES, B.A.).

"Everyman,
I will go with thee,
And be thy guide,
In thy most need
To go by thy side."

(Quoted from the "Everyman's Library" Publications.)

MANY articles have been written on the subject of how to approach God, how to contact the Divine, how to reach the soul of the Infinite, etc.—in "honest to goodness" language, simply **HOW TO PRAY**. Let us use the good old-fashioned word. It is as good as any word that has ever been used, and always will be effective.

There are many methods of prayer. Recently I had the good fortune to read two really remarkable and beautiful books, "God in the Slums" and, "God in the Shadows" by Hugh Redwood. These books can be recommended most whole-heartedly to everyseeker for the simple, downright Truth in the most everyday, humble walks of life. They are Salvation Army books. Very far removed from Spiritualism, you may say. But are they? Well, just read them and see.

An "Ordinary" Prayer.

But to return to the subject of prayer and its connection with these books. In "God in the Shadows" one reads of a very ordinary prayer made in a very natural, human way. But it worked. It worked surprisingly. It worked simply because of the earnest directness, the child-like faith, the urgent, crying need for help. Surely no God to Whom such a prayer was made could ever fail to answer it. The author's loved and only child, Daphne, was critically ill and expected to live only for a short time. The author knew nothing of any "advanced" method of prayer, of "entering the Silence," or such like. In fact, he had probably never heard of such expressions. He just got down on his knees in front of a chair, and from the very depths of his tortured heart cried, "Please God make her better." When he arose from his knees he felt a strong urge

to open a certain book at a certain page, whereon he read the words, "Let us therefore have a cheerful confidence." A wonderful calm and a sweet assurance of God's love entered his heart. He knew that his prayer had been heard and would be answered. Going to his wife's room, he said, "Daphne will get better." Needless to say, she recovered. That very night the temperature became normal and the crisis of the disease passed, much to the amazement of the doctors in attendance, although it did take many weary months of patience and prayer—a testing time of faith—before the child became a normally healthy young girl again.

Did you say, when the word "Salvation Army" were mentioned, "Oh, but this has nothing to do with Spiritualism?" Well, maybe the author thinks that way. He may even be offended to be told that his books have a strong Spiritualistic bias. He would probably say that he just had a "hunch" to pray and to open the book at those particular words. We Spiritualists would call it "inspiration," but after all a name counts for little.

Effective Prayer.

Now, to return to the subject of this prayer. It was certainly not a "scientific" prayer from the point of view of any of the "modern" (so-called) religions. It was just the good old orthodox way of reaching the Divine, and it worked. As a matter of fact, in moments of acute stress, nearly every man and woman of us pray in exactly the same way, no matter what our "technique" may be in more composed moments. We just get down on our knees (either literally or metaphorically) and pray fervently and with child-like simplicity, "Please God help me," or "Please make her better," as the case may be.

And talking about getting down on one's knees, why not? It may not be an "up-to-date" method of prayer, may even appear a trifle ludicrous to an "advanced thinker." But it is a natural, spontaneous impulse that does come to most of us in moments of acute suffering and urgent need. It is as well to obey such an impulse. For a prayer to be really effective let it be absolutely sincere, unaffected, simple. Let it just come straight from the heart, and one finds that generally this means laying aside all "technique" and getting down on one's knees as a little child would pray. It may be argued by some that this impulse to fall on one's knees in prayer is due to early training—that in childhood many people, brought up on orthodox lines, were taught to kneel in prayer, and that therefore this attitude is just one of habit. Personally, I rarely knelt in prayer as a child, yet again and again this impulse to kneel comes to me, and I obey it because it is absolutely natural, sincere and child-like. The Master taught us that we need to become child-like in order to enter the Kingdom of Heaven.

Other "Technique"

Such a simple, direct prayer is not in accordance with many of the present day religions. It is not, for instance, in accordance with Christian Science, because according to Christian Science no one is ill, therefore it is illogical to pray for anyone to get well. The Christian Science prayer would be more to this effect. "Please God help so-and-so to understand and to realise that as a child of God she is perfect, and is therefore well." This is the highest Truth teaching and the prayers of Christian Scientist's work, as no fair-minded person will deny. The other kind of prayer also works. Is God therefore fastidious about our method of prayer? Evidently not.

Many people have practically been reared on that hymn, "What a privilege to carry everything to God in prayer." And an excellent work-a-day hymn it is, too—just to sincerely talk to God about our troubles and our sins. The author of "Oaspe" stated that every night he "communed with God" and told him all about his shortcomings of the day. That prayer worked, too, as Mr. J. B. New-

brough was privileged to write (by automatic writing on a typewriter) one of the most remarkable books of the age.

The "Silence."

This had for years been my own method of prayer. Every night, in the Silence, I went over my thoughts and actions of the day, told God all my failings, weaknesses and temptations, and prayed that He would give me of His strength so that I would not repeat these faults the next day. That method of prayer was found to be most helpful. However, a lovely booklet was given me on "How to Go into the Silence" (by Mrs. James Allen), which said that we should not carry our problems into the Silence but should leave our bundles outside the door, so to speak. Had I been wrong in telling God all about my difficulties? So I tried out the new method of prayer. When I went into the Silence I deliberately left all my problems on the door mat. In the Santuary of my heart I filled myself to overflowing with Divine Power by meditating upon the thoughts of Love, Joy, Peace, Harmony, Beauty, etc. And that prayer worked, too—worked splendidly.

Which Method is Best?

So what is the conclusion to be drawn? I have tried out every kind of prayer. I have got down on my knees and cried like a little child, "Please God help me," or "Please God make so-and-so-well," and He did. I have prayed the prayer of Christian Science, endeavouring to see all the world as perfect and everyone in it as harmonious. That prayer was beautiful, too—strengthening, healing, uplifting. Also, I have "communed with God," frankly poured out all my troubles to Him, asked His advice, told Him about my sins and temptations, and asked Him, in a quite candid heart-to-heart talk, to help me. And He did. "Oh, what a privilege to carry everything to God in prayer."

Also, I have followed out the New Thought way of entering the Silence by leaving all my worries on the doormat (just the opposite of the above prayer, you will say). I filled myself to the fullest capacity with the vibrations of Love, Peace, Joy, etc. Then, when I went to pick up my worries from the doormat where I had left them, lo! the fairy godmother

had waved her magic wand over them and they had diminished to half their size. Some day they will just dwindle away altogether and I will even forget to stoop and pick them up off the doormat where I had dropped them. So that prayer works, too!

Sincerity and Trust Essential.

Well, it IS a comfort to know that God doesn't care one iota HOW we pray, so long as it is with sincerity and trust. If we kneel, He kneels beside us. If we cry to Him to help us and to heal us He says, "I have heard thy prayer, I have seen thy tears; behold, I will heal thee." If we pour out all our troubles to Him, He listens tenderly, sympathetically, helpfully. He asks us to tell Him about our difficulties and to talk them over with Him, as father to son, or mother to daughter. Again, if we wish to refresh ourselves from His fountain of living waters He is there with His hosts of glorious angels in bright array to shower upon us His rainbow-tinted spray of Joy and Love and Peace.

Oh, it is a good old world, golden in the sunshine, watered with rainbow sprays, filled with angel melodies, glad with rejoicings and blessings.

"All roads lead to Rome." All prayer lead to God. "God's in His Heaven, all's right with the world." Hallelujah!

SPIRITUALISM.

"Treat it With Reverence"

In a letter to the "Express and Star," Wolverhampton, England, "T.H.," writes: "Precise" points out the "privilege" of including medical men at test seances. What authority have "medical men" in the psychical field? The phenomena of a genuine seance are abstruse. The medium and clairvoyant "spiritually" sees and hears "things" that others not so gifted are out of touch with. It is also an accepted axiom of Spiritualism that hypercritical "sitters" send out "mental atmospheres" detrimental to genuine "hatchings."

Spiritualism is very consoling to countless people, so we should treat it with reverence for it is easier to criticise than to prove many things. After all man is

but superficially acquainted with celestial phenomena and those with "ecstatic visions" of things to come in the immortal fields need have no fear of test seance "revelations" blurring their "spiritual view." Many profound minds believe that the "glories to come are wisely sealed from our eyes, so that we can deck ourselves according to Christ's bidding, and, whilst being powerful advocates of genuine regenerating Christianity, prepare with patience to meet the 'unknown' destiny of immortality."

"Materialism" gives no spiritual consolation, and by its "shallowness" it is condemned. Let us all, however, have vision enough to see that egoism destroys all sense of proportion, and that immortal expectations only exalt and ennoble the mind of man who awaits with patience the influence of grace upon the heart, for maybe the troubles and trials of this short life are nothing to be compared with the glories to come (if we deserve them).

"OUR GARDEN, AND GLIMPSES THROUGH ITS SECRET GATE"

By Chas. F. Barber.

Great numbers are communicating with the spirit world to-day, briefly or at length, and in deepest sincerity or only casually. Many receive great help in emergencies, and with their problems, but almost never are there continuous and consistent records, made over long periods, of definite planning on the spirit side, carefully carried out on this. There is an intimate touch given the Garden, and Fanny's hand is in everything.

All too often the appeal to those who are able to see in clearer light than ourselves, means nothing unless the answer coincides with the enquirer's own opinions. Such a course would not have brought the results this account tells about. The book has a message which brings the spirit world into such close contact with the soil and life of this plane that it is a present reality, not something strange and visionary. It should be of deep interest to those who wish to live close to nature, both mundane and spiritual.

The Mystery of Easter Island.

By DONALD MACLEAN.

(Reprinted from "The Argus," Melbourne, 9/9/'33).

The Cruise of the Mana.

ON the afternoon of February 28, 1913, the Mana, a fine yacht with auxiliary engines, ran down Southampton water and so out to sea. Mana is a Polynesian word conveying the idea of good luck. The name was fitting, for the yacht was bound for Polynesian waters. She was built for and owned by Mr. and Mrs. Scoresby Routledge, and the chief purpose of her voyage was to convey a small but distinguished party of enthusiasts to Easter Island, in the Pacific, to make a scientific study of the people, their language, and the monuments of the most interesting of all islands.

The expedition was sanctioned by the highest authorities. The Admiralty furnished it with a lieutenant on full pay, for navigation and survey purposes. The Royal Society made a grant of £100. The British Association, in addition to a contribution, appointed a committee to watch over its interests; and valuable scientific instruments were lent by both the Admiralty and the Royal Geographical Society. Three years and four months later, on June 23, 1916, the Mana, after many adventures, reached home again; and in due time the details of the long sea voyage and the scientific results achieved at Easter Island were set out by Mrs. Scoresby Routledge in a beautifully illustrated and lucidly written book, "The Mystery of Easter Island." (London: Sifton, Praed, and Co.).

Easter Island was discovered by the Dutch admiral Roggeveen, on Easter Day, 1772, hence its name. Roggeveen was the first to tell of the huge statues, "remarkable tall stone figures, a good 30 feet in height." It was 50 years before the island was again visited. Then in 1770 a Spanish expedition happened upon it. Consalez, the commander, took formal possession for Spain, naming the island San Carlos. He caused a document to be drawn up, which the natives endorsed by signing it in their

own script. This is the first notice we have that they possessed a system of writing. Four years later Captain Cook spent some days on the island; and a little later La Perouse, the French explorer, anchored there. From the day when Roggeveen published abroad the first account of it Easter Island has been the chief mystery island of the world. To the early visitors familiar with the Pacific, and expecting to find there naked savages living in insubstantial palm thatched huts, and finding instead a vast array of huge stone figures, carved and fashioned as by giants, and standing upright or lying prostrate in all directions, it almost appeared that they had lighted upon the ruins of another Egypt or Assyria.

The Mysterious Statues.

The seashore was lined with colossal stone figures. Every figure was surmounted by a huge stone hat, from 4ft. to 6ft. high and up to 18ft. in circumference. These hats were separate from the figures they adorned, and were fitted to the head. Everywhere one looked, up hill and down, to right and left, were hosts of other figures. There were more gods, apparently, than living people to worship them. Investigation revealed that there was not one iron or steel tool in all the island; and the question arose, How were these statues carved? Nor was there a wheel, a roller, or a draught animal. How, then, were the gigantic masses transported from the quarry to the seashore and up the slopes of the valleys and hills? Little wonder that the idea arose that Easter Island was the sole remaining part of a submerged continent, on which a long vanished race of men had reached a high state of civilisation, and that these great monuments were the work of their hands.

The chief work of the Routledge expedition was devoted to these stone figures, ranging in size from 5ft. to 6ft. to one monster 60ft. high. From the natives

little or no light could be got. The statues were there, and always had been. They were not more regarded by the natives than a gumtree by an Australian aborigine. Patient investigation, however, revealed several things. Many of the figures were in the nature of tombstones, having been set up at the heads of collections of graves. They were all carved from volcanic ash, which had hardened into a soft, easily worked stone. All came from one quarry, the crater of a volcano, where many may still be seen in every stage of development, from the completed figure to those half-worked, and others in process of being cut from the wall of the crater.

The place suggests that the sculptors were one day busily at work when something happened which constrained them all to drop their tools and run, never to return. The likeliest suggestion appears to be that the island was invaded by foes, who either exterminated the artistic population or drove them to the other end of the island and kept them there until artistic impulse and skill died out. The only thing certain, however, is that the work was never resumed. The tools they worked with are found plentifully in the quarry. They consist chiefly of chisels, axes, and adzes, made of a hard, flinty stone, not unlike those used by Australian blacks. The tool appears to have been held in the hand and tapped with a stone or wooden mallet. This is evidence that the artists were stone-age men, but is not proof of remote antiquity, for in some lands, Australia for example, that age has persisted until now.

The Problem of Transport.

This being so, it is not necessary to believe that the workmen were a highly civilised race, who vanished mysteriously, leaving no records save these gigantic statues. The statues are undoubtedly colossal and extraordinary, but the carving is not impossible even for the natives now living on the island. A much more difficult problem is that of transport. How did these people, without wheels or ropes, or any draught animal to aid them, contrive to take those colossal figures, many of them over 30ft. high and broad

in proportion, and made of a soft brittle stone, out of the quarry, up and down great hills, some of them for miles, and finally, without damaging them, erect them on commanding sites? A modern engineer with every engineering device at his command would probably undertake the work with many doubts and misgivings, yet these people appear to have accomplished it any number of times with complete success.

Another and even more interesting problem is the fact that these islanders possessed a script, a method of writing. There was something similar in the Caroline group, and also in the Chatham Islands. The Carolines are north-west of New Guinea, the Chathams are west of New Zealand, and Easter Island is thousands of miles away on the other side of the Pacific toward South America. It is incredible that people so far apart could have derived a script from a common source; and it is equally astonishing that in these three places alone in the Pacific a system of writing should have evolved. The Easter Island script consists of only "ideograms," signs that express ideas; but not even the Aztecs and the Incas, with all their culture, advanced so far. Unfortunately this script has been almost completely lost. In the middle of the last century the great majority of the island men used it; but the island is a dependency of Chile, and about that time the exploitation of the guano deposits of Chile occasioned such a short age of labour that nearly all the men of Easter Island and practically every scholar were forcibly taken to Chile. Of these only about 15 lived to return, few who did know the script, and when the Routledges reached the island the only man acquainted with it was not only very old, but was afflicted with leprosy. All that trained and keen scientists could do to get from him the secret was done, but his powers were failing, and the result was disappointing. However, a number of wooden tablets were obtained with good examples of the script upon them, and, though the means are slender, something may yet be done to elucidate them.

A NOTABLE BROADCAST.

By the Duke of Windsor.

Reprinted from "The Commonweal."

Under the title of "A Sky Rocket Shot from Verdun," the Duke of Windsor's Broadcast to America, with Editorial Comments has been published and kindly forwarded to "Peacewards" from "Friends of the Duke of York in America," 132 East 65th street, New York, by Miss Lewis Stuyvesant Chanler, President, and other office-bearers. The Address was not broadcasted in England. We regret that space allows only a few extracts, which we gladly publish.—Ed. "C."

(N.B.—"Friends of the Duke of Windsor in America" is a society dedicated to the proposition that an unprecedented office be created and placed at the disposal of the Duke of Windsor, and that he represent the people of the world as First Ambassador-at-Large for Democracy and Peace.)

"Upon this and other battlefields throughout the world millions of men suffered and died, and as I talk to you from this historic place, I am deeply conscious of the presence of the great company of the dead; and I am convinced that could they make their voices heard they would be with me in what I am about to say.

"In our personal contacts we all strive to live in harmony with our fellow men. Otherwise modern civilisation could never have come into existence.

"Are we now going to destroy that civilisation by failing to do internationally what we have learned to do individually?

"I speak simply as a soldier of the last war, whose most earnest prayer is that such cruel and destructive madness shall never again overtake mankind. I break my self-imposed silence now only, because of the manifest danger that we may all be drawing nearer to a repetition of the grim events that happened a quarter of a century ago.

"No, it is in a larger spirit than that of personal or purely national interest that peace should be pursued. The statesmen who set themselves to restore international

security and confidence must act as good citizens of the world and not only as good Frenchmen, Italians, Germans, Americans or Britons. The benefit of their own nation must be sought through the benefit or the wider community of which we are all members."

Mrs. Julia Chanler writes:—

"We take pleasure in presenting you, in booklet form, with the historic broadcast from Verdun, which we consider to be the most powerful utterance of these agitated times. Through these words the Duke of Windsor has led the way into the hitherto untouched realm of universal statesmanship. He is now marking time, waiting for others to catch up with him."

"The Duke of Windsor, because of his unique position, because of his gifts and his enlightened viewpoint, is the one man of this generation fitted to accomplish the seemingly impossible—the reconciliation of the nations and the harmonising of their interests. We take the liberty of strongly urging you to take part in the demand that he be used for this great task."

Through **Secretaries of Peace** in every Government, and through Peace Societies; through use of the cinema in Schools and Church, and through the Press the ideal of the Duke of Windsor might be realised, backed by his own personality, and that of other men and women in high places.

SPIRITUAL CHURCHES AT WORK IN SYDNEY.

By Chas. Neil.

THE article in the September issue of "The Harbinger of Light" on "Sydney and the Psychic" was a timely reminder that there are a great number of people who would like to know more about Spiritual work in Sydney and in particular what progress the churches are making.

In an area of over twelve square miles, 120 churches, more or less, have sprung up within the last 30 years. No one knows where all these churches are situated as there is no organisation. The Spiritual Union has discovered the location of nearly

100 churches and has made two card indexes, one containing particulars of these churches and the other the names and addresses of the mediums and lecturers. These lists are being augmented as information comes to hand. There were actually three churches who had never seen a copy of the "Harbinger of Light," but this of course has now been remedied.

All the churches are run on similar lines. They are all independent units working for the one Great Cause. Speaking generally most of these churches live from hand to mouth and have to find the money every week to pay the rent. There are no endowment funds and no financial support from a central body. Those conducting the services are not paid, but travelling expenses are allowed to visiting mediums and lecturers.

The churches usually own their own chairs, also a platform, a pulpit or desk, a large Bible and a supply of hymn books. The desk is always very tastefully arranged with a plentiful supply of beautiful flowers which are usually given away at the close of the evening service. The work is carried on in a definite religious atmosphere by a leader who is usually a medium and who is capable, sincere and efficient.

The congregations vary in numbers, usually between 12 and 80, the people being drawn from the orthodox churches. In most cases Alexander's or Sankey's hymn books are used so that the congregations can feel more at home. However later on when churches can afford it spiritual hymn books are used and small spiritual libraries are opened. Mediums usually have a regular round of churches they attend as the congregations prefer a different medium every week to give the flower readings or overhead messages. The churches have a form of service which comprises, hymns, invocation, concentrations, a lecture, flower demonstrations or overhead readings. This means heavy work for the mediums as every attendant expects to receive a message from their flower which is wrapped in paper, or an overhead message. Some churches find it necessary to stop the messages to complete the service by 9 p.m.

This religious movement is simple and unique. It is a bold effort to convey to the public spiritual knowledge, psychic facts and communication with those who have passed over by a band of self-denying workers who give their whole life to this work. They live simple unostentatious lives and in most cases have barely sufficient money for their daily needs. It is in fact a wonderful religious movement carried on by those who like the Apostles did not have a college education.

It has been suggested that when the organisation is completed and spiritual churches are recognised by the Government that, as the new mediums become qualified, hundreds of new churches should be opened. That every church should retain its independence. That the existing mediums should be recognised and given their certificates for a number of years without examination.

The churches themselves appear to be of opinion that the best method of advancing the cause of spiritual knowledge is to increase the number of churches especially in those suburbs that are at present without a Spiritual church and also to provide all churches, when necessary, with spiritual hymn books and small lending libraries. To collect funds for a large church in a central position can be held over until the cause is strong enough to provide money for this purpose.

There are some small model churches that are beautifully furnished with excellent equipment. Miss Howlett's church founded in memory of the late Mr. W. T. Stead and named by him from the Summerland, "Christ High Spiritual Church" is typical of what can be effected by sincere and earnest work. This church gives spiritual comfort, inspiration, and help to those in need and is only used for church work.

AQUARIUS

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Editor:—REV. J. T. HUSTON, N.D.

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DOCTOR DANTON'S STRANGE ADVENTURES.

Spiritual Plays Make Radio History.

THE author of the popular radio session, "The Strange Adventures of Doctor Danton" called in to see us the other day, and as the session consists of over a hundred plays each dealing with some phase of Spiritualism, we asked him where he obtained all his plots.

"Well, some of the stories are just dramatised versions of real life experiences," said Mr. Morrison, "incidents which one hears every day in the week. Others are what I call 'mechanicals,' I wish to write about a certain form of psychical phenomena, and I set my imagination to work on a dramatic plot which will offer a suitable setting for such phenomena. "The Fate of the s.s. Gatlin" is such a story. I wanted to deal with telekinesis, so I wrote a dramatic sea story in which the ghost of a wireless officer transmits an emergency call from the wireless cabin of another ship.

"This series should do quite a deal for Spiritualism," we said, "and therefore we should imagine that those on the Other Side are interested in it."

Mr. Morrison became enthusiastic at this. "They certainly are. Sometimes when I'm absolutely stuck for an idea, a complete story will appear to me in a series of pic-

tures. Although the story may take about fifteen minutes to expound in detail, the whole thing occurs to me in a flash. I see the characters, hear them speak, and know exactly how to present the incident with the most telling effect. I don't have to do a moment's thinking on these plays. I just sit down to my typewriter and rattle the episode off at top speed. My best work is done in this fashion, and yet I am normally a very slow thinker, and not exactly the world's most proficient writer."

"Do you do any automatic writing at all?"

"No, not exactly automatic writing. Automatic writing is too verbose and grandiloquent for radio entertainment. The conscious mind must censor everything. After all, those on the Other Side rarely worry about commercial requirements, time is infinite to them—it's worth about 30/- a minute on radio." He smiled at this. "Still, between us—my spirit helpers and myself—we don't make such a bad job of it," he continued. "Some of the stories are taken right out of my hands, I'll set out to write a thriller, and the characters will make it quite a pleasant play. They're continually guiding me to preach a moral. Take the stories of "An Antidote for Hate," as an example, or "An Experiment With Time." I didn't intend them to turn out the way they did, but the characters insisted on going their own way and I couldn't stop them."

"Could you cite any unquestionable evidence of spirit intervention in the writing of your plays?"

"Well, the other day I was discussing the plot of "The Confession of Alfred Grier" with a casual acquaintance and he said, 'Where did you get that story?' 'Oh, it just came to me.' 'But it's an actual fact,' said my friend, I know the people concerned, and your story isn't dramatised very much either.

"Then, I had a strange experience with a medium—Mrs. Rozar Lyle. She told me that she could see several records falling out of a thing like an oven. All but two were broken. A few days later this actually happened. The two records which were not broken were in the Danton series. The rest were the property of a popular radio comedian. Mrs. Lyle also told me that the date of release in New Zealand was postponed,

although at that time I thought the plays were actually on the air. Miss Hogg forecast the date that the session would first be broadcast, and over twelve months ago Mrs. Lloyd told me that I would get my first break in New Zealand, although at the time I didn't expect that to happen. I can tell you I was very pleased when I heard that Lever Bros. in New Zealand had booked Dr. Danton for a national release. Then again, I was beginning to get tired of waiting for the session to sell in Australia, but one day Mrs. Ellis Harden said, 'Don't worry, you're going to get hold of one of the best national sponsors you could wish for.' I did. Woolworth's Stores are sponsoring the session here, and they're spending thousands of pounds on it."

"How did you come to write the session in the first place?"

"The idea was first suggested to me by the manager of the radio section of one of Melbourne's leading advertising firms. He gave me several letters of introduction to people who may be interested. I chose "Legionnaire Sound Productions" and I was so certain that I would ultimately sell to them that I didn't bother to interview the rest. I'm glad I took that step, for Legionnaire engaged as producer probably the only man in Melbourne who could have made a success of the session, I refer to Mr. Hal Percy, who plays the role of Doctor Danton. It would be difficult to find a better cast, a better producer, a better recording system, or a better firm to work with than Legionnaire. And I'm not just saying this for publicity purposes either. I mean it. **I'm certain that I was guided in the choice of a backer for the initial recordings.**"

"How long do you expect the session to last?"

"Well, that's up to the listeners, and especially the Spiritualist listeners. The session will last as long as it continues to sell the sponsor's goods. If the Spiritualists give it every support and all publicity possible it should go on indefinitely.

"Do you ever run out of ideas?"

"Well! Who doesn't? I would appreciate any ideas, or personal experiences which have dramatic possibilities. Though

there is a very strange thing about this session. I'm never stuck. Some days I haven't an idea in my head, but they come. I've never slipped behind with my scripts, and I feel confident that my spirit helpers will see me through even if my own imagination does at times go on strike."

Mr. J. Stuart Morrison was associated with the Harbinger of Light, and was, for a while, its assistant Editor. He is a well-known lecturer on Psychical and Psychological subjects, and was co-founder of Prana Spiritual Chapel, Melbourne, and has done some good work as Organising Secretary and Propagandist to the Spiritualist Movement in Victoria. His plays, "The Strange Adventures of Doctor Danton" may be heard in New Zealand from stations 1, 2, 3 and 4ZB at 8.15 p.m. on Tuesdays and Saturdays, and 8.45 p.m. on Thursdays. The sponsors are Lever Brothers advertising Lifebuoy Soap.

In Australia, Woolworth's Stores are advertising hosiery. The more they sell the longer the session will last. Station times are 2GB, Mondays and Thursdays, 7.45 p.m. All other stations on Tuesdays and Thursdays: 2KO, 7.15; 2HR, 7.45; 2TM, 8.15; 2LM, 9 p.m.; 2MW, 7 p.m.; 2WL, 7.30; 2KA, 7.15. In Victoria: 3AW and 3GL at 7.15, and 3BA and 3SH at 7.45 p.m. In Queensland: 4CA, 7 p.m.; 4GR, 7.30 p.m.; 4WK, 4RO, 4MK, and 4TO, 7.45 p.m.; 4BU, 4MB, and 4IP, 8 p.m., and 4BH, 8.15 p.m. In South Australia: 5DN at 7.45 p.m. In Western Australia: 6PR at 8 p.m., and 6TZ will be opening in a month's time.

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SPIRITUALISM IN CHINA.

They Raise the Dead!

In his lecture to the Central Association, Glasgow, on Sunday, June 25th, on the subject of Chinese occultism, Mons. M. de Meck had many interesting things to say concerning the psychic phenomena and religious beliefs and customs of that ancient race.

The Chinese have an absolute conviction that life persists after death. Hence death counts for nothing, and brigands will joke with one another while awaiting their turn to be executed.

Apart from clairvoyance and clair-audience, they have two ways of getting into communication with the departed. They evoke the spirits at seances by materialisation and similar phenomena, and they call the dead back to life. This requires great psychic power, but is by no means uncommon. M. de Meck has seen it done several times. It can be done only within a few hours of death, and only then if the vital organs are fairly healthy and decay and fermentation have not set in. In each case the revived person reproached those who had brought him back. They were very weak and lived at most for only a few days. To get some desired information from them was usually the motive for this—to Western minds—some-what callous procedure.

The promotion of health occupies a large place in Chinese occultism. In place of transfusion of blood, they have methods of transfusing the vitality of healthy people to those in ill-health. Their methods are truly scientific.

In every Chinese family there is a sanctuary, in which they evoke their ancestors, and most Chinese are developed mediums. As mediumship is hereditary and children are trained in it from early years, it is not surprising that it has reached very high standards.

The Chinaman is a very practical person. He analyses all the phenomena, and in the end attributes much to the operation of his own powers under natural laws, while not ruling out discarnate intervention; whilst the more mystically minded Indian attributes everything to spirits.

No Chinese medium would attempt to

give a public demonstration of phenomena. "How could one," he would say, "get good results among so many different conditions as exist in a public meeting. Besides, how could one give any intimate personal details in public?"

When one has visited a good Chinese medium, he does not need to consult another. He will sit with the medium facing him. If he speaks, the medium will say: "Please do not speak. It is not necessary." They sit in silence perhaps an hour or more. Then the medium says: "Thank you so much. You have been so sweet and kind, and said nothing. You will hear from me in a few days."

In due course a little brochure arrives from the medium. In it the sitter's life is dealt with in three parts, past, present, and future, and in each the material and spiritual conditions of the sitter are fully gone into.—"Two Worlds."

DO WE BELIEVE IN TELEPATHY?

By The Rev. J. H. Cain.

This was the question put to me by a friend as we returned from church a week ago. In my address to the children, I had told an old-time story. My friends remarked that before I spoke of this incident, the story had suddenly been revived in his own memory. He had not thought of it for years and was surprised when I began to speak of it to the young people.

Was it the result of telepathy? I told him I thought it was. Incidents of this kind occur daily. We often hear the remark, "I was thinking of that subject just before you spoke."

Dr. J. B. Rhine, of Duke University, America, an authority on mental science, assures us in his recent book, "New Frontiers of the Mind," that telepathy is an established fact. We are as yet, he says, touching only the outer fringe of the subject, but it is being investigated by experts and doubtless many interesting discoveries will be made in the near future.

How it is that we are able to communicate thought, feeling and impression to others in near and distant places is so far difficult to explain, but we cannot chal-

lenge the fact. One of our most urgent needs is the creation of a healthy thought atmosphere. It is true, as one of the Divines of olden time put it, that as a man thinketh in his heart, so is he. If our thoughts are of a low and unworthy nature, our life will be lived on the same level, but if they are high and honorable our life will be correspondingly noble and good.

The effect of thought on our health is remarkable. All the medical experts tell us that in a cases of serious illness, the thoughts we cherish in our minds have much to do with our return to health or otherwise. To think morbidly in a mood of pessimism will probably prove our undoing, but to think cheerfully and hopefully will bring nearer the day of our recovery.

We know not at present how far-reaching the influence of our thought life may be in helping or hindering others, so we shall do well to guard carefully the gateway of the mind and also to remember the wise counsel of a great saint, to think of the things which are true, honorable, pure, just and of a good report.—“Sun-News Pictorial,” Melbourne.

MONEY-MAKING SPIRITUALISM.

The tendency for spiritual churches to use phenomena as a means of attracting congregations and helping their treasury was criticised as being “wrongful” by the President of the National Union (Mr. F. Blake) at a meeting in the Heaton and Byker Spiritualist Church, Newcastle, recently, says the “Sunday Sun.”

“I think we make an altogether wrong use of our phenomena,” he stated. “I feel that phenomena is a necessary part of our service and of our private activities, but, I want you to notice, a necessary part, not the whole.

Sacred Guide.

“There are too many who claim to be Spiritualists and who do so wholly and solely because they have received some evidence of survival.

They know nothing at all about the

implications of the phenomena which are so sacred to us.

“Phenomena is to be used not as a means to attract audiences, or to bring any money to the treasury. . . . I look upon that as sordid. . . . But as a means to the end that we may put to rest the doubt that is in the minds of so many, and through the rightful use of our spiritual guides bring comfort and guidance to those who come to us seeking it.”

DR. DANTON TAKES A BOW.

Latest Australian-made serial to take the air from commercial stations is “The Adventures of Dr. Danton,” which commenced its broadcast season on August 24 from 3AW, 3GL, and 3BA. It will be heard on Tuesdays and Thursdays at 7.15 p.m.

Hal. Percy has been cast in one of the best roles of his career as Dr. Danton, a Harley Street Psychiatrist who surrenders a lucrative practice to travel the world in search of supernormal phenomena.

The serial is by J. Stuart Morrison, a regular contributor to “The Harbinger of Light,” the accepted journal of all students of Psychical Research and Spiritual Philosophy. Each episode of “The Adventures of Dr. Danton” has been built around a separate phase of supernormal phenomena. Recording was by Legionnaire Sound Productions.—“The Listener In.”

“HELP NOT HATRED.”

Mr. John Nevin Sayer, writing in “Peace Action” (Washington, D.C.), reminds us that the “Refugee Problem Requires Help, not Hatred.” Indignation must be turned into constructive channels.

“The grass roots of civilisation are spiritual even more than they are economic or political, and civilisation is being uprooted and languishing in the world to-day because much of its spiritual rootage has been destroyed.

“Governments, the League of Nations, and other social machinery are at fault; but before they failed, there was a moral

failure in the peoples of the world."

"The world we are living in right now, it seems to me, is calling for a religion that will give individual men and women the power to do some extremely difficult things."

"We need a religion that will enable us not to hate, but to help. It is so easy when we read of Nazi persecution, to become infected with the virus of hate. There is so much hatred, and propaganda of hatred, in the world to-day—and often it is based on things that are terribly wrong—that before we know it we get caught by the spirit of hatred, just as we catch a cold." —"The Commonweal."

PSYCHIC SURROUNDINGS.

A charming story is told in "T. P's Weekly," of Mrs. George Christopher Riggs, the author of "Rebecca of Sunnybrook Farm," who, having been thrown in with children all her life, had made a life-long study of their ways, their quaint little habits and sayings, and had grown to love them no matter to what section of society they belonged. Mrs. Riggs, better known to readers of her books as Mrs. Wiggin, was once attending a country fair, and was brought under the notice of a crystal-gazer. This is the account:

"'You have many children,' a crystal gazer once said to her.

"'It was in County Meath at a fair held in the grounds of Lord Darnley, and the crystal-gazer had been imported from Dublin for the occasion.

"'I have no children,' replied the author.

"'But I see them; they are coming, still coming. O so many little ones; they are clinging to you; you are surrounded by them,' went on the Dublin woman, her eyes on the ball; nor would she accept denial. 'They are the children of a relative?' she asked hopefully. 'No!—I cannot understand I see them,' she insisted.

"Still questioning, still puzzled and frowning, she watched Mrs. Wiggin and her party as they withdrew, and it may almost be counted one of the minor tragedies of life that she never knew how truly her lips repeated what her eyes had seen in the crystal ball.

It was only too probably the fact that since, as a Master of Wisdom once wrote,

"We people the space about us with a world of our own"; a world self-created by our own thoughts, this bright minded woman had surrounded herself with a thought-born family. The world cannot have too many of this kind of parent.—"The Path."

SPIRITUALIST MARTYRS.

In reply to a sneering question in a letter to the "East Anglican Daily Times" a correspondent, Mr. Arthur Barker, of 218 Cauldwell Hall Road, Ipswich wrote: Your correspondent asks if Spiritualism has produced any of those men like the early Christians, who were thrown to the beasts for sport? The answer is "Yes." It has been computed that during the Dark Ages no fewer than 2,000,000 men and women were burnt at the stake, many of them entirely innocent people, possessing spiritual gifts of prophecy, healing, and clairvoyance. Joan of Arc is an example. She was burnt at the stake by the same Church which has in recent years canonised her as a Saint.

It is also foolish to say, as your correspondent does, that women are "the prop of Spiritualism." Sir Oliver Lodge, Sir William Crooks, Sir Edward Marshall Hall, and a host of other eminent men of science and literature, have supported the evidence of Spiritualism, for the reason that they did what other critics have not done—they made an intelligent and prolonged study of the facts.

To-day Church membership is falling and the numbers of Spiritualists are growing. Why? Because the various religions are entangled in dogmatic materialism, and have lost touch with the spiritual world. If this is not true, where are the prophets among the Church leaders, or the healers, exercising their gifts, among the Bishops? Whereas the early Christians both healed the sick and held communion with the spirit world, to-day the churches as a body know little of these things, and have, therefore, got out of touch with that growing body of men and women who are in constant and friendly contact with those who have passed to the higher realms.

The public have been told only a little of the wonderful evidence which has come through in recent years from "the beyond" to all classes of people—from Cabinet Ministers to miners—and even that little would not be allowed publication if some people had their way. As witness, the religious advisers of the B.B.C. still refuse to let the Spiritualists give one of their services over the wireless. If Spiritualism is all bunkum, why are the religious bodies afraid of trance addresses being broadcast? The real reason why the religious bodies object to Spiritualistic addresses over the radio is that they are afraid of the public knowing the truth.

The miners of the North of England, men who live close to death tell something of the wonders of Spiritualism, which has come to the poor and lowly in greater measure than to any other section of society. When your correspondent has investigated he will see that something has come to this troubled world which is going to be a great power; and will help to bring about the brotherhood of man and the unity of religious people.

GREAT SPIRITUALIST RALLY IN SYDNEY.

Savoy Theatre Again Filled to Capacity.

Sunday, August 27th will long be remembered by many members of the vast audience who witnessed one of the most enthusiastic Spiritualist meetings ever held in Sydney.

Within a few minutes after the service began every available seat was taken, and a large number of people were standing at the back of the hall. The Rally Committee arranged for a Great Psychic Demonstrations, Mrs. Effie Leisk, Mr. A. Rayner, and Rev. R. Blackburn were the mediums. The Rev. J. Nicholson presided, and in his opening address touched the proposed Bill which was waiting for an opportune time to be introduced into parliament for its first reading. The first demonstration was given by the Rev. R. Blackburn. This medium gave several clairvoyant descriptions of spirit friends present, which were quickly recognised.

Then followed a solo "Beautiful Isle of Somewhere" sung by Mrs. O'Grady, the congregation joining in the chorus.

Mrs. Leisk, during the singing, went under the control of her guide—Dr. Munro. The doctor is always a favourite. His broad tongue and scotch witty remarks quickly places him on good terms with his audience. At the conclusion of his address the doctor gave some good medical advice to members of the audience.

During the playing of a violin solo by Master Ross Swadling, Mr. Rayner became controlled and one of his guides gave a splendid address, after which another guide took control and the message given were gratefully acknowledged.

The chairman on behalf of the committee thanked Mr. Dudley West for his dramatic recital, and Master Ross Swadling, who had delighted the audience with two violin solos; also Mrs. Effie Leisk, Mr. Rayner, and Rev. R. Blackburn, who by their psychic gifts contributed so much to the success of the rally. The floral decorations on the stage were arranged by Miss Palmer, of Chatswood Church.

A vote of thanks to the secretary, Mr. J. J. Dolton, was carried with acclamation.

MATERIALISATION AT A SEANCE.

In a letter to the "Oldham Evening Chronicle" a correspondent wrote: Your reference to the appearance of the "materialised figure" of Councillor Ernest Marklew, Labour M.P. for Colne Valley, at a Middlesbrough seance the day after his death, may have read like foolishness to many of your readers, but why should it be considered foolishness? The Christian Bible contains many reports of incidents of a like nature. Even the Founder of Christianity "materialised" after his death, in the Upper Room at Jerusalem, to the women at the tomb, and to two of his disciples on the evening walk to Emmaus.

"Ah, but that is different," I hear someone say. In what way, I should like to know. All the appearances of Jesus after His crucifixion were psychic manifestations. A body that can pass into a room, "the doors being locked," or one that can

"vanish in a moment" as Jesus did on the walk to Emmaus, is not a physical body, but rather a psychic body, i.e., one built up for temporary manifestation.

The fact is, most people do not realise that there is no such thing as death, or rather no such thing as what the majority of people think death to be. What we call death is but the setting free of the real individual, the real self, henceforth to express life in a higher form.

As the Founder of Christianity said, "God is the God of the living, not the God of the dead." Distorted theology has misrepresented all the facts relative to death. Death is, in reality, transition, a desirable thing for old and worn-out people, for persons suffering from chronic diseases.

Ernest Marklew, M.P., is said to have materialised at a seance the day after his

passing. Well, why not? Ernest Marklew was a very intelligent man. He was well-informed on psychic matters; he knew what took place when persons "pass on," and he came back, or rather materialised a temporary body, to prove, like Jesus did, that life triumphs over physical death. We are spirit pent up in bodies. Some day the prison walls will break down for every-one of us, but we shall continue the journey onward in a body less limited than our physical body, one more suitable to the next state of life, a life grander, fuller and freer than the one we know now.

I consider this world as a place nature never intended for a permanent abode, and I look on my departure from it as simply leaving an inn. —Cicero.

SPIRITUAL CHURCHES IN SYDNEY AND SUBURBS

Auburn	Masonic Hall
Bankstown	Majestic Theatre
Bondi	Harris Hall, Bondi Junction
Bondi	12 Ruthven Street
Burwood	53 Burwood Road.
Campsie	Masonic Hall, Amy Street
Campsie	26 Amy Street
Campsie	31 South Parade
Chatswood	430 Victoria Avenue.
Crowsnest	55 Ernest Street
Enmore	London Street
Glebe	Kosmon Church, 1 Stewart Street.
Haberfield	56 Dalhouse Street.
Hornsby	Goodall's Building, Florence Street.
Hurstville	D'spensary Hall, McMahon Street
Kirribilli	36 Carabella Street.
Kogarah	Ocean Street Rechabite Hall
Merrylands	Masonic Hall
Newtown	136 King Street.
Newtown	18a Enmore Road
North Sydney	Friendly Society Hall, Lane Cove Rd.
Parramatta	School of Arts.
Parramatta	Hall over McIlwraith
Parramatta	Christian Spiritual Society, Ard Street
Punchbowl	Acacia Avenue
Randwick	Allison Hall, Allison Road
Rockdale	Palais Grande Hall.
Roseville	Roseville Theatre
Stanmore	113 Macauley Road
Sydney	361 Pitt Street, Side Entrance.
Sydney	306 Wembley House.
Sydney	318 Rowson Chambers.
Sydney	120 Wembley House
Sydney	428 Rawson Chambers
Sydney	Sanders Bldgs., Elizabeth Street
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DWELLERS IN THE ETHER.

By DAVID R. S. SMITH, G.N.S.C.

WE live in a scientific age. More and more is the questioning mind of man seeking an explanation from Science of the mysteries that surround us. This is equally so in matters spiritual as material. And Science is responding in attempting to give a rational explanation of both psychic and secular subjects. The discoveries of Science are alone responsible for this attitude, and not its savants. Scientific research has led its apostles into fields of exploration they little dreamed of. Their "matter of fact" foundation, they have discovered, is quicksand. They have been forced to rely on inference, just in the same way as the theologian relies on faith. Give the theologian his faith and he will explain anything. Give the scientist inference as to the existence of the ether, and he will reconstruct the universe. The inference as to the existence of Ether, is of psychic interest, apart from material matters. It is the "dwelling place," according to Sir Oliver Lodge, of our arisen loved ones. Looked at from this point of view, the Ether, granted its existence, and there is no logical reason to do otherwise, assumes an added interest. Intelligent minds have no place in their philosophy for a spirit world void of substance. Our psychic experiences demonstrate that our discarnate friends are not simply minds floating hither and thither in space. Their world, in all its component parts, is a world of substance. In all probability this etheric substance depends on the Ether for its existence, as does the material substance of our Universe.

Ether—Its Nature and Function.

About the first thing Science postulates is, that the Ether is denser than physical substance. "It is more solid than lead, or gold, or platinum," says Sir Oliver Lodge. Yet to our sense-perception it is non-existent. Science has been forced to infer its existence, otherwise light transmission, wireless transmission, and other physical manifestations around us would be impossible. Just in the same way we infer the presence of spirits at materialisation

seances. We never actually see the spirit, but the manifestations are of such a nature that the inference is the only feasible explanation.

Science admits the possible existence of substance, non-material, and without our range of sense perception. In the ectoplasm or teleplasm of the seance room we have a substance partly material, and partly etheric. It may be described as an intermediary substance. Possibly Ether is the elementary substance out of which etheric substance, of which the Spirit World and the spirit bodies of our departed friends, are composed, as well as the material world of which we form a part. Ether manifests as etheric substance or physical matter according to the prevailing vibration. Fundamentally our physical and psychic bodies are manifestations of Ether.

Life in the Ether.

Life assumes an infinite variety of forms in the etheric as in the physical universe. Our planet carries with it in its path through space its psychic envelope or aura, in which dwell an infinite variety of beings at various stages of evolution. Our contact with and knowledge of the dwellers of our psychic envelope is very limited. We have a slight knowledge of elementals, and a vast experience of discarnate humans, to aid us. The elementals, such as fairies, gnomes, and brownies, are probably, like ectoplasm, intermediary manifestations between the physical and etheric world. They are believed, and with good reason, to influence physical substance in its growth and function.

There are other planets of our solar system that possess a psychic envelope similar to that of Earth. In the psychic envelope of Mars, for example, there dwell the Martians who survive the death of their physical vehicle, just as we on earth do. Earth spirits who have attained a high degree of development and can dispense with speech and communicate by thought transference, are in a unique position to hold intercourse with Martian spirits who have attained a like stage of development. This is probably the only means we will ever have of getting in touch with the inhabitants of Mars; dis-

tance and language will always be insuperable.

Manifestations in the Ether.

An infinite variety of transformations of substance operates in the Ether. The Etheric World has its own light waves and vibrations. The Auric emanations of incarnate and discarnate humans are Ether light waves. In this connection it is interesting to recall the statements of Sir Frederick Gowland Hopkins to the Royal Society earlier in the year. He referred to a living ray in the human body which could actually be recorded by instruments. These radiations are in all probability the Auric Emanations seen by clairvoyants.

The phenomena of the Etheric world assume a variety of manifestations more extensive than the phenomena of the physical universe. The variety of Natural Phenomena varies with each plane, and is interpreted in an unlimited variety of ways, according to their stage of development.

The knowledge of the dweller in the Ether is extensive. This is displayed in the phenomena of Apports and Materialisations. The manipulation of Etheric Chemicals upon material substance in such a way as to, apparently, disintegrate the atoms of which it is composed, convey it from one place to another, and to restore it to its former physical state, is surely an indication of a superior knowledge of chemistry. On earth, we have perfected a method of disintegration, by dropping high-power bombs, but there our knowledge in this field of research ends.

Our duty is clear. It is to develop our psychic powers to a still greater extent than at present. Co-operate with the dwellers in the Ether, learn from them the knowledge they possess in connection with the phenomenon of Apports. It is in all probability this knowledge that is being utilised in the removal of ulcers and cancerous growths in Spirit Healing. This knowledge will be imparted to us by the dwellers in the Ether, when we, by our moral growth and character, indicate that we are worthy to possess such knowledge and will use it only for noble purposes.—*"Survival Magazine."*

HELEN KELLER.

In an article in the "London Forum," Raphael Hurst makes some interesting revelations regarding the powers of Helen Keller, the blind and deaf authoress. She has never been able to see or hear, and yet has overcome these deficiencies in a remarkable way. Last year, when she came to London, the Queen was so interested that she was invited to a Royal Garden Party, when Miss Keller gave demonstrations of her thumb over the larynx and her fingers over the lips, of the speaker.

Afterwards, the blind authoress wrote: "The Queen was dressed in beige ensemble . . . with a turquoise toque. Her left hand rested on a sunshade of the same colour." How did she know?

Miss Keller's remarkable faculty of reading the sign-language of the deaf-mutes merely by lightly touching the hand of the communicator, is astonishing. She declares that she is not aware of single letters, or even of separate words. Whole phrases come to her together.

Mr. Hurst points out that in writing of places she has visited, Miss Keller describes them so vividly that it is difficult to believe that her vision is limited at all.

"When Miss Keller met, for a second time, Dr. Alexander Bell, the inventor of the telephone, she at once recognised him. 'How do you remember Dr. Bell?' came the astonished question. Her answer was, 'I instantly see him before my mind.'"

In her autobiography, Miss Keller explains such incidents as follows: "I see with my mind's eye. I see things far away which I could not see with external sight, even if I could see."

Yet Dr. J. Kerr Love, a well-known surgeon who has examined Miss Keller, declared that "she makes use of quite ordinary stimuli, transmitted from her fingers and nose!"

Mr. Hurst concludes by ascribing her remarkable powers to clairvoyance, but his involved references to "samadhi" and "chakras," and his tendency apparently exclusively to derogate these powers to Yogis and occultists, will not impress the very many thousands of Spiritualists who

possess similar powers, in a greater or less degree than Miss Keller.

Mr. Hurst considers that the powers are attained only by a long course of occultism; whereas in fact the vast majority of individuals possess them in an undeveloped state, and they need only slight encouragement to become, to some degree at least, apparent.

But perhaps occultism is rather inclined to exaggerate mysteries.—“Survival Magazine.”

THE G.P. AND THE SPECIALIST.

“Thought I’d better ring you, Peter,” said a surgeon colleague of mine over the ‘phone today. “I’ve got Mrs. Richards in my rooms at the moment. She says that she had a word with you about her appendix, and that you said you’d take it out for her. She says she thought she’d better go to a specialist and she’s sitting in the next office. I don’t want to do you out of a job. How do you feel about it?”

“O.K., John,” I said. “Thank’s for ringing, but go ahead. You’ll probably do it better than I will.”

“Remains to be seen,” said John, with laconic generosity. “Probably you didn’t quote her a big enough fee. Some people think they’re not getting the best unless they pay big money.”

John’s comment was made not without a knowledge of human nature. Which reminds me:—

A man suffering from a sore throat went to his family physician.

“Tonsils,” said the old doctor. “You’ll have to have them out. I’ll do it if you like. It’ll cost you three guineas.”

Arriving home the patient thought it over and decided a doctor couldn’t be much good if he only charged three guineas, so he decided to go to a specialist.

“It’s just as well you came,” said the specialist. “The job is not quite straightforward. I’ll put you into hospital and do the job very carefully. It’ll cost you twenty guineas.”

That night the man decided that if the job was not quite straightforward it might be as well to go to London, which

he did, ending up in Harley Street.

“You were wise to come,” said the Great Man, to whom he had been recommended. “The operation presents a certain amount of danger. I’ll need an assistant and the total fee will be 50 guineas.”

Again the patient thought it over and decided that if all this care was required he might just as well get the best advice in the world. Accordingly next morning he flew to Vienna to see someone reputed to be greatest Ear, Nose and Throat surgeon in the world.

“You have acted wisely,” said the Viennese specialist. “I will do my best for you. It will cost you a hundred guineas.”

Suddenly the patient came to his senses.

“Like the devil!” he retorted. “Why should I pay a hundred guineas for something that my family physician would do for three? It’s outrageous.”

“Ah, but we do it a different way, here,” said the Viennese. “You see, we do the operation from the stomach end.”

“Good Lord, what for,” asked the man from the Antipodes?

“Because, since Hitler has come we are not allowed to open the mouth,” replied the specialist.—“The Doctor’s Diary” in “Suns-News Pictorial.”

SPIRIT-WORLD TEACHINGS.

By Katie M. Carr (Arthur H. Stockwell).

When we from the Beyond come to look back upon our past Earth-life, it is pleasant to begin its memories well. It is a beautiful thing to give each other the thought of Joy. These planes of feeling and desire are as preludes to Heaven.

I passed from the Earth after a lingering illness. For a few minutes I was able to stay in the room, and I tried to comfort my dear ones. Then I knew myself changed scientifically, and obeying different laws of Nature. A voice at my side said “You must come with me now”—and I followed a beautiful white form to the garden. There was a sense of leaving the world that was strange to me then, and even while farewell was in my thought I felt myself as through the air, and into

the indescribable compacts of Spirit-life.

The young guide at my side directed and counselled me; he seemed someone known to me, and his ministry was great. His appearance was exceedingly beautiful. He smiled at me and said, "Do you know who I am? Do you remember?" I looked at him with only a struggling consciousness, and he said, "I am the poet Shelley."

The first misty dawn of this new life was breaking now. I looked at him with tears; he was so beautiful, so conscious of Heaven! He said, "We have had many relationships; I am to help you now in the bright world you have won." Price, 3/6; postage, 2d.

"PSYCHIC SCIENCE AND SURVIVAL"

By Hereward Carrington (Two World Publishing Co. Ltd.)

The keynote to this book is its neatness and precision, and it is remarkable how much of psychic science the author has compressed into ninety-one pages. Mr. Carrington gives the case of the psychic investigator with his scientific approach, and he is careful to define each of his terms in simple language. One passage particularly arrested me: "I cannot but be struck by the promiscuous collection of books read by me at the time—some of them, one might think, of no applicable value, but every one of them serving a useful purpose in the foundation of the edifice of psychic knowledge which I was attempting to build." Here is a synthetic exposition of a particularly wide range of reading, exhibited for the reader who wishes to have logical arguments given on the most important aspects of psychic phenomena. Price, 3/6; postage, 2d. E.F.B. in *Psychic Review*.

SPIRITUALISTS TO CURE CANCER.

Startling claims for the cure of cancer by entirely new methods, with the aid of spiritual instructions, were made by the wife of a London doctor at a meeting of 300 mediums and spiritual believers to

celebrate the eighth anniversary of the Greater World Christian Spiritualist Centre of Peckham. The meeting was held in the Constitutional Hall, East Dulwich, and was addressed by Dr. Sidney Peters, M.P., who claimed to have healed cancer through Spiritualism.

The doctor's wife said that in spirit messages the doctor discovered that radium was the wrong substance in the treatment of cancer, and was, in fact, dangerous to use. He was told to use helium. He learned that work directed upon tumours alone would never eradicate cancer from the system. This was due to a chemical composition never known on earth before. "We have made great progress," she continued, "and this morning a friend telephoned to say we were going to have a public clinic. We have had a large house offered to us where we hope we may be able to open a laboratory."

Halting Cancer.

The woman added that her husband had to deal with cases of cancer which were considered incurable, but he was not only halting the progress of the disease, but eradicating tumours from patients' systems for ever.

Dr. Sidney Peters, M.P., said he was a lawyer and a Christian. He looked at these cures from a Christian point of view and had known he had spiritual powers long before he came into contact with spiritualism. He added that he had never made a penny from healing.

The Rev. J. Sparks Kirkland, who took the chair, said he had been convinced of the reality of survival after he had communicated with his son "in the beyond" some years ago. "The British Medical Association thinks we are all quacks and humbugs," he said. "If this is so, then the apostles must all have been quacks and humbugs."—"S. London Press."

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PAVLOVA'S SPIRIT SEIZED THE FORM OF FRANCES DOBLE.

A RECENTLY dead Lord Chancellor of England was in the habit of dashing across to Continental gambling haunts, playing all night, and turning up again on the Woolsack next day.

This revelation is made in a book entitled "Life's A Circus," by Lady Eleanor Smith (Longman's, 12/6), and the Lord Chancellor was her father, the late Earl of Birkenhead.

"He would," she writes, "put across the Channel in his yacht Mairi in a storm, and miraculously arrive, to saunter into Deauville Casino, where he would sit all night at the big baccarat table. The next morning he would depart as mysteriously as he had arrived, and that same afternoon be seated, inscrutable and stern, upon the Woolsack."

The Gunman.

But with all his unconventional habits he was a man of great courage. When he went to Dublin as a member of the Government he was followed by gunmen, and knew it. But he insisted on taking his dog Jane for a walk in the park and looking in all the shops.

One of these gunmen when he was arrested later, said to Scotland Yard:

"I could have pumped that black devil full of lead any time I wanted."

"Why didn't you, then?"

"Oh . . . what the hell? He was a grand fellow—he didn't care a damn!"

Lady Eleanor also tells of a strange incident in which an actress on a London stage was taken possession of by the spirit of Pavlova and "transformed" for a few

minutes into the great dancer. Lady Eleanor was rehearsing the play, "Ballerina" in the Scala Theatre, London. The play was based on her book of the same name, which she had been inspired to write by seeing Pavlova dance shortly before she died in 1931.

Miss Frances Doble was playing the leading part. During a late rehearsal in the dark and practically empty theatre at 3 o'clock in the morning, Lady Eleanor Smith saw an extraordinary thing.

"The figure," she says, "was not that of Frances. It had assumed the form of Anna Pavlova."

She was not alone in her impression. Anton Dolin, the dancer, who was standing by, gripped her hand and said: "This is uncanny . . . it's awful . . . what have we done? Oh, God—why did we ever bring up the past." "The white form on the stage," Lady Eleanor says, "stood effortlessly upon one 'pointe,' it pirouetted three times—a thing Frances could never do—and drifted like swansdown into 'Borek's' arms as the curtain fell."

Although all in the theatre had seen Frances Doble dance as only Pavlova could dance, Frances Doble herself thought she had done badly. When she came off the stage, she said in a mechanical voice: "I couldn't dance. I must be awfully tired. My mind suddenly seemed to go blank. Will someone get me a glass of water?"

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THE HOME CIRCLE HANDBOOK.

By J. Stuart Morrison.

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Mr. W. T. Stanford, Pioneer of Australian Spiritualism

(Reprinted from *The Harbinger of Light*, October 1, 1918.)

THERE is no name more familiar to Australian Spiritualists than that of Thomas Welton Stanford. He was, in fact, so closely identified with the cause, and did such enthusiastic and effective work in promoting psychical research and disseminating the teachings of the Spiritual Philosophy, that the news of his passing to a higher realm of service will be received with genuine and widespread regret. He had obviously been in failing health for the past year or two, and his more intimate friends could not fail to recognise that the physical machinery was wearing out and that it was only a matter of a very limited time when he would be transferred to those peaceful realms "where the wicked cease from troubling, and the weary are at rest." The heart had shown evident signs of weakening, and he was liable to sudden attacks associated with this vital organ, which had a very prostrating effect on the system. He, however, possessed remarkable recuperative powers, and, despite the ebbing vitality, attended to business and domestic affairs to the last. He, in fact, may be said to have "died in harness." On the day prior to his passing (August 28th) he was in attendance at his office in Russell Street, Melbourne, but during the afternoon was seized with violent internal pains, and was conveyed to his home, "Stanford House," Clarendon Street, East Melbourne, where, on the evening of the following day, he passed peacefully away, at the advanced age of 86 years.

In accordance with the expressed wish of the deceased gentleman, the funeral was of the quietest possible character, the remains being interred in the Melbourne General Cemetery on August 30th in the presence of a few personal friends and admirers of his life's work. Many beautiful wreaths and other floral tributes of affection were placed on and around the coffin, and, whilst those at the graveside could not but feel a pang of regret at the conclusion of the service, they, nevertheless, realised that it was not the man himself that was being hidden from view, that he lived on, and was even then participating the "more abundant life." His memory will long be cherished, and his name will for all time be prominently associated

with the development of Spiritualism and the spread of its principles in this favoured land of the Southern Cross.

Prosperous Business Career.

The late Mr. Stanford was born in Albany, the capital of New York State, in 1832, and in 1860—being then 28 years of age—he arrived in Melbourne. He came of a family that had been eminently successful in big enterprises, and, consequently, it is not surprising that he, too, should have been a very successful business man. His father was a leading railroad contractor in the United States of America, and the late Senator Leland Stanford—who founded and munificently endowed the Leland Stanford Junior University in California—was a brother. Senator Stanford was one of the three men who built the first railway to connect the Pacific Coast with the East, and during his career occupied the distinguished position of Governor of California. The late Mr. Stanford originally intended to follow medicine as a profession, and took a two-years' course at Troy Conference Academy, West Poughkeepsie, Vermont, but being an adventurous and enterprising spirit, he relinquished this intention and set out for the goldfields of California, which were at that time the scene of much excitement and alluring prospects of making a fortune. He established a store there and did a thriving business.

Having been thus far successful, he looked farther afield, and learning from a returned Australian miner in New York that kerosene oil and lamps had not been introduced into this country, he invested in a large stock and arrived in Melbourne with the consignment, after a ninety-six days' voyage in the "Mary Bangs," on March 13th, 1860. The shipment proved a financial success, and other cargoes followed. At a later stage Mr. Stanford's attention was directed to sewing machines, and eventually he purchased the exclusive rights for Australia of the Singer Company, New York. By the adoption of shrewd business methods the enterprise expanded beyond all anticipations, and after many years in this connection he sold the business back to the original owners and turned his attention to real es-

tate, in which further prosperity accompanied his investments. He thus accumulated a considerable fortune, the bulk of which he always expressed his intention of leaving to the Leland Stanford Junior University, together with the valuable collection of oil paintings with which his artistic home was adorned. Mr. Stanford lost his wife about twelve months after the marriage, and did not marry again. He had no relatives in Australia, and to the last continued to look on America as his "home." For some years he was American Consul in Melbourne. He was essentially sympathetic and generous-hearted, and in many ways extended the helping hand.

His Work for Spiritualism.

It was Mr. Stanford's connection with Spiritualism, however, that mainly interested our readers. His investigations commenced some years prior to leaving his native land for Australia, and were continued in this country as opportunity offered. His Circle in Melbourne, with Charles Bailey as medium, gained a world-wide reputation, but for many years previous to this he conducted experiments with several other well-known psychics. In the course of an interview in 1904 he said:—

"My experience in all kinds of phenomena has been so wide that to enter into details would far exceed the limits of an article—a large volume would scarcely suffice to contain it. All the celebrated mediums who have visited Australia have come under my observation, and many are the remarkable tests I have received. Fred Evans, the slate-writing medium, had a wonderful gift. I have in my possession a pile of slates bought by myself, and taken to his rooms with my own hands, and never out of my sight, covered with messages, some written in five or six different colors, and in as few min-

utes, while I heard the moving bit of pencil or crayons between the closed slates.

"Then there was Slade. I had great opportunities with him, as my sittings with him were chiefly of a purely private and spontaneous kind in my own room, when spending a quiet hour with him. On one occasion Slade requested me to ask for any particular physical phenomenon I cared to name. We were sitting in full light, and I said I would like my hat to be brought from the other side of the room and placed on my head. A twitch at the collar of my coat drew my attention to the fact that the flowers in the buttonhole had disappeared, and while I was remarking on this loss, my hat was placed on my head, and on taking it off, the little bunch of flowers dropped out of it. This took place, as I said, in full daylight, and presently, as I was sitting beside Mr. Slade, with my left hand clasped in his right, I said I would like the hand-bell on a small table opposite us to ring and come across to me. Instantly the bell rose, rang loudly as if shaken by a firm hand, came across in a sort of curved movement down to my feet and rose up to my hand as it lay on the table before me.

"It is remarkable how many people get their convictions from physical phenomena, and that was the reason I maintained for so long a time the sittings with Bailey, who was the most remarkable medium that I had ever met, as he combined both the physical and intellectual phenomena, some of his addresses in the trance state being of the highest class."

The Melbourne Circle.

In years gone by Mr. Stanford could relate experiences of this character by the hour, but nothing excelled the extraordinary phenomena that occurred in the Bailey Circle, the particulars of which are well-known to practically the whole of our readers. The multiplicity of apports that arrived was simply astounding, and in the aggregate constitute a veritable museum. They included scores of tablets and cylinders with incised figures and cuneiform inscriptions from Eastern countries, scores of live birds of foreign varieties, many beautiful birds' nests from Egypt and India, several live fish enveloped in seaweed, large quantities of seaweed dripping with seawater, and per-

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meated with sand; a live starfish being found in one of the heaps, and dozens of "hopping insects" frequently found on the sands; a leopard's skin, measuring 6 feet from the neck to the end of the tail; Greek, Egyptian, and Roman manuscripts; 100 antique coins; many nests, containing birds' eggs; lumps of clay with spearheads embedded therein; portion of a mosaic pavement, purporting to have been brought from Central America; a piece of Indian tapestry, measuring 11 feet x 5 feet, which completely enwrapped the medium; heaps of ivory and other beads; several foreign plants, some of which were subsequently to be seen growing in Mr. Stanford's garden; a live turtle, which lived for two or three weeks; a beautiful silken garment, said to have belonged to a Nautch dancing girl, its length being about 9 feet, but which was afterwards dematerialised and taken away again, as it was thought the wearer might have died of fever; precious stones; some charming little white birds, subsequently dematerialised and taken back to their native haunts; a fishing net, 15 feet long and 10 inches wide, with shells as sinkers and pieces of wood for floats; a human skull; head-dresses of native chiefs; leaves of palm tree, with prayers written thereon; and a host of other curious articles too numerous to mention.

The Circle was constituted of between twenty and thirty ladies and gentlemen, representing all ranks of society, and amongst the sitters from time to time were some of the shrewdest business heads in the city of Melbourne. At each sitting, in addition to the physical phenomena, interesting addresses were delivered on a great variety of subjects, whilst the medium was entranced. Most of these addresses have been reproduced in the columns of this journal, and the supply is now almost exhausted. After being in existence for just over twelve years, the Circle was dissolved four-and-a-half years ago, when the medium left for Scotland and had sittings with Dr. Coates. The whole of the apports were subsequently sent to the Lelang Stanford Junior University, together with bound volumes of the typed records of each sitting, and in order to encourage investigation of the subject, Mr. Stanford endowed a Chair of Psychology at the University, to the substantial sum of £10,000.

Distribution of Literature.

In addition to his enthusiastic and long-sustained efforts in this direction, Mr. Stanford was always keenly interested in "The Harbinger of Light," and took delight in supporting the magazine in a very practical manner. With his demise that assistance has come to an end, and will be greatly missed. He also spent money freely for many years in the publication of pamphlets and other Spiritualistic literature, and circulated them gratuitously all over the world, whilst he was also a liberal purchaser of books, which he generously presented to friends. In this variety of ways he accomplished a work, the value of which it would be difficult to over-estimate, and set an example of practical endeavour, without which all professed adherence to the principles of the Spiritual Philosophy is as "sounding brass and a tinkling cymbal." The cause in Australia is much the poorer through his departure, and in recognition of all that he has done in the past, we wish him abundant peace and ever-increasing joy as he continues to climb the Spiritual heights of the world beyond.

The Man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly face death, well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.

—Zend-Avesta.

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I shall go not only to meet great men, but also my son. His Spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me.

—Cato.

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— HEALTH and HEALING —

Herbs For The Service of Man.

By ERIC F. POWELL, Herbalist, England.

(Reprinted from "The Golden Age").

Some Simple Remedies.

ACTING on the principle that all disease, except where mechanical lesions are present, is caused by impure blood and obstructed circulation, the logical procedure in every-day ailments is to aid elimination and improve the blood and circulation.

The following recipes are entirely harmless and have proved effective when all other means have failed. They may be given to feeble and aged individuals without fear of harm resulting, and should be persisted with until the desired effects are produced.

Anemia.

The cause of anemia is lack of iron in the blood. This cannot be replaced by inorganic iron as purchased at a chemist's; inorganic substances cannot be accepted by the cells of the body. The natural way to supply the deficiency is by eating foods rich in organic iron. Watercress, leeks, cabbage, lettuce, spinach, celery, and carrots are all rich in iron. At least one salad a day should be eaten, composed of one or more of these vegetables. Cooking spoils vegetables and robs them of their mineral salts. One leaf of raw cabbage is better than a whole one boiled. All dark berries and fruits are rich in iron. Instead of ordinary tea, take bran tea. It is made by infusing a good quantity of ordinary bran in water. Strain it and add brown sugar and milk to taste. This is a wonderful drink for all diseases caused by a deficiency of mineral elements.

A splendid herbal medicine is made by infusing an ounce each of yellow dock, bog-bean, and comfrey leaves in a quart of water. Simmer slowly for twenty minutes.

Strain and bottle. Dose: A wineglassful every four hours.

Abdominal Pain.

One ounce each of elderblossom, peppermint and yarrow; best crushed ginger, half an ounce. Simmer in three pints of water for twenty minutes. Sweeten with old-fashioned black treacle (not golden syrup) and take a wineglassful every fifteen minutes until relieved. The medicine must be taken hot every time, and you must keep it up, sometimes for twenty-four hours. A cure is usually certain in the most severe cases. Do not be afraid of the perspiration caused. You may vomit at first, but that will pass off and you will be all the better for having an empty stomach. Use the leaves left over from each infusion to make a hot compress to cover the whole of the abdomen. You will, of course, need fresh infusions continually. Eat no food until a cure is established.

Asthma.

Sufferers should practically live outdoors in pure air. Deep breathing should be practised daily in order to strengthen the chest and lungs. Take one ounce each of vervain, horehound, and elecampane. Simmer in three pints of water for twenty minutes.

Dose: A wineglassful every four hours. Cut down the diet, especially sugars and starches. Eat at least one good salad every day.

Bronchitis.

Exactly the same as for asthma. Do not eat white sugar; pure honey is the ideal food for this complaint.

Colds and Chills.

Nature is making an effort to clear out the system. The remedy that never fails is a tea made with elderblossom, peppermint, yarrow and ginger, as explained under abdominal pains. Drink as much as you can in bed; put a hot water bottle to the feet and sweat the cause of the trouble away. Repeat within a few hours if necessary. Don't feed a cold; if you do you will soon have to starve a fever.

Constipation.

Constipation is the root of many evils; it is the forerunner of auto-intoxication. Drugs cannot cure, but in nearly all cases diet and herbs will do so.

For breakfast take a plate of soaked raisins, prunes, and figs, with wholemeal bread and butter. Later on in the day have a good mixed salad, dressed with pure olive oil and lemon juice. Avoid white bread, condiments, sugar and sloppy puddings. Eat natural food that requires thorough chewing and be sure you do "chew" it. A few Brazil nuts are good every day. Drink bran tea as explained under anemia.

For a while a medicine may be necessary. A tea made of equal parts of senna leaves and mountain flax can be used for this purpose, or simple compound aloes pills. Vary the quantity to suit the case and gradually reduce as the bowels improve.

Coughs.

Fresh air and water in abundance are essential. Keep your mind off your complaint and there is no reason why you cannot be completely cured even if your case is a serious one.

Include plenty of fresh fruit and vegetables in your diet. Do not eat more than three eggs per week. Eat as much watercress as you possibly can; it is a wonderful curative agent for this malady. Avoid vinegar and condiments. Drink bran tea. (See anemia).

Here is a marvellous herbal medicine: Take of marshmellow root, golden seal and pleurisy root, half an ounce each; of linseeds, Iceland moss and liquorice root, one ounce each. Simmer in five pints of water for half an hour, well stirring the whole of the time. Strain and add one pound of

best black treacle, the old-fashioned kind. Wait until the concoction is cold and take a wineglassful every two hours in severe cases, less frequently in mild cases.

Debility.

The remedy is the same as for coughs. If anemia is present, see remarks under that heading and take the herbal remedy there suggested. Cold or tepid friction baths every morning are of untold value in many cases. Wet the whole of the body and rub entirely dry with the palms of the hands.

Diarrhoea.

Raspberry leaves and bayberry bark, half an ounce each. Simmer in one and a half pints of water for twenty minutes.

Dose: A wineglassful every two or three hours. Add cinnamon if desired.

Dyspepsia.

Here we are at the fountain head of bodily disease. We can only repeat what we have said in relation to diet, namely: Keep to natural food and thoroughly chew everything. Find out what suits you best and stick to it. Never eat more than two kinds of food at one meal, and observe all the general dietetic hints given herein under other headings.

The writer knows of certain cases where the sufferer was completely cured by a short fast; in other cases by feeding exclusively on hard, wholemeal biscuits for a few weeks. If you can't take a fast try the latter method, but remember the biscuits must be genuine wholemeal unsweetened. After a while go on other natural foods and keep to a sane diet if you do not want your trouble to return. Never drink with your meals. Leave off tea, coffee and cocoa. Bran tea or dandelion coffee is the drink for all sufferers, no matter what their complaint.

Epilepsy.

Leave off all fresh foods. A fruit and nut diet has cured hundreds of cases without any other aid. Onions, either cooked or raw, should be eaten every day. Never take supper; a cup of bran tea is permissible.

As a medicine take of valerian root, vervain, wood betony and scullcap, one ounce each. Simmer in four pints of water for

twenty minutes. Take a wineglassful every four hours.

Headaches.

Treat as for epilepsy if the cause is nerves. If through stomach derangements take the remedy suggested for liver trouble and pay attention to remarks under dyspepsia. Worry is solely responsible for head affections in many people.

Heart Affections.

If the stomach is deranged observe the rules suggested for dyspepsia. The stomach is oft-times responsible for heart troubles. Take of motherwort, gentian root, and scullcap, one ounce each. Simmer for twenty minutes in three pints of water. Strain and take a wineglassful every four hours. If you have any meat it should be boiled; flesh with the blood in it is bad for the heart. Jehovah's instruction that the Jews should eat no flesh with the blood in it, is of interest. Aside from any spiritual significance it is well to point out that there is a physical reason. The blood left in the veins of any dead animal is full of uric acid and other toxins, and it stands to human reason that the result of swallowing such blood is far from desirable.

Abundance of fresh air is essential. Spinal manipulation is sometimes strongly advisable where mechanical lesions are causative factors. Plenty of walking and gentle exercise are recommended in nearly all cases, the only rule being not to get tired; leave off at the first signs of fatigue or palpitation. The heart is a muscle, and as such it requires exercise to be healthy, just the same as any other muscle in the body. The sufferer should never smoke or drink intoxicants. Liquids of all kinds should be taken only half an hour before meals, and then in moderation. The person suffering from heart trouble should be careful in sex matters, excesses often being responsible for the condition. Many cases of heart trouble can be cured by following these simple instructions, and all sufferers can be benefited.

(To be continued).

Millions of Spiritual Beings walk the earth, both when we wake and when we sleep.

—Hesiod.

THE HEALER.

By the Editor.

Stomach Trouble.

"What is the cause of gastritis and what is the cure?"

The various names for stomach trouble such as dyspepsia, gastritis, indigestion, catarrh, etc., may be covered by the one term stomach trouble. When the stomach is not in a healthy condition, it is either bloodless or it is inflamed. Remember that the stomach is but a part of the digestive tract, which will also show a similar condition. To treat the stomach apart from the rest of the system is not rational, for we are not made up of compartments that are isolated from each other. This is evidenced that when the stomach is out of order sympathetic symptoms are seen in the mouth and tongue. In cases where there is a deficiency of blood in the stomach the tongue and mouth will be pale, cold, and clammy, with a deficiency of saliva and mucous. When the stomach is inflamed or congested, and there is a deficiency of the natural digestive and other fluids, the tongue will be red, dry and hot. Again the tongue may be coated and the breath offensive, indicating a similar condition of the stomach and accompanying organs. Stomach trouble is easy to cure, and as most complaints begin with a disordered digestive system and always accompanies it, the simple treatments recommended should be applied. In cases of deficiency of blood, stimulate the alimentary canal by drinking a cupful of hot water, as hot as can be comfortably taken, first thing in the morning. Do not make a habit of hot water drinking, as it may do harm. A tablespoonful of infusion of cayenne (made by infusing a level saltspoonful of cayenne in a breakfastcupful of hot water) may be added to the water or chamomile or centuary tea. Use as much fresh fruit as possible, combined with at least 30 almonds daily prepared by blanching, or made into cream or milk. Take a little food at a time. At the same time practise deep breathing, take moderate exercise, and, above everything else, keep cheerful.

Attention to Teeth.

It is unwise to neglect your teeth. All the time you have unsound teeth, poisons are being continually generated, being swallowed, and poisoning the system. Add to this the fact that without sound teeth to masticate your food, your body becomes ill-nourished, and even if you immediately escape disease you become its likely prey. Do not neglect the matter; if you do a time may come when it may be too late to do much for you. Prevention is a thousand times better than cure. If it takes you a certain time to walk so many miles, it will take you as long, if not longer, to get back to your starting point. So in health. Years of neglecting Nature's laws cannot be remedied in a few days or by taking something out of a bottle. The longer you put off repairing the damage to your body the longer, and consequently the more costly in suffering and money, will it be recovering your health. My advice is to get a reliable dentist to thoroughly examine your teeth and do all that is necessary.

Malnutrition.

Symptoms.—Headaches, nerves sensitive to jars, noises, etc., lack of vigour, light trying to the eyes.

Cause.—Lack of proteid and vital salts in your food. The vegetarian diet is as unnatural as a meat diet. With flesh foods there is abundance of proteid or body building foods in an easily digested form. Its disadvantage is in the uric acid it contains. In the cooked vegetarian diet there is a loss of the valuable food salts, and a destruction of vitality or life. The happy medium is a diet composed of nuts (an ounce of kernels per day), fresh fruit, dried fruits, such as sultanas, raisins, currants, pears, PRUNES, peaches, figs, etc.; eggs, beaten up with milk, or very lightly cooked, vermicelli, macaroni, rice, arrow-root, cheese, milk. Zwieback (rusks), weetbix or similar biscuits, butter, with the salt washed out, honey, jam.

Nervous Dyspepsia.

Symptoms.—Dull, tired and miserable, poor appetite, fullness after eating, shortness of breath, palpitation of heart, wake

from sleep unrefreshed, nerves shaky, worry over trifles.

Cause.—Nervous dyspepsia. Although people do not directly die from dyspepsia, it weakens the system, and prepares the way for some more fatal disease. Don't try to live on devitalised foods, or foods that have the life cooked out of them. Your body needs living food. Life lives on life. The food you require is composed of microscopic living cells. If your food is cooked, these cells get killed, and your vitality or life does not get enough sustenance. The use of uncooked or living foods is essential to health. Eat plenty of fresh uncooked fruit. Lettuce, young cabbage and carrots make an excellent salad. Uncooked cabbage is digested in two hours' less than when it is cooked. The time taken for digestion is —uncooked cabbage, 2 hours 30 minutes; cooked or pickled, 4 hours 30 minutes; if cooked with corned meat, 5 hours 30 minutes. Cauliflower, uncooked, 2 hours; cooked, 4 hours. Carrots, uncooked, 2 hours 15 minutes; cooked, 3 hours 30 minutes.

Stubborn Cough.

This cough indicates that for years you have been violating the laws that govern your being. Your diet should consist of grilled meats once a day, fresh eggs beaten up with milk or lightly cooked, plenty of fresh fruit and salad vegetables. Avoid excess of starchy foods, overcooked foods or rich or greasy foods. Regard the frying pan as your greatest enemy. Alcohol and tobacco must also be put aside. Drink plenty of lemon water, made by squeezing the juice of two large lemons into a jug of water and grating the peel into it as well. It is better unsweetened. If you cannot take it this way add a little honey. Try this remedy. Scrape an ounce of horse radish root into a quart of water, simmer very slowly to three pints. Add one cupful of honey and when cold strain through muslin. Take in tablespoonful doses se-

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VIVISECTION.

Blood Sacrifices—Offerings Laid on the Altar of Health.

By ELSIE FLORENCE GRIMES, B.A.

Vivisection is the modern equivalent of killing animals and offering them as sacrifices to appease the wrath of a capricious and vengeful God.

What a troublesome thing is conscience! How hard it is to lay this terrifying ghost! Just as the Israelites endeavoured to stifle their consciences by vicariously atoning for their wrong-doing by slaying innocent animals and offering them as blood sacrifices to an imaginary Dragon, breathing forth fire and sulphurous fumes (their conception of Jehovah, the Wrathful One), so to-day doctors, scientists and laymen are vainly striving to allay the prophetic warnings of the Voice of God.

Why admit that we are guilty of sin? It is so much easier to say that God is a Devouring Beast Who must be pacified by gorging on the bodies of the beautiful creatures into which He breathed the Breath of Life. Why acknowledge that our sickness and suffering are entirely our own fault? It is so much simpler to say that we are "afflicted" with illness, and to cut open the bodies of innocent animals in a search for DISEASE with which a MALIGNANT DEITY has seen fit to torture us.

There is little doubt that when God made human-kind He endowed us—like the animals—with instincts to guide us in the matter of healthful living and correct food. But through neglect and abuse these God-given instincts have become atrophied and perverted. So we blame God and cut open animals in order to win our way back to health again.

When will human beings become honest? Let us say: God is good—our sickness and suffering are caused by disobedience to the Voice of God. Let us therefore heed Him, and instead of adding more agony to the world by torturing animals in order to

atone for our sins, let us honestly endeavour to live healthfully, hygienically, sensibly and simply. So will health be ours and that terrifying ghost of conscience be laid for ever.

"The World League for Protection of Animals" has its Australian headquarters at "Harmony," 215 George Street North, Sydney. The Honorary Secretary of the League is Miss E. B. Moore, who invites correspondence from all readers of "The Harbinger" who are interested in animal welfare.)

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"The Lord hath created medicines out of the earth, and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be made known? And He hath given men skill that He might be honored in His marvellous works. With such doth He heal men and taketh away their pains." (Eccus. 38: 4.)

Minor complaints can be remedied by correct diet, or obedience to the natural laws of life and of health. More serious affections need, in addition, certain foods in their most active form. These are wild vegetables or herbs. Herbal practice is simply an extension of food treatment, and is one with it.

Wild vegetables and fruits contain more food-salts and vitamins than cultivated varieties. Cultivation gives larger sized plants and fruits, and substitutes fruit sugar in fruits for the more active properties of the wild varieties. Similarly, when wild vegetables are cultivated, the properties for which they were valued are lost.

In addition, medicinal plants are only at their best in the lands in which they are native. So the conscientious herbalist must search the world to obtain the herbs necessary to restore your health.

When a man weakens, when his vitality gets to a low ebb, it is not always a general deficiency in the whole of the organs of the body. Some particular organ, upon which other organs generally depend, has received a rude shock, or by misuse has been gradually weakened, and the general system feels the effect. Add to that a wrong use of another part of the body, and more dire results follow.

The aim should be to keep the body in health—not simply to restore the normal action of the

various parts after they have become diseased. Prevention is better than cure.

Let it be understood that there is not a single organ of the body but what can be ministered to, built up and sustained, first by God's pure air, good water and the products of the vegetable kingdom—the fruits, cereals, nuts and vegetables, wild or cultivated, with which the face of the habitable earth is covered. The plants are not of one property only. Some appeal directly to one part of our organism. Others have an affinity for other organs of our body. It is for us to become acquainted with their specific properties: to use them intelligently, as foods, to build up the various tissues of our body.

An intelligent knowledge of physiology would show the needs of the body. A knowledge of medical botany would show how to meet those needs from day to day. When the surface of an organ is raw and inflamed, good sense would not advocate the use of an irritant—nor when congestion and inflammation have a hold of the system should we apply that which is styptic, congealing or astringent in its nature or calculated to restrict the circulation of the blood.

DO YOU DESIRE BETTER HEALTH

Are you ill, or suffering in any way? Do you suffer with Catarrh, or Rheumatism, or Constipation, or any other Complaint? If so, then this message is for you. For it is only those who are, or who have been suffering that will understand and appreciate.

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By Herbal Treatment and simple home treatments the blood is cleansed of its impurities, that generally is the primary cause of the disorder. We take special pains to explain to the patient the nature and effect of the remedial agent before it is used. Careful instructions are given in the selection of foods, for we are built up of what we eat.

For many years we have been carrying on this work, and our expert knowledge of herbs and foods have enabled us to successfully treat 90 per cent. of the cases who have reasonably followed our simple instructions.

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