MAY, 1947

The Harbinger of Light

A Monthly Digest devoted to

Psychical Research, Spiritualism, and Spiritual Philosophy

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Edited by

Rev. J. T. Huston. N.D.

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LEADING FEATURES

Mother's Day
William Hope
Historical Visions
Christ Consciousness
Clairvoyance at House of Commons
The Seven-pointed Star

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

THE
Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, Progressive Thought and Spiritual Philosophy

FOUNDED 1870 BOX 64A, G.P.O., ADELAIDE PHONE U 3765

EDITOR: REV. J. T. HUSTON, N.D.

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MOTHER'S DAY

From "The Progressive Thinker"

In a commercial sense Mother's Day has become another occasion for the boosting of the prices of those flowers that were originally meant to designate the remembrance of the mother who had departed for that fairer land and also for that mother that yet remained here and with us.

In spite of that, any token of remembrance given with the sincere love of the son or daughter means more than anything else to — Mother.

We do not need to give the white carnation or the red one, first chosen as the symbol for Mother's Day. Since then the beauty and fragrance of all flowers convey the same theme and accepted with a heart filled of love and remembrance.

Almost forty years have passed since Miss Anna Jarvis first suggested that a day be set aside in remembrance of Mother and motherhood. First celebrated among the members of the church of which she was a member, it finally grew until it was observed in the community and city in which she lived.

About 1910 the press gave recognition to her idea. Magazines contained articles about Mother; and columns of quotations from the pens of poets and literary men and women, voiced the sentiments about Mother and Mother love.

Since then governors issued proclamations setting aside the second Sunday of May as the day for the observance. It has spread until now it is universally observed and the world throbs in honour of Mother — yours and mine.

It is only fitting that a day should be observed to recall the full meaning of what Mother really means to us all. Men and women, great and small, owe her a debt that can never be paid.

She has remained as a tower of strength when all things of the world seemed to crumble and go into chaos. Her words of wisdom and comfort gave us an anchor that withstood the tempests and held us firmly to realities that never faltered.

Her influence has been the guiding light through all the ages. After far journeys and ceaseless striving, return to the home fireside brought that "peace which the world could not give nor take away."

While the second Sunday in May is the day for Mother's Day observance, we must never forget that every day should be Mother's day. The same loving regard and service does not need to be given preference on one day, but every day should find us awake to do and share in those duties that will help to make living just a little bit easier and much more pleasant than we perhaps thought of doing in the past.

History and all the sacred writings teem with the stories of the deeds of women and Mothers. In the formative period of our country we find them working shoulder to shoulder with the men. Work well done was all the reward that was necessary, and no matter how hard the struggle their high ideals carried them onward to greater accomplishment. They were truly helpmeets and exemplified a devotion to truth and to

duty that raised them to a pinnacle worthy of our remembrance.

Many of the pioneers of the Cause of Spiritualism speak of the devotion of those mediums who gave their full measure that they might be the channels for the spirit loved ones and to enable them to reach those remaining here. In spite of bitter criticism, they continued to minister to the sorrowing and the discouraged and brought the message that our loved ones lived in that realm beyond this earthly one.

On this Day of Remembrance, let us not forget them. Recall their work and their efforts to establish proof that you might know of their continued existence. They stopped their work that they might give the message that would help to cheer some sorrowing soul. That was all that really mattered to them. Their only joy and recompense was the knowledge that the unseen could use them to express through.

Let every Spiritualist church arranged for special observances on Sunday, May 11. Remember the living, and cherish the memory of those who are just beyond the veil.

HOW MOTHER'S DAY BEGAN

By Rev. S. H. Cox

In "The Australian Christian World"

It is not easy in these days to retain accuracy in accounting for the origins of even recent modern events. Ancient chroniclers were not plentiful, and often lacked corroborative evidence. But modern chroniclers are so often bewildered by the rush and variety of present-day happenings, that they are too easily led to assume the correctness of the first scribe from whom they copy.

So it has happened with many writers in explaining the origin of "Mother's Day." The founder of this world-wide celebration, Miss Anna Jarvis, was herself born and trained in the Methodist Episcopal Church. The writer had the pleasure of being a friend and neighbour of Miss Jarvis, becoming so in the second year that her celebration had taken place. In her beautiful and

peaceful home on Twelfth Street, Philadelphia, Miss Jarvis gave the writer the first interview that had ever appeared in a Congregational newspaper — the Boston, Mass., "Congregationalist," the official organ of seven thousand Congregational churches.

Nothing in the home had been disturbed since Mrs. Jarvis had been translated to her Father's eternal abode. From the wall in the handsome library upstairs, her wonderfully placid face, with large spiritual eyes, the head covered with masses of silver hair, looked down (from a life-size painting) almost as if participating in the conversion so full of thrilling interest. Miss Jarvis described the fascinating faith of her mother to whom the Divine Presence was the most real and most commanding factor of her every-day life. With this ever-present Invisible Friend, she took counsel daily, even regarding domestic management and social duties.

The growing daughter grew so naturally into this superior and realistic atmosphere, that even when the mother was removed in body, it did not seem that she had really left the house. These were now two Invisible Friends, and often the daughter sat quietly and communed with both!

The extraordinary grasp of this spiritual reality became so strong that Miss Jarvis felt not only that it would be wrong to weep (and she had worn, by her mother's request, no black mourning garb) — but wrong almost, even to feel that her beloved mother was missing. As the first anniversary of her mother's spiritual promotion drew near, Miss Jarvis visited her minister, and arranged for the most joyous and prophetic observance of the occasion.

It was very simple, yet profoundly significant. Her own Sunday school class of young girls were asked to secure white carnations, and to present one such flower to every person attending that Sunday morning service. The communion altar was decorated with white carnations by Miss Jarvis itself, and her pastor's sermon dealt with Unending Love — as symbolized in the white

flowers, and evidence in the still working spiritual energy of the mother, whom all were remembering with great gladness and thankful song.

One likes to feel the strong pervasive simplicity of that first anniversary, and to realize that motherhood is first of all reticent — an individual sanctity that does not aspire to parade itself before a world's admiring gaze!

The second anniversary was almost as quiet, but a few neighbouring churches utilized the new inspirations of the event, which happily fell far enough away from the average date of Eastertide so as not to be confused with its more general implications. From the third anniversary onwards (about 1910 and 1911) the Mother's Day movement swept rapidly over the United States, and then crossed the oceans. The Y.M.C.A. in every country was naturally quick to see the value of the movement to their hordes of young men "away from home."

Like many similar movements, after events and after thoughts have been read back into the origins of the movement, and the danger has arisen of making the cause or causes complex; whereas the positive beauty and value of Mother's Day lie in the simplicity and spirituality of the motive that inspired the first celebration. Doubtless, Miss Jarvis knew something of the "Mothering Sunday" identified with the Church of England in Great Britain, but the matter was not mentioned in the interview referred to above, and could not have been an important factor in Miss Anna Jarvis's mind at the time of planning her first observance of her mother's date of departure to a perfect world.

In 1911 Miss Jarvis made her first public address in a pulpit in Central Church, Philadelphia. Governors of several States issued a proclamation on the subject of observing the day thoroughly. By 1914 the movement had attained such a national character that Congress agreed to recognize the second Sunday in each May as "Mother's Day."

CLAIRVOYANCE AT HOUSE OF COMMONS

From "Psychic News"

Estelle Roberts and Helen Hughes — undoubtedly Britain's two finest platform exponents — have made history by demonstrating survival to Members of Parliament in the precincts of the House of Commons

This has been one of the best-kept secrets in Spiritualism. Although the editors of at least three psychic newspapers attended, not a word of it was breathed to the rest of the Movement or to the public — until one of the M.P.s present dropped a hint to a Fleet Street reporter, with the result that accounts appeared first in the "News of the World," then in the "Daily Mail" and again in the "Star."

None of the Spiritualists broke the confidence reposed in them by their host, Mr. T. J. Brooks, M.B.E., Labour M.P. for Rothwell, who is a convinced Spiritualist and has appeared on our platforms on many occasions.

Those Spiritualists to whom we spoke — including Mr. A. H. L. Vigurs (President of the S.N.U.), Mr. John Stewart (Treasurer), Mrs. Estelle Roberts, Mr. and Mrs. Challis, and Mr. Brooks himself — were all puzzled by the disclosures. The leakage obviously came from outside the movement.

But now that the secret is out, Spiritualists have a right to know something of the events leading up to these remarkable demonstrations — for they were very evidential — as well as the reason why a ban of silence was imposed in the first place.

Why They Were Held

In view of the difficulty Spiritualist leaders have experienced in their efforts to persuade Parliament to change the law so far as it affects mediumship, it was felt that an interest in psychic matters must be aroused among Members of Parliament themselves, so that the rank and file of the House of Commons would realize the difficulties under which we labour as a movement.

And what better way was there of interesting them in Spiritualism than by allowing them to witness demonstrations of mediumship by some of our finest exponents?

Accordingly, then, it was arranged that a series of private dinner parties should be held in the House. Mr. Brooks acted as host and the cost was defrayed by private subscription among prominent Spiritualists.

There were four dinners in all, at three of which demonstrations of clairvoyance were given by Helen Hughes and Estelle Roberts. These demonstrations were not really the purpose of the dinners, the main object of which was to interest M.P.s in our case, and to let them know the legal disabilities under which we suffer.

Mrs. Hughes and Mrs. Roberts were really invited to contribute to the speeches, but on each occasion the medium felt impelled to give spirit messages from the loved ones of the members assembled.

The first dinner was held on April 11. Mr. Brooks presided and addresses were given by Mr. C. E. Loseby, Mr. A. H. L. Vigurs, Miss Lind-af-Hageby, Mr. Hannen Swaffer, and Mrs. Helen Hughes.

It was so successful that it was followed the next month, on May 28, by another dinner at which Mr. J. B. McIndoe, former president of the S.N.U., and Miss Lind-af-Hageby gave addresses. Mrs. Helen Hughes again spoke of her experiences and, as on the first occasion, went on to give clairvoyant messages.

At the third dinner, on July 25, Mr. Brooks again presided. Speakers included the Dowager Duchess of Hamilton, Mr. H. F. Bendall (President of the Greater World Christian Spiritualist Association), Mr. John Stewart, Lord Dowding, and Mr. Maurice Barbanell. Mrs. Roberts was present on this occasion and she gave a talk on her own psychic experiences.

Then, as had happened with Helen Hughes, the spirits she could see were so insistent that she also gave clairvoyant messages to the members.

Forty M.P.s Attended

At the last dinner, on December 5, no medium was invited to attend. There were only speeches this time by Mr. A. H. L. Vigurs and Mr. Hannen Swaffer.

(Please turn to bottom of page 8)

SPECTACULAR DEMONSTRATION OF CLAIRVOYANCE

By the Editor of "The Two Worlds" in its issue of January 24, 1947

I have just concluded another short series of meetings, as speaker, with Mrs. Helen Hughes, the well-known medium, in Edinburgh and Glasgow, and on each occasion Mrs. Hughes was able to give first-class evidence of the survival of friends and relatives, to those selected from the thousands of people who flocked to hear her. Full names and descriptions, together with very evidential messages, were given over and over again. Her methods of linking up the spirit people with her audiences showed how completely she has mastered her psychic faculty; she seemed to miss no detail, and I hope that the valuable work she has done will be followed up by the spiritualist organizations she has served so efficiently.

Demonstrating at the Oddfellows' Hall, Edinburgh, she called out to her audience, "An old lady wants her son Sandy." (Accepted by her son.) "Do you know," continued Mrs. Hughes, "she is quite proud that she can let her son know that she is not dead. Sandy, this is what she says, 'Don't leave go. Carry on with all the investigation you can, because I assure you this is your mother who is watching you, Sandy.' She wants to let you know that she will contact you herself, and will I give you her love. You have not been getting a passport, have you?" "I was thinking of it," Sandy replied. Turning to the invisible spirit lady, Mrs. Hughes said, "Go on, where is he going? 'He has got to get away,'

In all, upwards of forty Members of Parliament have attended these dinners, some more than once, and it is felt that good work has been done in preparation for the next attempt to get an alteration in the law.

Since the Home Secretary's reply to the deputation which saw him in March of last year, there has been a further approach to Mr. Chuter Ede and future plans are held up pending his reply.

she says. You are going away, wherever it is, your mother knows. Did you receive a letter during Christmas and New Year?" (Yes.) "Just a moment," said Mrs. Hughes, "I will find out where you are going." After an inaudible discussion with the spirit, Mrs. Hughes exclaimed, "Vancouver!" The gentleman concerned clearly showed his amazement, and admitted the correctness of the information. A wave of excited approval swept the audience, and everyone burst into applause. "Tell him time and space do not hold me back. I can go amongst them all, and when you write them, give them my love, and tell them I have seen them. Good luck and God bless you. Tell them wee Douglas is in our care. Is that correct?" (Yes.)

I Am Not Dead

Mrs. Hughes continued, "I have a boy here on the platform with me who has never communicated before. He 'died' while either playing rugby or football." (Gentleman in second row claimed that it might be for him.) "I have to say to you that it is his first time trying to communicate. Margaret has brought him, and I can see them hand in hand together. I have got to let his Dad know he is not far away, and will I tell you Willie is here too with John, Aunt Maggie, and Annie — they have come to tell you all is well." (These names were all recognized.) "I don't know you, have never met you, have I?" (No.) "I would like to take your hand and say to you from Willie, 'We are all together; no more worry.' I think you have sat and wept and thought God could not be good to have taken your boy from you in the prime of life, but the flower of your life has been merely transplanted. Love from Willie — 'Cheerio Dad, I am not dead'."

Selecting another member of the audience, Mrs. Hughes said that there was a soldier beside him — an officer who had been killed. Mrs. Hughes went on to say: "Have you been in that young man's home during the holidays?" (Recipient was doubtful.) "I have to tell you that he heard you talking about him." (Oh, yes!) "He says, 'Now, don't worry about me, let them

know that I have been here.' Was he a major?" (Yes.) "He is bending forward — that is how he was when he was killed. He wasn't fighting?" (No.) "Had he an animal named Spot, do you know?" (No, sorry.) "He has a doggie with him." (Yes, he had a dog.) "Who is Spot?" (My brother.)

Better Off Where He Is

"I come to the lady wearing a red coat. Have you a brother, or brother-in-law, named Willie, in Spirit? Is it your brother?" (No, brother-in-law.) "I can see him put his arms around you. Willie particularly asks me to give you these words, 'Come back here to live? Not me!' You are grieved and wonder why it had to be, but Willie is here to-night asking me to tell you that he is better off than you, and wants to give you all his love. He has a brother in the audience, is that right?" (Yes) — applause.

Continuing she said, "By my side is a gentleman who seems to be very nervous. Will I please say it is David Thomson." (Yes, I know him.) "Is your father's name David? He says, 'For goodness' sake tell them which David it is.' You appear to have a lot of Davids." (Quite right.) "Your father tells me he has the family here. Please let them know that the day will come when the great reunion will take place. I have two Davids here, one speaking Lancashire or Yorkshire, and the other broad Scots. David is with the lady next you. They are saying, 'Take care of yourself, we are looking after you. Our love and God bless every one of you.' "

Mrs. Hughes then turned to a lady in the centre of the hall. "George Wood is here, and David. He is bringing a lady too. He says it was worth dying for. He never knew this. Is David your son?" (Yes.) "He says, 'The best little Mum in the world.' " (He always used to say that.) "George Wood, Mrs. Wood, David and Willie are here too." (Recognized.)

Reunited

To another lady she described James Gibson with Willie Murray. Was Willie Murray a J.P.? (Lady

said she knew the Gibson family, but not the Murray.) "Was James Gibson, your father — a very gentle soul?" (Yes.) "He lived to do all that had to be done for good. To-night he is sitting on one side of you, and on the other is your mother, Mrs. Gibson. The family have rejoined you to-night. They are not waiting until you go over, they are here with you now. I can just see the old lady take something from her shoulders and say, 'Well, well, I have got rid of that body which has held me back from many things that I wanted to do. Remember we will meet at the little gate."

To a gentleman in the audience, Mrs. Hughes referred to a spirit giving the name Murray. "Do you know a postman who dropped dead?" (It is the anniversary of his passing to-night.) "He has come to-night, and he is wishing you all that is well, and all that is good. His name is John and distinctly I can see the number on his cap — 25." (Yes, correct.) "He says he is well and doing all he can. Thank her for me. We are all well, and in a happy home."

MATERIALIZATIONS

From "New York Leader"

With Hunter Selkirk (Durham miner) as the medium, sixteen spirits materialized at a recent seance in England, and at one time "three different voices, superimposed on the medium's heavy breathing, were heard coming from the cabinet simultaneously." . . . One sitter described it as "the finest demonstration in twenty-five years of investigation into Spiritualism." . . . On several occasions "the spirits wept at meeting their loved ones, — and that their faces were wet with the tears was satisfying evidence of their genuineness." John Barron, reporting the event, said: "All the voices were clear, some quite loud — and each spirit manifested his own particular mannerisms and voice intonations."

In My Father's House are many Mansions.

Jesus.

Ye shall know the truth and the truth shall make ye free.

INVESTIGATORS SEE BRITISH GHOST

By Rev. Ida E. Strack

In "Times-Herald," Washington, D.C.

London, October 13: The "best documented ghost story of our time" dropped into the files of the Society of Psychical Research to-day, nearly fifteen years after a nervous neighbour first telephoned a local newspaper that there was a "transparent nun" walking around Borley Rectory.

In all its sixty years of enquiring into psychic phenomena, the society has never encountered a supposed ghost anything like the melancholy nun of Borley. She appeared deliberately and lingeringly to at least two hundred persons, forty of whom were specially chosen professional men engaged in trying to solve her mystery.

Seen In Bright Sunshine

She even did what no other ghost has done so well before — materialized in front of four people in broad daylight in brilliant sunshine.

Now the entire story of the weird events at Borley has been gathered and written by Harry Price, the society's investigator, who spent several years on the case. He calls his report, "The End of Borley Rectory," because the ancient Suffolk landmark is no more; it was destroyed by a mysterious fire a few days after an alleged spirit message warned that a fire was due to start.

Part of the story is, of course, legend. Price says local gossip handed down for centuries claims the nun was bricked up alive in her convent after she broke her vows. Most persons who have seen the apparition report that its face cast an expression of extreme grief.

Sees Keys Pop Out Of Locks

After Price had heard how the nun appeared in daylight as well as darkness and had himself seen keys pop out of locks on two doors simultaneously, he interviewed the Rev. Lionel Foyster, who had accepted the post at Borley after at least a dozen clerics had turned it down.

The Rev. Foyster, who is of the Church of England, and his wife had objects thrown at them, including a claret bottle, and Mrs. Foyster was mysteriously locked in her bedroom.

The Rev. Foyster murmured a prayer, touched the door with a religious relic, and the bolt shot back.

Gets Scientific Investigators

By now highly excited with his find, Price inserted an advertisement in the "Times" of London, asking for university graduates, engineers, doctors, and scientists willing to help investigate the Borley phenomena.

He got a team of forty and kept the house and grounds under surveillance day and night. While one of his investigators watched, writing appeared on a wall — a jumble of phrases. Then another volunteer enquirer, Mark Kerr-Pearce, of the British consulate at Geneva, was in a room when he heard the key turn in the lock.

He saw no one. But the key was inside the door, so that whatever or whoever turned it must have been in the room with him. Other investigators saw a fifty-pound bag of coal drag along the floor for a few feet, apparently under its own power.

BORLEY AND BIKINI

"The End of Borley Rectory," by Harry Price (Harrop, 15/-)

By Richard S. Lambert, in "The Listener"

This reviewer's first-hand acquaintance with "the most haunted house in England" began with a half-day visit nearly ten years ago, when Mr. Price was just beginning his systematic investigation of the place. Even then, no one could fail to sense its sinister atmosphere. No one could avoid speculating about the curious scrawls that proliferated on its walls, and took shape from time to time as semi-coherent messages or appeals. But who could then have foreseen that Mr. Price, by his energy and persistence, would succeed in accumulating such a mass of evidence as to put it

beyond a doubt that Borley has for years been a centre of psychic fermentation whose behaviour reminds us, uncannily, of the radio-active areas created by the dropping of atom bombs? Let us go further, and conjecture that future historians may find it more than a coincidence that Borley and Bikini were tested in the same decade, and for phenomena equally charged with revolutionary consequences of human destiny.

In his earlier study of Borley Mr. Price summarized the then known history of the house, and described the sequence of events that led up to his taking the rectory under close surveillance in 1937. The publication of that book brought its author a flood of new evidence and theorizing from other sources. This included the full diaries of the Rev. Foyster, last and most harried of historical researches into the persons who had been associated with Borley in bygone centuries. Stimulated by all this new evidence, Mr. Price then began to excavate in the ruins of the rectory, which had meantime been destroyed by fire in 1943. He soon unearthed not only a silver chalice, a Roman Catholic medal, and sundry other queer objects, but also a number of bones, human as well as animal. These strongly supported the theory that at some time past Borley had been the scene of a gruesome tragedy. But what that tragedy was, has never been made clear. It is suggested that some member of the Waldegrave family — the local squires of Borley — about two centuries ago murdered a young girl who may have been a nun. But we can only say that some wicked deed was probably committed there, and that the modern manifestations arising from it take partly the form of a direct haunting by the victim, partly of poltergeistic phenomena, such as unaccountable noises, sudden changes of temperature, throwing and displacement of objects without visible cause, wall markings, and so forth.

Over two hundred reputable witnesses, at widely different times, have testfied to the occurrence of these phenomena. Either they have been infected by an

unprcedented outbreak of hysteria and hallucination, or Borley has certainly been badly haunted. We say "has been," because the ruins have now been removed, and the phenomena have since admittedly declined in intensity. Mr. Price himself says of the phenomena that "the evidence for the paranormality is as conclusive as human testimony can be," and quotes eminent lawyers in support of this conclusion. He can find no better explanation of the whole affair than the popular spirit hypothesis. "I would even go so far as to state," he adds, "that the Borley case presents a better argument for 'survival' than that of any similar case with which I am familiar." But he regrets that no official scientific body, such as the Royal Society or a university department, has investigated the phenomena independently.

Fortunately, Mr. Price's pioneering work is bearing fruit. Not only has he provided (through this and other books) a large quantity of reliable material about the "supernatural" for future generations of scientists to analyse. Not only has he helped shape the methods by which that analysis must be carried out. He has also — by awakening the interest of intelligent laymen — aroused scientists to a better sense of their duty to undertake such investigations. The recent endowments of the study of psychical research at Oxford and Cambridge are fine testimony to the value of the Borley and similar enquiries. As Mr. Price points out, if another Borley case is ever unearthed in the future, the nearest university will probably send down its best physicists, physiologists, and psychologists to investigate it. If so, they may produce a more voluminous and conclusive report, but hardly one more skilfully or entertainingly compiled than Mr. Price's prototype.

———:o:———

HISTORICAL VISIONS

By H.C.Y.

In "Spiritual Vision"

All through the pages of universal history run remarkable instances of contacts with the Spirit World; and the fact that the saints were themselves instructed by Visions is indisputable from the pages of sacred writ. Interesting records have been kept of many of these spirit visitations, and most striking Visions; and many a wild, wet, winter's evening can be passed with the old Greek and Latin historians who recorded them.

Croesus was warned by a vision that his son would be killed by a javelin, headed with iron. The king tried to save his son by removing him from the command of the Lydian forces; but this precaution was of no avail. His son was killed accidentally by the javelin of an attendant whilst hunting wild boar.

Cicero, during his flight from Rome, saw in a vision the figure of Caius Marius preceded by the fasces bound with laurel, who condoled with Cicero on account of his being obliged to leave the country. Sallust, on hearing the report of the vision, foretold the speedy return of Cicero, which was fulfilled.

Calphurnia, wife of Julius Caesar, had a vivid dream the night before the assassination of her husband, saw him lying on her bosom covered with wounds.

Domitian had a vision a few days before his death. He saw himself appear out of a cloud, and a golden head rise upon the nape of his neck. It was held to prefigure the Golden Age.

Tiberius, Caligula, and **Nero** each had a vision just previous to their death, that portrayed an exact account of their different fates.

Cyrus had a vivid vision of a figure which told him to make preparations for an early passing. In full persuasion that the vision was a divine warning, Cyrus performed all the great sacrifices to Jupiter, the Sun and other gods; not to have his fate altered, but as thanksgiving for the blessing vouchsafed to him. Three days later he breathed his last.

Justus, a Roman patrician, saw purple ectoplasm issue from his loins. It was foretold from this that his family would mingle with kings. His daughter eventually married Valentinian.

Caius Gracchus met a vision of his dead brother, and was informed by the spirit that he could not hope to recover from the catastrophe that had driven him from the capital.

Caracalla, who killed his brother, was visited by the spirit of their father, who threatened to kill Caracalla as he had killed his brother. Shortly after, Caracalla was assassinated.

Glasschyra, wife of Archelaus, saw a vision of herself being carried off after the manner of Alonzo, the Brave. She was describing the vision to her attendant maids when she expired.

Henry the Second, of France, died from an eye wound, caused by a lance. A few days previous to the accident, his queen had a vision of the tournament; and saw the broken lance of the knight which caused the death.

James the Fifth, who wished to discountenance the Reformation, which broke out in Scotland in 1541, denounced persecution against its advocates. Soon afterwards, the king, in a vision, saw Thomas Scott, the chief justice's clerk, surrounded by evil spirits, condemning Scott to death. Scott died twelve hours later.

Alfred the Great, when compelled by the Danes to take refuge in Ildingsay, saw a vision of Cuthbert who encouraged him not to lose faith. The vision told Alfred that his kingdom would be recovered; and as a proof of this, some fishermen would shortly procure a considerable quantity of fish, although all rivers would be frozen at the time. Both events speedily came to be fulfilled.

Henry the Fourth, of France, was warned of danger by a spirit who visited the queen. She was shown a vision of her husband being stabbed by a dagger as he descended the staircase.

Richard the Third saw the whole Battle of Bosworth fought in a vision the night before the contest; the events as he saw them being completely verified.

Lord Clarendon recorded that the murder of the Duke of Buckingham was foretold by a vision seen by an officer of the King's household six weeks before the Duke's death.

Walton affirms that both Nicholas and Thomas Wotton were informed by visions the exact day and hours of their passing.

All the foregoing have been culled from many hundreds of recorded instances of past days, without need of dipping into modern times.

THE WITCHCRAFT ACT

Many attempts have been made by Spiritualists to have repealed the obsolete Witchcraft Act of 1735, which makes the demonstration of survival illegal and all practising mediums criminals!

Following a number of deputations to the Home Office, Mr. Chuter Ede, the Home Secretary, made a statement that he could not "hold out any hope of legislation on this subject at the present time."

In other words the Witchcraft Act still holds.

The psychic demonstrations of Estelle Roberts and Helen Hughes inside the precincts of the House are the most sensational attempts to overthrow the Act so far taken.

EMERGENCY FUND

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THE GLORY OF A NOBLE MOTHER

Proverbs 31

Blessed is he that findeth a noble woman, for her price is far above rubies.

The heart of her husband doth safely trust her, so that he shall not see his wealth grow less.

She will do him good and not evil all the days of her life.

She seeketh wool and flax, and worketh willingly with her hands.

She is like a merchant's ships; she bringeth her food from afar.

She considereth a field, and buyeth it; with the fruit of her hand she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good; for her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household; for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up and call her blessed; her husband also and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

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

Cicero.

WILLIAM HOPE

Internationally Famous Spirit Photographer

Reprinted by "The Psychic Observer" from "Encyclopaedia of Psychic Science"

William Hope (1863-1933), the best-known modern spirit photographer, was a carpenter of Crewe, whose psychic power was discovered accidentally about 1905.

He and a comrade photographed each other. The plate which Hope exposed showed an extra figure — a transparent woman — behind whom the brick wall was visible. It was a sister of Hope's comrade, dead for many years.

With the help of Mr. Buxton, the organist at the Spiritualist hall at Crewe, a circle of six friends was formed to sit for spirit photography. For fear of being accused of being in league with the devil, the circle destroyed all the original negatives until Archdeacon Colley came on the scene. He tested Hope's powers, endorsed them, and gave him his stand camera which Hope, refused to give up long after it had become old-fashioned, its box battered and its leg broken.

The first hubbub about Hope and his psychic photographs arose in 1908 in connection with Archdeacon Colley's first sitting. He recognized his mother in the psychic extra. Hope thought it was more like a picture he had copied two years earlier. Mrs. Spencer, of Nantwich, indeed, recognized her grandmother in it, after Hope took it to her.

Hope informed Archdeacon Colley of his mistake. He said it was madness to think that a man did not know his own mother and advertised in the Leamington paper asking all who remembered his mother to meet him at the rectory.

Eighteen persons selected the photograph from several others and testified in writing that the picture was a portrait of the late Mrs. Colley, who had never been photographed.

Price's Silly Charges of Fraud

The second case of public controversy arose in 1922, and was ,on the surface, damning for Hope. In a report

published in the "Proceedings of the Society for Psychical Research," he was accused of imposture by Mr. Harry Price. The accusations were made public in a sixpenny pamphlet.

The basis of the revelation was that Price, in a sitting at the British College of Psychic Science, is supposed to have caught Hope in the act of substituting the dark slide, holding the exposed plates, by another; further, that he (Hope) handed him two negatives (one of which contained a psychic extra) that did not bear the secret mark which the Imperial Dry Plate Company specially impressed on the packet of films by X-ray which were different in colour and thickness from the original plates.

Subsequent investigation proved the counter-accusations raised by Spiritualists. Investigation also proved that an organized conspiracy against Hope deserved examination. The wrapper of the packet was found, and it bore marks of tampering.

Moreover, one of the original marked plates was returned anonymously and undeveloped to the S.P.R. a week after the experiment and three weeks before the revelation. On being developed it showed an image.

As the packet of marked plates was lying about for four weeks in the office of the S.P.R., it was open to tampering and substitution. It being also likely, in the view of the "Hope-apologists," that the abstractor send back the missing plate out of pure mischief.

Immediately after the revelation, Hope offered new sittings and declared his willingness to submit himself to stringent tests. The offer was refused.

Harry Price, however, signed a statement to the effect that the test of February 24, 1922, "does not rule out the possibility that Hope has other than normal means."

Indeed, no less authority than Sir William Crookes bears out the true mediumship of William Hope in an authorized interview published in the "Christian Commonwealth" on December 4, 1914.

On his own marked plates, under his own conditions, Crookes obtained a likeness of his wife different from any he possessed. On the other hand, Sir Oliver Lodge was emphatic in stating concerning a test of his own with a sealed packet sent to Hope: "I have not the slightest doubt that the envelope containing the plates had been opened."

Again, Sir William Barrett claimed to have received with Hope "indubitable evidence of supernormal photography."

After the Harry Price "exposure," Allerton F. Cushman, of Washington, also bore witness to having obtained psychic extras on his own plates, similarly marked by the Imperial Dry Plate Company, and also on plates purchased previous to the sitting by Hereward Carrington.

Surmise And Suspicion — Not Enough

The great number of signed testimonies, with a detailed account of precautions taken, speaks in an impressive manner for the genuine powers of Hope.

The charge of fraud, advanced by Fred Barlow and Major W. Rampling Rose, are largely built on surmise and suspicion and not in facts. Barlow, in 1923, associated himself with Sir Arthur Conan Doyle in the publication of "The Case for Spirit Photography," a book written in answer to the Hope exposure. At that time he could not "get away from the fact that many of these photographic effects are produced by discarnate intelligences."

Two years previously, in Budget No. 58 of the Society for the Study of Supernormal Pictures, dated January 20, 1921, Doyle said: "I have got results with Mr. Hope in my own home under conditions where fraud was absolutely impossible. I have loaded my dark slides in Birmingham and take them to Crewe with my own camera and apparatus, had carried out the whole of the operation myself (even to the taking of the photograph), and have secured supernormal results."

(Please turn to bottom of page 23)

THE ESSENES

An Historical Sketch by L. E. Hughson

Nowhere in the Bible, or in Rabbinical literature, is there mention made of the Essenes and their contemporaries, the Theraputae, and we must turn to the Jewish historian, Flavius Josephus, and to the Jewish philosopher and essayist, Judaeus Philo, of Alexandria, for information.

Of present-day writers, Rev. J. B. Lightfoot is the best known, while Kitto, Ginsburg, and Frankel are lesser satellites. But like all other Apologists, they stop short of the whole truth, for if they went all the way, they would run into the Occult, which was coming rapidly to the front at the advent of the Christian era. In this discussion, as in many others, the argument of silence is their strongest point.

On the west side of the Dead Sea a colony of men had existed for many years previous to the beginning of the Christian era. They were found in all the villages of Eastern Judea.

Composed principally of men past the prime of life, they sought a haven of refuge where they surrendered their aspirations and desires and could live close to nature and God.

In answer, Mr. Barlow replied: "A further ten years of careful, continuous experimenting has enabled me to say quite definitely that I was mistaken."

Hope never commercialized his gift. He charged about one dollar for a dozen prints. This was calculated on the basis of his hourly earnings as a carpenter. He was very devout, almost fanatic, and relied blindly on the advice of his spirit guides.

"During all his career as a medium," writes David Gow in "Light," March 17, 1933, "he had become so accustomed to accusation and abuse that he had grown case-hardened. His attitude seemed to be that, knowing himself to be honest, it did not matter how many people thought him otherwise."

Their number was maintained by such as these. On joining the colony the novice sold all his worldly goods and placed the proceeds in a common fund. He served one year and if at the end of that time he desired to continue he was made a full member. Before becoming a member he took a solemn oath to abide by all the rules of the order.

Their daily life was a monotonous one. Arising before the sun, they offered a prayer and then went to their tasks. At eleven they laid aside their work, bathed in cold water, put on a clean white linen robe, and sat down to a frugal meal, generally eaten in silence, after which they resumed their labours till sundown. Then another bath and another meal. On the Sabbath they abstained entirely from labour.

They did not marry, holding women could not be trusted, and a wife would take a man's thoughts from God to worldly affairs.

To go fully into their life would take this article beyond the bounds set for it. We are more interested in the origin of their ceremonies. And here I cannot do better than quote Bishop Lightfoot in "The Epistles of St. Paul," page 380ff. "If the alien elements of Essenism were not borrowed from Greek philosophy, to what religion was it indebted? There is one system to which we naturally look as furnishing the most probable answer. The Medo-Persian religion supplies just those elements which distinguish the tenets and practices of the Essenes from the normal type of Judaism. The Zoroastrian symbolism of light and consequent worship of the sun as the fountain of light, will explain those anomalous notices of the Essenes in which they are represented as paying reverence to this luminary.

"Moreover, the worship of Angels in the Essene system has a striking parallel in the invocation of spirits which form an important feature in the ritual of the Zend Avesta. . . . And once more the magic which was so attractive to the Essenes may have received its impulse from the priestly caste of Persia, to whose

worldwide fame this form of superstition is indebted for its name."

In speaking of the fall of the Persian Empire, Lightfoot says, "It was there, if not earlier, that the Zoroastrian demonology stamped itself so deeply on the apocryphal literature of the Jews themselves, which borrowed even the names of the evil spirits. There are indeed abundant indications that Palestine was surrounded by Persian influences during this period when the Persia Empire was in abeyance."

In speaking of the Essenes, Bentwick, in his "Life of Philo," says: "Their manner of life was an imitation of the Pythagorean Brotherhoods which ever since the sixth century had spread a mantle of monasticism through the Greek world. Nor is it unlikely that Hindu teachings exercised an influence over them, for Buddhism was at this age like Judaism, a missionary religion, and had teachers in the West. Whatever its influence, Essenism represented the spirit of the age and spread far and wide. At Alexandria, where luxury and dissoluteness repelled the serious, ascetic ideas took hold of the people and the Theraputae, i.e., the life of prayer devoted to God, had numerous votaries."

Several of their practices stand out prominently to mark their belief. They had signal ability as prophets, they had the art of healing well developed, they were vegetarians, and they would not take an oath. All the apocalyptic literature of the Old Testament originated at En Gedi, in the Essene colony.

Some time about 100 B.C., the colony began to spread out. The discipline was relaxed and the members were allowed to marry, with, however, the idea of keeping up the population only.

Settlements were made in every village in Judea. The members engaged in all the different pursuits of the time except the making of instruments of warfare. In Jerusalem they had a large settlement in a part of the city, and one of the gates was known as the Essene gate. They travelled much and when they did so car-

ried nothing with them, and on arriving at their destination their wants were supplied from the common store. They even penetrated as far as Alexandria, in Egypt, where they were known as the Theraputae.

All that has been written so far is but leading up to the question: as Jesus an Essene? And how far did the tenets of that order influence His acts and teachings?

In reply to the question as to why the Essenes were not mentioned in the mass of Rabbinical literature, Bishop Lightfoot replies it is the comparative insignificance of the sect, their recluse habits, etc., and this is practically the extent of his argument. If we are to deny the authenticity of Josephus' statements, we have a right to deny Jesus ever existed.

Let us follow through. We have a body of men noted for their purity of thought, their ability to think, their gift of prophecy, their intense patriotism. They were almost daily in contact with men of higher thought.

Gradually they expand in territory and increase in numbers. The prophecy has been made that soon an infant will be born who will possess in the highest degree those powers which they all hoped to attain. Then came Joseph and Mary and the Babe.

What more natural than that three men passing through should visit the mother and Babe and say: "It is He," and then go on their way? What more natural than that Joseph should take the mother and child and go to Egypt, where they found refuge with their brothers, the Theraputae, and remain till the danger at home had passed?

Then came thirty years of unfoldment where those from the other side came close and prepared Him for the work He was to do. I see no reason to believe He spent years with the higher forces in a foreign land to gain His knowledge of the higher life. This was to be attained right at home.

That he reached a high degree of mediumship there is no doubt, just how much we will never know. But His efforts went for naught. The time was not yet ripe.

MAKING GOOD

By D.E.H.

It was Blackend Gate that had thrown them. The jockey looked ruefully at its familiar outline as he stood by his fallen horse. "Poor old Snuff! he always jibbed at that gate — and to-day — it was as though he knew it'd be our last jump — and if I'd had his sense, we'd both be alive. . . . But I . . . I kicked him . . . he whinneyed with pain . . . then we suddenly leapt . . . to our death. I'm not really dead, I'm alive . . . but what about Snuff?"

"Cheer up, pal." A cheery, half-jocular voice broke in on his reverie, and he turned to see who had come. Had someone observed the accident, and come to the rescue?

"Oh no, mate!" The newcomer quickly answered his unspoken thought. "I'm a dead 'un — like you," and he grinned cheerfully. "It's not so bad when yer get used to it. 'Cept for the orse," he added wistfully.

"You mean," said the jockey gloomily, "he's really dead."

"Not on yer life," retorted the other. "Look, my beast's 'ere." He turned, and our downcast friend saw with surprise a fine black mare standing quietly behind him.

"Wherever did she come from?" he asked.

"Oh, she's always around — wherever I am. That's the trouble, yer see, yer can't get rid of 'em. I was like you when I first come over 'ere, worriting about the beast I'd 'elped to kill, but I soon stopped that when she appeared, for she's never left me since. At first I couldn't make it out. But that chap Francis what preached to the birds 'e told me all about it. It's like this, mate, 'e said, this 'ere mare has wore 'erself out, keepin' you in cakes and ale. A'int it kinder fair now that she should 'ave a turn. After all, she'd be alive and kickin' if you 'adn't shoved 'er at that gate. . . .

Old Francis knows a thing or two, I tell yer, 'cause I never told 'im about the gate."

"Did you . . . ," began the jockey.

"Yes, I did," interrupted the other, "but let's forgit it. Can't do no good thinkin' o' what's gone. His 'oliness Francis told me that. You set about putting things right, 'e said."

"Did he tell you how?" asked the jockey quickly.

"Well, 'e did and 'e didn't, if yer takes my meanin', but 'e helped me to make a start."

"How d'you mean?" the jockey waited eagerly for this friend-in-misfortune's reply.

"Well, d'yer see that rosy glow up over the hills, where there's a kind of pearly mist and a lovely light beyond. Well, that's where Summerland begins . . . a proper place. . . . My folk live there — the old Dad and me Mum." He paused, drooping a little, then added, "I got a little chap there too . . . six, 'e was . . . a proper sport. . . . Well, it seems as though ter get there you've got to go through them temples. . . . Can you see them? No, well they are there all right, and they takes you through them before you can enter the Summerland. It's for purification, if yer know what I mean."

The jockey nodded. "Then why . . . ?"

"Why 'aven't I bin? 'Cause of 'er," he added. "Yer can't take a mare with yer very well . . . yer sees what I mean. Besides one of the rules is that you 'ave to leave everything of earth be'ind. Chaps come 'ere wiv all sorts o' things. Thought-forms — 'is 'oliness calls them, but by gum, they take some gettin' rid of. But yer see, she's different; she's 'alf-'uman, she won't leave me, and I can't lose 'er as I did me bottle o' pick-me-up."

"I see," rejoined the jockey thoughtfully, "so what did you do?"

"Oh, I did what 'is 'oliness advised me. I looked after 'er, waits on 'er 'and and foot, I do — payin' back

me debt kinda. . . . It was 'ard at first. Yer see, she was tricky from a foal, and I 'ad 'ad to keep the upper 'and, and now I couldn't, and so I 'ated 'er for keepin' me from" . . . he jerked a finger to the distant hills. "But she got so vicious, I told 'is 'oliness."

"You must make 'er love yer," 'e said. "'Ow?" sez I. "You love 'er first," 'e sez, — "try sugar." "And what d'yer think, I could 'a swore 'e winked at me, if 'e 'adn't bin a monk?"

"Is there sugar here?" asked the jockey.

"No," answered his companion, "but you can make it. . . . And what a job I 'ad with that first lump. And then Old Francis turned up trumps and brought a man what 'ad worked in a sugar factory. Yer see, 'e'd thought so much about sugar all 'is life, it dropped out of 'is mouth . . . in a manner o' speakin'. . . . So I 'ad a good dekker at it, and then it was easy. . . .

"And now, me black beauty, I loves yer, don't I?" The beautiful beast whinneyed softly and nuzzled its nose into his hand. "And soon, they sez, you're goin' to leave me, you'll canter off, me fine countess, till yer comes to the Helysian medders. And there yer'll 'ave the time of yer life, waiting until yer Creator calls you to work again for 'im, saving some other fool like me."

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MOTHER'S DAY IN BOMBAY

From an Indian Exchange

A question may arise what is Mother's Day and what is its utility. In reply, I may state that the Mother's Day movement was stated in Bombay ten years ago, by our League, and the same useful object, with which the Baby Week Movement was started in India by the noble and sympathetic friend of the Indian women and children, lies at the root of the Mother's Day Movement in Bombay.

On the last day of the Hindu month of Shravana falls the Mother's Festival. To-day is the last day of Shravana and in every orthodox Hindu house, Hindu ladies observe the sacred festival of mothers and children. It was instituted in days gone by with the object of propitiating the Goddess Gauri by Indian mothers in order that the Goddess may confer blessings on their children. In every orthodox Hindu family the image of the Goddess is being worshipped, along with her attendants called mothers. Sweet dishes of various sorts, prepared in the house, are offered to her, along with prayers for long life and good health of their children. The mother, then, sitting on a low wooden stool with folded hands before the Goddess, calls her children one by one. Then she closes her eyes, takes a dish in her hands, and says, "Who is the guest that is standing at the back?" The child then standing behind the mother replies, "I am so-and-so," whereupon the mother hands over the dish to the child. Then she asks him to make obeisance to the Goddess and says, "Long live my darling."

An Interesting Ceremony

What I have described is a short account of the interesting ceremony performed on the occasion of the Mother's Day Festival. In India from time immemorial the mother is considered to be more important than the father, and our Scriptures enjoin upon us a religious duty of paying the highest veneration to mothers next to God.

CHRIST CONSCIOUSNESS

From an Address given by Dr. P. W. Groves at the Roseville Spiritualist Church

Christianity is a mighty religion of unexplored depths. Like all the great world religions it is based upon the fundamental principle of Spiritualism, namely, the continuity of life, and to that truth the great teacher Jesus added a new concept, the Fatherhood of God and the Brotherhood of Man. Jesus inspired His fellowmen to consciousness of God, and He was only able to do this because He was so intensely conscious of the Spirit of God within His own being. A man is known by his works and Jesus was able to do mighty things for others because He had the power, He had the consciousness of the Christ principles of life.

Myths and legends have told us that Jesus the teacher was born of a virgin and many arguments have been raised over the contentious point. What is the truth of the virgin birth? It may seem strange to everyone, but the Virgin Birth and Immaculate Conception is a principle that applies to everyone — it applies to every living individual in the world. We are virgin-born from and immaculately conceived by the Spirit of God and Mother Nature. Remember, we are spirit living in a mental body, in an astral body, and in a physical body and our soul, our real spiritual self, has been born from those two eternal parents — Father-God and Mother-Nature. These two parents have created and sustained us through an eternity of time and they have helped us to incarnate into a physical world through the instrumentality of earthly parents.

Theologians and other scholars have reduced the beautiful concept of immaculate conception and virgin birth to a mere physical occurrence and have, in their dogmatic way, contributed it to just one person at one particular period in history. But that is wrong. Immaculate conception and virgin-birth is a universal principle and we all share this experience, and what is more, we can all renew this experience.

OPPORTUNITY AFTER SEVENTY

By Dortch Campbell

Men and women of three score years and ten too often spend their time mentally preparing themselves for the spiritual journey into The Unseen. They sit supinely and they wait with their memories for the end of the passage. Nothing chills the soul and kills the soul's body and shortens its passage here like waiting, like inertia, like memories. Old age is not a slowing down of activity because one is old, but one is old because activity has slowed down. Old age comes on because we do not care.

Then what is the noblest ideal for the man or woman who has gone beyond the seventieth milestone? it is to find a manner of life that will take one back to youth and health and beauty. I say a manner of life because there is no other way to regain youth, or even health or beauty, except by living into the ideal. To find this fabled fountain is not merely an ideal but it is an obligation and a duty. Every man or woman who has gone beyond seventy, or even before that age, should make it his or her hobby to find ways to grow youth. Old age can be delayed without resorting to the monkey gland transplantation method of Dr. Eugen Steinach. As a matter of fact, I do not think true rejuvenation will ever be found in the realms of medicine or surgery, nor among men and women who are young. The discovery in its full fruitage will come from the ranks of the aged, and that is why it is not merely your privilege but your duty to start on the eternal quest now if you are nearing three score years and ten or beyond.

Scientists and charlatans have pursued the dream of eternal youth from the age of Merlin down to Cagliostro, Brown-Sequard, Steinach and Voronoff; and still farther down the corridors of time to Sanford Bennett and then to the era of Brown Landone in his gay conquest of Time. None has dicsovered the supreme secret of rejuvenescence, in the opinion of the scholarly and famous Dr. Alexis Carrel. But

the wall between youth and age was cut thin in places by Dr. Carrel and fellow scientists of the Rockefeller Institute of Medical Science who kept a fragment of the heart of a chick embroyo young for more than three decades. This was indeed a miracle discovery — the basis of a formula of turning old age into youth. Muscle cells of the chicken's heart continued to proliferate and grow youthfully as a result of scientific feeding and careful attention to elimination. The chick heart was immersed in a nutrient solution and kept clean. Scientists of the Rockefeller Institute declared that if proper feeding and removal of the waste products should be maintained the heart cells could live and produce and grow indefinitely; that is, that physical immortality would be maintained. This is a prophecy that if the same thing were done in the human body, men and women might live to be 250 or even 500 years old.

Only two conditions were met in this instance of physical rejuvenation by Dr. Carrel and his fellow scientists. These conditions were: First, heart cells of the chick embryo were fed foods essential for healthy growth and youthfulness; second, physiological wastes were daily washed away.

Such results in rejuvenation have been attained in some degree by those who have experimented in growing youth. Sanford Bennett, of another generation, proved that youth could be brought back, in degree, by systematically using the muscles of the body, by alternate contractions and relaxations while lying prone in bed. Sanford Bennett was an old man at fifty and a young man at seventy-two. He found youth by removing worn-out or dead and clogging cellular tissue from his body. He proved in part the discovery made by Dr. Carrel.

Ninon de L'Enclos, famed as "the woman who never grew old, "lived to the age of ninety-one and retained the facial and physical preservation of a woman with the first bloom of womanhood, according to Jeanne Sauval, her personal attendant, who des-

cribed her method of rejuvenation in a pamphlet published in Paris 1710. An old portrait on exhibition until recent years of this celebrated beauty in her seventieth year in a French gallery in Paris, painted by Andre Beauchamps, showed a remarkable state of perservation at that age. Regarding Ninon, W. H. Overton in his "Life and Letters" declared: "Ninon or Mlle. de L'Enclos as she was known, was the most remarkable woman that ever lived. For seventy years she held undisputed sway over hearts of the most distinguished men in France. Louis XIV, when she was eighty-five years old, declared that she was the marvel of his reign."

Ninon clung to youth, health and beauty by the use of the same method that made Sanford Bennett a young man at seventy-two when he was old and senile at fifty — systematic pumping of the cellular wastes from the body by contraction and relaxation of the muscles and tissues. Ninon and Sanford maintained youth by using only one-half of the two-part discovery of Dr. Carrel and his colleagues in maintaining life and youthfulness in the fragment of a chicken heart. They got rid of toxemia. Neither Sanford Bennett nor Ninon de L'Enclos had any knowledge of dietetics nor the tremendous power of Spirit-action in stimulating the glands and brewing the elixirs of long life. My own experiment in the rather interesting job of outwitting the years indicates that the spiritual sides of the processes of longevity are as important as that of providing the proper nutriments and washing away the physiological wastes by the Bennett and L'Enclos pumping method.

The formula I have worked out as a result of my own experiments and taking advantage of the discoveries of others is consequently as follows: First, supply the body with nutriment required, since there are certain foods that make the body responsive to Spirit; second, flush the system every day of worn-out cellular tissue; third, live literally a living soul and you will stimulate the glands of long life in a far

better fashion than e'er dreamed of in the philosophy of Brown-Sequard, Steinach and Voronoff.

It is not enough to merely maintain or regain a youthful body. Of what profit to the man or woman if that individual's body is fairly strong yet the soul is weak and the intellect infantile at second childhood. The ideal must be to rejuvenate heart and mind as well as body. There are plenty of octogenarians and even centenarians, but judging by the observations of a few of these as to how they got that way they failed to rejuvenate the intellect. I feel that the formula I offer, adding the third part, is the best approach to rejuvenescence. Sanford Bennett indeed got a glimpse of the spiritual element of the formula. He asserted that he would have failed if he had not put his soul into his scheme of rejuvenation.

Only a few persons in more or less obscurity and making no claims to a scientific mind have, like Imray, achieved the impossible. Techniques hitherto have been far from perfect; few have been able to reverse physiological time by more than a few years. But the times are not afar when every man and woman with red blood in his veins will seek the fabled fountain in a practical way. I know of no finer hobby for any man or woman of seventy or more. The quest of and by itself is certain to give one additional years.

"Nautilus Magazine."

FROM SCIENCE AND HUMAN PROGRESS
By Oliver Lodge

"A mere conviction of survival is now no act of faith; it is the outcome of knowledge; it is established by scientific inquiry. Those who were killed in the war, for instance, full of interest in life and full of affection for those left behind, have given abundant evidence of their continued existence and their unchanged devotion. Being young and unfinished, incomplete in their earth life, they had pletny of energy and determination to try and repress undue mourning on their behalf, and to assure their loved ones that they are essentially unchanged."

THOUGHTS FROM LORD DOWDING'S RECENT BOOKLET, "GOD'S MAGIC"

For the purposes of evolution, it has been necessary that man should descend into the very depths of Materialism. This he has done with alacrity, and we see the results when we look around us at the world to-day. But man has passed the lowest point, and his enlightenment to the things of the Spirit has already begun. I am optimist enough to believe that in this new age now beginning, this Aquarian Age, the flame of knowledge and enlightenment will spread like wildfire. It will be a poor look-out for the world if I am wrong, for mankind has been headed for destruction and has not missed that goal by much but I don't think I am wrong.

Not, mind you, that a mere belief in human survival after death, and in the possibility of communicating with those survivors, is going to take us very far by itself: it is quite possible to accept the elementary facts of Spiritualism and yet remain substantially a materialist in one's personal life. I regard this acceptance rather as a door opening on to new vistas and a fresh outlook on life.

One thing I should like you to do is to look on Spiritualism not merely as something from which its devotees can obtain gratifications by the witnessing of signs and wonders and the assuagement of their grief through contacts with those whom they love, but as a means of making a personal contribution to the needs of humanity on both sides of the grave, working with those unseen ones with whom our lives are intertwined.

And you can take part in this work, though you may never go to a Spiritualist service nor attend a seance. You can do it by the power of thought, now especially, when so many of the world's problems are in the melting pot. You can send out strong constructive thoughts of unity and brotherhood to the Council of the United Nations when they are in session, to the meetings of representatives of the great

powers when they are trying to reach agreement on peace treaties, to the councils of those who are striving to settle the Indian or Palestinian questions; and you are never likely to know in this world how much you have helped!

TRANSITION

Mr. Horace Whitfeld, a Spiritualist of long standing, passed to the higher life on March 2, aged eighty-five years. Another link on the other side. Mr. Whitfeld (one of a large family) was an elder son of the late Alfred Whitfeld, of Tasmania, who was a son of Dr. Whitfeld, of Ashford, Kent, England, and came to Tasmania in 1842, accompanied by his brother, Dr. Frederick Whitfeld, who settled in the Cressy district.

Mr. Horace Whitfeld for many years followed pastoral pursuits at Moltema, retiring some nine years ago and going to Launceston to live.

He leaves a widow, three sisters, and one brother, the Misses Whitfeld and Henry, of Welman Street, and Mrs. Tisdall, of Melbourne.

Mr. Whitfeld was of a sympathetic nature and there to help unostentatiously when needed. He took a keen interest in the activities of the city, and in spite of his advanced years, was a reader to the last.

"Death" is the casting off of the worn-out body, and passing on to a higher plane of greater usefulness — the second birth.

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

The Soul is myself. The body is only my dwelling place. Death is not death; the Soul merely departs and the body falls.

DANGER OF ABSOLUTE BED REST

A doctor should think twice before prescribing absolute quiet in bed — it may kill his patient.

This astonishing thesis was the subject of a Cornell Medical College conference on therapy, reported in the New York State Journal of Medicine.

Said outspoken Dr. William Dock, Cornell pathology professor, leading off the discussion: "Absolute bed rest kills more patients than anesthesia and all the drugs in the pharmacopoeia added together." Yet doctors prescribe it and medical texts give no warning of its dangers.

The trouble with bed rest, observed the Cornell savants, is that man was not constructed to lie on his back. The position: (1) impedes blood flow; (2) hampers digestion; (3) causes compression of the back part of the lungs; (4) robs bones of chalk; (5) weakens muscles; (6) lowers morale (because of bedpans, etc.).

For and Against

The arguments for bed rest are that it cuts down energy consumption and promotes healing. But contrary to common belief, declared Dr. Dock, sitting up in a chair takes little (if any) more energy than lying down. Robbing bones of lime is no way to heal fractures. Doctors should learn to repair operation wounds so that a little motion will not burst them open.

Most bed-rest deaths are caused by big, migrating blood clots which form in veins constricted by the unnatural position. "In the last 300 autopsies on adults in New York Hospital," reported Dr. Dock, "15 or 5 per cent., died of pulmonary embolism secondary to thrombi in the legs or pelvis." A little moving round, he asserted, could have saved these people.

"Almost as illogical as the bleedings and purgings of previous generations," continued the pathologist, "is the custom of making all victims of heart attacks stay in bed for six weeks. Very often a doctor finds

a patient with failure of the left side of the heart sitting up in a chair and orders him to bed, whereupon the patient proceeds to suffocate."

Another lethal effect of bed rest: pneumonia caused by collection of fluid in the lungs. This is why sick oldsters should not stay in bed "one hour longer than necessary." They should sit up part of the time and let such fluid run down towards their feet and ankles.

Other Troubles

Not so dangerous are eleven other bed-rest disorders mentioned at the meeting, e.g., kidney stones, habitual constipation, prostate trouble, bedsores, muscle spasm.

The only patients for whom the assembled doctors thought that absolute bed rest might be allowable were: (1) the victims of a few such diseases as pulmonary tuberculosis, and (2) children, to whom it does little harm.

Dr. Dock urged a return to the nursing customs of Florence Nightingale's day, when all but prostrated patients got up for meals, bathroom going, etc. There is evidence that bed-rest deaths have gone up since nursing became so expert that a patient never needs to move.

He had many good words to say for the Army's convalescent programme, which makes men move uninjured parts of their bodies as soon as they can, and normally gets head injuries out of bed in a matter of days.

"Exchange."

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FACTORIES HAVE A LANGUAGE OF THEIR OWN

If all the words used by "old hands" in war factories were taken literally there would be many unusual people, animals, and insects helping to make munitions — such as "crabs," "pigs," "worms," "hot-bank man," and "pulpit men." These are merely the names given by workmen to the machines they handle. Even sevicemen to-day have pet names for their planes, guns, tanks, etc.

For instance, in big steelworks, a "pulpit" can be found. This is merely a cabin in which "pulpit-men" operate levers which control giant rolling-mills.

"Tapping" a furnace is often a thrilling sight. It is running off fiery molten metal — sometimes many tons at a time — into a ladle.

Iron melted in blast furnaces is cast in moulds to form short bars called "pigs," each attached at one end to a bigger block of metal known as the "sow."

Men called the "holder-up," "heaver-over," "backer" "bloomer" and "hot-bank man" have jobs in rolling out steel into iron bars and sheets.

A "crab" is the actual lifting part of an overhead travelling crane. Special appliances used for gripping loads suspended by cranes and pulley-blocks are called "dogs."

Glassworks have "glory-holes." These are small furnaces for keeping glass articles hot during manufacture.

"Pickling" is the term for soaking metal articles in baths of acid to remove rust and tarnish.

"Worms" are conveyers for loose material. They work something like the domestic mincing machine.

A "cyclon" has nothing to do with the weather. It is merely a special dust extraction chamber.

"Vamps" can be found in boot and shoe factories. But they aren't, as they sound, female sirens, who roll their eyes at the boss. It is just the name given to the upper part of a boot or shoe.

ONIONS AND GARLIC FOR HEALTH

The extraordinary effect of onions and garlic on health has been demonstrated by recent wide research, which showed that people who eat these foods seldom get cancer and nearly always live longer than most people.

This has been found in regions of Poland and Russia.

Particularly in some Jewish sects, who spend their lives in fasting and prayer.

These people interrupt their pious exercises only to eat a little salted herring, bread and onion. That is their only nourishment.

Yet, in spite of their deplorable hygiene, many of these people live to be a hundred. They are rarely sick, and absolutely free from cancer.

This immunity from cancer is not common to Jews, as Jews in the British Empire, in France, and in Germany and the United States are as prone to cancer as their Christian compatriots.

The researchers found, however, in those districts throughout the world where the populations consume daily large quanties of vegetable of all sorts, particularly raw onion and raw garlic, cancer was absent, and the inhabitants lived longer than elsewhere.

Incidentally, the investigations into longevity showed that atheists generally die young, while a belief in God seems to grant one the benefit of many years.

The following, who believed in God, lived to a ripe old age: Plato to 81, St. Augustine 76, Bossuet 77, Kant 80, Chateaubriand 80, Popes Pius IX 86 and Leo XIII 93, Paul Bourget 83.

On the other hand, none of the apostles of atheism lived beyond 66. Fichte died at 52, Holbach at 66, Saint Simon at 65, Hegel at 61, Fourjer at 65, Nietzche at 56 and Lenin at 54.

"The Guardian," W.A.

THE SEVEN-POINTED STAR

By M. Guthrie, Brisbane

Let me say, to start with, that this is not an article on astrology!

As dwellers in the Southern Hemisphere, we must have often been thrilled by the intense brilliance of the stars. In Australia, Africa, and South America, they shine with a splendour unknown in northern latitudes, where mist subdues their sparkle and makes them seem more remote. Voyagers making their first crossing of the "Line" have experienced a feeling of wonder when they have found their own familiar constellations, Orion, the Milky Way, and other heavenly bodies, take on an effulgence they never noticed before.

We are so used to crawling along the pathways of the earth, that we seldom look above us, except when an aeroplane, flying low, makes an unusual noise, and we say, "Doesn't an aeroplane look pretty at night, lit up with red and green lights? — quite ignoring the more vivid and varied light of the stars among which it holds its way. The writers of the Bible, especially of the Old Testament, constantly alluded to the stars. Living in the East, in a dry climate, the stars to them looked large and bright. Astronomy had its rise in the East; there were men who devoted their lives to the study of the heavens; they gave names to the great constellations, which names we have retained. The study of the stars inspired some sublime poetry — read the first six verses of the nineteenth psalm, beginning with "The heavens declare the glory of God, and the firmament showeth his handiwork."

With astronomy went astrology — still a disputed science. Many people deny it being a science at all. However, those star-gazers of the olden time believed that the stars had an influence upon mundane affairs — "The stars in their courses fought against Sisera." Physically, they do have an influence; with the sun and moon they exert a pulling power over our tides and

seasons. But present-day astrologers assure us that the stars do not compel — they only influence or indicate.

Those olden time star-gazers claimed to predict future events by them. By the casting of horoscopes, they really did learn of a great future event — long since past — the birth of that Child whose life has revolutionized human history, both sacred and profane; whose worship, whether nominal or sincere, has ousted the ancient gods.

These star-gazers noticed — and it is repeated in Holy Writ — that one star differs from another in magnitude. So they do; from little Venus and Mars to huge Jupiter and Saturn. They also differ in colour. You have noticed that yourselves. How red Mars looks, that warrior-star that dominated the heavens all through the late war with his baleful fire. Then, here is the softer rose of Venus, star of love; there are others, true stars, that are blue, golden, purple, green, or pure crystal. Gazing up on a moonless night is like looking into a roof studded with emeralds, sapphires, rubies, and diamonds — not to mention the pearls of the Milky Way.

To those ancient observers of the heavens, stars, besides having colour, brightness, and power, had a symbolical meaning, which many of us moderns have unconsciously adopted. Many of us, whether Spiritualists, orthodox Christians, or followers of some of the Eastern cults, such as Theosophy and modern Buddhism, believe that the stars do wield an influence over our affairs. This has coloured much of our speech and our customs, such as the wearing of symbols to indicate our beliefs. A favourite symbol is a star. Now what is all this star-talk leading up to? Have we, as Spiritualists, a symbol of any kind expressive of our beliefs? Yes! We have a star! And a seven-pointed star at that!

We will not pin ourselves down to a book, nor a creed, nor a church; we revere the Bible, but we also

revere the sacred books which were in existence long before the Bible. I refer to the sacred booksofIndia, China, and Egypt, all containing sublime precepts far more spiritual than the somewhat materialistic utterances of the ancient Judaistic writings.

If we are not tied down to a creed, book, nor church, what then do we believe? For we must believe in something! We do; we believe in, and worship, the Great Spirit of Life, whom for want of a better name we call God. We believe in His eternal, natural laws. And other things besides, symbolized by our seven-pointed star.

Picture a great star with seven points. See that the points are not all the same size, for they are not of equal value. The four largest to be at the top, and one of those four to be much bigger than the others. It is the apex, and stands for the Fatherhood of God.

We are often asked, Who is God? People ask us to state definitely what He is like? We do not know. The Bible says, "No man has seen God at any time." It also tells us that God is Spirit — and we straightway limit Him by saying, God is a Spirit! As he is "Spirit," then He must be all-pervading, unconfined, all-seeing. Wiser heads than ours have puzzled over this question. True poets are seers as well as weavers of rhyme, and they have tried to solve the mystery but all in vain. Tennyson tried, and gave it up in these words, after plucking a flower out of a wayside wall:

> Flower in the crannied wall,
> I pluck you out of the crannies;
> I hold you here, root and all, in my hand,
> Little flower, but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

I am not concerned in trying to fathom what has baffled the wisest and the purest of the Guides, but my ignorance does not prevent me from believing in His Fatherhood. He is Spirit; so am I; thus far we are

akin, "just as one drop of sea water is akin to the great ocean; the difference being only in degree; and, as we are parts of that great Life-force and of each other, it makes the true brotherhood of Man, the second point of our star.

The Communion of Spirits and the Ministry of Angels come third. To have put it first would be to exalt the creature above the Creator. This is a mistake common to many Spiritualists — we have become so wrapped up in those loved ones who have returned, and in our guides, helpers, and controls, that we ignore the One who has made such communication possible. It grieves the higher Guides, who constantly tell us they have no power but what God gives them. In this sense it is true that "God is a jealous God." Those who persist in putting the creature before the Creator usually find out the mistake they are making; they tie their loved ones to the astral plane, and prevent themselves from rising; they gradually lose all desire of the highest and the best.

The fourth point, the Continued Existence of the Soul, is demonstrated in Spiritualistic churches every week — sometimes every day — so I will not enlarge, except to say that I prefer the word "spirit" to "soul." We are body, soul, and spirit, and the soul pertains to the emotional portion of that Trinity.

A more debatable claim is the fifth point in our star, Personal Responsibility. I was astonished not long ago when a dear friend, who, I thought, was a pronounced Spiritualist, told me she still believes that the blood of Jesus washes her sins away; and she said she read it in the Bible. I replied, Jesus Himself never made any such claim; He taught the doctrine of sowing and reaping; it was St. Paul who originated the doctrine of vicarious atonement. Personal Responsibility meant just what Jesus taught — that we are responsible beings, and must bear whatever that responsibility entails. All the spirit friends who return tell us they are now reaping

what they have sown — that the homes in which they are now residing, they built themselves by their life here — and how disappointed and disgusted some of them felt as they viewed the shabby homes they have to live in! While others, who were humble and kind, and never prided themselves on being anything great while here, were joyfully surprised at their new homes.

The sixth new point in our star should be twins; it is called Compensation and Retribution, and is allied to Personal Responsibility — for you see all the points are united at the base. It is nice to know that if we have to pay — and there will be no getting out of it — the way will be open and the method shown and help given by the higher guides. There is no eternity of punishment for wrong-doing, except in the rare cases of wilful impenitence. The paying may be painful, but once the debt is discharged, there is no more about it — we won't be billed twice; the freed spirit is then able to pursue his own avocations, and his very efforts to repay the wrong he has done helps him to rise. There is another side of the picture — it is good to know that if we ourselves have been wronged, we will receive compensation for it over there, even if we languish under ill-treatment here.

And the seventh point in our star, Eternal Progress Open to Every Human Soul, is a clarion call of hope; no longer need we be held back by the adverse conditions of our earthly life — by our stars, as some people would say — but by our own imperfect natures.

The path shines brightly before us, and we walk along it in the company of the loved and some-time lost, of those who have helped us, of those we have helped, of those who have been attracted to us, our garments growing brighter as we go, and we ourselves becoming more and more aware of that ineffable Being who is far above our comprehension, but whom it is our privilege and our right to call "Our Father."

"Accept my sincere thanks for all that the Harbinger of Light has done for me, especially for the many new and helpful thoughts. May God's blessing rest on you and your work."

———:o:———

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

Milton.

When thou shalt have laid aside thy body thou shalt rise freed from mortality and become a God of the kindly skies.

Pythagoras.

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

Seneca.

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

Cato.

Is it not strange that after all I have said to convince you that I am going to the society of the happy you still think this body to be Socrates? To die and be released is better for me.

Socrates.

The Soul of each of us is an immortal Spirit and goes to other immortals to give an account of its actions.

Plato.

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