

THE HARBINGER OF LIGHT.

A DIGEST OF
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

BODY

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One Million Seekers After Truth.
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Why Does God Allow Bush Fires.
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MIND

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(Continued on Inside Back Cover)

The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

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SPIRITUALISM—My Verdict

By VICTOR THOMPSON, Special Reporter for the "Sunday Pictorial."

Six sceptics went to a seance. For an hour the medium gave them messages from . . . Somewhere. What did they say afterwards? Victor Thompson tells you.

I HAVE been trying in the "Sunday Pictorial" to give readers a fair picture of what an ordinary materialistic man, unversed in such mysteries, finds when he starts to explore the world of Spiritualism. I have described visits to mediums and the messages which come through mediums from Somewhere. I have told you about public demonstrations of clairvoyance, and private seances at which intelligent people have been completely convinced that they are hearing and answering the actual voices of their dead relations.

I have also been permitted to attend healing centres and circles of advanced students listening intently to trance orations.

A Poltergeist.

And last week, quite fortuitously, I found myself in a house which was apparently infested by a poltergeist, or mischievous spirit, whose chief amusement was hurling household articles through the air. I didn't like that. . . .

All the time, I have tried to avoid jumping at conclusions; seeking only to report as conscientiously as I could, exactly what I saw and heard. One result has been that some of my friends—and some readers, too, I expect—are saying, "Poor old Victor Thompson! He thinks he is a shrewd observer, but obviously he has been fooled all along the line." That sort of criticism

comes, of course, only from people who have no personal experience. It is a little like saying, "Australia doesn't exist because I have never seen it."

Its utterers forget or do not know that science to-day readily admits that all the phenomena I have been describing do sometimes happen and cannot be explained by any physical law at present known.

The only quarrel any scientist has with Spiritualism on this score is about the cause of the genuine manifestations. (Let's not consider the fakes, for a moment). Are they the work of spirits or are they inspired by our own minds, using some power as yet unknown to us? Some research workers have spent twenty years of investigation and have still been disinclined to say, "Yes" or "No." Still, it is only fair that I should tell you my personal feelings as far as I am able to sort them out.

Six Unbelievers at a Seance.

I can begin that task best, I think, by describing a final seance which I arranged a few days ago, and to which I took eight people, six of whom I knew to be unbelievers. Only two of us had ever been to any kind of seance before. The others, friends of mine from various walks of life, had been warned to speak non-committally if they spoke at all. Five out of the eight were absolutely unknown to the medium

—the famous Estelle Roberts. I did not even introduce them by name. It was not a direct-voice seance. We sat in a lighted room, forming a circle around a bright fire. The medium acted, she explained, as an interpreter for the spirits who came there, attracted by bonds of affection.

Of the five complete strangers, one man and one woman received extremely evidential messages. The woman told me afterwards: "I came believing in nothing in particular. I go away convinced that I have had a long message from my sister, who died years ago." The man said much the same thing. "I had an idea before I went that it must be all thought-reading," he told me.

"But that message from my dead brother couldn't have been got from my mind, even if telepathy is much more amazing than anybody knows.

"I am sure that my brother, who died in the war, spoke to me through that medium to-night." You see? That's what can happen to an intelligent, fairly sceptical inquirer after only one experience. Can you wonder that I have been impressed, to say the least of it? And there was another message at that seance.

An Airman Returns.

"A young airman is moving about outside this circle," said Estelle Roberts. "He finds it difficult to come close because he is not directly connected to anyone here, but he says somebody here knows his mother. He is very faint, but I will try to get him. He says he was killed in an air crash about a year ago. Somebody here was talking a little while ago to his mother." One of the sitters said he thought he might know who was meant. A private message for the dead boy's mother was given to him.

A description of the crash came through. I have looked up the records since, and the details tally. Names were mentioned, some understood by the recipient of the message, some unknown. Family circumstances were discussed. And I found out afterwards that the private family message was understood by those to whom it was passed on. Now that's pretty good for telepathy, don't you think? As far as I can conclude, telepathy **might** be stretched to explain as much as 90 per cent. of

what is called spirit communication. It will not help with the other 10 per cent. Only Spiritualism offers a 100 per cent. explanation, whether you accept it or not.

Is It Telepathy?

Myself, I believe that sometimes mediums unconsciously make use of telepathy in order to produce a greater impression when their powers are not working well. Mediums are only human. Unless they are in a complete trance, I do not see how they can entirely prevent their own minds from seeking to help occasionally.

That leads me to my own personal theory, which I express with all the diffidence of an unscientific man. There are, it is plain, strange forces around us of which we know practically nothing—just as once we knew nothing of electricity. These forces result in the phenomena of telepathy, hypnotism, levitation, and other unexplained marvels. They are also used—how occasionally or frequently I cannot say—by discarnate intelligences to communicate to earthly people. Those intelligences, as far as I can see, are the spirits of departed human beings.

All Religions Teach Survival.

Of course, all the great religions teach some form of survival, and all tell of communication with the dead. The only objections of orthodox Churches to Spiritualism are:—

It is wrong for ordinary human beings to pierce the Veil without supervision.

Only evil spirits communicate through mediums, impersonating departed relatives.

Undignified chattering with the immortal dead can only take the mind off higher things—and may damage the mind.

From my study of the subject, I think: There seem to be as many passages in the Bible advocating communication as there are passages condemning it. If only evil spirits communicate through mediums, then it is odd that these devils bring so much comfort to the suffering and give renewed faith in Christian principles to many who had lost all belief. Idly curious people do not seem to get far in real Spiritualism. They may be harmed by their tinkering with the unknown. Definitely,

there are crooks and fakes and frauds around and in the movement—and some inside it, too, I expect. But nobody condemns a Church because of a hypocritical parson; nobody condemns charity because there are charity tricksters.

Research Not for Everyone.

Definitely, too, Spiritualistic investigation is not for everybody. Neither is surgical research, for that matter. Unless you feel that your motives are earnest, that your mind is balanced, and that your eyes are open to watch for deception, don't dabble—particularly not by yourself. If you are a true seeker, go to established circles or associations, and wait for something that looks like real proof. Whether you get that proof or not, you will find, I think, as I have done, that Spiritualism is full of intelligent people doing a great deal of good in the world.

One Last Word.

I entered this series a doubter. I leave it not a convert but a very impressed man. I do not know even yet whether the Spiritualist descriptions of life after death are true; nor whether their doctrine or reincarnation is correct, and so on. But on the central issue of Survival—well, the only satisfactory explanation I can find for what I have seen and heard is that human beings do survive death, and can sometimes communicate with this world. Six weeks ago, like millions of people to-day, I did not believe either of those things.

TESTING THE SIXTH SENSE.

Hyperaesthetic "Hunt the Thimble"

Mr. Josef Marion, a Czecho-Slovakian telepathist who had impressed investigators with his faculty of hyperaesthesia, or sixth sense, on being examined by the University of London Council for Psychical Investigation, entertained members of the Ghost Club at Overseas House, St. James's Street. Mr. Harry Price, the chairman of the club, presided.

Mr. Price said that Mr. Marion had been examined by the council for 18 months after his arrival in England four years ago, and they came to the conclusion that his was a very rare and remarkable

faculty. They were now about to begin another series of experiments with him.

While Mr. Marion was out of the room a pencil was hidden in the hip pocket of a waiter who was serving coffee and a cigarette case in Mr. Price's pocket. The articles which Mr. Marion had seen before he left the room belonged to members of the club. Although there was no possibility of collusion or of his seeing the articles being actually hidden, he quickly found them when he was told he might enter.

A hair of a woman's head in the room was next removed while he was outside. When he came in it was handed to him enclosed in paper. He not only was able to say to whom it belonged but to describe events in her life. Next he was handed an envelope which had no postmark, and without knowing its owner he was able to say that it had contained a photograph of a seaside scene. This was admitted to be correct. He also endeavoured to read a man's character from his hand-writing.

Case of Materialisation.

Mr. Price afterwards related a remarkable experience he had had at a private house in South London recently, when the spirit of a child aged about seven years appeared in material form. Mr. Price said that he took every possible precaution to ensure there was no possibility of fake or fraud. Only the child's mother, who was the widow of a British officer who was killed in the War, and two or three of her personal friends were present in addition to himself. He saw, by means of a phosphorescent light, the child's lips move, heard her answer "Yes" in reply to a question, felt her pulse beating and listened to her heart beats, held her hand and felt her limbs. During this time the family dog was asleep in front of an electric fire.

Mr. Price said that after many years of psychical investigation he was forced to believe that he had witnessed a case of genuine spirit materialisation, but as a scientist he could not admit that there was absolute proof until he had tested the phenomena in a laboratory. He was afraid that would not be possible as he had given his word not to proceed with an official investigation.—"The Times," London.

CREMATION

A correspondent has requested us to publish our view on Cremation. Our opinion is that at death the spirit is quite freed from the physical body. This view is supported by Andrew Jackson Davis as well as by other experienced Spiritualists. However, we append the opinions published in different journals with respect to the matter.

"The Two Worlds" Says.

A MEDIUMISTIC friend who some months ago received rather an alarming message from an artist recently deceased, who claimed to be very much worried about cremation. Our correspondent says: "The dear soul wrung her hands and shrieked, 'Don't let them burn it. It is too soon. Please do stop them.'" A few days later she returned again, and in explanation of her previous fears, explained 'My body was so psychic that I could not leave it.' "Yes, cremation is good, but you should wait for decomposition." This is just in accordance with what we should expect. But we have also to consider that there are a number of people who during earth life have a dread of cremation because they know little or nothing of the process, and the habits of thought which they had set up on earth are carried with them into the spirit world; thus we can quite understand the dread such a person may have concerning what to them would be something outside the range of their normal knowledge. One of the difficulties which has to be remembered in dealing with people who are recently deceased is just this fact, that they carry all the pre-conceptions and limitations of earth with them, and it often takes weeks and perhaps months for them to accustom their minds to the idea that they are no longer physical bodies. It is because we believe that cremation helps an individual to re-establish himself, because it gives him nothing earthly to cling to, that we believe that it has advantages to the spirit, as well as the physical advantages of cleanliness and sanitation, but we note the incident because cremation should not be hurried in a temperate climate. In hotter countries, of course, decomposition sets in very quickly.

*

In a letter to "Light," a correspondent wrote:

Having quite recently started attending Spiritualistic meetings and being an earnest enquirer, I was startled to hear at a gathering the theory that cremation, if carried out within four or five days of death, is liable to cause shock. Reading H. Dennis Bradley's book, "Towards the Stars," I find the control "Johannes" affirms the same thing.

If that is so, would the custom of partial sanitary preservation of the dead carried out within a few hours of death in a great number of cases over here, and certainly in America, produce shock, too? Is that the generally accepted view?

To which the Editor replied:

The following message, received through "Feda" at a sitting with Mrs. Leonard, by J. D. Graham, of Wolverhampton, has reference to the above inquiry:—

Feda: Eric (Mr. Graham's son, killed in the Great War) says he wants you to listen to this very seriously. The body should not be buried or burnt for some time after death. No funeral should be arranged until mortification has set in. If a person dies on Monday you bury them on Thursday or before because Uncle John has to come from Glasgow and he must be back in good time. It doesn't matter if you cremate or bury, you must wait till mortification has set in. You may say that in hot countries one has to bury within twenty-four hours, but then mortification has set in.

*

The opinion of "Spiritual Truth" was:

Questions are asked as to the period of time which should elapse between the passing and the cremating so as to avoid any possibility of shock to the soul. There are, of course, certain cases when and where the body should be disposed of quickly, but we should say, in England, the general rule should be not less than three days nor more than five. The true link, the life cord, is severed at the time of the passing,

naturally, severed by a highly evolved spirit, "the angel of the passing"; but there is a good deal of earth magnetism and other magnetic force in and about the body, and until this is all withdrawn the severance is not complete and cremation would give the soul a shock and perhaps cause pain. If there is any doubt about the matter a good clairvoyant should be able to clear it up, while, of course, the smallest sign of putrefaction would settle it at once.

The growing use of the various crematoria scattered about the country is a sure sign that, at last, a truer view of what the physical body really is is being accepted. The old idea which is represented in the well-known funeral hymn, "On the resurrection morning soul and body join again," is slowly but surely giving place, in many minds, to that which assures us that no such thing happens. That the worn-out body of flesh is put aside once and for all—for an entirely new one is provided in the next and each fresh re-incarnation—that it returns to its component parts and is never, under any circumstances or any "transmutation," used again. It is not strange, perhaps, that many of us rather cling to the old idea. For long years it has been that very physical body which has assured us of the presence of our loved one, which has been the vehicle, the channel for endless loving service, which we have cherished and cared for. It is hard to realise that THAT loved vehicle is no more. It is hard, too, to realise that unseen, unfelt, unrealised by us who are left behind, that loved one is living and manifesting in a beautiful Spiritual counterpart of the earthly body left behind. But this is the truth, and the sooner this is universally accepted and understood, the sooner will cremation take the place of ordinary burial.

METHODS OF "CONTROL"

Personality and Terminology.

Dr. J. H. Cranston, Glasgow, at the weekly meeting of the Edinburgh Psychic College, held some time ago, gave an ad-

dress entitled "Observations on methods of communications." He explained some of the difficulties of the process of seance communication, and stressed the importance of sympathy, along with alert observation. The attempt to look on the procedure from the point of view of the other side might be advisable. There was the question of the physical discomfort of the communicant. He or she was now living in an atmosphere which was light and free, and had to enter the darker, heavier earth conditions. The more nearly the method of communication was to that of complete control, the more uncomfortable it was, and the more the mental powers were paralysed. It was quite evident that for the first few times complete control was attempted, the experience was an ordeal to the communicator. When they were inclined to complain that the communications were trivial they should ask if their own contribution to the conversation was particularly intelligent.

With regard to identity, the best evidence was that of personality. Investigators should try to benefit by their mistakes. Why was it that sometimes their questions were answered in a straightforward way, but at other times, a question seemed to upset the communication entirely? Improvement in communication was in his opinion the most important and urgent thing in the seance room.

In the course of his remarks Dr. Cranston said it was desirable to coin a word for those who had passed into another life. To speak of the "dead" was incorrect. They might have something equivalent to "those in the higher school."

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Wentworth House, 203 Collins St., Melb.

One Million Seekers After Truth.

By L. AYLING, Advertisement Manager, "Psychic News," in "World's Press News."

GONE are the days when Spiritualists were regarded as cranks. So many famous men and women in every walk of life, people whose names are household words in science, literature, art and commerce, have openly declared their Spiritualist convictions that it is no longer fashionable to sneer at Spiritualism.

Sir Oliver Lodge, the grand old man of science, has for more than fifty years publicly championed Spiritualism. Sir Robert McAlpine, who built Wembley Exhibition, was a Spiritualist. So was Lord Dewar, the head of the famous distillery business. Hannen Swaffer, England's great journalist, is regarded to-day as Spiritualism's leading propagandist.

Growth of Interest.

Articles on Spiritualism appear regularly in the daily and Sunday press. Psychic experience form the subject of plays and talks broadcast over the air and a seance has even been televised.

How many Spiritualists are there in this country to-day? It is hard to give a figure. The "Daily Mail" declared not long ago that there were three millions. This, I believe, is an over-statement. I would say that at a conservative estimate there are at least a million.

While orthodox churches complain of decreasing congregations and losing membership, Spiritualist meetings are consistently crowded. Indeed, they fill the largest halls in London and the provinces, and at least a-quarter of a million people attend Spiritualist services every Sunday evening. And there are nearly 2000 Spiritualist churches in this country alone.

Seekers After Truth.

The continual growth in the number of Spiritualists is due to the fact that thousands of men and women with inquiring minds wanted to discover the truth for themselves.

Now, all these are men and women who demand the ordinary commodities of daily life. Their material necessities have to be

satisfied. But one thing marks them out from their fellows—they have receptive minds. Having broken away from orthodoxy in religion, science and philosophy, they are ready to welcome new ideas. Here is a ready-made market for the advertiser who has something to sell, for here are people open to conviction.

Thousands of pounds are spent by advertisers in trying to make people break down prejudice, in finding customers prepared to try a new product. Here is a new market. The readers of Spiritualist journals are, in the main, men and women who having dismissed prejudice from their minds in other fields, are susceptible to the appeal of new ideas. And their number is growing week by week.

And remember, there is no waste membership in psychic journalism. There are no canvassers, no gift schemes and no attempts to swell circulation by coupon-cutters who do not read the paper.

Long Life Readership.

These psychic journals can truly claim 100 per cent. reader interest, and every issue has a long life. One journal will even travel through twenty different hands. Eager Spiritualists send their copies to friends and relatives, for they all regard themselves as propagandists, anxious to spread new truths.

Statistics have proved that in many cases five people read one copy of a psychic paper, and these copies are rarely destroyed.

The championship of Sir Arthur Conan Doyle, his crowded meetings up and down the country, also helped newspapers to change their attitude.

Championed by Press.

To-day, Spiritualists cannot complain of the publicity they receive. Newspapers print Spiritualist news and articles, and accounts based on seance happenings appear with constant regularity. The Press has discovered that Spiritualism is a good story.

In the bad old days only the attacks on Spiritualism were printed. An "exposure" was considered a better story, and the Spiritualist case was seldom put.

Lord Northcliffe altered that when, in the "Weekly Dispatch," he published a long series on Spiritualist philosophy that came in automatic writing through an Anglican clergyman.

Advertisers who think that all Spiritualists are long-haired cranks, who sit in the dark all day, are making a great mistake.

If, because of prejudice, they dismiss the claims of psychic journals, they are the losers, for these publications are growing in influence and circulation.

DREAMS AND INTUITIONS.

Edinburgh Psychic College.

An interesting experiment was made at the reopening meeting of Edinburgh Psychic College recently, says "The Scotsman." The lecture hall accommodation was booked out in advance, and arrangements were made for an overflow meeting in the lower room. These included the relaying not only of the address, but the subsequent demonstration of clairvoyance and clairaudience by Mrs. Helen Hughes, Seaham Harbour. Mrs. Hughes's messages and names were given to members of the overflow audience as well as to those in the main hall, and in every case there was an acknowledgment by a member of the audience. There was an arrangement for signalling responses from the lower room by a flash to the platform from which she was speaking.

Dr. D. M. F. Barker presided. In the course of the address reference was made to the modern scientific interest in dreams. It was held that it is established that there are numerous cases of veridical or anticipatory dreams. Some of the ordinary dream disturbances seemed to be for the purpose of awakening the dreamer when that was necessary or desirable, and to originate with that mysterious guardian or subliminal self who seemed to watch over one during sleep. Hypnotic experiments as well as recorded dreams pointed

to this directing influence distinct from the conscious self.

Perhaps the main deductions from the modern study of dreams and intuitions and cases of foreknowledge, it was suggested, are that the ordinary waking consciousness is not the whole of mankind's real experience; that there is a submerged or subliminal self that can contact, during sleep or in hypnotic or waking trance states, other avenues of cognition and exploration; that somehow, as in cases of prophetic or veridical dreams, this secondary state at times can transcend the ordinary limitations of time and space, and can accurately forecast the future; and, above all, that the human being is surrounded by influences and powers of direction, possibly exercised at times by separate intelligences, entities, which may play a powerful part on his inner and even external life, and which, if responded to with intelligent apprehension, may lead to his real advantage.

SPIRIT VOICES IN OLD HOUSE.

Two ghostly voices inspire Dr. Thomas Wood, composer of much successful music, as he works in his 15th century home, Parsonage Hall, Bures.

The spirit voices do not worry him; he is happy in the belief that his pre-Tudor house is haunted. "We often hear an unseen couple talking. At night the voices seem to come from the angle of the roof between the main Tudor building and its Jacobean wing. The voices sound kindly, placid. I should think they belong to man and wife. Friends would be less constant; lovers more secretive. The man's voice is deep, pleasant in quality, and flexible. I picture the woman as a kind-hearted, competent housewife. But I have never seen them. Their voices are all I know of them."

Other people, continued Dr. Wood, have heard the voices. Even sceptics had confessed themselves mystified. What is more remarkable, the voices have been heard distinctly by a completely deaf woman guest. Once Dr. Wood heard supernatural music. He wrote it down and believes he is the first to have a fragmentary record of pixie music.

Why Does God Allow Bush Fires?

By "BROTHER BILL," in "Brother Bill's Monthly."

Letter from a Listener.

I LISTENED in to your little session at 3AW, but it struck me at the time what a contrast it was for you to be thanking God for all His wonderful gifts and blessings and mercies to mankind when just prior to your session the station was appealing for funds to help the stricken families that have lost their all in the bush fires last week. What must have been the thoughts of the poor stricken widows and orphans and other people who might have been listening?

Please accept this little note of mine not as a rebuke to you, but as an appeal for enlightenment to a simple, uneducated layman who has often wondered why God allows such things as wars, bush fires, earthquakes and other curses to be inflicted on mankind (to say nothing of droughts, etc.). I have a happy family and a good business and have just finished a good tea, so please do not think that I am writing this because I am unhappy or in want, but I would like you to explain to me why God allows such things to happen if He is so good and merciful and why should we offer thanks to Him for all His blessings and mercies, etc.

You can see from this that I am not a very devout churchman, but how could I get down on my knees and thank God for His goodness in the face of what has happened in the last few days?

—W.J.

Brother Bill Replies:

There's an honest doubter for you. He thought his words might offend me. But they did not. How could they? Everybody has to face up to this big question of life's terrible calamities and injustices. What is God doing about it? Why does He allow it? Why cannot He prevent such things as bush fires?

I reply: How could God prevent bush fires when idiotic men light them and are so careless with fire? On such terrific north-wind days the fires were resistless.

Nothing could stop them. Could God have sent rain specially to put out the fires? If He could, would He? I can't think that He would. Some people want a God on tap, a cheap and ready convenience always at their back and call—what the ancient dramas had to get them out of a fix, a *deus ex machina*. Could God have sent a storm of rain when the atmosphere was so dry, or would He change the wind? What about the people who once prayed to God at a similar bush fire, and they believed God answered their prayers when the wind changed a short distance from their home? But the fire, after the wind changed, burned down six other homes. Did God answer that prayer?

I find no great difficulty in these matters. We must take life as we find it, not as we would have it. We live under certain natural laws . . . you can call them God's law . . . such as gravity, and cause and effect. Certain causes must have certain effects. Fire burns. Rain falls when the air can no longer hold the moisture. And so on. God cannot change these laws at will, or He would be capricious and untrustworthy. God must be self-consistent. God must obey His own laws. So with the King. The King cannot do what he likes. Some say: "The King is above the law." No. The King is the law. He must obey it. If King George started to monkey with British law, he'd soon find out that his people would not stand it.

Bush Fires.

Fire is a wonderful servant, but a terrible master. Bush fires are lit. It's stuff and nonsense, all this you hear about spontaneous combustion. The fires were lit by foolish and criminal people. Why blame God for them? We are always looking for an excuse and a bogey—someone to blame. If it were not God, then it's the devil. We have to take the blame, but innocent, helpless people have to pay the dreadful penalty.

Don't you realise that all life, from the

cradle to the grave, is lived under constant risk? We avoid these risks as much as we can, but we cannot avoid them all the time. Water is a great servant. We cannot do without it, but if you fall into the sea and cannot swim, then is it God's fault that you drown?

Then what about earthquakes? How can they be avoided? We live on a planet that was once a molten ball. Fires burn in the middle of the earth, and as we whirl round in space, turning on our axis once in twenty-four hours, how are we going to avoid world stresses and strains? . . . and sometimes the earth's surface gives way. I marvel that we don't have more earthquakes. It's a good, solid old earth we live on, and it's not a bad place to enjoy. I can thank God for thousands of wonderful blessings. But nature's laws must be obeyed. Take the law of gravity. If you are walking through the bush, and a tree falls and you're under the tree, all the prayers in the world won't stop that tree from falling on you. Then why pray? Of course, you should. You are the variable factor. The tree must fall. But you may not be in its way when it falls.

Motor Accidents.

What about motor accidents. Can God stop a motor car when a collision is inevitable? Would He? If the law of motion were capricious, then you could not drive cars safely at all. We are to blame for these accidents. But why should little children suffer . . . innocent, helpless little babes? Why? Oh, do be sensible! Once a baby is born, then it has to face life's risks. Could you invent a world where everybody would never come to any harm or danger? Could you?

But don't say: "Why does God allow war?" It is man who causes war, not God. Selfish man . . . and we in Australia with this big continent with so few people in it are the biggest cause of war. We're a dog in the manger crowd. God reveals wonderful scientific secrets to man, but the devil in man causes the mischief. Aeroplanes are marvellous, but is God the cause of the bombing plane, wreaking destruction on helpless humans?

And what about sickness? Let us have

a bit of nous. Could God give you a perfect body with moving parts that would never wear out? Our bodies are so delicate, so marvellous in the action of nerve, tissue, muscle, thought, emotion; in digestion, in growth, in ejecting poisons within . . . that sometimes they must get out of gear. And what about germs, and human stupidity and carelessness? Sickness and death are just as much facts of life as birth is. Could you suggest how we would go about making a perfect world of perfect beings? I'd like to know how.

The Divine Carpenter.

I think Jesus had the secret. He found a very sad, imperfect world. He did not start as a revolutionary or a crank or a grumbler. I don't know how He put up with people. I do know that He took life as He found it . . . and He found it good. And He said: "Well now, things are in a great mess. We'll set about mending them. Let's love one another more." He was the Divine Carpenter, mending men. And they put Him on the Cross . . . and still He kept loving them, and prayed: "Father, forgive them, for they know not what they do."

That's the wonderful key to open life's secret doors. Jesus found good in everything, and showed that in death there is life. I wish you all had His secret. If you looked out on the world with eyes of love, you'd see much beauty and goodness and loveliness. You'll see also much that is hateful and rotten and inexplicable. You can see through and beyond these evils and you can feel God's love and goodness. You can rejoice and sing and laugh and be thankful for the world's joys, and when you see the hurts and evils and wrongs in the world you will burn with longing, like Jesus did, to mend things, to share burdens, to lift loads . . . you will love and keep on loving to the end . . . leaving the secrets of all sometime to be revealed by God.

One last word. Don't expect to know everything. Have a bit of humility. How much wisdom have you or I got? Surely we would not like to have life kept at the kindergarten stage! There must be mystery. We know but very little. Where we cannot see we can trust and we will still thank God for life and all its blessings.

Spiritualism Broadcasted.

(COMMUNICATED).

WE are indeed grateful to the management of 4BK, Brisbane, for the opportunity of speaking to you over the air, on the subject of Spiritualism.

To those who take an interest in the study, it is most enlightening and thought provoking. Many of the world's most eminent scientists are engaged in endeavouring to unravel the mystery of life after death, and have placed on record their findings regarding the phenomena of Spiritualism through its mediums.

What Is This Spiritualism?

Spiritualism is a universal religion. It has no creeds or dogmas. It gives liberty and freedom of thought and expression to all men, and counts no man high, except by spiritual attainment.

Spiritualists generally accept the following seven principles, which I shall deal with separately, therefore endeavouring to put our case before you in simple language.

1. The Fatherhood of God.—The great beating heart of Nature, in which all men, and all created things live, move and have their being.

2. The Brotherhood of Man.—All men are brothers, high or low according to their evolution, whether they are white, black, brown, or yellow, and irrespective of creed, race, or whether they be heathen. We are all dependent upon one another for our needs—physical, mental and spiritual.

3. The Immortality of the Soul.—We are convinced that we are immortal, and will never die—only the physical body passing away. That the spirit thus liberated will continue to exist and progress, and in all probability pass through many changes as it strives towards that perfection that no mortal can comprehend.

4. Communion Between Departed Human Souls and Mortals.—The Spiritualist can truly say, "We believe in the communion of loved ones." We have definite evidence, backed by scientific research, that it is possible, **under certain conditions**, to receive messages from those who have passed from this side of life, and we maintain that Jesus proved life after death to

be a fact in nature by His return after His death on the cross at Calvary. He also said, "In My Father's house are many mansions. I go to prepare a place for you." These mansions, to a Spiritualist, mean the home we are preparing for ourselves whilst here, according to the lives we live on earth. Jesus may have meant spheres, or states of consciousness.

5. Personal Responsibility.—We affirm, that a man is a responsible person, and that he, and he alone, must suffer for the consequences of his behaviour towards God and society. Spiritualists cannot accept the doctrine of the Atonement—the laying of our burdens in a selfish manner on any other person. Nor can we accept the eleventh hour confession by people who, having done wrong, think that by saying a few words of prayer they can obtain the keys to Heaven. We do not believe that any man on earth has the power to forgive us our sins, although he may demonstrate to us the error of our ways. A great deal could be said on this principle, but we have only a limited time.

6. Compensation and Retribution Here and Hereafter for Good or Evil Done Here.—This principle explains itself. Every one of us, from the highest to the lowest, realise the joys and compensation for right thinking and doing, and that retribution must follow in the wake of wrong-doing to our brother man.

7. (Our last, but not least, principle) A Path of Eternal Progress Open to Every Human Soul Who Wills to Tread in the Path of Eternal Good.—Now let us ask ourselves these questions: If there be no hereafter, of what use is religious worship? Why be good, if it is easier to be bad? If if we are just living—most of us merely existing—then die and finish, why pray at all? Are we merely born to propagate our species, to bear sons to go to war; to suffer, as we see suffering around us, in sickness, disease and poverty? No, thank God! Our understanding that these horrors are caused, not through God, but through man's inhumanity to man, his selfishness and greed for power. God has given to men a

free will, to use in reason, love and the understanding of his lesser brothers. He has given us this glorious heritage so that the spirit can progress, after the physical body has returned to the earth, and that true prayer is the soul's outpouring to God.

The foregoing is a summary of our principles. Now let me add that the Spiritualist fully understands the "writing on the wall," "the touch of the vanished hand," the hearing of a voice that was thought to be stilled, and the "laying on of hands."

Under the heading of Spiritualism today, we find, of scientific value to the world, Clairvoyance, or the discerning of spirit people; Clairaudience, the hearing of the voices of our loved ones; Healing of the Sick through the Ministry of Angels; and Inspirational Speaking, Trance Mediumship, and other gifts which tend to elevate the mind.

In psychic unfoldment, we find psychometry, automatic writing, mental impressions, physical mediumship, materialisation and levitation. Spiritualists do not at any time advocate numerology, palmistry, or other form of delving into the future, including tea cup readings.

There is nothing to fear in spiritual unfoldment by the person who knows the meaning of self-control, who will not allow himself or herself, to be controlled by any person living in this world, or one passed to the next state of life.

We ask the people "to test the spirits, to see if they are of God," and to beware of fraudulent people in our midst, who are posing as mediums and healers.

Our speakers, mediums and all workers render honorary service for the Cause they love, the comfort they can bring into the lives of those who are comfortless, and to those who are asking of the churches "where are our dead?" We can truly say we believe in God, and the teachings of Jesus, and that at all times we advocate peace, realising that war is systematised murder, and as such has to be accounted for. We do not believe in capital punishment, for we believe that the spirit thus forced into the Spirit or Astral World, can return and do more harm, by influencing the minds of weak, negative individuals still living in the flesh.

In conclusion, I say to you, dear listeners, do not condemn us until you know us, for truly Spiritualism is a science, a philosophy and a religion. Our desire is to work in harmony and love with all other churches and denominations of religious thought; for the building of a greater world; to bring back rhythm to a discordant world; to help destroy the enemy Fear, and in its place Love, until we can truly understand and live the last Commandment.

"A new Commandment give I unto thee, that ye love one another."

SPIRITUALISM.

Spiritualism, as demonstrated in Spiritualist Churches is purely and simply a repetition of history recorded in the Bible. Readers will find direct instruction given by St. Paul in the 1st Corinthians, 12th chap., 1st verse: "Now concerning spiritual gifts, brethren, I would not have you ignorant."

Zacharias, a High Priest, chose to ignore a personal spiritual message, and was punished by the loss of speech until the subject of the message was fulfilled.

In view of these facts, why are the true followers of the teachings—the Spiritualists—being condemned by the large number of people who believe that there is an Eternal Life?

Seek sincerely, and scepticism of spiritualism will vanish.

TUESDAY, 23rd MAY

8 o'clock sharp.

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Do Successful Men and Women use Little-Known Mental Powers?

Reprint of a Radio Interview on the Zenith Foundation Programme.

With ELWOOD ROWSEY, D.D., Pastor, First Westminster Presbyterian Church, Toledo, Ohio; Psychologist.

INTERVIEWER: Dr. Rowsey, do you think that successful people in all walks of life can attribute their success to the conscious or unconscious use of little-understood mental powers which we are investigating?

DR. ROWSEY: Yes, I do. Naturally, other factors such as native ability, concentration, perserverance, etc., are essential to their success, but a study of the lives of successful people indicate that many of them, knowingly or unknowingly, use these little-known powers of the mind. Personality, that indefinable something which most successful people have, may itself be the emanation of an inner force or unknown power of the mind. Many successful persons were not honor students—in fact they were apparently less brilliant than many other students who later in life proved failures. Their success can often be traced to an unexplained ability to judge human nature, to know when to do or when not to do certain things, which cannot be attributed to their experiences in handling people. It is innate—a natural instinct with many people. Many recognise this ability only by the word "hunch." Others ascribe their success to a "sixth sense" which directs them, which is another way of saying the same thing. Telepathy is only one phase of little-known mental phenomena, an understanding of which may spell success for many people. In the light of experiments and experiences it does not seem beyond the realm of possibility to believe that through the medium of telepathy men and women may be warned of impending dangers in time to avoid them, and notified of opportunities in time to embrace them. Such knowledge would help us to understand ourselves and others, nature and human nature, the laws of success, and assure a path to power and personal happiness.

Do you think these powers can be culti-

vated even though science knows so little about how they function?

By a proper appreciation and application of the known mental powers, one learns to think—the mind is more open to impressions, more sensitive. Concentration, for example, is one of the known mental powers, the training of which will open avenues to receive impressions of the subconscious mind. The mental sensitiveness of the individual can be developed by study and research, thus contributing to the success of men and women who seek to add to the powers they already use in order to constructively create and manifest the things they most desire.

Do you think man has had this power in the past and has lost it because of a materialistic attitude?

A materialistic attitude toward life certainly "short-circuits" these little-known mental powers. I believe, however, that man has had this power and that he has it today. When we do not use even known mental powers they diminish. Likewise when we misuse them. The proof of life is that we're alive; the proof that we have minds is that we think, and in my opinion, the evidence for telepathy and other little-known mental powers lies in the results experienced in the lives of human beings who have used this power consciously or unconsciously.

Do you think youth, which is rather materialistic today, could be benefitted by becoming interested in a subject of this nature?

Most decidedly, but not youth alone. We are all more materialistically inclined due to our mechanised civilisation—more and more machines are doing our thinking for us—our very thinking is along mechanical and materialistic lines. But youth is always discontented with things as they are, and is always searching out new ways. Properly directed they may be turned to a less materialistic attitude. The study

and research of telepathy and other little-known mental powers opens another and all-important avenue of development that should appeal to both the imagination and the desire for knowledge, thus creating a mental outlook that would be healthy and progressive.

PRELIMINARY CONCLUSIONS BASED ON THE ZENITH FOUNDATION'S RADIO INVESTIGATION OF TELEPATHY AND OTHER LITTLE-KNOWN MENTAL POWERS.

After thirty weeks of research into the gigantic mass of data on little-known mental powers, made available through the co-operation of the Zenith Foundation's millions of radio listeners, the Foundation has been able to formulate certain important preliminary conclusions.

Danger, Disaster or Death.

Telepathy seems to function best when strong emotions are involved, such as major decisions, danger, disaster or death.

Power Varies in Individuals.

Telepathic powers seem to vary in individuals and are manifested more frequently at certain times than at others.

Distance is Not a Factor.

That distance and space are not factors in telepathic communications seems definitely indicated by careful analysis of test returns by geographical divisions.

Relationship and Love Important.

Telepathic experiences seem to occur most frequently between persons bound together by blood relationship and love. The many personal experiences reported to and verified by the Zenith Foundation indicate the importance of this factor.

Time is Not a Factor.

Authenticated personal experiences indicate that time is not a factor in telepathic communication. Possession of the ability to visualise in detail events which have not happened, a phenomenon science calls precognition, seems but slightly less rare than telepathy itself.

Age is Not a Factor.

Preliminary analysis of the findings of the Zenith Foundation investigation seems to justify the conclusion that age is not a

factor in manifestations of little-known mental powers.

In addition to these major conclusions, it seems clearly indicated that telepathy is independent of weather conditions and sex and is not affected by education, profession or social or economic position. In this connection an important indication, subject to further investigation and study, is that primitive peoples—living close to Nature and unhampered by mechanised civilisation—seem to possess telepathic powers superior to those of civilised races. In fact, apparently authenticated instances of controlled telepathy among primitives have been reported by scientists.

Statistical Results.

Statistical data on mass participation in the Zenith Foundation's test is so great that it will be many months before accurate scientific conclusions may be reached and codified. More than a quarter of a million pieces of mail have been received and tabulated.

An extremely significant factor in this work has been the extent of progress toward the perfection of a technique for devising and conducting controlled tests which will enable science accurately to evaluate results in terms of deviation from both coincidence and chance. As a result, listener reports on many of the tests made on Zenith radio programmes indicate a deviation from the mathematical laws of chance by such a margin as to seem without question to indicate the functioning of little-known mental powers. In fact, the odds against some of the test results being attributable to chance reached the amazing total of 1 to 10,000,000,000,000,000,000.

Of even greater importance than cold statistics, however, is the repeated testimony on Zenith Foundation programmes of successful men and women who attributed their success to the conscious or unconscious use of little known mental powers. Without exception, these successful men and women have expressed the conviction that we do not have to wait until science can explain these powers, but we can use them now in our daily lives merely by heeding the premonitions and impulses which add to success and happiness.

Spiritualism and European Affairs

By R. C. KEAST, Sydney.

"The proud dictatorships of to-day will crumble in the dust."—A spirit (London).

SINCE the writing of my last "Harbinger" article, "Spiritualism and World Portents," the turmoil in Europe has greatly increased. Following the revolutionary alignment of national frontiers occasioned by the absorption, by Germany, of Austria and portion of Czecho-Slovakia, there was, on the part of both Germany and Italy, an apparent acquiescence that the new geographical orientation was entirely satisfactory; and that, therefore, there would gradually emerge an appeased Europe revealing evidence of pacific and progressive statesmanship. The conduct of each of the European dictators, together with that of their respective colleagues, seemed so reassuring, that British statesmen especially—despite certain misgivings—were beginning to hope and even believe that these erstwhile turbulent rulers had undergone a conversion, and that, in consequence, an era of European tranquility was about to dawn. As the writer, at that time, expressed it—in the article already referred to: "The increasingly conciliatory nature of the recent speeches of the German and Italian rulers, is surely indicative, on the part of those nations, of a progressive renunciation of warlike aims."

Both the British Prime Minister and the British Foreign Secretary had even censured certain individuals for their mistrustful public attitude towards Germany and Italy, and had, also, requested the London press, especially, not to publish anything of a derogatory nature concerning those countries, unless the news was absolutely authentic. Spiritualism, of course, the world over admired Mr. Neville Chamberlain—that illustrious scion of gifted ancestors—for his fine, friendly gestures towards both Germany and Italy, as he resolutely pursued his policy of appeasement.

Meanwhile, however, from discarnate sources several responsible utterances on these matters were received by Spiritualism. And in this connection—particularly to Spiritualists—it is interesting and in-

structive to learn that the spiritual guardians of the race who, from time to time, through suitable psychic channels make important statements on world affairs, have never envisaged the salvation of the world through any friendly collaboration between the democracies and the dictatorships. These advanced intelligences, indeed, aver that the fundamental principles of democracy and dictatorship are so mutually antagonistic, that there cannot, of necessity, be any abiding fraternal relationship between them. Democracy, they add, despite its imperfections, is infinitely preferable to dictatorship, and it is along this trail that humanity is destined to march to enlightenment and emancipation. Yet, paradoxical as it is, dictatorships, according to these spiritual guardians, serve a purpose—one similar to that of the signpost we occasionally encounter: "No Thoroughfare." Another route has to be found! It is, moreover, insisting on these higher beings, to some extent, at least, because of the shortcomings of the victorious nations of the Great War, that dictatorships were rendered possible. When the defeated and demoralised nations needed urgently the helping-hand from their former foes, that hand was withheld, and another hand—which, later, became a mailed fist—was extended and grasped.

Now, it is well to remember that for more than a year predictions, in regard to international affairs, have been given to the earth, through Spiritualism. From the very beginning of last year, through a number of Spiritualism's most trusted channels of communication came the prophecy that, notwithstanding certain European crises, there would be no general war. Other predictions of a salutary nature have also been received; such as the dissolution of the dictatorships, the cessation of Jewish persecution, and the gradual emergence of the Anglo-Saxon nations as the pioneers of world peace. Armageddon,

insist these communications, has already been fought. It was fought in 1914-18; and what is now taking place are merely the rearguard actions of that war's aftermath. Herr Hitler is the arch-leader of these reactionary, rather spectacular, but essentially futile rearguard actions.

There are, of course, many people in every country in the world who fear that another major war is, sooner or later, inevitable; while we people, in general, of the British Empire are giving every encouragement to our statesmen to prepare us for that eventuality. Britain, indeed, is spending this year on armaments the sum of £580,000,000. Britain, in other words, hopes and works for peace, yet fears and prepares for war! As do many other peace-loving countries. Meanwhile, regardless of the injustice being inflicted on the invaded and occupied countries, and the grave international repercussions of such unwarranted conduct, the dictatorship rulers are obviously proud of their achievements, and even continue to initiate one crisis after another. Fully realising the utter abhorrence of war which prevails throughout the democracies, the dictatorships seem to be deliberately exploiting it for their own ends. Britain's policy of appeasement has, in other words, paved the way for the cult of the sword, the partners of the Rome-Berlin axis, of course, each supporting—and applauding—the conduct of the other, as he pursues his predatory way. The spoils of this illicit partnership—Abyssinia, Austria, Czecho-Slovakia—are, it is believed by many, to be merely the prelude to others.

Admittedly, the European situation is somewhat alarming, both because of its disquieting actualities and its perilous possibilities. As Mr. J. A. Lyons, our late Prime Minister, in a recent broadcast address, stated: "The international situation looms like a huge, black cloud. . . ." Yet, exaggeration of its dangers is possible, and in many cases, an attitude of panic, or even despair, is one unworthy of the citizens of a great empire. Spiritualism, inevitably, through its being in touch with the race's spiritual guardians, is buoyant with hope. As one of such guides recently

asserted: "At a time, when all seems hopeless and bankrupt, when despair strides across the face of the world, we strike a note of confidence, and say it is a passing phase." Moreover, as already indicated, Spiritualism believes that the Rome-Berlin-Toyko axis—comprising at the moment an infamous triad of rulership—will presently exhibit instability, and, later, destructibility. What will occasion this? Another major war? Many—especially among Spiritualists—despite indications to the contrary, do not think so. Revolution? That is much less unlikely, particularly in Germany! "Many of us," recently wrote Dr. C. E. W. Bean, the Australian official war correspondent, in the "Sydney Morning Herald," "who have lived in Germany, and know its people well, feel certain that a considerable part of that sound and honourable people does not approve of this campaign of imperialistic adventure, without scruple, upon which Hitler has embarked it." True. And it is possible that the vast majority of people consider only the international repercussions of Nazi rulership and entirely overlook the internal reactions.

Authorities declare, also, that Germany is now spending on armaments twice as much of her national income as Britain; or, in relative figures, a sum approximately £1,000,000,000 per year. This, necessarily, involves burdensome taxation. The German people, also, are working long hours, for low wages. They have been bereft of individual liberty; are disciplined, regimented, tormented—many of them. The question is whether they will tolerate this indefinitely. As a German kaiser has realised, revulsion and revolution can occur in Germany. And a German chancellor may be the means of history again repeating itself! "You will see," declared another London spirit utterance, "the downfall of those who rule in Germany to-day." What, in any case, the spiritual guardians of the race are implacably opposed to, is armed intervention by Britain in European affairs. War, they insist, unsettles more than it settles, creates more problems than it solves, and is now attended with such suffering that, despite the ruthless conduct of the totalitarian countries, other

means of checking their reprehensible actions have to be found.

Peace, then, and not war surely lies before Europe and the race; and when, as in the past, British statesmen are being criticised for their hesitancy, and even for a lack of any coherent foreign policy, the words, in this connection, of a well-known disincarnate British politician—recently uttered—may be of interest. "England's diplomacy," he remarked, "is first-rate, and her statesmen will appear to muddle through, when they are, actually, sweeping the board with consummate skill." Concerning such diplomacy, it is at least well to remember one or two considerations, namely, that the stability of the British Empire is, in itself, surely a sufficient vindication of British statesmanship, and that British statesmen realise to an even greater extent than other statesmen, that another world war would completely wreck civilisation and hurl its enfeebled remnants back into a barbarism worse than that of the Dark Ages.

BOOK FROM BEYOND PRAISES PREMIER.

**Lady Gaillard Says He Won Respite From
Horrors of War.**

By ANDREW KIDD.

TRIBUTE to Mr. Chamberlain's efforts for world peace is paid in an amazing book written by Lady Zoe Caillard after her death and dictated to friends by means of a psychic communicograph.

Lady Caillard, who died in 1935, was the wife of Sir Vincent Caillard, famous financier and a director of Vickers. He died in 1930. Lady Caillard writes:

"I thank God we gained a respite from the horrors of war—gained by the magnificent work of Britain's Prime Minister, coupled with harmonious love in his own home, the vital prayers of sincere multitudes of people, and the work of the great band we know as the 'White Brotherhood.'" A remarkable statement is that the late Earl Haig leads the "White Brotherhood."

* Earl Haig's Message.

At the height of the crisis, Lady Caillard writes, Earl Haig sent out a message that peace would prevail. It was a message intended to "allay the fears" of so many people on earth, but it was ignored.

Lady Caillard begins her story: "I must tell you about my homeward flight and my arrival. During the last days I spent on earth in that semi-conscious state how very grateful I was for all the prayers and love of my comrades. My Vinny (her husband) could not take me upwards ere he had gathered that force from the power of true prayer to the bright, sweet home his great love had prepared for me."

Other chapters in the book, which she calls "The Bird Goes Home," deal with her first impressions of a "new land," of ideal "soul-mate" marriages, of the tasks and duties the spirits undertake.

Found Her Pets.

Describing how she found all her pets, she deals with the place of animals on the Other Side. "Your pets still live and are cared for, and they will not be separated from you while life and memory lasts," she writes. "As long as you love them they can be called into being again, by the ties of affectionate memory."

I have just attended one of the weekly seances at which Lady Caillard "came through" on the communicograph and wrote one of the closing chapters to her book. The instrument takes the form of a glass-topped table with a number of metal discs underneath. Each disc controls the illumination of a letter of the alphabet. After hymns and prayers the ringing of a bell indicates that Lady Caillard is about to write. Letter by letter the messages came through at the average rate of 12 words a minute and are taken down in long-hand. —"Sunday Chronicle."

AUTHORS AND COMPOSERS.

MSS. of all descriptions are required by ARTHUR H. STOCKWELL LTD., 29 Ludgate Hill, London, England. £50 cash is offered in prizes for poems, Spiritualist and Psychic MSS. is specially invited. Current Catalogue and advice free.

A Spirit Monk

Vouched for by prosaic-minded officers of the Navy, Army and Air Force, this amazing story of a monk of the Middle Ages who recently appeared in his habit to the residents of an old Thames house, has just been revealed to the "Sunday Dispatch."

THE house, called Paradise, is on the historic property, Ladye Place, at Hurley-on-Thames, owned by Colonel C. N. Rivers-Moore, the Berkshire archaeologist. The property includes the site of St. Mary's Priory, founded in A.D. 1086. Colonel Rivers-Moore, now on the reserve list of the Royal Engineers, has done extensive excavation work since he bought it 14 years ago.

In the Cloisters.

I heard the story first (writes a "Sunday Dispatch" reporter) from a young woman whom I have known several years. She is charming, cultured, a fearless horse-woman and car driver, and a golfer. Her husband has a responsible job in aviation. She said she was walking in the Cloisters at Ladye Place one evening when a man dressed in a monk's habit, with his arms crossed, passed her and then vanished before her eyes. Wishing to hear more of this apparition, I went to see Colonel and Mrs. C. N. Rivers-Moore.

Signed by Witnesses.

The Colonel showed me a dossier of weird happenings at Ladye Place which he and his wife have compiled. Each story is signed by witnesses. "I cannot publish the names of my friends," said Mrs Rivers-Moore, "but these signatures include an architect, a doctor, and officers of the Navy, Army and Air Force."

This is the amazing story of the ghostly monk:—A woman tenant of Paradise, who occupied the house with her child, felt there was an evil influence. She was advised to sprinkle holy water. Just as she was about to do so, a monk appeared and said: "You must not do it, you will stop my work."

A medium was brought in, but as soon as he went into a trance the monk "took possession" and tried to attack the sitters. Through the medium he declared that he had practised black magic, and ever since had tried to keep his persecutors out of

the house. The monk was assured that he had been forgiven by his Father Prior, whereupon he promised not to cause further difficulty in the house.

Woman in Grey.

"Monks of the old Priory have been seen by friends and visitors many dozens of times," he Colonel told me. "Just occasionally the vision is that of a woman, dressed in grey. The present Ladye Place in which we live is modernised, the oldest part dating from the sixteenth century. One of its owners was Admiral Kempenfelt, of the Royal George disaster. When we started to modernise Paradise for our first tenant, he asked that we should replace a cottage fireplace. A relative of my wife, after a week-end visit, dreamed that he was walking round with a monk. The monk pointed to the fireplace and said: 'Clear it away.'

Revealed.

"In the dream, the fireplace vanished, revealing an old open fireplace, under a heavy oak beam. My wife instructed the builders, against their will, to cut into the wall, which had just been decorated, and they found the beam and fireplace. In 1930 a woman tenant was convinced that she saw and heard monks, and that she recognised the old Prior. She took up automatic writing, which ultimately directed us to a forgotten well." Mrs. Rivers-Moore said that one night, on the wall in Paradise, near the fireplace which had been so mysteriously exposed, appeared four scratches, in the form of a square. They got workmen to cut through the wall and exposed the monks' bake-oven, which was the same shape as the scratches.

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ADVICE ON FORMING A HOME CIRCLE.

THERE are various methods by which members of a home circle can contact the spirit world. Dr. Reginald Hegy, author of "A Witness Through the Centuries," tells in "Psychic News" how messages may be received, using a glass and alphabet.

How is it possible for me to gain personal proof of Survival? The most satisfactory answer to this important question is—by means of the home circle. Before proceeding, it is necessary to state that unless would-be investigators are prepared, if necessary, to regularly devote a number of hours every week to the subject, they might as well not begin. Great rewards are only merited by patience and perseverance, and although some are lucky enough to obtain results at one of their first sittings, this is unusual. In the majority of cases, more trouble must be taken before success is achieved, as the presence of sufficient mediumistic power amongst the sitters is the first essential to success.

It is impossible for our spirit friends to open up lines of communication with us unless material power is afforded them—that undefined power a medium so freely supplies.

Psychic Power.

Everybody possesses this power to some small extent, but here and there an individual exists who is abnormally gifted in this respect, and is called a medium. As the success or failure of a sitting depends, in the first place, on the presence or absence of a medium amongst the sitters, his or her importance can readily be understood.

It is usually impossible to tell beforehand whether we are strongly mediumistic or not. Only by putting ourselves to the test by joining others and forming a circle of investigators, can this be definitely ascertained. An equal number of both sexes, say two or three of each, who desire to speak with loved ones and receive spiritual, as distinct from material, knowledge

and help, and who are willing, let me repeat, to give abundantly of their time and patience to the furtherance of this object, should congregate together for the purpose. Once or twice, weekly, at the same time and place, they should meet in some quiet room.

Importance of Atmosphere.

All material thoughts should, as far as possible, be left behind them on such occasions and they should try to create an atmosphere of love, harmony and reverence. It must not be forgotten that beings who have evolved spiritually far higher than ourselves surround us, and that it is with these loving characters, and these only, that communication is desirable and beneficial.

After prayers have been said (in our own case, we repeat the prayers given us by our spirit guide), the investigators should silently offer up their own thoughts to God. They should then seat themselves around a small table, woman alternating with man. Upon the table, an inverted tumbler should be placed in the centre of a ring, about twelve inches in diameter, formed by the letters of the alphabet.

A little fine powder should be sprinkled on the area of the table enclosing by the ring of letters so as to facilitate the smooth passage of the glass over its surface. The tips of two fingers of any three of the sitters should then be placed lightly on the inverted base of the glass. As music aids conditions considerably, one of the sitters should have a gramophone and records at his side so that he can play one piece after another without having to leave his seat during the sitting. Sittings should be held in the evening and the light should not be too bright. For this purpose we have found a red electric globe, instead of the ordinary globe, convenient.

The Recorder.

One of the sitters should be in possession of paper and pencil. It is his duty to record the letters touched by the edge

of the tumbler. The investigators must on no account be disturbed during the evening, and no strangers should obtain admittance to the room at such times. If the experiment meets with success, the glass should move after a longer or shorter interval to letter after letter, spelling out words and sentences.

Should the experiments, after repeated attempts, meet with no success—in other words, should there be insufficient mediumistic power present—it is advisable for those who compose the group of sitters to break up the circle and rearrange themselves afresh with different investigators. In that way, a medium must sooner or later be found to ensure the desired results.

If Sitters Are Worthy.

Depend upon it that, if the sitters are at all worthy, a loving and capable spirit will soon assume control of the proceedings, and will do his utmost, by self-denying patience and untiring help, to raise his earth friends to greater and greater heights of happiness, wisdom and love. Here, then, as we have found, is a most satisfactory method of ascertaining the truth of Survival once and for all.

If people are willing to go to sufficient trouble, the home circle will become the means of establishing genuine and worldwide communication with dwellers upon more evolved spheres than our own. Is mankind sufficiently evolved to realise the magnitude and take the fullest advantage of the opportunity? Time alone will tell.

AN OCTOGENARIAN CHURCH SECRETARY.

Eightieth Birthday Celebration.

(Contributed).

ONE of North Sydney's oldest residents, Mrs. A. M. Fisher, of Kyneton Street, Crows Nest, recently celebrated her eightieth birthday. Mrs. Fisher has spent practically the whole of her life in North Sydney, and has seen the great change and the wonderful progress the

North Shore has made during the past 80 years.

She is still a very active woman, a very keen worker in the United Christian Spiritualist Church of North Sydney, doing her part as honorary secretary, a position she has held for over 20 years. To celebrate the event, the members of the church held a social afternoon in her honour, at the Friendly Societies' Hall, which was filled by the many friends, who journeyed from many of the outlying suburbs to do honour to such a worthy member.

The dear old lady was the recipient of many pleasing gifts, beautiful floral tributes, and telegrams of good wishes from absent friends. During the afternoon tributes of appreciation, love and good wishes were expressed by the President (Mr. J. Dolton), Mrs. Twelvetees, Mrs. Butcher, and Mrs. Payne.

Mr. Calnan, after a very complimentary speech on behalf of the members and friends, presented Mrs. Fisher with a large birthday cake, decorated with 25 candles, accompanied with musical honours and cheers. A splendid musical programme was arranged by Mrs. Black. Mrs. Archer was the pianist; the artists were Madame Verner, Mrs. Grose, Mrs. O'Grady, Mrs. Wyatt, Mr. Pain and Miss Pain. Afternoon tea brought the happy gathering to a close.

IMPORTANT ANNOUNCEMENT

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THEORY OF THE CONTROL OF GROWTH.

By K. ADENEY, Mt. Evelyn, Victoria.

ONE of the greatest riddles of life, as yet unsolved, is just this: by what mechanism is the living creature with its infinite detail, its perfection of form, developed from the tiny germ of life that is its beginning? In the womb of the higher mammals, in the egg, or folded close and safe in the seed, the problem is all the same. By what means are the substances derived from Mother Earth guided to their places in our bodies so that the building proceeds according to plan, exact in an infinity of detail and further, is stopped exactly at the right point? So that an organism true to type in every way is built up, in which even immediate and distant parentage can be traced? It can't all be contained in the tiny germ that starts life. Where is it then? Where is the Blue Print by which the work proceeds?

The great scientist Ludwig von Bertalanffy in his "Modern Theories of Development" quotes four theories of the control of growth, but what he thinks of them can be seen from this. He says:—"We are at present very far removed from an insight into this question and only

possess some first hints towards an answer to it."

It seems to me the following theory may be worth consideration.

The material world is but the shape of things unseen. Spirit form representing reality to a far greater degree than the material shapes with which we are familiar constitutes the controlling and limiting factor in growth, and growth can only take place within the limits of such spirit form.

That the material form every particle of whose composition can be analysed and identified and traced back through the chemical changes that occur in the body to its source in the food we eat, and can be followed right back through animal and plant life to its original source in the substances and salts of Mother Earth, of water and of air, that this form is but a clay thickening built within the spirit to enable spirit to function in the material world. It has no life of itself; when spirit departs it falls back to the elements from which it was derived.

This being the plan of creation, then, in accordance with which the inanimate earth rises up to bodily shape and a semblance of life and struts forth to build or to destroy for a brief space it would be strange indeed if we to whom the mould itself is invisible should be able to discover truth by a study of the inanimate particles of earthy substance as they move each to its appointed place within that mould.

Reasoning a priori it would be necessary in order that earthly matter may be built up within spirit form to a semblance of spirit itself to find some half-way substance that would be capable of linking the two together since spirit of itself is too refined, too intangible to operate directly in this gross material world. The existence of such a substance, ectoplasm, has already been discovered. It has been photographed times out of number, seen, felt, analysed, carefully scrutinised in operation, moving ponderable objects, and has formed moulds in wax of some of the various shapes it has assumed. Its existence has been proved beyond all doubt. It has been shown that it can be operated on by forces that are extremely difficult of explanation in any other way than that of direct control by

spirit entities. It has been proved to be a substance of material origin, drawn from the medium and the sitters, visible, capable of being contacted, of being used to exert physical force, etc.

What is the purpose of ectoplasm if not to function in that manner for which it seems supremely suited, for the existence of such a substance such strong a priori reasons can be advanced? Are we to suppose this very real and very strange substance is there only for the purpose of being withdrawn on very rare occasions to form weird external shapes for a moment or two while the medium lies in a state of semi-collapse? Or can we postulate that this substance that seems to be found in more abundant supply in women than in men is that half-way substance, that necessary initial "filling" of spirit form, sufficiently rarefied to function in the spirit world, yet matter enough to operate in ours along which the material particles, the bricks and mortar of our earthly form, can be moved to clothe spirit in the substance of material earth?

In its own element, in its own world, it is reasonable to assume that spirit must be composed of something, that where spirit is there must be substance of some sort or activity or force of some kind in contrast to where spirit is not. I suggest that spirit form is to ectoplasm as a mould or as a vacuum into which ectoplasm flows by nature till it reaches the confines of the form and can expand no more. Garland says of ectoplasm: "... a mobile active smokey luminous cloud that doesn't stay still but flows about and has a tendency to form itself into figures and faces." Spirit forms, we are told, are present at the seance, indeed are usually present with us and come and go continually. He says further: "It has an immediate irresistible tendency to simulate a body of some sort and remains but an instant in its original misty vaporous shape. With the rapidity of thought it forms itself into heads, hands and faces. . . ."

It is extremely susceptible to shock and snaps back at once into the body from which it came. It is sensitive to pain and the medium winces or cries out when ectoplasm external to her body is pinched. Is

it then the body of sensory perception? Clay of itself can feel nothing.

Light is harmful to it; darkness is essential to its activity. Is this, then, the answer to the riddle of life? That in the dark chamber of the womb, at conception or afterwards, spirit form is present. That ectoplasm flows by its natural properties to the confines of that form, by its dual properties enabling it to function in both worlds it provides the essential link with the material world and earthly matter can then build up by processes which we know along those channels—and only along those channels the ectoplasmic mould has provided—to form the material body which finally emerges to function in this world, a spirit clothed in flesh?

Swedenborg saw spirit-form in all things living. I am suggesting that growth follows and can only occur within the structure of the ectoplasmic mould controlled in its turn by the contours of the spirit—there must be great similarity in all life form. If this is to hold good universally, forms? Crile, in "Phenomena of Life," says:

"Animals are transformed and motorised plants and therefore plant protoplasm and animal protoplasm naturally obey the same general physical laws of reproduction and growth. Each uses identical radiation and electric energy; each requires water, electrolytes, metal catalysts, a certain temperature. The protoplasm of each consists of identical proteins and lipoids. Each is affected by the same narcotics, anaesthetics, etc. Each is generated by radiant and electric energy."

Is there then some half-way substance to perform the function of ectoplasm in man existent in plants as well as animals to link their temporary material shapes with the realities of a less transitory life form? It is conceivable that ectoplasm may be present in animals.

Spearman experimented by transplanting parts of one into a different place in another. He says:

Thus we may have a striped newt whose brain consists of tissue which normally would have become crested newt skin yet this brain functions quite normally. The

result is quite different if performed at a later stage.

Bertalanffy says growth shows itself to be to a large extent independent of differentiation. That is, in Nature we see controlled growth in all things young and developing. As Newbolt (Noyes?) says.

"I know a wizardry
Can break a freckled egg shell
And shake a throstle out of it
In every hawthorn tree."

In the laboratory on the other hand, they have that hideous thing "tissue culture," where you see growth without control; shapeless, formless growth that just goes on and on. . . Why? I suggest because it has been removed from the influence of spirit, yet kept alive and growing.

It is quite in accord with my theory that tissues removed from the controlling influence of spirit form to a medium of laboratory culture should exhibit only mechanical growth, but it proves nothing.

If ectoplasm provides the real link, the means and point of contact between the spiritual and the material spheres and thus gives us a reasonable theory of the control and direction of growth, of its specific form, its preservation and repair why look elsewhere for an explanation? How expect to find it elsewhere? Here to our hand is a substance that provably functions in both worlds.

It is intangible, extremely sensitive to light and susceptible to shock. The surgeon's knife will never find it. If this theory is correct it would throw a great light on shock cases of all kinds, death from both physical and mental shock in maternity cases, etc. It gives us a sort of trinity of body, ectoplasmic form and spirit through life, the ectoplasmic form being the medium of union between spirit and body, and possibly that substance that must wither away very shortly after death to give the spirit form complete release.

Does spirit form, as controlling growth, and bodily form—in so far as it is conditioned by environment—supply of sufficient essential nourishment, etc., interact one on the other in the ultimate development of the individual?

The existence of mito-genetic rays pro-

ceeding from a growing point need not necessarily be inconsistent with a theory of spirit causation and activity. Such rays may be directly connected with a condition of spirit activity.

TRANSITION OF MRS. GLADYS DAVIES.

Word has been received in New Zealand of the passing of Mrs. Gladys Davies, a medium and Spiritualist Missionary, who is held in loving regard by all those with whom she came in contact during her two visits to the Dominion. Mrs. Davies was a healer who gave willingly of her time, her strength and her powers in order to help her fellows. This help, however, was always directed to spiritual advancement as well as to the healing of physical ills, and she left behind her in New Zealand many grateful hearts. On her second visit Mrs. Davies was more or less an invalid, having contracted pleurisy on her way from India, and although she was permitted to reach England and to spend her last days among her own folk, those days were short and not free from pain and suffering. She passed through the Little White Gate on March 15 fully conscious of the fact that she could and would continue her work under much freer and happier conditions on a higher plane of existence. A great soul, she will undoubtedly reap a rich reward.

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The Phenomenon of Two Mummified Roses

By Herbert Soanes, Psychical Researcher, Brisbane, Australia.

ABOUT a year ago when attending the Marion Steel "Harmony Circle" at Albert House, Albert and Ann Streets, Brisbane, Queensland, Australia, the control, Frances Willard (founder of the W.C.T.U.) stated, inter alia, that my sister Rose (deceased) was present and she expressed the wish that I should take a freshly cut rose from a bunch of roses in a vase standing upon a jardinaire stand in the seance room and place it upon my dressing table in my boudoir, as this would enable her to get closer to me.

At the termination of the seance I accordingly selected two beautifully perfect red roses, about half opened, upon the one strong stalk about sixteen inches long. Two student friends and I subsequently partook of refreshments at a coffee shop nearby before walking home, whence I arrived about half an hour from the time of leaving the seance room, carefully carrying the said roses in my left hand whilst using my walking stick in my right hand.

Upon my arrival home I, as usual, placed the roses in a twelve-ounce bottle of Brisbane water upon my dressing table as requested. After a few days I noticed they did not appear to droop as was the case with former specimen gifts from sister. When, however, the days ran into weeks and months without a single petal having fallen off, my curiosity became aroused and I assumed that the roses had probably been magnetised by my sister and/or the Control, as I had previously been informed was possible to extend the life of cut flowers for a few days.

After having remained for a year under the conditions previously indicated, it was not a little surprising to find that, although the pale red colour of the roses had faded to a light brown and perhaps become slightly shrunken in size, not a single petal had drooped or fallen off. This is also the case with the few green leaves

on the stalk, which have become a duller green. As some five or six inches of the stalk, which remained immersed in the water has now become decomposed, I have just removed the latter portion and carefully transferred this, to me, somewhat unique exhibit, for protection and future reference, and placed it in a cardboard box.

I might add that, as far as I am aware, these roses have received the identical treatment given to the other specimen referred to. As an indication of the stability of the petal of these mummified roses, it is to be noted that although about a third of one of them has been eaten by cockroaches, not a single petal has fallen therefrom and the balance remains as stiff and firm as the intact one. Nor have they received gentle treatment at the hands of the chambermaids.

Quite a large number of friends have inspected this exhibit, but the majority, evidently knowing but little of the habits of such flowers, and of psychics, ask whether it is not the result of the normal process. To this I have invariably replied by inviting them to test it out for themselves, but, as might be expected, none have so far returned to recount the results of their experiments.

It is therefore of relative interest to note that Harry Boddington, in his booklet on "**The Human Aura**" recounts the following:—

"In the illustration which we give from 'Les Radiations Humaines,' by the courtesy of M. Raoul Montandon, will be noted the results of **magnetising fruits, fish, flesh and flowers** which retained their natural colours. That there are people who can petrify these things by magnetic passes **will come as a surprise** to many healers who, knowing only of soothing and beneficial results, will be puzzled to account for the phenomenon. The following extract from the

"Daily Express," 3rd November, 1928, supports my suggestions, and shows how very different is the psychic radiation from some people.

"A strange and mysterious power by which a young Lyons' man can dry up an orange, converted beefsteak into leather, or stop the germination of vegetables by a few mystic passes, is puzzling all the savants of France. It dates from one Sunday evening when Georges Gaillard, aged thirty-three, a show dealer and amateur hypnotist, returned home, went into the kitchen, and picked up two mutton chops. He held the chops in his hand for a minute, and then, to his astonishment, saw that they had actually shrivelled up.

"The next day Gaillard went to relate his strange experience to Dr. Edmund Locard, the noted director of the police technical laboratory, who states: 'I have witnessed Gaillard mummify various kinds of fresh meat, and these mummifications cannot be contested.'

"Dr. Locard, who is an expert on trickeries of all sorts, said to me, 'I examined the meat before and after his mystic movements, and there was not the slightest trace of any of the chemicals used for preserving animal flesh. I simply cannot explain this mystery. The man apparently possesses a power we scientists do not understand.'

It would therefore appear that it is the same, or similar, power used through Gaillard and in my own case. As to whom may have been responsible for the magnetisation of the roses it is, as yet, difficult to determine, for the reason that no information has so far been vouchsafed by the controls, and Miss Steel and/or a student attendant may have handled the roses whilst placing them in the vase. Upon the other hand as I possess the power found necessary for securing supernormal photographs—and held the roses in my hand for half-an-hour—it may therefore turn out that this is the power also used for such magnetisations? I therefore propose carrying out a few further tests for the purpose of trying to throw some light upon this interesting phenomenon, and suggest that similar photographers, and

other psychics, experiment along these lines. I also invite, in the interest of Psychic Science, any of your readers to report and furnish you with details of any similar manifestations, for the information of your readers. If this idea could be encouraged in connection with the various phases of our phenomena much benefit would thereby accrue to students of such.

34 Tank street,
Brisbane, Queensland.

A STAGE DRAMA.

Ventriloquist's Mad Talk With a Doll.

By VAN ELSTE in the Manchester
"Empire News."

POLICE investigated the circumstances attending the finish of a brilliant trapeze act when one of the two partners fell and fractured his skull during the act. The investigators were satisfied that it was accidental death, with no negligence attachable to anybody. Nor did there appear to be any motive for foul play.

On his own, the surviving partner of this act—referred to for the purposes of this story as "X"—never succeeded in establishing another star trapeze partnership. For a few months he left the halls entirely, doing nothing but wander around the country spending the few hundred pounds his partner had willed him. And then he came back to the stage with the queerest partner of all—a ventriloquial doll.

It was my private opinion that as a ventriloquist he was better than as a trapeze artist. He seemed to put his whole heart and soul into the work and made the doll speak so naturally that even standing in the wings we sometimes began to wonder if there was not only one voice but two. The doll, which he named so as to carry on the name of the old act, almost seemed to have a personality of its own.

Third Party in Room.

On a European tour I engaged "X" and his doll to give comedy interest. He had only ten minutes to fill in the bill and he was glad to take £15 a week for an 18

months' contract. He was happy when he signed his name to that contract, but soon he became strangely restless.

He was never one to touch drink, so I knew that that was not the trouble, but when he broke down in the middle of the act one night and began to cry like a child, so that the audience sat stupefied as the great curtains swung down, I had to give him a stern talking to in the dressing-room. "I'll tell you what it is, Elste," he confessed grimly when I pressed him for an explanation. "I had to go to a doctor for something to make me sleep after my partner died, and he began giving me cocaine. Now I've got the 'snow' habit and I can't break myself of it." That was serious. I sent him off to a nursing home for two months, filling his place on the bill with another act. Back came "X" apparently revitalised and cured.

He had used the idle weeks to improve his technique, and when we opened again in a fashionable Stockholm theatre he was superb. On several nights of the opening week when I went in to talk to him in his dressing-room he seemed like a child starting out in life anew. And he had developed such a dual personality with the doll that at times instead of talking to you direct he would suddenly break off in the middle of conversation and throw his voice so that the doll appeared to be a third party in the room! It was uncanny, and I began to figure out how I could use the idea in a stage illusion. But my brain-wave was too late.

Blubbered True Story.

On the Saturday night at the end of our opening week in Stockholm "X" went on the stage to fill in his ten minutes while the scenes were changed. I was out early and stood in the wings in my dressing-gown watching the by-play. The doll almost seemed like a human being. Quite a crowd of us were standing in the wings with the electricians and scene shifters. "X" was in the middle of his act when suddenly he appeared to falter. He lost the thread of his gab and began to start a rambling discussion with the doll. I could only catch a word here and there, but in one dramatic second I realised that he was talking not to the doll but to the

spirit of the man who had once partnered him trapeze act.

"He's been taking 'snow' again," I almost shouted to the stage hands. "Get the curtain down as quick as you can." And while the great fire curtain came down, to the astonishment of the audience, who little realised what the ventriloquist was doing as he sat there muttering with staring eyes, a drama was being played out to the end. For "X's" mind had broken down under the strain of drug-taking, and there, sitting alone on the great stage, he had blabbered to the doll the true story of how he had let his partner fall to the ground deliberately.

There had been a motive. He had borrowed money from his partner to pay gambling debts and the will leaving him the money had been forged. "You know you did it. It's been tormenting you for years," the doll appeared to be saying as we escorted the poor demented "X" off the stage—a self-confessed murder. No stage illusion I can ever invent will equal that episode for high drama on the other side of the footlights.

GHOSTS AND HAUNTINGS.

By H. E. WISEMAN.

Thanks to the popularisation of spiritualistic ideas during recent years, the number of out-and-out disbelievers who reject all stories of the supernatural as the product of fraud, superstition or a disordered imagination is rapidly decreasing. This is all to the good, because any change of mental climate that makes belief in after-death survival more credible undoubtedly proves the way for that religious and moral revival which is the great need of our time.

Many "hauntings" are obviously purposive in character. A deceased mother returning (as so many others do) to her former home in the hope of being able to attract the attention of her family. Finding that they cannot see or hear her, she ultimately discovers that by utilising the psychic energy radiating from her son, she can make loud knocks on walls, floor and furniture when he is present. Fortunately, the

disturbed family had the good sense to call in some Spiritualists, who established a code of communications which enabled the mother to assure her family that she was alive and happy and to send a special message to relatives in the South of England. This is one type of haunting.

A Priest Haunted.

A typical example of another type was given by the famous Bishop Wilberforce in his "Reminiscences." Whilst staying at a country house belonging to an old Roman Catholic family he saw a figure in clerical dress in the reputedly haunted library on three occasions late at night. On the third occasion he states, "I determined to speak to him. I said, 'Who are you? I am a bishop of the Church of England; why are you here and what do you want?' The figure replied: 'I was a priest in this house and having heard the confession of one of the lords I put it down on paper and hid it here. Death prevented my destroying it and I have waited here watching lest it be found. Swear you will destroy it unread and I will leave for ever this place. I swore that I would do as he wished and he pointed to some old books. I took one down and the figure shook his head. I took down another and found a paper in it. I at once took it to be fireplace, lighted it with my candle and burned it. The figure then turned upon me a grateful face and disappeared, and I believe, has never been seen again.'"

A Daughter Returns.

The common statement that "in every case" the energy or ectoplasmic material comes from a conscious or unconscious person acting as medium is, I think, too sweeping a generalisation. It does not appear to explain such cases as that of Bishop Wilberforce's spirit vistant or (to quote another excellent example) that related by the Rev. Leslie Weatherhead. In this case, the door bell of a ministerial friend was rung violently one stormy evening by a young woman who implored him to accompany her to her home five miles away in order that he might pray with her dying father. It was only after his escort had mysteriously vanished on their arriving at the house, and after he had attended to the spiritual needs of the

dying father, that he was informed by the amazed mother that her daughter had died some 18 months previously.

This type of case, together with the well-known fact that uninhabited houses have been known to be haunted, suggests that material objects (including, possibly, the atmosphere) may provide the necessary ectoplasmic or other substance needed to enable the spirit form to become visible and tangible.—Nowich "Eastern Daily Press."

PSYCHIC DEMONSTRATION.

IN the Central Hall, Little Collins Street, on Tuesday, 23rd May, a psychic demonstration will be presented by the Prana Chapel, when Ellis Harden and her students will demonstrate in the cause of Spiritualism.

Mrs. Harden is well known throughout Australia as an outstanding clairvoyant and deep-trance medium, and her writings on the Human Aura have been read all over the world, attributable to her experience extending over a period of 25 years as a student of the occult, and proof of which is contained in the offers lately received by her from London and New Zealand.

Musical offerings will be contributed during the evening by Mr. Philip Cleak.

This demonstration will be well worthy of attendance, and of intense interest to all thinking persons and those who have the great cause of Spiritualism at heart.

Tickets may be obtained from the Secretary, J. H. Peterson, "Clyde House," 182 Collins Street, C.1 (Central 262).

BELIEF THAT SOUL IS ETERNAL.

Ample Evidence, Says Dr. Alfred Hall.

Genuine psychical evidence is coming to the fore to help to prove the immortality of human personality, said the Rev. Alfred Hall, president of the Sheffield Society for Psychical Research, at the society's annual meeting in Sheffield.

Mr. Hall said that there was ample reason to believe that the soul was eternal

DUNEDIN SPIRITUALIST CHURCH.

Address by Mr. W. E. Reynolds.

Mr. W. E. Reynolds subject was "The Shadow and the Substance." Mr. Reynolds quoted the well-known lines from Shakespeare, beginning: "No! No! I am but a shadow of myself," to illustrate the truth that the fleeting personality is but the shadow of the permanent spirit.

"We are living in a time of tremendous importance, in the shadows before the dawn of a new age," he said. "The evil that is rampant in the world is the result of obsession by powers of darkness which will, however, soon be chained, and man, who is inherently good, will grow in grace in the spiritual light which is, even now, beginning to shine forth." The speaker said that the subject was too momentous for him to deal with adequately, and he preferred to quote spiritual writings which he accepted as absolutely true and authenticated.

"Each religion has one great central idea, and Spiritualism gathered them together into one harmonious whole. All spirits are not incarnated on the earth, but there are some special experiences that can only be obtained on our planets. From time to time higher spirits descend and become incarnate in order to teach and elevate mankind. Spirit is of itself eternal. It had an existence in the spheres, which underlie, surround, and control the earth. You live as we live in a vast ocean of spirit. This is the great truth of which we have spoken before, that ye are gods in that you have in you a portion of His spirit."

"I want you to realise that I am speaking not only of this little planet. I want you to know that, indeed, you, as well as other forms of life, have had existence in many worlds, in many states, blessed and protected by God. What then is death? In order to be born you died to the condition you are in here, and entered a babe in the physical. Therefore, what you term death is, in reality, birth. Thus you are asked to give up the lesser things of earth for the greater things of the spirit."

Relative to depression, ill-health, etc., he said: "You think it is a physical, out-

ward thing that distracts you. It is not. It is negative thoughts and depressed spirits that have gathered round you, making you thus by impressing upon your consciousness the infallible facts of your discordant surroundings. There exists for mortals a panacea, this: there are no mistakes in Divine Mind. God never makes them.

No matter what position a man finds himself in, it is not a mistake. He is only learning a lesson which has been placed before him on the blackboard of Divine love. Take the lesson, heed it, draw from it a conclusion, and watch it disappear. When one rises in strength of spirit or God one is given strength to meet and master his problems. Heretofore we have read that right thinking is a power, but let me say to you now that right thinking is the only power on earth.

Have no fear of the future; there will be no war, and do not talk so much about it, though you must be strong enough to hold your own. If you could see the world as we see it, with chains of light over it, you would realise that the forces of evil are in a great minority. My brethren, jewels of My Father, who have trodden patiently the pathway of earth life, who have walked faithfully and expectantly through these last days of darkness, rejoice. 'For through loyalty to the Father's will and faith, even though that darkness often hid His face, ye are now called to bring to Him your light in many heavenly hues!' 'Behold! His reward is with Me, and I come to fill your heart's desire with gladness beyond your present conception. The treasures of My Father's home are open to you, and ye shall hear the joyous welcome to enter in and be clothed with the greater knowledge—power of the shining sons and daughters of God.' "

PSYCHIC EXPERIENCES.

By A.C.M.

The Warning.

Two men and myself had been working for some time on a chimney stack when I had a strange feeling that something was going to happen. I told my mate and he

sent the labourer for some sash cord. We tied this to our waists and to the ladder up to the roof.

We had not long restarted work the scaffold collapsed, we fell to the roof, breaking some slates, but we were unhurt. We are all thankful for the timely warning. My mate and I had worker together for years and had never done such a thing before.

The Ghost Car.

I was driving from Cambridge to London. By the light of my headlamps I saw a car in front of me. As I drew up to pass the driver veered into the centre of the road. I repeatedly blew my horn, but he would not let me pass. Then he stopped, forcing me to pull up behind him. Suddenly there was a sound of screeching brakes, and a terrible collision . . . then flames lit up the wreckage. I had been saved—by the car in front of me—from being involved in that very collision.

I jumped from my car, and, running past the one standing in front of mine, pulled two mutilated bodies from the blazing wreckage in the middle of the cross-roads. I beckoned towards the other car for assistance. I was beckoning to—nothing. It had vanished. Only my car stood there now. So a phantom car had saved me from this disaster at the cross-roads. Then revelation came to me. . . . My brother met his death three years ago in a car smash. I had not seen the face of the driver of the phantom car. Yet . . .

The Flying Footsteps.

My friend Ronald was devoted to travel. He went in unconventional ways to unconventional places, and his people got used to his sudden departures and arrivals. One evening while his sister, her husband and a visitor were at dinner in their London house they heard the front door bang and the sound of a man's footsteps flying upstairs two at a time. "Who is that?" said the husband, going out into the hall. His wife, after recovering from the shock, replied, "I think it must be young Ronald, playing a trick on us!"

The husband went up, hearing the footsteps in front of him all the way right up to the second floor—then—silence—and no one. Downstairs the housemaid came

to say that she and cook had heard and recognised Mr. Ronald's way of running upstairs, and should they go and prepare his room for him? His sister only knew he was somewhere in Africa, and awaited his next letter with anxiety.

One came, but not from him. It was to tell of his murder in a lonely spot by a band of ruffians who wanted his money and his rifle. When details were known it turned out that he had died exactly at the time that five people in London had heard his flying footsteps.—"The Star."

GHOSTS.

By P.H.A. in "Eastern Daily Press,"
Norwich, England.

GHOST stories are usually divided into two categories, one which ends with finding a normal reason for what was at first presumed to be a supernormal happening, or by leaving the reader in the air, so to speak.

But do ghosts really exist outside the pages of fiction? Let me say at once that I have every reason for stating definitely that they do, for a ghost is a spirit or a human being minus a physical body. For any form of psychical phenomena, however, a human agency is necessary. We are all potential mediums, some have one or more of these gifts and a few can develop them.

I had an interesting experience of this a short time ago, when the occupants of a house were regularly disturbed by knockings, and in this case a lad of about fifteen was the medium for supplying the necessary power, and wherever he went the knockings were heard. It turned out that the occupier's mother had died some months previously and that she was giving the knocks. We got a message from her and a promise that she would cease the disturbance, which she duly kept. These facts can be easily verified by a number of people. Similar happenings are more numerous than is commonly supposed, but in every case there is a medium in the vicinity consciously or otherwise giving the power.

We have heard a good deal lately about

a religious revival. I certainly consider proof of survival is definitely the first step, and I have yet to hear a sound reason against it. Blind faith has dismally failed to impress the public. The proof which is necessary is there for the seeking.

I wonder what proportion of the public really know that it is possible for a spirit to borrow material and build a body complete with raiment and having practically all the faculties of a normal human being and able to carry on an intelligent conversation for a few minutes and at the end disintegrate before one's eyes?

A few months ago, with about 20 others, I witnessed such phenomena, in fact in about one and a half hours we saw at least 25 people of all types and ages and each recognised by one or more of those present. I remember one in particular, that of an elderly woman speaking to her late husband and members of the family and I learned after the seance that her body had been buried about a fortnight previously.

Briefly, the mechanics of the phenomena are these: A substance known as ectoplasm is exuded by the medium when in trance sleep and sometimes also from some of the observers present. This material flows like a vapour and rapidly becomes as dense as rubber. Spirit people are able by thought to mould it into a likeness of their former body and to clothe it with a filmy robe and even this ectoplasmic draping, if one is invited to examine it, is found to be pulsating with life.

But what a parallel with the Bible story of the Resurrection, and yet we are asked to believe that that only happened once!

POINTING THE WAY TO TRUTH.

The Rev. George Shays, who is a Congregational minister, speaking at the Sheffield (Eng.) Society for Psychical Research recently said:

"I don't want to let down my church, but there are some things I dare not say in my pulpit and keep my job—things that will have to be faced sooner or later.

"No man or woman who had seen death, he went on, had seen it without the

thought. What now is happening? The ancient mystics believed that at death there was life. They buried the dead with the instruments they used in life."

"How strange that you and I, with our so-called intelligence, are still wondering if it is true," he said. "How is it I and so many other ministers have buried the dead and wondered what tangible solace and comfort we can give to the mourners?"

Death Into Life.

"Too long we have looked on the cross as a symbol of death. We must look upon the tomb that is empty and Christ rising again and walking the earth."

He believed that in the realms of research mankind would reach something—God forbid that Spiritualism should be called new—that which the Apostles knew and which made the Church. The early Church believed because they knew the truth.

Spiritualism was not just a handing out of messages but a handing out of the spirit which would lead men into the purest paths of life. He thought he could see the dawn approaching when men would know the truth. And in that great faith they would be able to restore tottering humanity.

"My job is to prepare souls for death," he ended. "Can I not call it now preparing souls for a fuller life?"

A STAR OF HOPE.

To Those Who Seek Spiritual Truths.

Inspirational Writings From Messengers Through Constance Wiley.

I have been told to have printed in a book some of the teachings and writings received in this way in a series of daily sittings—to give out to all this great knowledge that they are not dead (our loved ones), but in a world full of activity governed by love—a world all, when understanding is theirs, will look forward to. So I long to speak and show the love of God, who permits us who are still in the physical body to communicate with those in spirit, and so be comforted. Price, 3/6; Postage, 2d.

THE REPORTER GOT A SHOCK AT A SEANCE.

By "Cassandra" in the "Daily Mirror."

CLAIM I can bring as much scepticism to bear on spiritualism as any newspaper writer living, and that's a powerful load of scepticism these days. I haven't got an open mind on the subject—I'm a violent, prejudiced unbeliever with a limitless ability to leer at the unknown. At least, I was till last Saturday. And then I got a swift, sharp, ugly jolt that shook most of my pet sneers right out of their sockets.

Picture to yourself a small room in a typical suburban house. In one corner a radio-gramophone. In the centre, a ring of chairs. And at the far end, an armchair.

About a dozen people filed in and sat in the circle. I hope they won't mind my saying it, but they struck me as a credulous collection that would have brought tears of joy to a sharepusher's eyes.

Almost everyone a genuine customer for a lovely phony gold brick.

They sat down, and the medium, a young Welsh ex-miner, was then roped to the armchair. The photographer and I stood outside the circle. The lights went out and we sailed rapidly into the unknown.

The medium gurgled like water running out of a bath and we opened up with a strangled prayer.

The circle of believers answered with "All Hail the Power of Jesu's Name" and I was told that we were "on the brink." I thought we were in Cocksfosters, Herts, but I soon began to doubt it when trumpets sprayed with luminous paint shot round the room like fishes in a tank. They hovered like pike in a stream, and then swam slowly about.

The medium snored and struggled for breath.

Hymns, Trumpets.

Somebody put a record on, and we were soon bellowing "Daisy, Daisy, give me your answer, do." The trumpets beat time and hurled themselves against the ceiling.

A bell rang.

There was considerable excited laughter,

and in a slight hysteria, we sang "There is a Green Hill far away," followed by the profane, secular virility of "John Brown's Body."

A tambourine with "God is Love" written on it became highly unreasonable, and flew up noisily round our heads.

The rough, stertorous breathing of the medium continued, and a faint tapping sound heralded a voice speaking from one of the trumpets that was well adrift from its moorings. A faint, childish voice said in a voice of deep melancholy that it was "very, very happy." More voices spoke.

Water was splashed about (there was none in the room when we started) and books took off from their shelves.

Table Moved.

The medium remained lashed to his chair. A clockwork train ran across the floor.

Suddenly a heavy table slowly left the ground. The man who was sitting next to it said calmly: "The table's gone."

At no time did the medium move from his chair. I swear it.

The table landed with a thump in the middle of the circle. A book that was on it remained in position.

I'll pledge my word that not a soul in the room touched it. It was so heavy that it needed quite a husky fellow to lift it. I felt the weight of it afterward.

What price cynicism? What price heresy?

Don't ask me what it all means, but you can't tell me now that these strange and rather terrifying things don't happen.

I was there. I saw them. I went to scoff.

But the laugh is sliding slowly round to the other side of my face.

THE IMMORTAL ROAD

W.E.M. ABBOT—4/6 Net.

Sir Oliver Lodge contributes a highly commendatory foreword, and this book is being highly praised in the Spiritualist press. The volume is well written and will prove of real value on account of the experiences of which it tells. The proof of Survival prevented much unnecessary grief. Eminently worth reading.

ARTHUR H. STOCKWELL LTD., 29 Ludgate Hill,
London, E.C.4.

PROGRESS OF SPIRITUALIST MOVEMENT.

Mr. Hannan Swaffer, London, speaking recently to an audience of 3,000 people in the St. Andrew's Hall, Glasgow, under the auspices of the local association of the National Spiritualist Church, declared that their movement had made great progress in the last few years, says "The Scotsman." In England, Wales, and Scotland there were between two and three million people, who, if they did not believe in their movement, conceded that they had proved their case.

He claimed that their movement since its inception had brought solace and healing and transformed life. It was giving to the world to-day a new foundation for its existence. He did not ask newcomers to the movement to believe a word that he said, or to accept the truth in spiritualist books, but to pursue their own inquiries. If they did that with an open mind, he was convinced they would come out as spiritualists. There was no religious system in the world that could make that challenge.

Commenting upon the survival of man after physical death, Mr. Swaffer remarked that the orthodox Church held that people should not disturb the dead. The truth was that the dead were disturbing them. Jesus of Nazareth tried to prove personal survival, but the so-called Church could not prove that. They were only a lot of dead creeds.

Their movements had no need of great buildings or large sums of money, and he believed in the long run it was destined to unite all the people of the world, irrespective of creed or colour.

A REVIVAL OF SUPERSTITION.

The "Methodist Recorder" (London) recently attacked Spiritualism under the above heading to which Mr. H. E. Morris, of Sheerness replied:

I was surprised to read your article, "A Revival of Superstition," last week, so full of bias against spiritualism. You are evidently unaware of the principles of

spiritualism or you would not infer the undermining of responsibility. For your information and guidance: The fifth principle is in fact "Personal Responsibility." The "sluice-gates" opened by spiritualism are not mainly "roguery, deceit, immorality and cruelty"; the flood-gates are of spiritual power, healing, inspiration and knowledge.

The existence of fraud is in itself a sign that there is in existence the genuine, of which the fraudulent is but an imitation. Would you dismiss commerce, law, medicine, science and religion because of the dishonesty, deceit and fraud which is prevalent? You mention consultation with an evil spirit—as if God, in answer to the prayers of His children, permits evil spirits to impersonate their loved ones!

May I remind you that nearly all reforms and advancement in knowledge have been opposed by orthodox people? Steam trains were said to be the invention of the devil, and even umbrellas were denounced because it says in the Bible that the rain falls on the just and the unjust! Why not recognise the good spiritualism is doing—bringing inspiration and power back into religion, healing the sick, and bringing untold comfort to thousands of people?

Spiritualism is no new teaching. It has been taught through the ages by prophets and seers. Christianity is founded on it, and rests upon the resurrection of Jesus. After Jesus returned to the "Upper Room," the apostles lived not by faith but by knowledge. "If Christ be not risen, then is our preaching vain, and your faith is also vain," said Paul. Spiritualism is proving all this to-day. Why aren't the churches? Possessed of this knowledge, the Bible may be read with a new understanding, and religion has a new meaning, not based on certain creeds, dogmas and doctrines, but the application of religious principles to our daily lives.

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CHRISTIAN SPIRITUALISM IN ADELAIDE.

£1,800 PAID OFF A CHURCH BY ITS MEMBERS IN TWELVE YEARS.

By Mr. Stewart Duncan, Adelaide,
South Australia.

ST. JOHN'S Spiritualist Church, Carrington Street, Adelaide, South Australia, was founded more than twenty years ago by the Rev. Jane Brown Duncan and Mrs. Janet Watson, two ladies hailing from Scotland. Mrs. Duncan was a sitter in David Duguid's famous circle, and worked for many years with this old pioneer. She attended the Ebenezer Association, Glasgow, and in 1909 came to Australia, where she started an occult study class, the members of which later became foundation members of our Church. Her visions have been recorded in book form, and fifteen years ago the Government of South Australia granted her a minister's licence, with power to conduct the marriage service.

Mrs. Janet Watson was a worker in the Kingston Lyceum, Glasgow, and a friend of Mrs. Duncan's for forty years. She came to Australia three years later than Mrs. Duncan, and assisted her with her class.

These ladies were an excellent combination, and success crowned their efforts. For many years Mrs. Duncan gave the address and Mrs. Watson the demonstrations every Sunday night.

What Resulted From Spiritual Insight.

From the spiritual vision of these ladies, other missions were founded. Twenty-one years ago, St. John's, Port Adelaide, was started. This is now a freehold church with its own minister. Also, a branch was started at Col. Light Gardens, which is now led by Mrs. Chandler; and later, at Kilkenny, St. Paul's Healing Mission was founded by Mr. Nixon and Mrs. Price, converts of Mrs. Duncan and Mrs. Watson. Still later, the Exeter Spiritual Church was started, now led by Mrs. Davies. Every Church has been a success, and all

are doing good work to further the cause of Christian Spiritualism.

There are other Churches in Adelaide, but those I have mentioned have been opened by our Leaders. St. John's was founded with the object of furthering Christ's Message. No personal gain has ever been derived from its collections, nor are any of our leaders professional mediums. This fact alone has made possible the great work that has been done.

Just over fourteen years ago, we were given notice to quit the hall in which we held our meetings, and no other was available. By this time we had a plot of land and the fund stood at £40. On the strength of this our church was built. No institution would lend us money because we were Spiritualists, but the members stood loyally behind their leaders, and a start was made on the building.

How Faith Triumphed Over a Drastic Test.

Of course, we were told that we should fail and ruin ourselves, but the faith of the leaders was strong and we triumphed. While the building was in progress, our leaders held classes every day and every evening, which paid the men's wages from week to week. Then we opened our Church, but we were in debt to the extent of nearly £2,000. I may say, however, that we paid off over £1,800 in ten years. There is hardly any need to add that it was a magnificent effort. The money was raised by classes and socials.

Although our leaders disclaim any credit for what they have done, truly they have been worthy instruments through which the Spirit World has worked.

Fifty Marriage Services Conducted in the Church.

Mrs. Duncan, who passed to the Higher Life last year, conducted the marriage service more than fifty times, but the most outstanding wedding was performed on June 29th, 1935, when she married her own son, Mr. Stewart Duncan, to Miss Doris Both. This was the only record where a mother had performed the ceremony for her own son. There were hundreds present, and it was reported in every paper in Australia.—"The Greater World."

THE KEY TO THEOSOPHY.

(Abridged Edition.)

By H. P. Blavatsky.

This edition has been prepared to provide a reply to those who ask to-day "What is Theosophy?" It is not intended to supersede the original "Key to Theosophy" which was written by Madame Blavatsky in the form of questions and answers and selected by her from the many queries which arose in correspondence and conversation.

That form of exposition is irritating to many enquirers to-day, and it has been suggested that the text of the "Key to Theosophy" might be rearranged so as to combine the questions and answers in a continuous text. The compiler found that some slight changes in the wording were necessary here and there to effect this transformation but the greatest care has been exercised not to alter Madame Blavatsky's teaching in any way whatever. Nothing essential has been omitted only redundant paragraphs that repeat previous arguments and a section about the Theosophical Society have been deleted. There are now several Theosophical Societies, and persons interested in the history of the Society as founded by Madame Blavatsky can refer to the complete original "Key," correct cheap editions of which are now available. Price, 3/6; Postage, 3d.

MY APPRECIATION OF THE HARBINGER OF LIGHT.

I actually owe more than I can say to it. I dare to say that one of the major problems facing the thinking man today is to arrive at a balanced reading budget within the limits of his time, energy and income. The field of possibilities tends nearer to infinity each day and unfortunately the bad is frightfully prolific in this modern harvest. My own selection as far as journals go—

1. Harbinger of Light.
2. Readers Digest, U.S.A.
3. Public Opinion, London.
4. Scientific American U.S.A.

5. Daily Newspaper.

Plus some dozen purely technical publications relating to my profession.

Auckland, N.Z.

J. B. Wilson.

THE EDITOR.

With reference to the poem in your June issue, viz:

"Oh, come with old Kyayyam and leave
the wise

To talk; one thing certain, that life flies.
One thing is certain, and the rest is lies,
The flower that once has blown forever
dies."

I beg to give you this version, given to me by my Guide. You surely must admit that these verses are more in keeping with God's Divine will, that life is everlasting to all His creation.

Then leave old Kyayyam to his rest,
The flower that dies is ever blest,
For in its seed new life is given,
And then it blooms, a flower in Heaven.

Its beauty will for ever be
A flower for all to love and see;
Expanding in the Rays above
Of He who made it, God of Love.

—B.S.

The Case For Astral Projection

By SYLVAN MULDOON.

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

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

PRICE, 9/6; Postage, 4d.

— HEALTH *and* HEALING —

Do YOU Desire Better Health?

By J. T. HUSTON, Nat. Dip., Fellow of the Australian Physiotherapy Association.

FOR 30 YEARS A NATUROPATHIC AND HERBAL PRACTITIONER.

You Can Be Cured.

Are you ill, or suffering in any way? This message, then, is for you. For it is only those who are, or have been suffering that will understand. I have a message of help for you. A message that you will feel is true, for it is only when truth is felt by you, apart from its mental recognition, that it can be of material assistance.

It is by this inward conviction, that can only come to us when we have suffered, that another's experience can help us.

You can be healed **if you will**. That is my message. The power lies in your will. If you will, you may learn the laws of life and of health; if you will, you can put them into operation; if you will, by perseverance and self-control, you may obtain perfect health and keep it. It is not "a hope" I am holding out to you, it is much more than hope, it is rational, scientific reality.

My Own Case.

My parents gained much of their experience in childtraining at my expense. I was the eldest of the family, and my stock on both sides was healthy and robust. My father's will was supreme. He believed in the old-fashioned diet—porridge for breakfast, a two-course dinner at midday, and a simple meal in the evening—the ordinary diet of the usual run of folks. I was also kept within the confines of a city back yard, forbidden to play with "rough" boys, which came to mean—any child. So I took my pleasures sadly and alone. Early I had been terrorised into submission to "home rule," resulting in my natural will and spirit not being developed until much later than usual. My muscles were flabby, my chest constricted, I grew like some cellar

weed, lank and pale. My chief recreation was reading. Early there came a taste for "medicine," experimenting on my baby sister, who happily survives. Anatomical studies were made upon mice and frogs with the aid of the crudest of instruments, with the exception of on one occasion, my father's razor, which afterwards I considerably sharpened upon the knife board. The interview which followed my parent's discovery of the fact is a vivid recollection.

As I grew older I had a cough that gave my parents much concern. The family doctor, a gentleman of the "good old school," was consulted, and after dosing me with all sorts of vile decoctions gave his opinion that, to use the popular phrase, "I was going into a decline," and suggested country life. Accordingly a year was spent on the banks of the river Hunter, and for a time I seemed to improve. On my return to the city the old symptoms returned, and soon I was in a pitiable condition. So thin had I become that I would have served as a living chart of the bony system. It would be as distasteful to you as it is to me to detail all my symptoms (for this is not a patent medicine advertisement). At any rate, our kind, but puzzled physician prophesied that I would be dead in a couple of years.

Through that unseen Guidance, which men call "chance," I met Mr. W. H. Terry, the founder of the Harbinger of Light and a practitioner of natural methods of healing, who taught me how to recover my health. I followed his instructions to the letter: Rational diet, sun and air baths, regular exercise, the open window, deep breathing, water treatments, and simple herbal remedies.

Nature cured me, as Nature will cure you, and you may know the abounding joy of glorious health, even as I do.

Others are Being Healed.

Will you give up, suffer, and die? or will you learn to co-operate with Nature and get healed? Health Culture does not work miracles. It has no Elixir of Life. Health cannot be drunk out of a bottle. It is a mode of living. It is the art of cultivating health.

Health Culture cures diseased conditions by the natural way of growth, of removing causes—unhealthy, weak cells—and building new, vital, healthy cells in their place. It therefore requires time, perseverance, obedience, and patience, **but it gives results.** Health Culture cannot fail if you will faithfully carry out the instructions given. Nature will not withhold her blessings from those who obey her laws.

It is no jealously guarded secret or complicated scientific process, but so simple that everyone can learn it. Every week you may see the colour returning to pale cheeks, strength to the muscles, and poise to the nerves. Nature cure substitutes energy for weakness, happiness for despondency, hope for despair. It brings smiles to the lips, gladness to the hearts, and happiness to all.

Unfortunately, Health Culture cannot be learnt from books or articles, any more than singing can be learnt that way. You need personal teaching, instruction adapted to your particular circumstances, telling you the cause of your trouble, and carefully explaining what you are to do and what not to do.

Health Culture in a Nutshell.

There are five great rules, simple enough to state, but which need much explanation.

1. Eat sufficient, but not too much, wholesome food, taking care to masticate it thoroughly.
2. Breathe pure air by night and by day.
3. Keep the body warm and clean within and without.
4. Take at the proper time, and in sufficient amount, exercise, rest, and sleep.
5. Be master of your will, and think pure, true thoughts.

In devoting myself to the cause of Health Culture. I accept the great commission, "Preach the Gospel, Heal the Sick," to the carrying out of which I was solemnly ordained. Books and methods have been studied, practical training received and experience gained, with the result that my Ministry of Healing has been greatly blessed and most of those I have treated been cured or materially benefited.

Health Culture Methods.

Each case is given individual attention. The cause of the trouble ascertained and explained. Instruction in nutrition and other processes of life follows, errors in living and thinking are pointed out, deep breathing and oxidation, physical culture and metabolism are explained in a simple and interesting way. Diets and instruction in natural methods of treatment, which are taken in their own home, are included.

Health Culture is the explanation given to the patient of the origin of his trouble and how it may be remedied. The laws of health are taught and the cause treated by Natural Methods.

Careful instruction is given in the selection and preparation of food. By Herbal Remedies and simple natural home treatments the body is cleansed of the poisonous matter that causes the disease. I take special pains to explain to the patient the nature and effect of the remedial agent before it is used. The instructions covering the course comprises many sheets of typewritten matter, carefully prepared according to the requirements of the patient.

People are ill because they do not know, or do not obey the simple laws of health. Once these laws are known, and obeyed, there can be no more illnesses.

Patients are taught how their illnesses are caused, and how they may be cured. For many years I have been teaching the laws of health (hygiene) this, with my expert knowledge of foods (dietetics) and the use of food-herbs, has enabled me to cure or materially help 90 per cent. of the cases that I have undertaken and who have reasonably followed my instructions.

The principles that I teach are absolutely correct and rational. They never

fail when reasonably and intelligently practised. They not only cure, but keep you cured.

Every case is studied carefully and thoroughly, and treated by simple and inexpensive natural remedies. I do not use drugs. The treatments can be taken without inconvenience in your own home, and without interfering with your daily duties, nor deprivation of pleasure.

How to Begin Health Culture.

Send two stamps for a copy of my Herbal Booklet, fill in the Diagnosis Form it contains and return it to me. My opinion of your case will cost you nothing, nor will you be under any obligation of any sort to me.

If you have a recent photo of yourself, send that too. It will assist me to give a correct diagnosis of your case, and will be returned with my reply. If there are any other particulars that I should know you may write fully about them. No one but myself sees your letters, and they are treated with the strictest confidence.

If I agree to accept you as a patient, you will know that it is because having studied your case carefully, I am confident that I can help you—for I do not undertake a case unless I am reasonably sure of curing it or so materially benefiting you that you will not relapse into your former ill-health. When I say cure, I mean the removal of the disease, not merely the dulling of symptoms.

With all the emphasis that I can command, I want to say that I do not want a man or woman as a patient who is not as much in earnest in getting cured as I am in getting them cured. Uncured patients are a bad business proposition, and it does not pay me to have them. I give my best to every patient, and can only succeed when the patient carries out my instructions faithfully, intelligently, and conscientiously.

With the first letter of instructions I send a Report Form, on which the patient records the foods eaten, and, if prescribed, the exercise and treatments taken. Also, how the treatments affect them, and any other particulars they would like me to know. In case the instructions may not be quite understood any questions that

the patient should desire to ask they be written on the back of the Report Form.

All fees are paid in advance. Experience teaches me that patients who so pay, carry out their treatment, etc., better than those who partly pay, on the principle, perhaps, of getting the full worth of their money invested. That is just what I want: You to get all that you can out of the course and recover your health, for my success depends upon the cures that are effected.

Often part of the fee has been paid, and then for one cause of another the treatment is dropped. In such a case the money paid is wasted, and it is as bad for me as for the patient—reflecting upon my ability and integrity.

The course usually covers three months, and consists of instructions, letters of advice, supervision, food prescriptions, and remedies. The small fee of £2/2/- per month includes all this, and there are no other charges.

Now, think how much money you have spent, and still are ill. Think, too, of what renewed health will mean to you. We are not miracle workers, but teachers of the laws of health, which if obeyed, will result in health and happiness. This fee need be the last you will have occasion to spend, for, excepting accidents, the instructions will enable you to treat yourself, and keep yourself in health.

WOMAN DOCTOR-M.P. IN CLASH WITH HEALER-M.P.

From PERCY CARTER, "Daily Mail"
Parliamentary Correspondent.

[To give our readers an idea of how the Medical Bill is being fought in England, we reprint the following from the "Daily Mail".—Ed. H. L.]

AT one o'clock this morning (March 8th) the Commons was startled to electrified attention by an astonishing duel between a doctor of law and a doctor of medicine—one a spiritualist healer and the other a woman practitioner.

Dr. S. J. Peters (Nat. Lib., Huntingdon) is a LL.D. of Dublin, and Parliamentary

Private Secretary to Mr. Ernest Brown, Minister of Labour.

He was supporting an amendment to a clause in the Cancer Bill which ban advertisements referring to treatment or offers to treat anyone.

This ban, he said, should not apply to reports or accounts of treatments by registered or unregistered practitioners.

"I Have Healed"

Mr. George Lansbury and other M.P.'s attacked the dogmatism of the medical profession. On two occasions Dr. Edith Summerskill in her reply engaged in heated asides with other women members.

Dr. Peters, who is President of Cambridge's Psychic Investigation Society, condemning the clause, said, "It is well known that the Rev. J. M. Maillard and many others are carrying out this great healing work.

"I don't mind saying frankly here that for many years past I have been healing people. There are many people up and down the country who can cure and have cured cancer."

There were faith-healers, some people even who claimed no connection with divine power or anything else. But they were definitely doing this work. To laugh, he said, only showed ignorance.

He went on, "When you have treated people as I have and you have seen it, what is medical science or anybody else going to say to that? Of course, you cannot laugh at that sort of thing.

Registered v. Unregistered.

"If we are not allowed even to advise people where to go, nor to telephone them advice when they have been to medical science, have had operation after operation and recurring trouble—then I say the Ministry is doing something which is very wrong to suffering humanity."

Dr. Edith Summerskill (Soc., Fulham) flatly opposed the amendment, opposed the unregistered healer, and said:

"I think the House should realise that Dr. Peters, who has told us of the cases he has treated, is in fact a doctor of literature."

"No," shouted Dr. Peters—and Dr. Edith corrected herself, saying, "A doctor of law—and does not approach this question from the medical angle."

"What a mercy!" said Mrs. Tate (Con., Frome).

"I feel to-night that I must apologise for being a doctor of medicine," said Dr. Summerskill.

"A Little Feline"

She assured the House that she and her colleagues in medicine were conscious of the debt that they owed to men like Pasteur, who were not members of the medical profession.

"You were not conscious until he died," broke in Mrs. Tate. The House laughed at her vehemence.

Said Dr. Summerskill, "I feel that these interruptions are a little feline."

She spoke of an analysis of about 3,000 cases which showed that if cancer was taken in the first stage there was an excellent chance of cure.

Her fear was that if the amendment passed they would allow any Tom, Dick, or Harry to try their nostrums in the first stage when treatment was so vital.

Lady Astor broke in with a remark which was inaudible, and Dr. Summerskill rejoined, "I wish Lady Astor would confine her remarks to alcohol and leave cancer to me."

Mr. A. V. Alexander, of the Socialist front bench, said that a colleague of his in the House had been treated for cancer by an unregistered practitioner and had recovered. That treatment was the result of an advertisement.

The amendment was defeated by 122—60, and the Bill was read a third time.

DOCTORS, DISEASE AND HEALTH.

By Cyril Scott (Methuen).

This book is a critical survey of healing methods and exposes with conviction the fallacies and dangers of modern medical orthodoxy. It shows that a deplorable ignorance exists in the midst of all the fast accumulation of learning. It points out that the true cause of disease is either unknown to orthodox medical men or wilfully overlooked by them. Here is a serious indictment of the medical profession. Constructive in its ideas, the book shows the prime causes of disease and

suggests how disease may be not only prevented but overcome. And all its contentions are supported by an array of facts.

The author is famous in the musical world and has made many valuable contributions to literature and mystical philosophy. His study of the mystical has enabled him to throw light on certain diseases which

have hitherto baffled the ordinary doctor.

Mr. Scott writes as a layman who has made a careful examination of therapeutics for over thirty years, with impartiality and freedom from professional prejudices, and his book is therefore authoritative, balanced and sane. Price, 10/-; Postage, 4d.

Healing Whilst in Trance

Two doctors decided that an operation was necessary, but after a Spiritualist Healer's five-day treatment the surgeon found no need to operate.

Recorded in "Guide and Ideas for Competitors," by STUART MARTIN.

"It is goitre," the doctor had said. "I'm afraid you will have to undergo an operation." It sounded like a death-sentence on the woman to whom the words were addressed. She had been conscious of the growth in her neck for a long time. She went to another doctor at the suggestion of her husband, who hoped that the first diagnosis might be wrong. The second doctor made the same diagnosis, recommended the same operation. There didn't seem much hope of escaping an operation. And the sick woman, who lived in South London, was well aware that it was an even chance whether she left the hospital alive.

It was at this stage that she was visited by a friend who was a psychic "healer" in a church. He did not know why he had called, but he had a feeling that he ought to call! He heard the news of the woman's illness. "I know," he said to the woman and her husband, "that you do not believe in psychic healing. But will you let me try?"

When they agreed the healer rang up the doctor on the telephone. Would there be any objection to him trying spiritual healing while the patient was waiting for a bed at the hospital? The doctor laughed. "Not at all," he said. "But the case is beyond any such treatment."

Twice a week the healer called at the house and gave his spiritual treatment to the wife. I need not here discuss or explain that treatment. It is done in psychic centres every week.

Five weeks passed. The swelling in the woman's neck had gone down considerably. Then one day a note arrived from the doctor that she was to go to hospital, where a bed would be vacant the following day. She went. The surgeon examined her and then looked puzzled. "There's something that I don't understand," he said. "Your trouble is no longer there. You are whole and free from goitre. What have you been doing?" She told him. He listened attentively and shrugged his shoulders. "I don't understand these things," he said. "But you can go home." To-day she is as well as any human can hope to be.

Soiled Shoes Mystery.

Living near Richmond, Surrey, until recently were a Mrs. and Mr. Hill. Both were devout, humble psychics. I have known people come at all hours of the day and night to ask for help. Seldom was it refused. Mr. Hill knew he was being used by powers in the unseen, over which he had no control, when he was operating under their direction. It was the habit of Mr. Hill and his son to clean their shoes every Saturday night before going to bed so that the shoes would be ready for them on Sunday morning. One Sunday morning Mrs. Hill at breakfast said to her husband: "You must have forgotten to clean your shoes last night." He replied: "No, I cleaned them. I put them in the cupboard as usual. Why do you say I forgot?" His wife fetched the shoes. "How do you explain that?" she said, pointing to mud that

still adhered to the shoes.

Mr. Hill sat silent. He knew that he had not been out during the night. He had been sleeping in the same room as his wife. She knew that, too. And yet. . . . They went to morning service at their church. A medium was there who gave clairvoyant readings. She pointed to Mr. Hill. "I see you," he said, "walking through the darkness over a rough road, then over a field. You knock at a cottage door. There is a sick child in that cottage. You go in and give her spiritual treatment." Mr. Hill and his wife exchanged glances. "Can you give me the address of that cottage?" he asked the medium. He got the address. It was a cottage in the Thames valley. That afternoon several of us went to the cottage wondering what we would hear. Mr. Hill was with us. He had no recollection of tramping over the rough road and the field to the cottage. A woman answered our knock. Gently we asked if there was a sick child inside. "I know what you are after," said the woman. "Come in." We went in.

The woman told us a strange story. "My little girl is all right now. She is sleeping peacefully. She has been dreadfully ill." Then she turned to Mr. Hill and said: "It was you who came last night. **You cured her!**" "Tell us what I did," said Mr. Hill. "I want these others to hear every detail."

Cured in the Night.

"It was past midnight when you came," said the woman. "I was sitting up with my child almost expecting her to die. I heard a knock at the door—and you were standing facing me." "Well, what happened?" "You told me you had come to heal my baby. You walked past me and went upstairs to the room. You stood over the child's bed and prayed; then you touched her with your hands. I was frightened at first. But when I heard you pray and saw you touch her so softly I knew you could not be bad. Then you went away. My child became better from that moment. She slept till this morning. I have given her feed that she could not take yesterday. She is all right now. How did you do it? Who are you?"

It was rather difficult to explain all that had happened to this poor mother. She would not have understood. But she did

understand that her little girl was no longer seriously ill. For those who want an explanation of this strange story, it may be said that Mr. Hill's spiritual "guide" had operated through him while still keeping him on the astral plane. By the spiritual power thrust from the higher spheres the psychic healer had been made to get up, clothe himself and go on that errand. He was in a trance, so to speak. And, his healing work done, he had come back to bed. But his muddy shoes had proved that he had worn them after cleaning them the previous night. Please do not think this is imagination. The facts were verified and were proved beyond doubt.

KRISHNAMURTI.

The Indian Philosopher, Krishnamurti, who brings a message of a Richer Life, the Discovery of Truth and the Happiness of Liberation to the people of a troubled world, will be visiting Melbourne during May. He is to speak at the Terry Memorial Hall on Wednesday evening, May 17th and will also deliver public addresses at the Central Hall, May 16th and 18th. The box plan for the latter will be at Glen's from May 2nd.

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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." (Ecclus, 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.

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