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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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THE Harbinger of Light

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

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"HE SPOKE IN MY TRIBAL TONGUE"

By Leslie B. Howard
In "Psychic News"

African controls conversing fluently in their mother tongue and greeting a fellow countryman in the circle with customary tribal gestures were some of the phenomena witnessed at a sensational seance in North London recently.

For some weeks now the gift of tongues has been evident in the mediumship of two young developing psychics who sit regularly in the circle where these events occurred, and although the guides are unable to speak a word of English they are fluent in their own language to a remarkable degree.

Neither of the mediums can speak any language but English.

The leader of the circle, who wishes to remain anonymous and at whose address the seances were held, has been conducting the sittings regularly since March of last year. After these recent developments she invited me to be present.

I suggested inviting an African to the circle as the majority of the controls appeared to be negroid, save two, the intonations and inflexions in whose speech were more likely asiatic.

Professor Aladini — who teaches at the Oriental School of Languages, a department of the London University, and can speak eleven African dialects — willingly agreed to visit the circle.

At the sitting which the Professor attended, Mr. J. Thomason, one of the mediums through whom these coloured guides manifest, went into trance and was immediately controlled by a foreign guide speaking at high speed.

Asked if he could understand the language Professor Aladini, himself almost speechless at the phenomenon, replied that the control was speaking in the tongue of the Mendes of Central Africa — his own tribe!

He engaged the spirit in animated conversation and greetings were exchanged with customary tribal gesticulations. He told us, then, that the guide was a warrior chief and had previously been reciting a prayer. He desired to practise healing and would probably take charge of Mr. Thomason's controls.

Aladini also stated that the stance and mannerisms of this guide were identical with those of an African witch doctor when ministering healing.

He was greatly impressed with the perfect diction. Certain Mende consonants, it appears, are exceedingly difficult to pronounce, particularly the double consonants of BK and PK. Yet, said the Professor, these were uttered clearly and distinctly.

A few moments later, Mr. Thomason, still in trance, was controlled by the spirit of a Chinese. Mr. Yu, an oriental visiting the circle, was able to identify the language as Chinese although he could not understand it nor place the dialect. With this Aladini, who also has a knowledge of Eastern languages, agreed.

As the Chinese control left, the medium was again entranced by an African and once more Professor Aladini was engaged in conversation. This time he told us that the spirit was that of a young tribesman who had met his death in an accident on a mountainside. He came from the district of the Lower Congo, near

the upper reaches of the Zambesi River, and was a native of the Matidi tribe.

When the Professor was asked his views he confessed to utter amazement.

"I have travelled all over the world," he declared, "and have seen many strange and wonderful things. I have been interested in Spiritualism for about twenty-two years, but this is the most remarkable thing I have seen in my life. The language was perfect. The first one was speaking in the pure Mende tongue exactly like a native."

Aladini then told how difficult it was for a European to pronounce the weird intonations of the African tribal tongues and said that he had never yet met any white man who could master the subtle inflexions and deep cadences.

Mr. A. Daniels, the other medium, then went into trance and the spirit of a young African spoke through him. Professor Aladini, although unable to follow the speech, was able to immediately identify him as a Yoluf of French West Africa, who probably came from a district near Gambia.

Another Yoluf, a Chinese and an Egyptian followed in quick succession, Mr. Daniels remaining in trance throughout. Mr. Yu and Professor Aladini were able to recognize the languages but could not hold further conversations.

What was remarkable, however, particularly in Mr. Daniels' mediumship, was the pronounced transfiguration. Not only were the features completely changed but the whole body appeared to undergo a transformation.

While one of the Yoluf controls manifested, for example, Mr. Daniels' lips protruded beyond the tip of his nose, which appeared flattened to his face. His temples and jaw seemed hollow, his back was stiffly arched, and his neck seemed to increase in girth.

When the Chinese manifested, on the other hand, his face appeared square, the jaw was set low and rigid and his physique seemed straight and formless.

SPIRITUALISM, FATE, AND FREEWILL

By Horace Leaf, F.R.G.S.

Foretelling has always played a disputed part in mediumship and is by many people condemned. It certainly has been unpopular among legal authorities and law has often been very oppressive about it. Philosophically, however, it is very significant and the bugbear of the Western philosophers, although it has always been popular in the East. Most people have a sneaking regard for it, and even those who pretend to despise it are not above feeling intrigued when it applies to themselves. All of which leads me to my main thought.

After many years' study and practice of mediumship I have gathered a considerable amount of experience which has more or less compelled me to form a philosophy of life. Most people past middle-age do that, but they do not, as a rule, have unusual experiences; certainly not the kind which fall to the lot of those intimately acquainted with mediumship.

My experiences in this regard do not, I expect, greatly differ from most other mental mediums' who have acted as advisers to many people. In principle such mediums act and think alike.

Two adverse factors stand out in my philosophy and both are related to mediumship. One is that there is a certain amount of Fate in the life of every person; the other is that they also have a certain amount of Freewill. Obviously, these terms are contradictory and illogical, but not impossible. The fact is they happen, and what happens cannot, strictly speaking, be illogical.

As a compromise, therefore, I will say Nature is illogical, by which I mean that it does not conform to what we think it ought to do or be. If one remembers this a good many pitfalls will be avoided and much more latitude allowed to the "state of things entire."

The fact is there is no logic in Nature, although there is in the human mind, especially the trained human mind. When we educate anyone we really aim at making him logical; we teach them not to think

haphazardly, but to cultivate order among what otherwise might be mere loose ends of experience, disconnected and more or less useless when it is necessary to form a judgment. That means we dictate to Nature and insist on her to be what we want her to be. This may seem stupid when stated thus, but as a matter of fact it has proved helpful to mankind because it has enabled us to make some kind of order out of a mass of material that would otherwise have been terribly confusing.

It is the main principle adopted by science. When we decide that one person shall be a physiologist, another a biologist, and a third a psychologist, we merely mean that we have split up a certain part of Nature for our own convenience so that order may be maintained and use made of what we have discovered. There is no science in Nature, but a great deal in us, for there can be no physiology without biology, and no biology without psychology, and vice versa. These sciences are simply strands, as it were, in a rope of Nature which we have isolated so that we can adequately grasp and use them. No man can become master of everything, so we aim at becoming specialists in some branch or other of Nature. In fact, there is no such thing as "natural law" — there is simply Nature. We make the law to suit our own purpose.

If all this should seem complicated to the reader, I apologize, but it seems necessary to establish more clearly the reality of the contradiction that man is subject to both Fate and Freewill throughout life. I will now quote some actual instances to support this claim. Every one of these cases may be unhesitatingly accepted as true. I happen to know that they occurred.

A doctor's widow, feeling bored with inactivity, decided to do a job of work and was invited to act as housekeeper to an elderly retired tea planter from Ceylon. Feeling the man was too old to make the job comfortable, she consulted a medium, whose control advised her to accept the post. "You will be quite happy," said the control, "and next February your

employer will ask you to marry him. On your consenting he will make you a marriage settlement of £20,000 (about $110,000)." The lady took the position and the following February her employer asked her to become his wife. She consented, and he requested her to put on her hat and coat, took her straight to his lawyer, and gave her the exact sum stated by the control.

When I was in Bombay some years ago, a native fortune-teller informed a relative who accompanied me that when she arrived back in England she would find her mother and father both ill in bed. Her mother, he assured her, would recover, but her father would die. When we reached home her mother was ill in bed with pleurisy and her father with pneumonia. Her mother recovered but her father died, although the medical doctor felt certain he would recover.

Here is a third case. While riding in a train between Dundee and Glasgow, Scotland, a well-known Scottish speywife (a woman endowed with second sight) informed me that in the following January I would unexpectedly receive a cablegram from Australia, and told me the exact words that would be on it. She proved right in every detail. I can assure the reader that none of these instances could possibly have been foretold by normal deduction, because in every case the recipient was entirely unknown to the medium. I could quote many equally convincing examples, but most people can find plenty, either in their own life or those of their friends.

Now for examples of Freewill. I was informed by a control that at a certain time I would find myself in danger of losing my life. His prediction proved to be true. "When it happens," said the control, "you must carry out the following instructions, for, remember, you **must not die.**" When the unforeseen incident happened I decided that I preferred to die rather than to live, and as soon as my decision was made, I heard the voice of the spirit say to me angrily: "Remember what I told you — you must not die. Make an effort

to recover." I did, and am writing this article as a consequence. It was obvious to me that had I continued in my determination to die I could have done so, but by an act of will I pulled through.

The best authorities for this sort of possibility are, of course, spirit controls, who often through their mediums advise sitters what to do under certain circumstances, making it quite plain that the sitter can himself decide the issue. But many people have experiences when they know they can determine the results, and others when, no matter how they try to avoid an issue, they are unable to do so. These we often refer to as our "good" or our "bad" period.

The late Will Crooks, a famous English Labour politician and the first Labour mayor of England, once confided to me that he knew the main events of his life had been forced upon him by a mysterious power. His actual words were: "Most of the events that have befallen me have been against my wishes, while the things that I have desired have been denied me by the same power." He was not a Spiritualist.

The situation can, I think, be summed up by the following illustration: If you wish to go to the post office you must traverse the distance between your house and the post office; but there is nothing to stop you taking one of several routes. If there is only one route, you may cross the road as often as you like. Your home and the post office represent the fatalistic elements, but the route you choose may be entirely a matter of your own willing.

A consideration of such factors will show how much the study of mediumship can contribute to philosophy. If the modern philosopher is going to work out a reliable system he must consider all the facts without prejudice. When this is done by Western philosophers they will succeed in getting out of the blind alleys they have so notoriously got into, and then we shall have a much better understanding of the meaning of existence.

MOTHERS' DAY

Mothers' Day, our first international honour day, is now being observed by every nationality and creed, and has developed into one of the most outstanding events during the entire year.

The idea of such a celebration originated in the mind of Anna Jarvis, of Philadelphia. A determination on her part to try to experiment of starting a new holiday caused her to insert in a church paper a notice to the effect that the second Sunday of May should be observed as Mothers' Day. Every son and daughter who wished to honour motherhood should wear a white carnation.

From this small beginning it began to appeal to our civil magistrates, and they in turn issued proclamations setting aside the second Sunday of May as a day of special observance to do honour to Mother — yours and mine.

Year by year the idea grew until many of the foreign lands also set aside a day in the year to likewise follow the example of the American people.

To-day every church and society observes the day by special exercises. Every Spiritualist should have the thought instilled to do something for Mother, not for this one Sunday but for every day in the week. They should be told how to help, and do the things they are supposed to do without being told, and thus lighten the burden of our only and dearest Mother.

Those who are away from home should not forget to send a card of remembrance — a telegraph message, or even a telephone call will bring the voice of the one you love most dearly closer. Do something that will keep the occasion with special filial observance.

Mothers' Day Programme

Opening Song: "Guardian Angels."

Invocation: Angels of Light and Wisdom, we solicit your presence with us this day. Illuminate our minds and quicken our understandings, and strengthen our adherence to truth. May your light chase away the

mists of doubt and superstition, so that the light of God's divine truth, as taught and manifested by you, may be ours through life. Amen.

Golden Text: "To love wisely is to practise the religion of eternity."—Andrew Jackson Davis.

Memory Gem: "Never will I dishonour the name of my Mother by associating with the vicious and depraved."—J. R. Francis.

Song: "Angels Lead My Footsteps."

Topics for Address: "Our Mothers," "Mother's Life and Influence," "Our Debt to Motherhood."

Benediction: Great Spirit of the Universe, send thy messengers unto us; may they unlock the door of every heart, enter in and dwell there, and guide us for evermore. Amen.

STETHOSCOPE DISAPPEARS THROUGH CEILING

By F.W.B.

In "The Two Worlds"

Mrs. Shearer, a medium of the Manchester Spiritualist Church, is at present lying in Ward E.6 of Crumpsall Hospital with heart trouble. While the lady doctor was in attendance the other day she used her stethoscope to test Mrs. Shearer's heart, and then laid it on the bed. Mrs. Shearer's attention was drawn to the stethoscope rising slowly from the bed until it reached the ceiling and disappeared from sight. When the lady doctor turned round to reach for her stethoscope it was missing. She therefore asked the nurse in attendance if she had removed it, but the reply was in the negative. The doctor then exclaimed, "That is very remarkable, I have just laid it on the bed." Then to the utter amazement of the doctor, Mrs. Shearer quietly remarked that she would find it in her room upstairs. Dumbfounded she remarked, "Most peculiar!" Mrs. Shearer then replied, "A lot of funny things happen, but you will know more about them some day."

The stethoscope was later found by the lady doctor in her room as stated by the medium.

OUR BODIES IN THE BEYOND

By the Rev. C. Irving Benson, D.D.

In "The Herald," Melbourne

The life Beyond is unreal to many people because they think that when the body dies, the soul, a mysterious bit of grey mist, somehow escapes and survives. Our life in this world suffers because of this attenuated view of the life that awaits us.

Let us begin by grasping this fact — that the Bible never divides a man into soul and body. The Bible never suggests that the soul has power to live a separate life. The Bible thinks of man — body and soul — as one, and when it speaks of the future life it speaks of the immortality, not of the soul, but of the man, body and soul.

The Gospel of the resurrection of the body has been neglected or despised because it has been mistaken for the resurrection of the flesh. It is impossible for us to-day to believe in any resurrection of the flesh buried or cremated. That dissolves into dust and the elements of which it is composed enter into new combinations. It may help to make grass, and sheep eat the grass. What is grass to-day is wool on the back of the sheep to-morrow; the disintegration of one organism means the upbuilding of the same atoms into the structure of another:

> Imperious Caesar, dead and turn'd to clay,
> Might stop a hole to keep the wind away.

There is the old question of what happens to the body of the missionary who is eaten by a cannibal.

St. Paul opposed the idea of the resurrection of the flesh. He expressly said: "That which thou sowest, thou sowest not that body that shall be, but bare grain . . . of wheat or of some other grain, but God giveth it a body as it hath pleased Him, and to every seed His own body." God, who provided the soul with a body here will provide it with a body there. And that body will be a different body. St. Paul describes the man who holds the view of a literal or carnal bodily resurrection as a "foolish person."

The Hyacinth Bulb

Look around you as you work in your garden and you will find hints of the body of the resurrection. The seeds you sow for the most part perish and mingle with the soil. Only the germ of life which lay wrapped within the seed has not perished. It goes on fashioning for itself out of the soil and air and sunshine and the dissolving tissues of the sown seed, a new body in which may be housed again the precious spark of life.

Let us think of a hyacinth bulb planted in the soil. Eventually there is a resurrection, but what rises out of the dark earth that covers it is not a bulb, but something gloriously beautiful and fragrant, the flower of the hyacinth. And yet, though the flower is not the bulb, there is an inevitable association between the two.

"So also is the resurrection of the dead." Our bodies are sown here on earth; but that which rises will not be that which is sown, though there is a direct connection between the two.

Almost everybody knows now that the particles of a human body disappear and are replaced several times in the course of life, while the identity of the person remains the same, a complete change taking place. If, therefore, a man lives to be seventy he has survived the dissolution of several bodies during his life-time, yet his identity remains.

Every individual consists of two bodies, the material and the etheric body. The severance of the etheric body from the material body occurs at death.

Of the etheric body, Sir Oliver Lodge says: "It may be something more fundamental than Matter, something of which Matter is only a sensuous modification . . . For we are discovering that our own present bodies, or those parts of them which we can study in the laboratory and examine with a microscope, are but instruments or the operations of a more permanent and refined and supersensuous substance, which interpenetrates them and interacts, so as to produce our familiar movements and to enable us to communicate with our fellows."

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MEDIUM LEVITATED

By H. Boddington

In "The Two Worlds"

When a solid, sixteen-stone man is levitated, how are the forces of terrestrial gravitation overcome? Do spirit people make him lighter by extracting ponderous matter from his body, or do they fill him with a compound lighter than air which enables him silently, and without the least disturbance of the atmosphere, to float over one's head? Or is the vortex theory the most satisfactory? This was the problem which faced me when a sixteen-stone, non-professional medium, named Brown, balanced himself like a feather-weight on my head, carefully rubbing the body on it, so that I was certain he was floating face upwards over my head. Five of us were holding hands over a small card-table, with the medium wedged in the corner. He could not stand up without upsetting the table. Nor could a cat squeeze itself behind our chairs, which adjoined his, without the circle becoming aware of it.

Floating in the Air

Suddenly, the sitter on his right exclaimed, "He's gone!" Even while he was speaking, I noted a sudden removal of the hand I was grasping. Almost at the same moment, I felt the seat of his trousers gently

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The Evidence

Take down your Bible and read the fifteenth chapter of St. Paul's First Letter to the Corinthians. Read it in the old version first and then in Moffatt's translation. Where did St. Paul get all this? Is it simply imagination? No, he learned it from the resurrection of Christ. It is evident that he understands our glorified body to be similar to the resurrection body of Christ.

What is the significance of the resurrection of the body? It is that we shall not be absorbed into the essence of being. We shall retain our individuality. You will be you. I shall be I. The attraction of Heaven is that with the morn those angel faces will smile again, "which we have loved long since and lost awhile."

pressing upon my head as the whole body floated towards the couch on the other side of the room, on which we heard him gently deposited. There was not the slightest wriggling or attempt to stand upon the chair or table. With our bodies so closely wedged against his, this would have been detected immediately. We tested this afterwards and found it a physical impossibility. A moment before his levitation our feet had all been in contact on the floor.

There was an uncanny silence and stillness of the atmosphere during the whole phenomenon. Presently, we heard him playing the piano in the next room, moving along the passage way; and rapping various articles to indicate his whereabouts. How he got out of the room is a mystery to me, although one sitter declares the door opened slightly, but not wide enough to let the big man pass through. The rest of us saw nothing of the lighted gas jet outside, which would have indicated the fact. None the less, one has to be very slow to draw conclusions, because it is obvious that spirit people use always the simplest means to the end in view.

On several occasions, at his own request, and in answer to his own desire to find out exactly what happened during his levitations, coloured ochre was spread along the picture rails, on the cupboard-tops, and everywhere that afforded a grip. It would be an incredible thing for him to jump up in the darkness and hang on to the very difficult finger grip that could be afforded by the picture-rail, which was about eight feet from the ground. Yet, there was the apparently damning evidence of his fingerprints all round the rails. At times, he seemed to be touching the ceiling, about twelve feet high. He exhibited a flash-lamp to show where he was. Examination showed that he must have been standing in the angle of the wall on a picture rail that would have scarcely supported a cat. That he was really near the ceiling was certain, because he slapped the wall and left the marks of coloured ochre near the ceiling, which would be impossible to reach without a ladder.

WHAT ARE POLTERGEISTS?'

By E. R. P. Warwick

In "Spirtualist Free Press"

This question has risen again owing to the publication in the daily press of a story concerning a haunted house in which the manifestations are attributed to poltergeists.

Poltergeists are believed to be mischievous elementals of inferior intellect who are able, under certain conditions, to project missiles and carry out other physical effects. They are not responsible for hauntings, which are produced by earth-bound entities.

It is quite simple to determine whether poltergeists or earth-bound spirits are responsible for physical manifestations. The clue is always the same. If there is a child about the age of fourteen always present when the physical phenomena take place and they do not occur when he or she is absent, then it is almost certain that poltergeists are responsible. The power which these elementals employ appears to be drawn from children of the age of puberty, although the child himself is entirely ignorant of the fact.

Hauntings

In cases where there are mischievous or disturbing manifestations and a child is not present, then obviously the phenomena are produced by earthbound or mischievous entities. With such cases the one remedy is to hold a rescue circle in the haunted house in order to help the spirit concerned. With all hauntings, no matter how long they have continued, there is a spirit in distress who needs all the help which can be given. Such help should not be attempted by any but experienced people, as it is possible for unpleasant consequences to occur.

Mischief

There is no danger at all from handling the elimination of a poltergeist, who often shows a grotesque sense of humour. We came across one of these little scamps who delighted in throwing a soft tomato at a newly

polished mirror, and he appeared to be quite satisfied with the single effort.

Others have given us instances of weird happenings which might be frightening to nervous people, but there have been no recorded instances where a poltergeist has done bodily harm. They appear to avoid being detected at the beginning of their throwing, for the missile is usually seen at the end of its flight and never at the start. It is only natural that those who are disturbed by poltergeists should desire to abolish the phenomena, and it is a very simple matter to accomplish.

De-magnetizing

If there are several children in the vicinity one must first discover which child is responsible. As we pointed out, this would be a boy or girl twelve to sixteen years of age. An explanation of the reasons for the phenomena should be given to the parents or guardians and their permission sought to treat the child.

The child should be told that what is being done will in no way hurt it, and in fact it will feel nothing. He should stand up in a relaxed state and be de-magnetized by the operator. To do so, the operator should join his outstretched fingers together above the child's head and then draw each hand down the sides to the ground. Several passes should be made and always downward, thoroughly covering the whole body and disturbing the child's aura. Usually after such treatment and de-magnetizing no further power can be drawn off by the poltergeist and the phenomena cease.

Water Helps

Some people who practise de-magnetizing claim that a bowl of water is necessary in order to absorb the magnetism drawn off. We believe that there is something in the theory, although successful treatment has been given without it very often. The important point is to ensure that complete de-magnetization is accomplished. If the manifestations continue after one treatment, and one is certain that the unconscious culprit is

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LANCE BRICE'S CIRCLE

Contributed by H. A. Anderson

My sister, down on a visit from a seaport town in the North Island, came with me to one of Mr. Lance Brice's direct voice seances, held in Christchurch. Unison, the guide, talked to her for some minutes and then said, "There is a little boy here, named Grant, and he wishes to give you a message for a lady named Mrs. H., living in your home town." My sister told Unison that she did not know any boy of that name, neither did she know any lady of the name given.

The boy did not speak himself, but Unison spoke for him and she told my sister the boy insisted that she must know him, for he had been many times in her shop where "all the gold and diamonds were." That was possible, my sister explained, but she insisted that she never knew him nor Mrs. N. Unison said she could not understand this, for the boy was positive that my sister knew him.

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being treated, then a further, thorough treatment should be given.

It is not necessary for the operator to be a developed medium in order to carry out the de-magnetization. Anyone with sufficient power of concentration can succeed. All that is necessary is to visualize the child's aura and see that it is thoroughly disturbed by downward passes.

Some poltergeists are said to be benevolent and quite susceptible to personal requests and persuasion. Attempts have been made to cultivate their friendship, particularly in Southern Russia, and, according to the literature published, some success has been claimed. One of these poltergeists was alleged to lay the breakfast table and light the fire! They are not to be confused with the "little people" of the Highlands and Cornwall, who appear to be entirely benevolent in their alleged actions, confining their activities to vegetable and non-human animal life.

Unison left it at that and carried on with the circle and did not speak again to my sister for about an hour, when she came to her again and said, "I find that you do not know Mrs. N., nor have you ever met her, but you will meet her in about a year, and now, if you have paper and a pencil, I want you to take down what I am going to say. It will be good evidence in the future." She said, "You will know Mrs. N. when you meet her. She is a little old lady and the first thing you will notice is that she has a silver tube in her throat," and then Unison gave her a further description of the old lady and how to find her. I cannot remember the exact directions now, but it was something like this: "You know the shop owned by Mr. ——. Well, you come out of that shop and turn to the left and walk till you come to the . . . turning; then to the left, . . . , and that will bring you to a little narrow right-of-way. Go down this and you will see the little cottage where Mrs. N. lives," and then Unison described the cottage, especially its windows and the door between them, and the little garden bordered by bottles turned upside down and sunk in the soil. Then, if she went to a corner of the house, she would see shipping in the bay.

Then followed another argument with Unison, my sister insisting that she knew that part of the town and that no cottage existed there — nothing but big factories. She was positive no one could live there and Unison was just as positive that Mrs. N. did live there in the cottage she described. My sister took down the instructions but she was so sure that no cottage was there that she never followed them.

A little over a year after this my sister, who was a good medium herself, was speaking to her own guide, who had been a doctor well known to her before he passed over — about thirty years ago. "Why," he asked her, "don't you use the gift your Father has given you so abundantly? You know you could bring much happiness to those around you."

(Please turn to page 18)

FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

(All rights reserved)

The ninth of a series of practical hints and elementary exercises for student mediums, specially written for the "Harbinger" by the author of "The Home Circle Handbook"

Magnetic Healing and Psychometry (continued), Part 2

There are quite a number of passes in general use, and each is a means to an end. The passes suggest a certain effect, and by the law of association of ideas help both the patient and the healer to reach the desired psychical state of receptivity. The healer talks with his hands, and he should aim at graceful move-

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Thinking that he meant the gift of healing, she replied, "Oh, doctor, you know I have no gift of healing." "Perhaps not," he told her, "but you have the gift of sunshine. No matter where you go you bring love and happiness and there are many old persons in this town whose lives would be brighter if they knew you and could look forward to, say, an hour at least one fixed hour a week. It would be something for them to look forward to, and they would soon learn to love you."

My sister thought it was worth trying and so got into touch with a lady engaged in social work. The lady was delighted to get this help and told my sister she was just the very person to bring pleasure and happiness to lonely old women, and sent her a list of people she hoped she could visit at set hours or, as she put it, "fixed hours to look forward to."

The first name on the list was Mrs. N., and the directions to find her home were exactly the same as those given by Unison, and when my sister found the cottage everything was exactly as described. The first thing my sister noticed was the silver tube in the old ladys throat. The message my sister gave from the boy explained to Mrs. N. something that had puzzled her after his passing, which took place some years before my sister's visit.

ments. In fact, his hands should be as expressive as those of a ballet dancer.

The Longitudinal Pass

A slow version of the Primary Pass accompanied by deeper concentration. The attention is confined mainly to the affected area.

Palmar Presentation

Holding the palms over the affected area, a sluggish nerve centre, or a psychic centre. With this stance the healer visualizes the forces literally flowing into the patient.

Digital Presentation

With the fingertips fairly close together. Induces local analgesia, and occasionally sleep.

Tapping

Digital presentation with a back and forth movement as if you were pushing the magnetism into the patient. Use prior to a quieter, smoother movement. Especially useful to soothe aching eyes or local nerve pains. Do not touch the patient. You are treating the aura.

Perforation

Digital presentation, but with the wrists twisting so that the fingers seem to be drilling a hole in the etheric body of the patient. Use prior to smoother movement.

Vibration

May be done either with the palms or the finger tips, but only when the healer's hands actually vibrate with magnetic power. The combination of the power plus the heat of the healer's body is particularly soothing. This is done with the hands in contact with the patient. Don't attempt to imitate this effect by tightening the muscles of the arm until they shiver. This is not only charlatanism, but it is also injurious both to the healer and the patient. Any striving after effect destroys the value of all psychic work.

The Transverse Pass

Is a movement with both hands working in opposition to each other, and resembles one brushing something aside, and that is exactly its purpose. It is used

at the commencement of a treatment to remove devitalized psychical and etheric substances from the aura. Together with the upward pass, it helps to bring a person out of a trance state, or to awaken a patient who has been mesmerized into sleep.

Incidentally, it is not unusual for a patient to drop off to sleep, even on their feet. You'll have to be prepared for this. Don't panic. A few upward passes will wake them up. If that doesn't work, try flicking the fingers all round them as if you were shaking water on to them; but forget the water. The patient

There are many variations of these passes, such as the Circular Pass and Rotary Palmar Pass, etc., but you will evolve them yourself if the necessity arises.

Practise these passes on a chair or cushion until you are familiar with them, but when actually treating a patient keep the conscious mind well in the background. Make no attempt ot plan your movements or to consciously direct the forces by an act of will. Dwell quietly on the conditions which you wish to bring about, but not on the conditions which you wish to remedy.

Magnetic treatment stimulates the mind, relaxes the nerves, and brings about a general state of well-being and its tonic effect will be appreciated by anyone. There is no necessity for your "patient" to be indisposed. Any willing friend will serve. Practise "thinking with your hands" (or sensing, hearing, or seeing, as the case may be). As your hands pass through the patient's aura they pick up vibrations attuned to each centre. These immediately influence the corresponding centre in your own aura. This harmony is the basis of psychometry and of all other forms of psychical communications. By the continual practice of magnetic healing you will learn to "think with your hands" and so dissociate your psychic faculties from your physical sensory organs. When this stage is reached you are ready to take the next step forward.

SECRET SCIENCE BEHIND MIRACLES

By Max Freedom Long

Author of "Recovering the Ancient Magic"

Miracles have been performed in all lands down the centuries. For centuries men have searched for an explanation. There has been an enduring tradition of a once-known SECRET SCIENCE which enabled man to perform miracles. This Lost Science was searched for by the Alchemists, the Rosicrucians, the Yogi of India, the Marabouts, the Zen Buddhists, and by the numberless individuals who were members of no order.

In this book is told the story of such a search in modern times, and of the discovery of the original Secret Science. Evidence accumulates to show that the SECRET (called Huna) originated in the Sahara Desert at a time when its rivers ran full. Many centuries later it was known to the priests of the tribes who were ancestors of the Polynesians. They were enabled, through a knowledge of this science, to fire-walk on barely hardened lava, to heal instantly, to see and change the unwanted future of an individual, to control wind and weather, and to produce all the phenomena known to modern psychical research.

The SECRET SCIENCE was kept so secret by the native priests or kahunas, that a scientist, Dr. William Tufts Brigham, long curator of the Bishop Museum in Honolulu, was unable, in forty years of trying, to learn from the kahunas how they performed their miracles.

After long association with Dr. Brigham, Max Freedom Long took over the study and the effort to get the Secret Science from the kahunas. This book is the account of how he uncovered the disappearing science just as it was on the verge of being lost completely.

The ancient SECRET SCIENCE is inclusive of all that we of the Western world know of modern psychology, abnormal psychology, and psychic science. It goes far beyond our knowledge, however, and offers

for the first time a single general set of explanations covering the entire field of supernormal phenomena.

In Huna, which long antedates Judaism, Christianity and other world religions of to-day, may be found the original knowledge upon which much religious belief was built. In the light of Huna all religions can be revalued insofar as the practical or miraculous is concerned. The present methods of prayer have lost the key elements which make their answers miraculous, immediate and certain, provided correct conditions are made available for the answers.

No matter what a person's religion may be, no matter what his learning in philosophy or his background in science may be, he will be left far behind if he neglects to learn for himself the details of the LAST of the LOST SCIENCES — the one science that was never put into writing, and which was held an inviolate secret for many thousand years.

With the ancient SECRET now to be made an OPEN SECRET and given to the world at large, a new day of light is dawning in our darkened world.

(To be continued.)

416 pages. Illustrated. Price, four dollars, post free. The Kosmon Press, 2208 W. Eleventh Street, Los Angeles 6, California, U.S.A.

ELEVEN DIFFERENT VERSIONS

Spiritualists and non-Spiritualists alike often speculate upon and criticize the varied descriptions of life and conditions on the Other Side which are received from spirit communicators. These opinions so often appear to contradict one another; but this is hardly surprising as the spirit people are only human beings, and everyone has a different outlook on life. A recent newspaper report of a street accident is rather illuminating on this point as when eleven witnesses were called upon to describe a lorry which had failed to stop, **each version was different.**

THE LIFE HEREAFTER

From "Progressive Thinker"

If death, as the atheist and agnostic contend, ends all, then this life is a little more than a tempest-tossed, tantalizing dream. If men rich in possibilities become, in dying, only dust and drifting gases, then hope, sympathy, aspiration for immortality, and all the soul's transcendent attributes, are nothing but heartless, pitiless mockeries.

This world is of very little importance unless there is another and a higher with equal opportunities and vastly better facilities for unfoldment; another world or worlds to look forward to in the future. And the word "future" implies faith. The inspired soul feeds in a measure upon faith. It is faith in infinite wisdom, in nature's laws and faith in man, that moves the wheels of enterprise. And it is faith in a future existence that, during all the ancient ages, gave energy and public spirit to earth's teeming millions.

Navigators sailing, Columbus-like, under the inspiration of a lofty faith, have discovered new islands and continents. Hardy toilers plough and sow and plant in a trusting faith that the sun will shine and the harvests come in due season. Tradesmen transact business with a confiding faith in their fellow-men. Faith is an all-inspiring force in the international relations of foreign commerce and in all the higher walks of social and intellectual life. Faith in the great, throbbing heart of humanity is sublime, and faith in God — the tender, loving "Our Father who art in Heaven" — is the divinest, most restful, satisfying emotion of the human soul.

But man cannot live by faith alone any more than by bread alone. Faith, while the substance of things hoped for looks toward the mountain top of the ideal and cries for light — more light. "Add," said the apostle, "to your faith knowledge." This he himself personally did, exclaiming, "For we know that if this our earthly house (our earthly body) were dissolved, we have a house not made with hands eternal in the

heavens." With the true Spiritualist, as with the great Gentile apostle, faith buds and blossoms, and has its fruition in the absolute knowledge of a future conscious existence.

How did Paul know of "a house not made with hands eternal in the heavens," or of those higher spheres of immortality? He knew because he had vision; because he was caught up to the third heaven, and because, when entranced, he heard a voice — a spirit — speaking to him out of the unseen. In brief, he knew of a future existence in the heavens because he was a Spiritualist — a Spiritualistic medium. The disciples were all mediums. That is the reason why Jesus selected them. His clairvoyant eye saw in them the outputting potencies of marvellous spiritual gifts. This period in Jewish history was the opening of a new cycle — a new and more spiritual dispensation.

God sends His teachers unto every age,
To every clime and race of men.

HEALING "MIRACLES"

Reprinted from "The Guardian," Perth, W.A.

It matters little whether you call a thing Spiritualism, Theosophy, Christian Science, or give it the name of any established branch of the Christian faith, the thing is "the fact." Does it work? It is clear from the evidence that the "spirit powers" of which the average man or woman has little acquaintance, are no respecter of persons or creeds, but that wherever the "instrument" is available, it is used.

"Running Water" is the name of the spiritual guide of Mrs. Nan Mackenzie, whose work at the Marylebone Spiritualist headquarters has been receiving the attention of the orthodox press in London.

A manipulative surgeon, tired of his own futile efforts to cure his daughter, and medical science generally having failed to achieve a worth-while result, took her one hundred miles to see Mrs. Mackenzie.

Medical treatment, the surgeon explained, had succeeded to the extent of rendering the disease inactive, but a deformity remained which the doctors said could not be corrected. Three vertebrae of the lower spine were affected, and their collapse caused an angular deformity of the girl's spine.

In addition there was a lateral curvature which caused the child to drop her left shoulder and to walk with her left knee bent. This, despite a surgical jacket that she wore.

Mrs. Mackenzie was in a state that the Spiritualists call "trance" when the surgeon, his wife and daughter arrived. Although her eyes were closed, Mrs. Mackenzie greeted the little party and commented on the child's blue dress.

The comments and vision through the closed eyes were, of course, the work of the controlling guide, "Running Water."

Mrs. Mackenzie, still "under control," rose and gently stroked the girl's spine, made a few passes, and then passed her hand over the spinal protuberance.

The surgeon was asked to examine his daughter's spine, and, to his amazement, he found that the protuberance had considerably diminished.

The surgeon has sworn that with two subsequent treatments by Mrs. Mackenzie, the protuberance became less than half its original size, the girl's left shoulder became level with her right, and she is full of vigour and walks, runs, and jumps like any ordinary child.

"The healing my little daughter has received," says the surgeon, "is to me a medical and anatomical impossibility. Yet it happened. I saw it happen!"

X-ray photographs, taken before and after the treatment, confirm the change.

In face of facts like these, it is no use "arguing" and no good purpose can be served in allowing prejudice to cloud our reasoning on the facts.

If humanity is to progress, and this world to find peace, the first essential is to learn to respect and love truth for truth's sake.

ARCHIBALD WALLACE STABLES

By R. N. Ridd

After many years' active and useful service to the cause of Spiritualism, Mr. Stables relinquished the duties of secretary of the Dunedin Branch of the Spiritualist Church of New Zealand at the annual meeting of members last October.

Mr. Stables' interest in Spiritualism dates back over fifty years, about which period he became president of the Psychological Society, which was then in existence.

However, shortly after the passing of the Spiritualist Church of New Act, 1924, Mr. Stables commenced to be a live factor in the affairs of the Dunedin Branch of the Spiritualist Church. With a short break he has carried out the duties of secretary for a number of years.

In addition to the duties of Dunedin secretary, he also occupied the position of national secretary of the Spiritualist Church of New Zealand for a considerable period.

Both as national secretary and local secretary, Mr. Stables set a standard which has seldom been equalled and certainly never excelled by any other occupant of these offices.

The reputation of the Dunedin Branch of the Spiritualist Church of New Zealand for insisting on a clean standard owes much to the efforts of Mr. Stables, who would never tolerate anything likely to bring discredit on the movement.

As national secretary, his courtesy, efficiency, and wide grasp of the act, our by-laws, together with his extensive experience in the movement, have made him one of the best-known, most highly-respected, and best-loved men in the history of the Spiritualist Church in New Zealand.

He carries with him into his retirement from active duties the sincere wishes of a wide circle of friends that both he and Mrs. Stables may have many years of joy — the certain outcome of a life well spent.

LEVITATION

By William Butler

Reprinted from "Prediction"

Most of us have a very strong "attachment to earth," but some persons have shown that they could defy the laws of gravitation, floating up into the air with the lightness of a feather, and without the least support. An example is Mr. Colin Evans, the well-known medium, whose levitation, under critical test conditions, has been frequently observed and photographed.

There exist many records of Saints, ecstatics, or victims of supposedly "demoniac" possession, being carried off their feet in this way. St. Joseph of Copertino, we are told, experienced no less than fifteen levitations before images of the Holy Virgin. Not only were his ascensions witnessed by the general public and members of his own order, whose word as to the phenomenon might have been doubted; even such a reliable witness as Pope Urban VIII saw him one day thus lifted from the ground, by an invisible agency, and could not conceal his astonishment. St. Joseph's levitations and ecstatic flights through the air from one place to another were so frequent, and well authenticated, that the Bull of canonization says "no Saint can be compared to him in this respect." Other "flying saints" who ran him close were St. Dunstan, St. Dominic, St. Francis of Assisi, St. Thomas Aquinas, St. Ignatius Loyola; and the one who came nearest to St. Joseph of Copertino in this marvellous achievement, the Neapolitan, St. Alphonso Liguori.

However, these holy men haven't had it all their own way. Ordinary men and women, lacking any such righteous qualifications, and not rising to any conspicuous extent above the heads of their fellow creatures mentally, have done so in this "lighter-than-air" fashion, physically. Outstanding examples, in fairly recent times, are the celebrated mediums Eusapia Paladino, D. D. Home, and Eglinton. Sir William Crookes referred to at least a hundred instances of Home being levitated.

Mrs. Samuel Guppy may be cited as a truly amazing instance of this type of supernormal manifestation. She was, upon one memorable occasion, transported from her home in Highbury, by some mysterious and unseen power, to the house of Charles Williams, another medium, at 61, Lamb's Conduit Street, a distance of more than three miles. This lady, who was of ample proportions, to put it politely and euphemistically," dropped down like a log on the top of a table around which, closely packed, ten people were sitting in a seance." One is reminded humorously of Walt Disney's flying elephant, "Dumbo," and the sceptic can be excused if he indulges in a dubious smile. But this happening was testified to by all those present at the seance, and there is no reason for doubting their veracity. How, though, can this "monstrous" flight be explained? It may be suggested that Mrs. Guppy was apported, by the same process as any lighter, smaller, and inanimate object; was dematerialized at the start of her journey, and rematerialized when she reached Conduit Street. But it might be almost as easy to believe that she floated through the air, and arrived there, "in propria persona." Still, whatever the solution, that Mrs. Guppy was so transported seems to be the fact — and facts are stubborn things!

Another case of this kind, equally well attested, is that of the two Pansini boys, sons of a building contractor of Ruvo, Apulia. Alfred and Paul, ten and eight years old respectively, were often carried by some strange agency, in the twinkling of an eye, to a place far off from where they happened to be at the time.

Once they vanished suddenly from the square of Ruvo to find themselves, ten minutes later, outside their uncle's house in Trani, a considerable distance away. Upon another occasion they discovered they were out at sea in a small boat, having no knowledge as to how they came to be in such a situation.

Their parents, being perturbed by such goings-on, sought the help of the good Bishop of Bitonto. The Devil, so it was thought, while the distracted mother

was recounting with tears her plight to the holy man, whisked both boys away from under her very eyes. It was the more mystifying because windows and doors were locked at the time. From that day to this, no light has been thrown upon the manner in which the boys were made to disappear and be transferred to a locality nine miles off. That such "flights" were no trick on the part of the two boys, who were just ordinary youngsters, is proved by the evidence.

Lastly may be mentioned a recent case, which Nandor Fodor says is perhaps the best authenticated of all. It is that of the Marquise Centurione Scotto, an ex-M.P., and an Italian nobleman. On July 29, 1928, in the middle of a seance, the Marquise, who was the medium, disappeared from his chair. Every room of the castle was searched, but he was in none of them. Eventually the sitters resorted to automatic writing to get informatoin as to his whereabouts. They received it, to the effect that the Marquise would be found in a granary in the stable yard. The door of the granary turned out to be locked; the key of it was fetched, and when the door was opened the medium was seen to be lying comfortably, and quite unharmed, upon a heap of hay and oats.

Practical and unimaginative people are bound to discredit such happenings, science may regard them as outside its province; but that will not dispose of them. That they do occur seems beyond question. How, and for what purpose, it is as yet impossible to state. They call for further investigation; which it is difficult to carry out, since this is not a type of phenomena that can be produced to order.

ASTROLOGY

For all Life Problems, Yearly Directions
Vocational Guidance

Write Mrs. Bush, Box 2941, G.P.O., Sydney, N.S.W.

LIFE IN THE BEYOND

Recorded by Anthony Borgia

From Spiritualist Press, 49 Old Bailey, London. Price 1/3 (English currency)

What kind of place is the next world? What does it feel like to be a spirit person? The Church, whose business it should be to know, provides no answers to these two important questions, among many others. It may have a few vague speculations to offer, but definite information — no. The most satisfactory way, therefore, of gaining information upon this most vital matter is to apply to someone who lives in the spirit world, and to record what is said. That is exactly what has been done in this booklet.

It was in 1909 that I first came to know the spirit communicator — five years before he passed into the spirit world. In his earthly life he was a distinguished priest and author, and it was in his latter capacity that he left behind him a book in which he had dealt unfairly with Spiritualism. That he very much regretted. He has since revealed how he wished to set this matter right by speaking to the earth and giving facts about the after-life as he observed them at first hand. There were certain difficulties, but that they were by no means insuperable time has proved, and it has been my privilege to act as his recorder in this, the latest of his scripts.

Part of the communicator's work consists of helping people who are making their advent into spirit lands. It is not surprising that he should speak with some feeling upon the failure of the churches to instruct their members in the very rudiments of spirit life. The fact that he was himself a dignitary of the Church serves to sharpen his enthusiasm for his work, while it leads him to condemn in unreserved terms the ignorance of Orthodoxy upon all matters concerning the life after death. In company with thousands of others, he says, it is now his job to set right the churches' mistakes. One of his greatest wishes is to help to free people from the fear of death and the hereafter, a dreadful heirloom with which so many are quite unnecessarily burdened.

It is no wonder that he is occasionally wrathful when he is so constantly a witness of people arriving in the spirit world, to use his own words, paralyzed with fear of what is to become of them.

One of the communicator's striking qualities (when he lived on earth) was his innate friendliness, and it is with that same friendliness that he now addresses himself to the reader of this booklet. In every sense the words which I have set down are directed to the reader, and not to me.

DREAMED WHERE LOST SPECTACLES WERE DROPPED

How he recovered his lost spectacles because of a dream is related by a correspondent in the "Stroud News."

"We went to Cranham Woods for a picnic," he writes, "and, returning home, found I had lost a new pair of spectacles and case. I was vexed about it, as it seemed hopeless to think of finding them in such a place.

"That night I dreamed I saw them lying in rather an open rough path, close to some scrubby fir trees which had had their tops blown off. I told the family next morning, but they all laughed. However, I asked my daughter to drive me back to Cranham to look for them.

"We went first to the spot where we had taken tea and then wandered about, and presently I got on to a path and there at the end was the rough ground and the broken trees, just as they appeared in my dream. I went quickly on and found the glasses lying on the ground close by the trees.

"I have had several other experiences of this kind, but only relate this one for the sake of comparison. The question arises: How or why do these things happen?"

Then the writer quoted two other cases of dreams giving information unknown to the dreamer:

"The man who found a dog through a dream. Did the dog perchance by some unknown sympathy impress on his master's mind a knowledge, or partial knowledge, of where he was? But that does not explain the incidental clues that led to his recovery.

—"Psychic News."

DR. CARL JUNG ACCEPTS ASTROLOGY

From "Prediction"

The founder of analytical psychology and perhaps the most famous psychologist living, has bravely confessed his faith in astrology.

He makes the announcement in an important letter which he has sent to the editor of the Indian "Astrological Magazine."

Dr. Jung writes: "I can tell you that I've been interested in this particular activity of the human mind since more than thirty years.

"As I am a psychologist, I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character.

"In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle. I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand.

"From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" — this means that we find the psychological facts, as it were, in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.

"What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established."

OUR LYCEUM

By Lauretta E. Buckner

In "The National Spiritualist"

The first American Lyceum was established by Andrew Jackson Davis on January 25, 1863. The Lyceum has a glorious aim through the spiritual, moral, and mental elevation of its members and through the world at large. In our Lyceum we are taught that Spiritualism is a religion of reason, truth, beauty, and goodness. The Lyceum is a school of liberal and harmonious education with the unfoldment of the faculties in their due order and degree. There are two divisions of study which are of the physical and mental nature.

The physical education consists of a series of calisthenics, arranged so as to exercise various portions of the body.

The mental education is based on such instruction as calls forth the power of the Lyceumists through authentic information and careful discussion. We have recitations and responses which embody selections of great truth.

The chief principle of the Lyceum is harmony, and its particular manifestation is symbolized and expressed through music and singing. We are taught numerous things about the history and phenomena of our religion. One of the greatest things we are taught is that life is immortal; that there is no death, and that there is a very thin veil between us and the ones whom we love in spirit, and that they bring messages of love and cheer to us here on the material plane of existence.

The founder of our Lyceums, Andrew Jackson Davis, obtained a vision by seeing spirit children assembled in large halls, arranged in groups. He saw them going through beautiful marches in which were illustrated the motions of the planets around the sun or some beautiful lesson in geography.

We as Spiritualists and Lyceumists are proud and thankful that through the mediumship of our great founders, our religion is recognized as it is to-day.

We are taught that a smile or a word of cheer can uplift one's heart and mind out of its deepest despair, and that all the good and wisdom gained on earth is retained in the spirit world. This path of never-ending progress is open to every human soul that wills to walk therein.

Hudson Tuttle has given us a valuable thought from which we quote, "We must be faithful to friends, dutiful to parents, gentle to children, and kind to all; respect with charity all ages, nations, classes, and religions; make the good of others the chief and persistent aim of our exertions, honour virtue, seek diligently after truth, and continue in right-doing without discouragement from persecution or expectation of reward."

Many people ask, "Are Spiritualist Lyceums necessary?" My conception would be a definite yes, knowing that the teachings of the orthodox churches and Sunday schools are not in agreement with what the spirit people reveal to us concerning the hereafter.

And so, in conclusion, I would like to leave this thought with you, that we all may rest in the Divine Spirit within us and around us, so we may develop our own Spiritual powers and come into communion with those angels of the angel world, who will lead us upward and onward to the road of everlasting perfection. O Great Spirit of the Universe, send thy holy messengers unto us. May they unlock the door of every heart, enter in and dwell there, and guide us for ever more.

A LYCEUM LESSON

The Soul

Question: What is the soul?

Answer: The unseen life within us all. It makes our best thoughts and deeds.

Q.: Can the soul die?

A.: No. It can only change its way and place of living.

Q.: Can anything ever die?

A.: No. All that is called death is but life in another form.

Q.: Give a slight example of changes.

A.: Leaves are called dead when they fall to the earth — these help the trees to grow and bear buds — buds change and blossoms come — blossoms die and fruit comes — fruit is eaten and nourishes the body; this helps us to live, think, and do. Our thoughts and deeds help to continue life in this world and beyond.

Q.: By what law are these changes made?

A.: By the inner or unseen laws; we cannot see thoughts or the hidden law that changes the outside forms we see.

Q.: What do we call this law?

A.: The spiritual or unseen life.

Q.: How do we know when our inner life — or soul — tries to speak and do its work for us?

A.: When we try to speak kindly, pity and help others — when we try to overcome selfishness, hate, envy, cruelty, and all mean actions.

Q.: What do soul-life and Spiritualism teach us?

A.: To know ourselves — to understand why one does wrong — to try to cure as much as we condemn — to be just to our enemies, and send out all the loving thoughts we can.

Q.: Where, then, do our best and highest thoughts come from?

A.: From our souls and the souls of others — those on earth, and those who have passed from earth.

Q.: What does the Lyceum say?

A.: In the soul of each there lies
Gems of beauty we should prize,
Gleams of love and joy and truth,
Part of life's eternal youth;
Learn to find them now and here,
Then in homeland's future dear,
We can send unto this shore,
Tender blessings evermore.

STRAY THOUGHTS

By J. Stuart Morrison

I feel that it is essential that Spiritualists learn to appreciate the true mission of our movement.

I am continually telling our own audiences that we are really in the wholesale trade. We provide the raw materials of religion, of philosophy, and of certain broader aspects of science. If we continue to broadcast such raw materials of the highest possible quality other organizations — many of them being quite distant from and apparently even antagonistic to Spiritualism — will accept and use them for their own purposes, and thus unwittingly provide a more favourable psychological atmosphere for our teachers. Certain writers — particularly radio scriptors and film scenario writers — are already doing this, and quite a number of popular preachers, like our own Irving Benson, are also giving us a deal of free publicity.

With Spiritualism as a universal movement advocating a certain attitude to life we few can play a tremendous part in moulding the thought of the world; but, as I have been saying to our audiences — imagine the situation if a wholesale grocer, who aimed to supply goods to all the big grocery firms in the country, were also to open up little kiosks opposite his customers' premises in order to retail the same goods. That man would be blackballed and crushed out of existence by the larger and more pretentious organizations. They would spare no effort to belittle and discredit him. That is exactly the position that is being brought about by those earnest souls who aim to "organize" Spiritualism as a separate cult — a puny little back-street religion playing David to the established Church's Goliath. I know that the original David performed a miracle and killed his giant with one lucky stone; but we can't always count on miracles, and in our case the giant isn't so much an enemy as a potential ally who could be very useful to us if we were to woo him with tact and diplomacy.

"FLYING DISCS" IN EUROPE

Seven "flying discs" are reported to have appeared over Carrara, Italy, on Monday night, making "a thunderous noise." A Reuter correspondent travelling between Turin and Rome by train says he saw one, which he compares with a comet having an ever-lengthening tail. Its noise drowned that of the train.—News item.

"World War Employing Nuclear Energies Will Not Be Permitted,"

X-control at a recent San Diego seance with Mark Probert as medium, declared emphatically.

"The earth is now coming into an era of high psychism, and there will be a great many phenomena (as you call them) . . . The main purpose of the flying saucers is to awaken earth people to turn their energies to something besides stupid self-destruction — and to demonstrate what they can, and will, do in event of more struggle and bloodshed on earth."

More Confirmation

Spirit Ramon Natalli, in the same afternoon seance, confirmed the "X" declarations when he said, "Etheric man has been experimenting for untold ages in the earth's atmosphere . . . Man has untold millions of years yet on the earth, and to think he is going to blow himself off the earth is silly. There have been many great cataclysms, but intelligent life will go on — or the earth would have no purpose."

From Spirits — Verbatim

Spirit Lingford, some weeks earlier, had declared that the main reason for the discs is to "show the people of the world that there are ways of travelling faster — eliminating friction — even on the material plane. They may allow a few of these discs to land for examination and experimentation — to give you a new method of space travel, to new planets."—N.Y. "Spiritualist Leader."

THE GREAT RELIGIONS OF THE WORLD

Our recent questionnaire drew many interesting replies from "Vision" readers respecting subjects that interest them most, writes H.C.Y. in "Spiritual Vision." We received requests for special articles dealing with such diverse subjects as "World Religions, and how they differ," "Practical Ideas on how to be Happy," "The Spiritual Side of Astrology." We hope to meet all our readers' special requests during the coming months; and now deal with the first — the principles that underlie the great religions of the world. This is a vast subject, but we will deal with it at sufficient length to give a clear and broad understanding.

There are said to be at least one thousand different forms of religious worship scattered about this earth; but there are only nine religions having devotees in every part of the world, and numbering many millions of souls. We shall find them generally divided into nine divisions, with approximately these number of followers:

Christianity, all denominations (500 millions); Confucianism (256 millions); Hinduism (190 millions); Mohammedanism (180 millions), Buddhism (148 millions); Taoism (43 millions); Shintoism (14 millions); Judaism (8 millions); Polytheism (118 millions).

There are seven different Bibles, or sacred books. They are the Christian Scriptures — the Tripataka of the Buddhists — the Five Kings of the Chinese — the Three Vedas of the Hindus — the Koran of the Mohammedans — the Zendavesta of the Parsees (Fire worshippers) — and the Eddas of the Scandinavians.

In our studies of these, we shall find that the "youngest" of this family is the Koran, written in the seventh century after Christ. It contains many excerpts from both Christian Testaments, and the Jewish Talmud. The Buddhists "Tripataka" belongs to the sixth century before the birth of Jesus. It is a book of sublime morals and noble aspirations. The "Five Kings" is a book of wise sayings on the objects and duties of life. In the Chinese language, the word

"King" is a roll of web-cloth. It is assumed that the original books were written upon five rolls of this cloth; the date of their appearance is conceded to be during the eleventh century before Jesus. The "Vedas" appeared in the twelfth century B.C. The Eddas, first given to the world in the fourteenth century, have not so high a spiritual character. The oldest of all sacred writings are believed to be the Books of the Old Testament; Moses is said to have written the Pentateuch 1,500 years before the coming of Christ.

But if we would review our subject right from its infancy — long before mankind had great teachers, or books to inspire — we must penetrate through the mists of antiquity, far back to the ages of early man; where we shall find our tribes of ancient forefathers worshiping deities born of their own ideas and hands. Here we shall meet with fetishism . . . the worship of animals, trees, and insects; for the soul without a Godhead sought its "Chief" in the forests, or the Elements.

CENTENARY OF SPIRITUALISM

From "Theosophy in Australia"

The President of the Theosophical Society writes from Adyar: I am requested by the Spiritualist Federation of Argentina to instruct all lodges to celebrate the one hundredth anniversary of Spiritualism which began in 1848 in U.S.A. All that I can do is to draw your attention to the anniversary, so that lodges may know of the beginning of a great work. Spiritualism has undoubtedly succeeded in giving proof and deep consolation to those who are sincerely seeking that the individual persists after death, and that Materialism can never be a true gospel of life. Without accepting or endorsing all the claims of spirit guides, and in spite of certain dangers which may arise to those who accept spiritualistic doctrines without discrimination, we Theosophists can cordially approve of the work done to remove human ignorance on the subject of death and after by Spiritualists throughout the world.

HUMANITY IS AFRAID!

By E.L., Helmsdale, S.A.

From "Glenelg Guardian"

Do you agree?

Thoreau, in his "Walden," says — "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears." My reading of his statement is that, in this, there is freedom, if one is courageous enough to accept it. But fear rules the world, fear of God, whom we are trying to appease; fear of life and death; fear of our fellow-men, which is undoubtedly the primary cause of all strife, of wars and persecutions.

James Thurber, rather extravagantly, perhaps, declares — "A man has sometimes a dread of turning a corner and meeting himself sauntering along in the opposite direction!"

G. R. Leighton puts it this way: "We have got to believe we can find new ways, because that is what we always do; and until we do believe it, people are afraid. That's what makes this awful trouble — being afraid."

All over the world to-day there are people afraid. Millions of people are crying in the dark — they are frightened, they "tear each other to pieces."

But when the strain gets so people can't stand it any more, somehow light will come, and we shall see many things that have been here all the time.

Humans are frightened, and sometimes murderous, just because, in one way or another, they're crying in the dark.

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