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(Continued on Inside Back Cover)

The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

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Founded 1870 by W. H. Terry.

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DEATH IS NOT THE END

The following extracts, reprinted from the "News Review" are taken from "Death is Not the End," by Abdy Collins (G. Bell & Sons, London). The "News Review" says "it is probably the best-documented book on Spiritualism yet written. It represents a very competent attempt to set down the evidence for Survival and is thus as useful to the sceptic as it is interesting to the Spiritualist.

[Mr. Collins, born 1880, was in the Indian Civil Service from 1904 to 1933 and was awarded the C.I.E. in 1926. Twice married, and father of three children, he is a director of Hyderabad (Deccan) Co. and C. and R. Research, Ltd. In 1904 and 1910 he was golf champion of India and of Suffolk County in 1929. He began to take an interest in psychic matters in 1933].

THE great majority of those who consider that survival is proved and call themselves spiritualists, base their conviction on some personal experience or experiences. Intimate personal experiences convince those who are fortunate enough to meet with them but do nothing to help those who are so unlucky as not to have them and will never break down the opposition of the inveterate sceptic and the scientific and religious world.

The real case for survival rests on the great mass of evidence which has been recorded mainly in the last eighty years or so.

The cases used for illustration in this book have been carefully chosen from reliable sources, as many as possible from the records of the Society for Psychical Research, in which only thoroughly attested cases appear.

What Science Proves.

A hundred years or so ago, anyone who saw or heard an apparition which no one else could see or hear, or related how a ghost passed through a wall, might with some show of reason be said to be suffering from delusions or giving rein to his or her imagination. Nowadays the de-

velopment of wireless, which proves that the space may be alive with vibrations that cannot be detected by the ear without a special apparatus, makes it less unlikely that a human being with hearing slightly more developed than the normal should hear sounds which others cannot.

In the same way there may be objects the normal sight cannot detect, which eyes or senses responsive to vibrations just above or below the usual scale can see. In fact, photography shows this to be so.

Walls no longer seem solid (in the old sense) to the physicist. There is more space in them than matter. Waves that the wireless set can pick up and interpret pass through them without hindrance and there seems no reason why a being composed of ether or some other immaterial "substance" should not pass through them also. Again the theories of relativity and the fourth dimension (if not the fifth and others) make it less improbable that there are other worlds and other beings about and around us.

In a word, there is nothing in modern science that makes the claims of the clairvoyant or clairaudient intrinsically impossible or absurd or renders untenable the view that man is a spirit.

The facts which tend to show that man is more than a mere animal and has in him latent qualities and powers, which he will exercise in full after death, include the following:

Bilocation and Projection of the Astral Body.

Bilocation is the appearance of a living person (his double) at some place other than that at which his physical body happens to be.

There are numerous well authenticated instances. One of the most striking examples is that of Mrs. Wilmot, which was investigated by the American Society for Psychical Research and published in its Journal.

Mrs. Wilmot was in America, and her husband left Liverpool on October 4, 1863, to return home by sea. Owing to reports of bad storms she became anxious for his safety. Early one morning after a sleepless night, she seemed to herself to go out to him across the stormy waters, climb up the side of a black steamship and descend into a cabin.

Her husband was asleep in a lower berth and as she entered she saw a man lying in the upper berth, who looked fixedly at her. After a moment's hesitation, she advanced, kissed her husband and embraced him. The husband experienced all this in a dream.

In the morning his cabin companion said to him: "You are a nice fellow to have a lady visit you in the middle of the night," and described what he had seen. Here, we are forced to the conclusion that the real Mrs. Wilmot, in her etheric body, did somehow cross the seas and visit her husband.

Automatic Recording of Messages from Living Persons at a Distance.

Some persons have the power of writing what purport to be communications from others living or dead.

An interesting example of communication from the living will be found on pp. xiv-xvi of the Preface to "After Death" by W. T. Stead. Mr. Stead tells us that he could, after making his mind passive, place his pen on paper and his hand would write messages from friends at a distance. He received such messages regularly over a period of fifteen years.

The transmitter of the message was seldom conscious of having transmitted it and was sometimes surprised and annoyed to find that his subconscious mind had sent the message. The messages were correct in most details but sometimes contained errors of fact.

The incident cited above was as follows: A lady friend who had been spending a week-end in the country had promised to lunch with him on the following Wednesday, if she returned to London. On Monday, wishing to know if she was coming, he placed his pen on paper and mentally asked if she had returned.

His hand wrote a message telling him she had returned to London and that in the train she had had a painful experience with a man who tried to kiss her. She resisted, seized his umbrella and struck him so that it broke. Eventually he jumped out of the train as it slowed down and got away.

The message proved correct in all details except that the umbrella was hers and not his, but she had made up her mind to tell no one of the incident.

Materialisations.

The best proof that any individual could obtain for survival would be the re-appearance after death of someone whom he had known very well in life.

If such a one suddenly appeared out of space in a closed and well-lighted room, looking in every respect as he looked when on earth, talked in his natural voice, described his passing over and his experiences since, referred to matters known only to himself and his friend, touched and was touched and finally disappeared or 'dematerialised,' generally in full view, as he came, that individual at any rate could never doubt that man survived the grave.

There is no record of any such perfect proof, but complete solid forms have materialised and dematerialised, that is appeared and disappeared, in full view in good light, and while seen, have talked and behaved in every respect like ordinary human beings, besides proving the solidity of their temporary bodies in various ways.

The most famous and best authenticated of all cases is the numerous appearances of "Katie King" who claimed to have lived two or three hundred years previously.

The medium was Miss Florence Cook and the series of materialisations took place in 1873-4, and were very thoroughly investigated and tested under rigid conditions by the famous physicist, Sir William Crookes, O.M., F.R.S. His report can be read in his little book "Researches into Spiritualism" (pp. 115 and following).

Katie King appeared and disappeared in good light, possessed a body which answered to the usual physiological tests, talked and behaved like an ordinary human being, and was seen at the same time as the medium and was even photographed with her.

Some of the negatives of these photographs are in possession of Mr. Horace Leaf, the well-known medium. She could not bear the full force of light, but on one occasion she agreed to the gas being turned fully on and thereupon gradually melted away before the eyes of those watching.

The Gift of Tongues or Xenoglossis.

Some mediums have the power more or less continuously, and others only occasionally, of giving messages in languages of which in their normal consciousness they are quite ignorant.

One of the most interesting cases is that of "Patience Worth" who purports to communicate through Mrs. Curran, an American medium. She claims to have been born in Dorsetshire in the seventeenth century and to have emigrated to America, where she was killed by Indians. She has dictated several novels and poems of high literary merit, some of them in a composite dialect of the period. One poem "Telka," of 70,000 words, is written entirely in seventeenth century English which so far as Mrs. Curran is concerned is a strange tongue. Philologists certify that the language used is correct in every detail without a single error.

Spirits Show Their Powers.

"Levitation" is the term used to describe a person being lifted into the air by invisible means, while "translation" denotes someone being wafted away in a moment to some distant place. Both occur with certain mediums. There is hardly any fact in sacred or profane history better attested than levitation. Many of the saints in the

Catholic Calendar were levitated in the presence of numerous witnesses and even of the Pope himself. In later days the most famous medium for levitation was Daniel Dunglas Home, who was lifted into the air in good light in the presence of a number of reliable witnesses.

Translation is a rare phenomenon, but the evidence for it, though not recent, is good. A non-professional medium, a lady of means, Mrs. Guppy, is the best known case. Though an excessively stout woman, she was frequently translated and on one occasion, on May 19, 1871, was brought by spirit operators a distance of several miles from her own house into a locked room in Lamb's Conduit Street ("Psychic Certainties," by H. Provost Battersby).

Proofs of Reason.

In numerous cases proofs of identity of a most convincing nature are given in communications of all kinds.

One of the best cases will be found on pages 162-7 of "Man's Survival After Death," by the Rev. C. L. Tweedale. Mr. Tweedale, unknown to anyone, on June 27, 1913, hid an acorn in his mother's coffin beneath her head just before the lid was screwed down.

Thereafter on a number of occasions when in apparent communication with her, by means of raps, table-tilting, etc., he put the question: "Can you tell me, mother, what it was that I put under your head in your coffin?" On each occasion he hoped to receive the answer, "An acorn." Instead of that he got the following answers: (1) May 2, 1914: "I grow slow"; (2) June 19, 1914 (from his father): "Cluster"; (3) July 6, 1914: "Quercus" (Quercus is the Latin for oak); (4) July 7, 1915: "Oak"; (5) Jan. 3, 1917: "Acnor," then placed in the following order "Acorn." The obvious purpose in these replies of avoiding the possibility of the answers being ascribed to thought reading and the like is very striking.

Facts Not Known (i) to Living Persons, (ii) to Anyone present

Either in order to prove their identity or in a casual manner, those purporting to communicate sometimes mention facts not known to anyone present or even to

anyone living at all. The latter necessarily refer as a rule to documents or articles hidden or placed for safety somewhere by the deceased.

An interesting case will be found in a paper by Sir William Barrett, F.R.S., delivered in 1918. (See page 36 of "Personality Survives Death," by Lady Barrett.") A cousin of one of two friends of his, who was killed in the War, purported to communicate with them in Dublin soon after his death in France.

To prove his identity he asked that his personal effects including a pearl tie-pin should be given to a lady in London, whom he said he was going to marry, giving her full Christian name and surname, and her address.

Neither of the sitters nor any of the deceased's family knew of his engagement or had even heard of the lady, and they also did not know he had a pearl tie-pin.

The message was written down and the facts afterwards proved correct except for the address, which was wrong. The officer had left a will in which he gave the name and address of his fiancée.

Discovery of Documents, etc., by Spirit Agency

This is one of the most convincing forms of proof of the spiritualist theory. In the strongest cases, the form of the deceased is seen and in his or her appropriate voice gives directions by which the lost document or article is found.

One of the best cases, if not the best case on record, is that known as the "Chaffin Will Case." This will be found recorded at length in the "Proceedings," S.P.R., Vol. XXXVI, p. 517, and a short account is given on page 28 of "Evidence of Purpose," by Zoe Richmond.

James Chaffin, a farmer in South Carolina, appeared four years after his death to his second son and disclosed the position of a will written entirely in his own hand and unwitnessed,* which he had hidden in the family Bible. The existence of this document was unknown to any one but himself. The case came into court and the will was proved and probate granted after the evidence of all the material witnesses had been taken.

*Under the law of the state of Carolina a holograph will (i.e., a will written in the testator's own handwriting) is valid, provided the handwriting is proved, even if not witnessed.

Book and Newspaper Tests.

"On returning home, go to the room where bookshelves stand opposite the window; from the top shelf, on the right, take the fourth book from the left, open this at page 33, and find rather more than half-way down a distinct reference to something which your father ardently supported in his later years." Such a message as the above, says the Rev. Drayton Thomas in "Life Beyond Death," Chapter XI, if received during a sitting would be a book test.

These tests are given as proof of identity by intelligent spirits on the other side. They depend not only on the ability shown to read a passage in a closed book in a room which the medium has never seen (because a medium or a hypnotised person can so read books at a distance), but on the selection of a quotation apt to some experience common to the sitter and the spirit concerned.

Such tests are not always successful, but an experiment made by the S.P.R. proves that they do succeed far beyond the possibility of chance. Mr. Drayton Thomas's father extended his proofs to the selection of names from the Birth, Marriage and Death announcements in "The Times" of the following day.

These selections gave the more or less exact position of the words in the columns at a time when the arrangement of the page had not been begun. The names and words had each some allusion to an event in the father's life, some of which were unknown to the son until he inquired from his mother, who was then still alive.

Cross Correspondences.

Under this name is grouped some of the most complicated and "high-brow," but at the same time some of the most convincing evidence for survival and personal identity.

The theory is that F. H. W. Myers, one of the pioneers in psychic research, author of "Human Personality" and a classical scholar of some eminence, who "died" in 1903, and other well-known students of

psychic matters and classical scholars who preceded or followed him, such as Edmund Gurney, Professor Henry Sidgwick, Dr. Verrall and Professor Butcher, have tried to devise a means of proving survival and their own identity, which shall not be open to the usual criticisms passed by sceptics on messages purporting to come from the other side.

Each series consists of cryptic allusions to some classical story or fanciful theme. Some of these allusions are found in automatic scripts recorded by one medium, and some in those of another. Neither script makes any sense when read by itself.

The script was usually sent immediately after being written down to a particular investigator, who studied it and compared it with scripts from other mediums. In several tripartite cases one of the mediums was living in England, another in India and the third in America.

No correspondence took place between them and, as each set of allusions was unintelligible by itself and the three could only be pieced together with considerable ingenuity by someone with special classical knowledge and access to obscure books of reference, thought-reading or telepathy was impossible.

One of the most common objections raised against the striking evidence often obtained in private sittings is that the medium reads the mind of the sitter and so obtains, usually unconsciously, the information stored in his conscious or his subconscious mind.

In order to disprove it, experiments have been made with sittings by proxy, that is, the would-be sitter instead of going himself to sit, sends in his place a representative who knows nothing about the person with whom he desires to communicate.

One of the best examples is that published and analysed in "The Bridge," by Miss Nea Walker (Cassell and Co.).

A Mrs. White who was anxious to get into touch with her late husband, but could not come to London, wrote to Sir Oliver Lodge, who happened to be absent in America. His secretary, Miss Nea

Walker, suggested proxy sittings and carried them out. Miss Nea Walker knew nothing about Mr. and Mrs. White, except that the former had passed over and the latter was most anxious to get in touch with him, but was suspicious of the ordinary methods of communication.

She knew that husband and wife were deeply attached to each other, that Mrs. White had sat with two mediums in Cardiff, and had experimented with an ouija board. Mrs. White also had sent to her one or two articles belonging to her husband to help her to get into rapport with him.

The medium chiefly used was Miss Nea Walker's sister, who was kept in ignorance of the matter until it was over.

The results were extremely satisfactory to Mrs. White, who became convinced of her husband's continued existence.

ETERNAL VERITIES.

By Marcella De Con Hicks.

A pen-friend of the author writes to us of her: "She is a friendly nice person. She has a very fine and powerful mind, is a born teacher and writer, and a philosopher. But above all she is a sort of major prophet claiming to have been given some new and advanced teaching. In my heart, I believe her to be genuine, because being what she is, it is harder to see how she could be wrong, than to believe her. Also the "Psychic Observer" seems to think a lot of her. At any rate this is a person who would grace any paper she wrote for. She is one of the finest and most interesting people I have struck. 'Eternal Verities' was well reviewed in the "Observer." In my opinion it is a splendid book, especially for beginners. Also it is charming and entertaining."

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The Great Problem

NEW LIGHT ON A VERY PUZZLING SUBJECT

By the late Mrs. Philip Champion de Crespigny, in the "London Magazine."

"**T**HOUGH one come from the dead they will not believe!"

Words spoken by the greatest Initiate the world has ever known, and as true to-day as they were two thousand years ago. And yet—why not? Why will they not believe? What fact, argument, or logical deduction has ever been put forward in actual proof of the impossibility of communication with what we now call "the other side"?

A world in tears has become a world reaching out towards a greater certainty of life to come. The old vague platitudes fall on deaf ears; aching hearts are opening doors closed hitherto because no one knocked at them; once pushed ajar, no power on earth can shut them again. We must know more.

To these seekers may I give my own experiences? No hearsay evidence, but first-hand experience, after years of earnest, honest inquiry. To some it is a great effort to speak of their so-called dead; to me it is a joy. They are not dead, but in another country very much like this, only happier, quite as busy, and just one step nearer the Highest of all. The barriers, real and imaginary, that lay between us are swept away.

My First Seance.

It was in May, 1914, I first visit Mrs. Wriedt, the American "direct-voice" medium.

I was full of prejudice—all the old prejudices born of hoaxes, fraud, and imposition on credulous audiences. I disliked the very word "medium"—and do still, although that word and no other exactly describes the living organism forming the link between physical, etheric, and astral matter—seances, sittings, circles, all were terms spelling to me, in my ignorance, the whole octave of tricky, imposition, and foolish credulity.

An inborn conviction, however, that somewhere lay the clue to direct communication between ourselves and those who had passed on, persuaded me into an ex-

periment that common sense urged could at all events do no harm.

The conditions were good. It was a fine, bright day, a great aid to satisfactory results. About these necessary conditions our knowledge is as yet very vague. We are only feeling the way, but one thing is quite certain, that to get the best results darkness is essential. It increases the probability and facilitates the manifestation of phenomena, for the same reason that a marconigram sent in the dark will travel considerably farther than in the light. Light reduces the ether to a condition of rapid vibration, and there should be no more mystery or suspicion of fraud attached to the necessity of darkness at a really successful seance, than to those same conditions when necessary for the development of the photographic plate; in both cases the red rays are the least obstructive. At the same time I may mention that the phenomena have been produced with Mrs. Wriedt present, in my own room, arranged by myself, with so much light—owing to the impossibility of completely darkening the room—that we could see each other's faces distinctly.

The Sitting.

Mrs. Wriedt does not go into trance. She sits and talks in a perfectly natural manner the whole time. My first sitting with her was a private one; we sat with, I should say, a distance of seven or eight feet between us in a large room, the trumpet placed on the bare boards at my feet. The horn or trumpet, again, is an aid, not a necessity, for phenomena; it assists the concentration of vibrations from those operating on the other side as a megaphone does between operators on the physical plane.

Mrs. Wriedt handed me the trumpet to examine—a plain, horn-shaped thing, made of aluminum, in three pieces fitting into one another on the principle of a collapsible drinking-cup, for convenience in carrying. I had it in my hand, and place it myself, wider end downwards, on the floor close

to my chair and out of Mrs. Wriedt's reach.

The light was then switched off, and we sat in the velvet-black darkness waiting—in my case—for the unknown. It was rather a weird experience, sitting in the pitch dark with a total stranger, whom I have since learnt to know and respect—waiting for spirits. Mrs. Wriedt talked on general subjects, and from the direction of the sound there was no doubt about her position in the room; she was still sitting on the chair where I had seen it placed.

In a very short time after the light was turned out, I was touched on the knee—Mrs. Wriedt still talking from the same spot, seven or eight feet away.

My Husband Speaks.

Almost immediately afterwards I heard a voice speaking from the trumpet.

I want it to be understood that it was a definitely physical voice; that is to say, a voice such as you and I use, and audible to everyone present had the room been full of people. There was no question of imagination or telepathy. It was an objective voice, about which there could be no mistake whatever. Mrs. Wriedt did not notice it, for she continued to talk, overlapping the voice from the trumpet by some seconds, until, in fact, I asked her to desist as someone was speaking.

The very commonplaceness of the voice immediately robbed the phenomenon of any ghostliness, or sensation of uncanniness. I did not recognise it, though it claimed to be that of my husband, but for that there is a perfectly common-sense explanation in the fact that the difference in tone of physical voices is due to the formation of the organs through which they operate, and, these disintegrating, as they do, with the physical body, the voice to which we have been accustomed cannot be carried on into the new field of existence.

But these elucidations come gradually, and although, in the first flush of a novel experience, I doubted the identity of the speaker, I knew myself to be face to face with a marvel greater than the birth of steam-engines, flying-machines, or anything yet discovered by the ingenuity and perseverance of mankind. I was "up against" the biggest happening of my life.

"Proofs" and "Tests"

The voice called me by my Christian name and was greatly agitated. He spoke for some time, asking and answering questions; the answers seemed to me a little elusive, unsatisfying. We are all greedy for proofs, indubitable proofs that will save us the trouble of further doubt and investigation, and we shall never get them without patience and persistent seeking.

I wanted to set my own tests, a frame of mind and line of action always inimical, for some reason we cannot yet fathom, to the best results. Patience hardly ever fails to bring proof, at least that is my experience, but the evidence must be furnished by the operators on the other side in their own way. To attempt to impose your way on them, in total ignorance as we are of their limitations, generally ends in disaster. Take things as you find them at first, and gradually developments will follow.

A Second Voice.

After this voice another claimed recognition, giving a Christian and surname, of which the latter only was intelligible. This was very clear and distinct, but several repetitions failed to convey the first name to my straining ear. Finally the speaker gave up the attempt, explaining who he was by referring to my husband by a name that only he and a few other members of the family had ever used.

He had gone over many years ago, and I was immensely surprised. I should have considered him one of the most unlikely people to speak to me. I asked what he was doing and whether he was happy.

"Quite happy. I am studying evolution and am much interested in all such subjects now."

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203 Collins Street, Melbourne.

"I have always been interested in natural science," I replied.

"Yes, I know; but I never expected to find you here!"

I asked why not, as communication with the next world had always seemed to me one of the solvable problems of the future.

"Well, you are the only member of the family who has tried to speak to us."

That was true, but not real evidence so far as identity was concerned; the only little bit so far had been the use of the name by which he had referred to my husband. He then said my husband had asked him to speak and confirm the fact that it had been really he who had spoken previously.

I had other visitors; one who, although a stranger to me on this plane, has since become a dear and valued link with the other. She showed me a lamp as an "identification mark"—a clearly luminous disc about the size of an ordinary bicycle-lamp, and as sharply defined. This was waved in the darkness close to my face several times, and was so sharply outlined that I quietly put my hand out, and passed it right through the middle of it!

Not Satisfied.

I left Mrs. Wriedt's not satisfied. There is, I think, no need to deal with the usual objections urged by the inexperienced, and for which any ordinarily intelligent investigator is, of course looking out.

Ventriloquism? Even at that one sitting—and one sitting is no fair test of any theory—ventriloquism was put out of court by the fact that on one or two occasions Mrs. Wriedt was speaking at the same time as the voice from the trumpet; I had to ask her to stop before I could distinguish what the other voice was saying.

Telepathy? This might have accounted, at this first sitting—subsequent sittings entirely disposed of the telepathy theory—for the matter of the things said, but not for the manner of saying them. No one who has ever heard the direct voice will try to account for it through telepathy; it has no bearing at all on the problem.

The only other alternative was an elaborate arrangement of machinery by

which someone outside the room could project the voice into the trumpet. But later sittings proved such a theory to be quite out of the question, added to the fact of the phenomena having also taken place in my own room.

The identity of the speakers remained the knotty point. Although further knowledge has shown me the absurdity of the suspicion, it seemed within the bounds of possibility that Mrs. Wriedt had looked up sufficient family history to call people by their right names and give a few facts correctly. There had been nothing absolutely convincing in anything said.

Weighing the Pros and Cons.

For hours afterwards I weighed the pros and cons with as little prejudice as possible, quite certain on only one point—that the voices, whoever their owners, came from that country from which Shakespeare, in direct contradiction of the Bible, has told us there is no return.

From that starting point I argued that if any person could communicate from the other side, then my husband could; and if he could, he would; a point which those who have lost anyone they greatly care for would do well to consider. But—it was a big "but" in those first days of doubt—the voice had not been recognisably his voice, and he had seemed to make odd little mistakes I could not account for. Tricks of tone and manner are often reproduced, but the timbre, the actual ring of the old voice must necessarily be absent. A little consideration of the subject soon showed me that.

With so much uncertainty in my mind it might have been some time before I visited Mrs. Wriedt again, but the following day I met a friend, Colonel Johnson, who told me he had a message to give to me.

At that time I had only met Colonel Johnson once or twice. He knew nothing at all about me or my husband, or the past history of our lives. He told me he had visited Mrs. Wriedt that morning, and had been given a message for me of which he had taken notes on the spot—being an expert at doing so in the dark—writing it out fully immediately afterwards.

A Message Sent to Me.

A voice in considerable agitation had spoken to him from the trumpet, giving my husband's Christian and surnames, saying his wife had been there the previous day and had gone away "not believing in him"—not sure of his identity; that she had not understood him. He seemed most anxious that Colonel Johnson should put it right; that my father, Sir Cooper Key, was very happy and had spent many hours with him. He asked him to mention to me the word "Galaton" (as it sounded to Colonel Johnson). He proceeded: "On the Australian Station. This will be understood. I am sorry I mismanaged it (the seance); we so often do the first time."

It is difficult to describe the overwhelming force of conviction this message brought. The room swam round me for the moment; my heart seemed almost to stop beating. No one but my husband would have sent me that message; in its very triviality lay the full force of its power of conviction.

The word should have been "Galatea," not "Galaton," showing how little Colonel Johnson understood the point of it. It was the name of the ship commanded by the then Duke of Edinburgh, in which my husband, during his young naval days, had been on the Australian Station. He had had "the time of his life"; they were feted and entertained wherever they went, and the old "Galatea" days had been so often mentioned between us that they seemed almost as familiar to me as to himself.

I have a box and other trifles which he made himself from a beam of the old ship when she was broken up.

Not Possibly Known to Medium.

I may safely say none of this was known to Mrs. Wriedt. Even if she had had any means of finding all this out, there would not have been time during the interval between then and the occasion of our first meeting. To have suspected her of consulting ancient Navy Lists, which she would have no means of getting at, would have been childish. Nor had she any reason for selecting the "Galatea" among all the ships my husband served in, or inquiring among my friends, of whom she

had no knowledge whatever. As for Colonel Johnson, he had no idea of the meaning of the message he was asked to convey.

My husband had been followed at the seance by Colonel Johnson's wife, who had passed over some years before I made his acquaintance, and we had been quite unknown to each other during her earth life. She, too, sent me a message through him, to the effect that my father was present with her, and wished her to say something about Malta, "where Mrs. de Crespigny was as a little girl." This was quite true. We were two years in Malta during my childhood—another small fact neither Mrs. Wriedt nor Colonel Johnson had any means of knowing.

Both these messages, may it be noted, were brought to me through a third person, knowing nothing of my past life nor of the names given from the other side; neither of these communications could therefore be attributed to the last resort of the passionate sceptic—telepathy, thought-reading, nor ventriloquism.

Convinced at Last.

Convinced now in my own mind that these communications, delivered through third persons with no knowledge of my affairs, were genuine, I sat again with Mrs. Wriedt, this time to have all doubt removed for ever from my mind. My husband was preceded by his brother, who said the message about the "Galatea" had been sent as proof of his identity, knowing all it would convey to me, and he had been so much distressed at having been previously misunderstood. My husband followed, and called me by the old names. He again mentioned the "Galatea" on the Australian Station, and did I not remember how often he had told me what a pleasant time he had had there? He said some beautiful things to me, and when he said he must go I cried a little quite silently, and although it was pitch dark, he exclaimed at once, "Don't cry!"

I could never again distress him by doubting it was he.

My father came, gave his name, and asked after his sisters, using the pet name of one of my aunts. He reminded me of Malta, and of our old nurse there—by

name also. Then an uncle, whom I recognised by the manner of his laugh before he spoke, and who also asked after relations by name, referring to a sister by a name I had never heard, and which I afterwards found to be correct.

Messages.

The spirits have told me in the seance-room what I have been doing through the week, who has visited me, and have given definite incidents proving them to have been present, and described people I have talked with. I was told by one on the other side that when I had reached my flat on the previous evening I had received a telephone message that had bothered me. Perfectly correct. I had walked about the room for some time in perplexity how to answer.

I have talked to relations, friends, mere acquaintances, and people whom I have never met during their lives here. Many of those who have given their lives in the War have come, eager for me to persuade those dear to them that they are more alive—as we mean it—than ever before. In some cases I have been able to bring them into touch with their relations.

One evening I was sitting alone after dinner, with a reading-lamp at my left shoulder. Suddenly a shadow passed between my book and the lamp, as though a bat or bird had flown across. It was so different from a flicker of the electric light that I took particular notice of it, wondering what could have caused it.

The following day I was lunching with friends, and, quite unexpectedly to me, Admiral Moore was among the guests. On seeing me, he exclaimed:

"I did not know I was to meet you, but apparently Miss — did!"—the lady who me to give you a message. It conveys nothing to me, but perhaps you will know what it means. I was to tell you it was she who threw the shadow across you last night."

On another occasion the admiral—before witnesses who could confirm the circumstances—greeted me with:

"Have you a son at the Dardanelles? You told me your son was fighting in

Egypt, but at a seance this morning your husband came and asked me to tell you not to be anxious about your son at the Dardanelles, as he and other were looking after him."

My son had been fighting in Egypt, but two days previously I had received the news that he had been sent to the Dardanelles.

Several Voices at Same Time.

Mrs. Wriedt talks during the intervals on any passing subject, as perfectly normal as all present. I have heard four voices speaking simultaneously, one through the trumpet, the rest independently, one of them at my own ear. I have heard at various times seven different languages spoken in the seance-room, including Hindustani, Maltese, and Breton French, intelligible to those present for whom it was meant. Mrs. Wriedt speaks no language but her own. I have heard English and German spoken respectively by two voices at the same time.

Those that seek always find, but the seeking must not be of the perfunctory sort that considers a single visit sufficient basis upon which to build theories and justify incredulity. So many so-called searchers after truth are more anxious to prove they are right and the rest of the world wrong than really to find the truth. That may be human, but it leads to little result.

If we on this side would only bear in mind that, in refusing to knock at the door—which, until we do so, will remain closed—we are hurting those on the other side of it, we would take the trouble to go into this thing and prove it one way or the other, at least to our own personal satisfaction.

Spiritualism Confirms the Bible.

Why should it not be possible? The Bible bears it all out from beginning to end. The laws that made it possible in that day must, it is only logical to suppose, still operate. It all confirms the Bible and other sacred writings. There is nothing in it to shake our faith. What is the meaning of the Communion of Saints? Such communion must surely be made in accordance with law, not in defiance of it.

Some have said we drag them down by asking them to return to us. Did Christ drag Moses and Elias down when they appeared on the mountain through the operation of laws He had come to fulfil, not to destroy? Can the pull of Love ever drag us down?

And they are always with us, whether we call them or not. My husband laughed when I asked him if it dragged them down. His answer was:

"We never lose touch with earth, so long as a soul we love is left on it. When the last soul we care for comes over here then we lose touch with earth if we wish to."

It is true the facility for such intercourse should not satisfy us. We should develop our own latent powers, raise our vibrations to their level, and, through clairvoyance and clairaudience, be able to communicate without the intervention of a medium. The senses that respond to astral matter are latent in all of us—the eyes that see not, the ears that hear not. Some are born into the world with them already developed. All, with few exceptions, can do it by training.

PSYCHIC EVIDENCE.

Spiritualist's Challenge to the Church.

By M.J.T.

If psychic researchers have learned anything, it is that, mentally, emotionally, and morally, a man enters etheric life unchanged. Why will the Church persist in shutting its mind to facts?

The psychic researcher might very well show how, in many respects, the Church fails, seeing how often he has reared in it and found it wanting. But all the smoke screens put up will not hinder inquiring human being from legitimate discovery of their own friends in spirit life.

The veil between us and ours who have passed on does not "screen them in the wise providence of God." It screens them only because men will not take the trouble to look through it, or will not brave the "bogies" the Church sets up to scare them away from the discovery of truth at first hand.

The Church fails most of all because it persistently shuts its eyes to ascertained facts. These already include:—

(1) That within the human body is the etheric body now.

(2) That this withdraws itself, by biological law, at, before, or after what is medically recognised as death. A period of one to three and a half days is required for the successful withdrawal.

(3) That the essentials of mind, in so far as already possessed by the individual, continue to animate.

(4) That the mental and spiritual development of the individual determine his position in etheric or ethereal life. The two are by no means the same. There will therefore be all grades, as on earth.

(5) That those passed on may communicate with us in many and varied ways.

(6) That higher as well as lower spirits communicate, the quality of the communication being dependent to some extent upon the affinities of the medium.

The ascertained facts do not detract from the truth of Christ's statements regarding the necessity to prepare for the inevitable re-birth. They emphasise the urgent appeal of His other worldliness.

Spiritualism does not pander to the melancholic. Neither does it teach a fatuous resignation. It gives men an opportunity for knowledge, which supplants a vague faith.

Materialism and Spiritualism have nothing in common. Materialism aims at "digging itself in" here. Spiritualism teaches that "Here we have no continuing city," and that, if we are wise, we will cease the craze for worldly luxury and position and try, legitimately and humbly, to learn a little of the actual conditions of the life to which we are going.

Every science extant will yet have to be reformed.

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The Resurrection of the Bodies

CLAIRAUDIENTLY RECEIVED BY MRS. HELEN WELLS.

"Where do we go when we leave Earth?"

That question rings through the ages.

"What is the secret of our rebirth?"

Can be answered by Spirit Sages.

—Pythagoras.

IN all the analytical recesses of man's mind one question is ever arising, "Where do I go when I leave Earth?" All through the ages this question has been haunting the human mind.

Theory after theory has evolved, bloomed a while, and died away, and still man is born upon Earth, lives, dies, and the question of spirit can only be answered by Spirit.

"And God breathed into man the breath of life and man became a living Spirit." Spirit possesses a physical garment adapted to the planet upon which it lives. Lives by drawing in atmosphere, absorbing the contributions of food which Mother Earth produces.

"For there is a physical body, and there is a spiritual body."

As physical food must be absorbed by the physical body so must spiritual food be absorbed by the spirit body.

We understand about physical sustenance, but what about spiritual food? While the spiritual—or astral body, fills the physical garment it is an invisible body, and it is invisible because it functions in a more rapid rate of vibration than the physical body. In order to stay within the enclosures of flesh it absorbs essences which arises from the physical body's food, thus keeping in tune with the physical garment it is wearing.

The word Astral, meaning from the Stars, may not be the best term for this Inner Guest. But being defined it means its adaptation to the vibrations coming from the higher rates of vibrations. As most of the planets in the Constellation in which Earth swings, are vibrating much more rapidly than Earth, we refer to them as Astral vibrations, or vibrations from the Stars.

The astral body must contact these

vibrations and it does, through its method of often leaving the physical body while the physical body is in deep sleep, then with the rapidity of thought the astral body seeks its own vibration and recuperates its electric force.

Why do you think more clearly in the cool of the morning? David expresses it, "In the cool of the morning I sought my God." After refreshing sleep your mind responds to thought-forces which the cares of the day—like the buzzing of angry bees, drives out of your mental domain. This "breath from God,"—which man possesses, we call the electrical force called Life. It furnishes the power which we call Mind. It produces the Will, which governs action of muscles, nerves, etc. It is like the Great Electrical Powerhouse from whence flows all the various reinforcements of the chemical atoms which comprise flesh and bone.

The human body is a wonderful machine, but without spirit it becomes a mass of fast disintegrating atoms.

Now when the separation of the physical body from the astral body occurs, there begins a gradual disintegration of the physical body through the magnetic callings of stronger magnets which lie in the rocks, the trees, the soil, the water.

The small proportion of lime in the human body (for example) responds to the magnet of lime which lies in large quantities through atmosphere, soil, and water. All the chemical atoms which form the physical body separate in responsive answer to the magnetic power in Mother Nature, "Like seeks like."

Later these chemicals may be attracted by a still stronger magnet and loosen their hold on Earth to become absorbed in the growth of the grass. As the luscious grass or clover satisfies the appetite of a

cow, it becomes absorbed into that new form of animate life. When man drinks of the milk of that cow it may bring back to him one little atom of his original atoms. All life is change, never oblivion.

So the progression through Natural Law goes on. Man—grass—cow, back to man, that is the only form of reincarnation of the physical body which I have ever found.

When the astral body leaves the Earth costume it seeks its own rate of vibration, and begins its progressive life, on just the mental and spiritual plane in which it had been evolving during the physical expression of life. Progression—for the astral body (in which all life, the soul, love, hope, mind and affection dwell) is now free from the trammels of physical imperfections and conditions.

What your desires have been on Earth, what your mind has sought, you will find in this next phase of existence. If you are choosing evil thoughts or impure desires on Earth, you will find those desires have not left you by your change of vibration. So you may gradually sink lower and lower into the lower astral plane.

If, on the contrary, you are bending your mind towards purity and intelligent reasoning, thus using your God-given gift, and are seeking for wisdom, and aid this by, "Walking in wisdom's way," you will find your spiritual eyes are seeing beauties you had never conceived. Joys beyond even your expectation and gradually you will advance through the different, "Schools which meet your need," until a sublime consciousness of the beauty of holiness envelops you and you sing aloud, "Mine eyes have seen the glory of the Divine Love. Mine ears are hearing the music of the Stars—for the Stars sing together, and I am tasting the joys of my

evolution from Earth into this Haven of all Souls." My own loved ones surround me and each period of time brings new aspirations, new understanding for "I am growing in grace and in the knowledge of the Lord."

For the soul is dead which slumbers

The awakening time will come,

When Progression's Wheel which numbers

All in its grasp, will bring them home.

—Pythagoras.

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THE PSYCHIC-LITERARY WORK OF MRS. HELEN WELLS.

Its Source and Purposes.

The object of these teachings is not to lead to the mere attainment of psychic powers, in a limited sense of that Mediumship which so often finds expression in occult exhibitionism. They are simply presented to help man to Know Himself and his relation to Deity through a constructive method of living.

These books and lessons are not directed to, nor will they appeal to the materialist or orthodox religionist, and are not expected to. The Higher Teachers, who dictate this literature, however, feel the time is right to release it to an ever-widening circle and it will find its way to those who seek this knowledge.

At first it will perhaps strain the credibility of some new readers, but it is true that the entire list of literature herein, has all been received clairaudiently and through automatic writing by Mrs. Wells over a period of twenty-two years. During this time she has quietly acted (and still does) as an instrument for the dictation of these works by an exceptionally well organized group from the world we call Spirit. Not a word or even lesson arrangement in this great volume of literature was created either by Mrs. Wells, or any other living person. Nor was any of it written during the Earth life of any of the Spirit Authors. Anyone who desires to arbitrarily deny the source of these volumes may do so—it will not affect Mrs. Wells—but no one can refute the authoritative character of the principles of the laws of nature contained in the subject matter.

THE HOME CIRCLE HANDBOOK.

By J. Stuart Morrison.

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

Mrs. Wells has never been a professional medium. Her entire work has been given gratuitously. The charges for the literature cover the expenses of its distribution.

The first spirit teachers and authors brought to Mrs. Wells through her son in Spirit World were:

Bishop Cornelius Jansen, Bishop of Ypres. His Earth history is in every Encyclopedia. He is under the direct council and guidance of Apollonius of Tyana and Malachi of the "Higher Band of Earth Teachers." Through his invitation came Dr. Alonzo P. Mathewson, M.A., once a teacher of Astronomy in the Court of King George IV. of England. Also Dr. Wilbur Stoddard, M.D., D.Sc., a chemist of that period. Count Eswald is a Spanish-Italian artist of the period of Alphonse III. An exhibition of his automatic drawings was held at Anderson Art Galleries, N.Y. Some appear in the volumes. Ralph Waldo Emerson is purported to have dictated the books accredited to him herein. Among the other authors are many others both ancient and modern.

Mrs. Wells continues to receive these teachings at the appointed hour daily, mainly through the clairaudient function. Some are permitted to be released immediately—others to be held until Earth is ready for them. New announcements of the latest volumes issued from time to time will be sent to anyone interested.

PSYCHIC PHENOMENA.

"Some Protective Influence" in Circles.

"The alleged dangers of psychic phenomena," was the subject of an address given some time ago by Mr. J. B. M'Indoe, president of the Spiritualist National Union, to a meeting of the Edinburgh Psychic College.

Mr. M'Indoe said there was danger attached to every kind of phenomena. Stephen Gray made the first experiment in electricity, then considered a very daring one, of passing an electrical current through a human body. Thirty-four years ago a great American electrician transmitted a high voltage current through his own body, of such a strength that

normally it would have killed him. He knew, however, that with a sufficiently high frequency it would be harmless.

While there were not the same physical dangers attached to psychic phenomena, there was always a possibility of physical danger. They knew that great physical power could be exercised. In this connection the lecturer mentioned the Goligher experiments, where there were blows apparently struck on the table with a powerful sledge hammer. While there was potential physical power in psychic phenomena, he had never known it used malevolently, and commonsense and a knowledge of the subject would provide protection.

Obsession.

The usual form of danger alleged was that of obsession. All forms of spirit control was possession to a greater or lesser degree. Such possession ceased, with a suitably selected and guided medium, when the purpose for which it existed was fulfilled. If some people became obsessed, spiritualism was the surest way of getting rid of that obsession, and doctors were beginning to realise that fact and make use of it.

On the other side of the question might be cited the case of Mr. Ernest Vickers, who used to be more or less a cripple, and who read a paper some weeks ago to the annual conference of the National Union, describing his own experiences as a physical medium. He related how as the result of sitting in a circle for development, he had been cured of a bone trouble which had caused him great pain, and apparently could not be normally cured.

He (the lecturer) could make the definite assertion that there was some protective influence associated with circles for the people who sat in them, as no one who had ever done so had been convicted of a crime of violence. If there ever had been such a case it would have been widely reported. If commonsense was exercised, and they acquainted themselves with the theory of the subject by reading and discussion, and then commenced with elementary and simple experiments, normal and well-balanced persons could engage in these without any danger.

What Happens After Death

By SHAW DESMOND, Author of "We Do Not Die."

(Reprinted from "Everybody's Weekly".)

THIS is one of the strangest articles I have ever written. It is, I know, one of the most important to you who read this. It is to tell you exactly what will happen to YOU after what we call death. About what this "something" is, there can be no more doubt than that survival of death is now scientifically proved.

Every great religious teacher in history has told us that Man consists of three things: body, soul and spirit. Plato and Jesus told us so, Paul and the Gautama Buddha. Practically all the greater philosophers are agreed upon this.

Immortal Principle.

The body we all know. It is solid and physical. The "soul" is the "etheric body," or, if you like, "ghost," which on death passes from the body, which it lays down like a suit of clothes with which it is finished. This "soul," which is the real You, passes into a world of higher vibration, as we have seen. It is usually invisible to mortal eyes, after it has "put on immortality," as St. Paul phrases it.

The "spirit" is the immortal principle which makes us live for ever. With that, in this short consideration of Man, we have nothing further to do. We accept it and leave it at that. An actual photograph of the soul vacating its body was taken by a medical man at the moment, if I remember correctly, of the death of the sick man. Of the "soul" or "ghost" there are now thousands of photographs taken under strict test conditions.

Literally "Born Again"

Dr. Frederic H. Wood has also written minutely upon this phenomenon, for which he vouches. When we "die" out of the physical body, we are often unaware that we have passed out. We think we are dreaming. Or, more often, believe that we have not left the earth. The doctors in the next world first strip off what is called the "astral husk" or "shell" from the spirit body. It is all rather like a birth

in this world. For we are, literally, "born again."

Dr. Wood's brother, Mr. J. D. Wood, after passing, communicated directed with his brother and told him that there are many ways of leaving the earth, and many different kinds of experience at the moment of death. My own studies confirm this, and his contentions have been persistently confirmed by other "dead" men. "As the heart-beats get slower," he said, "the life-force gradually passes out, from the feet first and then up the body as the spirit is gradually freed, until it passes out at the top." An actual photograph proved this passed of the spirit out of the top of the head in another case. That is how we die.

We are told that the spirit doctors or "guides" support the spirit-body or "soul" with their hands as it rests in a state of coma. Between this spirit or etheric body and the physical body it has just left there is the "silver cord" of which we read in scripture, which has to be severed. Until this severance takes place, "death" as such has not taken place. **The heart stops long before death.**

Time Non-Existent

One of the visitant from that other world beyond death has told us that "sudden death is like a hot, searing flash of lightning." Souls which have thus experienced a violent death are usually permitted the "restorative sleep," which is so usual on the Other Side for the newly arrived. This sleep may last but a day, or it may last a thousand years—for Over There time as we know it has no existence. There dead are gradually prepared for their life in the new world. It takes time. Like emigrants to new and strange countries, they have to "learn the ropes." Some learn easily, others with difficulty.

One of my own relations, for instance, soon after his arrival, was sent to one of the "Halls of Wisdom," as they are known,

where for many years he has been preparing for this work as teacher. If it be surmised that such is merely a statement, I might say that some years ago in the Caxton Hall at the series of lectures known as the "Shaw Desmond Science and Survival Lectures," a deeply interested audience listened to a masterly discourse upon Vibration from an astral scientist through the lips of a medium who, herself, could not have originated anything of the idea behind the lecture. It was a lecture abstruse—but plain.

No Solution.

A friend of mine, an Armenian of great knowledge, night after night attends lectures on the Astral Plane (i.e. the next world). With many others, I have heard him ask one of these invisible scientists the meaning of certain terms he had heard during his nightly visits, and also heard that scientist explain them in his own voice and not through that of a medium. Such things are happening every day in London as in nearly every city of our world, in one form or other. People think such things don't happen "because they don't happen to them." But they do happen.

The then astronomer-royal of Copenhagen observatory admitted to me that, although not a believer in spiritualism, yet he had most complicated mathematical problems solved for him in his sleep. Many of us have had a similar experience. This scientist would, perhaps, scoff at spirit intervention, but he has no other solution to offer! No scientist has.

They Were Warned.

On the other side of life, we find replicas of all the Churches of our world. So if, over there, you wish to go to the same church to which you belonged on earth, you are at liberty to do so. Not so very long ago I listened to a Roman Catholic priest who had passed out 800 years ago give us proof of this as he warned us of experimenting in communicating with that world for the dead. For such communication was against his own convictions, although he knew it to be fact. He adjured us to pray to the saints and gave us a well reasoned address as from an orthodox Catholic. This took place in an upper room

in a house in Teddington before a large audience.

Our Loves, Our Hates . . .

Over there, beyond death, men and women still continue to argue about religion. There are Buddhists and Christians, Moslems and Shintoists in that world, which has so many parallels to our own. And why not? Why should people change in the moment of the incident of death? We are there what we were here.

We carry with us our affections, passions, desires, prejudices, loves, and hates into what is but another class of the great school of life. It is only the physical body we drop. What is this next world? Where is it situated?

It is, first of all, a world in which everything vibrates at such a rate that it is invisible to the clumsy eye of mortals still pent in the body. The spirit-body vibrates at probably many scores of times faster than do our physical bodies, for science tells us now that all matter is vibrating. There is no "dead" matter.

Worth While.

Secondly, it has no position in space as such, for its inhabitants contend that time and space are but creations of men's minds. "You live in the Eternal Now," they say, "as do we—only we know it and you do not." I can bring earthly confirmation of this in the person of that great scientist, J. W. Dunne, whose theory of "serialism," in my view and that of others, proves for all time that time, as such, has no existence.

Over there sickness of the body does not exist, for the physical body has ceased to exist. Those who have been cripples and miserable in this life of earth, find themselves Over There, their crutches thrown away, as fit as the fittest.

In other words, I wish to aver soberly that life in the world beyond death is worth while—every moment of it. That it offers opportunities for love and beauty of mind and "body" (the etheric body) which are beyond earthly description. Finally, that it is the place where "dreams come true."

Broken Hearts Healed.

There, broken hearts are healed and lovers reunited. There, pain and suffering

as we know it in the physical are shelved. Over There, man and his partner, woman, do get the angelic vision and glimpse the vast possibilities in human evolution. A very lovely girl whom I know, one of high intelligence, who frequently visits that world repeatedly, as she re-enters this world of matter has been heard to cry: "Why, oh why, must I come back? Over there it was so wonderful; down here it is so ugly, so horrible!"

I think we can all understand that.

A FIREPLACE AND A VISION.

In an address given in Edinburgh some time ago by Colonel C. Rivers-Moore, on "The Surprising Discoveries at St. Mary's Priory Hurltley," the lecturer said that ten years previously he had purchased the house and grounds, near London, in which the Priory once stood. The exploration of the old buildings was made more easy from the fact that the Priory, founded in 1086, was of chalk and flint; while the adjoining manor house, built by Lovelace, the Baron Hurley, was of brick.

The early records were traced, there being an entry in Domesday Book, and the original charger being preserved. The crypt, which is still in existence, is reported to have been the meeting place of the plotters who sent out the invitation to William the Conqueror. There is a tunnel connecting the crypt with the river, by which those concerned entered the meeting place without being seen. Part of the Priory is still in use as a church.

Mrs. Rivers Moore, after an historical description by her husband, described an incident of an unusual kind which led to interesting developments. A building known as Paradise, which formed part of the original cloister, was being put into a state of occupation for a tenant. A relative of hers came and related a curious dream or impression he had had in which a monk pointed to the fireplace in Paradise, and repeatedly indicated by gesture and by words that it should be removed. The existing fireplace then seemed to fade out, giving place to a semi-circular fireplace with an oak beam across the top. Work-

men were engaged in the interior, and Mrs. Rivers-Moore, on consulting the foreman, was informed that there could not possibly be anything behind this fireplace. She insisted, however, on a hole being made in the wall, and a great oak beam with supports, and a beautiful old fireplace, exactly as had been described in the vision, was revealed.

Another indication was given, through automatic writing, as to the existence of a well, there being complementary directions through table-tapping. This led to the discovery of the well, and from this point of departure, the foundations of a large section of the Priory, the existence of which had not previously been known, were laid bare.

THE PROBLEM OF THE ELBERFELD HORSES.

By Dr. NANDOR FODOR, in the
"Two Worlds"

What view are we to take of reported cases of mathematical feats accomplished by animals? Dr. Fodor deals with a noted case in the following extract (which we reproduce by courtesy of the compiler and publishers) from the "Encyclopedia of Psychic Science."

THE Elberfeld horses have been described as the mathematical wonders of the animal world. The case was described by Dr. E. Clarapède, of Geneva University, as "the most sensational event that has happened in the psychological world."

The discovery of equine mathematical genius was made by William von Osten in 1891. Kluge Hans was taught to count skittles by striking with his hoof as many times as there were skittles on the table. Von Osten first pronounced the numbers aloud and then wrote them on a blackboard. The results soon proved to be astonishing. The horse began to perform mathematical operations. When Osten died in 1909 his work was continued by Herr Krall, a jeweler of Elberfeld. He taught four horses, Muhamed, Zarif, Berto and Hanschen (the

latter blind) by more efficient methods. The horses not only learned the fundamental mathematical operations, addition, subtraction, multiplication and division, but after only four months' training extracted square and cube roots and learned to spell. They answered questions by stamping with their hoofs. To give the number 34, for instance, they struck three times with the left and four times with the right hoof. Krall's book, "Denkende Tiere," stirred the world of science.

One commission after another came to his stables. Many scientists persisted in stubborn negations, many went away in awe and wonder. Maurice Maeterlinck paid a visit. Muhamed, after a formal introduction, phonetically spelled out his name with his hoofs, solved almost instantaneously problems of which even Maeterlinck did not know the answer, refused to give the square root of a chance number which was afterwards found to have none, and expressed thoughts and feelings by spelling. The procedure was to choose cards with letters on them.

One day, Muhamed squealed: "the groom struck Hanschen." Sometimes they said that they were tired and would not answer. In the experiments care was taken to exclude the possibility of mind-reading. As a precaution to prevent signals the questions were sometimes asked by telephone, the receiver being hung on the ear of the horse. Frequently the problem was written on the blackboard and the horse left alone to solve it, sometimes the figures were traced with a finger on the animal's back. It was a curious fact that after six months of schooling the horses made no further progress. They could only do what they had been taught and did it without any conscious effort. Sometimes they could not answer simple questions, such as telling the number of those present. If uncertain, they made a timid blow, and generally their intelligence appeared to be on the level of a six to eight years old intelligent child.

Among those scientists who testified to the reality of the facts were Dr. Edinger, the eminent neurologist, of Frankfort; Dr. H. Kraemer and Dr. H. E. Zeigler, of Stuttgart; Dr. Paul Sarasis, of Basle; Profes-

sor Ostwald, of Berlin; Prof. A. Beredka, of the Pasteur Institute, Paris; Professor Schoeller and Dr. Gehrke, of Berlin; Professor Goldstein, of Darmstadt; Dr. William McKenzie, of Genoa; Dr. R. Assagioli, of Florence; Dr. Hartkopf, of Cologne; Dr. Freudenberg, of Brussels; Dr. Ferrari, of Bologna, etc.

No satisfactory explanation was ever reached. C. De Vesme wonders whether the process by which the horses solved their problems was not mediumistic, for the horses often spelled in the reverse order, suggesting mirror writing, a characteristic of automatic scripts. By this he did not mean to suggest the intervention of spirits, but a manifestation of the equine subliminal self by motor-automatism unhampered by the limitations of the animal brain. Krall also experimented with a young elephant, Kana, but the beast was too lazy to learn.

FACE THE EVIDENCE OF A FUTURE LIFE.

By "Cantab," in "Sheffield Telegraph"

I have always been puzzled by the seeming lack of interest on the part of the Churches to prove that there is a future life.

What is more amazing is the virulent abuse meted out to those who do try to collect a modicum of evidence in order to lend colour to the doctrine enshrined in our Easter festival.

Frequently I hear people discussing this question. "Bosh" and "bunkum" seem to be the only epithets which are applicable. On inquiry, I learn that this sweeping denunciation is not based on facts but merely on prejudice. Often the detractors of psychic investigators do not even take the trouble to read the available literature.

A small book entitled "Psychic Science and Survival" ought to be read by every professing Christian. Its author is Hereward Carrington, and the publishers are the Two Worlds Publishing Company, Ltd.

Duty to Test Evidence.

This book summarises the "evidence" which has accumulated over many decades. Those who like sensational phenomena will

be disappointed. Nothing of that nature is described. It is a quiet survey of the so-called facts.

The standpoint is that of psychical research, not primarily Spiritualism. I can see nothing wrong with this attitude. After all, the facts of the subject are verifiable or not. It is our duty as Christians to test the evidence.

Science is not a subject. It is a method. The way you deal with facts indicates whether your outlook is scientific or not. Those who say "bosh" and scorn to consider the facts cannot claim the support of science.

When a reference is made to haunted houses it is easy to smile. In fact that is a natural reaction. But have you ever stayed in one which had that reputation? Or have you read books on this subject by people whose views on other subjects are most reliable?

Basis for Opinions.

Whatever your views, you are not entitled to an opinion until you have made yourself familiar with the alleged evidence.

After all, it is not so long ago that hypnotism was laughed at. Only fools believed in it and only charlatans pretended to practise the method.

To-day there are hundreds of doctors throughout the world who are doing great curative work by means of this form of suggestion.

We are apt to forget to-day that much of the pioneer work in this subject was done by psychical researchers.

Telepathy and clairvoyance are phenomena which occur or they do not. Just because some die-hard theologian says they do not makes no difference to the events. The fact that they seem absurd to you is not a valid argument.

The only ground of judgment you are entitled to take depends on the amount of proffered evidence you have carefully considered. This, surely, is reasonable.

Yet I know quite a few people who demand facts before believing or disbelieving in every other topic save this.

Fraudulent Mediums.

The main part of the trouble lies in the fact that so much of psychical research is confused with Spiritualism. If you will read this book you will learn that the author himself is convinced that there are many fraudulent mediums.

"Personally, I blame Spiritualists especially for their consistent defence of mediums who have repeatedly been caught in fraud," he says.

That, at any rate, is frank enough.

I trust that nobody will immediately fly to the unscientific conclusion that "Cantab" has become a Spiritualist. He has not. He is merely reviewing a book.

As a Christian, I am bound to believe in a future life. Any evidence, therefore, which comes along must be examined. It is no part of a Christian teacher's duty to refuse to face facts.

Theological utterances as to a future existence leave me cold. The man in the street is not affected by them at all. If, however, we could refer to evidence, then not only would Christianity take on a new lease of life but also the conduct of this day and generation would alter considerably.

So, despite the bigotry of many in my Communion, I can refer readers to books on psychical research. I do not say these books are true. We are under a moral obligation to face facts.

A Book that all should read.

Questions Answered.

"Life —Past, Present, Future"
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earth plane 3,000 years
ago.



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Editor:—REV. J. T. HUSTON, N.D.

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DELVING INTO THE SHADOWS.

I HAVE always been interested in the life awaiting us at physical death, but could never obtain satisfactory or definite knowledge as to its true nature until I talked with those who are already existing in that life, and who feel an urge to enlighten us, and so sweep away the doubts, fears and false ideas which permeate our thoughts.

Questions as to what happens to those who do not belong to the Christian faith, those who were born long before the Christian era, or who never heard of this religion, also those who were agnostics, free thinkers, followers of other religious cults and creeds, how do they fare? Do they cease to exist at physical death because Christians have a monopoly of the Kingdom of Heaven? Blind faith is not possible to us all, and I know of nothing that can help so much as talks with people of varied types who have passed through the change we call death.

All the horrors of religious wars and persecutions might have been avoided if people had only known for certain that everyone—good, bad or indifferent, of every race and creed—became a partaker of spiritual life at the moment of physical death. Life is continuous; the last thought on earth is the first thought in the new life; we take up the new directly we lay

down the old, in the same way that we take off one garment and put on another of finer make.

Vast numbers do not realise that they have even entered the soul-life, because they were expecting to wait in their graves until the sounding of the last trump, calling them to appear before the Judgment Seat. In many cases they continue their home and business life, wondering why no one takes any notice of them, or asks them for their ticket in a train or 'bus, not understanding that they have now become invisible to their friends on earth. People enter their new life in most varied stages or soul-evolution, many being totally unfitted to appreciate a spiritual life of beauty, and possibilities of soul-expansion. Their minds may be dwelling constantly upon injustices or cruelties which were inflicted upon them during their earth-life, and the desire for vengeance and retribution keeps their thoughts bound to earth. In the same way the thoughts of remorse for injuries inflicted upon others is a hindrance to progression, until forgiveness is obtained from those they have wronged. Others were mainly interested in heaping up physical possessions, or living entirely selfish lives. All of these would be spiritually dormant for a long period, blind and deaf to spiritual beauties, living entirely in their memories or physical desires.

It appears to be quite immaterial which faith or creed you have followed so long as you have striven after truth, perfection, wisdom and knowledge, and acted justly to your fellow men and all humbler forms of life, for they, like us, would have no physical form unless there was a spirit to animate it and live on after physical death.

I have listened to the experiences of many men, and their reactions to the new life after so-called death, their joy in the amazing faculties which develop and enable them to perceive and accomplish unthought of marvels, in this harmonious, beautiful, ultra-superior life. Among those who have related their experiences were Professor Camille Flammarion, William James, Lowell (Sir), David Gill, Gordon Bennett, Heinrich Heine, Turgeniev,

Charles Bradlaugh, John Bunyan, and many others, pastors, worker among lepers (Wauchope), and people following quite different callings, and unknown to the general public. From these varied personal descriptions one can realise something of the wonders of the soul-life, and how vast and all-embracing is the Kingdom of Heaven, so far beyond the confines of our narrow religious teachings.

(Ida M. Everett Keeble in the "East Anglican Daily Times.")

S.O.S. FUND.

For the past four years we have had ample demonstration that those on the Other Side, who inaugurated the Harbinger of Light, have maintained their interest in it and that when the Spirit World guides, they provide.

A further evidence of their service is shown by the generous response to our appeal, which we feel was prompted by their influence. To our friends in the Beyond and to the contributors to the S.O.S. Fund, we tender our grateful thanks.

We are convinced that every phase of our work should continue and, greatly daring, we are planning to extend it. Although but a few out of the thousands who read the Harbinger have contributed to the Fund we are hoping to receive from our supporters the balance necessary to make up the hundred pounds asked for.

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SEATS IN HEAVEN.

"Bookings Arranged"

"Lucio" recalls in the "Manchester Guardian" that in November a Polish priest was arrested in Bessarabia for selling seats in heaven.

He had a map of heaven on his desk, with allotments portioned out, all neatly numbered; and his clients were mostly simple-minded peasants—woman generally—who came to his house and trustingly selected and paid for favorable spots on the map. For there were plots and plots.

The places which were "near God" cost double the price of the average situation; those near the Archangel Gabriel were also very expensive, and the ordinary places were sold for a sum equal to a couple of English pounds.

Before the fraud was discovered and stopped, the priest had disposed of some two hundred places, many of the peasant customers having sold their last cow to secure a place.

LIFE—Past, Present and Future (By LAELIA.)

(Questions asked in Sydney and Answers given by Laelia.)

Q.: Do you mean God when you speak of "The Great Master," in the introduction of your book ?

A.: When I speak of The Great Master I refer to Jesus the Christ who was the highest expression of God in the flesh; when I speak of the Substance of the Universe, I mean God, or the All Prevailing Spirit.

Q.: Why do you refer to Jesus as "the" Christ ?

A.: Because Jesus is the Christ or the greatest Master on the highest plane in the Heaven World.

Q.: Is there any danger to those sitting in a seance should they have no desire to develop their mediumistic powers ?

A.: There is no danger, provided your mind is lofty and your desires are for a spiritual knowledge; one must keep in mind at all times that we cannot take more out of the bank than we have put in. If you go to a seance for material gain rather than to give spiritual help, you may come away very disappointed. The best way to assist is to sit comfortably erect, with both feet on the floor (not crossed), the hands at rest with right palm turned slightly upwards and the left downwards. By sitting this way you will feel refreshed at the conclusion.

Q.: Admitting survival after what is called death, is the new life, also the new conditions, higher than the earth life, so far as freedom and knowledge are concerned, and does justice rule therein; if so, what purpose does reincarnation serve ?

A.: We are only as free, after so called death, as we continue to progress in the new world. We have limitations there, equally as much as on the earth plane, but all the limits are made by man himself.

Justice rules throughout the universe, and all debts made physically or otherwise must be paid on the plane on which they were committed; that is, if it is in the mental world, you will be able to pay them over there, but if they are of a physical nature, you must come back and pay them in a physical body.

The purpose of re-incarnation. When observing the primitive races of the world, it should be remembered by all that our progress is a matter of evolution, and as God is Justice, He would not favour one part of His creation more than the other, by allowing one to dwell in luxury and the other in misery and poverty. Therefore, the logical answer is that reincarnation is essential for progress, because our life on this earth plane is like a course at school. The one who works diligently can advance and take the highest degrees of the University, whilst the idle one makes little progress. And looking round our social conditions of to-day, I think it is well explained.

Q.: Suppose I enter and retire as Jones, then re-incarnate as Smith, do I retire as Smith-Jones, and if not what is to become of Jones ?

A.: You must look at the realities of life and not just the forms. You are neither Mr. Jones nor Mr. Smith, but only using the body that has been named such for the purpose of unfolding your spiritual qualities. You may keep wandering through or occupy many houses whilst on the earth plane, and whichever you occupy at the present time is your address where you live, for they are nothing more to you, because when you move from one house to another, you do not take the name of the house with you. And it is the same with each physical body, it is just your identification in the world of form. In spirit life you have your own spirit vibration which is your identification.

Q.: Does reincarnation depend on child-birth, and if so, how can any reincarnation occur if parenthood is prevented ?

A.: Do you mean what effect has birth-control on reincarnation ?

As there is a law governing all things, birth control has no effect on reincarnation, simply because things are regulated in the higher worlds to meet the needs in the physical world, as there are no mere happenings, it is all law and order, although it

looks like chaos in the eyes of the undeveloped. It is only the tilling of the soil to make readiness for a more rare seed. That is soul consciousness.

Q.: Do you think the orthodox teaching is wrong ?

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

Q.: Can you tell me if a soul going out of this life in a state of sin has the same advantage in the Astral world as a good soul when it leaves the body ?

A.: Sin is the falling short of the truth of God, therefore it cannot be forgiven until it has all been worked out and paid for by suffering the same injustice that you have made others suffer through your wrong actions. So the good soul has a great advantage over the so-called sinner, even if the sinner has repented before leaving the earth plane they are not forgiven, but their sorrow for their mistakes will certainly help them to advance on the Astral plane.

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

A.: They have seen the beloved Son of God in person who have declared his Father as being pure Spirit and they have included the Father and the Son as one and so people have misunderstood and believe that Jesus the Christ was the whole of God and so made him a person, which is incorrect.

God is all there really is, unmanifested yet manifesting in all the forms there are. God is not a person but an unlimited power which all persons use in their degree of intelligence and in Jesus the Christ we find the very highest.

ONE OF THE ANZACS.

Message Received from the Spirit World on Anzac Day, 1939, by the Sunshine Circle, Hobart.

GOOD even all. To-night I have been given the honour of addressing you on Anzac Day and giving you our side of this important ceremony.

It is now well over twenty-five years since the last war was declared. It is also more than twenty years since that war ended and every year since the Armistice we have been re-called to earth on Anzac Day. It is not a pleasant experience, believe me, nor is it a pleasant experience for all those mothers and wives who on this day are grimly remained of something which they strive to forget.

During the war we were told over and over again that it was going to be the end of all wars. We felt, each one of us, that if it was the truth then we did not mind what we went through. That was over twenty years ago and yet to-day, as we look down on your world, we see nothing but feverish activity as every nation frantically speeds up its ammunition output. If the last war was to end war why this feverish activity? Why were we told that by giving our lives we were saving humanity? We would come to the services you hold for us each year gladly if we knew that we had put an end to all wars.

I wonder whether there will ever be peace on earth! At present one cannot see how that will be when last Christmas one nation commenced its attack on helpless people at dawn on Christmas Day, while only a few weeks ago on Good Friday, another nation did the same thing. It seems that those in power are doing their utmost to upset the world's balance and are endeavouring to force Christianity out of their lives and that of the nation.

And shall this war be the end of all wars? No, my friend, that shall never be until every nation realises that there is another God beside money, for it is that evil alone that rules the world to-day. If there were less of that and more Christianity amongst the people, then the world would be a happier place. Millions of men were sacrificed twenty years ago

and yet to-day, only a few years later, warfare is raging again on different parts of your world and thousands of human beings are being cast over on to this side years before they are ready to come.

It seems to me that as the world advances it becomes more uncivilized in its views. One would think that with all the knowledge that has been gained during the last twenty years that war would be one of the things that was being put aside in favour of a happy life. I hate to think what another war would be like. The last one, with its poison gases and horrible inventions, is still a nightmare, and science has gone ahead by leaps and bounds since then. We only hope that the world will find some solution to the problem that it is facing to-day without constantly having to resort to war.

And now we would commend to your thoughts those boys who are still unfortunate enough to be still living on earth. Some of them have lain on beds of pain for twenty long years; to them it must seem an eternity. Nothing that earth can give is worth that sacrifice. May God grant them a happy landing very soon. They are the ones who should be in everyone's thoughts. They are the ones, not us, who should be remembered as those who laid down their lives and it is to those men that we take off our hats.

MY STRANGEST SEARCH.

By Cyril James in "The Daily Mirror"

Stretch out your hands!

Hold them above any black surface, the fingers of one hand pointing at the fingers of the other.

Now look closely at the space which separates the finger-tips of each hand.

Look closely. More closely still!

Do you see that vague ray of light which streams from finger-tip to finger-tip?

Not a brilliant light, just a ghostly radiance that glows faintly above the dark background.

Do you know what that means?

It means you are psychic. The radiance comes from "lines of force."

It means your mind has possibilities

which you have never suspected, never exploited.

Ah, so you can't see anything at all?

Well, that means the power is buried deeply. You are bound up with the material things of life. The power eludes you.

Now why have I asked you to make that harmless experiment?

Because I want you to follow me on a queer quest.

I am starting on the strangest search of all—an exploration of the dim world of the mind, a mysterious world of which we know next to nothing.

Your mind is greater than you know.

Human minds have created our towns and cities, our giant machines, most of the things that make life comfortable and easy. Yet we have not started to tap properly the vast reservoir of the mind. What man can think, man can do. Look back on your life. You are walking in the street. Suddenly you think of a friend you haven't seen for years. Next moment he walks around the corner and bumps into you. You are thinking of some old melody. Suddenly a perfect stranger whistles it as he passes you. You say: "Ah, I must ring up old so-and-so. Haven't spoken to him for weeks." Before you can touch the telephone, it rings. It's old so-and-so on the line.

Before me lies the letter that started me on my search. It came to me from a North London reader. "Can you explain this to me?" she writes. "I awoke one night, screaming. In a horrible kind of dream I had seen my brother, who was then in Canada. He seemed to be suffocating in smoke and flame. He kept calling out to me, but I couldn't help him. I was miserable and apprehensive next morning. In the afternoon a cable arrived, telling me my brother had died in a fire which destroyed his home. Later, evidence at the inquest made it clear he perished about 10 p.m. Central Canadian time is six hours slow on Greenwich time. It was four in the morning when I awoke from that awful dream—the very moment my brother died!"

Why should these things happen? Why should some people have visions? Why should others have the power of seeing

what is happening simultaneously many miles away? I want to find the answer to these questions.

Telepathy . . . clairvoyance . . . psychometry . . . divining . . . hypnotism . . . yogi . . . mental healing . . . clairsaudience . . . These are strange terms: there are even stranger stories behind them all. And I have begun my search by talking with a man who for about seventeen years has been exploring the unknown world of the mind. His name is Dr. Nandor Fodor. He works at the International Institute for Psychical Research, Kensington. He is an investigator who studies facts not fantasies. Though it may sound fantastic when I say he has "chased" hundreds of ghosts, has slept in many haunted houses, has moved fearlessly in places most of us would want to avoid.

"The human mind," Dr. Fodor told me, "is like an iceberg. We know most things about one part of it. By far the greater portion is hidden, immersed in some medium just as the iceberg's greater bulk is immersed in the sea. There is a door which leads from the mind we do know to the mind we do not know. Now and again that door is opened. Strange things happen. There are manifestations, queer phenomena, transfigurations. Who or what opens that door? The mind itself? Or some outside agency? That is what I try to find out."

Some time ago Dr. Fodor took a dose of a Mexican drug. "I remained conscious," he said, "but I saw visions, marvellous visions. It seemed the whole pattern of the cosmos was being revealed to me. I didn't want to listen or speak to anyone near me. The vision was so wonderful. The drug opened the door in my mind. What else opens it?"

Can the mind affect inanimate objects? That is one of the questions Dr. Fodor and scores of investigators like him are trying to answer. Clairvoyance to most people is something uncanny. But is it? We cannot see in the dark. An infra-red camera can. Clairsaudience—or the "hearing of voices"—is also inexplicable to most of us. If we cannot hear the voices, therefore we think they cannot exist.

Yet there is on sale in Britain to-day a

peculiar kind of whistle. When you blow that whistle, no sound emerges. That is, no sound to human ears. But dogs will come scampering when they hear its high, shrill note. So, at the start of my search, I hope you will admit with me that there may be images outside the range of our eyes and there may be definite sounds which our ears cannot hear. Now, can we develop the latent powers of the mind? Ought we to? These are problems I want to solve.

A CEMETERY DINNER AND THE PRESS.

By I.E.W. (Farmer).

THE following instance, which happened in Ottawa, Kansas, is here brought to light in order that other might have a clearer understanding of why the people are not informed through the newspapers of the different cases of poisoning caused through the use of aluminum cooking utensils.

Before Memorial Day, 1928, the ladies of the cemetery association of Bennington, Kansas, announced through the local papers that on Memorial Day they would serve dinner in the basement of the Presbyterian Church to raise money to help the upkeep of the Bennington Cemetery, and asked that everybody eat their dinner that day. As it happened, a record crowd turned out to eat what was termed by the papers, "one of those famous dinners" served by the ladies of the cemetery association.

The next morning the report started that from ten to fifteen persons had been poisoned by the dinner. Having been thoroughly convinced of the probable cause by articles in "The Golden Age" and by my own experiences with aluminium, I decided to investigate this cause.

As usual, as soon as it was learned that some had been poisoned the story started of rotten chicken being the cause. The food served had been donated by different ones, as nearly every one in the vicinity had been asked for donations for the dinner. I next learned from some who had

helped prepare and serve the dinner that the kitchen of the church had been newly decorated and freshly supplied with some new aluminum cooking utensils.

The "rotten chicken" story was by this time being replaced by one that the chicken had been steamed too long. The number of the poisoned was increasing daily, and by this time the number reached the high mark of thirty.

The first numbers of the weekly "Ottawa County Democrat," published before this investigation was finished, had a nice report about the dinner which stated that the "famous" dinner was enjoyed by all and that everybody expected and looked forward to another one like it next year.

Asking several if there was anything

wrong with the food served, they answered by a firm, "No. Not as far as I could see."

One lady who was poisoned very badly and who also helped serve the dinner was asked, "What do you think caused the poisoning?"

"I do not know, but I believe they let the food stand too long in the cooking utensils," she replied.

"What kind of utensils were used for cooking and warming the food?"

"Nearly all aluminium. Most of it was new," said said.

I found there was no basis for the theory of the chicken's being the cause of the poisoning, because of those questioned who were poisoned some had eaten of children and some had not. And many

SPIRITUAL CHURCHES IN SYDNEY AND SUBURBS

		Secretaries:
Auburn	Masonic Hall	Mrs. Brady.
Bankstown	Majestic Theatre	Mr. W. J. Murray.
Bondi	Harris Hall, Bondi Junction	Mrs. Doy.
Bondi	12 Ruthven Street	Mrs. Doy.
Burwood	53 Burwood Road.	Mr. P. H. Cormack.
Campsie	Masonic Hall, Amy Street	Mr. H. France.
Campsie	20 Amy Street	Mrs. Brown.
Campsie	31 South Parade	Mrs. A. M. Napier.
Chatswood	430 Victoria Avenue.	Mr. H. Wells.
Crowsnest	55 Ernest Street	Mrs. George.
Enmore	London Street	Mrs. Williams.
Glebe	o Kosmon Church, 1 Stewart Street.	Mr. J. M. Robinson.
Haberfield	56 Dalhouse Street.	Mrs. Lee.
Hornsby	Goodall's Building, Florence Street.	Mr. P. White.
Hurstville	Dispensary Hall, McMahon Street	Mrs. H. Gibbons.
Kirribilli	36 Carabella Street.	Madam Annette.
Kogarah	Ocean Street Rechabite Hall	Mrs. McGrure.
Merrylands	Masonic Hall	Mrs. Allison.
Newtown	136 King Street.	Miss McGregor.
Newtown	18a Enmore Road	Mr. H. J. Birch.
North Sydney	Friendly Society Hall, Lane Cove Rd.	Mrs. Fisher.
Parramatta	School of Arts.	Mr. J. A. Smith.
Parramatta	Hall over McIlwraith	Madam Leslie.
Parramatta	Christian Spiritual Society, Ard Street	Mrs. M. Lyon.
Punchbowl	Acacia Avenue	Mrs. Hansell.
Randwick	Allison Hall, Allison Road	Mr. and Mrs. Wade.
Rockdale	Palais Grande Hall.	Mrs. Maddick.
Roseville	Roseville Theatre	Mr. H. B. Raine.
Stanmore	113 Macauley Road	Mrs. Mahoney.
Sydney	361 Pitt Street, Side Entrance.	Miss Howlett.
Sydney	306 Wembley House.	Sister Butt.
Sydney	318 Rowson Chambers.	Mrs. Pearce.
Sydney	120 Wembly House	Mrs. Lloyd.
Sydney	428 Rawson Chambers	Rev. J. R. Nicholson.
Sydney	Sanders Bldgs., Elizabeth Street	Sister Wilmot.
Woollahra	68 Grafton Street.	Mrs. Shields.

NEWCASTLE, N.S.W.

Newcastle Spiritual Research Society, Parry Street. Mr. J. Bell.
 Spiritual Research, Church of Christ, 515 Hunter Street. Mrs. Ridsen.
 Christian Kosmon Church, Newcommon Street. Mrs. McHue.

who were not poisoned had eaten heartily of the chicken. By this time over seventy-five person were known to have been poisoned.

I then prepared this report, which was also sanctioned by others, for the "Ottawa County Democrat," a Bennington paper, and "The Messenger," a Minneapolis paper. In this report I stated all these facts found through this investigation and stated that the cause was most probably due to aluminum poisoning, and cited instances like it that had appeared in other places which were said to be due to this cause.

After reading the report, the editor turned to me and said, "I can't print this; it is dangerous."

I asked why it was dangerous.

"Because there are too many aluminum companies represented through the country that might take offense."

"I have never noticed anything in your paper about this poisoning," I said.

"Why is it necessary to print it?"

"Isn't that news? Why do you print anything that happens throughout the country? Is it not so that the people who read your paper may know?" I answered.

The report was next taken to the Bennington paper's editor, who said he was glad to learn of it and that he would print it, and also said he had eaten his share of the chicken and had not been poisoned.

Both editors stated that they did not deny the possibility of aluminum's being the cause, but failed and refused to print a word about it. Why? Because the press is controlled by big business; and the people are left in darkness, suffering as a result.

SUBSCRIBERS—PLEASE NOTE

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SERUM TREATMENT.

If The People Ever Wake Up.

If the people ever wake up and come to the conclusion that the true way to health is by the route of proper food, fresh air, pure water, healthful exercise, honest occupation, correct thinking and, above all, a knowledge and reverence of Spiritual truth, and not by the route of drugs and serums, it is surely going to bring some needed lessons to many persons now in the medical business.

Whether the doctors like it or not, there are now some millions of people in the United States who are as sick of this serum idea as they ever need to be; the next thing the people will do is to get good and mad, and then come the lessons aforementioned.

Down in the Hillsborough County (New Hampshire) jail is a fine man, Albert W. Peacock, of Milford, serving a sentence of 236 days rather than have his twelve-year-old son, Roy, submit to vaccination. Moreover, Peacock, who is fighting the battle of all anti-vaccinationists, declares that the boy will never be vaccinated as long as he lives.

One look at Peacock's noble features, and all the honesty and love of liberty of a true American cries out against such a misuse of power. It may help to sell vaccines for the present, but again the scaffold is swaying the future, and the doctors are the ones who are rocking, not Peacock. Just now the M.D.'s are drunk with power, drunk and swaying.

The Peacock boy is a fine-looking lad, and the mother a fine type of woman. The child is sent to school regularly every morning and every day is as regularly sent back home because he is unvaccinated. The fight has now been going on for five years. Meantime the child is receiving instruction at home at the hands of a tutor.

In Detroit the public are agitated because, after "educating" the school children to the point where they believe they must be vaccinated for diphtheria by the injection of toxin anti-toxin, the Board of Health has now ordered the parents of something like 100,000 children to go to their own doctors and pay from

2 to 5 dollars each for the three inoculations supposed to be necessary.

Formerly these children could have been inoculated free at clinics maintained at schools. The new system, by which the doctors of Detroit will clean up something like 250,000 dollars among them, was ordered by the Board of Health, a board composed of doctors, at the initiation of the Wayne County Medical Society, a society also composed of doctors.

The Board of Health is horrified at the idea that the public should think that the doctors are laying their hands on this 250,000 because they want the money, and cites by way of an offset that the average income of doctors in New York is only 6,000 dollars a year.—“The Golden Age.”

REFORMATION.

By MARCELLA DE COU HICKS.

ORTHODOXY has always taught that spirit-man is inexorably judged and punished according to the earth life he has lived and that when God passes sentence upon him—whether it be immediately upon his transition, as some orthodox teachers now concede to be possible, or at some far off period in eternity called the judgment day—he goes irrevocably into eternal torment or everlasting bliss. In other words, after he leaves earth life there is no chance for him to undo mistakes or sins committed in the physical; no chance to make amends. What a barren, hopeless doctrine! And what an unjust God—to visit such a heartless programme upon the creatures of His own creation.

Creatures, who have come into this world handicapped spiritually in multitudinous ways; through heredity, acquiring tendencies to wrong doing; mentally warped by limitations and lacks of many kinds; lacking will power, ambition, intellect; compelled by vicious urges which through inherent lack of sufficient incentive to do right, they are unable to resist; spiritually twisted by poverty, deformities, abuse or degrading environment. Creatures of circumstance, all of us—yet the one

who, because he has never had beauty in his life, has lived a life of wrong doing, is sent to hell and the one who has lived the good life because fortune has smiled upon him and he has never been tempted to do wrong, is sent to everlasting bliss.

Thank God, this teaching is false and Spiritualism has proven beyond all peradventure that it false. How do we know that it is not true? Not only because we are so taught by our highly evolved spirit teachers but, concretely, because numberless times spirit entities have been contacted whose earth lives were known to be such that according to all orthodox standards they should be languishing in everlasting hell, and without exception they have told us of their periods of darkness retribution, punishment consequent upon their wrong doing, but out of which they finally pulled themselves through repentance, a desire to make amends and to embrace righteousness.

The affirmation which sets Spiritualism apart from all other religions as the religion of hope and joy and certainty is the assertion that the doorway to reformation is never closed against any human soul here or hereafter. No soul is ever “lost” in the orthodox interpretation of the term and hell consists in the retrogression one has imposed upon his own soul by living an earth life that has so lowered his spiritual vibration rate that upon making his transition into spirit realms, he gravitates, according to immutable law, among those of his own kind with whom he vibrates synchronously—whether it be in the lowest vibrations of utter darkness or any of the phases above that condition. Just as water seeks its own level so the disembodied spirit must accept whatever condition his earth life has earned for him—there is no alternative and no escape. Neither is there any fooling the powers that be.

Progress Through Service.

But a soul need stay in these conditions only so long as he refuses to acknowledge his transgressions, refuses to see the light and make amends—so long as he knows no remorse or regret. The instant a soul in darkness understands to the full the wrongness of his earth life, knows true

remorse, and sincerely wishes to lift himself out of the blackness of his condition through service to others, that instant he begins to progress. And though growth in grace may be infinitely slow, still, no soul is hopeless unless he reaches a condition of utter depravity where he is unable to feel any impulse toward reform. I am told that such as these, and they are not many, eventually reach oblivion.

There is nothing final about Death—it is Life's open door to greater things. How COULD the door to reformation ever be closed? We came out of the eternity of Spirit and are bound back into the eternity of Spirit, this earth life being merely a passing phase of eternal life and the earth plane itself but a transient stop-over on our endless journey from everlasting to everlasting. It is a most puerile conception of cosmic purpose that any soul should be damned forever from any passing phase or aspect of never ending life.

God is Love, Patience, Wisdom, Kindness, Mercy—Omnipotent Intelligence—and to picture Him as being more cruel and vengeful than the average human being is a blasphemy against Holy Spirit.

I repeat, there is no hell except the personal hell a man creates for himself by imposing a retrogression upon his own soul out of which he must work—to his own salvation. And the doorway to reformation is NEVER closed.

ETERNAL VERITIES

By Marcella De Cou Hicks.

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PSYCHIC EXPERIENCES IN ENGLISH PRESS.

Message to "Little Mouse" From a Book.

About 20 years ago my first post was with a man who had no religion. I was shy. He once called me "Little Mouse." When I left we lost touch and I practically forgot him. He died. At a trance sitting my former employer unexpectedly "came through." He said: "Little Mouse, there are books all round the sitting-room. Look at the fifth book from the left, on the fourth shelf, just behind the door, page 4, last 4 lines; page 5, first 8 lines; that is how I used to think about life and death."

There were many hundreds of books in that room. Their positions are changed frequently. This one, "Leaves in the Wind," by "Alpha of the Plough," was one I had never seen. The passage he indicated read, in part:—

The miracle of life is ours in common, and its mystery, too. I suppose you don't know anything about your journey. I'm not sure that I know much about mine. We are really, when you come to think of it, a good deal alike—just apparitions that are here and then are not, coming out of the night into the lighted carriage, fluttering about the lamp for a while and going out into the night again.

✱

Dead Husband Reappears.

Fourteen years ago my husband had an operation for brain trouble, dying without recovering consciousness. About three weeks later I suddenly saw him by my side. Down his left temple was a great scar, partly healed. He stood smiling down at me, looking glad and well. Overjoyed and amazed, I put up my hand and gently touched the scar. "Why, it's healing up beautifully," I said. He kissed me, still smiling, and was gone. Now, I had never seen that wound, as when I was by him as he lay dying his head was bandaged. But the week afterwards I met my husband's cousin who had seen the surgeon.

He confirmed that the wound was about four inches long, on the left temple.

*

Vision of Little Old Man With a Stick.

One summer I rented from a friend a furnished cottage. On a hot night I slept alone in a room on the ground floor. At dawn I awoke to find at my side a little, old man, bent double, leaning on a stick, wearing a red waistcoat over shirt-sleeves. We stared at one another for a little time—and then, somehow, he wasn't there!

The next night, at dawn, he was there again. Once again he stared—and vanished! I did not sleep again in that room. Months afterwards I asked my friend if there was anything queer about the cottage. He said the man who lived there had threatened "if he were turned out" to come back when he was dead. On asking for his description I got this: "A little, old man, bent double, hobbling with a stock, wearing a red waistcoat." The room I had slept in had been his sleeping and living room.

*

War Mystery Cleared at Seance.

I have shaken hands with the materialised form of my brother, who passed over in the war. His voice addressed me and he gave his name, Alfred. The medium had no previous knowledge of his existence. I questioned my brother concerning a fifteen-year-old mystery about his death. He had been reported "Missing, believed killed," but a friend had received a letter from him from France bearing a postmark two days after the date he was posted missing.

Alfred explained that he had been badly wounded and taken prisoner on the date he was reported missing. He "died" from his wounds after a fellow prisoner had escaped, bearing my brother's letter, which he posted later. A pencil and notepad were handed to Alfred at the seance. He wrote me a short note before he dematerialised. We compared his earthly writing with that written by his materialised hand and found them identical.

FANATICS.

Fanatics have existed all through the ages. There is the fanatic who thinks it disgusting to eat the corpse of an animal. He just does not like eating death. There is the fanatic who does not care to wear furs round her neck. She always sees a mental picture of the poor beastie streaming with blood. There is the fanatic who would rather die than allow a struggling animal to be cut open alive in the vivisection room. He likes fair play and somehow he can't see that it is playing fair to torture animals so that humans might be cured of diseases caused by their own indiscretions. A human being eats vile compounds of foods purchased at the small-goods shop, dances all night, wears unhealthy clothing because it is fashionable, contracts some disease due to wrong living, then goes to a doctor to receive an injection, the price of which has been agony and death to some innocent animal. The fanatic thinks it isn't fair so he refuses to avail himself of sera or allow his children to be vaccinated.

Fanaticism is the hall-mark of progress. Throughout the centuries fanatics have blazed the trail. It was a fanatic who said "Down with slavery," a fanatic who cried "No child labour." Fanaticism to-day is clearing the slums, feeding starving children, fighting for liberty of speech, giving us a free country where all may dwell in some measure of security.

The fanatic is still blazing the trail. "Don't eat meat," he cries. "Eating meat is eating death. A corpse is not dainty fare for clean people." "Don't wear furs," entreats the fanatic. "Wearing furs spells torture to some pretty creatures with broken and bleeding limbs inexorably held in the piercing teeth of the terrible trap." "Don't be vaccinated," begs the anti-vivisectionist, "because it is not playing fair to make an innocent animal suffer that we might have health—especially when that health can easily be procured simply by living a healthy life, obeying the laws of nature, eating natural foods and obtaining sufficient rest, recreation and exercise."

So the fanatic screams on and his screams will continue to be heard until every wrong is righted, every cruelty abolished, every unclean thing made wholesome and every innocent creature given life and freedom.

GEORGE ARLISS.

"George Arliss, like Bernard Shaw, is a vegetarian. I never eat anything I can pat,' is his motto. . . . Mrs. Arliss shares his frugal diet. The food prepared for the family luncheon in 'The Last Gentleman' . . . required careful selection to suit his rigid menus. This admirable character study was built up on salad." (From a newspaper cutting.)

An appreciation from Mrs. Helen Wells, the widely-known author and lecturer in a letter to the Editor: "I consider your 'Harbinger of Light' the best all-round paper now published that I have seen and I guess I have had copies of almost everything published sent to me. Your paper is dignified, scholarly and scientific, and is not devoted to advertising the floating mass of mediums."

New York, U.S.A.,
3rd Sept., 1939.

EXPLORER CONVINCED LIFE EXISTS ON OTHER PLANETS.

Sir Francis Younghusband, the distinguished explorer and authority on Asiatic affairs, in a letter to "The Times," urges the co-operation of biologists and astronomers to investigate the possibility of life existing on other planets.

"After 50 years' reflection and investigation, this is now a certainty in my mind," he writes. "Astronomers say the earth was originally a fiery droplet from the sun's surface. It would be impossible for chance to produce life on the droplet, therefore it is reasonable to assume that the droplet shared the same influences as all other parts of the universe.

"Scientists have established first, that

the whole universe is composed of the same materials and secondly, that every part of the universe influences every other part. It can, therefore, be assumed that life is the universe's fundamental characteristic. Scientists say they cannot find humans elsewhere because of the absence of the chemical elements necessary to support humans, but it is possible to find intelligent life elsewhere differing from humans in composition and appearance whose influence is impinging on us.

"Scientists may eventually detect such radiations, just as physicists located the cosmic rays." Sir Francis Younghusband concludes by saying he once met a remote and isolated Himalayan chief who imagined himself to be the greatest personage in the world because he had never heard of the rulers of Britain, China and Russia. It was possible that humans were similarly mistaken in connection with the universe. —"Sun-News Pictorial."

WHAT IS SPIRITUALISM?

Although famous men have declared their belief in Spiritualism it is still an unknown religion for most men and women of to-day, conjuring up only pictures of table rapping, fortune telling and other manifestation.

The continuity of life is a subject which has its roots in long past ages. We know from the graves of many races that food, jewels, pottery, etc., were buried with their dead, and the evidence that can be drawn is that the dead were expected either to return again or to pass to another state of life in the form of a spirit world. During the last seventy years or so there has been a growing body of people who have been endeavouring to prove or disprove the truth of survival, and I think it must be agreed that when such names as Sir Oliver Lodge, Sir Arthur Conan-Doyle and many other famous people have examined the subject very closely and have stated their belief in survival, then it cannot be lightly dismissed as something that cannot be proved to exist.

There is no doubt that one of the main reasons for this search is caused by the desire in most of us to answer the ques-

tions as "Why are we here?" "Why should we suffer or be happy?" "Why the emotional life?" "Is our continual striving for something better all in vain or does it lead us to something higher, something of greater beauty and value or are we merely the product of an accident or chance?"

Can we say that it is possible to ascertain the truth. It has been said in the past, as it is often said to-day, that this thing or that thing is impossible, yet those very impossibilities are often eventually the commonplaces of to-morrow. We know that if we lived say only five hundred years ago and spoke of such things as railways, wireless, steamships and all our present inventions, we should have been laughed to scorn or even burnt at the stake. Yet the search for truth of the spirit world, if life is continuous, must of necessity be approached from an entirely different aspect than that for the search of the truth of purely physical and material things and conditions, because it is obvious that we are dealing with something which obeys laws different in degree from those of our every-day physical life.

It is an understanding of these laws and how they operate and impinge on our daily life that can assist us in our search and the experience that has been gained in this direction by many of those who have given years of close study to these questions and their combined experiences in their contact with the spirit world does show that the more the evidence accumulates the more natural are these spiritual laws and that the term "Supernatural" has no valid meaning but could be perhaps better described as "supernormal" or, in other words, laws operating in a higher degree than the laws governing physical conditions.

CHURCH OF THE HOLY SPIRIT (LIBERAL CATHOLIC).

Punt Road, Richmond.

The Oratory of St. Michael, Kew, and Church of the Holy Spirit, Richmond, were amalgamated as from October 1st, the former now remaining a private Chapel.

It might interest the readers of the "Harbinger of Light" that certain special services will be conducted at the Church in Richmond.

During the war there will be a Requiem Eucharist celebrated on the first Sunday of every month at 11 a.m., for the peace and spiritual restoration of those who may lose their lives, and also for the peace and refreshment of any local resident in Melbourne who may lose relatives or friends though the war or in any other way. The value of the Requiem Eucharist to those lately passed out of their physical bodies is known to many Spiritualists, and the liberal atmosphere of the Liberal Catholic Church opens its opportunities to a wider range of people.

On the first Sunday each month at 3 p.m. there is a Service of Healing, followed by Benediction of the Sacrament.

On the second Thursday each month at 8 p.m. there is a Study Group without any organised ritual, to study the "Science of the Sacraments."

Any member of the public is invited to take part in any services of the Liberal Catholic Church.

WHAT READER'S SAY.

I take this opportunity of expressing to you my sincere gratitude for the blessings contained in each monthly issue of your most valuable and so very able edited "Harbinger of Light." I am sure the spirits of all previous predecessors particularly Mrs. Annie Bright and Mr. Britton Harvey are delighted with the work you are carrying on.—E. Schneider, Dubbo, N.S.W.

✱

I wish to congratulate you on the splendid newspaper you are now sending to people who are anxious to keep in touch with the wonderful events of Spiritualism. Your paper has much improved, we quite realise you have a difficult task collecting world news for your readers but I am sure we as Spiritualists wish you the best of success.—K. Gilbert, Nelson, N.Z.

— HEALTH *and* HEALING —

Herbs For The Service of Man.

By Eric F. POWELL, Herbalist, England.

(Reprinted from the "Golden Age.")

(Continued.)

Inflammation.

For inflammation in any part of the body the remedy is elderblossom, peppermint, yarrow and ginger tea. (See appendicitis.) This wonderful remedy will save life at the eleventh hour. Remember, it is absolutely harmless.

Influenza.

The same as for colds and chills. A cure is certain even in the most serious circumstances.

Kidney Trouble.

Pay attention to diet; take plenty of exercise; drink plenty of diluted lemon juice, and take the following medicine: Buchu leaves, parsley, juniper berries, one ounce each. Simmer in three pints of water for twenty minutes. Press and strain. Take a wineglassful every four hours, or more frequently if occasion demands. Sometimes osteopathic treatment is necessary, but this is not often the case. Cold water packs applied each night over the small of the back are very useful. Steam baths are useful.

Liver Affections.

Diet as for dyspepsia and take the following medicine: Horehound, agrimony, crushed ginger, gentian, half an ounce each. Simmer in two and half-half pints of water for twenty minutes. Take a wineglassful every hour in severe attacks, otherwise every four hours. Cold or tepid friction baths should be taken every morning. Course of steam baths will be found very effective in most cases, especially those of long standing.

Neurasthenia

The same medicine as for epilepsy. Pay attention also to remarks under dyspepsia. A cheerful mental attitude is essential, and

sexual excesses must be avoided. A cold friction bath every morning is strongly recommended. Pure olive oil is also very good; dress your salads with it.

Piles.

Treat as for constipation. A good herbal ointment will be of much service, but the cure must come from within. Get a healthy bowel action and regenerate the blood, and the condition will disappear.

Pleurisy.

Take one ounce each of stinging nettles and pleurisy root, and half an ounce of crushed ginger. Simmer in three pints of water for twenty minutes. Strain and drink a cupful hot every two hours. Use the herbs themselves as a poultice over the affected area. This should cure within a few hours. Elderblossom, peppermint, yarrow and ginger tea is also of great value in this complaint, but the nettle and pleurisy tea is better.

Pneumonia.

See under colds and chills.

Rheumatism.

A vegetarian diet should be adopted, including plenty of green, leafy vegetables. Tea, coffee, cocoa and condiments should be avoided. Drink plenty of lemon juice and bran tea, and take the following medicine: Bogbean, centaury, yarrow, yellow dock, one ounce each, and a dozen cayenne pods. Simmer in four pints of water for twenty minutes. Take a wineglassful every four hours.

Rub compound tincture of myrrh into painful parts night and morning.

Rickets.

Defective development is caused by a lack of mineral elements and vitamins in food. Abundance of orange juice and

grapes should be given to all children suffering in this manner. As they grow older include plenty of fresh fruit and vegetables in the diet. Onions are very good indeed. Include genuine, wholemeal bread and fresh dairy butter with each meal.

A splendid medicine is made by infusing half an ounce each of wild tansy and agrimony in a pint of boiling water. Simmer for fifteen minutes and strain.

Dose for young children: A tablespoonful four times daily. Older children should be given larger doses. Sweeten the medicine with black treacle or honey.

Stomach Trouble.

See Abdominal Pain.

Sleeplessness.

The remarks on epilepsy apply here. Plenty of deep breathing before going to bed will usually produce desired effects.

Wounds.

A dressing of diluted lemon juice and a few drops of compound tincture of myrrh is ideal for all wounds and sores. There are many good herbal ointments which be supplied by any reliable herbalist. In nearly all cases the above dressing will be all that is necessary. For skin disease a return to a natural diet, including fresh fruit and vegetables, is the true remedy. Herbal medicine as for anemia. Medicated ointments of a suppressive nature do more harm than good; they drive the poisons back into the skin and hinder nature's healing processes.

Visitors to Sydney

Communicate with Mr. Charles Neil, 116 Philip Street, Sydney, the Agent for the supply of "The Harbinger of Light" in New South Wales, who will arrange appointments with phenomena and health mediums and with masseurs.

Church and Societies can book dates for **Lantern Lectures** on **Psychic Phenomena** and Social evenings.

A **Lending Library** is now open at this address.

TENDER v. TOUGH.

"It's so hard to get them good food these days," lamented Mrs. Winson, of Smith Street, to-day. "Meat especially seems to be so dear, especially anything tender. I don't suppose the tough stuff is much good for children?"

"Actually," I said, "there is no particular virtue in tender meat, and, if anything, the choice for tough meat would be a wise one."

"Aren't you making a virtue of necessity?" she smiled a little sadly.

"Not at all," I answered, "though I'll admit straight away that my own taste is for the tender variety. As a doctor wrote the other day, 'these days we won't even chew for a living.' The more we chew the better our teeth and the stronger our jaws. When the meat reaches the stomach the gastric juices can deal with it equally well whether it's tender or tough at the start."

"I think sometimes that a tomato cooked with it softens a tough cut," suggested Mrs. Winson.

"You're quite right," I told her. "Acid softens meat. That's why it was the custom in the old days to fatigue an animal before killing it. Lactic acid is produced in the muscles after fatigue."

"It sounds rather cruel to the poor animal," she said with a shudder.

"We've improved a bit since those days," I replied.

I didn't add that it is alleged that in parts of Germany to-day pig flesh is made more tender by whipping the animal to death, thus producing an excess of fatigue lactic acid.

I told Mrs. Winson before I left that the cheaper things like tripe, kidneys, livers, and brains were probably of more all-round value as foods than the tenderest chops of steak.—"The Doctor's Diary," in "Sun-News Pictorial."

A Q U A R I U S

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Editor: Berta Sinclair Burns.

Box 189, Te Aro Wellington.

Subscription, 9/- yearly.

Have You Tried Eating Flowers?

ROSES, VIOLETS, AND SEAWEED MAY YIELD TOOTHsome DISHES, OLD-TIME AND MODERN.

By R. MAREHAY, in "The Argus," Melbourne.

THE Emperor of Japan, officially known as the "Imperial Son of Heaven of Great Japan," was reported once to have lost his appetite. To vary the monotony of the Imperial table the chief of the culinary section of the Imperial household department went on a long trip to the remote northern outposts of the country to study the many quaint dishes eaten there, and discover, if possible, some novelties for his Sovereign.

He came back with a truly wonderful assortment of dishes to whet the jaded appetite. The astonishing thing about these was that most of the recipes were based on such strange things as flowers and seaweed. Among them were delicacies concocted from ferns and flowers, while of the most delectable combinations one was said to consist of cod seasoned with green buds from a certain tree.

As a matter of fact the Mikado's chef was by no means the first to use flowers for food. Our forefathers were enjoying roses and violets centuries ago, and among other blossoms still regularly eaten are lilies, nasturtiums, and chrysanthemums.

Lilies and Roses.

In China lilies are made into a nourishing soup. It is estimated that about 4,000 tons of these flowers are used annually for this purpose. Water-lilies of various kinds are used for both food and drink by the Indians, Turks, Japanese, Kenya natives, and other Eastern races. Several Indian tribes also make a kind of bread from a flower named phogalli, and they also eat large quantities of the blossoms of the butter tree.

Roses have long been favourites for their edible and culinary qualities, but we are told the housewife must beware, as the modern hybrid varieties are not suitable for cooking. The older, sweet-scented kinds that adorn cottage gardens

in English villages must be used, or jams and jellies will result that are bitter and unpleasant.

These beautiful flowers may be eaten in many forms; candied rose petals have a delicate flavour; in some country homes even now can be found a recipe, handed down from Tudor days, telling how to make a delicious petal jelly and rose sugar candy. The buds can be crystallised, too, and highly valuable syrup obtained from the flower.

Russian scientists have now gone one better, for from the wild rose of the hedgerow they are producing millions of doses of vitamin C, indispensable to health, and found in vegetables and fruits. It was reported not long back that the scientists were planning to produce over 10,000,000 doses of vitamin C from the wild rose annually, contained in hundreds of tons of sweets made in Leningrad and Moscow.

Spring Flowers.

Those delightful little spring flowers the violet, primrose, and cowslip can be used in many ways. One of the best known is crystallising the violet. Only the plucked petals may be used, for the seed-pod and underground stem are poisonous. Primrose tea was a renowned cure, if drunk in May, for the "phrensie," and the housewives of Wakefield, Yorkshire, were noted for their primrose vinegar. Here is a Roman cure for insomnia: "Take flowers of cowslip; infuse as you would if making tea. Let it stand for five minutes. A small pinch of isinglass will make the infusion act as a remedy for brain fatigue.

Flowers also make excellent pickles, as many English country housewives know, the recipes having been handed down from generation to generation. Old recipe books of Stuart times record how the petals of nasturtiums, roses, elderberry, primroses, and violets were pickled with vinegar and

their own weight of sugar. In the Balkans, where quantities of roses are grown for making perfumes, the buds are often pickled, and the Chinese make a candied sweet with the jasmine.

A couple of years back great excitement was roused in horticultural circles in the United States by the production of a giant nasturtium, the product of hundreds of experiments. It was exhibited at the International Flower Show, and attracted much admiration. But an unhappy fate befell this giant bloom, for the chefs of New York discovered the big blossom to be far more useful to eat than to admire, and the newspapers published recipes for using it in various forms, many of them very ingenious. One recipe is to remove the pistil and stamens from each flower and to fill with minced tunny fish, gherkins, parsley, and pickled nasturtium seeds.

Seaweeds.

Seaweed does not sound particularly appetising, yet it is probably true to say that this particular plant is as widely eaten as any other on the face of the globe, being highly prized in places as widely scattered as Scotland and Japan, Ireland and China. It is used in making jams, soups, and meat jellies. Sea colewort, a seaweed much esteemed by the Chinese as food, is gathered on the coasts of Sakhalin Island and exported in large quantities.

One seaweed makes a good salad after it has been boiled and cooled. This is lettuce ulva, or "oyster green," to give it the name by which it is sometimes more commonly known. Dulse is an edible seaweed much liked by Scots fisher folk. It can be purchased in the market at Aberdeen, and is boiled and eaten as a vegetable. On the west coast of Ireland "Irish moss," another seaweed, is found, and this can be made into blancmanges. Another variety can be boiled, mixed with oatmeal, made into little cakes or scones, and fried. Some seaweed can be eaten raw or can be made into broth, and has the reputation of being valuable from the health-giving point of view. At one time seaweed was regularly on sale in London.

On the railway stations in Japan can be purchased neat little white boxes of

food, the contents of which are of very varied colours, for the Japanese are very clever at combinations of hues. To them, it is said, colour combinations are as important as food combinations. So the contents of the boxes may be red, pink, green, or brown against a background of rice. The crown comes from the sea, and is known as amanori, a seaweed which is very tasty.

After seaweed in such varied forms, it does not seem so much of a descent to come down to grass. One must admit it does not sound very attractive, having always regarded it as the perquisite of cattle, but Henry Williamson, the eminent author and naturalist, speaking to a large gathering of farmers, described how he made a sample packet of dried grass into soup, and was so exhilarated by the product that he wrote an article about it and sold the account of his experience to the British Broadcasting Corporation.

THE BANANA.

Better Than Iron Tonics.

Toothsome and satisfying, as well as cheap, the banana is naturally and deservedly much in vogue in Australia as a fruit food. Various opinion have been expressed as to its nutrient properties, which by some authorities have been assessed as of a very low order, whilst others have proclaimed its virtues in the highest terms.

The Herald of Health (London) appears to have been the first to publish an analysis of the banana, and from that source we learn that in a 100 parts of the sound fruit there are 74 parts of water, 19½ sugar, 5 nitrogenous matter, ¾ vital salts, ½ fatty matter, ¼ woody fibre. In the salts were found potash, soda, lime, magnesia, phosphoric acid, and a most noticeable portion of iron. The presence of the phosphoric acid and iron, in the shape of organic salts, makes it a very valuable fruit. Its consumption (says Mr. John Coopock, F.C.S.) would give to the blood, in the proper way, the iron necessary for the haemoglobin without having recourse to "iron tonics," and similar useless and pernicious preparations.

DIGESTION OF FOODS.

The following table gives the length of time the foods take to be dissolved and leave the stomach:—

Food	Condition	Hours
Apple, ripe	uncooked	1.30
Apple, ripe	cooked	1.35
Asparagus	cooked	1.30
Barley	boiled	2.0
Beans, fresh	boiled	2.30
Beans, dried	boiled	3.45
Beef, lean	baked	3.0
Beef, lean	boiled	2.45
Beef, lean, with condi- ments	baked	3.30
Beef, corned, fresh	boiled	4.15
Beef, corned, old	boiled	6.0
Beefsteak	grilled	3.0
Beefsteak	fried	4.30
Bread, white		3.30
Bread and butter		3.45
Butter	melted	3.30
Cabbage	uncooked	2.30
Cabbage	boiled	4.30
Cabbage	pickled	4.30
Cake, sponge		3.0
Cauliflower	uncooked	2.0
Cauliflower	cooked	4.0
Celery	uncooked	1.15
Celery	cooked	1.30
Chicken	boiled	2.0
Chicken	fricasseed	2.45
Chicken	baked	4.0
Chicken	soup	3.0
Cheese		3.30
Corn, green	boiled	3.45
Custard (eggnog)	uncooked	2.15
Custard	cooked	3.45
Duck	baked	2.45
Duck, wild	baked	4.0
Dumpling, apple	boiled	4.30
Eel	baked	6.0
Eggnog	uncooked	2.15
Eggs, fresh, whipped	uncooked	1.30
Eggs, fresh	uncooked	2.0
Eggs, fresh	soft boiled	3.0
Eggs, fresh	scrambled	3.0
Eggs, fresh	fried	3.30
Eggs, fresh	hard boiled	4.0
Fruit (average)	uncooked	1.30
Fruit (average)	cooked	2.15
Fish (average)	boiled	1.30
Fish (average)	fried	3.0
Fish (average)	smoked	4.0
Fowls	boiled	4.0
Fowls	baked	4.0
Game	baked	4.15
Gelatine, Jellies		2.30
Goose	roasted	2.30
Hash, fresh meat, vegetables		2.30
Liver	fried	3.0
Lamb	grilled	2.30
Lentils	boiled	2.30
Milk	uncooked	2.15
Milk	boiled	2.0
Milk	condensed	2.0
Milk	sour	1.50
Mutton	boiled	3.0
Mutton	roast	3.15
Nuts	uncooked	5.0
Nuts	creamed	5.0
Nuts	cooked	5.0
Oysters	uncooked	2.55
Oysters	stewed	3.30
Onions	uncooked	. . .
Onions	cooked	. . .
Parsnips	boiled	2.30
Peas	boiled	2.30
Pig, sucking	roast	2.30
Pork, fat	roast	5.15
Potatoes	baked in skin	2.30
Potatoes	boiled	3.30
Potatoes	fried	3.20
Potatoes	roast	3.20
Rice	boiled	1.0
Salad	uncooked	3.15
Sausage	grilled	3.80
Sausage	fried	3.30
Sausage	smoked	5.0
Suet Pudding	boiled	5.30
Soup—		
Pea		3.0
Bean		3.0
Barley		1.30
Chicken		3.0
Meat and Vegetables		4.0
Bone		4.15
Mutton		3.20
Oyster		3.30
Rice and Milk		2.0
Sago	boiled	1.35
Spinach	boiled	1.30
Salmon	canned	1.30
Tapioca	boiled	2.0
Tripe	boiled	1.0

Turkey	roast	2.30
Turkey	boiled	2.25
Turnips	boiled	3.30
Veal	roast	5.0
Veal	grilled	5.0
Food	Condition	Hours

SHOULD "QUACK" HEALERS BE RECOGNISED?

To the Editor, "Daily Sketch"
(Manchester).

Sir,—Mr. Walter Elliot, Minister of Health, in his recent Cancer Bill, makes unqualified people offering to cure cancer liable to imprisonment.

This raises the age-old question as to whether unorthodox methods can cure organic disease and whether unqualified men should be allowed to practise them. Some people believe they should receive public recognition for their "cures," others do not.

There are two types of "healers." First the "quack," who cures by means often secret, but always by medicine or specified treatment, and the second by faith and Spiritualism.

Many of us have heard of people who have been cured by "quacks" and whose case was pronounced hopeless by the doctors. The doctors used all their knowledge and learning and failed.

The "quack," despite his ignorance, won. Now, do these "quacks," who can prove they have cured, deserve public recognition? Should they receive a degree which entitles them to be separate from the man who is utterly incapable?

At present capable and incapable are all classed together. We understand there is no back entrance to the General Medical Council, which holds fast to its rules and codes, but are we wrong in allowing them to hold on so fast? Some of its members holding degrees appear to know little more than the names of drugs and diseases in Latin, and care less, but many a clever "quack" holds no degree, except perhaps the A.D.F. (After Doctors Failed) which his grateful patient has bestowed upon him.

There are, however, many doctors who would go half way to meet the "quack" by passing his patient after admitting he can do no more, but he is not allowed to do so.

The General Medical Council forbids him do it. Should we allow them to forbid it? A life may be saved, but the unorthodox method is not given a chance.

The second is more complicated. It concerns, very often, a perfect body but a sick soul. I myself do not believe that anyone exists who can cure organic disease by faith alone. If they exist, then the disease does not, except in the imagination of the person afflicted. There are thousands of neurotic people, and if they can be cured of their illusion by a faith healer surely then the healer deserves recognition of some kind.

The number of spiritual healers in this country is 20,000, and "quacks" number many more. And to think illness and disease still exist!

M. L. Le VETT.

Richmond, Surrey.

PSYCHIC HEALING.

Many Instances, Says Scots Lecturer.

Psychic healing was discussed at the Edinburgh Psychic College, recently, by Mr. J. B. McIndoe, Glasgow.

Mr. McIndoe spoke especially of psychic healing in relation to the subconscious mind. Few people, he said, would deny the actuality of spiritual healing. There were many well-attested instances. Certain healers claimed to be able to perceive the conditions of the internal organs of the body in some supernormal way. In others the principal factor in their diagnosis seemed to be telepathic contact with the patient. In either case the person making

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the diagnosis might experience in his own person the pains and aches of the patient. Owing to the heightened power of perception associated with the subconscious, he might be able to give specific account of symptoms which the patient could express only in vague terms.

There was another aspect to diagnosis. The mind, the speaker said, appears to have a subconscious knowledge of the physical condition of the body it controls, which is very different from the knowledge which it has consciously. The records of hypnotic phenomena give us evidence of this. We have cases in which the hypnotised subject has not only described his symptoms in a way which he could not do normally, but has even prescribed effective remedies and correctly predicted the course which his ailment would take.

The success of Coueism and various types of so-called "practical" psychology gave evidence of the power of suggestion on the subconscious. But making the most ample allowance for suggestion as a factor, there was abundant and ever increasing evidence of cures of ailments of one kind and another which could not be attributed to suggestion, which must be credited to psychic power. There seemed to him that in most cases of real psychic healing, something, call it "power," "vital force," "healing rays," or "energy," passed from or through the body of the healer to the patient.

QUO ANIMO.

People ask: "Of what GOOD is Spiritualism, anyway?"

The peace of God which passeth all understanding.

That happiness of soul, of mind, on the other side. Love for one's fellow-being, crowding out envy, suspicion; greed absolutely non-existent.

With such a cloud of witnesses to a better state, to life transcendent, are we not destined through the means of closer contact, through our innate longing for such

a beatific state, through our very need of such in this world—are we not destined to develop an attitude of soul more in sympathy with such a state here on earth? Kindness of heart, love of one's neighbour, the peace of God which passeth all understanding, shall they not work backwards and downwards from Heaven to earth?

The spiritual awakening of civilisation? Whether so destined or not, shall we not take hold and make it so?—Amicus.

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When the functions of the various organs, tissues, and glands of the body are impaired or diseased, the Creator has provided certain plants for their restoration.

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

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

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

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

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

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

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

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

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

DO YOU DESIRE BETTER HEALTH

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

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