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(Continued on Inside Back Cover)

The Harbin

A MONTHLY DIGEST

Psychical Research, Spiritualism

"Dawn approaches, Error is passing"

Founded 1870 by W. H. Terry.

September 1, 1939

Materialisations Under

AS WITNESSED BY MR. A. BLAIN

[Mr. Blain, who is a business man in Perth, W. A., is on a trip to England and the U.S.A. He is acting as a "Harbinger of Light" during his trip and has promised accounts of the Seances he will visit. The following is a series.—Ed. H. of L.].

ON the 5th June, 1939 at No. 13 Childerbert Street, Balham, London, I attended a seance. The medium seemed to me to be from 25 to 30 years, a Welshman from the coal mines, and by name, Jack Webber. There were seventeen persons present including myself and the medium. Seven of these were ladies.

First, the medium's coat was sewn up carefully with black thread by a lady who sat next to me. The front, by the buttons and buttonholes, was sewn firmly from bottom to collar. After the coat was sewn up, Webber was placed in an arm chair, and his arms were tied to the chair by a rope that was wound round and round them and the arms of the chair, outside his coat sleeve, and firmly knotted. His legs were secured in a similar way to the legs of the chair. We then all held hands, and the light was turned out.

On the floor were three trumpets made of a piece of aluminium bent round and joined. Narrow one end, wide the other and with luminous paint at the wide end. Also a cross about nine inches long, and painted both sides with luminous paint. Also a luminous bell, two boards about a foot long, luminous on one side only. Clappers, a mouth organ, and a tambourine. These three last not luminous.

After a few minutes the three trumpets

rose and commenced to move round the room and from floor to ceiling. The business of them and the luminous articles seemed to leave circling lines of light in the darkness. The other articles followed suit. The clappers, organ, and tambourine all went to work with a will. The luminous bell and cross sailed majestically round the room, and the board with only one luminous side, made very weird patterns in the darkness as it changed from dark to light sides.

The Seance.

This circle is controlled by a Red Indian Spirit called Black Cloud. He speaks in a very clear bass voice, entirely away from, and independent of the medium's mouth. He ordered the lights to be turned up. The different articles came to rest on the floor, and when the light came on, Webber's coat was lying on the floor. The ropes and knots had not been interfered with, and the sewing of the front was just as the lady had left it. I examined it carefully. The light was turned off again, and the luminous articles resumed their antics. At times there was a very cold breeze in the room. The room was about 12 feet x 13 feet and the trumpets moved with a swiftness and range impossible for a human being to imitate. There were a

Then to my great delight Ruben came and sang in his wonderful voice, the following hymns:—"Crown him Lord of all." "There's a land that is fairer than day." "Lead kindly light." "All hail the power of Jesus Name."

Other Controls.

Then an Irish spirit they called Paddy, came with a thick brogue, and plenty of good humour, and he sang: "Danny Boy." "Rose of Tralee." "Did your Mother come from Ireland."

Then came a Welsh lady spirit, whom my friends told me had been a professional singer, and she sang in an exquisite voice: "Mother Machree." "Silver threads among the gold," and a Welsh song in Welsh.

The medium's father, Mr. Webber, Snr. was the only one who could understand it all, and he said it was perfect. His wife said she could follow most of it, but not all. Anyhow it was sung beautifully. The said singer's name was "Hagedorne." At the conclusion, Mrs. and Miss Edwards got a nice supper ready for us, and I left with a very high opinion of the Welsh, and as I was on my way to my temporary home in the Regent Palace Hotel, in the roaring tube under the churches, hotels and theatres of restless London, I said to myself, "there is no story in the Arabian Nights, half so unbelievable as what I saw and heard tonight, and yet I saw and heard it all."

Conway Hall Link Seance.

Held at Conway Hall, Red Lion Square on the 10th June, 1939.

This is an organisation of the private circles of England. They are thus linked up together for their mutual benefit and information. They hold a couple of public meetings every year. There were 600 people present on this occasion. Hannen Swaffer, a member of Parliament, and other notabilities were on the stage. Jack Webber, was the principal medium. There were about 30 on the stage, including Jack's own circle. His coat was carefully sewn up by a lady. A sailor came forward and tied his legs and arms and body to the chair, with a number of complicated sailor's knots.

There were three aluminium trumpets

with luminous paint on the large end. A cross about 9 inches long with luminous paint all over, a mouth organ and castinets without paint, and a small luminous painted hand bell. There were some red "exit" lights, otherwise we were in darkness when the bright lights were turned off. At once two of the trumpets got up and started a sort of dance, one on each side, from about the level of a man's head, to above the balcony. The swiftness and patterns of the luminous paths of the trumpets, looked very pretty in the dark. The trumpets were put back, and the lights were turned up at once to show the medium tied and the sitters all holding hands.

The Medium's Coat Removed.

The lights were turned out, a hymn sung, the lights turned up. The medium was tied as before, the sitters all in place, but the medium's coat was lying at his feet, and the sewing was intact. The knots had not been tampered with. However the rope which had been wound around his arms, over his coat sleeves, was now wound around his shirt sleeves and the arms of the chair, and his coat sleeves taken from under all these cunningly wound coils and professional sailor knots. The lights were turned off. The trumpets commenced their firefly dance in swift fantastic circles and figures of fire. They dropped to the boards of the stage, then the cross got up gracefully from its place in the middle of the stage, rose to about the height of the balcony and floated down slowly over the heads of the people, keeping about the centre of the hall. As it circled lower, a man grabbed it and so ended that demonstration. The chairman reprimanded him sharply.

A voice said, "The gentleman on the aisle seat, the fourth from the platform on the left, is from Australia, and I wish to give him a message." I replied I was that man and the voice gave me the message. There were between twenty and thirty direct voices given through the trumpet. The audience commenced the hymn "Crown Him Lord of All" and then Ruben, one of the spirit guides took it up. The audience then stopped, and Ruben finished

it through the trumpet in his powerful voice. Every word and syllable quite clear. It seemed to be about on a level with the balcony, and as he finished, he dropped the trumpet and it fell with a bang on the stage.

Physical Phenomena.

The trumpet is just a sheet of aluminium, wide at one end and small at the other. It is badly dented with the rough usage the spirits give it. There is frequently a very strong and cold breeze in the hall. This usually accompanies these physical phenomena. A little spirit girl, by her voice, said her name was Matilda, and that she was skipping on the stage. It sounded like it. The lights were turned on frequently and suddenly, to show the medium tied, and the others holding hands. There were a number of messages given by tapping the Morse Code through the trumpet, and a man who understood it was giving the messages. Somebody responded to each message. The red exit lights were on all the time.

There have been gramophone records made of Ruben's singing, and I have sent some home. They are far below the samples of Ruben's singing I have heard. There were a large number of Jews and Jewesses at the meeting. There was a nice supper at the end of the meeting for those who wished it. The medium's mother and father seem dumbfounded at the whole thing. His father told me a story of one of the spirits telling the brother of a missing dead man, where to find his body.

Magna Jobson Research Centre.

On 13th July, 1939, I received a letter from the Magna Jobson Research Centre, giving me an appointment for the 15th inst. Letter and syllabus enclosed, and letter signed Mrs. Louisa Bolt. Before her marriage to Mr. Bolt, she was Mrs. L. Singleton. Mrs. Bolt is the medium, and Mr. Ashdown—an engineer and inventor, and a scientist of a high order—works in conjunction with Mrs. Bolt, and so Mr. Ashdown, collaborating with the inventor Mr. George Jobson, who in life was a scientific engineer, and worked in connection with the Graham Bell Telephone. This is the telephone used throughout the

United States of America and is the last word in efficiency.

The Communigraph.

Now not to labour the matter, Mr. Jobson invented a machine called the Communigraph, some years after he became a spirit, or in other words, after his death. This machine is like a round table, with a round shelf lower down. Here are the letters of the alphabet, with other things, such as 'Yes,' 'No' etc., etc. A bell rings at the end of each word. A ball on an arm and wire, moves freely round this lower shelf, and as it touches the letters etc., a luminous letter appears on the top of the table, and this can be done with great rapidity. The machine is entirely apart from the medium, and sitters, and is worked by a materialised spirit hand and this hand can, when required, be seen operating the machine. A large book, "A New Conception of Love" has been written entirely through this machine, dictated by a spirit, Sir Vincent Gaillard.

I was requested to stop after the others had gone, and after a very pleasant chat with Mrs. Bolt and Mr. Ashdown, and after some refreshments, they presented me with a copy of this book. A beautiful present. A large illustrated book bound in a dark blue cloth, gold lettering and ornamentation, and illustrated in the best style.

Materialisations.

The mechanical work on this machine is done by a spirit lady called Ethel, and I saw a hand and fore-arm materialise, about two feet from my face, and a bit above the level of my face. It came first as a thick mist, and then condensed into a hand and arm, and dematerialised in the same way. It had its own light. It faded off at the end of the arm into a disappearing mist. Ethel also materialised her face, but only after a few trials. First time it was only misty, next, more solid, disappearing completely, between trials. Lastly, the face of a beautiful young woman, smiling and happy looking, with pretty hair. It looked to me, to be very fair hair, and something over the back part of her head, not unlike a scarf. Those present, called her by name at once.

Two very fine white carnations material-

ised close to my face, about two feet away. Those present said they were spirit flowers. They came and went like the hand and face.

A Wonderful Instrument.

Mr. Ashdown's aim, was to invent machines that the spirits can use in full sight of the audience, and so isolated, cut off, and apart from any human help, wire, or interference, and leading scientists have certified to that effect. Mr. Ashdown was once telegraphist in the navy. He has invented a little telegraph machine, about 9 inches long, with a little dry cell battery inside, so he can read it by light as well as ear. It is sealed up and has no wire connected with it. It is placed on a glass slab resting on two supports. Open underneath for the knees and feet.

It is uncanny to sit in a good red light and watch it tapping out messages and repeating words when asked, and by an invisible hand. One can ask Ethel questions in arithmetic, and we gave her quite a lot of sums to do, and she will add and subtract like lightning. One can hold this machine on one knee and it will act just as well. There was a little weighted ball, about $1\frac{1}{2}$ inches in diameter, placed on this telegraph machine, and Ethel was asked to push it off. Five of us sat round in a good light watching. It commenced to rock back and forward, and when she got a good swing on it, over it went.

A lady spirit spoke at some length, in a very cultivated English voice. They addressed her as Lady Caillard. They seemed to know her well. One of the lady sitters had her birthday on the day of the seance, and several of her spirit friends and relatives came and spoke to her in the Direct Voice. She had quite a birthday party. I sat next her, and they seemed to be standing in front of her. Hands came several times, and touched my head and face, and plucked my note book, and when the hand rested on mine, it seemed quite solid, but the hand was much warmer than mine. A little coloured Spirit girl, with the funniest kind of giggle sung a song for us, "Little Guinea Pig." She called me uncle. I asked her if I would bring her a couple of young alligators from Australia to sing about. She had never heard of alligators, but giggled about them for a

long time. There was a lot of spirits spoke in the direct voice. At the very last, a voice asked to speak to me. I asked who it was. Two names were at once given. The conversation which followed was entirely personal. The speaker left no doubt as to who was speaking.

A Message For Our Readers.

In the beginning while we were sitting in a good light the telegraph machine was worked by invisible hands and this message was tapped out for me, and written out by Mr. Ashdown.

"We, the Magna Jobson Research Centre, England, to our comrades overseas.—Keep the flags of truth flying. We are pressing on with our discoveries, and hope some day to communicate from land to land by these methods. God Bless all efforts to prove there is no death."

Mr. Ashdown is the inventor of a machine called the Rotoscope. It is used in the Admiralty War Office, and twelve other government institutions. The Rolls Royce, Ford, Wolseley and thirteen other motor factories use it, also other works. It has something the effect of a slow motion camera, without the pictures. It claims that the motion of a fly's wing, or a fast revolving machine can be analysed by it.

Lady Caillard, when chatting with me, in a clear, concise and very cultured voice, said, among other things that she would try and come to me elsewhere, and "Bird" would be her symbol, and by that I would know it was she. I understand that was her pet name, when in the body. Before she left, she gave me quite a shower of a beautiful perfume. The others said they had the same.

Mr. Ashdown told me it took him some months hard work to teach the young lady, Ethel, to use the telegraph machine. There was another machine which rested on the glass table with little revolving cups, like a wind gauge, and luminous inside. The spirits worked this all by themselves, keeping time to singing. After Mr. Ashdown found I understood sufficient of physics and optics to follow him intelligently, he showed me how near he had approached to cold light. Effects of polarised light, etc., etc.

Fourth Annual Report of the "Friendship Centre," Hobart, Tasmania.

(CONTRIBUTED).

ANOTHER year has been added to the life of the Friendship Centre, and it has attained its fourth birthday. Unlike the previous 12 months, this year has been less eventful, but, nevertheless, steady progress has been manifest, and we realise more and more as the years pass that in the inauguration of this Centre a very necessary work for the upliftment of our community was set in motion.

Meetings.

Early in the year, Mrs. Roberts, a visitor from Sydney, gave the Centre some very fine talks on Astrology, which were greatly appreciated. Throughout the year, meetings have been held every Saturday evening, with the exception of Christmas and the New Year. On the whole they have been well attended and the numbers gradually increasing. The programme is drawn up with the view of making the evening as pleasant and yet educational as possible. Our speakers have been of the best and the subjects included not only lectures, but lantern talks as well. Mr. Atherton-Hughes especially deserves our thanks for regularly every first Saturday in the month since our last annual meeting he has given us a resume of one of Dickens' works. To one and all of these speakers we tender our sincere gratitude.

May we say just here that we wish our Saturday evening friends would take a personal and practical interest in these meetings, and not only come regularly themselves but endeavour to influence others to participate in these interesting and instructional lectures.

Library.

This year we have 17 subscribers to the library, but I regret to say only eight readers. A gentleman in New South Wales offered to give to the Friendship Centre, on the recommendation of the editor of the "Harbinger of Light," a year's subscription to the Psychic Book Club, London. By becoming a member of this Club, a psychic book is received every

month, thus greatly enriching our library. When I wrote and thanked this gentleman he immediately sent me the previous 12 months' subscription also.

We have now nearly 200 books in our library, and our only regret is that so few think them worth reading. When we remember that Mr. James Marsh told us in our last year's message from the Spirit World "to read and find out all that we can about the land to which we are all slowly wending our way for the more knowledge we have the easier it is to pick up the threads and go forward," it is all the more amazing how few care to avail themselves of this wondrous opportunity.

Mr. Willoughby Connor, President of the Metaphysical Society, passed away during the year, and the members kindly donated their books and book-case to our Centre.

The Centre is open every afternoon, with the exception of Thursday, and many friends and visitors have dropped in for a friendly chat and a cup of tea.

Finance.

As you are aware, no collections are allowed in this room, the voluntary Love Gifts and donations form a part of our financial requirements. We have been fortunate this year, in having received £10/19/6 for letting the room. The same gentleman, as mentioned before, also sent a donation of £5, some of which went to the library and the remainder to general expenses. You will readily see, therefore, how hard it would have been to carry on if it had not been for the rental and donations. As this is the only time when finance is mentioned, may we ask you to do your part in helping us to carry on the good work.

Comments.

May we again ask you to take a more practical and personal interest in the Centre during the coming year, especially endeavouring to bring someone else along with you. There are possibly many in this city to whom this place would be a God-send, but it is impossible to locate them

unless our own members will act as scouts and by so doing prove a real friend both to them and to the Centre.

Thanks.

To those friends who have assisted us either financially, with goods or with words of cheer, we extend our grateful thanks. Special thanks are due to Mrs. Needham, our old and trusted friend since the inauguration of the Centre, Mrs. O'Reilly for the beautiful bunches of flowers every week, and Mrs. Kerruish for her kindly assistance on Saturday evenings. I desire also to thank Mr. Kerruish for painting and Mr. Randall for carpentry.

In closing, we must not omit to thank our Sunshine Circle on the other side of the Veil. They tell us that never a Saturday evening passes but they are present with us, helping to promote that harmony and good fellowship so often commented on by our various speakers. Therefore, to our Heavenly Father and to them, we give praise and thanksgiving as we step out into another year.



GREETINGS FROM THE FRIENDSHIP CENTRE'S CONTROLS.

HELEN.—Good evening, my friends. To-night, we have all gathered together to celebrate the Centre's fourth birthday. There are many on this side who have come along to this social evening. I know you cannot see us, but we are here just the same. It is hard to believe that the Centre has completed four years of service. To us, at any rate, it seems such a short time since it was first started. During these past years it has helped many on the journey through life, and it will continue to do so for many years to come. Numerous talks and discussions have taken place, and any one who wishes can take part. I know you will all agree with me that mother is doing and has done excellent work in this room and it is to her that we must offer our thanks and gratitude. No one is refused admittance; no matter whether they are rich or poor, every one is treated alike, and it is in this direction that the success of this room lies.

MRS. DREW.—It is with pleasure that I once again stand here before you all. The last time I was here was when the Centre was first started, and I was amongst you all in the physical body. To-night, I am here in the Spirit, and am proud to be asked to say a few words on the fourth anniversary of the Centre. I did not realise when I first came here how far advanced the Centre would be in four years' time, and I say quite truthfully and sincerely that this has only been made possible by the untiring efforts of Mrs. Parrett. Many of you here to-night have been helped over and over again, and I would just like to say that there is always work to be done, so if you feel that you can be of assistance I know that your help will be very welcome.

MAUDE SALISBURY.—I am indeed pleased to be with you all again to-night, and I wish the Centre many happy returns of its fourth birthday. We on this side can see the work that is actually being done, and we know that this room has been a help and an inspiration to many. There are always some of us from this side who attend the meetings each week, and we, as much as you, benefit by the talks that are given. The Centre is becoming known all over the world, as many people who have attended here have gone to other countries and spoken of the good work at the Centre.

JAMES MARSH.—It does not seem 12 months since we had our last anniversary, but it is so, and splendid work has been done during the past year. This room is certainly one place in Hobart where everyone is made welcome, and no one is ever turned away. To those good people who have given us interesting talks we all offer our grateful thanks, for we on this side are just as keen to hear lectures as you are. We would especially thank that gentleman who has given us those fine talks on Dickens' works which have been most illuminating and helpful. I notice there are new books in the library, and I would once again like to tell all those here to-night to ready as many of them as they can. There is so much to learn about this world where all of you will come to one of these days, and the more you know of this life the more it will help you when you come over here.

WILL NEEDHAM.—I am glad to be able to say a few words to you on the Centre's fourth birthday. I know that there are quite a few people who, when the Centre was first begun, said it would not exist for long. That was four years ago, but in that time it has grown steadily and is still expanding. Practically all the work here has been done by Mr. and Mrs. Parrett. Nothing is ever a trouble, and no matter who asks for help it is always given gladly. Four years ago a tiny seed was planted. That seed has taken root, and has grown steadily. It will continue to grow as the years go on, and we would ask you all to-night to do what you can to help it grow still more. This Centre belongs to you all, so do not wait for someone else to do all the work, but try and do your share. There are many here to-night who have not given a message, but they wish to be included in the one we have all given, and they all join with us in wishing the Centre continued success.



THE MESSAGE.

By Our Old Friend, Rev. R. Alison Norris.

To the Dear Friends of "The Friendship Centre,"—As the thoughts go back over the years, flashes of memory stand out here and there, and we see pictures that are reproduced on the screen of the mental vision. And one of these pictures is very real to me to-night. I see a number of earnest souls gathered in a room at 68 Collins Street. And in that group two people stand out in bold relief. The first is Mrs. May L. Parrett, whose faith, foresight and ingenuity have made this gathering possible. For it is the inaugural meeting of the little company of friends to be hereafter known as the "Friendship Centre." Founded to foster friendship and Christian love among those who should meet from time to time within its doors, to cultivate that fine quality of kindly intercourse, which endears one soul to another as we journey on the path of time. For true friendship is the manifestation of the finest qualities of life. So here in these rooms—of sacred memory—these fine qualities have been formed and fostered, and who can say where the seed

will spring to life and the flowers bloom? And we owe it all to the patient endurance of Mrs. Parrett, who has laboured so unselfishly over the years, that others may behold the visions that have so brightened her own life that she radiates friendship wherever she goes.

The other figure that is so plainly visible to my mind's eye as I write, is Mrs. Howard Drew. And I am thinking not so much of her stately form as of the words of the Prayer of Dedication that came through her lips that night. I believed then, and I believe now, that they were the words of an advanced Spirit from the other sphere. They were so profound in their prophetic utterances. They set this room apart as an oasis in the desert life of many a weary soul who should find here the comfort that should bind the bleeding feet, and cool the fevered brow of the perplexed and troubled ones, as they reached the haven of its circle. And by the kindly helpfulness of its founder, knowledge and peace would come to the seeker after truth.

My brothers, Belief and Knowledge are the chief allies of man; for belief is the road that leads on to knowledge. In the absence of knowledge, faith, hope and belief point the way. They lead ever on, and their destination is knowledge, and knowledge is power. It is a firm foundation, it gives security of thought and action. It causes uncertainty to give way to confidence. It encourages one to go forward, ever onward and upward until the unknowable becomes the known.

In the Friendship Centre Library, you have the means to start you on your way, make full use of it while you can. I convey my kindest remembrance to the friends assembled, and most heartily congratulate the Centre on its continued existence and the usefulness achieved.

D ON your wrapper indicates that your subscription is due.

1. 2 3.

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

Sydney and The Psychic.

By R. C. KEAST.

Pure and rational religion . . . wise men have, in all ages of the world, wished to see established.
—Adam Smith.

SINCE almost the dawn of the psychic era—ninety years ago—investigators of its phenomena have formed themselves into two distinct groups: those who perceive in such phenomena their remarkable scientific and philosophic implications, and those who perceive in them their revolutionary religious implications. Between these groups, unfortunately, there has rarely been any cordial collaboration, the scientific investigators being regarded by the religious group as disposed to accept less than the phenomena warrant; while the religious section is regarded by the scientific as disposed to accept more than the phenomena justify.

Some investigators, however, while originally associating themselves with the scientific, or psychic group, have later joined the religious, or Spiritualist group, the most notable example of this being, undoubtedly, Sir Arthur Conan Doyle. Others, again, of the psychic group, such as Sir Oliver Lodge, realising the dual—scientific and religious—significance of many of the phenomena, have consistently sought to recognise and reconcile both aspects. But as all well-informed people are aware, those who take an interest in super-normal phenomena form, as already indicated, two groups: one which stresses their scientific, and the other which emphasises their religious implications. Each, in its own sphere, has contributed something towards the elucidation and classification of those hitherto mysterious and bizarre phenomena, though it must be conceded by any impartial tribunal, that the scientific group, as embodied, for example, in the London Society for Psychical Research, has persistently adopted in the interpretation of such phenomena an ultra-conservative, rather than a progressive-liberal attitude.

The Sydney S.P.R.

Fortunately, this does not apply to the Sydney Society for Psychic Research. The London Society is rather an aloof organisation, which discourages Spiritualist tendencies; while the Sydney Society is a friendly organisation, which encourages Spiritualist trends. And it is because the latter is in an impressive, yet unobtrusive manner, advancing the interests of Spiritualism in Sydney, that it merits especial consideration. Practically all the members of its executive are convinced that the case for Survival is overwhelming, while the ordinary members of the Society are substantially of the same opinion. The Society, too, has admirable premises, possesses an excellent library, secures gifted speakers, and engages and recommends reliable mediums. Its existence—and persistence—owes much to the indefatigable resourcefulness and organising ability of its President (Mr. L. Lionel Hall) and its Honorary Secretary (Mr. Cecil Bartle).

Those who have studied the history of psychical research abroad, can recall how Sir William F. Barrett, one of its ablest and most zealous champions, although never a member of any Spiritualist organisation, from time to time delivered an address under the auspices of Spiritualism; in this admirable manner doing much to bridge the gulf separating the two schools of thought. Similarly, when some months ago the Spiritualist community of Sydney held a united service in the Savoy Theatre, among the speakers on that occasion was Mr. Cecil Bartle, of the Psychic Research Society. Such fraternal associations between Psychical Research and Spiritualism are to be commended, for in Sydney, at least, Spiritualism can learn much from its better equipped and more ably conducted colleague. It is, indeed, regrettable

that there is not in evidence in Spiritualism more organising ability. Spiritualism has yet to realise that mere multiplicity of meetings is no indication of either strength or progress, while fewer and better mediums, and fewer and better speakers, would considerably enhance its efficiency and increase its impressiveness. In everything, in other words, the Movement should strive for quality rather than quantity, for excellence rather than mediocrity. It may be that Mr. Hannen Swaffer was right when, recently, he remarked: "As a Movement, Spiritualism will never become a great force. As a truth, it will permeate and conquer the world."

Possesses Knowledge But Lacks Power.

Spiritualism certainly possesses Knowledge, but it is lacking in Power. It has achieved much, but it could achieve more. It reveals inspiration, but it is deficient in organisation. It is, undoubtedly, capable of satisfying all those spiritual yearnings which, because the Church cannot do so, are steadily and increasingly alienating people from it. But, in order to do this the more effectively, Spiritualism, at present, should aim at concentration rather than diffusion, at consolidation rather than expansion. The writer, who desires to criticise Spiritualism only in a constructive manner, when from time to time he has attended Spiritualist meetings, has not only been disappointed, but almost appalled at the manner in which they have been conducted.

In Sydney, at least, Spiritualism's meetings are frequently lacking in any aesthetic appeal. Practically any building and any hymn book—whether suitable or unsuitable—is used for the purpose. The addresses often reveal but little preparation; and less education! While, apart from the clairvoyance—which is, at times, surprisingly good—the service itself remarkably resembles some indifferently administered Church mission evangelistic meeting, whose almost only merit is the earnestness of portion of the congregation. Why do so many Spiritualist churches persistently use hymn books, almost every second hymn of which contradicts one or other of the teachings of Spiritualism? And why do so many Spiritualist speakers read lessons only from the Bible, when there is

now extant so much psychic and other literature equally suitable for the purpose? "Our allegiance," insisted a famous London medium's guide, not long ago, "is not to a Creed, not to a Book, not to a Church, but to the Great Spirit of Life, and to His eternal natural laws." Choirs, too, at Spiritualist services, are desirable to ensure more satisfactory music. "Organised Spiritualism," recently declared Mr. Arthur Ford, "has been criticised, and justly so, because in many cases it has imitated the worst features of orthodoxy, without at the same time imitating its better features."

Sydney's Spiritualist Churches.

Fortunately, there are exceptions to the rule; though all too few! One of the better conducted meetings in Sydney is that of the Roseville Spiritualist Church, which holds a monthly service in the Roseville Picture Theatre—with an average attendance of more than 300 people. This Spiritualist organisation is fortunate in having associated with it Mr. H. B. Raine, one of Australia's greatest mediums. Mr. Raine, like Mr. Ford, is a returned soldier, whose psychic potentialities became apparent to him during the war. Both the writer and several of his friends have attended meetings of the Roseville Spiritualist Church, the services of which, interspersed with choice recorded music, are rendered the more impressive by the splendid clairvoyance and clairaudience of its medium.

Recently, another Spiritualist Church, with considerable possibilities, has been opened in this city, its minister being the Rev. G. E. Pocknall, formerly of the Presbyterian Church. Mr. Pocknall conducts his services at Saunders' Chambers, and all in Sydney who are interested in the higher aspects of the Psychic, will surely encourage this courageous and enterprising cleric in every possible way; for it is Mr. Pocknall's determination to present Spiritualism to the community in a clear and compelling manner. Only two of Sydney's clergymen—the Rev. Wyndham Heathcote and the Rev. Y. E. Pocknall—have, as yet, definitely and publicly associated themselves with Spiritualism. Over many years, Mr. Heathcote, at the Unit-

arian Church, has consistently and tirelessly endeavoured to enlighten his congregations in regard to this absorbing subject; while Mr. Pocknall has, in addition to preaching Spiritualism from his pulpit, also defended it, in an able address, before his ministerial colleagues of the Presbyterian Church.

Culture and Competence Needed.

Spiritualism needs such cultured and competent advocates as Messrs. Heathcote and Pocknall, for, as already indicated in this article, almost everywhere Spiritualism's magnificent message suffers through its mediocre messengers. As Mrs. St. Clair Stobart—whose Spiritualist hymn book should be in use everywhere—has truly remarked, concerning many Spiritualist meetings: "If an educated non-Spiritualist man or woman strolls into one of these meetings, to see what Spiritualism is like, he sometimes gets a shock from which he may never recover."

Spiritualism, of course, has frequently been compared with early Christianity, the adherents of which were people of little culture and less consequence. But education is no longer the prerogative of the few; and until Spiritualism can present its imperishable truths in an appropriate environment, and until it can produce, or attract to its platform, more trained and thoughtful speakers, its impact—particularly upon the leaders of the community—must lose weight.

Spiritualism, in Sydney, as already suggested in this article, could, with profit, study the conduct and procedure of the Society for Psychic Research, many of whose speakers are men of culture and eloquence. Upon this platform there has appeared, from time to time, Mr. Arthur Ford, the Rev. Wyndham Heathcote, B.A., Lady Willoughby-Carey, Professor U. A. Vonwiller, Dr. Edward Rivett, Mr. H. L. McLoskey, B.A., LL.B., Sir Ernest Fisk. . . Among the mediums, too, whose meetings and seances have been conducted under the auspices of this Society, are Mr. Arthur Ford, Mr. Alfred Rayner and Mrs. Effie Leisk. It was, in fact, owing to this Society's splendid initiative that Mr. Ford was, a couple of years ago, induced to visit Australia, where—in Sydney, especially—he drew large and appreciative audi-

ences! Mr. Rayner is another medium whose convincing credentials have been recognised and acclaimed by this Society; while more recently the Society has identified itself with the admirable mediumship of Mrs. Leisk, the controls of whom—Dr. Munro and Dr. Willett—are such an asset to the Spiritualist Movement in Australia.

Probably no one has summarised the psychic situation more clearly and more constructively than Mr. W. H. Evans, who wrote recently in "Light": "Too often critics overlook the fact that the continuance of Spiritualism, as a movement, does not depend entirely upon the professing Spiritualists. It was not the people here who started the movement; it was initiated by the people in Spirit-life; and those who called it into being are capable of completing the work it is designed to do. All that is needed is our loyal co-operation." And it is solely to inspire more efficient human co-operation that this article has been written!

AN APPRECIATION.

I must say that the beauty of the reading matter in the "Harbinger" is quite beyond my powers of description—it is so terribly hard to convince people of the truth, since they have been reared in error and robbed of their birthright.

I do so wish that people to whom I mention and explain the spiritual truth, as I see it, would foster, if only a little interest, in the best gift of God to many. It is their gift as well as mine, and as the best people, so to speak, are harder to approach than the worldly poor, I feel that I am an outsider amongst quite a few of my associates, although I cannot help but smile at the track along which their ignorance (or not knowing) leads them, and I think to myself: "Well, you won't listen now, but you will know after your passing." Then I think they one and all will feel a keen sense of regret, when they find, "had they but known," how much better they could have been, and left this world the better for having lived on it.

I do so appreciate the "Harbinger," and I am so pleased to see the splendid items published in each issue. . . .

F. E. WATSON, Sea Lake, Vic.

LIFE—Past, Present, and Future.

THE compiler writes: "As mentioned in the book, we invite questions by all readers, and I have pleasure in enclosing herewith a few questions and the answers given by Laelia, from which you can get an indication how this work is carried on, and you may have free use of them to publish them in your journal, if you wish."

Question.—Is it good always to keep calm in all circumstances?

Answer.—If you are capable of doing it, it is a short cut to your godliness, but if you do what is called bottling it up and saying nothing but feeling it all the time internally, you are injuring some organ or organs of your body. On the other hand, if you let it go and get over it quickly it has more space outside and will damage very little if you really did get over it in that way. But remember you are either here to cultivate you selfhood or be blown along by any wind, not knowing where you are going to land. People who are quick-tempered but kindly underneath it all are not half so wicked as the people who are apparently very poised and very kind but underneath hold it up against you. They are damaging you and also themselves much more.

Question.—What is the difference between our present religion and the old Egyptian religion?

Answer.—The difference between the two religions is that the Egyptians worked to understand God and learned many of the great secrets of life, bringing forth a spiritual understanding which they used, whereas the orthodox religions take for granted what teachers tell them without understanding or going any further to find for themselves the reality behind the scenes and so are content with dogma instead of God.

Question.—Why does the orthodox religion teach a personal God and the Bible teaches that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." St. John, Chapter 1, 18th verse.

Answer.—They have seen the beloved Son of God in person who have declared his Father as being pure Spirit and they have included the Father and the Son as one and so people have misunderstood and believe that Jesus the Christ was the whole of God and so made him a person, which is incorrect. God is all there really is, unmanifested yet manifesting in all the forms there are. God is not a person but an unlimited power which all persons use in their degree of intelligence and in Jesus the Christ we find the very highest.

Question.—What is the significance of baptism?

Answer.—Baptism is essential for a spiritual training. John washed the people as a symbol of cleansing the mind, not the body, and he said that He who came after him would baptise with the spirit. So that if we carry out the symbol then we become acquainted with the Spirit. There are three centres (the forehead, the top of the head and the back of the neck) that are blessed at the time of baptism, and those three centres inspire the soul and help to keep it in tune with the Spirit.

Question.—Do you think the orthodox teaching is wrong?

Answer.—I do not think that the orthodox religion or any other religion is totally wrong, but there are so many bandages put around most religions that we have the dogma instead of the spirit. If you unroll those bandages you will find the spirit of truth underlying all religions. There are some that teach higher truth or something that is easier for you to understand, of a more valuable nature. Many of the Guides who come through mediums can give you quite a lot of good understanding to help you with your struggles in life. I would like to add the "undressed" religion is the better one.

(See advertisement on page 341.)

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BY MRS. ADA SHAW, PRESIDENT, THE SPIRITUAL CHURCH, BRISBANE.

FOR the information of those who have not hitherto devoted any attention to this profoundly interesting subject of Spiritualism. I would like to explain that Spiritualism is not a thing of yesterday. It is, on the other hand, as old as mankind itself, and its teachings are hoary with antiquity. Thousands of years ago it pervaded the religion of Greece, Rome, Persia, India, Egypt and China. Both the Hebrew and Christian Scriptures abound in its phenomena, and in every savage race, we find the prevailing belief in survival and the return of the spirit to earth.

Those who are keeping abreast of the subject, can easily perceive that soon the dominating thought in the minds of men will be "It is true? Do our 'dead' still live?" Let us hear what the Rev. Dr. Adam Clarke, the noted Wesleyan Minister said. "I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place and residence, have intercourse with this world, and become visible to mortals."

I could here quote names of other good and noble men of deep religious faith, and also illustrious name of scientific men who believe in the truth that Spiritualism stands for.

Spiritualism a Religion.

It is necessary for me to say that Spiritualism recognises God as the Supreme Ruler of the Universe, and the watchwords of the sincere adherents of the Cause are the commands of Jesus. "Whatsoever ye would that men should do unto you, do ye even so to them." The sublime and practical teachings of the Sermon on the Mount, form the basis of Spiritualism, and if mankind were permeated with its Christ-like perfection, there would be no selfishness in the world to-day, no wars, no oppression of the weak. This Earth would be a Paradise, and the

great Millenium would dawn upon Earth. That is what the religion of Spiritualism stands for. It is moreover, a religion that makes men think, and it seems to me, that the last thing that the majority of men do to-day, is to think on any serious subject at all. The man who does think is never satisfied, he is always seeking further revelation of Divine Truth.

Personally, I do not require the verdict of scientific inquirers to assure me that there is a life to come, **I know it.** I know also, that there are thousands of better people than I am—who are among the Flower of Creation—who know no religion, and to whom the Light will never come, unless it be revealed through the searchlight of Science.

Two Scientists Testify.

There are many people, whose mental condition shows spiritual poverty, who never allow themselves to think about these things. Allow me at this stage to quote one or two well known scientists on this subject of Spiritualism. Dr. Alfred Russel Wallace says: "Spiritualistic phenomena in their entirety, do not require further confirmation." Sir Oliver Lodge stirred and amazed many of the most sceptical scientists, when he said: "There is fair and definite proof of the continued intellectual activity of those who have left their material bodies." Archdeacon Colley said: "Spiritualism comes as a real god-send to save men from the materialism that looks for no hereafter beyond the grave." The time of this broadcast being limited, I cannot dwell for long upon the names of those wise and just men, both of religious thought and scientific research who have had definite evidence that there is Life after Death, and that Spiritualism stands for Communion of loved ones, with their friends here on earth.

Spiritualism's Principles.

For the benefit of those listeners who perhaps have not heard my previous talks, I would like to give a brief summary of

the Principles and Ideals for which Spiritualism stands.

- (1) The Fatherhood of God.
- (2) The Brotherhood of man.
- (3) The Immortality of the soul.
- (4) Communion between departed human souls and mortals.
- (5) Personal Responsibility.
- (6) Compensation and Retribution here and hereafter, for good or ill done on earth.
- (7) A Pathway of Eternal Progression, open to every human soul who will to trend in the Path of Eternal Good.

The foregoing are the Principles on which the Religion of Spiritualism is based, and particularly do we stress the need for the Brotherhood of Man. We recognise that all men are brothers, independent of colour, caste or creed. In this 20th Century of Religious Freedom of Thought, when the world stands armed to the teeth, when man and nations no longer trust each other, and the teachings and the precepts of Jesus seem to be forgotten, Spiritualism sends out its Beacon Light to all men in which is this message for all humanity. Man in his greed for power and conquest may destroy and murder through poverty and war all that Nature has provided for Man, and yet this glorious consolation is ours, that Man is an Immortal Being, an emanation of the Divine Mind—God.

Spiritualism's Philosophy.

Spiritualism in its Philosophy teaches us, that in our earth life we learn Life's lessons—no matter how hard they may be and according to our conduct towards our brother man, and our attitude towards society so shall we reap what we have sown. Many, I know, will say that we reap what others have sown for us, we know this is so to a point, but we must not forget that we were born with a free-will, to act in reason and love towards each other; thought is soul expression and is free to all.

The scientific aspect of Spiritualism analyses and classifies all things in Nature, and particularly those conditions associated with the etheric world. Men of science who study this subject are not

content by merely stating that Life after Death is a fact in Nature, and that communication between the Two Worlds has been established. No! Just as we who are adherents of the Cause search for Truth, so do these men bring down their searchlight to bear upon it. Many experiments have been carried out upon our mediums. These mediums for the cause of Spiritualism have suffered in many ways, that the Truth they stand for should be given through them, by the influences from the other side of Life.

In the past, the pioneers of Spiritualism have gone through many hardships at the hands of ignorant people, who have condemned even though they knew nothing of the subject whatever, and yet these torch-bearers of Truth have stood firm, and regardless of prejudice have been able to:

"Stand for the Right
Though falsehood rail,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear,
Stand for the right"

The Change Called "Death"

I would like to stress here, that no matter what your religious beliefs may be, the same conditions prevail. We are born upon earth, live perhaps our allotted span of three score years and ten, then whether we like it or not, whether we are rich or poor, black or white, we must pass through the change called death. Is it not a greater consolation to know that when the body is tired, worn out and ready for the earth, the spirit thus freed, can pass into that condition for which it fitted itself by thoughts and actions done whilst living on earth. Does not this thought alone, take from one the fear of death, but oh, most glorious of all, to know that Love, Remembrance, Personality, Individuality and Consciousness, still persist, and under right conditions, we can still come back to our loved ones left behind, and say, "Still we love you."

So this is what the religion of Spiritualism stands for—Unity and Love towards all men. Good bless our religion, and may it continue to grow into the hearts of men, until that Peace that passeth understanding dawns upon our Earth.

"We Shall Be Together."

WHEN OUR TOMBSTONES HAVE CRUMBLED TO DUST.

IN a letter to the "South London Press," a correspondent, Mr. A. Blackman, writes: Five years ago I thought one of my best friends was, well, to be blunt, a liar. He told me he had spoken to the dead, seen the spirits of relatives who had died many years before, heard them call his name. Now, because I, too, have personally experienced all the psychic phenomena I once scorned as the concoctions of phoney mediums preying on the credulity of simple minds, it is my turn to stand up and be shot at.

Go on, innocents, laugh! I state emphatically that I have proved the existence of a life after death; proved that communication is possible between the two worlds.

I know that I can never be separated from my wife and my family; that we shall still be together when our tombstones have crumbled to powder. They dragged me to my first Spiritualist meeting—there was a good film on round the corner. I sat in the balcony of the Queen's Hall and watched Estelle Roberts, a dark, impressive-looking woman, demonstrating her powers of clairvoyance. She singled out members of the audience and described spirits she said she could see standing by their side. It seemed that Mrs. Roberts could converse with them, too, for she passed on long, involved messages.

I nudged my friend. "These people must be nuttier than a Dundee cake," I said. "All those getting messages are cronies of the medium, probably getting paid." Then Mrs. Roberts pointed to the balcony. My heart missed beating. She wanted me.

"Before you came here to-night, sir," she said, "you picked up a photograph, kissed it and prayed that it would be possible for X (a relative) to get in touch with you." Triumph. She was wrong. "Try someone else," I said. "I know nothing about it."

Mrs. Roberts persisted, and even though

I thought her a fraud I felt sorry for her. She was trying pathetically hard to save her reputation in front of the packed audience. I told my mother when I got home, and she was thunderstruck. "I did all that," she said. "Mrs. Roberts was right in every essential." I apologised to Mrs. Roberts at a later meeting—in front of the audience. I thought it only fair.

That experience could not have been telepathy. Since that first seance I have experienced almost every known psychic phenomena. I have heard the direct voice through trumpets, seen spirits materialise so that they could be touched. . . .

My aunt lost her husband and was left with three children. We took her to a medium. Immediately he was tranced a voice said: "Hello, Edie, I am not dead, you see! Don't worry about John, Joan and Bernard." Yes, it was her husband speaking. A miracle? Not when you have experienced hundreds of similar cases.

I took my wife once—she is rather afraid of it all. The medium described and gave the name of a young, beautiful woman who had been buried in her bridal gown. My wife denied all knowledge of it. We checked it up later and found it to be accurate. My wife's father had married twice. The description was of his first wife.

But apart from this second-hand evidence I have, in my own home, proved Spiritualism to be a living thing a thousand times over. We took a picture of my father during one seance, three days after his brother died. The lighting in the room was made up of two 100-watt bulbs with a reflector round one.

My father's body and clothes are in the picture, but it is his brother's face. In perfect lighting we have seen flowers move a foot upwards out of their vase. And so it goes on. I can tell you that in broad daylight I have been clairvoyant many times myself. But you won't believe me . . . you will write me off as a liar or an

idiot. My turn to laugh will come. Perhaps as a result of this letter you will investigate the subject yourself. But I warn you, directly you are convinced your friends will dispute your sanity.

TAMBOURINES.

We hold no brief for tambourines, but it is a fact that tambourines normally do not fly; if therefore a tambourine does fly it is an abnormal occurrence, and as such requires careful investigation.

But the further consideration that flying tambourines are generally associated with Spiritualism has induced a sort of reflex vision, so that in many a jaundiced eye Spiritualism is then a matter of supreme trivialities, unworthy of the attention of the grave and sometimes reverend critics who decry it.

Now the mere occurrence of something outside the normal order is just the one point that has led to many great discoveries and advances. Something ought not to occur, but it does—"Ha!" says the scientist, "this is interesting. Let us find out more about it." The scale of the event is not the important matter, the infinitely small may be as pregnant as the vastly great. The oscillation of a needle may convey the news of a world catastrophe, the vibration of a disc may give us telephonic information of the legacy which has come to us, or an extra nought on the end of a £10 cheque may swell our bank balance by £90—these occurrences indeed are trivial in themselves, but we do not therefore despise their import.

Now there may be psychic phenomena of a "trivial" type, but when these are associated with intelligence they become very important by reason of their meaning and significance. A single knock may convey a message of life from men imprisoned in a coal mine or a submarine. Do we then despise the triviality of that single knock?

So, also, if tambourines fly, we do well to find out why. Then we come upon intelligence, which is not incarnate intelligence. Therefore, it is ex-carnate intelligence, and we proceed to find out what

that intelligence has to say for itself. Then from its own account of itself we learn something of the vast message of life through death—and perhaps after all the flying tambourine has justified its unusual peregrinations.—"Service."

PSYCHIC ARTIST.

Spirits Guide Him.

Spiritual inspiration aided a London artist in creating scenes of idyllic beauty. He is forty-one-year-old Mr. Harold Workman, of Ealing, who has three paintings at the Royal Academy for the third successive year.

Mr. Workman claims that he receives psychic advice from two spirit guides, both artists on earth. He says: "When I am at a loss for a subject, I sit down in my studio, close my eyes, relax completely. It usually happens that I receive a complete clairvoyant vision of the painting I am to work upon. As I work alone in my studio, voices also advise me on colour and points of composition. If I am about to apply, say, a red colour, a voice will say: 'Don't use that, try green.'"

Mr. Workman, who is short, spectacled, with a thick mop of dark hair, has had an unusual career as a painter. A native of Oldham, he obtained a £500-a-year job as a flour salesman in London. But the urge to paint, which he traces back to his boyhood days, drove him to throw up this secure job ten years ago and devote his whole time to art. It was a hard struggle until he won recognition, particularly with his vivid paintings of London scenes. His home town values his work. Oldham Art Gallery has just purchased one of his Academy pictures, this being the third purchase in six months.—"The People," London.

AUTHORS AND COMPOSERS.

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Murder In The Ditch.

By MAUDE M. FFOULKES, in the "Sun day Chronicle," London.

MRS. MARY HASTINGS, manager of the Blue Ridge Springs Hotel, Fin-castle, Virginia, was one of those efficient people seemingly born to run successful hotels. But, for once, her usually cheerful face was clouded. She was sitting in her office looking at the outstanding account of one of her guests, Major Crag Kent. It was a lengthy account, comprising one of the best bedrooms, the best of every-thing.

It couldn't go on. Mrs. Hastings hesitated, then touched the bell, which brought Charlie Stewart, her man-of-all-work, to see what she wanted. "Is Major Kent anywhere around?" said Mrs. Hastings. "Drinking, as usual," replied the man-of-all-work. "That, and gassing about himself, is all he's fit for." She frowned. Really, Charlie was too familiar. "Show him into my office at once," she ordered.

Major Kent was undoubtedly a very good imitation of a gentleman; Mrs. Hastings was greeted with such charming deference that she wished all unpaid accounts at Jericho. "You wanted to see me," said the Major. "Yes . . ." faltered the lady. "As a matter of fact, it's about your account. I should be glad of a cheque; it's terribly overdue," she added, regaining something of her natural capacity for business.

The Major smiled kindly. "Of course it's overdue," he agreed, "much overdue, but so are my remittances. Can't pay one without the other. Beastly nuisance, and all that, as I calculated making you a present of the latest thing in sunshades. Mustn't spoil that rose-leaf complexion, y'know." Mrs. Hastings was disarmed. "I've got it," said the Major, striking the bureau with his strong hand. "Didn't I hear you say you proposed motoring to Washington on business next Sunday?" "Yes—well?" "Take me. I've a sister at Washington, she'll lend me what I want. I'll pay my bill, and we'll come back when you've fixed up your affairs. How does that suit you?"

Murder Warning in Strange Dream.

It suited Mrs. Hastings admirably, and the following Sunday afternoon she and the Major, followed by the disgruntled Charlie Stewart carrying the hand luggage, came down the steps from the hotel entrance. A smart roadster was in readiness. Mrs. Hastings called Charlie Stewart aside. "Now, Charlie," said she, "I'm leaving you in complete charge for a few days, but the journey won't be wasted, as it puts Major Kent's account on the All Clear side of the ledger." Five minutes later the roadster roared away, leaving a shroud-like cloud of white dust in its wake, and Charlie went back to his work. "He'll still fool her some," ruminated Charlie. "And, what's more, you can't run a business on promises. No, sir, you sure can't."

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Nothing unusual happened until 4.30 a.m. on the following morning, when visitors sleeping on the first floor of the hotel were roused by a fearsome uproar. Then, out of his room rushed Charlie, white and shaken. To his eager questioners, he said, "Something dreadful has happened to the missus—she's callin' for help, she's begging me to come, seems as if she's being beaten up—yes, murdered." Worse was to follow.

In the course of the morning he received an inexplicable telegram signed "Mary J. Hastings," saying she was going through to Canada, and that Major Kent was returning to Blue Springs to take charge of the property. Stewart was directed that all keys, books and leases should be made over to the Major, and, last, but not least, all Mrs. Hastings' personal effects. These shattering orders didn't cut any kind of ice with Charlie Stewart.

The memory of his dream began to obsess him more and more, and Charlie decided to beg Sheriff Mundy and Prosecutor Philip Kohen to make investigations.

Touched by Charlie's genuine distress, Philip Kohen promised to question Major Kent as soon as he arrived. Return he did. Self-confident, charming, voluble as ever. In no way disconcerted by suspicion, he treated it lightly, and produced such conclusive evidence of his bona fides as to satisfy everyone except watchdog Charlie Stewart.

Ghost Reveals a Grim Secret.

And now the real ghostly drama begins. Far away in East Orange, New Jersey, Mrs. Josephine Terivilliger, who had once stayed at Blue Springs, opened her daily "illustrated" at breakfast, and read about the discovery on the Seven Bridges highway at Stroudsburg, Pennsylvania, of the body of a woman, brutally shot to death. The disfigured corpse had been thrown into a ditch, and the nature of the wounds made photography impossible and identifications more than difficult.

The same evening, as she sat alone in her drawing-room, Mrs. Terivilliger noticed the silk curtains over the French windows leading to the verandah swaying to and fro as if shaken by the wind, and, the night being hot, windless and airless, she wondered why. Stillness, intense and expectant, invaded every corner of the room, and the air became as cold as midnight in winter. By now thoroughly alarmed, Mrs. Terivilliger began to wonder if she were awake or dreaming. Afterwards a hand, somewhat discoloured and swollen, drew aside the curtains, and a woman came slowly into the room.

Mary Hastings Recognised.

Sudden intuition told Mrs. Terivilliger that she was encompassed by the supernatural, and that the veil between the living and the dead was lifted for a brief while. Mary Hastings said: "You know who I am. I have come to beg you to save me from a pauper's burial. I was given no time to prepare for passing. Even now I cannot believe I am dead—until I hear the shots, feel the pain again, and sink into forgetfulness, only to awake to the horror of an unknown grave. I implore you to help me. . . . It happened six days ago." The last words flickered like a candle in the wind. The room was empty, comfort-

ing in its solidity, but Mrs. Terivilliger dared not go to bed.

She notified Sheriff Mundy at Fincastle, who went off hotfoot to Stroudsburg. He arrived there on the very day when the Pennsylvania authorities had decided to bury the unknown woman in a pauper's grave. The body was that of Mary Hastings, murdered beyond a doubt, and the medical examination disclosed that she had been dead for about six days. This placed the murder on the very morning when Charlie Stewart had sensed or been warned of her danger, and later the indisputable fact of her appearance to Mrs. Terivilliger, hundreds of miles away, had brought about identification. Major Kent was promptly arrested, charged and convicted, but the incontrovertible fact remains that Mary Hastings in the hour of her death called on Charlie Stewart for help, and by appearing to Mrs. Terivilliger saved her mortal remains from disrespect.

OUR GARDEN.

And Glimpses Through It's Secret Gate.

By Charles Fitch Barber (Binfords and Mort).

The book, "In Our Garden," tells of a gate that most visitors fail to recognise, yet is said to be as real as the flowers which bloom along the paths or the fragrance that fills the air. Though it is called a "Secret Gate," its reality is established, for if it cannot rust or decay, and was not made with hands, it must have a permanent origin, as is true of living laws. The volume also tells of many guests who pass in and out through this gate and hold animated conversations with those in charge.

Instead of being just another of thousands of fanciful stories written for momentary entertainment, it is vouched for as wholly factual and might be the most accurate of a journey to another country, yet entirely different. Its appeal, therefore, unlike that of passing events, is not ephemeral, but lasting.

Price, 10/-; postage, 4d.

HUMAN FACULTIES.

On the Edge of the Infinite.

Mr. E. W. Oaten, editor of "Two Worlds," speaking at the weekly meeting of Edinburgh Psychic College recently, on "Exploring the Unseen," said: "Research in psychic matters confronted them with the fact of an unseen world. The conception of the Spiritualists of the Scriptures and the mediaeval world had been modified by modern science. To-day we realised that the possibilities of human nature were inherent in the laws of the universe.

"While ancient Spiritualism was miraculous, modern Spiritualism was scientific. Giving an instance of prophecy about an incident of public interest which he had known of recently, he said some imagined that correct prophecy of this kind indicated that one was in touch with the spiritual world. That was not necessarily so. Prophecy was a natural faculty.

Hypnotic experiments at the Nancy Hospital in France showed that patients could correctly diagnose their own illnesses, and could prescribe treatment, which in 75 per cent. of the cases agreed with that of the doctors. Further, 52 per cent. were able to foretell when they would recover. He had found in his own experiments in hypnosis that the subjects could be made clairvoyant under hypnosis.

A subject had described the home in America of a brother had had not been heard of for years, and furnished the name of the firm in Florida by which he had been traced. There was a wealth of information to be got through the exploration of psychometry, some manifestations of which were the power of water divining and finding metals. A man with a special power by means of some article belonging to a drowned person, could locate the body in the river. He had recovered over 70 bodies in this way. They were beginning to get at the hidden potentialities of man, which were going to make us bigger people than we ever dreamed. There was a dignity about manhood and womanhood which related us to the infinite world.—"The Scotsman."

SIR OLIVER LODGE TO PROVE LIFE AFTER HIS DEATH.

By a "Evening Standard" Reporter.

Sir Oliver Lodge, scientist and Spiritualist, who was 88 on June 12, is now looking forward to his 90th birthday.

Sir Oliver spends his time now in his beautiful country home, Normanton House, at Lake, near Salisbury. Through the fields near his house a path leads to the uplands, where one may look down over Stonehenge. He walks in the fields every day when the weather is fine, but rarely gets as far as seeing the ancient stones on the plain, where once he often used to sit in contemplation.

One or other of his surviving children—he had six sons and six daughters—is always with him. His sons, daughters, their wives, husbands and children were all at Lake for his birthday. There was a cake, with candles, and he opened his presents at breakfast, and took a walk in the afternoon.

Enjoys "Tranquillity"

"It was just a quiet family reunion," one of his daughters, Mrs. L. L. Langley, told me. "Father is very well. He does a certain amount of work on his books, but takes things easily." He spends his time reading, thinking, and looking out over his garden from his study windows. He calls it "enjoyment of tranquillity."

Sir Oliver is convinced that he will be able to give the world absolute proof of his survival after death. He has deposited with the Society of Psychical Research a sealed envelope containing a "test message," which is known only to himself. Its revelation by a medium must, in his opinion, be accepted as proof of his existence in another world.

He is sure, he says, of meeting his late wife, and his eldest son Raymond, whom he calls his "beloved dead." He is "in tune with the Infinite."

A Q U A R I U S

New Zealand's Only Psychic Magazine.

Editor: Berta Sinclair Burns.

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MELBOURNE, AUSTRALIA.

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Editor:—REV. J. T. HUSTON, N.D.

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PLAN TO REGISTER MEDIUMS.

"Examinations" Would Be Unfair.

A BILL compelling Spiritualist mediums to register, if they wish to display their psychic powers, is to be presented to the English Parliament in the autumn.

It has been drafted by Mr. Harry Price, the investigator of psychic claims, and by Mr. Gordon Allchin, a barrister, and will be known as the Psychic Practitioners' (Regulation) Bill.

Mr. Price's plan is that no medium should be allowed to practice until he or she has demonstrated genuine powers of mediumship before an examining board appointed by the Home Secretary. The board would consist of experienced investigators of Spiritualist societies as well. He considers that the Bill would be of benefit to genuine mediums, by weeding out impostors. Spiritualists, however, are dubious about the effect of Mr. Price's plan.

The Countess Nora Wydenbruck-Purtscher, a member of the Council of the International Institute for Psychical Investigation, told an "Evening Standard" reporter that, in her view, the proposals of the Bill would do the genuine medium more harm than good.

"I don't think it would be quite fair," she said, "to expect a medium to give a

demonstration at a particular time, before a possibly unsympathetic audience. Mediums are unusually sensitive people, and much time and patience is needed in order to test them fairly. To ask them to prove their genuineness before a board like this is like asking a painter to prove his worth in a court of law by painting a picture on the spot."

Another critic of the plan is Mr. E. Latham, editor of "Light." He believes that it would be beyond the capacity of the proposed board to examine the claims of mediums all over the country. "The only way to deal with all the mediums," he said, "would be to register, not the mediums, but the psychical societies, and to make them responsible for the mediums. A Bill to this effect was drafted, and was actually read a first time in the House of Commons about nine or ten years ago."

The "Daily Mirror" says: It is suggested that Spiritualist mediums should be registered under Act of Parliament, after giving tests of their genuineness and passing exams, like doctors and lawyers.

Whom will the tests convince? Who will test the testers? Those who already believe will "pass" almost any but quite obviously fraudulent mediums. No test will really convince the sceptical.

CHRISTIAN SPIRITUALIST CHURCH OF N.S.W.

To the Editor.

Sir,—

With reference to the article headed "Forward Movement, Foundation of a Spiritual College at Sydney," which appeared in your esteemed journal of July 1st last, it is thought this may result in misunderstanding by those not fully acquainted with our activities. I have accordingly been instructed to inform you of the terms of the followings resolution which was passed at a committee meeting of our Church held on the 5th inst.:—

"That the Christian Spiritualist Church of New South Wales, 428, 4th Floor, Rawson Chambers, Sydney, already have a Parliamentary Bill providing for the

registration of mediums and Churches; that we have paid into Consolidated Revenue £50 and also £25 to the Government Printer; that drafts of the Bill have been printed, and we are now waiting for private members' Bills to come forward for it to be presented to the House.

"If anyone desires to co-operate with this Church, we will be only too pleased to receive such co-operation, but it is not in the best interests of Spiritualism for any society now to come forward and start another movement with similar objects, as our Bill covers all objects mentioned in the article referred to."

G. R. WHEELER.

QUALITY OF MAN.

Mind the Organ of the Soul.

"Spirit control extends from inspiration to catalepsy," said Mr Richard Boddington, of London, when lecturing at the Edinburgh Psychic College recently. All spirit control is by thought transference from mind to mind. The hypnotist influences the mind via the brain, the spirit influences the brain via the mind. The mind is the real seat of consciousness. In the mind the day book of life is written. The mind can be likened to a wireless receiver and transmitter in one—various spirits of differing qualities corresponding in their action to the wireless wavelengths as we know them.

The lecturer, in defining man as a dual being, claimed that we were spirit beings as well as physical, that man was a living soul, the attributes of the soul being intelligence and individuality. The organ of the soul was the mind, the attributes of the mind being will and thought; the organ of the mind was the physical brain. The brain originated nothing; it received vibrations set up by will and thought, and we had thought materialised as speech—will as action. A number of interesting questions followed the lecture, and were answered by the lecturer.—"The Scotsman."

"I AM DEAD."

"During the Great War," writes a correspondent to "Illustrated" (London), "I acted as a girl conductor on a munition tramway in the north of England. On one wet evening I proceeded, during our final run, to the top deck of my car as a matter of routine inspection, although I knew that no passengers had passed me to sit there in the heavy rain.

"To my very great surprise, I saw a solitary figure on one of the front seats and went up to collect his fare. Then I saw that the passenger was a soldier in badly stained khaki, sitting with his face hidden in the deep collar of his overcoat.

"Feeling sorry for him, up there in such terrible weather, I said: 'Come and sit down be'ow. You will catch your death of cold up here.'

"There was silence for what seemed quite a long time, then, in low but distinct tones came the reply: 'I am dead.' I must confess that I promptly screamed and then fainted away, the scream fortunately bringing the driver to my aid.

"He told me when I regained consciousness that although he had arrived on the top deck almost immediately he heard my voice, there was no sign of any one except myself and that it had been impossible for any one to have left. Yet on inspection, we found the seat on which I had seen the soldier completely dry, although all the others were soaking wet."

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There Are Thousands of Next Worlds.

By SHAW DESMOND, in "Everybody's Weekly."

WE know nearly as much about certain phases of the next world as we know about our little earth! That will seem to some an amazing statement. But I believe it is true and will now seek to prove it. How is it possible for us humans, "still in the body pent," to know anything about a world invisible? There are many ways. First, by communicating with that world by speech. Secondly, by getting glimpses of that world.

"Marvellous!"

But has anybody ever really spoken to that world?

My reply is, probably many, many thousands. I have done so myself repeatedly, and that in the presence of others. When my friend the playwright, Dennis Bradley, lay dying, he all at once lifted himself in bed to cry, as though seeing something of great beauty: "Let me go. I have seen it. It is marvellous!" His ecstasy was astonishing to behold. He looked transformed and half his age. I am quoting from memory the words as given to me by Mrs. Bradley herself. He had seen the ineffable vision of the next world—he did not want to return to this!

Spirit Guides Tell.

I myself have frequently heard the spirit guides in their own voices describe the topography and so on of the world after death. Amongst these informants are Red Cloud, the great Egyptian guide of Mrs. Estelle Roberts, whose descriptions all bore the mark of accuracy and truth. It is also noticeable that all the accounts of the "dead" about their worlds agree in all the main details, when they are speaking about worlds of the same vibration. For there is not one world but there are thousands of worlds beyond death, and all that I have learned in half a lifetime of study has told me that we go to the world of the particular vibration for which we have prepared ourselves during our lives on earth. Those who have lived bad lives, go to the "hells" which they

themselves have prepared for themselves by evil thoughts. Those who have lived for others pass to the "heaven-worlds" as they are termed. Actual hell and heaven there is not.

My friend, Florizel von Reuter, the world-famous violinist, told me of many of the strange occult experiences he had had. He believed, as did Pachmann, greatest of Chopin players, that when he was playing he was "controlled" by one of the great dead musicians from the other world. That American pianist of the first rank, Harry Field, once told me he was controlled by Liszt. He looks forward to meeting him in the next world! When his friend Enrique Bertran, once first tenor at the famous Scala who sang under the baton of Toscanini, suddenly passed out some years ago, he was with his wife on a visit to von Reuter at Meran. Half an hour before his passing, he had been heard singing on the balcony. That was at 3.30. At 4 o'clock he was found dead in his chair.

Bertran came through to von Reuter that very evening from the next world to give him details of his passing and of that world in which he found himself so unexpectedly.

Felt No Pain.

He said, what I have heard many "ghosts" say, that he felt no pain on passing, but suddenly found himself looking at his own physical body. He did not realise he was dead! Many do not realise this quick change for a long time after it has taken place. He returned to his own room, and was surprised to see himself sitting motionless in his chair, and was amazed that his own wife did not see him. For still he did not know he was dead. Then he went on to tell how he had been received on the other side by his musician friends. Such great musicians as Lamperti, the celebrated Italian teacher of singing, Caruso, Melba, Verdi and others he had known on earth. He said: "I was so overwhelmed I could hardly keep back my tears."

Unchallenged.

Such accounts of the world after death are common. They almost invariably, when received under proper conditions, confirm one another. In my book, "We Do Not Die," I give minute details of the conditions of the other worlds with names, places, etc. None of these have been challenged. Such statements can be checked by the student, for psychical research is now an admitted science, and Chairs of Psychic Research have been established at various universities in North America, South America, etc. We shall one day see them in our own Oxford and Cambridge. Put briefly, the next world of, say, "the third place," to which most of our earthly inhabitants pass at death, is in some ways remarkably like this. It has mountains and seas, gardens and trees. It has no shops or stock exchanges, for economic problems there have no existence, and all our physical problems vanish in a world which is one of spirit.

Sun Always Shines.

But there are differences.

Over there, they have no "time," because there is no revolution of that world on its axis around a physical sun as we have in the case of our little earth. The "Astral Sun" is always shining, although shade is also available. But that "sun" is of spiritual origin. As regards sleep, sleep is but a habit of earth. As the beginning the newly-passed soul indulges in sleep, but little by little the habit is dropped in a world where sleep is unnecessary as such. Meditation and quiet take its place.

Sir Oliver Lodge in his "Raymond" gives us also a clear picture of certain sides of that world, in which, if you so desire it, you can have any food you wish brought to your lips. A foolish world which sneered at Raymond's descriptions of that world to his living father, no longer dares to sneer. And we have such eminent names of science as those of Lombroso, Bozzano, Zollner, Larkin, etc., to vouch for the fact that Raymond had spoken the truth, Zollner, the German scientist, even going so far as to declare that he had shaken hands with a friend from the Other World. I have given several names here as vouch-

ers for our knowledge of the world beyond death. But I could as easily add scores of others. There is one point upon which all astral and earthly authorities are united—a very strange point at that. It is that "Over There" in the world of spirit, the houses, etc., are, so to speak, "made out of the air by thought."

One of my authorities for this is the famous composer, Dr. Frederick Wood, musician and doctor, who with others present, including myself, has more than once heard a dead friend of his describe this process of "making by thought." (I have with others seen what I regard as a demonstration of this process and for the third time on 2nd May, 1934, I have also, in the sleep world, practised it in semi-consciousness.)

Proved By Faith-healing.

You simply "think a thing into existence." As we now know that thought is being photographed, this is not so impossible as it may seem. When you imagine something, it already begins to exist. The truth is that the "next world," sometimes visible for a moment to clairvoyant and even non-clairvoyant eyes, is as real and as solid as this. To persist in saying that we can know nothing about it is an unscientific as insisting that we cannot trust the evidence of our eyes and ears. If the public want the truth, it is that we are on the very edge of astounding discoveries about the worlds beyond the grave, which, to our descendants, will seem as real and, indeed, infinitely more comforting and satisfactory than this so-called "solid earth."

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A Soldier Who Died Speaks.

THE prince who gave up a throne for love not long ago talked from Verdun of war. I, too, should like to speak from the fields of death. A cross marks the mound where I lay not far beyond him as he spoke. It were better, perhaps, that I had died for all time. But I am not dead; nor can I rest.

I am the unknown soldier.

I never knew love. Thus I never lived. . . . I was born. I died.

The pain that survives death is not physical pain. The pain of death is the emptiness that precedes it, the pain of futility, the pain of uselessness, the unjustified purgatory of having missed one's mission on earth. The thousands who shared death with me, the millions who to-day in restless discontent share crosses with me in Ypres, Verdun, Chateau-Thierry, and the Argonne Forest, know that.

In the 21 years since I came here, in that eerie twilight beyond the row upon row of endless, identical white crosses, I have been content to be lost, to rest, to forget. . . .

"I Must Speak."

Now I must speak.

Stealthily, inexorably, life—the only life I knew—is turning back to me, is once again after two decades pointing my way. Death is abroad.

Once more my death-tainted life is rising. The same lies precede it, the same hysteria that meshed me in the web of profitless death is being mouthed. The Four Infernal Horsemen ride again!

It must not be.

I speak from Argonne, from Chateau-Thierry, from Ypres—from row upon row of white, rain-stained, windswept crosses of wood.

This old world of Europe, this ancient earth-cradle of life where I lie buried, is sick. The very soil in which I am supposed to sleep is cross-torn with hate and desperation. An entire continent, one-fifth of the universe, trembles, shakes—and begins a landslide toward hell.

I say this because a dim vision is trying to take form in my mind; or at least

what was once my mind. Vaguely I see a world turned not to life but to death.

It must not be!

What Is Life?

What is this thing called life? You who have known it for two decades beyond the span allotted to me—you who "borrowed" from me a half-century of the life God promised me, what have you learned of it?

After 20 years of the earth from which I came and to which I returned, I am certain that life is creation, not destruction; not chaos. Life is continuance, not obliteration. Love alone creates life. You who have lived know that. I, who have never lived, know that hate destroys it.

You have to be shot and buried to learn that.

I know now that the World War was not my war. It was an old world's war. It belonged to people whom I never knew. It was something antique, I think; something that belonged to an age—not of civilisation—but of decadence. It was something that had price on it. It was something I thought would make me important, if I was part of it.

TALES TOLD IN A WHISPER.

A Dutchman was dining in the restaurant car of a German train, and when the waiter approached with the usual "Heil Hitler!" he made no reply. The waiter was annoyed. "Every time I say 'Heil Hitler!' to you, he snapped, "you must say 'Heil Hitler!' to me."

"Hitler? He doesn't mean a thing in Holland," remarked the Dutchman.

"Maybe now now," said the waiter, "but one day you'll get our Fuhrer in Holland, too."

"Perhaps so," smiled the Dutchman. "We already have your Kaiser."—"The Vigilant."

In my Father's House are many Mansions.
—Jesus.

Spiritual Psychology.

Author and Instructor:—Rev. J. T. HUSTON, N.D.

Formerly Patron of the Melbourne Practical Psychology Club. Past President of the Australian Physiotherapy Association. Author of "The Silent Power," "The Master Power," etc.

THE POWER TO SUCCEED.

SUCCESS is the accomplishment of that you DESIRE to be. The power to succeed lies within you. No one can achieve success for you. You alone can do that. But you can learn from one who knows the conditions and laws of success.

Patient effort to acquire knowledge and experience is not only essential to success, but is an unfailing guarantee that you will achieve it.

Why are some people poor, unsuccessful, and unhappy? Why have some the ability to rule, and others submit to be ruled? Why does everything go right with one man, and everything go wrong with another.

It isn't luck, or chance, or anything of the sort. The power to succeed is the result of knowledge. With knowledge and confidence you will be able to do anything you desire.

When you learn how to use the knowledge imparted by the Course, you will be operating laws that the ordinary mind is unaware of, and there will follow self-confidence, self-mastery, and mastery over others. These results are just as natural, just as fully in accordance with the laws of the higher plane as the common events of everyday life.

Do you desire Health, Business Success, Wealth, Power and Happiness? Know and obey the Laws of Success. There is no other way.

The first step is to "Know Thyself." The Power to Succeed Course begins here; you are taught how to analyse yourself, and to discover your latent abilities, why it is you have not succeeded as you have desired, and how to avoid the mortified feelings of being repeatedly defeated.

You may learn self-discipline, and the various factors of success for yourself, but only after years of mistakes acquiring

slowly, and generally expensively. Often it comes too late.

The simpler, safer, more economical way is to learn from an experienced student and teacher. One cannot begin too early. It is said "we cannot put old heads on young shoulders," but why not? That is one of the objects of this Course.

Possibly someone may think "I am too old," and wish that he had heard of this Course years ago. You may have heard the statement that a man at forty is too old to make a success of life.

Of all the stupid, ignorant and mischievous statements flung out to a non-thinking world, that a man or woman is too old at forty to achieve success, this is about the worst. Defeat, despair and suicide have followed in its train.

Too old for what, To learn the piano, or to become an office boy, Yes! But to make a success of life, forty is as good a time as any other in which to begin to achieve it. An investigator, studying the achievements of the world's chief workers and thinkers, finds that the average age for the performance of their master work is FIFTY.

If health and optimism remain, with the experience you have acquired in life, and reasonable study and intelligent work, the man of forty or fifty can command success as readily as the man of thirty.

The Power to Succeed Course is not only Instruction, but it is Education. Instruction imparts Information, but Education demands Expression. The Course is not merely a set of lessons; it consists also of guidance and supervision with instructions for expression. It is PRACTICAL Psychology, teaching the student to DESIRE according to his natural ability, and achieve success in that he desires to do above everything else.

There is no mystery or magic about the matter. The student is not encouraged to

think that he can burst upon the world and strike the blows of a giant whilst his arm is undeveloped.

But he IS taught the Laws by which he will develop within himself all the qualities that will result in his success.

The Course is scientific; by it said you can secure a strong will, self-command, and command over others, as well as all that you may rightly desire.

This Course includes Vocational Advice, Guidance, Supervision and will suggest opportunities for Expression.

SYNOPSIS OF THE COURSE.

Lesson 1—The Object of the Course—The World Within and the World Without—Value of Definition—The need of Correct Reasoning—The Value of Spiritual Psychology—The Universe in which we live—The Law of Vibration.

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Lesson 3—The Body and its Laws—The Law of Cure—The Mind—Three forms of Energy—The Ultimate Conception.

Lesson 4—Personality—Temperament—The Ego—Instinct and Emotion—Consciousness.

Lesson 5—The Body and the Mind—Character—Mind and Body—How the Mind works—Summary.

Lesson 6—The World Within—Auto-Suggestion—Concentration.

Lesson 7—The Power of Will—Steps to Achievement—Ideation—The Will—Steps to Achievement—Ideation—The Will—The Power of Will.

Lesson 8—How to enter the Silence—(Students have said that this lesson is alone worth the price of the Course).

Lesson 9—Desire and Will—Cultivating Desire—The Development of the Will.

Lesson 10—The Cultivation of Confidence—Deep Breathing—Relaxation.

Lesson 11—The Cultivation of Observation and Interest—The Cultivation of Inattention.

Lesson 12—The Control of Emotion—Conquest of Fear—Materialising Desires—Will to be Master.

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Undeniable Evidences Accumulate.

From Our Sydney Correspondent, Mr. CHAS. NEIL.

ASTONISHING interest in psychic matters is spreading itself throughout the British Empire and the world generally. Mrs. Kupsch, of the Spiritual Union, who has returned from visits to Tasmania and New Zealand, confirms this inner knowledge of the general conditions and progress of the Movement throughout Australasia. It is also reflected in the large increase in the circulation of "The Harbinger of Light" and other kindred papers.

This is an encouragement to all the churches, as there is a definite effort now being carried on in Sydney by the Spiritual Union, which it is confidently expected will succeed this time in this new effort to obtain Government registration for Spiritualism.

These circumstances are a reminder of the violent opposition to the investigation of psychic matters fifty years ago, especially when the great French astronomer and scientist, Camille Flammarion, undertook to thoroughly sift the evidence from a scientific point of view. As a result of years of searching and testing every shred of evidence, he wrote: "That a partial count of 180 of the world's leading scientists have, as a result of their investigations of psychic phenomena, been compelled to admit that the manifestations of psychic phenomena is a proven fact, and I have yet to learn of one scientific investigator who has approached this subject in an unbiassed manner who has failed to reach the same conclusion."

To-day, it is facts that count, and it only requires courage to face opposition to mental developments to secure the greatest gift of the ages, the definite proof of the life beyond and actual communication with those who, having passed over, live there. They tell one of the conditions of life in the etheric world, their occupations and how vast numbers are at schools and colleges obtaining greater development.

In Australia as elsewhere the evidence is overwhelming, and a large number of

mediums can now be found in all our large cities and numbers of people are discovering their own psychic gifts, and, what is more to the point, many people are to-day developing their gifts.

At Kirribilli, near the great bridge at Sydney, Madam Annette, the leader of "The Spiritual Church of Light," at 36 Carabella Street, has been the medium through whom marvellous results have been achieved. Her psychic gifts were discovered in her childhood, and she has devoted her whole life to spiritual work. A short time ago the grandmother of R. Fisher, a young man living at Macdonaldtown, inquired if it were possible to heal her grandson. His throat was in a serious condition, it had swollen immensely, and there was a large lump which the doctor could not account for, and could not remove. The doctor, as a final suggestion, intimated that the only course now open was to obtain the opinion of a specialist. It was just at this critical moment that the appeal was made to Madam Annette. At the next Sunday evening in June, Madam Annette and the whole church went into concentration to obtain a cure for the youth's throat. On Monday morning, Ronnie Fisher awoke, immediately putting his hand to his throat, he was astonished to find that his trouble was over, and that the lump had entirely disappeared. The same day he visited the doctor, who was amazed to discover that the throat was cured. The doctor said it was extraordinary that it had gone. "You can now return to work, as there is now no need to send you to a specialist." There was triumph and happiness in that home, where heart-felt thanks were rendered to the Great Spirit for the recovery to health.

One or two more cures must be recorded briefly. A matron from a hospital came with a bad eye. The doctors had said that they did not think that the eye could be saved. Madam Annette went into concen-

tration, laid her hand on the eye, which was completely restored, so that the matron can now see with both her eyes.

A child three years old was brought suffering intensely from a bad lung cough. Madam Annette laid her hand upon the child, and she was cured.

On another occasion, a nurse with lumbago came. Madam Annette, without removing the nurse's clothes, treated her for five minutes and the pain in the loins and the small of the back were immediately removed. Shortly afterwards, a letter was received from the matron of the home, who sent a message to this effect, that if she had never done anything else in her life Madam had on this occasion healed her sister, for which they were devoutly grateful.

Madam Annette stated that God sends the power, and many people have been healed through the laying on of her hands. She never inquires the name of the sufferer, or who they are, or why they came.

Sydney, the second city of the Empire, is becoming second to none in producing the mediums who are so greatly needed. Mrs. Fisher, of North Sydney; Mrs. Lee, of Haberfield; Mrs. Mildred Wellsted, of Newtown; Miss Howlett, of Pitt Street; Sister Mae, of Leichardt; Mr. W. J. Murray, of Rockdale, and scores of others have done pioneer work, trained others, and have also been the instrument through which cures have been effected of whom more anon.

Arrangements have been made for lantern lectures in Sydney and its suburbs, the lantern slides for this tour having been loaned by the editor of the "Harbinger of Light," the Rev. J. T. Huston, and provision is being made to hold an exhibition of psychic drawings and paintings in the near future.

Quite a number of people now read the columns of the "Harbinger of Light," to learn of Australia's contribution to the cause of Spiritualism and to become acquainted with the wonders that are carried on in our midst.

RECTOR'S WIFE SEES SPIRIT OF COWLED MONK.

Eerie things are said to happen in the old rectory at Boughton Malherbe, Kent, and villagers talk of a cowled monk who haunts one of the rooms, and of a ghostly four-in-hand which careers round the rectory grounds.

The Rector, Rev. W. C. Couch, is no believer in the supernatural, nor is his wife, but he told me that she has recently seen the cowled monk.

"She was getting ready to go out one afternoon," he said, "when she thought she saw our daughter creeping up the passage to give her a surprise. But when she looked again she saw distinctly the figure of a cowled monk with bowed head crossing the low passage. The figure vanished into a back room which is said to be haunted."

Mr. Couch also told me the legend of the four-in-hand. The story goes that one September night, about 300 years ago, four young "bloods" who had been to a wild party were galloping back to the rectory in a four-in-hand. They could not pull up the horses, and the coach crashed into the massive oak tree in the rectory grounds. All four were killed.

Tragedy Re-enacted.

Every year on a September night the four are said to return with their ghostly four-in-hand to re-enact their tragedy. The Rector and his family kept watch last September, but saw nothing. Some of the oldest villagers, however, say they have heard strange noises at the rectory during September nights. The rectory is supposed to contain a secret room, but all efforts to find it have failed. Some parts of the building date back to the fourteenth century, and there is still a fifteenth century king-post in one of the bedrooms.

In spite of its ghostly reputation, Mr. Couch and his family are comfortable at the rectory, where they have lived two years. He admits, however, that none of the villagers envies him.

Ye shall know the truth and the truth shall make you free. —Jesus.

"DELVING INTO THE SHADOWS."

By IDA M. EVERETT KEEBLE.

Seeking after hidden knowledge is necessarily delving into the shadows, but the urge to learn something of that unseen realm has always been prominent in the human mind.

It is an indwelling urge, a consciousness of a kinship or oneness with the Spiritual Universe; but how best to fulfil this compelling desire towards soul evolution is a matter of much controversy. Many paths may lead to the ultimate goal, but who has the right to dictate to others as to which path to follow, or forbid some particular path? Some find light and vision in strict isolation and contemplation, others in discipline and exercises, others in mass emotionalism, or in certain traditions and creeds laid down for them.

The Spiritualists, on the other hand, listen to those who have already entered into the spiritual life, and learn direct from them the nature of that life, and the way in which those who follow certain lines of thought are drawn together, some seeking truth and evolution, others still absorbed in their world memories of physical pleasures, or desires for revenge.

Whether we approve of it or not, unseen entities are always mingling with us, and seen by clairvoyants, absorbing our thoughts and striving to impress their thoughts upon us. Inspired messages, which appear to have come direct to us from God, are found to have been focussed upon us by a group of noble souls to whose thoughts we were receptive. Remarkable healing powers may be focussed upon us by a group of spirit doctors, who are able to work through our hands, or directed thoughts, as in absent healing. Through trance mediumship we are able to converse with those who are helping us, and we are also privileged to hear discourses by highly evolved and intellectual spirits, scientists, writers, poets, musicians and teachers of many philosophies, with the added knowledge gained since transition.

The noble work done by Dr. Wickland and his wife, described in "Thirty Years Among the Dead," shows the practical value of trance mediumship in releasing

mentally afflicted people from possessing entities, and restoring them to normal life again. I wish we had two such gifted and courageous people to tackle this much-needed work in this country.

We quite realise that not every spirit who desires to speak through a medium is of a high intellectual order, or full of wisdom. Many people during their physical life had very little of value to impart, and appear to be in very much the same condition still. But others, seekers after truth and wisdom, and being filled with an urge to impart this knowledge to less privileged beings, can unfold a wondrous store of knowledge to lighten our semi-darkness, and make clear much which baffled and puzzled us.

Let us all be tolerant of other sincere seekers, and avoid that most cramping of diseases the closed mind, which can see no avenue of approach but its own.—"East Anglican Daily Times."

EVIDENCE OF IDENTITY.

By Kenneth Richmond (G. Bell & Sons).

Evidence for survival turns largely upon the question whether "messages," which show supernormal knowledge of facts, really come from the persons to whom they are attributed.

The author suggests that the demand for complete proof of identity cannot be met, since we cannot completely prove our own identity; we can only produce evidence of a more or less convincing kind.

The evidence, accumulated by psychical research workers, for the identity of surviving personalities, is of many kinds. As in other books of the "Psychical Experiences" series, evidence collected by the Society for Psychical Research has been drawn upon for the greater number of the cases quoted in this book. This is evidence of which the reliability has been thoroughly tested before it was given a place in the S.P.R. publications, and a collection of such selected cases is of special value in leaving the least possible doubt that the recorded facts are true.

The meaning of the evidence is discussed from the standpoint of those who wish to avoid illusion, and to approach the case for survival and communication without bias for or against. The book represents, in small compass, the many-sidedness of the evidence that exists, and leaves the reader better equipped to form his own judgment. Price, 4/6; postage, 2d.

AN OUTSPOKEN DEAN.

The Dean of Canterbury, in a pamphlet entitled "**Act Now!**" describes the Poverty, Misery and Dissension of Mankind to-day, and calls on all Christians to help in creating a new world of "**Justice, Freedom, Personal Life, Ever-widening Fellowship, and a True Brotherhood in family, in group, in nation, and then universally among the whole body of nations.**"

The Dean pleads for a new Social Order and a Socialist System that **works out into higher standards of living for all—"sees the dignity of every individual of both sexes and all races, and builds a fraternal society which transcends class . . . and seeks collective security and a brotherhood of nations. Pity, mercy, kindness and love are the keynotes of its life."**

Good! But the Dean does not seem to strike at the root of all the evils of which he rightly complains and calls on all Christians to uproot.

The whole system has to be rebuilt on Love and the Justice of Love. If so, must not the Christian Church, which professes to teach "**the Way, the Truth and the Life,**" reform itself, discarding its ancient, unloving, unbrotherly conceptions and teaching as to what Christianity truly is? How far are the rejection of Christianity to-day, and the "**Gehenna**" into which the nations are cast to-day, due to the teaching and example of the Churches that have in the past so often created division, and resorted to war, and methods of cruelty, and have built Christian Religion on "**Fear of Hell and a Vengeful God?**" Must not the axe be laid at the root of the tree, and our Churches be "**born anew**" if they are to "**see**" and help mankind to "**see the Kingdom of God?**" What might not the

Christian Churches do to bring Peace to mankind if, looking to them, all nations could say: **Behold, how these Christians love one another,**" and how they teach mankind by precept and example to "**seek first the Kingdom of Love, love their enemies and do good to them that hate them!**" "**By their fruits, ye shall know them.**" **Corruptio Optimi.**—"The Common-wealth."

"THE VOICE OF THE PROPHET HAS BEEN HEARD IN THE LAND."

I thought an account of my humble "journalistic" efforts might interest readers.

Since the beginning of the year I have had quite a bit of success with the public press: "**The Quirindi Advocate,**" the "**Mudgee Guardian,**" and the "**Northern Daily Leader,**" Tamworth, situated 40, 110, and 80 miles respectively from here. I have had quite a series going in the Mudgee paper. Altogether I have had eleven articles published. They inserted several others themselves. (Several of these articles have been reprinted in the "**Harbinger of Light**"). Although there have been also several short articles against Spiritualism, only a couple were really condemnatory, so we have had quite a bit of publicity in these districts.

I was very glad to be able to get a good deal about the famous NO WAR prophecies into two of the papers.

Although I know well that this is nothing to boast about, it is nevertheless a sign of the times. In the words of Silver Birch, "**We march forward now to victory.**"

H. M. ALLISON.

"Coomoo Coomoo,"

Quirindi, N.S.W.

[Although the writer has so modestly described his efforts in interesting others in Spiritualism, he has refrained from mentioning a far more extensive work that he has been doing and which, unfortunately, he has not given us permission to mention.—Ed. H. of L.]

THE FOUR GOSPELS AND GOSPEL LIGHT.

By Dr. G. M. Lamsa (A. J. Holman Co.).

The Background of the Author.

NORTH of Nineveh, ancient capital of Assyria, is an isolated mountainous region. These mountains form the Taurus range of which Mt. Ararat is part. The people of these mountains have zealously and heroically defended their ancient Christian faith although cut off from the rest of the Christian world for many centuries. Surrounded by hostile nomadic tribes, they were counted as a lost people. The Christian world knew nothing of their existence and they knew nothing of Christians in Europe, the discovery of America, the Reformation, Christian councils and the advances of the western world. Although some missionaries had made contacts and worked among these people, for many years their identity as the remnant of the ancient Assyrians was unknown. It was here, forty miles south of the lesser Mt. Ararat, Dr. Lamsa was born and reared.

Owing to the occupation of Mesopotamia by Great Britain and recent archeological discoveries in that part of the ancient East, this once lost people who in the past played such an important and conspicuous part in the history of civilisation and religion, have been brought before the world. Many hitherto obscure and puzzling ethnological questions have been answered.

These people, Mr. Lamsa's people, are shepherds. They have little knowledge of agriculture and industry. They live in a simple manner preserving the ancient customs of their ancestors. Their literature consists almost entirely of the Bible and other sacred writings on sheepskins and crude paper hand made. Their apparel and mode of living is the same as that of the Galileans who were brought from Assyria to Northern Palestine by King Salmaneser in 721 B.C.

Arts and crafts are handed down from father to son. Machinery is tabu. Even the oxen cart is unknown. They still thresh wheat under the feet of oxen. Two

women grind the meal with the stone mill by hand. Cloth is woven by hand and measured by arm. Butter, cheese, wool, sheep and labour are mediums of exchange and bartering. Money and other valuables are still buried in the ground where thieves continuously try to steal.

There you will find food and bread baked in the ancient oven dug in the ground in the house. There is the primitive earthen lamp lighted with butter and wick. Men still wear from two to six shirts and other garments at a time. Noblemen and the rich are known, not through publicity but by the number of shirts and garments they wear. Clothes, shoes and other garments are exchanged and borrowed. Bread is baked daily and people seek only daily bread.

The Assyrians are the surviving remnant of a people who believe in miracles, healing, divine communications, dreams and visions. They still bless bread and other food supplies. Prayers of holy men are believed to increase the substance which satisfies and fills needs. When people receive supplies, they accept them as blessings coming from God who is the Giver of All.

The Assyrians still speak Aramaic. They have preserved the idioms and metaphors of the Aramaic language which was spoken by Jesus and His disciples. Such assertions as

"his hand is too long" which means "he is a thief"

"cut your arm" which means "stop stealing"

"pluck your eyes" which means "do not envy"

"his arm is short" which means "he does not steal"

are well understood and they do not mean actual cutting of arms or plucking of eyes. These utterances of our Lord have been difficult for many Bible readers, unfamiliar with Eastern languages and Eastern temperament, to understand. Undoubtedly some of these obscure sayings have been the cause of dissension and division of the Christian church. Varied contradictory explanations have been given to them. This work explains them as they have always been understood by the people

of the East without doubt or dispute just as American idioms and colloquialisms are understood by American people but are a puzzle to the people of the East. For instance, such statements as "he died on third base," "he went away for good," "employees were fired," "bank codes were killed" would be taken literally that these things actually happened.

It is on this knowledge of the ancient Aramaic language and unchanged Eastern customs that Mr. Lamsa bases his work. This is the only commentary on the Gospels by a native Easterner who speaks both Aramaic and English and who was reared in the East and educated both in the East and West. This work simplifies many passages in a dramatic way. Mr. Lamsa portrays the sceneries and the events in the Gospels in a vivid manner. The Gospels were preached to a simple people living near the edge of the Arabian Desert, a people who spoke, thought and reasoned in a simple way. They were recorded by simple fishermen. Mr. Lamsa believes in the healing power of Jesus and places much importance upon the miracles which tended to eliminate human suffering such as the healing of the blind, cleansing of the lepers and raising the dead. Mr. Lamsa points out that Jesus never performed magic nor did anything for His own sake or to excite the people and refused to perform a sign (magic) such as changing stones into bread, sticks into snakes and similar things which Eastern magicians do. Jesus' task was the conversion of the soul and heart where other prophets and healers had failed.

Such is the philosophy of Mr. Lamsa and his people.

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203 Collins Street, Melbourne.

"IS THERE A 'LAW OF FRUSTRATION' AT WORK?"

By C. L. Henderson.

A THING that strikes one when contemplating psychical phenomena is the uneven and fluctuating nature of the results in so many cases. Despite wonderful phenomena which has proved the case for survival and communication beyond all shadow of doubt to thousands of people, and despite statements continually made that the Spirit World is more anxious to reach us than we are to contact it, we find many cases of much searching without conclusive results, and also curious reversals or lack of results when conditions seem good, and results apparently desirable.

A case in point is the recent experience of the famous Crandon circle, where interlocked rings of different kinds of wood, rings interlocked by spirit agency, and providing an apparently irrefutable proof of higher laws for all the world to see, have been later found to be mysteriously taken apart or broken! Innumerable such instances of apparent refusal of clinching and lasting tangible evidence could be cited from the records of Spiritualist literature. Why is this so?

Then again, some mediums through whom wonderful and scientifically tested results have been obtained, have been guilty of doing things which looked like deliberate fraud. Why has this been allowed by the spirit world? Perhaps some light may be thrown on this problem by the recent answer of the apparently highly advanced spirit guide of Thomas Wyatt ("Psychic News," 30/7/'38). In reply to question as to whether there was a "Law of Frustration" he stated there was no such law, rather it was a "Law of Encouragement." He added: "Supposing cast-iron proof of survival were always on tap, do you think there would be the same amount of interest after that proof had been obtained? I suggest that you are only given as much evidence, or spiritual food, as you are in immediate need of. Suppose you gave such evidence to people

that it was no longer necessary to think—the probability is that the reason for their being on earth is to learn patience and perseverance.

"If all the evidence were given to them at once, they could not learn their lesson. There will always have to be enquiry. I have had people come to me who say they believe the time will come when it will be possible to tune into the spirit world as you tune in now on your radio to America. That will never be. If you gave humanity a cheap and easy access to the spirit world it would cease to be interesting. Man would become so used to it that he would cease to search for it, and it would lose its value. The Nazarene taught 'Seek and Ye shall find.' Knowledge is always available to those who learn it."

Another aspect of the same problem is the apparent failure of people to get what they wish in the way of guidance from higher sources—and this applies not only to those who seek from spiritualist mediums, but also to non-Spiritualists who may seek earnestly for guidance in prayer, and yet seem to get no definite guidance. Now man is a thinking being endowed with powers to seek and to learn. Moreover, he has free will, and is not **compelled** to do the right thing. What more reasonable, then, than that the lack of precise guidance is due to the need for man to use his own powers, and make his own decisions? A message recently received through Colin Evans ("Psychic News," Feb., 1939) seems right to the point here. The guide stated:—

"The function of the guides is not to guide your footsteps along the path of earth. It is not to carry you in their arms because your feet stumble. Why had your life been made to begin on earth as the life of an undeveloped, ignorant, groping infant soul? Because it is needed for your growth and development that you should gain the earth experiences. It is intended that you should struggle with only earth wisdom for the things of earth, grasp them and lose them sometimes, and fall sometimes stumble, climb, sink and struggle again and succeed at times and fail often. All these things are the

things you are there for—the things I, **Interpreter**, was there for many centuries ago.

All these failures and successes, gropings and guesses in the dark, struggles, climbings and stumblings are the healthy exercises of your growing souls, of your infant development, to a healthy maturity for Higher Lives. And then the guide added: "But there is another way your earth life could be thwarted and wasted and made vain and useless. And that would be if you were left with no idea of what it was meant to lead up to."

There again we have confirmation. Revelation is necessary up to a point but we are never so instructed as to remove the necessity for thought and effort. We learn and grow by experience. We learn by mistakes—"The man who never makes mistakes never makes anything." This is undoubtedly the Divine Law.

Was not the method (essence of the appeal) of Jesus of Nazareth to **persuasion** and not dictation?

INTERESTING DEVELOPMENT IN SPIRITUALISM AT KALGOORLIE.

By Harrie C. Dod, Kalgoorlie.

Those attending the weekly Healing Circle held under the leadership of Mrs. Field on July 12 were privileged in that they witnessed the manifestation of a new spiritual teacher. A certain gentleman had only been attending the circle for a few weeks, and had shown great clairvoyant gifts, being able to describe very accurately the appearance of spirits present. On Wednesday night, during the development circle work, after the healing had been completed, he was entranced and sat dumb for quite a time. Finally, with our leader helping him to rise, he stood up, raised his arms in an old-fashioned gesture of worship, then began:

"I have come from the highest spheres, being sent to tell the people of the earth plane the Truth. For a period I have been wandering around your earth with my old friend Zodiac, who was a fellow priest with me in the temple at Jerusalem at the time when your so-called Christ manifested to your world his marvellous powers. You

have been misinformed. When he cleaned the sellers of goods and the money-changers out of the temple he did it not with a whip, as you read, but merely by the might of his Power. He has risen to the spheres whence His Spirit came, spheres far beyond even the one from which I came. He merges, as it were, into that golden glow which is our spiritual sun, and into which all must, ultimately, pass. Myself, I am still far from such perfection but have progressed a long distance beyond the lower planes." He broke off to advise another sitter to allow his hidden gifts to be made use of, but said, "I have not come to give messages, but to explain the Truth to you." With a final blessing he concluded and left.

Another sitter distinctly saw when the spirit took control of the medium. The soul of the latter moved as a dark shadow to the side and a brilliant light pervaded the body empty of its own spirit. The sitter who described the phenomenon said that others might not believe her, but that it was so manifest in her sight that she had to tell of it.

When the medium came around he told of how his own spirit had been travelling along a brightly illuminated river, along the banks of which many cheering spectators were gathered. This is manifestly symbolic of the delight of the dwellers in the Unseen at the appearance of one from the very highest spheres.

Spiritualists at Kalgoorlie are much intrigued at the manifestation and arrangements have been made to have an expert stenographer at the next meeting in order to take down the words of the spirit who, by the way, gave his name as Zamon.

BOOK WANTED.

Wanted, new or second-hand:

"THE BATTALIONS OF HEAVEN,"

By Rev. G. Vale Owen.

The Harbinger of Light Pty. Ltd., 203
Collins Street, Melbourne.

"NORTHCLIFFE'S RETURN"

A correspondent to the "Mudgee Guardian" writes:

Lord Northcliffe has communicated regularly at various circles ever since his passing in 1922. Hannen Swaffer, one of his editors, and Miss Louise Owen, his private secretary, have been in regular touch with him all these years. Swaffer wrote a most arresting book, called "Northcliffe's Return." It should be read by every journalist in the world. Now, Spiritualists—and there are now millions of them all over the world—accept all this business about Northcliffe, and would not hesitate to swear in a court of law that it is true. You see, you always make sure of the source of a message. There are many well known, tried and trusted circles, whose word can be taken without question. But before a circle attains this high standing, both it and its spirit guides are subjected to the most rigorous tests. There is no one more cautious and sceptical than a Spiritualist, otherwise he would still be an orthodox Christian.

We appeal most earnestly to those who are not blinded by prejudice and bigotry, to study the psychic philosophy, and the phenomena, so that you can give us a hand to combat the materialism and atheism that has made such a mess of things. Perhaps the most terrible example of this was the German materialism that caused the Great War. But I reckon you know all about materialism!

Well, now a good many will agree that there is no power on earth that can let any light into a materialist, unless it is something that can give him overwhelming proof that there is a spirit

THE HOME CIRCLE HANDBOOK.

By J. Stuart Morrison.

This typescript handbook should be studied by every home-circle group. It contains full instructions how to form a circle for investigation of spiritualistic phenomena, what to do, and most important, what not to do. It contains information not to be found in even pretentious books. **Price, 1/6; Postage, 2d.**

world, inhabited by spiritual being. (As I said before I and countless others were atheists, but known whereof I speak). This, friends, is exactly what the psychic phenomena can do, and is doing every day. It did the same thing in Palestine 2000 years ago; it did the same thing 3500 years ago, when spirit messengers delivered the "Law of Moses" on Sinai. It gave the Australian aboriginals a religion admirably suited to their needs, countless thousands of years ago.

This thing is of God, and the time is not now far distant when man shall know it!

SPIRITUALIST "CHRISTENING"

Since the War there has been a remarkable Spiritualist revival in London, says the "Nottingham Guardian." Many populous suburbs now have their own churches, at which services as well as secular meetings are regularly held, and in most cases they run their own Sunday schools for the children of their community. Spiritualists adopt their own special ritual for various occasions, such as baptism or burial, and possess their own printed formulas. I witnessed the christening of a small baby girl last week-end—or, as Spiritualists prefer to call it, the "naming" ceremony. This took place before a considerable congregation at the Sunday evening church service. The infant's mother, with another woman presumably its godmother, duly presented the child to the officiating medium. The "naming" service declares the Spiritualist rejection of the original sin theory and a belief that children are "blossoms of divine love." This baby girl was named "Mavis" officially as her earthly title. But her spirit name, communicated through a medium, was "Petal." Her parent said that was what they would call her.

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WHEN NERO WAS DICTATOR.

By Geraldine Cummins (Frederick Muller Ltd.).

It is generally held by historians that St. Paul lived for about seven years after his arrival in Rome as described in Acts xxviii. This book carries on from where Acts leaves off, and is a reconstruction with a historical basis of those seven years. It tells of St. Paul's visit to Spain, of the conversion of Pomponia Graecina—the British woman—to Christianity; of his plans for the conversion of the Britons, and also of his last meeting with St. Peter in Rome. The narrative rises to a fine climax in its account of St. Peter's martyrdom and of the second trial when St. Paul appears before Caesar.

The book also presents a brilliant picture of Nero's court. The intrigues that led to the burning of Rome are related in masterly detail. The great figures of that age. Nero, Seneca, Poppaea, St. Luke, and St. Timothy, all stand out in bold relief. They move through the strange and violent events that, historically speaking, make of these seven years one of the most interesting periods of world history. Price, 13/6; postage, 6d. (In the Library; not in stock, but can be obtained.)

"Australian Financial Gazette and Insurance Chronicle" commenting on our August issue, says: "The world's press is searched for attractive matter dealing with the progress of Spiritualism, and the editor produces some remarkably interesting items every month."

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— HEALTH *and* HEALING —

Herbs For The Service of Man.

By ERIC F. POWELL, Herbalist, England.

(Reprinted from "The Golden Age").

ONE of the Biblical prophets wrote: "He causeth the grass to grow for the cattle, and herbs for the service of man."

There is, or should be, but one idea, but one main object in medical practice, and that is the improvement of the quality and circulation of the blood; for the blood is the life. By this process all growth is accomplished and all repairs must be made. Therefore remedial measures are valuable only as they act upon the blood and circulation, removing impurities therefrom and restoring the correct chemical balance of the former and insuring its efficient distribution throughout the system.

Nutrition is the physical basis of life, and the disturbance of this function, such as expressed in the words "malnutrition" and "malassimilation," must of necessity be regarded as potent factors in the host of ailments to which mankind is subject. The state of nutrition in any organism, whether it be plant or animal, determines the state of health of that organism.

Man seems ever to be at variance with natural law, and in no way does he violate nature more than in his indulgence in eating and drinking. The body can assimilate only a certain amount of nourishment each day, and all food taken in excess of the quantity assimilated becomes waste matter; and if this is not speedily eliminated from the system, auto-intoxication (self-poisoning) results. Ill health is bound to follow sooner or later, and man becomes the poor victim of a thousand ill-considered efforts to restore health by the

means of poisonous drugs and stimulants which only add to the trouble and eventually leave him a physical and mental wreck.

When the normal condition of the digestive, assimilative, and circulatory organs is interfered with in any way, defective circulation is the result; hence the importance of correct eating and drinking. Wrong feeding means poor blood, chemical unbalance. A clogged body is the outcome of such a condition. In proportion as the body is diseased, in that proportion functional activity is suspended. The vital organs slow down, and until normal function is restored health is an impossibility. Nature sometimes makes an effort at elimination. That is, the body makes an effort to overcome the clogged condition and eliminate the cause of the trouble. Hence the colds, fevers and inflammations to which we are subject; fever is nature's effort literally to burn up toxins and thus help restore the normal condition.

No machine will work properly if clogged and dirty, and it is exactly the same with the human mechanism. Health is a matter of purity of body and mind, and it is the writer's object to give some simple but powerfully effective information for the purification of the body.

Much has been said on the vital question of diet, and no doubt you are fully acquainted with the fact that commercialised foods are little better than useless; the natural produce of the earth being the ideal food for man, supplying the essential mineral salts and vitamins in which "faked" food is almost entirely deficient.

A most important point to impress, however, is that many of our cultivated foods are far from being perfect. Wrong and excessive manuring of the soil has most disastrous effects upon the health of vegetation and in some cases actually renders it unfit for human consumption. Also plants raised year after year on the same soil upon which no other crops have been grown are known to be deficient in organic mineral elements, the continual production of the one species without change having exhausted the soil of these elements.

We find that wild herbs are rich in the vital elements so essential to life. All down through the ages herbs have been successfully used for the elimination of disease and the promotion of health. Herbs, noted for their virtues in certain disorders, have come down to us today, having withstood the test of time; and many of them stand unrivaled as specifics in certain diseases. What ancient herbalists learned from experience and observation modern science has enlarged upon.

Herbs that have been of value in diseases marked by a deficiency in one or more mineral elements, have been found to be rich in the very element required, thus supplying nature with the thing she needed. Moreover, nearly all herbs have a powerful eliminative action, and morbid material is speedily eliminated through the system's appointed channels. By clearing out the waste matter, supplying the essential chemical elements, and supplying nourishment at the same time, herbs come first in the ranks of therapeutical agents calculated to be harmless and effective in combating disease.

Many years' experience in various branches of healing has confirmed the above statements, and the writer would pin his faith to simple herbal remedies, combined with reconstructive diet, before any other known system. Herbs assist in eliminating the root cause underlying the symptoms produced. Most drugs are entirely foreign to the system and tend to suppress nature's healing effects; they interfere with all the vital functions and only add evil to evil. You can not cast out the devil by Beelzebub.

Massage, spinal adjustments, hydro-

therapy and other natural methods can be employed in conjunction with the herbs if desired and, of course, attention should be paid to diet in all cases.

The fact must also be stressed that one of the most evident causes of both physical and mental degeneration is wrong thinking. Morbid thoughts produce disease and poisons within the body, just the same as wrong feeding. Mind governs matter, and if one is suffering from a clogged brain that organ can not function normally, and the body suffers. All the success ever accomplished in this imperfect world seems to have been accompanied by a certain amount of sacrifice and self-restraint. It is so with those who are seeking health. Appetite must be curbed; physical desires and impulses subdued; thoughts must be pure: one must be pure all through in order to enjoy a measure of goodly health.

When mankind think correctly as a result of being in harmony with the Creator's laws; when they meditate only upon those things that are true, honest, pure and lovely; when love is the prominent characteristic in every human heart; when righteousness floods the whole earth with its beams, then will come the desire of all nations, perfect health, mental and moral perfection, and—wonderful thought—"God will dwell with them, and they shall be his people."

(To be Continued.)

CORRECT BREATHING.

The supplying of oxygen is not the only function, although it is the most direct and vital one of proper breathing. Thorough expansion of the chest ensures the proper filling of the lungs with air, dilates all the minute air cells, especially those at the summit of the lungs, where motion is least and where the seeds of consumption are usually first planted, and increases the circulation of the blood throughout all parts of these organs, says "Health." Still another effect of proper breathing is a beautifying one. The chest is broadened, the shoulders are thrown back, the figure is erect and the carriage graceful. Perfect breathing is not natural to most men and

women of sedentary occupation and indoor life. It must be worked for, and the work must be persevered in until full and deep respiration has become a habit. It is advisable at intervals throughout the day to rise, throw back the shoulders and draw in ten or twelve deep, slow respirations, holding the breath for three or four seconds each time the lungs are filled. These exercises, like breathing in general, should always be done with the mouth closed, for the nose is the only proper channel for the passage to and fro of the air.

OVER-EATING AND COLDS.

Exhaustion of any kind predisposes towards a cold. In other words, a cold is almost certain to follow when bodily resistance is weakened by overstrain, either physical or mental, or by lack of sleep. The germs which are rarely ever absent take this opportunity to upset the bodily equilibrium. Over-eating is one of the most common causes of colds. This is especially true when a great deal of meat, pastry and other so-called rich foods is taken. Constipation is another frequent cause of colds. Colds generated from outside influences are numerous, though not as numerous as those caused by conditions already mentioned. Bad air, as in a hall, church, or other public place, will frequently be followed by a bad cold. In the first place such air is full of germs; in the second place such air is weakening, and the germs have a chance to get a start. A brisk rub with cold water over the whole body on rising is advised by the "Family Doctor" as one of the best preventives of colds. Never sleep in a warm, ill-ventilated room. Plenty of physical exercise to promote the throwing-off of bodily waste is another good means of prevention. A brisk walk in the open air will often enable a person to throw off a cold when nothing else seems to avail.

BANANAS AS A FOOD.

Bananas should be eaten freely because they constitute a perfect food. There is no other food either animal or vegetable,

including the long list of justly-esteemed cereals, which equals the banana. They are good for everybody at all times; for young and old, in sickness and in health.

Bananas will make people strong. All the labourers in the countries where the banana grows have practically no other food, and they are notoriously strong and healthy. Weight for weight bananas beat beef-steak.

No other food is acknowledged to be like the banana, "the food of the wise man." As is proved by the scientific name of the banana, which means "food of the wise man." Humboldt, the great traveller, says he remarked that the intelligence of the natives was in proportion to the cultivation of the banana in the district.

This fruit is always PURE. A banana tainted by grubs is unknown, and the outer skin protects the fruit perfectly from all contamination.

So be wise, and make bananas a staple part of your diet. Eat bananas, and be healthy, strong and wise.

If you are ailing do not be persuaded that a remedy must be nasty to be efficacious. Eat less meat and more bananas, and banish rheumatism, and gout and liver troubles.

Give bananas to your children because they form an ideal food for children.

A healthy child will eat them with delight, a sick child will eat them willingly when all other food is regarded with aversion. There are cases on record where children's lives have been saved by keeping them on a diet of bananas.

Always have bananas on the table at meal times, because they are preferred to the many unwholesome articles for which children acquire a weakness, and in which parents too often foolishly indulge them. The banana enables you to substitute a WHOLESOME article for what is not wholesome, and at the same time to afford great pleasure to your children.

That which we call death is but a pause or a suspension, and in truth a progress to life.

—Seneca.

RELIGION AND NERVES.

"The Ballarat Courier" (July 11) reports a Lecture Sermon by Rev. Dr. Button, Minister of St. Andrew's Kirk, delivered as one of such lectures, and entitled "**Religion and Nerves**," in which Dr. Button says, among other things:—

"The person who suffered from what he called 'nerves' generally imagined that there was something wrong with the 'wires' in his physical telephone system; but that was not so. The actual nerves (wires) of the so-called nervous person in just the same conditions as those of a perfectly healthy person. The difference was not in the wires, or the nerves, but in the kind of message transmitted; in other words, it was psychological. If they could examine the patient's nervous system, or a part of it, under the microscope, it would be found to be in just the same condition as that of normal people; if they could take out the brain and examine it, no lesion would be found. There was nothing wrong with the nerves; but there was a great deal wrong with the patient's 'nerve.' He was losing, or had lost, courage. He was unequal to his problems. He was depressed and could not lift himself above himself.

"The fact is," said Dr. Button, "that these nervous breakdowns, which were scarcely heard of 50 years ago, have gone hand in hand with a breakdown of religion. It is one of the greatest assets of true religion that it does give men a poise, a steadiness, a sense of proportion, which deliver them from fainting and from fear, and enable them to face sorrow and misfortune with courage and hope, and guard them from this kind of nerve failure and incapacity to face life. It was constantly said, with regard to nervous people, that they needed to be taken out of themselves, for most nervous breakdowns occurred to people who for the time being could not get away from themselves; they were entirely preoccupied with the ego. They might not be consciously or unconsciously selfish, but they were thoroughly self-centred. They needed to have the whole personality re-centred. There was only one safe, one healthy centre for a human personality which, if it was to be healthy,

needed to move together as a unity of body, mind, and spirit. That centre was God, Christ. St. Augustine was a true psychologist as well as theologian, when he uttered his immortal sentence: "Thou hast made us for Thyself, and our hearts can never be at rest until they find rest in Thee."

Does not such a psychological viewpoint demand a thorough change in the "orthodox" conception of Christian as of other Religions? Our conception of Religion has to be spiritualised and freed from forms that have taught man to think of himself as a miserable sinner doomed to everlasting hell.

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